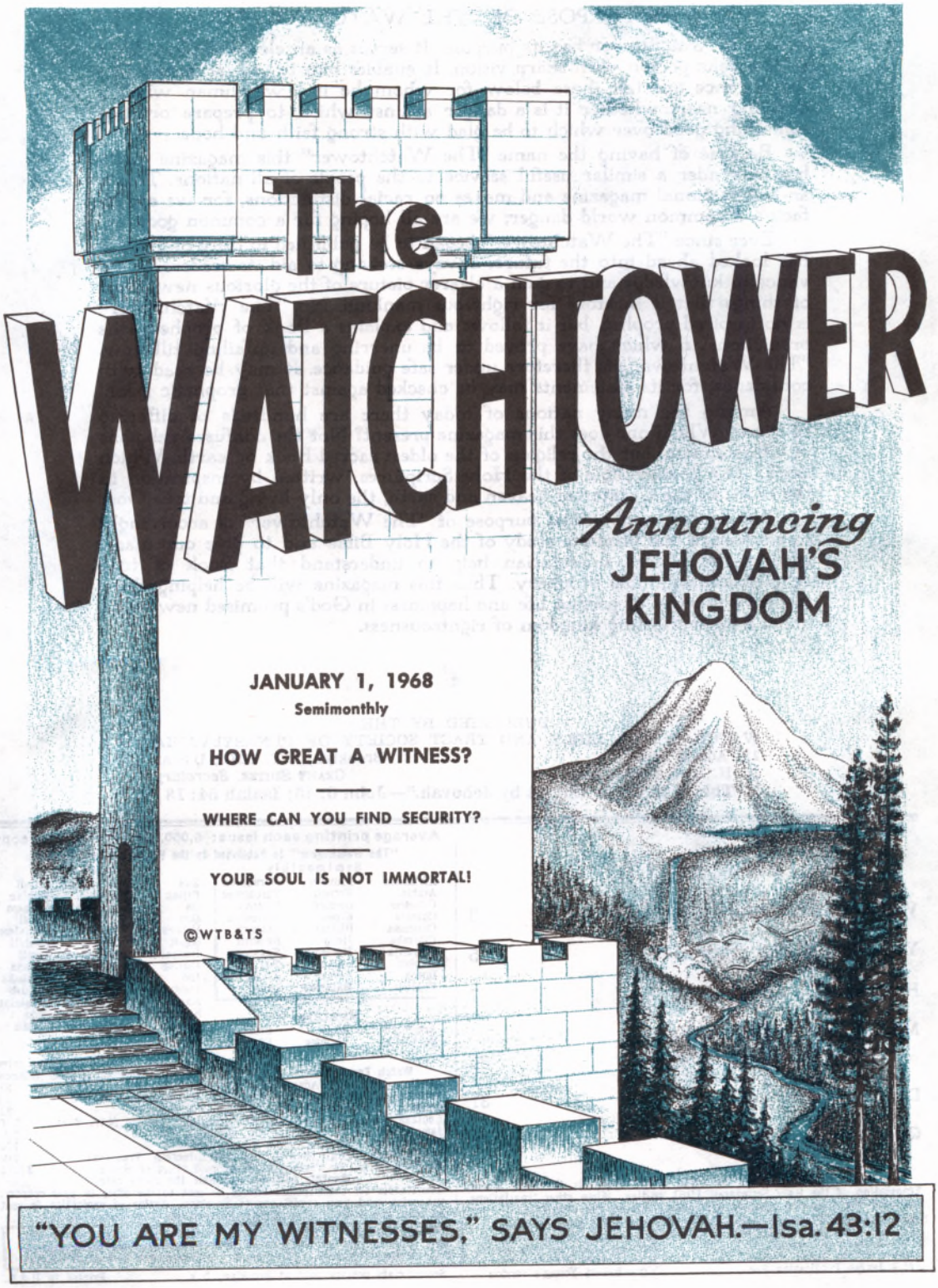
The
WATCHTOWER
Announcing
JEHOVAH'S
KINGDOM
JANUARY 1, 1968
Semimonthly
HOW GREAT A WITNESS?
WHERE CAN YOU FIND SECURITY?
YOUR SOUL IS NOT IMMORTAL!
©WTB&TS
"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

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AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Dy – Catholic Douay version
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
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The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
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Where Can You Find SECURITY?

THROUGHOUT the world, security and stability have generally vanished. Violence, hatred and crime strike fear into the hearts of people.

No doubt you have observed that even in the most economically advanced countries insecurity is present. Of the United States the following was reported:

"A strange and troubled mood is appearing in the nation at this time. Growing is the sense that a basic sickness may be spreading through the American society.

"Headlines tell of disorders of all kinds.

"Massive riots have laid waste to the big cities. Violent crime is invading once-quiet neighborhoods. LSD and marijuana are becoming the staple item for more and more of the nation's young people."—*U.S. News & World Report*, August 28, 1967.

Some people, shaken by these frightening conditions, turn to the churches. They believe that only God has the answer to these critical problems and they seek to find him in church.

Yet, when they honestly view what the churches are doing, they find that, far from finding solutions to problems, the churches are adding to them! They are frequently found not pursuing a Christian course nor sticking to God's Word the Bible.

Peace is vital to security, but consider what clergymen are promoting. For instance, a Catholic priest in Milwaukee openly promotes civil disorder. A prominent Protestant clergyman proclaims that he will organize "civil disobedience on a massive scale." Cardinal Spellman in Vietnam declares that military victory is the only acceptable solution to the war there. Then Archbishop R. Lucey, returning from Vietnam, says: "It is necessary to use force." Jesus Christ taught no such use of force.—Matt. 26:52.

A Methodist clergyman teaches that "God is dead." Episcopal Bishop J. Pike states that the Bible is filled with "superstition, sheer evil and flat contradiction." Are such views of clergymen exceptions? No. More and more, such thinking characterizes Christendom. In the book *A Church Without God* clergyman E. Harrison states:

"Werner Pelz, who entitled a book *God Is No More*, is a Church of England vicar; William H. Dubay, who asserts that Christ 'did away with religion,' is a Roman Catholic priest; ... Father Jackson, who says, 'If there is a God, we can't speak of him as a supreme being,' is a university chaplain; Thomas Altizer, [a 'God is dead' clergyman] who wrote *The Gospel of Christian Atheism*, is an Associate Professor of Bible Studies at an American university; I am on the staff of an Anglican parish in Toronto. I claim to

be a Christian and an Anglican; yet I can say, in all seriousness, that there is no God."

What of those who attend the churches? The clergyman just quoted also stated: "All major Christian denominations now include loyal members who do not believe in God . . . They do not consider the Bible to be basically different in kind from other books, and they do not pray."

Do you really think God is to be found in churches where ministers and followers alike are abandoning God and his Word the Bible?

You should realize why there is such a turning away from God by churchmen and church attenders alike. It is because *the churches are dying!* God's Word says: "It is in vain that they keep worshiping me, because they teach commands of men as doctrines."—Matt. 15:9.

If you think you will find security by searching for God in the churches, you will be disappointed. *He is not there!* That is why the churches are in such confusion. If God were there, there would be peace, unity and order, "for God is a God, not of disorder, but of peace."—1 Cor. 14:33.

Where, then, can you find true security? How can you find the God that gives it? By reading the holy Bible and taking to heart what God himself says there. Encouragingly, Psalm 112:1, 7 says: "Happy is the man in fear of Jehovah, in whose commandments he has taken very much delight. He will not be afraid even of bad news." For such ones the psalmist adds: "In peace I will both lie down and sleep, for you yourself alone, O Jehovah, make me dwell in security."—Ps. 4:8.

Yes, only the true God, Jehovah, can provide security for you in these distressing times. The first step toward that security is to begin a systematic study of God's Word to determine what his purposes and will are. Then, the more you line yourself up with God's requirements, the more security you will find.

Vital too is the need to associate with persons who have respect for God and his high standards. Nowhere will you find people who have greater respect for God than among Jehovah's witnesses. Among them you and your family will feel security. Jehovah's witnesses do not tolerate in their midst liars, thieves, fornicators, and adulterers, who seek to corrupt and victimize other persons. Since Jehovah's witnesses have respect for all of God's laws, you will be among people that are sincerely endeavoring to do what is right in God's eyes. This makes for the greatest security and brings happiness.

COMING IN THE NEXT ISSUE

- Security That Even Money Cannot Buy.
- The Churches Misrepresent God.
- The Time Is Short.
- The Righteous Standard of the Changeless God.
- Christian Morality.

But more than that, Jehovah's witnesses enjoy a security that fortifies them even in the face of death, and it is a security that you, too, can share. As one author who was in a Nazi concentration camp said when observing how others sank into depravity: "The members of Jehovah's Witnesses, it must be said, showed such courage, daring, virtue, and stoicism in adversity that they deserve a special salute. They were rocks in a sea of mud." —*The Day of the Americans,* by N. Gun.

So if you want to find true security, turn to the true God, Jehovah, who alone can provide it. Take in knowledge of him from his own Word. Associate with those who worship him and who adhere to his Holy Word. Then you will have security now and also the firm hope of surviving the end of this system of things and of living in God's righteous new order.—2 Pet. 3:13.

NOT IMMORTAL!

DO YOU believe as the poet Longfellow wrote, "And in the wreck of noble lives, something immortal still survives"? Or as Shakespeare wrote, "And her immortal part with angels lives"? If you are a member of one of Christendom's many churches, it is most likely that you do. But what makes you think that the soul is immortal?

Surely you do not believe that the writings of a poet or a playwright are sufficient grounds for believing that you have an immortal soul. What they wrote was just their personal opinion. The same can be said of philosophers who have expressed belief in an immortal soul. The ancient Greek philosopher Plato, for example, wrote: "The soul of man is immortal and imperishable." If that is your view, it would be well to remember that Plato's opinion was influenced by his pagan religion.

More likely than not you will say that your belief in the immortality of the soul has resulted from the teachings of your church. Most of the churches of Christendom teach this doctrine. Cardinal Gibbons of the Roman Catholic Church expressed the belief in his book *Our Christian Heritage,* saying: "Let us now contemplate man's spiritual nature. In a mortal body, he carries an immortal soul." Bishop G. Bromley Oxnam of the Methodist Church concurred when he said: "Man is immortal." The Jewish view is similar. In the book *The Jewish People, Faith and Life,* by Louis Newman, this statement is made: "Judaism believes in the reality and the immortality of the soul." We might go on to say, so do adherents of Hinduism, Islam and the many tribal religions of primitive peoples. Notwithstanding its being a widespread belief, the truth of the matter is that your soul is not immortal.

PROOF FROM RELIABLE SOURCE

The only source of information that supplies the truth on the subject is the Holy Bible. The One who inspired it is our Creator, and he certainly knows whether your soul is immortal or not. Not once in the sixty-six books of the Bible does he inspire a Bible writer to testify that the human soul is immortal. On the contrary, the Bible repeatedly states that the soul dies. At Leviticus 23:30, Jehovah God says: "As for any soul that will do any sort of work on this very day, I must destroy that soul from among his people." At Ezekiel 18:4, he also says: "The soul that is sinning—it itself will die." Jesus Christ asked: "Is it lawful on the sabbath to do good or to do injury, to save or to destroy a soul?" (Luke 6:9) Does that sound as if the soul is immortal?

The Hebrew word that is translated into English as "soul" is *nephesh,* and it conveys no thought whatever of something that can continue your conscious existence separate from your body. *Nephesh* means a living being. This is admitted by the Baptist clergyman Robert Laurin of the California Baptist Theological Seminary. He observed: "The nephesh cannot be sep-

arated from the body, any more than it can from the spirit." The Jewish editor of a new translation of the Bible, Dr. Harry M. Orlinsky, commented: "Nefesh is the person himself."

YOUR SOUL IS YOU

When the Bible tells of man's creation, it speaks of his *becoming* a living soul, not his being *given* a soul. "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 [*nephesh*]." (Gen. 2:7) But you may ask, "Does not the Bible state that the spirit returns to God when a person dies?" That is true, but the Bible does not indicate that the spirit is an immortal part of man that continues his conscious existence.

The spirit is the active force of life from God. It is written at Ecclesiastes 3:19: "For there is an eventuality as respects the sons of mankind and an eventuality as respects the beast, and they have the same eventuality. As the one dies, so the other dies; and they all have but one spirit." This spirit enlivens the visible, earthly animal and human souls. It activates them and can be likened to electrical power, which activates all kinds of electrical motors. This impersonal force, then, is what returns to God when a person's conscious existence ceases. So Ecclesiastes 12:7 states: "Then the dust returns to the earth just as it happened to be and the spirit itself returns to the true God who gave it."

Acknowledging that the Bible does not teach that man can exist apart from his body, *The New Bible Dictionary* by J. D. Douglas states: "But nowhere in the Bible do we get a view of man as existing apart from the body, even after death in a future life." Thus it can be seen that the hope held out by the clergy of Christendom of life after death as an immortal soul is a false hope. It is based upon human imagination and not Scriptural fact. Does that make any difference? It certainly does! People who let their worship be guided by the imaginative, traditional beliefs of men that contradict the truths of God's inspired Word have a form of worship that is vain. Jesus Christ pointed this out regarding people in his day who did the same thing. He quoted for them a statement by Jehovah God in the Bible book of Isaiah: "It is in vain that they keep worshiping me, because they teach commands of men as doctrines." (Matt. 15:9) For worship to be acceptable to the Creator, it must necessarily be in harmony with the truth of his inspired Word.

"But," you may say, "if the soul is not immortal, what happens to a person when he dies?" The Bible answers this very pointedly at Psalm 146:4: "His spirit goes out, he goes back to his ground; in that day his thoughts do perish." His thoughts perish because he ceases to exist as a living soul. The dead person sleeps in death, unconscious. Hope for future life lies in a resurrection from the dead, being brought back to life, as the Bible promises: "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." (John 5:28, 29) Since God gives you the hope of a resurrection from the dead, why hold to the false hope that comes from belief in an immortal soul—something that does not exist?

Notwithstanding what poets, philosophers and many religious leaders claim, your soul is not immortal. Your soul is you, and the reliable, Scriptural hope for those who are dead in Hades, or the Bible hell, is a resurrection, being brought back to life so as to *be a living soul once again.* (Rev. 20:13) Build your hope on Scriptural truth, not on the imaginations of imperfect men.

THE great proclaimer of the kingdom of God, Jesus Christ, had been preaching this message for nearly three and one-half years and now it was only three days before he would be dying on the torture stake on Calvary. Four of his disciples, Peter, Andrew, James and John, all of whom were fishermen by trade but who had been made fishers of men, were with him on the Mount of Olives. But they did not appreciate that Jesus would be killed. Jesus had done well in his preaching and teaching work in this short period of time, for there were many who were faithfully following him. This is proved by the fact that at Pentecost, fifty days after Jesus' resurrection from the dead, one hundred and twenty disciples were awaiting instructions in Jerusalem when the holy spirit descended upon them. Then on that very same day when the apostle Peter spoke to a great crowd of Jews, there were 3,000 more that put faith in Christ Jesus and were begotten by holy spirit. These were baptized in water. Jesus' ministry proved to be a great witness for the kingdom of God.

[2] Would these four particular disciples, who were keenly interested in when Jesus' kingdom would be in operation, give a good witness in their lifetime? Jesus had just been telling them that not one stone would be left upon another as far as the temple in Jerusalem was concerned, for destruction was due to come to that system of things. "When will these things be," asked the disciples, "and what will be the sign of your presence and of the conclusion of the system of things?"—Matt. 24:3.

[3] What Jesus told those four disciples is recorded in the 24th and 25th chapters of Matthew, Mark the 13th chapter and Luke the 21st chapter. Read these chapters, please. It will certainly cause you to think! We feel that you will be able to comprehend that what Jesus was telling his disciples 1,935 years ago has had fulfillment in at least part of your lifetime. The complete fulfillment was not in the year 70 C.E. In fact, if you will think back to the year 1914, or read the history of that year when World War I started, you will see that what Jesus said in prophecy is what has come to pass in our day. His words are: "For nation will make war upon nation, kingdom upon kingdom; there will be famines and earthquakes in many places. With all these things the

1. What facts show that Jesus Christ had indeed been a great proclaimer of the kingdom of God?
2. What questions were in the minds of the four disciples with Jesus on the Mount of Olives?
3. In what three places in Scripture do we find Jesus' reply to the disciples' questions, and when did such things mentioned by Jesus begin having fulfillment?

birth-pangs of the new age begin." (Matt. 24:7, 8, *New English Bible*) Surely you can see that things have changed since 1914. Historians can!

4 After describing other terrible things that would occur in the days in which we now live, Jesus emphasized a very important feature by saying: "And this gospel of the Kingdom will be proclaimed throughout the earth as a testimony to all nations; and then the end will come." (Matt. 24:14, *NEB*) It is interesting to note that Jesus told his disciples that after the "birth-pangs of the new age" begin it would also be the time for the gospel of the Kingdom to be proclaimed throughout all the earth as a testimony to all the nations. But how great a witness would it prove to be before the new age begins?

5 As far as Jesus' own proclamation of the good news of the Kingdom was concerned, it was confined to Palestine. But three and one-half years after Jesus' death Peter, one of the four disciples present at the Mount of Olives, was directed to go to Cornelius in Caesarea. Ever since that time people of all nations, Gentiles and Jews, have been invited to accept the kingdom of the heavens as the only hope for everlasting life.

6 Many persons since Cornelius' conversion have believed in Christ Jesus, and have accepted him as their Redeemer and have walked in his footsteps. When we read the Acts of the Apostles we see what those early Christians did as compared with what so-called Christians are doing today, and what a contrast there is! Christendom today has lost the message of God's kingdom. The majority of people do not believe what the Holy Scriptures say. Even though little children are taught to pray: "Our Father in the heavens, let your name be sanctified. Let your kingdom come. Let your will take place, as in heaven, also upon earth," they really do not get the full meaning of these words; and when grown up and becoming adults, they believe evolution or agree that God is dead. Why do they attend church services? They do not want to talk to anyone about the Bible or listen to a person that does. And most certainly they do not believe the good news of God's kingdom.

7 So this matter of belief in God's kingdom, or His government to be established to rule the earth in the same way that heaven is ruled by God, seems farfetched to most people. Still, over nineteen hundred years ago, Jesus said to four of his disciples on the Mount of Olives: "This good news of the kingdom will be preached . . . and then the end will come."

8 When have you heard someone, your minister, your priest or your neighbor, talk to you about God's kingdom? When was the last time that you discussed the Bible with someone really interested in this good news of God's kingdom? If you profess to be a Christian, do you talk about the Kingdom, so as to share in preaching about it, thus giving a witness concerning that Kingdom to all nations? Or, perhaps you are asking yourself, 'What is this Kingdom? What will it do?' Let us take a moment to see.

9 The kingdom of God is certainly not any of the governments of this present system of things. In fact, Jesus in speaking to Pontius Pilate said: "My kingdom is no part of this world. If my kingdom were part of this world, my attendants would have fought that I should not be delivered up to the Jews. But, as it is, my kingdom is not from this source." (John 18:36) So the Kingdom cannot be an

4. Besides terrible things that were to occur in our day what else would happen?
5. For how long has the good message of the kingdom of the heavens been going to people of *all* nations?
6, 7. In what ways has Christendom lost the message of God's kingdom?
8. What thought-provoking questions are now asked?
9. Why cannot God's kingdom be any government of this present system of things?

Sitting on the Mount of Olives, Jesus told his disciples: "This good news of the kingdom will be preached in all the inhabited earth . . . and then the end will come."

earthly government. Years before Jesus ever came to earth the prophet Daniel wrote about this kingdom of God and said: "In the days of those kings the God of heaven will set up a kingdom that will never be brought to ruin. And the kingdom itself will not be passed on to any other people. It will crush and put an end to all these kingdoms, and it itself will stand to times indefinite." (Dan. 2:44) That is good news! "The God of heaven will set up a kingdom that will never be brought to ruin." The kingdom that Jesus was speaking about was this kingdom that the God of heaven would set up. "The kingdom itself will not be passed on to any other people," but the inhabitants of the earth would come under its rule and be blessed by it. The apostle Peter appreciated and understood this, because he wrote: "There are new heavens and a new earth that we are awaiting according to his promise, and in these righteousness is to dwell."—2 Pet. 3:13.

[10] Do you not see that this generation in which we are living is experiencing what Jesus said about wars, famine, earthquakes and other troubles, and that "with all these things the birth-pangs of the new age begin"? Revelation 21:1-4 records what this new order of things will do: "I saw a new heaven and a new earth; for the former heaven and the former earth had passed away . . . I heard a loud voice from the throne say: 'Look! The tent of God is with mankind, and he will reside with them, and they will be his peoples. And God himself will be with them. And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away.'" A kingdom that will do that for mankind is worth proclaiming to all the inhabited earth! But this kingdom will do more than that. When the King Jesus Christ speaks to those in their graves, the scripture tells us, "all those in the memorial tombs will hear his voice and come out." (John 5:28, 29) God's kingdom will bring everlasting life to all those who love him. Remember, "God loved the world so much that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life." (John 3:16) The question is, Do you believe? Remember what the wise man wrote, in Proverbs 12:28: "In the path of righteousness there is life, and the journey in its pathway means no death."

10. What blessings will God's kingdom bring to mankind?

EXAMINING THE FACTS

[11] We would like to review with you a bit of history to see how great a witness to all the nations about God's kingdom has been given, and who is giving such witness. As far back as December of 1888 the *Watch Tower* magazine stated: "Notwithstanding the fact that sectarianism has blinded the hearts of the vast majority of those who own Christ's name, so that they cannot appreciate the real good tidings of the coming Kingdom of God and the blessed work it is to accomplish, yet God has so arranged that the gospel itself is being preached (declared), as a *'witness,'* for use in the coming age." Even then, in 1888, the Watch Tower Society saw the need for declaring the good news of God's kingdom. Its first president, Charles T. Russell, after visiting many foreign missions of the Protestant religions, said, however, that his "observations have led to a careful reconsideration of the entire subject of gospel missionary work." In discussing Matthew 24:14 he said:

11, 12. Though the *Watch Tower* magazine as far back as 1888 commented on the need of preaching the gospel of the Kingdom, what observation was made in the January 1, 1892, issue of that magazine about the preaching of the "gospel of the kingdom"?

[12] "The word *gospel,* here, is emphatic in the Greek, and so is the word *kingdom.* It is not any and every good message, but a special one—This *good* message of *the* Kingdom—which must first be preached before the end of this age. We ask whether this has yet been done, and reply, No. That which is generally preached under the name *gospel* has little in it that is really good tidings, and nothing whatever in it about the kingdom that our Lord promised should be 'set up' in the end of the Gospel age, to bless all the families of the earth during the Millennial age. Catholics and Protestants, although they use our Lord's prayer, saying, 'Thy kingdom come, thy will be done on earth as it is done in heaven,' do not expect such a kingdom, and hence are not preaching it in all or in any of the nations of the world. . . . Thus this work is still open to be done and can be done by no others than those who know something of these good tidings of the kingdom."—*Watch Tower,* January 1, 1892, page 8.

[13] Russell saw the real need of getting this good news of the Kingdom preached because it was not being done. But how great a witness in all nations must be given concerning this kingdom? To get the good news of the Kingdom preached Pastor Russell encouraged colporteur work. In November 1891 the *Watch Tower* magazine emphasized the colporteur work in an article that encouraged Christians to enter full-time service, preaching the good news of the Kingdom. It said: "This preaching of the Kingdom from house to house, which seems to be the work now most favored of the Lord and most productive of good results, much resembles that done by those sent out during the harvest at the first advent; only that here it is not the natural eyes that are opened, but the eyes of men's understanding. . . . For information as tc Colporteur supplies, suitable territory, etc., address Tower Tract Society, 'Bible House,' Allegheny, Pa."—*Watch Tower,* November 1891, inside last page.

[14] Today this colporteur work, called pioneer service, is still in operation and the Society has about 50,000 Christian witnesses of Jehovah in all parts of the earth devoting their full time to preaching the Kingdom good news. Missionaries are sent to all parts of the world to declare the good news of the Kingdom. The witness work in these "last days" has greatly expanded over that done in the days when Pastor Russell and those associated with him began such activity, but he felt the urgency for this good news of the Kingdom to be preached first to all the nations, after which the end would come.—Mark 13:10; Matt 24:14.

[15] A campaign for stepping up public speaking world wide was organized in those early days of the Society, and all the publicity that accompanied it directed the attention of the people to this good news of the Kingdom and that it must be preached. In the year 1912 motion pictures were becoming popular and it was recognized that they were a good medium through which to reach the masses of the people. Pastor Russell began preparation of the Photo-Drama of Creation, using slides and films, and it was shown around the world in many languages. Even in those early days Pastor Russell did something that was unique. He not only showed the motion pictures, but simultaneously ran speech phonograph records to tell the story as the slides and some motion pictures were being shown. He had sound

13. What comment was made in *The Watch Tower* of November 1891 about preaching the good news of the Kingdom, and what work was encouraged?

14. What work in our day has aided greatly in getting the Kingdom good news declared?

15. Along with public speaking about God's kingdom, what other method of preaching did Pastor Russell and the Society undertake?

with film. Millions saw the Photo-Drama of Creation, and it directed the attention of the people to the good news of the kingdom of God as the only hope for mankind.

A CHANGE IN OVERSEERS

[16] On October 31, 1916, Pastor Russell died, and on January 6, 1917, J. F. Rutherford was elected to the presidency of the Watch Tower Society. The preaching of this good news of the Kingdom was uppermost in J. F. Rutherford's mind and in the minds of all those who had to do with the Society's work. By 1917 Jehovah's witnesses had clearly seen that Matthew 24:7, 8 was having fulfillment. Nation had risen against nation. The war was world wide, involving all the kingdoms of this earth. Surely these things were the birth pangs of the "new age." Due to the energetic efforts of the Society in declaring the good news of God's kingdom, false religionists in America conspired, and charges were brought against the officers of the Society to the effect that they were against the government. On June 21, 1918, J. F. Rutherford and seven other members of the Watch Tower Society were sentenced to eighty years' imprisonment on the charge of sedition. An executive committee was appointed and the *Watch Tower* magazine continued to be published during these troublesome years, and not one issue of the *Watch Tower* magazine failed to appear.

[17] The conviction against J. F. Rutherford and others was appealed and finally heard on April 14, 1919. On May 14, 1919, the erroneous convictions of the preceding summer were reversed. In remanding the case for retrial, Judge Ward stated in the opinion: "The defendants in this case did not have the temperate and impartial trial to which they were entitled, and for that reason the judgment is reversed." (*Jehovah's Witnesses in the Divine Purpose,* page 86, column 2) The case was never retried.

[18] By the summer of 1918, though, the once firm and strong voice of the witnesses for Jehovah and his kingdom was pretty well silenced. Their organized work around the world was figuratively killed and deathlike inactivity came over this once energetic band of Christians. (See *Jehovah's Witnesses in the Divine Purpose,* pages 61, 80, 83.) According to the best records available, there were in 1918 only 3,868 persons reporting to the Society as going from house to house and preaching with bound books the good news of the Kingdom in some fourteen countries of the world. It was not long, however, before things changed. Jesus' prophecy was due to come true, that "also, in all the nations the good news has to be preached first," before the end of this system of things will come.—Mark 13:10.

[19] To get things going again a grand convention of Jehovah's witnesses was held September 1-8, 1919, at Cedar Point, Ohio, and, as *The Watch Tower* reported, the cry of God's servants was: "What more is there that we can do?" At this convention there was an announcement made that a new magazine under the title "The Golden Age" was to be published. It was pointed out that the magazine would carry current events together with the Scriptural explanation of the same. Jehovah's people were told that never before was there such distress and perplexity in the earth. The

16, 17. (a) Did a change in overseers mean any change in attitude about the need of preaching the Kingdom good news? (b) What resulted to officers of the Society for being so energetic in preaching the Kingdom good news, and what was the final outcome of the matter?

18. Though the organized work of preaching came to a standstill for a time in 1918, what yet remained to be done according to Jesus' prophecy?

19. (a) At the Cedar Point, Ohio, convention in 1919, what was shown to be the real hope for distressed mankind? (b) How did *The Watch Tower* of July 1920 emphasize the Kingdom message, and what conclusion did it reach?

panacea for these human ills was to be found only in the message of the Kingdom and it was shown how the Lord's ambassadors were granted the privilege and opportunity of delivering this message of consolation. To all those attending the assembly it was pointed out: "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 true Christians have hoped and prayed for many centuries." (*Watch Tower,* September 15, 1919, page 281) Then the July 1, 1920, issue of *The Watch Tower,* page 200, in its first article, entitled "Gospel of the Kingdom," emphasized this point: "The gospel means good news. The good news here is concerning the end of the old order of things and the establishment of Messiah's kingdom. . . . It means that Satan's empire is falling, never to rise again. . . . A modern translation of this text illuminates it: 'And this good news of the kingdom shall be proclaimed throughout the whole world to set the evidence before the Gentiles, and then the end shall come'. Plainly this would seem to indicate that now the church must engage in the proclamation of this good news as a witness to the nations of earth."

[20] The zeal of these witnesses of Jehovah did not slacken, but, rather, they saw a great work ahead and they put their hands and hearts to it. In the year 1921 a very fine publication was released, *The Harp of God,* which reached, in a few short years, a circulation of 5,819,037 copies in twenty-two languages.

[21] From September 5-13, 1922, a second convention was held in Cedar Point, Ohio, with an average attendance each day of 10,000. *The Watch Tower* of November 1, 1922, page 325, reported that a resolution was adopted on Sunday, September 10, part of which read:

[22] "But we hold and declare that Messiah's kingdom is the complete panacea for all the ills of humankind and will bring peace on earth and good will to men, the desire of all nations; that those who yield themselves willingly to his righteous reign now begun will be blessed with lasting peace, life, liberty and endless happiness. Therefore we bring to the peoples of earth God's message of good tidings contained in the Bible, his Word of truth. . . . the old world, under the control of Satan, has ended and is being rapidly broken in pieces, to make way for the everlasting kingdom of righteousness now being set up, and that millions of people now living on earth, if obedient to the laws of that righteous kingdom, will continue to live and never die."

[23] A few days prior to the passing of that resolution telling the nations to "make way for the everlasting kingdom," J. F. Rutherford delivered a discourse on the subject "The Kingdom." But even before this discourse, throughout the convention grounds in Cedar Point, Ohio, there were on display three large letters, "ADV." Many conventioners were venturing guesses as to what the "ADV" meant. They found out when the lecture "The Kingdom" was delivered. As Judge Rutherford came to the climax of his talk and he was finishing, with the words, "Advertise, advertise, advertise, the King and his kingdom," a large banner unfolded over the platform with the words "Advertise the King and Kingdom." Of course, everyone immediately connected "ADV" with "Advertise," but it was the thing that they were to advertise that was

20. How was the work of Kingdom preaching enhanced in 1921?

21, 22. In Cedar Point, Ohio, again, in 1922, what resolution was adopted by Jehovah's witnesses showing their determination to be proclaimers of God's kingdom?

23. Following a talk on "The Kingdom," delivered by Brother Rutherford, the Society's president, what was stressed to the audience, and how?

all-important. The Kingdom! This truly was the keynote of the convention, and every dedicated person there felt the force of the message. The most important thing in life for each one to do was to declare this good news of the Kingdom. Every dedicated Christian was to be a publicity agent for the King and the Kingdom. What enthusiasm ran through the crowd! One could feel the spirit of God directing his people to push ahead with this Kingdom message.

[24] The spirit of this convention had a telling effect. Jehovah's witnesses everywhere felt the urgency of declaring the good news of God's kingdom first before the end of the system of things. Certainly the birth pangs of this "new age" had begun with World War I and its aftermath of famine, pestilence and earthquakes, along with persecution of true Christians and the loss of faith on the part of Christendom. The greater number of so-called Christians were no longer looking at God's Word as truth. It was becoming more evident that man's love for his fellowman was growing cold. Look how much man's love for one another has cooled off since 1914 and down to 1968. This, however, could not be allowed to affect the work of Jehovah's witnesses, for they know that those who have endured to the end are the ones that will be saved.—Matt. 24:13.

[25] To advertise the King and Kingdom was the work Jehovah's witnesses had to do. Every method should be used to do so. One method was the radio. So the Society built a radio station. On February 24, 1924, the Watch Tower Society began broadcasting over its own radio station, WBBR, located on Staten Island, New York city. In this area ten million people could be reached with the Kingdom message. During the years that followed, other radio stations were built throughout the United States, some were purchased and great networks of radio stations were arranged for and used to broadcast 'the good news of God's kingdom.'

[26] By the year 1928 as a result of the use of numerous methods to advertise the kingdom of God many people had listened and were fleeing from Babylon the Great, the world empire of false religion. Throughout the world there were now, on an average, 23,988 Christian witnesses of Jehovah engaging in the preaching work from house to house every month in 32 countries.

THE PREACHING NOT DONE WITHOUT OPPOSITION

[27] During all the years following the closing down of the work in 1918 and now its revival in 1919, there was strong opposition to the ministry of Jehovah's witnesses. Persecution continued after World War I. As late as 1929 there were 1,660 legal proceedings taken against the witnesses of Jehovah in Germany. In Hungary, Jehovah's witnesses were not even permitted to assemble for public meetings or to have private meetings. In Italy there was no preaching activity reported at all because it was almost impossible to do the work in that Roman Catholic country under dictatorship. In Spain the clergy pressed very hard against the few Witnesses who had penetrated into the mountainous regions of that country to declare the good news. One bishop in Spain, according to the *1929 Yearbook,* "lamented the fact that *The Watch Tower* not only is being distributed but will surely continue to be so, unless the authorities take the matter in hand." De-

24. How did Jehovah's witnesses feel after this convention, and how could they well recognize the day in which they were living?

25. In 1924 another method of preaching the Kingdom was employed. What was it, and how extensive did it become?

26. In 1918 there were about 3,868 persons who reported to the Society on their preaching work. What was the total ten years later in 1928?

27. Cite examples to show that the preaching work was not done without opposition.

spite these troubles and many more in other countries, Jehovah's Christian witnesses stuck to their Kingdom preaching activity.

[28] Again in 1931 at a convention in Columbus, Ohio, July 24-30, Jehovah's witnesses went on record as 'unhesitatingly declaring their entire allegiance and devotion to Jehovah God and his kingdom.' In that same year, on July 28, a booklet was published entitled "The Kingdom, the Hope of the World" and, during the month of October, a personal visit was made on every clergyman, politician and big business man that could be reached in the territories where Jehovah's witnesses resided and a copy of this booklet was delivered to each one free. Within a few years after the release of this booklet in 1931 its circulation had reached 10,203,752 copies in thirty-eight languages.

[29] In the years that followed, a tremendous program of broadcasting the message of God's kingdom by radio was undertaken. In the one year of 1934 there was a total of 23,783 lectures broadcast on radio stations, and during that year the Society introduced the portable phonograph, which was used by Jehovah's witnesses when going from house to house. The Kingdom message was reproduced on four-and-a-half-minute records and Jehovah's witnesses played these for the people in their homes. Large electrical transcription machines with power amplifiers were also used to reproduce these speech recordings so that thousands of people could hear in towns and villages. With all this intensive work to advertise the King and Kingdom, opposition grew in many countries.

[30] The *1934 Yearbook of Jehovah's Witnesses* reported how the police of Germany occupied the Society's property in Magdeburg. In June of 1933 the Society's large printing plant in Germany was closed by order of the government. The government had forbidden any meetings by Jehovah's witnesses throughout Germany. They confiscated all the literature that they could lay their hands on and tried to stop the distribution of the Kingdom message in any form. Would this drastic move again trigger people to deliver the Christian witnesses of Jehovah up to tribulation and would they kill them and make them objects of hatred by all the nations? (Matt. 24:9) Read for yourself how world opposition rose against Jehovah's witnesses again.

[31] Publishers preaching the good news of the Kingdom were brought into the courts world wide and were charged with selling without a license, disturbing the peace, peddling without a permit, violating the Sunday sabbath law, and so forth. They were classed as solicitors rather than ministers of the gospel. But Jehovah's witnesses did not slacken in their zeal and determination to advertise the King and the Kingdom. In fact, the persecution against Jehovah's witnesses in Germany became so intense as the build-up for World War II gathered momentum that the Christian witnesses of Jehovah in fifty countries sent cables of protest addressed to Hitler and his government concerning the persecution of their fellow workers in Germany. It caused a terrifying impact on the Hitler government. We would like to quote from the book *Jehovah's Witnesses in the Divine Purpose,* page 142, regarding a sworn account of what actually did take place in Hitler's presence October 7, 1934, as a re-

28. What publication was released in 1931, and did Jehovah's witnesses give it wide circulation?
29. In addition to radio, what other method of preaching was undertaken in 1934?
30. How did governments of the world react to the preaching activity of Jehovah's witnesses as outlined in the *1934 Yearbook*?

31, 32. (a) What view of the preaching work was taken by many in official positions? (b) Due to the persecution of Jehovah's witnesses by the Hitler government, what protest was registered with his government, and with what effect? (c) Did Hitler strive to carry out his vile threats against Jehovah's witnesses?

sult of this flood of protests. Karl R. A. Wittig said:

32 "On October 7, 1934, having been previously summoned, I visited Dr. Wilhelm Frick, at that time Minister of the Interior of the Reich and Prussia, in his home office of the Reich, located in Berlin, 6 am Köenigsplatz, since I was a plenipotentiary of General Ludendorff. I was to accept communications, contents of which were an attempt to persuade General Ludendorff to discontinuance of his objection to the Nazi regime. During my discussion with Dr. Frick, Hitler suddenly appeared and began taking part in the conversation. When our discussion obligatorily dealt with the action against the International Bible Students Association [Jehovah's witnesses] in Germany up until now, Dr. Frick showed Hitler a number of telegrams protesting against the Third Reich's persecution of the Bible Students, saying: 'If the Bible Students do not immediately get in line we will act against them using the strongest means.' After which Hitler jumped to his feet and with clenched fists hysterically screamed: 'This brood will be exterminated in Germany!' Four years after this discussion I was able, by my own observations, to convince myself, during my seven years in protective custody in the hell of the Nazi's concentration-camps at Sachsenhausen, Flossenburg and Mauthausen—I was in prison until released by the Allies—that Hitler's outburst of anger was not just an idle threat. No other group of prisoners of the named concentration-camps was exposed to the sadism of the SS-soldiery in such a fashion as the Bible Students were. It was a sadism marked by an unending chain of physical and mental tortures, the likes of which no language in the world can express."—Quoted from sworn statement made by Karl R. A. Wittig, November 13, 1947.

33 Why was Hitler so enraged against Jehovah's witnesses? It was because they were uncompromisingly preaching the good news of God's kingdom and would not heil Hitler nor look to Germany as the savior of mankind. Jehovah's witnesses knew from God's Word that Hitler, the Catholic, would not reestablish the Holy Roman Empire to reign for a thousand years, which was his aim. Jehovah's witnesses were confident that soon the conclusion of this system of things would come and Jehovah's kingdom through his Son, Christ Jesus, would reign for a thousand years. This they kept preaching to peoples of all nations for a witness.

34 Even in the United States during the year 1934, 340 of Jehovah's faithful Kingdom proclaimers had been arrested because they dared to preach from house to house. Many were imprisoned for the violation of some law that took away the freedom of speech, press and religion. By 1939 the number of Jehovah's witnesses detained in prisons of the German Gestapo and concentration camps of Germany had grown to 6,000. With war hysteria world wide, in 1940 Canada banned Jehovah's witnesses and tried to stop the preaching of the Kingdom. The *1941 Yearbook of Jehovah's Witnesses,* page 160, says: "Immediately following the arrival of the new Governor General into this country [Canada] from England, the Minister of Justice caused to be passed an order in council by the Governor General, which declared illegal the 'Jehovah's Witness Organization.'" That was on July 4, 1940.

35 On June 3, 1940, the Supreme Court of the United States ruled that school boards may require children in public

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33. What caused Hitler to have such rage against Jehovah's witnesses?

34. Where else did Jehovah's witnesses run into difficulty for preaching the Kingdom good news?

35-37. (a) What oppressive actions were taken against Jehovah's witnesses in 1940 and thereafter in the United States? (b) For what reason were they so persecuted?

schools to salute the flag or be excluded from school. This brought about another wave of persecution in the United States upon the Witnesses. The Roman Catholic Hierarchy and the American Legion, through mobs, took the law into their own hands and violently worked indescribable havoc.

[36] The *Yearbook* for 1941 on page 97 describes the persecution these groups caused in the United States:

[37] "Jehovah's witnesses have been assaulted, beaten, kidnaped, driven out of towns, counties and states, tarred and feathered, forced to drink castor oil, tied together and chased like dumb beasts through the streets, castrated and maimed, taunted and insulted by demonized crowds, jailed by the hundreds without charge and held incommunicado and denied the privilege of conferring with relatives, friends or lawyers. Many other hundreds have been jailed and held in so-called 'protective custody'; some have been shot in the nighttime; some threatened with hanging and beaten into unconsciousness. Numerous varieties of mob violence have occurred. Many have had their clothes torn from them, their Bibles and other literature seized and publicly burned; their automobiles, trailers, homes and assembly places wrecked and fired, resulting in damages totaling very many thousands of dollars." And what was the reason for this ungodly treatment of Jehovah's witnesses by so-called Christians in the United States of America? It was because Jehovah's witnesses were preaching the good news of God's kingdom the same as their fellow Witnesses were doing in all other parts of the world for a witness to all nations. It was another evidence that what Jesus said was true: "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.

[38] Even in the neutral country of Switzerland, surrounded on every hand by the totalitarian rulers, the officials were forced by reason of fear to swoop down on the Bethel home in Berne and seize all the literature, driving away most of the members of the Bethel family.—See *1941 Yearbook of Jehovah's Witnesses,* page 168.

[39] The small country of Estonia was taken over by the Russian government, and furthering Kingdom preaching in that country was difficult. Pressure was brought against the Watch Tower Society in Finland and every effort was made to stop the work there. A review could be made of the years 1939 to 1944 including countries of Europe, North America and Africa and many islands of the sea, South America and Asia, and it would be seen that heavy pressure was brought against Jehovah's witnesses. They were made "objects of hatred by all the nations" on account of the name of Christ Jesus during the second world war. However, these faithful Christian witnesses of Jehovah continued to preach the good news of God's kingdom everywhere they could in the inhabited earth, "for a witness to all the nations."—Matt. 24:14.

[40] To show you how some rightly viewed this preaching work of Jehovah's witnesses away back in 1940, the *Michigan Christian Advocate* of August 8, 1940, said: "Here is a group that, in this year of our Lord 1940, is not ashamed to witness for Christ in an unmistakable manner. It believes in Jesus and makes it known. In a day when religion has taken on a kind of compromising sophistication, when some church members think membership an end in-

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38, 39. Outline the attitude toward Jehovah's witnesses in Switzerland, Estonia, Finland and elsewhere during the years of 1939 to 1944.

40. What comment about Jehovah's witnesses did the *Michigan Christian Advocate* make in 1940? What question is now asked of all?

stead of a beginning of witnessing for Christ, when all too many of us hesitate to speak a testimony for fear of embarrassment, these witnesses come on the contemporary scene as a challenge to our pagan complacency." (*Yearbook* of 1941, page 43) These are not our words, but they are true. Jehovah's witnesses were not and are not "ashamed to witness for Christ." Are you?

41 To show the spirit of Jehovah's Christian witnesses, listen to the account about a woman in Canada, well along in years, who was brought before the law courts of that land: "One elderly sister, too ill to attend her trial when first called, was eventually tried and found guilty. The magistrate, hypocritically pretending to extend mercy, said: 'I find you guilty. I am going to suspend sentence on the understanding that you attend no more meetings of Jehovah's witnesses, and distribute no more subversive literature.' Her reply was published in the newspapers across Canada: 'I will not deny Jehovah, nor will I agree not to do His will. So you may as well impose the sentence.' She received a month in prison." Would you be like her and the early Christians who said: "We must obey God as ruler rather than men"? —Acts 5:29.

42 Through all this period Jehovah's witnesses raised their voices in spite of violent persecution. Even though the work openly in Belgium, Bulgaria, France, Germany, Hungary, Italy, the Netherlands, Romania, Yugoslavia and the vast British Empire was practically stopped, you can be sure that the individuals, true Christians, were still proclaiming God's kingdom. As the years pass you will see how great a witness was given and continues to be given.

41. How did a sister in Canada show that her obedience was first to God as ruler?
42. Though the work of preaching could not be done openly in many countries, of what can we be sure?

THE EXPANSION OF THE KINGDOM WITNESS CONTINUES

43 Many people thought that when J. F. Rutherford, president of the Watch Tower Bible and Tract Society, died on January 8, 1942, at the height of World War II and worldwide persecution of Jehovah's witnesses, the work of the Society would die out. However, those who thought that did not appreciate that the kingdom of the heavens was already established. Christ Jesus was enthroned as King in the heavens and had cast Satan the Devil out of heaven. What was happening in the earth among all the nations was due to the Devil, as Revelation 12:10-12 prophesied: "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.' " Jehovah's witnesses know that the work of God goes on regardless of men and that when Jesus said the good news of the Kingdom would be preached first and then the end would come, that is what would take place. There was still work to be done. Jehovah's witnesses got to doing it with no hesitation.

44 The February 15, 1942, issue of *The Watchtower,* page 61, showed how the Lord's organization felt. It said: "The Lord's work never stands still; it is always progressing. It is always on scheduled time. The Lord often changes the personnel of his visible earthly organization, but

43-45. (a) What erroneous view did some have of the work of Jehovah's witnesses, and what did they fail to appreciate? (b) What view of the preaching work did Jehovah's witnesses continue to have? (c) How did the public talk "Peace—Can It Last?" show that the preaching of the Kingdom good news would continue in spite of opposition, and for how long?

the work of witnessing to his Theocracy by Christ Jesus goes grandly on." Even during that war year of 1942 a large convention was arranged at Cleveland, Ohio, and in the public talk "Peace—Can It Last?" the new president of the Society, N. H. Knorr, said:

45 "They [the nations and false religionists] will continue to take action against Jehovah's witnesses and their companions who announced Jehovah's kingdom under Christ and who refuse to get on the 'peace beast' and to ride along with religion. Incensed at the persistent proclamation of God's kingdom, and because it shows up the false, hypocritical position of the religious 'New World order', the beast with all its heads and horns, and with the 'woman' Babylon spurring it on, will make a desperate try at goring and trampling to death the Kingdom proclamation. By force it will succeed in stopping the preaching thereof. But Christ Jesus warned that when this witness work is finished, and when Almighty God permits it to be stopped by the 'woman' and the beast, 'then shall the end come' for them." —Matt. 24:14.

46 It was announced at the assembly that special overseers would visit each congregation to assist Jehovah's witnesses in their house-to-house work. This was the start of the present activity of circuit and district servants now carried on world wide to help the witnesses of Jehovah in advancing the interests of the Kingdom in the most effective way possible.

47 The Theocratic Ministry School was started in the Bethel home and then introduced throughout the world into all congregations in 1943. The Watchtower Bible School of Gilead was opened February 1, 1943. The School was designed to prepare men and women for missionary service to be sent to all parts of the world as preachers and teachers of the Word of God. They would help people to obtain an accurate knowledge of God's Word. In his opening address to the first class of students the president of the Society said: "There are many places where the witness concerning the Kingdom has not been given to a great extent. . . . Your principal work is that of preaching the gospel of the Kingdom from house to house as did Jesus and the apostles."—*Jehovah's Witnesses in the Divine Purpose,* pages 203, 204.

48 Since that memorable year of 1943 thousands of ordained ministers have graduated from this school and have gone to all parts of the world, and with wonderful success they have preached the "good news of the kingdom . . . for a witness to all the nations." When hearing ears were found in these countries, then arrangements were made to call again and start Bible studies, and finally to organize congregations. Were these missionaries successful? In 1943 there were 6,310 congregations throughout the world in 54 lands. Twenty years later, in 1963, with thousands of active congregation publishers along with the missionaries, now in many countries, the congregations had grown to 22,761 in 194 lands. That gives one an idea of how great a witness was being given till 1963 in all nations.

49 With no letup in the preaching work, the years of World War II passed quickly. The ban against Jehovah's witnesses was lifted in Australia in June 1943; and in Canada in June 1944. By 1945 the missionary work opened up on a wide scale in Central and South America and the witness work reopened in Europe. In 1945

46. What activity to help God's people was firmly established in 1942?
47. Then what further aids were given in 1943 so that a worldwide proclamation could be given?
48. What success did Gilead School have between 1943 and 1963?
49, 50. Following World War II, what did Jehovah's witnesses do?

there was great rejoicing because thousands of Jehovah's witnesses who had been in the German concentration camps were released. These started in the house-to-house witnessing work again in Germany, preaching the good news of God's kingdom. What faith! What love for Jehovah!

50 Nations of the British Commonwealth of Nations that had placed bans on Jehovah's witnesses were gradually lifting the bans, and the work of preaching began again. One thing was evident after these years of difficulty and it was aptly stated in the *1946 Yearbook of Jehovah's Witnesses*, page 13: "The nations have not broken up and, by the Lord's grace, will not break up the internal order and peace of Jehovah's earthly organization, despite the wicked persecution to smash the unity of purpose and action of God's people, which is to preach 'The kingdom of heaven is at hand!' "

HOW GREAT WAS THE WITNESS?

51 Reviewing the work of Jehovah's witnesses from 1918, when the clergy of Christendom thought they had killed these international Bible Students, on through the period of the second world war shows that a great testimony to the Kingdom was given by these stalwart witnesses. In that difficult period of 1918-1919, when Jehovah's witnesses actually were in a captive state to Babylon the Great, the world empire of false religion, great Babylon fell by God's judgment on her. A release resulted to the captive Christians, and thousands upon thousands are still fleeing from her. They are still hearing the call: "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) Why are they leaving Christendom and all false religions? Because Jehovah's witnesses who are preaching in all the inhabited earth are making "disciples of people of all the nations."

52 What have been the results? Starting with the year 1918 and considering activity after each ten-year period, namely, 1928, 1938 and 1948, you can see that Jehovah's witnesses have been zealous publishers or proclaimers and that they believe "in all the nations the good news has to be preached first." (Mark 13:10) Would you like to study God's Word and share in the preaching work too?

KINGDOM PREACHING ACTIVITY AFTER TEN-YEAR INTERVALS

Year	Publishers	Hours of Preaching	Books & Bklts. Placed	Magazines Placed	Countries
1918	3,868	19,116	359,384	13,140	14
1928	23,988	2,866,164	20,412,192	1,381,107	32
1938	47,143	10,572,086	26,772,882	6,933,307	52
1948	230,532	49,832,205	17,031,901	11,380,767	96

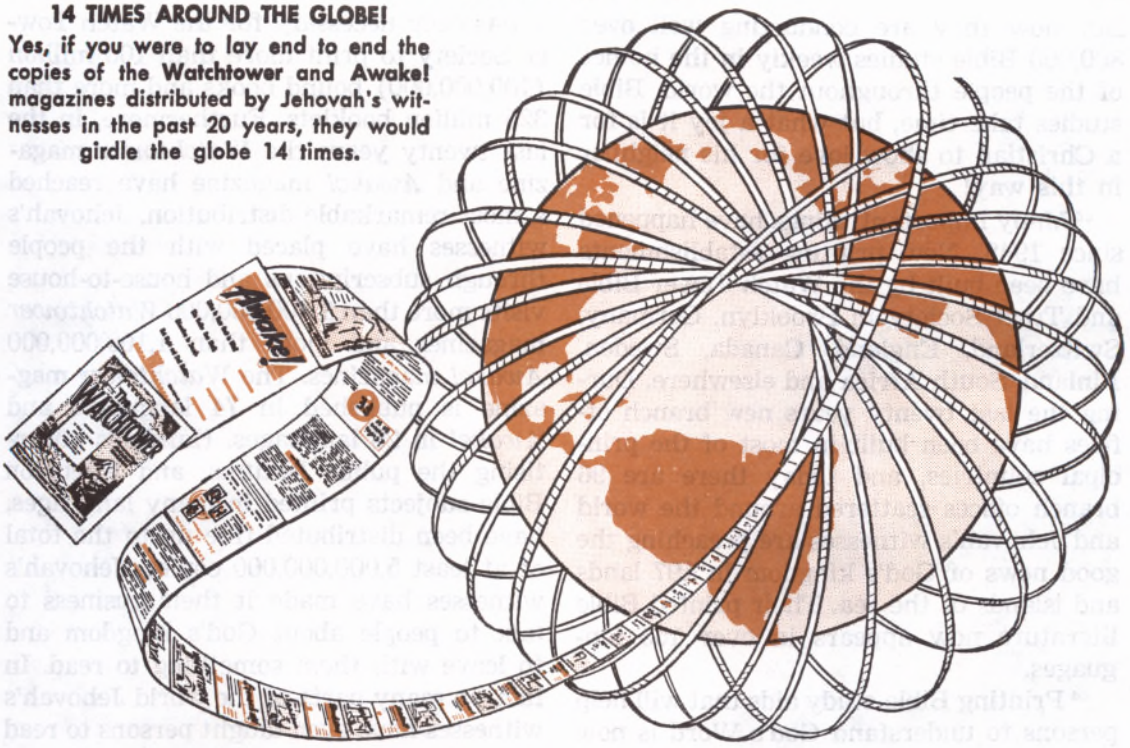
53 We would like to mention here that Jehovah's witnesses came through the oppressive years of harsh persecution during the World War II period strong and determined to press on. In 1945, when the war ended, there were 127,478 publishers in 68 lands, and by 1948 there were 230,532 ministers preaching the good news of the Kingdom in 96 countries and islands of the sea. From the report above you can see what success Jehovah's witnesses have had since they were freed from Babylon the Great, the world empire of false religion. That was in 1919. Just look at how many people fled from Babylon, heeding the call to get out of her! And the call is still being sounded loud and clear today. Do you have the courage to break free and declare yourself on the side of God's kingdom? Do you believe that the end of this system of things is near? Do you want to find out? There is a congregation of Jehovah's witnesses somewhere near you.

51, 52. What does a review of the preaching work between 1918 and 1948 show?

53. What call throughout the world is still being sounded, and what questions are we now asked?

14 TIMES AROUND THE GLOBE!

Yes, if you were to lay end to end the copies of the Watchtower and Awake! magazines distributed by Jehovah's witnesses in the past 20 years, they would girdle the globe 14 times.



Have one of these Christians call on you or write the Watch Tower Society in your country making such a request, and we will arrange for someone to call and talk to you about God's Word of truth and the blessings of His kingdom.

54 But our story on the success of "how great a witness" has been given only takes us up to the year 1945. Jehovah's witnesses certainly have been busy since then. Some people have said it is the fastest-growing religious organization in the world. That may not be so, but we know we can say that Jehovah's witnesses are the only people truly dedicated, heart, mind, soul and strength, to the belief that "this good news of God's 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) They have proved their sincerity in this by continually moving forward even to the ends of the earth promoting Bible study, encouraging people to take up the preaching of the good news of the Kingdom. They have helped thousands of Christians to become good teachers and these, in turn, have made disciples of people of all nations. (Matt. 28:19) It is good, too, for those who study with these teachers to keep in mind what Paul said: "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) This teaching work has taken on great proportions since 1948 when Jehovah's witnesses were conducting only 130,281 home Bible studies weekly, on the average.

IN 165 LANGUAGES!

In addition to the magazines, since 1947 Jehovah's witnesses have also distributed 5,425,000,000 books, booklets, handbills and tracts publicizing the kingdom of God, in 165 languages!

54. (a) Have Jehovah's witnesses been busy since 1945? (b) What Bible educational work have they taken on with great enthusiasm?

But now they are conducting well over 800,000 Bible studies weekly in the homes of the people throughout the world. Bible studies take time, but what a joy it is for a Christian to show love for his neighbor in this way!

[55] Many important things have happened since 1948. New printing establishments have been built by the Watch Tower Bible and Tract Society in Brooklyn, Germany, Switzerland, England, Canada, Sweden, Finland, South Africa and elsewhere. During the last twenty years new branch offices have been built in most of the principal countries, and today there are 96 branch offices scattered around the world and Jehovah's witnesses are preaching the good news of God's kingdom in 197 lands and islands of the sea. Their printed Bible literature now appears in over 165 languages.

[56] Printing Bible-study aids that will help persons to understand God's Word is now one of Jehovah's witnesses' principal ways to help people understand the Kingdom message. For example, the book *"Let God Be True"* reached a circulation of 19,246,710 copies in 54 languages in twenty years. The 416-page hard-covered bound book *"Things in Which It Is Impossible for God to Lie,"* first printed in 1965, has already passed 8,300,000 printed copies in 22 languages, with translations on hand in 21 more languages. By the end of 1968 the Society hopes to have all these translations printed. Very likely in its first four years of distribution this publication will pass the ten-million mark!

[57] The facts are that the demand for Bible literature about God's kingdom on the part of people throughout the earth has been so great in the last twenty years that it has been necessary for the Watch Tower Society to print more than 100 million (100,000,000) bound books and more than 325 million booklets. Furthermore, in the last twenty years the *Watchtower* magazine and *Awake!* magazine have reached a most remarkable distribution. Jehovah's witnesses have placed with the people through subscriptions and house-to-house visits more than 1,300,000,000 *Watchtower* magazines and more than 1,100,000,000 *Awake!* magazines. The *Watchtower* magazine is published in 74 languages and *Awake!* in 26 languages. Handbills advertising the public lectures, and tracts on Bible subjects printed in many languages, have been distributed free up to the total of at least 5,000,000,000 copies. Jehovah's witnesses have made it their business to talk to people about God's kingdom and to leave with them something to read. In fact, in many parts of the world Jehovah's witnesses have even taught persons to read and write so that these learners could read the Holy Bible and Bible literature.

[58] One of the outstanding achievements of the Watch Tower Bible and Tract Society was the printing of the *New World Translation of the Holy Scriptures.* By 1950 the New World Bible Translation Committee, who furnished the Society with the English text translated from the original tongues, finished the Greek Scripture portion of this excellent work. At the 1950 Theocracy's Increase Assembly of Jehovah's Witnesses, July 30 to August 6, 125,000 copies of the *New World Translation of the Christian Greek Scriptures* were released to an audience of 82,075 on Wednesday, August 2. On Sunday, August 6, the Yankee Stadium was packed to overflowing, with 123,707 persons in attendance to hear the public lecture "Can You Live Forever in Happiness on Earth?"

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55. How has Jehovah's organization expanded its printing facilities throughout the world?

56, 57. (a) How have Bible-study aids helped Jehovah's witnesses in their Kingdom proclamation? (b) Cite some statistics showing how a most remarkable Kingdom proclamation has been made.

58-60. What outstanding achievements did the Watch Tower Society bring about in 1950, 1953 and 1958?

[59] Another great assembly was the New World Society Assembly of Jehovah's Witnesses at Yankee Stadium, July 19 to 26, 1953. By this time the first volume of the *New World Translation of the Hebrew Scriptures* was ready and it was released to a vast throng of 132,829 in attendance. On Sunday the president of the Society, N. H. Knorr, delivered the talk "After Armageddon—God's New World," to 165,829 persons. Of course, not all these persons could be in attendance at the Yankee Stadium itself. There were 49,027 at a trailer city in the State of New Jersey, forty miles from Yankee Stadium, who were anxious to hear, and these did hear by direct wire and loudspeaking equipment.

[60] By this time Jehovah's witnesses had the reputation for arranging large assemblies. But the greatest assembly was yet to come! The Watch Tower Society was able to obtain the use of the Polo Grounds and the Yankee Stadium in New York city, July 27 to August 3, 1958. Delegates arrived in New York from 123 lands and islands of the sea. By this time Volume IV of the *New World Translation of the Hebrew Scriptures* was released, along with other new publications of the Society, all of which directed the attention of the readers to the kingdom of God. It occurred that at this assembly 7,136 persons were baptized in water, symbolizing their dedication to do the will of God and to proclaim the good news of God's kingdom. The organization was growing at a rapid pace.

[61] By this time the Kingdom proclaimers, Jehovah's witnesses, had increased by nearly one-half million since 1948. Now, in 1958, there were 717,088 regular publishers preaching the good news. The people of all nations were cognizant of this fact too. The outstanding event of the Divine Will International Assembly of Jehovah's Witnesses, simultaneously held at the Yankee Stadium and Polo Grounds in New York city, was the day of the public meeting, Sunday, August 3, 1958, when 253,922 persons assembled to pack out both stadiums—even the playing fields. Surrounding parking lot areas were equipped with loudspeakers, and crowds of people in tents also heard the talk "God's Kingdom Rules —Is the World's End Near?" The speaker began with these words: "Only the best government in the universe is good enough for this earth. That is the way that the earth's Creator feels about it." Throughout his discourse the speaker proved what the best government would be for mankind and finally concluded with these words: "Oh, therefore, let all men of good will turn now to God for earth's government! All hail to God's kingdom that now rules! May it bring the old world's end in his own appointed time soon. May his kingdom usher in the everlasting new world to man's eternal salvation and to God's unfading glory by Jesus Christ."

[62] So you see, Jehovah's witnesses had not changed their message about God's kingdom after so many years. This they would still declare world wide, showing full faith in Jehovah's kingdom. They did not slow down either in the years to follow!

[63] In 1963 there was the "Everlasting Good News" Assembly of Jehovah's Witnesses, arranged for around the world. How was that done? Well, the first of a series of conventions began in Milwaukee, Wisconsin, June 30 to July 7. It moved on to New York, then to Stockholm, Munich, Milan, Athens, Beirut, Jerusalem,

61. (a) How many persons were preaching the Kingdom good news in 1958? (b) How many persons assembled then to hear the public talk, and what was its title? (c) How did the speaker show it is God's kingdom that is mankind's only hope?

62. Has the message of Jehovah's witnesses changed over the years?

63. In 1963 how did the "Everlasting Good News" Assembly of Jehovah's Witnesses play a part in Kingdom preaching?

1967 SERVICE YEAR REPORT OF JEHOVAH'S WITNESSES WORLD WIDE

Country	1966 Av. Pubs.	1967 Av. Pubs.	% Inc. over 1966	Peak Pubs. 1967	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	305,481	311,378	2	328,648	16,101	245,228	5,317	6,179,567	51,507,265	1,061,110	59,999,928	18,309,703	247,957
Bermuda	97	90	-7*	97	3	102	1	1,873	11,431	440	18,023	4,762	95
Guam	50	36	-28*	39	4	23	1	1,557	8,590	151	10,549	2,764	40
Ponape	4	11	175	20	3	75		252	4,768	22	812	2,010	34
Saipan	4	4		4	2	2		105	3,722		714	1,216	7
Truk	2	7	250	10	2	32		430	3,584	2	612	1,536	30
Alaska	545	576	6	623	40	454	13	9,175	102,836	2,002	101,362	36,390	480
Argentina	11,475	12,637	10	13,317	703	7,555	289	236,206	2,373,078	22,092	2,248,841	1,022,921	12,614
Australia	16,588	17,317	4	17,989	937	14,215	412	298,312	3,234,187	29,831	2,944,688	1,038,722	13,083
Austria	7,762	7,908	2	8,254	254	5,223	174	121,613	1,184,004	4,600	1,444,747	515,483	5,263
Bahamas	295	306	4	330	26	292	7	11,763	63,962	2,003	77,788	26,349	379
Barbados	705	734	4	799	21	578	14	10,894	97,570	1,104	64,751	33,630	562
Bequia	20	20		28	3	41	1	285	7,433	7	3,077	2,730	34
Carriacou	23	24	4	25	3	20	1	272	6,747	16	2,131	2,994	43
Grenada	159	165	4	174	11	104	5	1,999	31,928	152	14,948	10,753	156
St. Lucia	95	96	1	100	14	107	3	2,878	29,321	260	23,327	12,250	172
St. Vincent	82	82		93	11	54	2	1,197	24,510	141	10,726	9,479	133
Belgium	8,370	9,267	11	9,858	338	5,473	172	180,971	1,515,943	18,108	1,672,615	560,057	6,067
Bolivia	566	649	15	745	99	834	23	31,227	210,840	1,475	181,434	71,156	917
Brazil	37,546	41,548	11	46,849	1,599	30,162	847	600,851	6,569,730	49,649	4,789,566	2,402,854	33,697
British Honduras	347	349	1	370	37	346	10	5,802	82,023	493	78,819	27,225	377
British Isles	49,073	50,154	2	53,047	3,230	37,534	876	872,830	8,791,524	60,995	9,608,503	3,417,379	40,471
Aden	5	3	-40*	4				19	145		93	47	2
Malta	23	23		27	4	44	1	696	8,774	43	1,467	3,389	46
Burma	245	275	12	306	55	638	10	9,976	112,147	688	85,102	44,530	471
Cameroun	7,476	8,182	9	9,140	477	5,438	215	51,180	2,043,670	1,729	161,123	782,700	8,950
Fernando Poo	132	139	5	174	8	26	5	858	41,058	69	5,622	17,975	188
Rio Muni	7	6	-14*	12	1	7		1	1,672	2	15	494	16
Tchad	15	15		18	2	30	1	239	6,117	19	1,101	2,340	33
Canada	39,554	40,237	2	41,611	1,795	31,485	868	469,958	6,419,586	62,913	5,920,969	2,127,794	25,505
Central Afr. Rep.	755	833	10	1,008	60	1,163	24	5,242	210,016	189	9,477	80,928	1,079
Ceylon	255	257	1	276	46	270	7	10,145	89,413	2,031	76,060	31,749	346
Chile	3,776	4,247	12	4,530	261	2,290	100	190,015	829,484	7,468	783,735	328,827	4,858
Colombia	3,805	4,218	11	4,371	406	3,899	107	96,567	1,070,791	4,376	628,125	422,603	5,383
Congo (Brazzaville)	981	1,068	9	1,190	68	892	23	10,397	258,127	269	19,772	95,256	1,099
Gabon	84	96	14	112	10	174	2	6,498	35,676	106	16,729	12,324	185
Congo (Kinshasa)	4,777	5,600	17	6,423	238	5,962	74	75,224	1,283,464	3,313	221,583	429,772	6,181
Costa Rica	2,581	2,684	4	2,906	123	1,434	83	52,939	450,777	570	168,054	158,207	2,536
Cyprus	394	431	9	479	16	215	13	2,943	62,140	253	22,177	27,182	263
Dahomey	1,088	1,281	18	1,425	142	2,292	44	11,572	362,610	348	37,613	105,663	1,277
Denmark	10,225	10,385	2	11,203	381	8,439	217	65,276	1,366,463	4,808	1,777,139	567,557	5,374
Faroe Islands	25	22	-12*	24	8	47	1	637	12,219	39	16,189	4,285	33
Greenland	23	13	-44*	18	4	39	2	1,284	3,674	27	3,598	2,027	15
Dominican Republic	2,040	2,453	20	2,690	288	1,882	47	70,347	713,898	4,527	545,333	296,799	4,464
Ecuador	1,421	1,625	14	1,750	192	1,682	38	43,411	455,777	2,657	321,031	180,034	2,480
El Salvador	959	1,022	7	1,048	78	1,099	19	22,775	239,391	1,599	188,445	87,750	1,350
Fiji	258	277	7	302	25	276	9	11,985	70,982	793	59,923	23,534	352
American Samoa	26	31	19	35	5	20	1	2,394	11,338	228	11,611	4,161	52
Cook Islands	7	6	-14*	6		1		19	30		37	10	
Gilbert & Ellice Isls.	6	7	17	10		27		114	884	1	152	367	3
New Caledonia	94	106	13	112	5	29	1	4,873	17,571	6		7,752	125
New Hebrides	13	10	-23*	10		13	1	78	1,164	7	350	626	14
Niue	21	14	-33*	25		2	1	75	1,501		1,338	382	18
Tahiti	93	112	20	121	9	51	1	7,965	32,323	601	27,736	10,864	168
Tonga	8	10	25	12		4		1,031	2,068	6	182	429	6

Western Samoa	59	69	17	71	7	12	1	3,541	19,835	304	10,309	6,228	94
Finland	9,005	9,094	1	9,655	406	7,329	316	100,581	1,279,018	16,776	1,568,697	521,435	5,599
France	22,264	24,430	10	26,250	739	14,959	477	490,289	3,962,552	55,446	4,138,030	1,728,612	19,327
Algeria	47	54	15	67	9	58	2	4,755	22,098	604	26,005	7,501	85
Tunisia	28	32	14	38	2	14	1	392	3,697	47	1,283	1,827	27
Germany, West	76,693	76,793		78,392	2,205	40,482	1,052	915,087	10,842,688	31,630	11,763,969	4,292,523	41,477
West Berlin	5,290	5,196	-2*	5,275	104	1,757	44	68,935	687,379	1,673	761,291	292,418	2,580
Ghana	8,841	9,321	5	10,034	465	5,713	265	132,634	1,986,441	4,035	463,411	704,061	8,814
Ivory Coast	146	180	23	182	10	128	4	5,623	45,547	314	29,094	19,819	286
Greece	10,849	10,940	1	11,410	318	3,843	375	60,767	1,439,953	3,169	891,703	827,853	5,385
Guadeloupe	633	741	17	826	42	819	14	15,982	140,732	1,271	142,762	60,781	661
French Guiana	45	73	62	80	1	45	1	2,245	11,618	359	12,478	4,853	69
Martinique	205	242	18	270	16	174	4	10,666	52,745	1,086	58,728	19,733	350
Guatemala	1,346	1,463	9	1,560	126	1,604	36	32,655	348,158	1,775	249,944	120,086	1,817
Guyana	896	973	9	1,060	88	670	28	21,464	215,335	1,532	152,908	75,157	983
Haiti	1,088	1,162	7	1,265	125	1,157	31	15,605	339,558	212	68,727	127,534	2,180
Hawaii	2,152	2,370	10	2,527	261	2,046	43	62,955	602,905	9,649	583,158	221,506	3,124
Marshall Islands	6	13	117	27	3	22		442	5,458	2	825	2,238	47
Honduras	780	868	11	961	81	597	17	17,834	217,373	1,617	162,100	78,766	1,182
Hong Kong	247	245	-1*	261	38	350	7	13,254	84,319	2,598	90,677	30,582	421
Macao	6	6		8	2	1		175	3,603	98	1,962	1,241	17
Iceland	92	104	13	117	17	135	3	5,253	33,350	558	36,080	12,143	125
India	2,046	2,137	4	2,269	216	1,352	66	40,085	516,280	5,149	222,751	171,650	1,995
Indonesia	1,232	1,458	18	1,779	355	2,276	58	417,811	693,851	2,323	54,177	243,033	2,929
Ireland**	254	762	4	790	143	806	19	19,055	274,391	1,210	175,922	82,546	644
Israel	99	114	15	126	11	47	2	14,429	27,451	272	14,173	10,094	122
Italy	9,798	10,800	10	11,323	429	8,549	293	408,437	1,804,782	22,829	2,054,478	794,067	9,609
Libya	40	36	-10*	41		11	1	139	2,995		235	1,324	22
Jamaica	4,910	4,853	-1*	5,256	163	3,658	156	46,909	652,781	3,428	493,288	238,798	3,820
Cayman Islands	12	10	-17*	13	1	18	1	83	1,361	18	1,123	837	7
Turks & Caicos Isls.		6	New	6				46	392	11	437	180	2
Japan	4,112	4,647	13	4,914	755	6,966	167	354,045	1,614,470	44,039	2,064,078	648,532	7,988
Kenya	258	340	32	399	38	405	7	23,339	107,824	1,154	50,074	40,097	573
Burundi	8	14	75	17	2	49		375	5,223	18	110	1,306	34
Seychelles	4	3	-25*	4				62	563		422	415	7
Sudan	35	35		40	3	7	1	722	8,341	31	1,352	2,740	42
Tanzania	783	859	10	923	89	1,460	28	15,878	253,031	426	15,162	78,506	961
Uganda	37	43	16	53	9	58	2	4,717	19,018	222	11,734	7,871	101
Korea	5,602	6,239	11	6,662	689	7,414	209	103,602	1,604,308	12,919	855,328	539,940	8,246
Lebanon	870	901	4	939	45	1,004	21	37,697	175,543	31	286	71,154	861
Iran	12	13	8	17	3	18	1	1,349	3,814	117	3,048	1,971	37
Iraq	2	2		3				8	112		11	82	1
Jordan	56	53	-5*	60	5	52	3	154	11,412	1	110	4,465	48
Kuwait	4	4		5				5	166		14	109	4
Saudi Arabia	2	2		2					33				
Syria	111	117	5	137	3	69	5	325	19,793			8,739	106
Leewards (Antigua)	114	106	-7*	112	17	165	3	4,205	31,496	498	20,551	11,019	134
Anguilla	11	13	18	14	3	26	1	421	4,685	17	2,056	2,014	24
Dominica	149	154	3	170	22	257	7	1,901	42,503	160	13,950	14,692	164
Montserrat	14	21	50	23	4	63	2	1,223	7,598	105	3,908	3,139	43
Nevis	36	35	-3*	39	4	62	2	257	9,326	22	3,005	3,253	47
Saba	1	1		1				11	84		9	32	1
St. Eustatius	1	2	100	3		1		14	249	11	75	228	4
St. Kitts	88	92	5	96	10	137	4	1,389	24,001	155	14,383	9,716	150
St. Martin	40	35	-13*	39	5	38	2	658	10,018	86	7,305	4,793	60
Liberia	365	419	15	447	52	553	10	20,543	148,475	1,065	59,573	51,844	707
Luxembourg	392	414	6	431	19	253	11	7,348	68,489	594	79,521	29,849	323
Malagasy Republic	194	235	21	263	46	224	7	21,492	98,454	2,006	106,285	39,711	481
Malawi	15,075	17,398	15	18,519	1,043	14,663	405	93,256	3,923,548	3,359	146,860	1,395,043	13,568
Mozambique	1,150	1,419	23	1,633	72	1,044	19	5,881	340,385	211	9,521	132,742	1,389

Country	1966 Av. Pubs.	1967 Av. Pubs.	% Inc. over 1966	Peak Pubs. 1967	Av. Pio. Pubs.	No. Public Meet'gs	No. of Cong's.	Total Literature	Total Hours	New Subs.	Individual Magazines	Back-Calls	Av. Bible Studies
Mauritius	124	146	18	157	18	194	4	6,762	44,797	354	28,929	15,878	259
Réunion	241	258	7	291	20	195	5	7,233	64,887	735	33,573	24,206	296
Rodrigues	3	5	67	9	2	7		133	3,830	4	964	1,099	23
Mexico	30,261	31,829	5	33,748	2,007	23,007	1,120	460,812	5,619,401	29,192	3,324,423	1,743,599	28,007
Morocco	101	95	-6*	110	19	139	6	6,657	38,082	1,359	42,295	13,139	121
Gibraltar	34	34		36		40	1	521	4,111	66	3,626	2,214	43
Netherlands	13,758	14,222	3	15,013	544	10,814	224	151,182	2,022,779	9,004	1,721,595	737,931	7,168
Neth. Ant. (Curaçao)	224	249	11	267	13	208	4	5,064	46,241	1,418	49,376	20,173	251
Aruba	138	141	2	153	5	143	3	3,416	22,389	790	23,948	8,170	102
Bonaire	20	21	5	22	1	30	1	73	3,832	55	2,498	1,931	18
Newfoundland	604	636	5	677	58	816	33	10,893	146,623	1,917	160,516	44,357	497
New Zealand	4,391	4,497	2	4,759	199	3,728	113	53,029	699,018	6,559	830,424	240,711	2,945
Nicaragua	755	839	11	907	72	444	18	16,641	199,495	854	177,460	75,034	1,065
Nigeria	39,751	42,090	6	46,085	3,151	34,054	903	335,621	10,531,236	9,539	905,465	3,072,867	42,405
Niger	7	17	143	22	8	45	1	538	15,317	46	2,082	5,457	60
Norway	3,894	4,090	5	4,270	165	2,280	137	70,002	572,755	4,111	678,593	234,923	2,441
Okinawa	225	259	15	275	48	256	8	20,272	99,870	1,973	153,124	35,902	489
Pakistan	146	135	-8*	142	14	162	4	3,074	32,741	889	23,736	12,325	150
Afghanistan	5	5		5		43	1	59	947	18	745	350	3
Panama	1,365	1,405	3	1,495	122	1,396	44	26,369	318,290	1,702	260,514	117,347	1,715
Papua	383	364	-5*	386	17	230	12	4,997	64,646	53	21,088	23,383	389
Manus Island	7	9	29	11		8	1	128	668		191	393	10
New Britain	72	83	15	90	5	113	2	2,289	18,920	4	9,909	7,300	135
New Guinea	271	267	-1*	288	27	357	8	2,627	75,897	29	12,303	35,730	453
Solomon Islands	371	362	-2*	410	28	923	10	1,155	93,575			44,574	591
Paraguay	528	553	5	586	62	364	18	9,810	141,916	1,049	117,477	45,876	532
Peru	2,406	2,651	10	2,810	257	3,427	65	160,341	727,347	7,520	660,164	258,714	3,406
Philippines	33,787	36,286	7	39,266	3,010	23,874	1,229	230,627	7,196,681	20,487	3,024,425	1,811,407	25,461
Portugal	2,968	3,442	16	3,877	112	1,858	65	48,713	590,638	5	7,503	269,625	3,953
Angola	88	105	19	128		23	1	202	20,240		128	15,460	210
Azores	88	82	-7*	90	5	53	2	568	12,516	1	457	5,941	83
Cape Verde Is.	2	2		3				24	291		36	93	3
Madeira	47	37	-21*	42	1	8	1	535	4,346		167	2,219	33
Puerto Rico	3,368	3,749	11	4,032	194	3,354	74	183,522	723,838	20,016	925,350	261,603	4,406
Tortola	15	19	27	22	2	23	1	536	4,241	47	3,770	1,188	20
Virgin Islands (U.S.)	140	154	10	165	6	167	6	6,808	25,159	1,167	40,244	10,166	181
Rhodesia	9,438	9,384	-1*	10,612	516	12,357	326	87,037	1,881,472	3,921	254,031	606,821	8,225
Senegal	88	109	24	120	20	117	2	8,129	43,211	1,038	43,571	17,606	214
Gambia	8	8		10	4	53	1	1,510	6,819	122	5,944	3,120	38
Mali	4	5	25	5	2	8		538	3,248	41	2,632	1,074	14
Mauritania	2	2		3				53	168	2	108	83	1
Sierra Leone	511	526	3	573	111	1,199	24	18,968	224,847	1,927	113,105	78,509	1,088
Guinea	61	61		89	18	186	3	1,574	36,076	23	4,867	11,802	152
Singapore	178	179	1	191	14	107	4	4,450	36,387	1,406	49,450	13,619	227
Malaysia	136	135	-1*	142	21	105	6	46,410	44,621	1,108	4,834	15,941	236
South Africa	18,497	17,813	-4*	18,632	1,122	16,399	500	320,757	3,545,340	22,350	1,545,206	1,075,497	15,611
Ascension Island	1	1		1				4	18	1	8	11	1
Botswana	203	163	-20*	187	20	242	6	4,355	49,484	110	5,725	13,316	219
Lesotho	238	231	-3*	274	25	197	10	3,037	63,629	79	5,803	17,816	260
St. Helena	37	33	-11*	41	2	29	1	212	5,036	14	3,128	1,959	39
South-West Africa	152	145	-5*	165	10	150	5	6,360	29,961	635	34,856	9,185	134
Swaziland	545	550	1	618	45	919	12	6,249	144,754	299	31,899	43,068	604
Spain	4,302	5,072	18	5,409	316	6,486	83	120,090	1,151,768	68	567,553	575,481	7,658
Andorra	7	8	14	9		9		84	893		169	434	11
Canary Islands	154	167	8	171	11	124	3	3,639	36,114	1	16,729	18,224	261
Surinam	455	441	-3*	472	55	391	9	10,034	111,814	1,052	90,489	36,817	464
Sweden	9,886	9,989	1	10,330	458	8,563	230	176,091	1,543,690	23,165	2,114,900	665,467	6,918
Switzerland	6,138	6,219	1	6,391	129	3,165	130	119,083	791,527	10,231	1,135,154	358,215	4,559

	5 1,023	5 1,004	-2*	1,056	5	82	14 569	39	16,227	63	619 174,258	3,484	95 99,499	239 50,922	5 692
Liechtenstein															
Taiwan	265	283	9	319	2	38	252	19	10,206	1	76,906	2,603	73,751	25,321	306
Thailand	1	1									45	1	275	17	1
Cambodia	19	18	-5*	21		7	46	1	1,595		7,869	103	4,028	2,869	42
Laos	19	26	37	29		10	10	1	16,759		18,371	915	9,470	7,664	128
Vietnam	589	667	13	756		85	344	17	12,862		239,605	592	33,684	89,694	984
Togoland															
Trinidad	1,799	1,844	3	1,986		108	1,412	39	30,379		338,019	2,905	258,673	126,172	1,923
Tobago	50	55	10	59		7	79	2	1,297		16,945	197	11,581	5,908	84
Uruguay	2,212	2,303	4	2,400		224	2,014	50	31,223		561,163	2,670	264,490	207,124	3,199
Falkland Islands	4	2	-50*	2		2	1		99		487	6	163	149	6
Venezuela	4,139	4,492	9	4,827		193	2,631	88	111,340		802,535	4,845	546,733	294,803	4,196
Zambia	29,300	31,937	9	35,525		733	27,460	751	140,717		5,487,859	10,317	312,323	1,948,987	25,428
186 Countries	940,150	980,228	4.3	1,042,782		52,049	750,365	20,804	16,568,462		174,594,672	1,808,777	143,001,322	62,699,367	797,239
†11 Other Countries	118,525	114,052	-3.8*	117,822		1,715	65,503	4,402	399,308		9,400,508	288	556,157	4,003,841	69,770
GRAND TOTAL	1,058,675	1,094,280	3.4	1,160,604		53,764	815,868	25,206	16,967,770		183,995,180	1,809,065	143,557,479	66,703,208	867,009
										MEMORIAL ATTENDANCE WORLD WIDE				1966	1967
										MEMORIAL PARTAKERS WORLD WIDE			1,971,107	11,179	2,195,612 10,981

*Percentage of decrease
**Now includes Northern Ireland with Eire
†Work banned and reports are incomplete

New Delhi, Rangoon, Bangkok, Hong Kong, Singapore, Manila, Bandung, Melbourne, Suva, Kyoto, Auckland, Seoul, Honolulu and finally Pasadena, California, September 1-8. In just a little over two months more than 450,000 of Jehovah's witnesses attended this assembly, and the total attendance at the public meetings around the world was 580,509. There were delegates at this Around-the-World Assembly from 161 lands. Jehovah's witnesses are determined to make the Kingdom message known just as far and wide as they possibly can until the end of this wicked system comes. Will you join them in this grand work while there is yet time?

64 By 1961 the *New World Translation of the Holy Scriptures* was completed and published in one volume, and this Bible, being offered on a contribution of only one dollar a copy, has had a phenomenal distribution. Since 1950 Jehovah's witnesses have been distributing the Greek Scriptures of the *New World Translation* and individual volumes of the Hebrew Scriptures as they were completed. But long before that Jehovah's witnesses were urging people to read the *King James Version,* the *American Standard Version,* or any other translation of the Bible, because God's words of truth are contained in any Bible. The Watch Tower Bible and Tract Society has been a printer of Bibles and particularly a distributor of Bibles in all languages world wide. The facts show that in the past twenty years the Society has printed 14,993,000 Bibles, including the *New World Translation,* which can now be had in seven languages. These include Spanish, Portuguese, Italian, French, Dutch, German, as well as English, and the translation into these languages has been handled by scholars who are Jehovah's witnesses.

65 During the last four years, 1964, 1965, 1966, 1967, Jehovah's witnesses have been very busy and are planning to the future. The Watchtower Society has just finished a ten-story 200,000-square-foot building, a new addition to their already large printing establishment. They are still sending out missionaries to all parts of the earth to enlarge their preaching staff. Probably the best way to sum up the past twenty years of Jehovah's witnesses' preaching activity is to give you a comparative report, with the 1948 report, showing you the year's activity for 1958 and 1967.

64. How active have Jehovah's witnesses been in speaking the Bible truths and spreading the Bible itself to people all over the earth?
65. Outline the progress of the heralding work of God's people between 1948 and 1967.

COMPARATIVE PROGRESS IN KINGDOM PREACHING

Year	Publishers	Hours of Preaching	Books & Bklts. Placed	Magazines Placed	Countries
1948	230,532	49,832,205	17,031,901	11,380,767	96
1958	717,088	110,390,944	16,038,445	86,498,251	175
1967	1,094,280	183,995,180	16,967,770	143,557,479	197

[66] Maybe your question is answered now, namely, "How great a witness?" But the end is not yet. Jehovah's witnesses are very happy that they can take the Holy Bible into the homes of the people and in many cases arrange to study it with them. They have other publications, too, that will aid persons to appreciate the good news of God's established kingdom. The history of Jehovah's witnesses, particularly since 1919 and right down through 1967, has been that of faithfully doing the work that Christ Jesus prophesied would be done, namely, preaching the good news of God's established kingdom first, before the destruction of this wicked system of things comes at Armageddon. Satan knows he has but a short time to remain the god of this world and to rule it in his wicked way. However, Jehovah's witnesses are not fearful of what the Devil may do to them. They have a work to do and are still doing it, as the report of Jehovah's witnesses for the service year 1967 shows.

1967 WORLDWIDE REPORT OF KINGDOM PREACHING ACTIVITY

[67] Jehovah's witnesses have had their finest year in declaring the good news of God's kingdom! This is easily ascertained when one checks the hours Jehovah's witnesses spent, namely, 183,995,180, preaching from house to house and publicly, as compared with the previous year's total of 170,664,897 hours. During these millions of hours a lot of things happened. Jehovah's witnesses conducted 867,009 Bible studies in the homes of interested people. During each week of the year there were at least that many persons studying the Bible with Jehovah's witnesses for an hour or more and very often whole families would sit in on such Bible studies. Can you imagine that there are people, Christian people today, who are willing to leave their own comfortable homes and go out in all kinds of weather, at any time it suits the interested person and without pay, just to study the Bible with that person? Happy persons have come from all nations, peoples and tongues willingly, and they rejoice that they have the opportunity of teaching the Bible truth to others who want to know what God's Word says.

[68] Do you want to know what the Bible teaches? These Christian witnesses of Jehovah are quite willing to come to your home too if you let them know where you live. All you need to do is write to one of the offices of the Society and they will forward your name and address to the nearest congregation of Jehovah's witnesses and someone will call on you to discuss the Bible with you and answer your Bible questions. Why not make the inquiry? It will not cost you anything. Or, you may know of the location of the Kingdom Hall of Jehovah's witnesses in your vicinity. Visit it and listen to what Jehovah's witnesses are talking about. There are 25,206 congregations of Jehovah's witnesses located in all parts of the earth where Jehovah's witnesses carry on their ministry. Make yourself known to the presiding minister and tell him you would like to have a Bible study. It will be arranged for immediately. There is no need for you to be timid about this matter. Jehovah's wit-

66. Since the end is not yet, what are Jehovah's witnesses determined to do?

67. (a) A check on the hours spent in the preaching work in 1967 shows what when compared with 1966? (b) How did Jehovah's servants show their interest in individuals who want to know more about God's kingdom?

68. How can a person get in touch with Jehovah's witnesses so as to learn more about the Bible?

nesses want to help you. There is only one way that a person can gain everlasting life and that is by taking in knowledge of Jehovah God and his Son, Jesus Christ. (John 17:3) Please inquire.

[69] Jesus admonished that Christians should be fishers of men. This Jehovah's witnesses have been, because 74,981 individuals from all over the world have dedicated their lives to serve Jehovah and were baptized in water during the year 1967. This is the second-highest number of persons ever baptized in one year by Jehovah's witnesses. Back in 1959, 86,345 symbolized by water baptism their dedication to Jehovah God, and during the past seven years the average was about 65,000 baptized each year. People are listening to the truth and making a decision! Have you? If you have not listened much to God's Word, then why not give the truth a chance to be heard by your ears and consider it in your heart and mind?

[70] Another highlight of the year was the Memorial celebration. On Saturday evening, March 25, 1967, around the world there were 2,195,612 persons in attendance at the Kingdom Halls of Jehovah's witnesses, or other meeting places, to celebrate the death of the Lord Jesus. Of this large number, only 10,981 partook of the emblems indicating that they were members of the body of Christ, anointed of God, looking forward to being joint heirs with Christ Jesus in heavenly glory. All the others indicated that they desired to be of the great crowd of people, seeking everlasting life on this earth, who are now before Jehovah's throne, having washed their robes in the blood of the Lamb. Many of these sincere people will in time make their decision to serve God and become faithful followers of Christ Jesus. They, too, will be baptized after dedicating their lives to do Jehovah's will. They will want to share in preaching this good news of the Kingdom, as Jehovah's witnesses have been doing. You are invited by Christ Jesus to do the same.

[71] During the year 1967 there were, on the average, 1,094,280 Christian witnesses of Jehovah declaring the good news of the Kingdom every month. That was 35,605 more than last year. But sometime during 1967 there were as many as 1,160,604 different persons sharing in the preaching work. What did these people do? They talked the Kingdom message, conducted Bible studies, distributed 5,223,560 bound books and 11,744,210 booklets explaining Jehovah's purposes. They also distributed 143,557,479 individual copies of the *Watchtower* and *Awake!* magazines. (See the chart on pages 24-27.)

[72] In addition to this tremendous distribution of printed literature, Jehovah's witnesses obtained 1,809,065 new subscriptions for *The Watchtower* and *Awake!* This made it necessary for the Watch Tower Society to print in all its printing branches throughout the world a total of 251,405,632 magazines. How fine it is to leave something with people to read when they are interested!

[73] All this activity makes Jehovah's witnesses very joyful. They see that they are truly sharing in obeying the command of Christ Jesus. They fully believe that "this good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come." (Matt. 24:14) In answer to the question, How great a witness? they can

69. How many persons were baptized during the past year, showing what?
70. Outline the highlights of the celebration of the Lord's Evening Meal on Saturday, March 25, 1967.

71, 72. What increases in proclaimers of the Kingdom good news were enjoyed in 1967, and how well did they do in spreading the Bible truth by printed page?
73. (a) In answer to the question, How Great a Witness? what can be said about 1967? (b) Will Jehovah's witnesses slacken the hand now? Why?

say: 1967 has been another grand year of witnessing added to those already given. But will Jehovah's witnesses slacken the pace now with so much done? No! Because "in all the nations the good news has to be preached first." (Mark 13:10) Then the end comes! Will you listen to the good news of God's kingdom the next time it is presented to you at your door? Will you study the Word of God with Jehovah's witnesses? This is a decision for you to make before the end comes. "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. For the true God himself will bring every sort of work into the judgment in relation to every hidden thing, as to whether it is good or bad."—Eccl. 12:13, 14.

Made Powerful Spiritually, Though Physically Weak

MANY are the examples found in the Scriptures of God's servants who "from a weak state were made powerful." (Heb. 11:34)* Judge Samson was one of these. (Judg. 16:4-31) He is of particular interest to Christians today, for in him we see a prophetic picture of God's servants in modern times. During World War I they were robbed of their strength, as it were, but then God's spirit revived them, and since then they have been doing far greater works than before.—Matt. 24:45-47.

Jehovah God has imparted power not only to his earthly organization since then but also individually to his servants. How? By means of his holy spirit or active force, even as we read: " 'Not by a military force, nor by power, but by my spirit,' Jehovah of armies has said." —Zech. 4:6.

How can Jehovah's servants be filled with this strengthening holy spirit of God? By imbibing freely of his spirit-filled Word. They should endeavor to find time every day to take in some of this spiritual food. At the same time they should so arrange their affairs that, if at all possible, they will be able to meet regularly with fellow Christians to study the Bible with the help of the Watch Tower publications. There is also the need to meditate about the things they have learned, and important also is prayer, asking God for his spirit. (Luke 11:13) Not to be overlooked is applying in their lives what they learn, both by living in line with Christian principles and by preaching and teaching God's Word to others as opportunity affords.

"Made powerful spiritually, though physically weak" might be said to apply with peculiar force to Christians of tender years, to the ill and to the aged. How true this is can be seen from some of the experiences these have had. Thus in St. Lucia, an island in the West Indies, a very religious seven-year-old boy, as a result of a Bible study conducted with him by his Witness grandmother, took a bold stand for God's truth. Not only did he fearlessly witness to his schoolteacher but he firmly resisted all efforts of his relatives to have him take "first communion," something that he had set his heart upon before he began to study the Bible with his grandmother.

Then, again, there was one of Jehovah's witnesses who was an invalid. But that did not keep her from witnessing to her neighbor by phone and having this neighbor come over to have a Bible study at her bedside. She was able to continue this study until the neighbor lady had progressed to the point of dedication and baptism. Weak physically, but strong and fruitful spiritually, was she not?

The same might be said of the Witness who keeps active though he is ninety-two years of age. So much so that in one month he distributed 538 *Watchtower* and *Awake!* magazines, most of them by speaking to persons on the streets. Many more examples might be given from assembly reports and the *Yearbook of Jehovah's Witnesses.*

Yes, to the extent that Jehovah's servants are conscious of their spiritual need, to the extent they seek to be filled with God's spirit, to that extent they can be spiritually strong, though physically weak.

* For details see *The Watchtower,* February 15, 1967.

Do You Remember?

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

● What are the scrolls from which people will be judged during the 1,000-year reign of Christ?

They are the law books of Jehovah, setting forth his will for all people on earth during Christ's millennial reign. People will be judged on the basis of the way they obey what is written in them.—P. 523.

● What did Jesus mean when he said that Jerusalem would be trampled upon "until the appointed times of the nations are fulfilled"?

He meant that the royal line of King David, which ruled from Jerusalem, would be kept low, inoperative, from 607 B.C.E. until he, Jesus, the permanent heir of David, would be enthroned as King in heavenly Jerusalem in 1914 C.E.—Pp. 612, 613, 616.

● What is the river of water mentioned at Revelation 22:1, 2, and when does it begin to flow?

The symbolic river pictures the entire provision Jehovah makes for obedient mankind to have everlasting life through Jesus Christ. Its flowing begins after Armageddon and the abyssing of Satan.—P. 636.

● How can it be said at Psalm 68:11 that "the women telling the good news are a large army"?

In ancient times Israelite women declared the good news of military victory over God's enemies with dance, song and instrumental music. A great many modern-day women are declaring the good news of Jehovah's kingdom and his deeds in his victorious march to Armageddon.—Pp. 652, 653, 655.

● What is depicted by the "fish" taken by the dragnet in Jesus' prophecy at Matthew 13:47-50?

The symbolic fish that are sorted out and kept are those taken from mankind to reign with Christ in the kingdom of the heavens. The unsuitable fish that are thrown away are those Christians who prove unfaithful to the heavenly calling and the millions of people who stay in Christendom.—Pp. 685-687.

● In what sense do Jehovah's witnesses advocate the saving of mankind by blood?

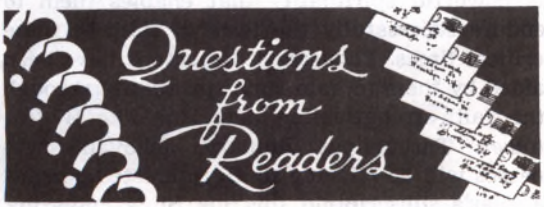
Not by medical blood transfusions, but by God's way of using it, which is the sacrificial use of Jesus' blood for the redemption of the world of mankind.—P. 726.

● With whom in modern times can the Gibeonites be compared?

With the "great crowd" who are full of faith that the Greater Joshua, Jesus Christ, can protect them through Armageddon.—P. 628.

● Why can it be said that the prophecy at Matthew 24:14 about the worldwide 'preaching' of the good news of the Kingdom does not include teaching?

The Greek word translated "to preach" means to make proclamation as a herald. So Jesus prophesied that the good news of the Kingdom's establishment would be heralded world wide in our day. Teaching work is also being done but this is not what is referred to in this text.—Pp. 756-758.



● Is it proper for Christians to "drink a toast" when they get together?—M. D., U.S.A.

In some lands, when acquaintances are about to part, they have a parting drink of some alcoholic beverage, with glasses raised and touched together and accompanied with an expression of 'to your health' or something similar. At wedding receptions frequently a toast is similarly offered to the health and happiness of the newlyweds. Understandably, some have questioned whether it would be Scripturally proper for Christians to share in such toasts.

Certainly there is nothing wrong with a Christian's wishing a friend happiness and good health. Nor would it be improper to do so as a group. The spiritually older men in the first century concluded a letter to the Christian congregations with an expression meaning, essentially, "Good health to you!"—Acts 15:29.

But is that all there is to "toasting"? Why do the toasters raise their glasses, or lift their mugs and clink them together? Is it in imitation of some custom? Note what *The Encyclo-*

pædia Britannica, 11th Ed., Volume 13, page 121, says:

"The custom of drinking 'health' to the living is most probably derived from the ancient religious rite of drinking to the gods and the dead. The Greeks and Romans at meals poured out libations to their gods, and at ceremonial banquets drank to them and to the dead." Then, after showing how such pagan customs survived among Scandinavian and Teutonic peoples, this reference work adds: "Intimately associated with these quasi-sacrificial drinking customs must have been the drinking to the health of living men."

When most people join in a "toast" they probably do not imagine that they might be copying the custom of lifting up a libation or liquid sacrifice to pagan gods, yet that could be so. Without question, a faithful Christian would not share in an actual pagan sacrifice, realizing that "you cannot be drinking the cup of Jehovah and the cup of demons." (1 Cor. 10:21) A mature Christian would also avoid even imitating false religious rituals. This spiritually mature course would please Jehovah. Remember, God specifically warned the Israelites against copying religious practices of the pagan nations round about them.—Lev. 19:27; 21:5.

If a Christian is going to make a request for divine blessing on another, then an appropriate way to do that is through heartfelt prayer to God, not by following traditions based on pagan worship that Jehovah abhors.—Phil. 1:9; 2 Cor. 1:11.

Customs and traditions abound all over the earth. If a mature Christian knew that a particular one was directly based on false religion, obviously he would avoid it. But not all customs are objectionable. Some may simply be local practices or etiquette without a false religious origin, such as greeting by shaking hands or bowing. (Gen. 23:7) Each individual can consider what he knows about a particular custom and his own motive with regard to it. Just why is he doing it? He might also ask himself, 'Will doing this stumble others, or will people in the community link my actions with false religion?' (1 Cor. 10:32, 33) No one else can serve as the conscience for a particular Christian; hence each one can think the matter over and make a decision so as to have a clear conscience.—Acts 23:1; 2 Cor. 1:12.

ANNOUNCEMENTS

but, rather, it was mainly their powerful spiritual condition, their faith, that enabled them to serve and please God. (Heb. 11:32-34) The same is true with Jehovah's Christian witnesses today. Though having physical limitations, it is powerful spirituality that enables them to endure successfully the tests of faith in these critical times. Thousands of persons have been aided by them to gain such spirituality through the faith-strengthening magazine *The Watchtower*. Throughout January, Jehovah's witnesses will be offering to all interested persons a year's subscription for this Bible magazine, along with three Bible booklets, for $1.

FIELD MINISTRY

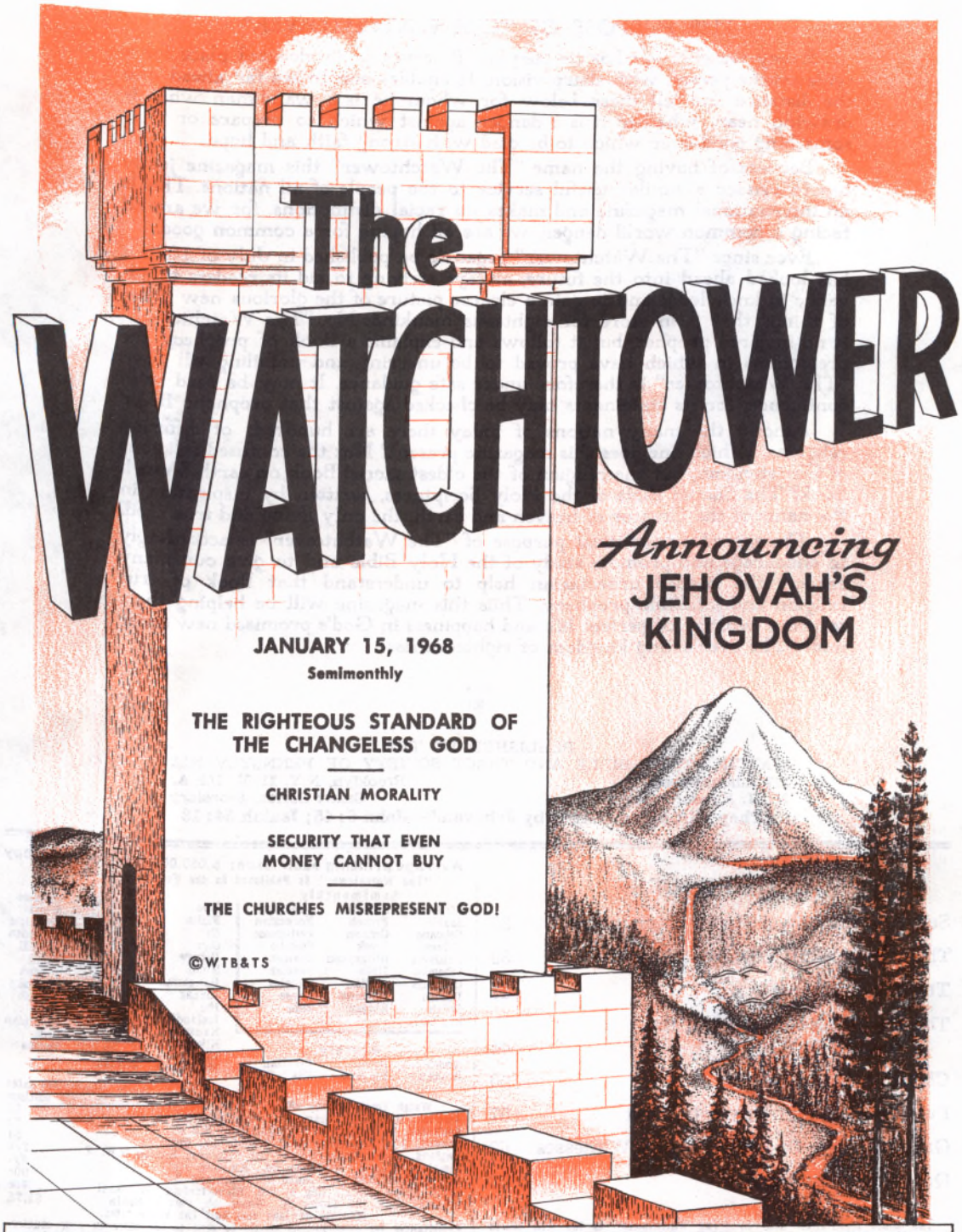
The faithful men of old times, such as Gideon, Barak, Samson, Jephthah, David, Samuel and the other prophets, endured many trials in proving their faith and love for God. Was it because they were powerful physically? No,

"WATCHTOWER" STUDIES FOR THE WEEKS

January 28: How Great a Witness? ¶1-26. Page 7. Songs to Be Used: 67, 89.

February 4: How Great a Witness? ¶27-50. Page 14. Songs to Be Used: 66, 113.

February 11: How Great a Witness? ¶51-73. Page 20. Songs to Be Used: 11, 58.



JANUARY 15, 1968
Semimonthly

THE RIGHTEOUS STANDARD OF THE CHANGELESS GOD

CHRISTIAN MORALITY

SECURITY THAT EVEN MONEY CANNOT BUY

THE CHURCHES MISREPRESENT GOD!

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

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

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

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SECURITY that even Money Cannot Buy

TO MOST people security means having material possessions. If they have a good job, a fine home and a substantial bank account, they feel they are secure.

While such things can bring a measure of comfort, do they really guarantee security?

Can anyone really guarantee that a person will have his job a year from now? Multitudes of persons have lost jobs for reasons outside their control. Perhaps their company moved, or changed its policies, laying off workers. Or it may go bankrupt, forcing a layoff in workers. In some places, people must even leave jobs due to racial or religious prejudice!

Also, in many lands civil war or rioting has destroyed both homes and places of business. As the aftermath of one such riot in the United States last summer, note the course of action a man took after seeing his life's work go up in smoke in minutes. A report relates: "A negro who lost two businesses in fires that accompanied racial rioting in Cambridge [Maryland] July 24 committed suicide today."

Then there was the grocer who had worked hard all his life and to whom the following happened, as reported in the press: "A 60-year-old grocer was killed yesterday during an attempted robbery in his shop." His life's hard work came to a bitter end.

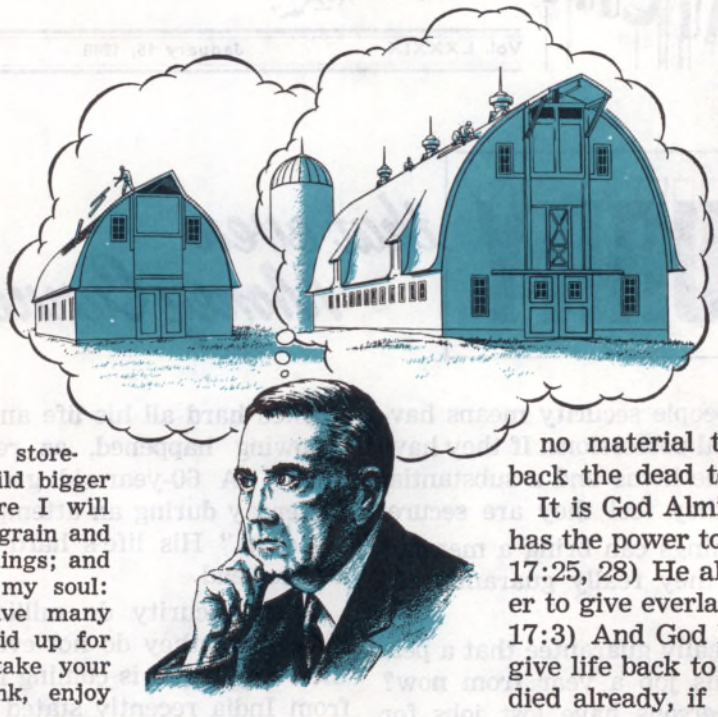
What security do millions of persons have when they do not even know where their next meal is coming from? A report from India recently stated the following:

> "It has been estimated that between 35 and 40 per cent of the children of India have suffered permanent brain damage by the time they reach school age because of protein deficiency.
>
> "This means that [in India] we are, in effect, producing subhuman beings at the rate of 35 million a year. By the time they reach school age they are unable to concentrate sufficiently to absorb and retain knowledge."

And what of the millions of persons who thought that they had security, only to lose homes, businesses and even their lives in the horrors of two world wars, the Korean war, and now the Vietnam war? What of the many whose savings were wiped out when runaway inflation ruined the value of their money?

INSECURITY OF LIFE ITSELF

How elusive security is, and how unwise it is to put one's whole trust in material possessions, Jesus Christ illustrated when he said:



"The land of a certain rich man produced well. Consequently he began reasoning within himself, saying, 'What shall I do, now that I have nowhere to gather my crops?' So he said, 'I will do this: I will tear down my storehouses and build bigger ones, and there I will gather all my grain and all my good things; and I will say to my soul: "Soul, you have many good things laid up for many years; take your ease, eat, drink, enjoy yourself."'

"But God said to him, 'Unreasonable one, this night they are demanding your soul [life] from you. Who, then, is to have the things you stored up?'

"So it goes with the man that lays up treasure for himself but is not rich toward God." —Luke 12:16-21.

The point of Jesus' illustration is that real security through material possessions is an illusion. Even if a person does manage to hold on to his material possessions all his life, what good will they do him when he dies? He cannot take them to the grave with him. As Job said: "Naked I came out of my mother's belly, and naked shall I return [to the earth]."—Job 1:21.

The truth of the matter is just as the apostle Paul wrote under inspiration: "We have brought nothing into the world, and neither can we carry anything out." —1 Tim. 6:7.

PROVIDER OF TRUE SECURITY

Jesus Christ said: "Even when a person has an abundance his life does not result from the things he possesses." (Luke 12:15) No material possession can give life. None can keep a person alive indefinitely either. And certainly no material thing can bring back the dead to life.

It is God Almighty alone who has the power to give life. (Acts 17:25, 28) He also has the power to give everlasting life. (John 17:3) And God has promised to give life back to those who have died already, if they are within the scope of Christ's ransom sacrifice! That is why Job was moved to say: "O that in Sheol [the grave] you would conceal me, . . . that you would set a time limit for me and remember me!" (Job 14:13) Yes, God remembers those who put their trust in His provision instead of in material possessions. Even death will not gain permanent victory over them, because in his new system of things God will resurrect, or restore to life, those individuals who are under the benefit of Christ's ransom sacrifice.—John 5:28, 29.

Who else can guarantee you life again? Who else can promise you a restored paradise earth, even if you die before that time comes?—Rev. 21:1-4.

Not only did the Bible writers have such confidence of being brought back to life

in the resurrection, but they also knew that their God, Jehovah, would take care of them while they were alive.

It is the same today. Those who put their trust in God, and not in material possessions, have this security. Loss of material things, while it may cause hardship, does not make them lose their balance or give up. Since they did not put their trust in these things, they are not unduly dismayed if they lose them. They maintain their mental calm and their happiness because they know that God will take care of them. They appreciate that there is no true security anywhere apart from that provided by Jehovah God.

In this regard, note how solid the basis for their confidence is. The Bible states at Hebrews 13:5, 6: "Let your manner of life be free of the love of money, while you are content with the present things. For [God] has said: 'I will by no means leave you nor by any means forsake you.' So that we may be of good courage and say: 'Jehovah is my helper; I will not be afraid. What can man do to me?' "

How can you, or anyone else, have such confidence in the security that Jehovah provides? By doing what every person who already has that security has done: study God's Word, the Bible; determine what God's will is; and follow it. Then without fail you will be assured that God will look after your best interests. He will assist you in your time of need, for "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.

SPIRITUAL BROTHERS GIVE AID

One who serves the true God has spiritual brothers who also come to his aid in time of need. These are persons who believe in, and serve, the true God just as he does. Nor are these spiritual brothers few. They are many! In fact, such spiritual brothers who serve the true God, Jehovah, are found in 197 lands world wide. Well over a million persons are actively associated with this organization, and they gladly provide assistance in time of need. The aid they render is very substantial!

For example, in September of 1967 hurricane "Beulah" smashed into lower Texas and upper Mexico along the Gulf coast. Many of Jehovah's witnesses lost virtually all their material possessions. When this became known, their spiritual brothers in nearby areas immediately responded by sending thousands of dollars in money, food and clothing. Truckloads of necessities were rushed to those who were hard hit. When floodwaters forced many to flee their homes, they were taken into the homes of fellow Witnesses in safer places. Food, shelter and clothing were given to them. Such outpourings of Christian hospitality are part of the love that marks true worshipers of Jehovah God, for Jesus himself said: "By this all will know that you are my disciples, if you have love among yourselves."—John 13:35.

One of the many offers of assistance came from congregations of Jehovah's witnesses in New Orleans. Having heard of the difficulties due to hurricane "Beulah," they wrote: "The brothers in this area would like to know what we can do to aid and assist our brothers in those areas." They were deeply appreciative of the privilege of assisting others because they themselves had already been the recipients of such assistance! In 1965 they had been in the path of hurricane "Betsy" when it smashed into the New Orleans area, leaving a trail of ruined buildings and floods. At that time the presiding ministers of the congregations of Jehovah's witnesses there immediately organized a "nose count" to see who needed assistance. Even

though 80 percent of the telephones were not working, and they had to find their way through water and debris that often contained snakes, they accounted for every one of their spiritual brothers!

On that occasion hundreds who needed aid were taken to the homes of fellow Witnesses. And from all over the country their spiritual brothers poured in assistance in the form of thousands of dollars, food, clothing and other needed items. One who received such aid said: "What impressed me was the love that the brothers showed by getting all these things together to aid all of us. It certainly was a display of real love." Yes, these Christians in and around New Orleans had a very deep appreciation of the privilege of helping their brothers in Texas and Mexico who were affected by "Beulah"!

Then, too, when rioting flared last summer in American cities, where it was necessary ministers of Jehovah's witnesses contacted their spiritual brothers and told them to stay indoors. It was arranged for food and other items to be taken to them so that the majority avoided having to expose themselves to danger. And in Detroit, when one of Jehovah's witnesses had her home destroyed by fire, she was quickly moved into another place and her Christian brothers contributed food, clothing and money until she could take care of her needs.

JEHOVAH ALWAYS PROVIDES

However, even when fellow Christians are not at hand to render aid, God fulfills his promise to provide security for his servants. He can open the heart of anyone when the need arises. That is why the psalmist could observe: "A young man I used to be, I have also grown old, and yet I have not seen anyone righteous left entirely, nor his offspring looking for bread."—Ps. 37:25.

Particularly does Jehovah take delight in providing for the needs of those who are full-time preachers of His kingdom. As they devote their lives to God's work, they look to God to provide as he has promised. They are never disappointed. That is why Jesus said: "Seek continually [God's] kingdom, and these things will be added to you."—Luke 12:31.

So when a person seeks for God and serves him, God promises to take care of him, to provide for him. Not that he will provide material riches now, for he has not promised that. Jesus did not encourage his disciples to pray for a large bank account. He taught them to pray to God: "Give us today our bread for this day." (Matt. 6:11) It is in God's new system that He will shower down material prosperity. Then all of earth's inhabitants will enjoy the good things that God has in store for those who love him.

Until that time comes, the right attitude is the one that the apostle Paul had when he stated: "Having sustenance and covering, we shall be content with these things." (1 Tim. 6:8) But he also said: "It is a means of great gain, this godly devotion along with self-sufficiency." (1 Tim. 6:6) Yes, taking in knowledge of God, and then serving him, brings the greatest gain possible. It brings many spiritual brothers that really care about you, and deeply so. And it brings the friendship and care of God. That is security that money cannot buy, security that only God can give.

Such security is not temporary either. It will continue forever. Those who serve God now will have God's approval and be preserved alive into his new order where, earth wide, Jehovah promises, "the bow and the sword and war I shall break out of the land, and I will make them lie down in security."—Hos. 2:18.

The Churches Misrepresent GOD

IF YOU are one of the 960 million persons who regard the churches of Christendom as representatives of God, you may be shocked by the bold statement that they misrepresent him. From your personal experience you may not see how this could be so, but permit us to present some facts. If you are not afraid of the truth, you will consider them.

The personal name of God appears as four letters in the portion of the Bible that was originally written in Hebrew. The churches know what these letters stand for. They have even put them on many of their buildings throughout the world, such as Saint Paul's Chapel in New York city, the Basilica of St. Victor in Varese, Italy, and Paris' oldest church, Saint Germain des Près, to mention a few. Although knowing God's personal name, the churches have kept it from the people by suppressing it. They have even done this in their translations of the Bible.

SUBSTITUTE TITLES

Wherever the four Hebrew letters for God's name appear in the Hebrew manuscripts of the Bible, the churches have almost invariably substituted the title "Lord" in their translations. In English the letters for his name are JHVH or YHWH. How can you get Lord out of that? It does not even remotely resemble the personal name of God, which, with vowels added, is Jehovah or, as some prefer, Yahweh.

Church organizations produced the King James Version of the Bible and the Catholic *Douay Version*. The *King James Version* translates God's name as Jehovah only four times by itself and only three times in combination with the name of a place or altar out of the more than 6,800 times that the letters for his name appear in Hebrew. (Ex. 6:3; Ps. 83:18; Isa. 12:2; 26:4; Gen. 22:14; Ex. 17:15; Judg. 6:24) The *Douay Version* does not translate it as Jehovah even once. Both use the undistinguishing title "Lord" or "God" in place of his name, thus changing what the Bible in its original languages actually says. While keeping people ignorant of God's name, the Catholic church acknowledges the name in *The Catholic Encyclopedia*. Its edition of 1910, in Volume 8, on page 329, says: "Jehovah, the proper name of God in the Old Testament."

Even though "Jehovah" may not be the way the Hebrews originally pronounced the name, that is not a valid argument for not using it. The name "Jehovah" preserves the four letters representing God's name in Hebrew and has long been recognized as his personal name. It distinguishes him from the millions of man-made gods, such as the 330 million gods of India, which cannot be said for the common title "Lord." While rejecting the name Jehovah, claiming that it is not the accurate Hebrew pronunciation of God's name, the churches inconsistently use the proper name Jesus, although that is not the accurate Hebrew or Greek pronunciation of the name of the Son of God. By suppressing Jehovah's name and substituting titles for it, the churches misrepresent him, making him appear to be nameless.

MISREPRESENTED AS A TRINITY

As if this indignity were not enough, the churches have misrepresented the true God as an incomprehensible triune God of three persons in one. They refer to him as the "Triune God" or the "Blessed Trinity." As you search your Bible, you will not find one mention of the word "trinity" or any statement that Almighty God is three coequal and coeternal persons, as the churches claim. What you will find there flatly contradicts them, making their trinity doctrine a lie.

In support of their doctrine the churches claim that various statements in the Bible imply that God is three persons in one. When he says, at Genesis 1:26, for example, "Let us make man in our image," they claim that the use of the word "us" implies three persons in one God, although the verse does not indicate how many persons were meant by the word. They insist on distorting this scripture to fit their pet doctrine. That the one to whom the Creator was actually speaking was his first creation, his only-begotten Son, is testified to by the Bible at Colossians 1:15, 16: "He is the image of the invisible God, the first-born of all creation; because by means of him all other things were created in the heavens and upon the earth." That mighty spirit Son was Jehovah's master workman. Logically it was to this spirit creature, and not merely to himself, that the Almighty God was speaking.

Another scripture the churches distort to imply seeming support for the trinity is John 10:30, where Jesus says: "I and the Father are one." They contend that Jesus was testifying that he is God, but is that really what he was saying? By comparing John 10:30 with John 17:20, 21, it becomes evident that Jesus was not doing that at all. In the latter scriptures he speaks of those that have faith in him as being one with himself and the Father. Obviously, Jesus was speaking of unity of purpose and not oneness in godship.

Many churches go so far as to misrepresent God as sacrificing himself for the redemption of mankind. A Catholic publication put out by the Benedictine Convent of Perpetual Adoration in Missouri makes this unscriptural claim in its title: "God Himself Our Sacrifice." And the *Book of Mormon* makes a similar claim at Alma 42:15: "God himself atoneth for the sins of the world." This gross misrepresentation of the eternal God results from the lie that Jesus is God. The *Book of Mormon* carries that lie to the point of having Jesus Christ say at Ether 4:12, "I am the Father."

Throughout his ministry Jesus Christ proclaimed himself, not as God, but as the Son of God. He said nothing about being part of a triune God and neither did the Bible writers. Instead of claiming to be equal with his Father, he said: "The Father is greater than I am." (John 14:28) This relationship of unequality with the Father did not change after his resurrection and ascension to heaven. This is shown at 1 Corinthians 11:3 and 15:28, where it shows subjection of the resurrected Jesus Christ to the Father.

Jesus referred to his Father as his God when he told one of his followers: "I am ascending to my Father and your Father and to my God and your God." (John 20:17) He worshiped the same God as did his followers. It was to this God, Jehovah, that he prayed when dying on the torture stake: "My God, my God, why have you forsaken me?"—Matt. 27:46.

As these scriptures plainly show, the churches of Christendom are lying when they say that Jesus Christ is God and that God came to the earth and died to save men. They grossly misrepresent the Creator when they claim that he is a triune God of three persons in one, thus likening

him to what pagans say about their gods. They dishonestly twist the Scriptures to make them appear to imply support for their doctrine. Considering how the churches thus misrepresent the true God and his name, how could they possibly be his representatives? Do you honestly believe that you can please the God of truth by belonging to such organizations? —Rev. 18:4.

The Time is SHORT

WAILING police sirens paused only momentarily to permit the warning message by loudspeaker: "This is a tornado alert! This is the real thing! Take all emergency steps!" Wise citizens grabbed a few essentials and hastened to shelters. Unwise ones dallied, toying with the thought that it might, after all, be only a false alarm. But suddenly they found themselves engulfed in the fury of the storm as wild winds and flying objects smashed larger buildings like matchwood and lifted scores of smaller ones high into the air.

People living throughout the earth today might well ponder the lesson of such a situation. Survivors often come forth from the shelters to scenes of appalling desolation, but at least they are alive! The victims are usually those who failed to heed the warning. What if it should at times turn out to be a false alarm? Would it not be far wiser to take precautions and protect one's life? When all the signs point unmistakably to the approach of the tornado, how foolish to ignore warnings!

Yet today a vast multitude of earth's inhabitants are acting and living as though the blackening horizon of our times did not point to a world storm of unprecedented proportions. Yes, all the signs today point to the closeness of God's great war against all the kingdoms of the whole inhabited earth, the war of Armageddon, that must clear the way for a New Order of peace and righteousness. (Rev. 16:14, 16; Dan. 2:44) What is your attitude? Will you heed the warning and take steps for survival, or will you join the heedless ridiculers, who say: "Why, from the day our forefathers fell asleep in death, all things are continuing exactly as from creation's beginning"?—2 Pet. 3:4.

IN THE PATH OF THE STORM

For almost fifty years now Jehovah's witnesses have been sounding the warning. There is no doubt about the reality of this great world storm that is bearing down upon a whole world of disobedient men. Warned Jesus Christ: "Those days will be days of a tribulation such as has not occurred from the beginning of the creation which God created until that time." (Mark 13:19) Think of that! The slaughter in countless wars waged on earth, all of history's earthquakes and famines that have

swept millions into their graves, disease epidemics whose victims have run into the billions, yes, even the destructive forces unleashed during two world wars—all these were accounted by Jesus of little consequence when compared to the great tribulation or time of trouble he was foretelling!

And Jeremiah, God's prophet, foretold that our whole terrestrial globe would be in the path of this unparalleled tempest. Under inspiration he wrote: "Look! A calamity is going forth from nation to nation, and a great tempest itself will be roused up from the remotest parts of the earth. And those slain by Jehovah will certainly come to be in that day from one end of the earth clear to the other end of the earth."—Jer. 25:32, 33.

Just as the tornado smashes everything in its path, sparing neither the wealthy nor the influential, so the warning of the coming great world storm declares: "Neither their silver nor their gold will be able to deliver them in the day of Jehovah's fury; but by the fire of his zeal the whole earth will be devoured, because he will make an extermination, indeed a terrible one, of all the inhabitants of the earth." —Zeph. 1:18.

NO TIME TO LOSE

But how do we know that the foretold world storm did not already come in the past? Because, since the great deluge of Noah's time, no world calamity has measured up to the intensity of this calamity. Consider these further words of the prophet Jeremiah, for example: "They will not be bewailed, neither will they [the victims] be gathered up or be buried. As manure on the surface of the ground they will become." (Jer. 25:33) Nothing so all-consuming and destructive has yet taken place. It is yet future.

But how far into the future? Not far, for all the evidences around us point to this time in which we live as the "last days" spoken about by so many of God's inspired penmen. You have only to look around in this restless world of men and compare what you see with the apostle Paul's prophecy at 2 Timothy 3:1-4; and with the apostle Peter's words at 2 Peter 3:3, 4; and with Jesus' own words recorded at Luke 21:25, 26. Note the rising tide of senseless violence and crime, the ridiculing of things that are sacred and true by men devoid of faith in God's existence, the anguished fear of those who sense impending catastrophe but who see no way out. Yes, we are facing the greatest crisis of all times!

Further stressing the shortness of the time remaining, Jesus prophesied about a generation that would witness the fulfillment of the many-featured "sign" marking the conclusion of this system of things, such as global wars, followed by food shortages and earthquakes, and by the worldwide heralding of the good news of God's kingdom. Said he: "This generation [witnessing these events] will by no means pass away until all these things occur." —Matt. 24:34.

You belong to a generation that has either seen those world developments or one that has been told about them by your parents. You have heard about the heralding of the Kingdom message by Jehovah's witnesses throughout the earth, a work now shared in by more than a million Witnesses in 197 lands, a work that began almost fifty years ago and has continuously increased in intensity. Proof, all this, that the "generation" spoken of by Jesus is now close to passing away! The time is truly short!

WHERE DO YOU STAND?

In view of all this, where do you stand? Have you lived your life thus far with

thought only for your own ambitions and pleasures? Has your time, your attention, been absorbed in the pursuit of 'all those things that the nations are eagerly pursuing'? (Matt. 6:32) Of what lasting value are all these things when all the things in the world, yes, and the world of unbelieving mankind itself, are to pass away within the lifetime of the generation that saw World War I?—1 John 2:15-17; 2 Pet. 3:10.

You may even have taken notice of Jehovah's witnesses and read some of the Bible helps they distribute. But where do you stand before God right now? Have you done anything to merit his approval, anything more, that is, than people of pagan religions have done? Yes, you have probably been charitable and tried to deal justly with your fellowmen. But have not people of so-called "heathen" nations done as much?

COMING IN THE NEXT ISSUE

- Parents' Moral Responsibility.
- Youth's Moral Responsibility.
- The Cross Is of Pagan Origin.
- Apathy Is Dangerous.

The vital question is: In view of the shortness of the time before irretrievable calamity befalls this wicked system of things on earth, what is your position in relation to the great God who can grant life or take it away? (Ps. 36:9) If you have virtually ignored him until now and run your own life to suit yourself, surely it is time to show him proper respect by listening to the message that he has provided for all men in the Bible, and especially for these critical times!—2 Thess. 1:7-9.

WHAT TO DO NOW

God caused his prophet Zephaniah to point the way for those desiring refuge and protection during the storm of his wrath upon all nations. "Seek righteousness, seek meekness," was his message. "Probably you may be concealed in the day of Jehovah's anger." (Zeph. 2:2, 3) So it is urgent to get to know, not the human view, but God's view of "righteousness" and "meekness." The Bible holds the answer, and that is the Book that must become the basis for your study for you to know what is God's will for you.

The loving God has also provided an organization of true worshipers from whom you can obtain help to study the Bible and learn also how to apply the things learned in your life. You are welcome to attend regularly at any one of the Kingdom Halls of Jehovah's witnesses. There you can learn not only to help yourself but also how to extend aid to others—your own family, your relatives and friends. They need to be impressed with the danger in which they stand in view of the oncoming tempest of Jehovah's wrath upon the nations. There may yet be time for you to aid them.

This is no time for complacency. It is not the time to hesitate between two opinions. It is God you must please, not men, in order to gain eternal life and happiness. You may not safely procrastinate. Warned Jesus: "Just as it occurred in the days of Lot: they were eating, they were drinking, they were buying, they were selling, they were planting, they were building. But on the day that Lot came out of Sodom it rained fire and sulphur from heaven and destroyed them all. The same way it will be on that day when the Son of man is to be revealed." (Luke 17:28-30) Lot and his daughters escaped. Will you?

The Righteous Standard OF THE CHANGELESS GOD

"I am Jehovah; I have not changed."—Mal. 3:6.

SOVEREIGN Ruler of the whole universe is what Jehovah God is, and as such he is the champion of peace and order. (1 Cor. 14:33) In this capacity it is his unshakable purpose to maintain order, and, where disorder arises, to correct the situation and restore peace. He may 'tolerate with much long-suffering' those who fail to appreciate the value of order. (Rom. 9:22) Nonetheless, such ones will not be permitted to block his purpose indefinitely. Those who refuse to comply with his arrangements for universal good order are the ones who will suffer irretrievably.

[2] As we look out into the skies around our planet we should be deeply impressed with the order and harmony that are everywhere manifest. Marvelous laws, many of which are yet unknown to men, bind the countless stars in their galaxies into one vast system in which there is no jarring note of independence. Each star maintains its place in its assigned orbit, and all together they accomplish the will of the Creator. To each he has imparted the tremendous energy to go on rotating on its axis and at the same time to go on hurtling speedily on its orbital flight. The prophet Isaiah points to Jehovah as "the One who is bringing forth the army of them even by number, all of whom he calls even by name. Due to the abundance of dynamic energy, he also being vigorous in power, not one of them is missing."—Isa. 40:26.

[3] Were God to relax his laws governing the movements of his huge soulless creations in the sky, can you imagine what would happen? Doubtless they would fly off wildly on collision courses that would end up disastrously. Happily for us who live on this tiny sphere, there never will be such a contingency, for the very reason that Jehovah is the upholder of order.

[4] In his written Word the great Creator has caused stars to be compared with humans. Daniel, for example, writes: "The ones having insight will shine like the brightness of the expanse; and those who are bringing the many to righteousness, like the stars to time indefinite." (Dan. 12:3) Abraham's great-grandson Joseph was given a dream-vision of stars representing the members of his own family. (Gen. 37:9) And Abraham's offspring were prophesied to become numberless like the stars.—Gen. 22:17.

[5] The comparison is so fitting too! Humans, like the stars, have their own place or role in life to occupy. Like the variegated stars, humans differ from one another in appearance and in characteristics. (1 Cor. 15:41) Humans, too, can accurately reflect, if they will, the glory

1. What is Jehovah's attitude and purpose with respect to all disorders?

2, 3. (a) What should impress us about the soulless creations of God in the heavens above us? (b) What would likely result were Jehovah's controlling laws relaxed?

4, 5. (a) Why are the heavenly bodies of more than superficial interest to us? (b) What features in common do astral and human creations have?

of their Creator, even as the stars do. And those foolish men who obstinately refuse to comply with God's righteous standard for humans are appropriately described as "stars with no set course, for which the blackness of darkness stands reserved forever," far from any opportunity to collide with God's useful creations.—Jude 13.

MAN'S NEED FOR A RIGHT STANDARD

6 Now, do you begin to realize the need for God to set up his righteous standard for the guidance of every human that lives? Not to deprive anyone of something essential to true happiness. Not just to be arbitrary or to show his authority. Not because he would withhold from anyone true freedom, for Jehovah's spirit is the spirit of freedom. (2 Cor. 3:17) Rather, his grand purpose is to have an assemblage of perfect creatures in heaven and upon earth, like the billions of stars in the sky, all cooperating together in peace, with not even the trace of intrusion by one upon the rights of another. Read about this purpose of God, if you will, at Ephesians, chapter 1, verses 8 to 10.

7 To persons who are impatient of control, any kind of requirement may seem to be galling. They want to be free to do as they please. They do not want to be answerable to authority. They are like the popular writer who is reported as saying: "I must be able to live as I want or I don't want to live at all." It is not that they want to be treated like everyone else. They want to be treated as exceptions, as special cases. Yet they know quite well that, if everyone insisted on doing exactly what he felt like doing, conditions here on earth would be even more chaotic than they are. Refusing to take into account the limits imposed by the rights of fellow creatures, they are, in fact, dedicated to pleasing themselves.

8 Early history offers many examples of those who claimed the right to map their own course. Eve disregarded God's command, an action that selfishly dragged her husband into trouble. She allowed her eyes and her heart to lead her off into the way of sin. Adam, too, determined he would rather not live if he could not have life with his beautiful but lawless companion. Their firstborn, Cain, also turned out to be a man who wanted to have his own way. Though God gave him warning, he stubbornly refused counsel and ended up as a condemned murderer. It was not merely that Cain had inherited imperfection. No, for Abel also lived under such a handicap, yet he pleased God. Cain was an independent, and that attitude has been shared by multitudes of Adam's posterity since those days.—1 John 3:12.

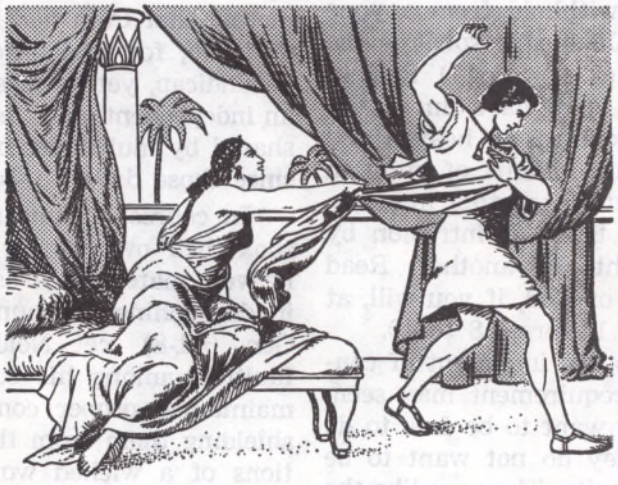
9 In course of time selfish angels "forsook their own proper dwelling place" in heaven, materialized as men and engaged in debauching the human race. (Jude 6; Gen. 6:1-8) Yet Noah "proved himself faultless among his contemporaries." He maintained proper control of his family, shielding them from the immoral corruptions of a wicked world. He refused to run with the crowd of lawless creatures who ignored God's standard for right conduct and paid for their willfulness with their lives.—Gen. 6:9.

10 When Abraham's nephew Lot was dwelling in the city of Sodom, "greatly distressed by the indulgence of the law-defying people in loose conduct," Jehovah God determined to register his hatred of filthy sexual practices in a decisive man-

6. What, then, do we learn from the fact that unchangeable laws govern the soulless creation? (b) How is this backed up by God's own record of his purpose?
7. What may we note about persons who insist upon unlimited freedom of decision and action?
8. What attitude early infected the human family, and with what results?
9. What contrasting attitudes were evident just prior to the great Deluge?
10. What particular viewpoint of the changeless God was underlined by the overthrow of Sodom and her sister cities?

ner. As Lot and his family were hurried from the scene, "Jehovah made it rain sulphur and fire," completely overthrowing Sodom and its neighbor cities and snuffing out the lives of their inhabitants. (2 Pet. 2:7; Gen. 19:1-28) The record of that terrible punishment should be a reminder to all, of God's insistence upon the sexual and moral cleanness of those who would have his favor.

[11] Into a land where women occupied a prominent and influential role in society Jacob's son Joseph was sold as a slave. When exposed to the seductive importunities of his employer's wife, which course did he choose? He did have a choice. He could have concluded that there was no harm in doing what his mistress required, leaving the full responsibility upon her. Instead, he took into account a far more important consideration. Note his words of decision as he tore himself from the presence of the seductress: "How could I commit this great badness and actually sin against God?"—Gen. 39:9.



Joseph fled from seduction

[12] Contrasting attitudes toward the standard of human conduct that God had communicated to men were displayed by Abraham's grandsons, Esau and Jacob. Esau grew up to be "a man knowing how to hunt, a man of the field, but Jacob a blameless man, dwelling in tents." (Gen. 25:27) The implication is that Esau was not blameless. May it have been because his love of the hunt took him away from the regular supervision of a godly household? His subsequent course proved him to be a wild, independent man, preferring his freedom to please himself to the quiet, industrious life of the keeper of flocks. As a self-pleaser he took wives from among the daughters of Heth, to the great vexation of his mother.—Gen. 27:46.

[13] Moses, on the other hand, stands as a fine example of those concerned about adhering to God's fine standard for his earthly servants. He could have continued in the lap of luxury as an Egyptian prince, doing and having whatever his heart or eyes desired. But the account tells how he "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.

A WRITTEN STANDARD GIVEN

[14] Because he did not please himself, but looked to the invisible God for direction and power to endure, Moses was greatly favored by being appointed as the mediator through whom God gave a written code to the nation he purchased for himself out of Egypt. Some of the basic

11. How did Joseph view God's righteous standard for human conduct, and against what powerful influences did he take his stand?
12. How did the conduct of Esau and Jacob display their respective attitudes toward God's requirements?
13. What wrong course might Moses have been tempted to follow, had he failed to cast his lot with the chosen people of God?
14. How was Moses rewarded, and what did Jehovah now furnish for the direction of his typical nation?

statutes of that code are as follows: "You must not have any other gods against my face. Honor your father and your mother in order that your days may prove long upon the ground that Jehovah your God is giving you. You must not murder. You must not commit adultery. You must not steal. You must not testify falsely as a witness against your fellow man. You must not desire" anything belonging to your fellowman.—Ex. 20:3, 12-17.

[15] It is worthy of notice that for any Israelite to insist on being his own judge of right and of wrong would, in effect, be setting himself up as a god. Submission to family authority is required. Depriving a fellow human of the right to live, to have a clean body, to retain his own property and to have a good name are actions that God forbids. Finally, going to the source of all troubles, God's written standard warns against entertaining in the heart illegal and covetous desires. So that no Israelite might plead ignorance of these just requirements, parents were commanded to inculcate them in their children from infancy onward.—Deut. 6: 6-9.

[16] The filthy, immoral rites of pagan worship were warned against: "For you must not prostrate yourself to another god, because Jehovah, whose name is Jealous, he is a jealous God; for fear that you may conclude a covenant with the inhabitants of the land, as they will certainly have immoral intercourse with their gods and sacrifice to their gods, and someone will be certain to invite you, and you will certainly eat some of his sacrifice. Then you will have to take some of their daughters for your sons, and their daughters will be certain to have immoral intercourse with their gods and make your sons have immoral intercourse with their gods."—Ex. 34:14-16.

[17] Jehovah well knew the pattern of things to expect. It would start with apparently harmless social amenities. Just accept the hospitality of those pagans. Then, before the victim is aware of it, he has accepted some of the sacred food offered to the pagan idol, and has brought himself under obligation to comply with other requirements of the false religion, immoral and degrading though they might well be. In ancient times, to eat bread at a man's table put one under obligation to remain in friendly, covenant terms with his host. To eat at the table of a false god likewise placed the partaker in friendly relationship with such a god. Jehovah, however, demanded exclusive devotion from his worshipers.

[18] Knowing that in time to come his people would observe the customs of neighbor nations who set up their own independent standards, and majority groups who would try to stampede them into the wrong way, Jehovah commanded: "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) He left them no basis for going wrong and then claiming in justification, 'Everyone else is doing it.'

[19] That his people might protect themselves against the onset of seductive sin, Jehovah commanded them: "Remember *all* the commandments of Jehovah and do them, and you must not go about following your hearts and your eyes, which you are following in immoral intercourse."

15. The basic laws given to Israel at Mount Sinai embody what deep-lying principles of conduct?
16. Against what wrongful course especially did Jehovah warn his people, if they would continue to enjoy his favor?
17. Why the ban against ordinary social amenities with the peoples of the nations surrounding them?
18. In what way did Jehovah remove any basis for doing what everyone else is doing?
19. How were the Israelites to guard themselves against violation of God's righteous standard, and why did Zimri and other Israelites fail?

(Num. 15:39) Thus their safety lay in continually reminding themselves of God's right standard of conduct and conforming their lives to it. Had this counsel been heeded by Zimri, son of Salu, and 24,000 other Israelites, they would not have had to suffer execution for indulging in immoral relations with the degraded women of Moab.—Num. 25:1-9.

NONE EXEMPTED FROM GOD'S STANDARD

[20] Greed and lack of godly fear go hand in hand with sexual looseness, as may be noted in the account about Phinehas and his brother Hophni, sons of the priest Eli who served at God's tabernacle in Shiloh. Not only did they treat with disrespect the sacrificial offerings of the people to Jehovah, but, taking advantage of their trusted office, "they would lie down with the women that were serving at the entrance of the tent of meeting." (1 Sam. 2:17, 22, 34) God acted to uphold his standard. After full opportunity was given Eli to discipline his sons, a man of God appeared with the shocking message: "On one day both of [your sons] will die." That sentence was soon executed when the Philistines defeated the Israelites in battle and carried off the sacred ark of the covenant. Neither position nor privilege excused Eli of parental responsibility and his sons from punishment for sacrilege.

[21] No one can claim before God that he or she is a special case demanding departure from the strict rules governing right conduct. Not even the royal position of King David could excuse him for coveting the wife of another and then procuring the death of the husband so that his wrong desire might be satisfied. Though his own life was spared, the child Bath-sheba bore him died and he was destined to suffer throughout the remainder of his life from constant heartaches and troubles fomented by his own sons and trusted servants. Even his wives, his concubines, were to be publicly ravished by a rebellious son of his own house.—2 Sam. 12:1-14; 16:21, 22.

[22] In the latter part of his reign, Solomon, David's second son by Bath-sheba, got to ignoring the right standard set by God. He multiplied wives for himself, taking women from pagan nations, women who insisted on importing the worship of their false gods into the land of Israel. The record tells how he catered to those insubordinate females who despised the God of their husband, and how he built temples for their idols. Jehovah decreed that a calamity would befall his kingdom after his death. Ten tribes revolted from the rule of his son and set up an independent kingdom. Two tribes only gave allegiance to the king in Jerusalem.

[23] Later kings of Judah and Israel, with few exceptions, also proved unfaithful to God's requirements, immoral in their intercourse with the false gods of the surrounding nations, filthy in their practice of lewd religious rites. Jehovah eventually gave their kingdoms over to the Assyrian and Babylonian conquerors, leaving the land of Judah a ruined desolation for seventy years. Then he mercifully gave them a release and return to their own land. But did they then subject themselves to his standard of right conduct? No, for they failed to maintain separation from the Canaanites and other mixed peoples around them. Scribe Ezra was shocked to learn how they had taken heathen women

20. What Scriptural example shows the relationship that often exists between materialism and moral looseness, and why did Jehovah act swiftly in that case?
21. What do we learn from King David's bitter experiences following his sin in the matter of Bath-sheba?
22. How did Solomon come to merit the announcement of the coming calamity of his kingdom?
23. (a) Why did Jehovah foretell and permit the miserable fall of the kings of Israel and Judah? (b) What lesson had not yet been impressed upon individual exile Jews up to the time of Ezra?

as wives for themselves and their sons. He lost no time in sounding the warning of God's adverse judgment against the wrongdoers. At his sobering reminder the Jews agreed to make a clean break from their unclean state: "Let us conclude a covenant with our God to put away all the [pagan] wives and those born from them according to the counsel of Jehovah." (Ezra 10:3) The choice was vital. They averted the dreadful consequences of Jehovah's wrath.

NATIONS JUDGED ACCORDING TO GOD'S STANDARD

[24] Not individuals alone, but whole nations stood or fell in times past according to whether they honored or ignored the right standard of the changeless God. Moab, Ammon and Edom, all of them Semitic nations who scorned and hated Israel, coveted their land and put on airs against Jehovah, were brought to ruin and desolation by decree of the righteous God. (Ezek. 25:1-14) The Phoenicians, dominated by commercial greed, broke covenant with Israel and began trading off captive Jews into slavery. Israel's God brought calamity upon them first by Nebuchadnezzar of Babylon and later by Alexander of Greece.

[25] Even the kingdoms of Judah and Israel insisted on pleasing themselves and following in the way of the pagan nations round about. Jehovah by his prophets reproved them for their filthy and immoral practices. He calls them "daughters of prostitution" and describes them as "lusting after those passionately loving [them]." However, they ignored his warnings, and he brought upon them the threatened judgment slaughter: "There will be the bringing up of a congregation against them and a making of them a frightful object and something to plunder. And the congregation must pelt them with stones, and there will be a cutting of them down with their swords. Their sons and their daughters they will kill, and with fire their houses they will burn. And I shall certainly cause loose conduct to cease out of the land." (Ezek. 23:46-48) How foolish of those highly favored peoples to despise the very standard that Jehovah designed for their welfare and happiness!

[26] Even after Ezra's day the Jews again fell to the low moral level of the heathen peoples around them. Again by his prophet Malachi God sent solemn warning of their danger: "I will come near to you people for the judgment, and I will become a speedy witness against the sorcerers, and against the adulterers, and against those swearing falsely, and against those acting fraudulently with the wages of the wage earner, with the widow and with the fatherless boy, and those turning away the alien resident, while they have not feared me. . . . For I am Jehovah; I have not changed." (Mal. 3:5, 6) God's view of these specifically mentioned wrongs remains the same. He has not changed and never will in this respect. He will not overlook the willful violators of his righteous standard.

NOT SWAYED BY THE CROWD

[27] The individual or nation that is unduly influenced by the conduct of the majority of imperfect and sinful humans is led into a snare. Those who patterned their lives after the example of the majority in Noah's day, for example, proved to be in the wrong and God's adverse judgment came upon them. Safety was not in num-

24. Hewing to the line in connection with his righteous standard, does Jehovah limit his action to individuals who ignore his requirements? Give examples.
25. How did God's justice operate in connection with the entire nations of Judah and Israel, and why?
26. How does Jehovah, through his prophet Malachi, assure his typical people of his unchangeability with respect to his righteous standard?
27. What is to be said about the majority view of imperfect humans in all such matters?

bers. The popular, the orthodox way of viewing matters is seldom the way that accords with God's will.

28 On the other hand, those who viewed with suspicion the easy road of the majority were the ones who chose to keep their lives in harmony with God's will. Noah, Abraham, Job, Jacob, Moses and other faithful servants of Jehovah followed the way of the minority. They were unswayed by the preponderance of numbers. They knew that the Creator's thoughts and ways were far loftier and of far greater account than the thoughts and ways of men. (Isa. 55:9) They chose the future, everlasting reward of life in a clean New Order promised by God, rather than to have "the temporary enjoyment of sin," or the satisfaction of pleasing themselves. (Heb. 11:25) Soon now such faithful ones will receive that rich reward.

29 It is the course of wisdom, today, to see in these choice records of human history set out in the Bible the counsel and direction so urgently needed in this day of global crisis. How wise to recognize that no individual can properly claim the right to run his own life just as he pleases, without regard for the interest and welfare of his fellow creatures and without respect for the right standard of conduct decreed by the Creator! Those individuals or nations who presume to act independently of God's arrangement, who violate the moral standard that he has set up to guide his creatures, are headed for disaster.

30 God's dealings with those who in the past either honored or despised his righteous standard of conduct are of vital moment to us who live today. Why? Paul, an apostle of Jesus Christ, answers: "All the things that were written aforetime were written for our instruction, that through our endurance and through the comfort from the Scriptures we might have hope." (Rom. 15:4) Meantime we can be assured that God's standard for human conduct does not change, for Jehovah is rightly described as "the Father of the celestial lights, and with him there is not a variation of the turning of the shadow." (Jas. 1:17) He is, indeed, the changeless, the everlasting God.

28. What right mental attitude was displayed by all the faithful men of old who are commended in God's written Word?

29. What are some of the conclusions that God-fearing persons of today should reach?

30. Of what can we be assured relative to God's dealings with people of the past?

CHRISTIAN MORALITY

"The minding of the flesh means death, but the minding of the spirit means life and peace."—Rom. 8:6.

BECAUSE Abraham's natural descendants continually fell away from the righteous standard he set up to govern their conduct, Jehovah cast them away from being his special possession, and proceeded to gather together those who would form a new nation for his

1. In sending his own beloved Son to earth, what great change did Jehovah institute, and why?

praise. Not by an ordinary human servant like Moses did he assemble the new nation of his worshipers, but this time he sent his own Son from heaven "in the likeness of sinful flesh." (Rom. 8:3) In Jesus he furnished the means of ransoming men from the power of sin and death as well as a perfect model in whose steps other men might follow.—1 Pet. 2:21.

[2] That his Son was "in the likeness of sinful flesh" does not mean that "the two absolutely opposite principles of human ignorance and imperfection, and divine omniscience and perfection," met in Christ Jesus, as affirmed by the Roman Catholic Thomas Aquinas. No, for Jesus was no God-man. "He emptied himself and took a slave's form and came to be in the likeness of men," but as such, we are assured, he was "guileless, undefiled, separated from the sinners." (Phil. 2:7; Heb. 7:26) As a perfect human Jesus was in position to be submitted to the same test of obedience and integrity as that to which Adam and Eve were subjected. The course he would follow would demonstrate his attitude toward Jehovah's righteous standard.

[3] When Jesus appeared the human race had been long under the despotic rule of sin. 'Sin rules as king in their mortal bodies,' is the way the Christian apostle Paul expressed it. (Rom. 6:12) And it hardly needs to be proved that the mortal bodies, with their feelings or sensations, can and do dominate the thinking and actions of most humans. Just think of the powerful influence on human lives that is brought to bear by the sense organs that govern touch, taste, smell, sight and hearing!

[4] Fleshly sensations, given free rein, are capable of producing the glutton, the drunkard, and the lover of luxury and ease. There is the jealous eye that wants everything it sees and slave-drives its owner into the path of materialism. (Eccl. 4: 8) The sense of touch, when permitted to dominate our thinking, can lead us into lewd and filthy practices. (Matt. 5:30) Even the ear can mislead us by seeking only the pleasurable sounds and shutting out those harsher notes that may come in the form of sober counsel and healthful discipline.—Zech. 7:11.

[5] Of course, the all-wise Creator did not equip us with those sensory powers in order for them to dictate the course of our lives. Fully cognizant of the powerful influence that would be exerted upon men and women by the fleshly sensations, Jehovah made provision so that intelligence nourished by divine wisdom would act as a counterpoise. Thus in his Word he counsels: "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.

JESUS LEADS IN THE RIGHT WAY

[6] Satan the tempter well knew how humans could be influenced through their fleshly senses, and so, in seeking to cause Jesus to break integrity with his God, he suggested to the hungry Son of God that he draw upon the miraculous power of his Father for the appeasement of his appetite. Would Jesus now mind the flesh, that is, pay attention to its demands with a view to obeying it? Or, would he mind the spirit, that is, pay attention to spiritual direction from his Father in heaven? To Satan's chagrin he chose the latter, declaring: "Man must live, not on bread alone,

2. Jesus' being "in the likeness of sinful flesh" meant what, and why was this appropriate to God's purpose?
3. Under what kind of dominion had humankind been subject prior to Jesus' appearance?
4. How do fleshly sensations tyrannize imperfect humans?
5. What was God's purpose in furnishing his human creations with those sensory powers?
6. (a) With what former experience in mind would the Tempter approach the perfect man Jesus? (b) What was the result?

but on every utterance coming forth through Jehovah's mouth." (Matt. 4:4) Jesus submitted to the right moral standard.

7 Showing his awareness of the dangerous influence the members and organs of our human bodies can have over our lives, Jesus warned: "I say to you that everyone that keeps on looking at a woman so as to have a passion for her has already committed adultery with her in his heart. If, now, that right eye of yours is making you stumble, tear it out and throw it away from you. For it is more beneficial to you for one of your members to be lost to you than for your whole body to be pitched into Gehenna [from which there can be no resurrection]. Also, if your right hand is making you stumble, cut it off and throw it away from you. For it is more beneficial for one of your members to be lost to you than for your whole body to land in Gehenna."—Matt. 5:28-30.

8 Manifestly, Jesus was not here teaching self-mutilation, something that would have been in opposition to the principles of God's law to the Jews. But he knew that the eye is capable of kindling a covetous spirit and the hand can be used to manipulate matters for selfish gratification. At the same time, Jesus knew that the eye and the hand are useful for many godly activities when controlled by a mind nourished upon godly teaching. Instead of the fleshly members directing the thinking, the mind should have those members under control.

9 On another occasion Jesus assured his followers that "not what enters into his mouth defiles a man; but it is what proceeds out of his mouth that defiles a man." (Matt. 15:11) In response to their request for clarification, Jesus explained: "Are you not aware that everything entering into the mouth passes along into the intestines and is discharged into the sewer? However, the things proceeding out of the mouth come out of the heart, and those things defile a man. For example, out of the heart come wicked reasonings, murders, adulteries, fornications, thieveries, false testimonies, blasphemies. These are the things defiling a man."—Matt. 15:17-20.

10 Bad things, in turn, come to be in the heart and mind of the man through his sensory organs, the eye, the hand, the tongue, and so on. Not that those organs are bad in themselves, but, rather, they usurp control of the thinking abilities and crowd out of the mind the fine counsel from God. Then the creature is likely to be led off into an immoral course, a law-defying course, for "the minding of the flesh means enmity with God, for it is not under subjection to the law of God."—Rom. 8:7.

11 James, one of God's inspired Bible writers, outlines the process leading to this lawless and death-dealing course: "Each one is tried by being drawn out and enticed by his own desire. Then the desire, when it has become fertile, gives birth to sin; in turn, sin, when it has been accomplished, brings forth death." (Jas. 1:14, 15) So the evil way finds its root in the heart (seat of affection) influenced by the body's sensation-loving members. How vital, then, to guard our hearts and nourish them with the precious thoughts of our God, thoughts he has generously made available to us in his written Word!

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7. How did Jesus show his accurate understanding of human weakness?
8. Why can we be sure that Jesus was not here teaching self-mutilation?
9. On another occasion, how did Jesus identify the worst kinds of defilement and their source?
10. How do bad things come to be in the heart, and with what terrible result?
11. How does Bible writer James explain the process leading to death, and what, therefore, becomes vital for each God-fearing person?

APOSTLES MAINTAIN THE TEACHING OF JESUS

12 For those who would keep themselves free from the defilements and immoralities now so rife in this world, the apostle Paul recommended filling the mind with good things, including "whatever things are chaste." (Phil. 4:8) This certainly means giving more and more time to the study of the Bible, for it is the contents of that unique Book that are "beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness." (2 Tim. 3:16) In view of the evil inclinations of the flesh, we all need such reproof and discipline applied continuously.

13 Again pointing to the need for a well-nourished mind, the apostle offers this excellent counsel: "Brothers, do not become young children in powers of understanding, but be babes as to badness; yet become full-grown in powers of understanding." (1 Cor. 14:20) It is true that we are born into this world with the handicap of imperfection and waywardness inherited from our ancestors, but we do not need to develop to manhood in the ways of this wicked world. We can become weaned from the ways of the world by accepting the direction of God's spirit-filled Word.

14 The apostle was also mindful of the effect associations would have in directing us toward either "the minding of the flesh" or "the minding of the spirit." He warned fellow Christians: "Do not be misled. Bad associations spoil useful habits." (1 Cor. 15:33) How true this is, whether we are in physical company of persons whose god is their belly, or keeping company with them through the printed page or the movie screen! (Phil. 3:19) Certainly, if we are obedient to the exhortation to stop associating with those whose appetite for fleshly gratification has become their god, then we cannot read what they have to say or watch their actions, for fear that some of their thinking should rub off on us.

15 Nor should we ever entertain the idea that we are spiritually strong enough to expose ourselves to worldly associations without danger. The apostles not only warned younger fellow Christians to flee from idolatry and youthful lusts, but they themselves avoided such dangers, and the apostle Paul warned: "Let him that thinks he has a firm position beware that he does not fall." (1 Cor. 10:12) Even in maturity the apostle still recognized his own limitations, and speaking of the reward for faithfulness, he says: "Brothers, I do not yet consider myself as having laid hold on it." No, he himself had to beware of inducements to unfaithfulness and immorality.—Phil. 3:13.

16 Peter, another of Jesus' apostles, had experienced the fact that one who makes up his mind to submit to the direction of the spirit of God rather than to that of the flesh and its desires will become like a stranger to fleshly-minded persons. So he could appropriately exhort fellow worshipers of God "as aliens and temporary residents to keep abstaining from fleshly desires, which are the very ones that carry on a conflict against the soul." (1 Pet. 2:11) Fleshly desires, therefore, must always be suspect. Do they conflict with righteous principles? Do they obstruct your service of Jehovah? Do they form an inducement to sexual looseness? For our own protection these desires need to be under close surveillance.

17 Gaining control of the members of the

12. What is the counsel of the apostle Paul, and in view of what inclinations of the flesh?
13. In what way is it proper to be babes, but in what way is it preferable to be adult?
14. Against whom does the apostle Paul warn fellow Christians, and why?
15. Explain why it is perilous to consider oneself strong enough to be exposed to bad associates.
16. What counsel does the apostle Peter offer, raising what pertinent questions?
17. What is meant by 'getting possession of one's own vessel,' and failure to do so results in what?

body and directing one's body in harmony with the right standard of conduct set up by God is also referred to as 'getting possession of one's own vessel.' So Paul earnestly reminds those who would continue as genuine followers of Christ: "This is what God wills, the sanctifying of you [brothers and sisters], 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." (1 Thess. 4:3-5) Failure to keep in mind such spirit-directed counsel has laid the majority of men open to the wily tactics of the Devil, who seeks to gain a hold over them, even as he sought to gain a hold on Jesus, by appealing to their fleshly desires.

NATIONS FLOUT CHRISTIAN MORALITY

[18] Throughout the world during the past few decades crime and immorality have vastly increased. The fruitage is evident in the great upsurge of social disease, lying, stealing, murder and sex perversion. Just as in the days of the apostles, men of the nations proceed "in deeds of loose conduct, lusts, excesses with wine, revelries, drinking matches, and illegal idolatries," and fall into what the apostle Peter termed a "low sink of debauchery." (1 Pet. 4:3, 4) Even a multitude of persons in many lands who profess to be Christians join in the general defiance of God's righteous standard. They insist on doing just as they please. They want to get rid of what they consider to be old-fashioned standards of morality.

[19] Recent interviews with a cross section of British boys and girls revealed the fact that one in five boys and one in ten girls had had sex experience by the age of fifteen. In a northern English city it was reported that 700 girls were suffering from gonorrhea. In a large industrial area of the country venereal disease has increased during the past decade by 58 percent in young men and 346 percent in girls. Throughout Great Britain two-thirds of all babies born to girls under twenty are conceived out of wedlock.

[20] In Sweden studies indicate that some 80 percent of boys and 67 percent of girls under age eighteen have had sexual relations, and almost half of all firstborn children are born out of wedlock. In practically 90 percent of Swedish society it is now accepted that marriage engagement carries with it the privilege of sex intimacy. In Czechoslovakia one out of three firstborn children are conceived before marriage. In West Germany and Denmark the figure is reported to be one out of two. In the United States, according to the best available national statistics, from 40 to 65 percent of all girls have intercourse before they marry.

[21] In many lands a large number of illegitimate births are forestalled by abortions. In Hungary legal abortions actually exceed the number of live births. In some parts of Greece it is estimated that the rate is as high as 50 abortions per 100 live births. In Japan a million mothers each year cut short unwanted pregnancies by legalized abortion. In the United States more than 1,200,000 abortions or attempted abortions are performed annually.

[22] Flouting of the Christian standard of morality is not confined to self-confessed atheists of the East and the West. It is even encouraged and promoted by clergymen and other professional men who profess to be Christian. There is, for example, the Unitarian minister in the United States

18. On what do godless nations insist, and what is the fruitage of such a course?

19-21. How is the rising generation of boys and girls affected by this world's attitude toward Christian morality?

22-24. What are the clergymen of Christendom doing in connection with the worsening moral conditions among the nations?

who claims "the state should not forbid or punish voluntary pre-marital intercourse between persons over the legal age of consent." Then there is the professor of ethics at an Episcopal theological school who declares: "No sexual act between persons competent to give mutual consent should be prohibited, except when it involves either the seduction of minors or an offense against the public order."

[23] A study group of the British Council of Churches made a special report on "Sex and Morality," in the course of which they refused to condemn adultery and adopted the view that casual sex can be "trivially pleasurable or mildly therapeutic." On the subject of masturbation they state in the same report: "It is not at all clear to us that any harm need be done when it is used, in absence of other means, as a relief for physical tensions."

[24] In Sweden the editor of a religious magazine stated that "there are many young couples not yet married who are living together and are not acting immorally," and at the same time indicated that he would have no objection to what he termed "premarital monogamy," which is in fact living together as man and wife without benefit of marriage.

[25] In all nations, today, the truth about the clean, righteous moral standard of God is being suppressed in one way or another. By some it is ridiculed as being old-fashioned, impractical in this modern age. By others it is beclouded with religious traditions that tend to discredit it. In still other countries it is flatly rejected as an authoritative guide. That is why, Paul the apostle declares, the wrath of God is upon those "men who are suppressing the truth in an unrighteous way." Further Paul says: "That is why God gave them up to disgraceful sexual appetites, for both their females changed the natural use of themselves into one contrary to nature; and likewise even the males left the natural use of the female and became violently inflamed in their lust toward one another." —Rom. 1:18, 26, 27.

[26] All those nations have preferred to 'mind the flesh' rather than to 'mind the spirit' and so must be prepared to forgo life and peace. Death is their ultimate destiny. By following the dictates of the flesh they have put themselves at enmity with God, the only source of life and peace. The time of God's toleration of their filthy and degraded practices is running out. The destruction of an immoral generation by the great deluge in Noah's day stands as a pattern of what Jehovah will do to the debauched generation of today.

ENSURING FOR OURSELVES LIFE AND PEACE

[27] How vital it is, then, to separate ourselves from the immoral attitudes and

25. In what ways are men suppressing the truth in an unrighteous way, and with what result to themselves?

26. "The minding of the flesh," then, is leading the nations to what?

27. What wrongful course must all of Jehovah's approved ones now completely avoid, and how may they be aided to do so?

The Flood, a pattern of what God will do to this immoral generation

practices of those doomed nations! That is the only way to avoid sharing their calamity. And it means that we must cleanse our minds of any unhealthy ideas we used to share with fleshly-minded people of the world. The apostle Paul knew that many who were converted to Christianity "at one time walked according to the system of things of this world," and formerly practiced sexual vices and other sins. Now, he exhorts, "be transformed by making your mind over, that you may prove to yourselves the good and acceptable and perfect will of God."—Eph. 2:2; Rom. 12:2.

[28] As followers of Christ we must follow his steps closely, doing and saying and thinking as he did while here on earth. As each difficult situation confronts us, as each issue demands a right decision on our part, the way of success is to ask, "How would Jesus react? How would he decide?" For example, when speaking the comforting message of the Kingdom to the woman at Sychar, did he whitewash or minimize her failure to lead a chaste life? No, he stood firmly for God's righteous standard. —John 4:16-18.

[29] Note, too, how positively Jesus spoke of married persons as being "no longer two, but one flesh. Therefore, what God has yoked together let no man put apart." No room here for quibbling about excuses for divorce. "I say to you that whoever divorces his wife, except on the ground of fornication, and marries another commits adultery." (Matt. 19:6-9) Furthermore, says Jesus, "he that marries a woman divorced from a husband [for any other reason besides fornication] commits adultery." (Luke 16:18) In no way did Jesus ever countenance any watering down of Jehovah's just standard of marital faithfulness.

28. What fine example may they pause and consider in every situation and under every circumstance?
29. How did Jesus forthrightly express Jehovah's requirements as to married persons?

[30] Summing up the whole of the Mosaic law and the teachings of the prophets of God, Jesus stressed the keeping of the two great commandments: "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind. . . . You must love your neighbor as yourself." (Matt. 22:37, 39) The way to love God and demonstrate that love is not by ignoring and violating his righteous standard for human conduct. No, rather, it is by adhering strictly to the way of life exemplified by Christ Jesus. It is by paying more attention to the guidance of God's holy spirit than to the desires of our imperfect flesh.

[31] And lest we should somehow get a very limited view of who constitutes our neighbor, Jesus gave the illustration of the Good Samaritan. At its conclusion he asked the pertinent question: "Who of these three seems to you to have made himself neighbor to the man that fell among the robbers?" (Luke 10:36) So it is a matter of making ourselves neighbor to all our fellow creatures, all of whom are in need of our succor in one form or another. By indulging in fornication or adultery, what kind of neighbor are we to someone's father, or brother, or husband? And what kind of neighbor do we make ourselves to the person whose self-respect we steal by such illicit sex relations? Surely the answers are obvious.

[32] God's own Son, while in the flesh, demonstrated by his way of life the moral standard to be observed by his followers. It is useless for anyone to call himself "Christian" and pursue a different course. He only makes a hypocrite of himself. To teach and practice what is contrary to the teaching that Jesus received from his

30. How can the two great commandments of life be adhered to?
31. How do we determine who is our neighbor?
32. Can there be any doubt about the true moral standard for Christians?

heavenly Father is to bring oneself into enmity with God, and only death can be the end of such a course.

[33] On the other hand, if we have come to know the mind of God and of Christ we should wisely give heed to the earnest exhortation: "Quit being fashioned according to the desires you formerly had in your ignorance, but, in accord with the holy one who called you, do you also become holy yourselves in all your conduct, because it is written: 'You must be holy, because I am holy.'" (1 Pet. 1:14-16) Despite our inheritance of sin from Adam and the weaknesses of the flesh, we can become holy. God does not demand of us the impossible. And if, with his help, we continue to 'mind the spirit' we can enjoy peace with God now and attain life and peace in his New Order.

33. How do Jesus' followers become holy, even as their God is holy?

Putting Kingdom Interests First

AS TOLD BY ROSCO JONES

THERE were ten children in our family, and we lived on a farm some ten miles east of Raleigh, North Carolina. Here I was born on September 11, 1895, and here I continued until I was twenty-one years of age, helping my father to make ends meet. My parents were quite religious, members of the local Baptist Church. Father was a deacon, and made sure we all got to church services regularly and that we were supplied with all kinds of religious storybooks.

Having had some earlier contact with the Bible Students, as Jehovah's witnesses were then known, and having read some of their literature, my father knew that war and true Christianity just do not mix. He used to talk it over with me. But, when the United States entered World War I, I had to register in the first draft. One Sunday evening three preachers came to our place and stayed late trying to convince Dad that it would be a blessing for me to join the army.

WAR'S HORRORS BRING DECISION

On March 31, 1918, I was finally drafted. By the time our division landed in France I had already lost all confidence in the clergy. I could easily see that the God of the Bible was not in that war. There were nine huge transports carrying, in all, a hundred thousand men. Several destroyers acted as convoys and kept attacking submarines at a distance.

Once landed, we were hurried to the front line facing the Hindenburg Line. It took us nine days of vigorous hiking to make it on time. We passed our cannons, lined up hub to hub for many miles, ready to open a bombardment of the German positions. Can you imagine the scene when

the big cannons started that night, a hundred thousand men lying on the ground waiting for the signal to go forward, three miles in front of the Allied artillery and two miles from where the shells were bursting on the enemy line? The earth under our feet rocked and rolled as though we were riding a rough freight train. All other sound was drowned out, and at times the night flashed brightly as though by floodlights.

At first it was frightening. Many of the men passed out from shell shock. After the first fifteen minutes I became calm and began to think of the many Bible topics my father had discussed with me. I recalled how God protected those who served him, and I made a sincere vow to God that night. If I ever lived through this nightmare and was permitted to learn more about His ways, I would devote myself to telling others the truth about him and his purposes.

Eventually I was trained as a battalion scout. That meant working on my own most of the time, keeping the enemy under observation without being seen, mapping the territory between the two armies, locating and getting help to lost or wounded personnel. Wounded soldiers had to be made comfortable until first aid arrived, and the identification tag and personal effects of dead soldiers had to be brought back to headquarters. It was dangerous work, but somehow I got through unharmed.

Then the war was over, after four months of heavy fighting. As soon as I was discharged I hurried home to rejoin the family. Everyone seemed fine, though my father had now become an intolerant Baptist. I could not agree with his views anymore, and so moved to Richmond, Virginia, and there, in 1922, I got married. Still having in mind my wartime vow, I joined the Methodist Church, much to the disgust of my father.

Meantime, my younger brother, Leroy, was living in Washington, D.C. One day he came in contact with one of the Bible Students and had an argument with him about Bible doctrine. Since Leroy did not have his Bible with him at the time, he invited the Bible Student to come to his home, where they continued the discussion for many hours. Leroy was convinced, and his letters to me began to sound quite radical. I invited him to come to Richmond and spend Saturday night with me so I could straighten him out.

When he arrived that afternoon I suggested that we go into the bedroom and pray. "No!" he said, "but let us stick to the Bible right now and we can pray later." Till 3 a.m. that morning our Bible study and discussion lasted, and I knew that what he had was the truth. I could not get to sleep all that night, from sheer thankfulness. I now realized that I was on the right track and would be able to carry out my vow.

ASSOCIATION WITH GOD'S PEOPLE

From Leroy I found out about the Bible literature published by the Watch Tower Society. I gave him $7 and told him to get me everything available. I could see that I had a long way to go. As soon as the books came to hand I started studying. Meantime, that very morning after Leroy departed for his home, I took my Bible, got on a bus and rode for about three miles; then I started back on foot, calling at homes and trying to tell people some of the things I had learned.

Next, Leroy wrote to tell me that a Mr. Skinner was coming to Washington from the Watchtower headquarters in Brooklyn to give a special Bible lecture. My wife and I made the trip on Saturday, and that

evening I shared in distributing handbills on the streets. The following morning Bible Students took me out in the house-to-house preaching work, and I began to see how best to share Bible knowledge with others. The lecture that day was exactly what I needed, and I hurried home and prepared to start witnessing to my neighbors the following evening.

At the very first door, before I could say much, the woman bawled me out and slammed the door in my face. That really jarred me, so much so that I went back home to cool off. Soon, however, I went right back and started at the next door and continued for five hours without a break.

The meeting in Washington had whetted my appetite, so I looked up the congregation there in Richmond. I was warmly welcomed, and soon began to make some progress.

By 1926 there were eight of us colored Bible Students in Richmond and it seemed advisable to commence our own congregation, seeing that some of the newly interested ones were hesitant about attending the congregation of whites. Meantime my wife and I wrote my father and arranged to have a vacation in North Carolina, taking with us two cartons of books. We soon placed all this literature in the home district, and I arranged to meet with many of my old neighbors outside the church on the following Sunday. In the big oak grove that surrounds the church I had more people listening to me than the preacher had inside. The preacher, my own first cousin, came out to inquire what was going on, so the people asked him the same question I had just been explaining to them: "Where do people go when they die?" He gave the right answer, but then could not explain why so many preachers say that everyone goes right off to heaven or hellfire at death.

Then the board of deacons got after me —my father was one of them—and when they threatened that they were going to turn me out of the church, I told them that that was impossible, for I was not and did not ever intend to become a member. At this they tried to change their tune and use persuasion, but I had made up my mind. I would be a preacher of righteousness, and not the kind of preacher that says one thing and does another.

In 1929 I had been promoted to be one of the headwaiters at the hotel where I worked, but the job kept me from attending meetings of the Christian congregation. I told the manager that I would be leaving early every Sunday in order to get to our Bible study. He told me that I had better look for another job. This happened several times, but when I went back my job was always waiting for me. I carried on in this job for three years, but then it began to bother me that I was missing most of the assemblies of Jehovah's witnesses because of being tied down in this way. What should I now do?

SERVING THE KINGDOM FULL TIME

My wife, who had not been at all sure about my new religion, took her stand with me in 1932. We began to make plans to enter the full-time preaching service wherever we might be needed. By 1933 we were ready to go. My brother Leroy and his wife were already engaged in full-time preaching, so we joined them in a territory at Allendale, South Carolina. A group of six of us pioneer ministers helped to organize a congregation in Atlanta.

We had the great joy, in 1935, of being able to attend every session of the Washington, D.C., convention of Jehovah's witnesses. From there we were assigned to work in rural areas of Georgia, where we had some outstanding experiences. For example, in one place where a white man

gave us permission to park our trailer on an unused section of road, another white man farther up the road told us not to be there overnight if we wanted no trouble. The neighborhood was full of colored people, and many of them begged us to go, for they knew this man was really mean and would cause lots of trouble. They said that he had had a colored man killed about three months ago, and another had been whipped with an ax handle.

We decided to stay, after going to Jehovah in prayer, and nothing happened that night. Next morning, just as we were about ready to leave for our work, we saw a heavily built white man carrying an ax handle and making his way toward us. When he repeated the warning of the other white man, I told him that I did not have anything to do with him or the other, and that I was not afraid of him. Finally I invited him into our trailer. He accepted, leaving the ax handle at the door. While there he saw the Bible booklet with the word "Government" in the heading, and thereafter must have spread the word around that I was a government man, for from then on I could not have had better cooperation than I received from whites as well as colored people.

A few weeks later we were working in another area, notorious for its oppression of the colored people. Just before we reached the colored section where we planned to preach, our car ran out of gas. Just up the road about a quarter of a mile we could see a gas station. On the right side of the road was one white man plowing, on the other side four white men with a bulldog, a rifle and a gallon of whiskey. One of them was picking a guitar. As I sent my wife up ahead for a gallon of gas the four approached me, and the one playing the guitar said: "Dance for us, old man." Another said: "Give him a drink of liquor." I told them I could do neither, for I was a minister. Then they demanded that I preach a sermon, sing a song or pray a prayer. This also I refused to do, for, as I told them, God is not to be mocked.

Meantime, the plowman approached and told the other four to quit meddling. He then asked where I was going and what I was doing. When I explained, he said, "I know a real good place for you." We got the car started and he got in with us and took us to his own place. As we drove into his yard, he shouted: "Honey, here are some of your people." What a time we had there! We were made right at home for several days, sharing the meals cooked by his wife. Every evening would wind up with three or four hours of keen Bible discussion. The whole family was interested. And when we left, the woman cried and thanked Jehovah for sending us there. They had gained a knowledge of much Bible truth through the literature, but we were the first Witnesses that they had ever met.

ENDURING AS GOOD SOLDIERS

Not all experiences ended up so pleasantly, however. At Seale, Alabama, I was arrested on a minor breach of traffic law and on a summary trial was fined $35 or six months on the chain gang. I did not have the money, and faced the six-month sentence when the convention of Jehovah's witnesses at Columbus, Ohio, was just a matter of days away. When my wife told me she would bring me back all the news, I told her that somehow I hoped to get there to hear the opening song, "Give Praise to Jehovah." Meantime, the judge told me that he would make it prison for me, rather than the chain gang. So there I was in prison. Saturday morning an old colored lady in the neighborhood came to the jail and told me she would pay the fine for me so that I could get to the conven-

tion, and I could repay her later. Things then moved fast, and I got to Atlanta the day before the group there was to leave for Columbus.

From then on there was no more problem. My Christian brothers contributed funds, one of them paying my return fare to Columbus, and someone else handed me a box of food to last us for the next two days. I had to slip off and cry, so happy was I that Jehovah had seen fit to open the way for me to get to the big convention at Columbus, in time to hear the throng of worshipers unite in singing "Give Praise to Jehovah." At that assembly the Watch Tower Society gave the full-time pioneer ministers the privilege of placing the book *Enemies* and the magazine *Consolation* (now *Awake!*) with all others in attendance. By the time we got back to our assignment we had enough funds to return the loan of $35 and to buy some badly needed clothing replacements.

When my wife and I commenced offering magazines on the streets of Opelika, Alabama, we were arrested and convicted of a violation of their sidewalk ordinance. This case went through the courts right up to the Supreme Court of the United States, where the ruling went against us in 1942, though the following year the court reversed itself. Meantime a great deal of publicity was given to the Kingdom work and, while some opposers were forced to come out and show their wrong spirit openly, many honest persons had their eyes opened to God's truth.

La Grange, Georgia, was our assignment in 1941. Here, too, the clergy and the police considered themselves the censors of everything that people said or did. They tried to scare us out of the town by threats, and then eventually arrested my wife. When I called to inquire about her, they told me to appear at court next morning. I arrived early and a group of policemen grabbed me, took me down in the basement and beat me without mercy. Four of them held me, one on each arm and leg, and, raising me off the ground, started kicking me on the stomach and ribs, all of them taking turns. They also beat me over the head with an old bicycle tire.

I came to my senses in a cell, face and head badly swollen, so much so that I could hardly see. I was held for four or five days and then released after one officer took out his pistol and warned me that if he saw me in town again with that black box (my bookcase) he would shoot me. But next day, despite the threats, I determined to make some calls on interested people. As I walked along I could see the squad car coming with two or three men in it. Now, I thought, is the critical point of my life. But as they passed me, they all looked the other way. They did try to influence my landlady to put us out, but she stood her ground.

NO RETIREMENT

For twelve years I enjoyed the great privilege of being a traveling representative of the Society throughout all the southern states. Then in 1955 with my wife I attended the Watchtower School of Gilead for missionary training. That was a wonderful time of taking in knowledge and enjoying the close association with my Christian brothers from other parts of the field and also those from the Brooklyn headquarters of the Society. Then we resumed service as special pioneer ministers, that is, serving in towns where there was need to initiate and build up new congregations of Jehovah's witnesses.

In May 1965 I was sent to the Veterans Administration Hospital at Jackson, Mississippi, for treatment and observation. When I was discharged the doctor told me I was suffering from arteriosclerotic heart

disease, duodenal ulcer, hemorrhoids and bad eyes. He told me I would have to take things easy from now on. Nevertheless, I am getting along fine, and have not slowed down much yet. As I look back over the forty-odd years of service to Jehovah and count the many blessings that have been mine, I have no regrets; my joy is full. And still the Kingdom interests come first in my life.

GRATEFUL TO BE ONE OF JEHOVAH'S WITNESSES

RECENTLY the Watch Tower Bible and Tract Society received the following letter. It speaks for itself.

"Dear Brothers,

"I just wanted to write to tell you how happy I am to be one of Jehovah's witnesses. I am so grateful to my parents for teaching me about the truth. I am fifteen years old and I attend high school. Sometimes it doesn't seem easy to maintain integrity at my age, because it is natural to want to be accepted by others. But I am so satisfied when I see the contrast between this system of things and Jehovah's witnesses. And it makes me feel glad that I have stayed away from the bad influences of this system of things.

"Sometimes during a study hall at school I look at the other students. They, for the most part, seem to have a far-off look on their faces. You can see in them that they are desperate and uncertain about the future.

"Yesterday in a speaking class we were assigned to try to convince the class of something. One boy spoke of the war in Vietnam. Three friends of his had recently been killed there. He was so bitter about it. He said, 'If someone doesn't do something about the condition this world is in, who knows what might happen?' All the students fear the future because they have no hope. I thought to myself how grateful I can be to be one of Jehovah's witnesses. On Monday it will be my turn to give a speech. I'm going to prove to them that God is alive. I don't know what their reaction will be. I'm going to tell them about the hope the Bible offers. But do they want it?

"Some time ago a girl came up to me and asked me if I believed in God. I told her Yes and started to explain why. She said 'OK! OK! All I wanted to know is if you believe in him or not.' I later found out that she was taking a survey.

"Another time I got into a discussion about evolution with a girl in my class. She believed in it strongly, and nothing I said to her really sunk in. It did make her think, though, and I'm glad of that.

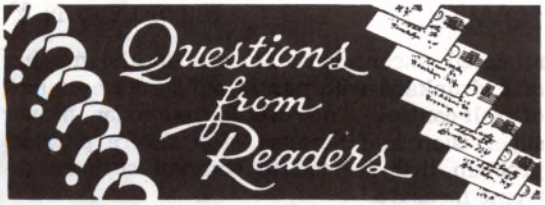
"I've come to believe that they don't want to believe in God. Religion in any form is a mockery to them. One girl said to me, 'My boyfriend is Catholic, I'm Protestant, but we're both atheists.'

"Half of the students here are drug addicts. Almost all of them are alcoholics. I think I'm the only person in school who doesn't smoke. This is a residential town too.

"This system of things is searching for something. They don't know what it is, and they can't find it. They are dissatisfied with the conditions of the world, but they don't know how to improve it.

"Seeing the corruption in the world, I am proud and grateful to be able to say that I'm not part of it, and that I am one of Jehovah's witnesses."

Jesus plainly said that his followers would be "no part of the world," that they would stand out as separate and distinct from it because of living by godly principles. (John 15:19) They are a people with a purpose in life; their hope is firmly rooted in God's promise of a righteous new system of things. (2 Pet. 3: 11-13) Is that true of you?



● How do Jehovah's witnesses view people who are users of "drugs," including narcotics, LSD, and so forth?—V. K., U.S.A.

This is not something that can be answered with one broad, sweeping statement, since in different parts of the earth people use many things to stimulate and awaken or relax and calm themselves. The Bible does not name all the things being so used today; hence, what we must do is consider the effect of taking a certain substance and then consider how this effect is to be viewed by Christians in the light of Bible principles and commands.

We can gain insight into the Scriptural viewpoint by examining what the Bible has to say about alcoholic beverages. The Scriptures do not condemn the use of alcoholic beverages, either as a stimulant or as a relaxant. We read of wine as making "the heart of mortal man rejoice." (Ps. 104:15; Prov. 31:6; Eccl. 9:7) However, caution is needed if alcoholic beverages are used, since certain dangers are involved. God's Word condemns "excesses with wine, revelries, drinking matches," and it shows the sorrows coming to those getting drunk and losing self-control. (1 Pet. 4:3; Prov. 23:29-35; 20:1; Eph. 5:18) In fact, it says that drunkards, that is, those who make a practice of drunkenness, should be expelled from the Christian congregation; they "will not inherit God's kingdom."—1 Cor. 5:11; 6:9, 10.

In order to produce a certain effect on the body, people in some localities brew nonalcoholic beverages out of herbs, leaves or beans. Others chew special seeds, leaves or twigs. What is the effect on the individual? Does he lose control of body and mind when under the influence of one of these things? Or, even though he is stimulated or relaxed, does he retain his senses and self-control? If he retains self-control, then he must decide on a personal basis whether he will occasionally use such a product in moderation.

Even with many of the more common and accepted stimulants, one can become quite dependent on their use. Though taking such mild stimulants in moderation is not in itself wrong, some have so accustomed themselves to their use that they become nervous and irritable if deprived of them. It is up to each person as to what he will do in regard to such habits, but it is good to keep in mind that Christians are to display the "fruitage of the spirit," including love, kindness and self-control, at all times. (Gal. 5:22, 23) If one found that a custom or habit made it difficult for him to do that at times, a reevaluation might be in order.

Another thing to consider is that sometimes the way in which a stimulant is used makes it undesirable. Chewing certain stimulants is quite messy, making the chewer unsightly, as well as staining things near him. Each one can ask himself, 'How do the people in my community view this practice?' 'Does it encourage respect for one as a minister of God?' As one progresses toward spiritual maturity, such questions are of increasing importance to him, since, as Christians, we desire "that our ministry might not be found fault with." (2 Cor. 6:3, 4) The Bible sets before Christians as an example to be imitated the standard to be met by overseers and ministerial servants in the Christian congregation. They are to be "irreprehensible" and "free from accusation."—1 Tim. 3:2, 10.

With increasing frequency today people are turning to narcotics, chemicals such as LSD, and other things to get hallucinations or "thrills," to escape from the realities of daily life or to satisfy a craving for sensual pleasure. Though a person's reaction to such things is unpredictable, oftentimes their use results in a loss of self-control. Under their influence one may become violent, irrational and even insane. Since such a person often is unable to use good sense and is unable to discern the difference between right and wrong, he can easily succumb to obscene, immoral or illegal conduct that he might normally avoid.

What difference is there between a person drunk with alcohol who engages in wild, uncontrolled conduct, or who becomes a disgraceful incompetent, and the one who does the same things under the influence of some modern drug or chemical? From a Scriptural standpoint there is no difference! (Rom. 13:13) If a person deliberately pursues a course that causes him to lose self-control, causing mental aberrations so that he does not realize what he is doing or why, then he is just as reprehensible as a drunkard. He has allowed himself to get to the point of acting as a drunk man and so should be dealt with as a drunkard and as one who has lost self-control.

If a person who formerly shared in such unrestrained living sincerely wanted to bring his life into accord with the Bible, becoming a Christian, Jehovah's witnesses would be willing to help him, pointing out the marvelous blessings available now and in the future for those living up to God's requirements. Jesus preached to sinners of all kinds and helped them. (Luke 7:34-47) But he did not join in unscriptural conduct.

What if someone in the Christian congregation unwisely lost control of himself as a result of alcohol or some other stimulant? That would be a rare thing. But if it did happen, possibly that one could be lovingly helped to regain the right way, the way that would have God's approval. (Gal. 6:1) If, though, a person made a practice of it, bringing reproach on himself, his family and the congregation, then he would be disfellowshiped from the Christian congregation so as to maintain the moral purity of God's people.—1 Cor. 5:11-13.

What if one receiving medical treatment is advised to accept some narcotic in order to induce sleep or control pain? The one faced with the situation will have to decide. It is not as if he were taking it for sensual gratification or in order to get some "thrill." True, he may be rendered unconscious, but not in the manner of a drunkard who passes out because of lack of self-control. This would be under proper supervision and because of a severe physical problem that seemed to warrant such an extreme measure.

It would be well, though, to keep in mind the dangers involved with addictive drugs. To accept needlessly over a period of time something that could become addictive would certainly be unwise. Even if such treatment is medically recommended, is one prepared to face the hard consequences if he becomes addicted to a narcotic? After the physical problem is resolved, what will he do? Many narcotic users have abandoned their families and all moral sense, stealing and even murdering in order to obtain money to purchase illegal drugs. Aside from the depravity that addiction could lead to, there is the illegality of the matter to consider, since Christians are to be in subjection to governmental superior authorities. (1 Pet. 2:13, 14; Rom. 13:1) How would the addict render to Caesar that which is Caesar's? These questions should emphasize the importance of retaining control of one's mind and body so he can render to God 'a sacred service with his power of reason.'—Rom. 12:1.

ANNOUNCEMENTS

FIELD MINISTRY

The faithful men of old times, such as Gideon, Barak, Samson, Jephthah, David, Samuel and the other prophets, endured many trials in proving their faith and love for God. Was it because they were powerful physically? No, but, rather, it was mainly their powerful spiritual condition, their faith, that enabled them to serve and please God. (Heb. 11:32-34) The same is true with Jehovah's Christian witnesses today. Though having physical limitations it is powerful spirituality that enables them to endure successfully the tests of faith in these critical times. Thousands of persons have been aided by them to gain such spirituality through the faith-strengthening magazine, *The Watchtower*. Throughout January, Jehovah's witnesses will be offering to all interested persons a year's subscription for this Bible magazine, along with three Bible booklets, for $1.

"WATCHTOWER" STUDIES FOR THE WEEKS

February 18: The Righteous Standard of the Changeless God. Page 44. Songs to Be Used: 5, 80.

February 25: Christian Morality. Page 50. Songs to Be Used: 71, 88.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

FEBRUARY 1, 1968
Semimonthly

PARENTS' MORAL RESPONSIBILITY

YOUTH'S MORAL RESPONSIBILITY

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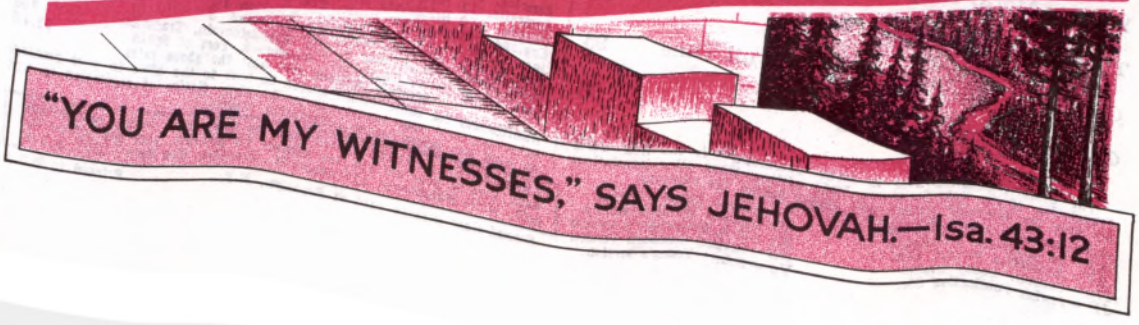
SPECIAL:
Shocking Religious Persecution in Malawi



"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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REAL SECURITY in a Violent World

REAL security is much desired by all decent people. But with so much trouble and violence in the world today, can such security be a reality?

Many persons feel that security can be attained if the country in which they live is strong. Is your hope for security based on your country's military might?

The United States, one of the two most powerful nations on earth, now spends about $75,000,000,000 a year for defense, or what is often called "national security." Yet news reports tell of an increase of 15 percent in the Soviet Union's expenditures for armaments to counter the military might of the United States.

NO SECURITY IN NUCLEAR WAR

What kind of security has been purchased with this fantastic annual spending by both countries? A congressman in the United States noted recently that if only eighteen of Russia's giant hydrogen bombs were to hit the United States, three out of five persons could be killed! That would be over 120,000,000 persons! And many, perhaps most, of the survivors would be injured. The congressman showed that *each bomb* would create a fire storm 170 miles in diameter, an area of about 22,500 square miles!

It is claimed that even this could not destroy the capacity of the United States to retaliate with her own missiles. Thus, even if Russia struck first, she would be devastated by nuclear weapons from the United States. Most of Russia's citizens would be annihilated.

What kind of security is it when all that the citizens of the two most powerful nations can hope for is that only a small part of the population will be spared from annihilation in a nuclear war?

Also, in a devastating nuclear exchange between larger powers, atomic fallout would kill and cripple people in other nations hundreds of miles away.

LESSON OF HISTORY

Those who look to military might for security would do well to note the lesson of history in this regard. There have been many powerful nations and empires

in ancient history. But how many of them have survived as great powers to this day? Not a single one of them! All came down to defeat, the security of their inhabitants shattered!

One such example was the mighty world power of Babylon. The city of Babylon itself was surrounded by massive walls and protected by a huge army. She was thought to be impregnable. Yet when Babylon was near its height of power, God's prophet Jeremiah foretold this: "Babylon must become piles of stones, the lair of jackals, an object of astonishment and something to whistle at, without an inhabitant."—Jer. 51:37.

True to God's prophetic Word, in one night mighty Babylon's power was smashed by invading Medo-Persian armies in 539 B.C.E. In time Babylon was abandoned and became a mound of rubble. To this day it remains just what God's Word foretold, a pile of stones, the habitation of wild animals!

What of the mighty Roman Empire that came later? Through military strength she dominated the entire Mediterranean world. But what happened to her? In time her strength was sapped by internal dissension, corruption and immorality. The book *An Outline of Ancient History* adds:

> "The imperial government became so expensive that it could no longer raise taxes sufficient to meet the required expenditures. . . . it kept on spending more than it received, and consequently it ran hopelessly into debt. As a result the currency was inflated until it became practically worthless. . . . hatred and envy ruled everywhere . . . roads were no longer secure."

The gross corruption, the idolatrous worship of pagan gods and emperors, along with the glorification of pleasure and violence, brought internal decay. Soon, even Rome's famous military legions could not stop the invaders from the north. The Roman Empire collapsed. Are Babylon and Rome exceptions? Did the rest of the nations fare any better in world history? How much security is there in any system of man-made government? Historian Arnold J. Toynbee, in his book *A Study of History,* states:

> "We are faced with the fact that, of the twenty-one civilizations that have been born alive and have proceeded to grow, thirteen are dead and buried; that seven of the remaining eight are apparently in decline; and that the eighth, which is our own, may also have passed its zenith for all that we as yet know."

The facts of history testify that there is no true and lasting security for any nation in this system of things. The time comes when each crumbles, either from inside or outside pressures, or both. And, really, it cannot be otherwise. Why not? Because when nations disregard God's laws for human behavior, they cannot succeed. And for nearly 6,000 years now every nation has eventually done just that! Historian Toynbee says:

> "The sense of drift . . . is one of the most painful of the tribulations that afflict the souls of men and women who are called upon to live their lives in an age of social disintegration; and this pain is perhaps a punishment for the sin of idolatry committed through worshipping the creature instead of the Creator; for in this sin we have already found one of the causes of those breakdowns from which the disintegrations of civilizations follow."

Today, many nations are experiencing a shocking growth of violence and immorality. Without God's laws to act as a restraint, this is what can be expected.

Do the officials of your country really depend upon God and his laws? Do they show this by encouraging their citizens to follow these laws of God? Do they stimulate interest in God's Word, the Bible, so that people can line themselves up with its right principles?

You will find, if you look closely, that

no world ruler on earth does this. Instead, there is evidence of moral disintegration at high levels of government as well as within the general population. God's laws are not truly respected and his Word is ignored.

With such conditions prevailing, military might alone is an empty refuge for persons looking for security. God will positively not protect any nation's security when leaders and people alike ignore his laws and his Word! Instead, God's Word declares: "If you leave him, he will cast you off forever."—1 Chron. 28:9.

MILITARY ALLIANCES FAIL

History also shows that military alliances are no guarantee of lasting security.

In the eighth century before the Common Era, King Ahaz of Judah saw Syria and Israel coming to war against him. The Bible says of Ahaz and his people: "His heart and the heart of his people began to quiver."—Isa. 7:2.

These people professed to worship Jehovah God. On many previous occasions God had protected them when they relied upon him. The prophet Isaiah told them: "Jehovah of armies . . . should be the object of your fear, and he should be the One causing you to tremble."—Isa. 8:12, 13.

But King Ahaz did not turn to Jehovah for help. Instead, he sent messengers to Tiglath-pileser, king of mighty Assyria, and pleaded: "I am your servant and your son. Come up and save me out of the palm of the king of Syria and out of the palm of the king of Israel, who are rising up against me." Ahaz then took silver and gold and "sent the king of Assyria a bribe." (2 Ki. 16:7, 8) God's Word states of all this: "There was an acting with great unfaithfulness toward Jehovah." —2 Chron. 28:19.

While Assyria temporarily aided Ahaz, what eventually happened? The Bible notes that in time "the king of Assyria came against him and caused him distress, and did not strengthen him." The very one Ahaz looked to for help turned on him! —2 Chron. 28:20.

TRUSTING IN JEHOVAH

After King Ahaz died, he was succeeded by Hezekiah. In King Hezekiah's time, the mighty world power of Assyria again threatened Judah. What would Hezekiah do? Would he imitate faithless Ahaz and look for a military alliance to halt Assyria?

King Sennacherib, monarch of invading Assyria, sent messages to Judah. He urged the people: "Do not let Hezekiah deceive you people, for he is not able to deliver you. And do not let Hezekiah cause you to trust in Jehovah . . . Who are there among all the gods of these lands that have delivered their land out of my hand so that Jehovah should deliver Jerusalem out of my hand?"—Isa. 36:13-20.

There might seem to be logic in his appeal. Assyria's gigantic military machine had already crushed all opposition. Not a single nation or city had been able to withstand her forces.

What did Hezekiah do? "Hezekiah began to pray to Jehovah, saying: 'O Jehovah of armies, the God of Israel, sitting upon the cherubs, you alone are the true God of all the kingdoms of the earth. . . . And now, O Jehovah our God, save us out of his hand, that all the kingdoms of the earth may know that you, O Jehovah, are God alone.' "—Isa. 37:15-20.

Hezekiah did not resort to military alliances. He turned to Jehovah in faith. With what result? "The angel of Jehovah proceeded to go forth and strike down a hundred and eighty-five thousand in the camp of the Assyrians. . . . Hence Sennacherib

the king of Assyria pulled away and went and returned and took up dwelling in Nineveh." Never before had the Assyrian army suffered such a devastating defeat! Even boastful Sennacherib was later killed by his own sons while worshiping his false god Nisroch. So Hezekiah trusted in Jehovah. It brought real security.—Isa. 37: 36-38.

WHEN JESUS WAS ON EARTH

When Jesus was on earth many turned to the wrong place for security. When the Jewish chief priests and Pharisees noted the miracles that Jesus was performing, they said: "What are we to do, because this man performs many signs? If we let him alone this way, they will all put faith in him, and the Romans will come and take away both our place and our nation." —John 11:47, 48.

The priests were fearful of upsetting their relationship with the world power, Rome. They had turned away from God and to the politicians for security. How foolish! Little did they realize that in spite of such turning to political and military might for security, it would do them no good!

In that very generation, in the year 70 C.E., Roman armies came and devastated Jerusalem. Within a few years most of the land of the Jews was torn asunder. More than a million died, including priests and Pharisees! Thousands more were enslaved. Yet, true Christians who trusted Jehovah were guided to security and lived through that time of desolation. History testifies that they were spared.—Luke 21:20-24.

END OF ALL MILITARY MIGHT NEAR

Today, the nations are armed to the teeth with fantastic weapons of destruction. Each year this military preparation escalates. But just as Jehovah wrecked the military power of Assyria, so he will grind into the dust today's military-political forces that work against real security.

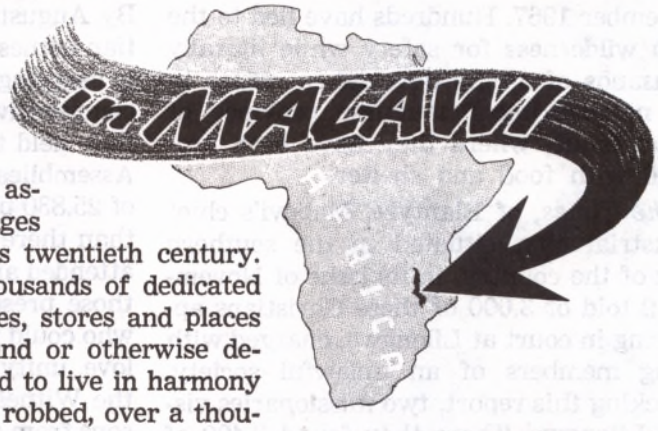
Soon, God himself will fight the last war that this system of things will ever see. At this war, called Armageddon in the Bible (Rev. 16:14, 16), God will use his almighty power to bring to nothing the military and political elements that have brought such havoc to the earth. God invites "all the birds that fly in midheaven" to this occasion. Why? The Bible states: "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."—Rev. 19:17, 18.

Thus, God clearly warns that all who do not trust in him for security will be led to disappointment. They will be destroyed along with the wicked system of things they prefer to support.

But what of those who do turn to Jehovah, who do put their trust in him? God's Word promises them: "Seek Jehovah, all you meek ones of the earth, who have practiced His own judicial decision. Seek righteousness, seek meekness. Probably you may be concealed in the day of Jehovah's anger."—Zeph. 2:3.

The only real security in the approaching time of trouble sure to come is to be found in Jehovah God. He can, and will, protect those who turn to him for security. These he will preserve alive into a righteous new system of things where they "will indeed find their exquisite delight in the abundance of peace." Such earth-wide peace will exist in that new system of things because Jehovah promises that "the bow and the sword and war I shall break out of the land, and I will make them lie down in security."—Ps. 37:11; Hos. 2:18.

Shocking RELIGIOUS PERSECUTION in MALAWI



SUDDENLY persecution of a zealous religious minority has again broken out. It has flared up with a violence and brutality that one associates more with the Dark Ages than with the last third of this twentieth century. During the year just ended thousands of dedicated Christians have had their homes, stores and places of worship burned to the ground or otherwise destroyed because they endeavored to live in harmony with the Bible. They have been robbed, over a thousand women have been raped, men have been beaten unconscious and a number of them have been killed. Where? In Malawi, a narrow, landlocked country in Central Africa, somewhat to the southeast.

Yes, it is in this new nation of some four million inhabitants, formerly known as Nyasaland, that this shocking religious persecution is taking place. At Lilongwe in central Malawi, 170 homes of these Christians were burned down in three nights. In the Fort Johnston district, slightly to the south, 34 homes and 18 food storage places were burned down toward the end of October. At Mbalame on October 27 the Christians of two congregations all had their homes burned down while they, including the women, were stripped of their clothes and brutally beaten. In some of these places persecutors used trucks to haul away the confiscated household furnishings of these Christians before destroying their homes.

A traveling minister in the country wrote: "On October 27 I was robbed of all my possessions. . . . My wife and I were badly beaten up. Hundreds of our Christian brothers have had their homes destroyed. Many places of worship have been demolished."

In one place a number of these Christians were beaten unconscious and one of them placed on top of a pile of wood, which was then set afire, all at the instigation of a member of Malawi's parliament. But then this politician began to have second thoughts about the matter and so had the unconscious Christian hurriedly pulled off the pile.

In another place one night a group of these Christians was awakened by Congress Party officials. The men were beaten and slashed with sticks and pangas [machetes] and then were forced to look on while ten of their women were raped. Two of the women were pregnant, one of whom later had a miscarriage as a result.

Late in October a large number of Christian women from the Mlanje area were assaulted and raped, and on October 25, 1967, a fifteen-year-old girl at Mkuwila Village, because of refusing to compromise her religious convictions, was tied to a tree and raped six times. How sadistic these persecutors were can be seen from the fact that they even forced a wooden plug into one Christian woman.

This shocking persecution has sent many of these Christians to hospitals, and at least five of them were killed up to the end of November 1967. Hundreds have fled to the bush wilderness for safety while literally thousands of others have taken refuge in the neighboring Portuguese province of Mozambique, where they have been provided with food and shelter.

The Times, of Blantyre, Malawi's chief industrial city, situated in the southern part of the country, in its issue of November 9 told of 3,000 of these Christians appearing in court at Lilongwe, charged with being members of an unlawful society. Checking this report, two missionaries visited Lilongwe. There they found 2,400 of them in prison and learned that five babies had been born there and that 800 Christians were being held at the police station. Although most of these had spent the night sleeping under an open sky and it had rained, they were in good spirits, determined to stand firm. Truly, such faith is commendable, but is not a government that treats them so harshly making itself an object of shame before the world?

Who Are the Victims?

These persecuted victims belong to a religious minority group known as the Christian witnesses of Jehovah, who are noted world wide for their strong Bible-based faith. No doubt you know some of Jehovah's witnesses in your community and have observed that they put their religion first in their lives, even as Jesus commanded his followers to do when he said: "Keep on, then, seeking first the kingdom and his righteousness." (Matt. 6:33) The same is true of Jehovah's witnesses in Malawi.

These Christians have been found in Malawi ever since World War I and have been organized for the preaching of "this good news of the kingdom" since 1933 by the Watch Tower Society. (Matt. 24:14) By August 1967 there were 18,519 Christian witnesses of Jehovah in Malawi actively carrying on their educational work with comparatively little interference. When they held their "Disciple-making" District Assemblies in the summer of 1967, a total of 25,830 persons, or upward of 7,000 more than there were Witnesses in the country, attended and listened with interest. Among those present were government observers who could not help but be impressed by the love, unity and peacefulness manifested by the Witnesses, as many thousands of persons from differing tribes mingled together just like one big family.

Why the Persecution?

Since this is the way the witnesses of Jehovah conduct themselves, why, then, all this violent persecution of them in Malawi? One of the main reasons is that the Witnesses refuse to buy membership cards in Malawi's Congress Party as well as refuse to buy and wear badges with the picture of the President of Malawi, Dr. H. Kamuzu Banda. Other religious organizations, Catholic, Protestant and Moslem, have all yielded to pressure in these respects, but Jehovah's witnesses have not. Why? Because of their strictly adhering to the Word of God.

As Christian witnesses of Jehovah they follow the example of the Son of God, Jesus Christ, who kept free from the politics of his day. He said that his followers were "no part of the world, just as I am no part of the world." (John 17:16) And before the Roman political ruler of Judea, Pontius Pilate, he testified: "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) Previously, when the Jews wanted to seize him to make him king, he eluded them and retreated alone into a mountain.—John 6:15.

Yes, Jesus preached and gave his allegiance to "the kingdom of the heavens," "the kingdom of God." Following Jesus' footsteps as sincerely dedicated Christians, Jehovah's witnesses have no alternative but to keep separate, "without spot from the world." Since they can give their allegiance only to Jehovah God and his kingdom, they feel obligated to refrain from participating in any action that gives such devotion to political leaders. So they remain neutral as to the political affairs of Malawi, even as they do regarding the political affairs of every other land in which they happen to live. It is because of this Christian neutrality that they are being persecuted in Malawi.—Matt. 4:17; Mark 1:15; Jas. 1:27.

Who Are the Persecutors?

The people of Malawi are known for being a peace-loving people, and they know that the Christian witnesses of Jehovah are also lovers of peace. Then why the persecution? It is due to the spirit of nationalism that has inflamed so many of the people of this country, especially the youth who are members of the Youth League. They bear a resemblance to the Nazi youths who committed so many depredations against the Jews when Hitler was in power in Germany, and to the Red Guards who have terrorized so many in Communist China who, they felt, were not sufficiently nationalistic. To be good citizens, in the eyes of these groups, it is not enough to pay taxes and obey all the laws of the land, which Jehovah's witnesses have been faithfully doing, but everyone must now become a member of the Malawi Congress Party and prove it by buying a membership card and wearing a badge with President H. Kamuzu Banda's picture on it.

Even months before Malawi gained its independence on July 6, 1964, the Christian witnesses of Jehovah, from January to March 1964, experienced a wave of brutal violence and ruthless persecution because of their stand in this matter. At that time 1,081 of their homes and more than 100 of their Kingdom Halls were burned down or otherwise demolished. Also, 588 fields of maize (corn), millet, beans, casava and cotton were destroyed. Many Witnesses were hospitalized, women were raped, and eight Witnesses died from beatings or were killed outright. For weeks many of these persecuted Christians had to sleep out in the open wilderness bush with hardly anything to eat, while enduring the rigors of the rainy season and the threat of snakes and other wild animals.

At that time Jehovah's witnesses in Malawi through their representatives did their best to try to reason with the responsible ones in government positions so they would call a halt to this violent persecution of innocent men, women and children. On one occasion they had a meeting with the then Minister of Home Affairs, Yatuta Chisiza (who later rebelled against Dr. Banda, the president, and recently was shot by Malawi's security forces). He made it clear that he was highly displeased that the Witnesses were the only ones that refused to buy Malawi Congress Party membership cards and he told the spokesman for the Witnesses that unless he changed his mind he would "experience a very sad accident." Here again it was to be seen that the Witnesses were being persecuted because of their neutral stand regarding national politics.

However, in spite of the unsatisfactory manner in which this meeting with Minister Chisiza, as well as a previous one with President Banda, ended, the situation in Malawi for the Witnesses improved. For the most part they were able to return to their villages and rebuild their homes and Kingdom Halls. Many of those who had once mistreated Jehovah's witnesses now came and asked forgiveness, and a number of them are now Witnesses themselves. During this time the Witnesses in Malawi might be said to have "entered into a period of peace, being built up," much as did the early Christians under similar circumstances.—Acts 9:31.

"A Bolt Out of the Blue"

In view of the reasonably favorable conditions under which the Christian witnesses of Jehovah were able to carry on their ministerial activities in Malawi during 1965 and 1966, it was indeed like "a bolt out of the blue" when the Witnesses tuned in their radios on April 23, 1967, and heard President H. Kamuzu Banda make an attack upon them. In a message of about a half hour in length, in which he discussed various problems facing his nation, he spent one-third of the time making an extended attack upon the Witnesses. Among other things he stated:

> "I have been alarmed by the reports reaching me from almost every district, of deliberate provocation of my supporters, members of the Malawi Congress Party, particularly members of the Youth League and Young Pioneers by Jehovah's Witness. This deliberate provocation of the members of my party . . . takes various forms. One form is for Jehovah's Witness themselves to refuse to pay tax. But instead of just stopping at refusal to pay tax themselves, the Jehovah's Witness stop or try to stop others from paying tax. And when Party officials tell them not to tell people not to pay tax, they become deliberately abusive to Party Leaders. . . . Another form is for the Jehovah's Witness to stop members of the Malawi Congress Party from renewing their membership cards or buying new Malawi Congress Party membership cards. Again, when the leaders of the Malawi Congress Party . . . tell them not to stop the people from renewing their Malawi Congress Party membership cards or buying new cards, Jehovah's Witness say, 'Yes, I want you to beat me, you cannot stop me from stopping them. I am doing this deliberately so that you can beat me, so that I can take you to the police.' . . . The government will protect every law-abiding citizen from molestation by anyone and everyone . . . but it *will not* give licence to Jehovah's Witness to provoke anyone. . . . I want to make this quite clear. Jehovah's Witness must stop provoking others, provoking people. And if they do not stop and they continue doing that, then they must not complain if and when they are beaten up."

Known for Paying Their Taxes

The charges that the Christian witnesses of Jehovah do not pay their taxes and that they try to keep others from paying their taxes are not true. Repeatedly their literature points out the Scriptural obligation of Christians to pay taxes as required by the governments of this system of things, for Jesus ordered the paying of taxes when he said, "Pay back, therefore, Caesar's things to Caesar, but God's things to God." And so did the apostle Paul when he wrote to the Christians at Rome: "Render to all their dues, to him who calls for the tax, the tax; to him who calls for the tribute, the tribute."—Matt. 22:15-22; Rom. 13:7.

In fact, so well known is the reputation of Jehovah's witnesses in Malawi as taxpayers that when Dr. Banda accused them of not paying taxes many persons openly disagreed with him. More than that, if any Christian witness deliberately refused to pay taxes or interfered with others' paying their taxes, he would be disfellowshiped or excommunicated from his congregation. In

this regard it is indeed of interest that one of the false charges brought against Jesus Christ, the Son of God, at the time of his arrest was, "This man we found subverting our nation and forbidding the paying of taxes to Caesar." (Luke 23:2) Now the government of Malawi has chosen to pursue the same course as those men who brought about the death of Jesus Christ.

Those familiar with Jehovah's witnesses in Malawi report that the Witnesses not only conscientiously pay their taxes but also shoulder their share of the burdens of the so-called self-help projects of the government by helping to build schools, hospitals, and so forth. In fact, Jehovah's witnesses in Malawi have been so exemplary in supporting these projects that many village headmen and chiefs have publicly praised the Witnesses for their conscientious efforts in these matters. They have even been praised by many government officials and native authorities for being the best taxpayers in the country. And when a Portuguese official checked on a large group of those who had been forced to flee to Mozambique he found that every last one of them was able to produce his Tax Receipt, thus exposing as a deliberate lie the charge that they "refuse to pay tax."

No Evidence of Provocation

The charge that the Witnesses deliberately provoke others to attack them is equally without foundation in fact. Remember, these nationalistic youths and others did not stop with merely beating up the witnesses of Jehovah, but carted away the possessions of the Witnesses by the truckload. They burned down the homes and Kingdom Halls of the Witnesses, raped women and even killed men. Surely it strains credulity to charge that the Witnesses deliberately invited these depredations against themselves. The very fact that thousands of the Witnesses took refuge in Mozambique of itself stamps the charge of provocation as false.

Furthermore, there is legal evidence to the contrary, for this was not the first time the charge was made. Thus acting judge Mr. L. M. E. Emejulu, in the judgment of the Criminal Case No. 46 of 1964, when Dafter Biziweck and seven others were convicted of the murder of Elton Mwachande, one of Jehovah's witnesses in Malawi, said:

> "I see no evidence of provocation. It is true that Jehovah's Witnesses determinedly propagated their faith and sought to win converts, but they were alive to their civic duties and they did all they were asked to do, including community development. They only refused to join any political party. . . . There is no evidence that they ever forced or tried to force anyone to accept their religion. The evidence is to the contrary. The Constitution guarantees them the right to belong or not to belong to any political party. I find no evidence of provocation."

Regarding this particular murder trial *The Glasgow Herald* (Scotland) on Thursday, October 29, 1964, reported:

> "Eight Sentenced to Death. Murder of Jehovah's Witness. Blantyre, Malawi. Wednesday.—Eight men, including three officials of the Malawi Congress Party, were sentenced to death by the High Court this week for the murder of a Jehovah's Witness who refused to register for the General Elections. Mr. Elton Barnett Mwachande was 'cut down and killed,' the evidence showed, at Mlanje last February when Jehovah's Witnesses fled from men who were burning houses of people who refused to register. —Reuter."

Witnesses Banned

Although the position of Jehovah's witnesses had thus been legally upheld in 1964, on September 18, 1967, *The Times,* of Blantyre, Malawi, carried a large front-page headline: "MALAWI MAY OUTLAW JEHOVAH'S WITNESS-

ES." It reported that the Congress Party, in its annual meeting held in mid-September (at which President Banda and all his cabinet ministers were present), had passed twelve Resolutions, the eighth of which stated: "Recommend strongly that the Jehovah's Witnesses denomination be declared illegal in this country as the attitude of its adherents is not only inimical to the progress of this country, but also so negative in every way that it endangers the stability and peace and calm which is essential for the smooth running of our State."

The Times also reported Dr. Banda's comments on this Resolution, which were broadcast to the entire nation:

> "They are causing trouble everywhere . . . The Government may pass a law in such a way that every area or district can decide for itself whether it wants Jehovah's Witnesses or not. If the people in any area say 'No,' then there would be no Jehovah's Witness there. Any area would have the right to decide for itself and if the Jehovah's Witness did not pack up they would go to prison."

"Causing trouble everywhere"—how that calls to mind a similar charge in apostolic times! That Christian missionary and apostle to the nations, Paul, was likewise falsely accused of stirring up trouble everywhere.—Acts 24:2-9.

The Resolution that the Malawi Congress Party had adopted at its political convention recommending that Jehovah's witnesses be banned was not discussed nor debated in Malawi's fifty-member Parliament, 90 percent of whom profess to be Christians. Moreover, instead of leaving it to each district, the government decided to ban Jehovah's witnesses throughout the land, even as reported by *The Times,* October 23, 1967, under large bold-faced headlines: "MALAWI BANS 'DANGER SECT.'" It went on to say:

> "The Jehovah's Witnesses religious organization has been declared 'dangerous to the good government of Malawi' and is therefore now an unlawful society. This announcement is made in a special *Government Gazette Supplement* published at the weekend. The notice No. 235, is signed personally by the President Dr. Banda, and declares that the action is taken under Section 70 (2) (ii) of the Malawi Penal Code. The effect of the announcement is that the Jehovah's Witnesses may no longer hold meetings, sell or distribute literature or collect money . . . The law affecting unlawful societies states that anyone who manages or assists in the management of an unlawful society is guilty of an offense and is liable to imprisonment for 14 years. Other sections of the law state that no member may allow a meeting of the society or of members of the society to be held in 'any house, building or place' belonging to him or occupied by him. The penalty here is a jail term for seven years. The Penal Code also provides for the search by police of any premises belonging or occupied by the society or its members. No member may display signs or 'shout or utter any slogan or make any sign' associated with the society. The law also provides for the appointment of an officer to wind up the affairs of an unlawful society."

Two weeks later, on November 7, the eight European and American Witness missionaries, some of whom had been in the country for as long as ten years, were given the ultimatum: "You are hereby ordered to leave Malawi within 24 hours of the serving of this Notice and Order unless you sooner appeal to a Magistrate." At the same time the modern and well-equipped headquarters' building of Jehovah's witnesses in Malawi was taken over by the government and put under police control. All literature published by the Watch Tower Bible and Tract Society was confiscated.

However, the missionaries, knowing that they had done nothing wrong, made no move to leave the country voluntarily. The following day the police came and arrested all eight of them. Four were at once put on planes under police escort. The remaining four were held in Chichiri Prison from whence, two days later, they were deported to Mauritius.

The Times, November 9, carried a large front-page headline, "3,000 IN COURT AS

LEADERS LEAVE," in which also were published pictures and the details of the deportation. It further reported that a member of the Malawi Parliament, J. D. Gunda, "over the weekend warned former members of the banned Jehovah's Witnesses religious sect of the heavy penalties which would be imposed on those who deliberately violated the Law by continuing to be members of the proscribed organization."

The Charges Change

Although Jehovah's witnesses had been charged with being a dangerous organization that is lawless and provokes others to lawless deeds, they are now being accused as simply being "foolish and stupid"—surely no great crime! Thus *The Malawi News,* the mouthpiece for the government, devoted the entire upper third of the front page of its issue of November 24, 1967, to headlines about Jehovah's witnesses, such as "JEHOVAH'S WITNESSES ARE FOOLISH AND STUPID." "THEY ARE NOT WORTH THE BOTHER OF ANYBODY."

Among other things it reported: "The President Ngwazi [the Conquerer] said that these people were foolish and stupid because if they did not believe in the government but belonged to heaven why did they send their children to school, come to hospitals when sick, and sought protection from the police after 'one small scratch.'" But ridicule is no substitute for logic, nor can it nullify the facts. As taxpayers Jehovah's witnesses have the perfect right to send their children to public schools, they have the right to come to government hospitals when they are sick and to appeal to the police for protection when attacked. But it may well be asked, Is it just "one small scratch" when houses are robbed and burned down, when women are raped and men are beaten unconscious and even killed?

Why should Jehovah's witnesses be banned one month because of being a dangerous sect, and then the very next month be described simply as "foolish and stupid"? Further, if the Witnesses are truly "not worth the bother of anybody," why has the government taken such drastic action against them?

It is evident that the government's position is not a consistent one. Why? Because the charges are not true. The fact is that a campaign of public vilification is now being carried on in a desperate endeavor to justify the actions of the government before the public.

The President of Malawi

Since such shocking persecutions are going on in Malawi, some readers might think that President Banda is merely a provincial chieftain who knows little of democratic principles. But such an opinion would be mistaken. Not only has Dr. Banda had the full benefits of a Western education—having attended three institutions of higher learning in the United States and practiced medicine in London for seven years—but he has also had much contact with Christendom's religions. It was the Methodists, we are told, that helped him get to the United States in the first place and that put him through high school. He has also been an elder of the Church of Scotland, one of the stricter Protestant denominations. He has said, "I am a man of God."

At a private luncheon with U.S. President Lyndon Johnson, June 8, 1967, he stated that his sentiments were those of the man who once said: "I know not what course others may take, as for me, give me liberty or give me death." He further

told President Johnson: "I would like you to know, Mr. President, that whatever it may cost me, I always do what I think is the right thing according to my conscience."—*United States Department of State Bulletin,* July 10, 1967.

Dr. Banda has been highly praised by Europeans. At the time of Malawi's gaining her independence a prominent British official stated: "Thank heaven for Dr. Banda; he is a man of unblemished integrity, perhaps the most remarkable living African." (*The Christian Century,* June 17, 1964) European officials employed in Malawi, who are the backbone of trading and government administration, have been highly pleased with Dr. Banda. They have said: "You can be anything you like here except a Communist. We dread to think of anything happening to Banda." (*Newsweek,* July 8, 1966) But now a person cannot legally be one of Jehovah's witnesses in Malawi!

It was to the well-educated president of Malawi, Dr. Banda, that a letter was sent on November 4, 1967, by the presiding minister of Jehovah's witnesses in Malawi. The letter called the President's attention to the shocking persecution of the Christian witnesses of Jehovah, and respectfully requested him to use his power to stop this violence. It reminded him that he had said that "this government will protect every law-abiding citizen from molestation by anyone and everyone." In closing, it urged him to use all his "powers to stop such acts of violence against innocent people." But he turned a deaf ear to this plea.

Public's Reaction to Ban

How have the common people of Malawi felt about this ban? Here again we can find a Biblical comparison. Just as in the days of Jesus' apostles the ruling powers among the Jews banned their preaching whereas the common people heard them gladly, so in Malawi. For one thing, the radical nationalistic youth groups, far from being popular with the people, are feared by them. Some of these common people, when they heard of the ban of Jehovah's witnesses, exclaimed: "Now we know that we must be coming to the end of the world, when God's people are forbidden in our country!" And when a senior police officer heard of the deportation order for the foreign missionaries of Jehovah's witnesses, he asked with excitement in his voice, "Where is all this going to end?"—Acts 5:28; 6:7.

After the first warning of a ban on Jehovah's witnesses, a prominent member of the Malawi Congress Party went during the middle of the night, even as Nicodemus came to Jesus under the cover of night, and asked: "What must I do to become one of Jehovah's witnesses? I would rather be dying in prison with you than on the outside with no Jehovah's witnesses around." (John 3:1, 2) On the last day that the missionaries were still in Malawi, a young man came to their headquarters' office in Blantyre to ask forgiveness for the way he had mistreated the Witnesses. He said that from now on he was going to change his ways and expressed a heartfelt desire to study the Bible with one of the Witnesses.

Fighting Against God

Jehovah's witnesses are not going to quit serving God just because their Christian course is not approved by President Banda. They are like the first-century Christians who put obedience to God ahead of obedience to men. When they were haled before the rulers who said to them: "We positively ordered you not to keep teaching on the

basis of this name, and yet, look! you have filled Jerusalem with your teaching, and you are determined to bring the blood of this man [Jesus Christ] upon us," the apostles fearlessly replied: "WE MUST OBEY GOD AS RULER RATHER THAN MEN."—Acts 5:28, 29.

On the other hand, neither will they rise up in revolt against the government and repay evil for evil. The weapons that these Christians use are not fleshly but spiritual, primarily the Word of God. They recognize the obligation to imitate the model their Leader, Jesus Christ, set for them, concerning whom it is written: "When he was being reviled, he did not go reviling in return. When he was suffering, he did not go threatening." They do not seek to avenge themselves but "yield place to the wrath," knowing it is written: "Vengeance is mine; I will repay, says Jehovah." —1 Pet. 2:21, 23; Rom. 12:19.

No, it is not from Jehovah's witnesses that President Banda and his supporters have anything to fear, but from Almighty God himself. They have set themselves in opposition to Jehovah God and made themselves fighters against God. (Acts 5:38, 39) But they do not need to continue in that course. They can change. Will they? That is a question that must be faced, not only by Dr. Banda, but by every member of his cabinet, by every member of Malawi's Parliament as well as by every official in Malawi. Yes, that question must be faced by everyone who supports him as a member of his political party.

Others Care What Happens

The President of Malawi may believe that what he does as president of Malawi is his business, and not that of the rest of the world. But ought he not be helped to realize that the rest of the world takes note when justice is trampled underfoot and innocent Christians are cruelly abused? Ought he not to have forcefully driven home to him the fact that he has not made himself more popular either with his own people or with right-minded persons in any other part of the world by the action he has taken?

If you are a person who prizes freedom, truth and righteousness, it is your privilege to speak out on behalf of those who are so cruelly mistreated because of their faith in God. Letters of protest may be directed to:

His Excellency
Dr. H. Kamuzu Banda
President of Malawi
P.O. Box 53
Zomba, Malawi, Central Africa

The Hon. J. D. Msonthi, M.P.
Minister of Transportation and Communication
Zomba, Malawi, Central Africa

The Hon. G. W. Kumtumanji, M.P.
Minister of Local Government
and Minister of Health
Zomba, Malawi, Central Africa

The Hon. M. Q. Y. Chibambe, M.P.
Regional Minister for the Northern Region
Zomba, Malawi, Central Africa

The Hon. A. M. Nyasulu, M.P.
Minister of State
in the Ministry of External Affairs
P.O. Box 943,
Blantyre, Malawi, Central Africa

The Hon. G. Chakuamba, M.P.
Minister of Education
Zomba, Malawi, Central Africa

The Hon. Aleke Banda
Minister of Economic Affairs and of Works
Zomba, Malawi, Central Africa

The Hon. J. T. Kumbeweza, M.P.
Regional Minister for Central Region
Zomba, Malawi, Central Africa

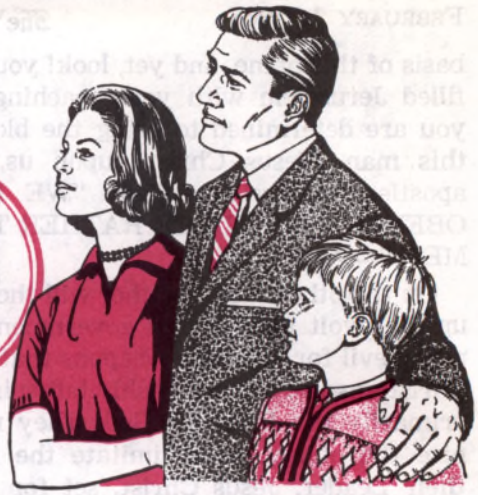
The Hon. J. Z. U. Tembo, M.P.
Minister of Finance
Zomba, Malawi, Central Africa

The Hon. A. A. Muwalo
Minister of State in the President's Office
Zomba, Malawi, Central Africa

The Hon. A. B. J. Chiwanda
Minister of Labor
Zomba, Malawi, Central Africa

PARENTS' MORAL RESPONSIBILITY

"Go on bringing them up in the discipline and authoritative advice of Jehovah." —Eph. 6:4.



HUMAN parents are not in a class with animals that give suck to their young, protect them until they can forage for themselves and then separate perhaps never to see them again, and without further concern as to their future. Human parents with a right sense of responsibility are definitely concerned about the present and future welfare of their children. In fact, as long as they live they will keep track of their children, showing keen interest in their successes, deep sympathy for their setbacks.

[2] All of this is quite rightly so, for human parents who exercise the God-given, procreative function should bear in mind that man was created originally "in God's image." (Gen. 1:27) God, therefore, requires much more of those creatures made in his own image than he does of animals. Human children are born equipped with latent powers of intelligence, thought, discrimination. They have the capacity for love, and they have an innate longing to receive love, not an adoring love, but a steady, dependable, principled love. The child's powers and capacities need to be developed, molded and trained in such a way as to bring God's favor, the only sure way of success.—Prov. 8:35.

[3] When parents produce their first child a family has come into existence, one of those "families of the ground" that are envisioned in God's promise to Abraham as blessing themselves by their course of action in relation to God and his provided Seed, Christ Jesus. (Gen. 12:1-3) From that time on parents should take the lead in planning, thinking, working and playing as a family. As a family they should receive instruction from God and serve him. (Josh. 24:15) When the children grow up, get married and themselves become parents, they should always be able to look back with gratitude and respect to the ones who gave them their start in life.

AVOID COMMON FALLACIES

[4] Parents who are truly Christian will refuse to entertain the sentimental notion that their own children are little angels. They are not. They are imperfect and very immature humans, of whom the Bible, God's own Word, says: "Foolishness is

1. In what respects do human parents differ considerably from animal parents?
2. Why does God require so very much more of human parents?
3. With the birth of the first child, what responsibility now devolves upon the parents?
4. Why cannot parents count too much on the innocence or gullelessness of their young children?

tied up with the heart of a boy; the rod of discipline is what will remove it far from him." (Prov. 22:15) And this holds true of little girls also. Even in young children it is only too true that "the heart is more treacherous than anything else and is desperate." (Jer. 17:9) They are governed mainly by their feelings, their fleshly desires, and are capable of deceit and trickery to gain their ends. As one psychiatrist expressed the matter: "Potentially delinquent children have powers of persuasion and observation beyond their years." Parents have the responsibility to mold and train the thinking patterns of their children.

5 Unwise parents, those not guided by Jehovah's counsel, dote upon their children, indulge their every whim, placate them and give in to their tantrums. How unwise at that early stage to give the child the idea that he will be yielded to all through his life! Parents sometimes justify this course by claiming they do not want to give the infant the idea that he is not loved. So they fail to reprimand, punish or otherwise discipline him properly. God, who knows much better, advises: "The one holding back his rod is hating his son, but the one loving him is he that does look for him with discipline." (Prov. 13:24) Children long for correction and discipline, and if they do not get it they will conclude that nobody cares about them.

6 Another foolish error into which some parents fall is to determine that they will give their children all the things that they themselves did not enjoy in youth, undisciplined freedom, toys aplenty, generous cash allowances, and so forth. Soon, with heartache, they come to realize that their children have no more appreciation for a roomful of toys than they themselves had for one old broken doll. At this as at all other stages of life the principle holds true that a satisfying life, any life, 'does not result from the things possessed.'—Luke 12:15.

7 So often, parents end up spoiling their children. They overlook the practical rule that gifts should be in proper proportion to the ability and sense of the recipient to make use of them. (Matt. 25:15) Money that is not going to be spent wisely is not a good gift. It is the kind of gift that adds sorrow eventually, for it tends to produce irresponsibility. The child reasons, "There is more where this came from," and then goes ahead and spends it foolishly.

8 Far more valuable to the child than the richest of material gifts is the time that loving parents devote to his welfare in the way of discussion, answering of questions, training in the processes of right thinking. At a later stage of life it is easy to distinguish between children who have been starved for parental companionship and those who have been blessed with it. The latter prove to be more balanced, less childish, mature in their thinking.

ADOPT GOD'S COUNSEL

9 The Christian parent who has genuine love for his child is concerned about training him to be the recipient, not of the rewards of a selfish world, but of the favor and blessing of the Creator. What value could there be to teaching him the way of worldly success? The Bible expressly advises: "Do not be loving either the world or the things in the world. If anyone loves the world, the love of the Father is not

5. What unwise course do some parents pursue, and why is it unwise?
6, 7. In the matter of giving generously, what principle do many parents overlook, and with what lamentable results?
8. What far outweighs all the material gifts that parents could give their children?
9. What choice must parents begin to make for their children from an early stage in their lives?

in him; because everything in the world —the desire of the flesh and the desire of the eyes and the showy display of one's means of life—does not originate with the Father, but originates with the world." —1 John 2:15, 16.

[10] Parents, fathers and mothers, need to adopt the divinely-inspired counsel transmitted by the apostle Paul: "Go on bringing them up in the discipline and authoritative advice of Jehovah." (Eph. 6:4) That matchless advice is to be found distributed throughout the pages of the Holy Scriptures. There is no other dependable source in which to find the true and righteous standard of conduct that is pleasing to Jehovah God.

[11] Parents do well to examine their own qualifications for this job. Are they themselves qualified to teach, or at least putting forth systematic effort to become better qualified? Are they leading a clean, godly life as followers of Christ Jesus? Do they have the appreciation of God's worshipfulness to impart to their child? The most vital part of the teaching program in the home is that given by example. Only certain hours may be given to oral teaching, but the child is forever scrutinizing his parents and patterning his course in accord with what he observes.

[12] Before they can give out beneficial spiritual instruction parents must take it in. So there is urgent reason to schedule hours for personal study, study that is undertaken with a view to being able to pass it on effectively to the children. At regular assemblies at the Kingdom Hall it is possible to observe a great variety of lively and interest-capturing teaching methods. If the parents cultivate an interest in what is going on in the world and then awaken the interest of the family, it should be possible to combat any tendency for the children to become self-centered.

10. How does God's Word say to bring up children, and where is his "authoritative advice" to be found?
11. What questions might parents ask themselves with benefit, in considering their qualifications for their job?
12. What continuing course of instruction is indispensable to all parents if they are to prove successful?

URGENT REASONS FOR PARENTAL ACTION

[13] There are urgent reasons why godly parents should no longer delay getting a family training program under way. It is estimated that 90 percent of young children today are regular readers of comic books in which, not comedy, but horror and violence are paraded before their impressionable minds. Children, too, spend many more hours than do parents scanning the TV screen and learning in a graphic manner the selfishnesses, the infidelities and the corruptions of the adult world. Sex is frequently depicted in its uglier manifestations, and certainly with a lot of sloppy sentimentality.

[14] When the time comes for the children to go to school and spend many hours away from a godly home, will they be adequately protected against the corruption of worldly attitudes? They need to be, for this world presents a most degraded picture. Sex, smoking and narcotics are already common topics of conversation among schoolchildren. The situation is intensified at the high-school level. According to statistics, half of the young girls who marry are no longer virgin, and young men do not seem to care whether they are marrying a virgin or not. In many high schools the boy or girl who turns down invitations to have sex adventures is considered socially backward.

[15] Senseless crimes, sadistic brutalities and defiance behavior mark the rising generation, while indulgent parents look

13. What urgent reasons are there for parents to undertake the family-training program without delay?
14, 15. Why must the youngsters have adequate training at a very tender age?

on helplessly, little realizing that theirs is a good share of the blame for these developments. Mental imbalance and suicidal tendencies are showing up among young people as never before. As one writer expressed it, people today "seem less able to contain their anxieties, less able to tolerate frustrations than was true when children were reared according to more rigid codes of behavior."

16 People profess amazement at the sex revolution that is taking place in our midst today, a revolution marked by the fact that more and more husbands and wives are tolerating infidelity in their mates, living a life of surface respectability as though they were the best mates in the world, but surreptitiously, and sometimes even with the tacit consent of the mate, carrying on extramarital affairs. There is no mystery about the source of this kind of trouble. Such adulterers and adulteresses are simply convicting their own parents of failure to ground them in the Bible's teaching on cleanness and honesty.

17 Modern social reformers, including clergymen, are advocating the legalizing of adultery, fornication, sodomy and other sex perversions. They are, in effect, throwing up their hands in helplessness before today's encroaching tide of immorality. Having lost faith in God's Word, if they ever did have any, they are ready to adopt without a struggle the supine policy: If you cannot beat them, join them. They still maintain the outward pretenses of godly morality, but they have proved false to the power of godliness for cleaning up immoral conditions.—2 Tim. 3:5.

18 In a report that took a professor of Harvard Law School about ten years to compile, note the following statements as to parental responsibility for today's delinquents: "There are mothers of ample income who neglect their children just as much as tenement mothers do, and there are fathers who might as well not be there, for all the time they spend with their children. . . . Fifty percent of the delinquents studied began to show clear signs of maladjustment and bad behavior at the age of 8 and under. . . . World War II children are more and more left alone, and go as they please. In the home and outside, the trend has been steadily toward more permissiveness, that is, placing fewer restraints and limits on behavior."

19 Perhaps one of the most melancholy features of this era of lawlessness is the fact that many teen-agers have been able to assess the cause and point unerringly to the culprits. Not long ago the magazine *This Week* conducted an opinion survey among teen-agers, and here are some of the findings: "The significant fact, we found, is that teen-agers respect discipline. They look to parents for guidance —and firm guidance. In our survey an amazing 86 percent of the teen-agers gave the opinion that a prime cause of juvenile delinquency is the absence of correct example, discipline, and leadership in the home."—*Vital Speeches,* June 15, 1965, page 526.

20 By all the evidences this system of things is hastening to its final confrontation with the God of justice at Armageddon. Parents and children who fail to gain the "mark on their foreheads," that is, an adequate appreciation of God's moral standard, are sure to suffer. Parents will be held accountable for their children, and children will suffer for the failure of their

16. What is the obvious reason for the sex revolution that has today turned human society upside down?
17. How are the social reformers and clergymen reacting to the great tide of immorality now engulfing society?
18. To what extent are parents responsible for today's bumper crop of delinquents?
19. Do juveniles themselves discern the cause of today's moral breakdown?
20. What is the fact that above all others marks this time as one of greatest urgency to parents and children?

parents. The prophet overheard the instruction issued to the angelic executioners: "Do not feel any compassion. Old man, young man and virgin and little child and women you should kill off—to a ruination. . . . Their way I shall certainly bring upon their own head."—Ezek. 9:4-6, 10.

DISCHARGING THE RESPONSIBILITIES

[21] In view of these urgent reasons, parents need to take stock of how they are presiding over their own households. (1 Tim. 3:4) Do the children see and hear them wrangling and quarreling? Do the parents shout and scream at the children and in bad temper inflict excessive punishment? Can the children truthfully charge that the parents are provocative and dictatorial? (Eph. 6:4) Do the parents give an excellent example to children in being tidy, clean, honest in every way and morally above reproach? Impartial self-examination on such matters can be most beneficial.

[22] From time to time it will be advantageous for father and mother to talk privately about their joint responsibility, so they will always be able to present to the children a united administrative front. Otherwise, children can take advantage of differences and play one parent off against another. Youngsters are sharp to detect whether parental unity is genuine or simply a veneer, and they are quick to exploit a situation to their own advantage.

[23] The father is the proper head in each household. If Christian, he should look to Christ Jesus as the perfect example of husbandly ownership and tender fatherhood. (Eph. 5:23) No doubt about it, Jesus had the respect of his whole family of followers. Why? Because his attitude and conduct were based on principled love. He gave them of his time, he trained them, he reprimanded them, he encouraged them by frequent commendation.

[24] In the family circle mother should be the foremost supporter and respecter of the father's position, whether he is Christian or not. As perfect Eve was provided to be a suitable helper for Adam, so a wife's proper role in the household is to promote, not impede, her husband's discharge of his responsibilities. The mother who gives evidence of genuine respect for her husband is, in fact, aiding her children to appreciate the importance of complying with God's arrangements in everything. —Eph. 5:33.

[25] The Bible and its principles should be recognized as the constitutional law of the Christian home. What God's Word has to say on any issue should be considered as final and binding on all members, parents as well as children. Children need to be taught, for example, that "everyone liking and carrying on a lie" is abominable to Jehovah. (Rev. 22:15) Theft, too, in all its various manifestations, should be seen as a violation of God's moral standard. (Eph. 4:28) From a tender age they should be helped to understand that happiness and peace can be maintained only by frank, honest, just dealings, inside and outside the home. Cheating at school or failing to give honest return for secular wages should be exposed for what they are, a combination of lying and stealing.

[26] As soon as it is feasible, young people should have some explanation of what is involved in the admonition of the apostle: "Let marriage be honorable among all, and the marriage bed be without defilement, for God will judge fornicators and

21, 22. How should parents deport themselves, and why?
23. What fine example should fathers of families look to and follow?
24. What is the mother's role in connection with authority in the family?
25, 26. What are some of the moral precepts on which children should be thoroughly grounded in the home? What will help?

adulterers." (Heb. 13:4) In view of the proper delicacy of the subject, parents need to guard against the extremes of undue reticence and brutal frankness. Articles in *Awake!* magazine of June 8 and July 8, 1965, offer helpful suggestions to fathers and mothers who are concerned about transmitting to their children essential knowledge of God's provision of sex.

ENCOURAGEMENT FOR RESPONSIBLE PARENTS

[27] Often, it is true, parents feel quite inadequate for the task of training up their children successfully. However, instead of becoming frustrated and giving up easily, why not avail themselves of the aids that God provides? For example, there is the congregation of Christian witnesses, an association of godly friends who are happy to extend aid. Congregational gatherings for study of the Bible afford excellent opportunities for your family to integrate with other families who want to worship God in spirit and in truth. Remember, those meetings are designed so that those attending may "consider one another to incite to love and fine works." (Heb. 10:24, 25) However, parents must *take,* not send, their children to these meetings, in order to gain fullest benefit.

[28] Parents who always keep before their children the excellent goal of giving themselves wholly to Jehovah God for his service will be truly blessed. Elkanah and Hannah must have rejoiced to see their boy Samuel grow up and enjoy marvelous privileges as a servant at God's holy tent and as a judge of Israel. (1 Sam. 1:11) Manoah and his wife surely must have been thrilled to hear of their son Samson doing mighty exploits by virtue of God's spirit. (Judg. 13:5, 12) Zechariah and Elizabeth must have gained great satisfaction from the self-denying course of their son John, of whom the Lord Jesus himself later declared: "Among those born of women there has not been raised up a greater than John the Baptist."—Matt. 11:11.

[29] Children of Christian parents who have been properly trained will eventually offer themselves willingly in dedication to Jehovah. Before permitting the child to undergo water baptism, however, the parents should be satisfied that he knows exactly what is involved. Being baptized will not make him enjoy the preaching work, if he does not already enjoy it. Baptism will not necessarily add to his sense of responsibility. Before baptism he should have sufficient experience with study of the Bible and with telling others what he has learned to realize that these are features of his worship of the true God.

[30] Another important feature of family life is the planning and executing of family projects in which every member can find enjoyment and satisfaction during hours set aside for relaxation. It may mean going to some clean, upbuilding form of entertainment together, going on a picnic, going to visit some new place, building up a neglected garden, any one of a number of things. By enthusiastic planning on the part of the parents, the whole family can be kept in safe and healthful unity, protected from outside associations that could undermine faith in God and adherence to his right standard.

[31] There is truly much to do to discharge successfully these responsibilities

27. What aids should parents avail themselves of in undertaking these duties for which they often feel inadequate?

28. What is the objective toward which parents can steer their children, with what great satisfactions as experienced by parents of old?

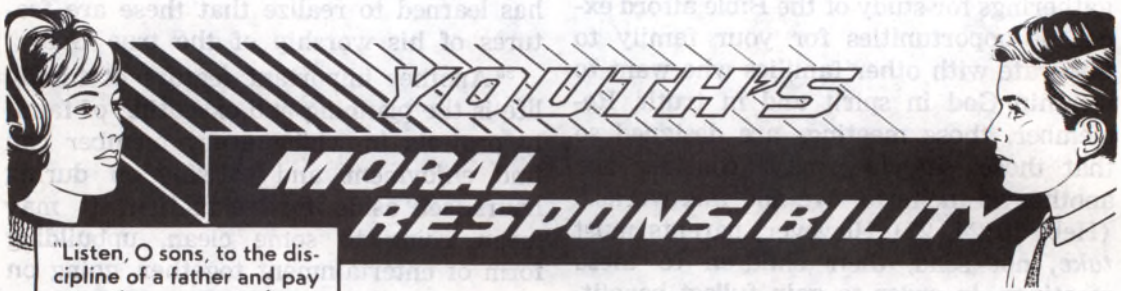
29. Children should be trained with what vital step in mind, and what moral responsibility rests upon parents in connection therewith?

30. Periods of relaxation should be employed in what manner?

31, 32. What are the satisfactions now gained by godly parents, and what future rewards can they confidently expect?

that rest upon God-fearing parents. It is a huge job. But, then, there are so many joys and satisfactions to be gained along the way as you see your children develop into fine, upright, God-honoring men and women. And what a thrill for parents to know that they have indeed helped their children to comply with the command that bears a promise: "Honor your father and your mother"! Worldly parents often make it very difficult for their children to honor them in harmony with God's requirement. But Christian parents have the joy of knowing that they did what was humanly possible, and, with Jehovah's help, ensured for their children "a long time on the earth"—yes, so long a time that it may well reach into the New Order beyond Armageddon.—Eph. 6:2, 3.

[32] How satisfying to know that you have obeyed the divine injunction to "train up a boy according to the way for him," the way that bypasses a corrupt and immoral system of things, and rejects its deceptive rewards and death-dealing goals! How rewarding to observe how Jehovah blesses your efforts as your child grows up and never turns aside from the way that leads to life and peace with his Creator! (Prov. 22:6) The acknowledging of God's direction in your responsibility as a parent has secured a vital need of all children, their need for love, guidance and a sense of security. Truly "the judicial decisions of Jehovah are true; they have proved altogether righteous. . . . In the keeping of them there is a large reward."—Ps. 19:9, 11.



"Listen, O sons, to the discipline of a father and pay attention, so as to know understanding."—Prov. 4:1.

HEALTHY young plants that show vigor of growth, their roots digging deep into the moist earth and their leaves reaching ever higher, are a glory to God their Creator and things of beauty to observant humans. As long as the root system continues to collect and transmit the mineral-charged waters, and as long as the sun shines daily to provide warmth, the plant develops steadily to the stage of maturity, of fruitfulness. Its ability to cope with difficult weather changes improves.

[2] Youth of today, those between childhood and adulthood, can learn much by observation of a young plant. As soon as there is any stoppage in the supply of nutriments from the soil, the roots dry out or rot, the stem wilts and the plant is soon transformed into litter on the ground, fit only to be gathered up and burned. Many modern youths are just that way. They do not acknowledge any dependence upon God for the kind of sustenance it takes to make them spiritually strong. They lack moral fiber. They neither glori-

1. Examination of the growth of a young plant reveals what?

2. How does the plant's growth process parallel the experience of many youths of today?

fy God by their lives nor bring pleasure to godly men and women.

[3] Look around the earth and take note of the facts that support that melancholy conclusion. In the United States, for example, statistics of the Federal Bureau of Investigation indicate that, among persons under nineteen years of age, "arrests for serious crimes increased 47 percent in 1965 over 1960." In Communist Hungary teen-agers have broken almost every law in the book—rape, smuggling, drug pushing, currency violations, race hatred. In Russia one government official asks: "What is the matter? Why is it that in our wonderful time, when the material well-being and culture of the people is rising steadily this evil is so tenacious? Why is it that the hooligan continues to commit outrages . . . ?"

[4] In cities around the world there is consternation because of the perils besetting citizens. Rapes, assaults and sadistic outbursts of violence are on the rise, and more frequently teen-agers appear as the culprits. Police officials and sociologists, seeking to assess the causes for this worsening crime situation, speak of "a spirit of lawlessness," "a breakdown in family life," "a deterioration in moral values" as factors that contribute heavily. A New York City police inspector declares: "There's a chain reaction. Disrespect for parents results in disrespect for policemen and the law generally. That disrespect often turns into actual enmity." And a Detroit law-enforcement official concludes: "This seems to be the mood of the times—the rebellion of youth, both white and Negro."

[5] As any reasonable person must know, the trend of all this contempt for authority must lead toward complete anarchy, a state in which not one single person can feel assured of his property or his life. In fact, today's situation around the earth fits the conditions foretold to mark the "last days" of this system of things, for the Christian apostle Paul said that they would be identified by "critical times hard to deal with," when men would be "lovers of themselves, lovers of money, self-assuming, haughty, blasphemers, disobedient to parents, unthankful, disloyal, having no natural affection." (2 Tim. 3:1-3) Do you see this condition in evidence all over the earth? Then it is time for you, as a teen-ager, to determine where you stand, what your responsibilities are in these closing days of a doomed system of things.

3. What facts point to the sterility and futurelessness of most young people of our time?
4. What is blamed for this worsening condition by observant citizens and officials?
5. How do you see the developments foretold by the apostle Paul in today's situation world wide?

ACCEPT MORAL INSTRUCTION

[6] By now you should have outgrown the stage when you 'spoke as a babe, thought as a babe, reasoned as a babe.' (1 Cor. 13:11) Instead of being guided entirely by immediate desires of the flesh, like an infant, your reasoning powers should be developing. You have, therefore, the responsibility to listen to what God, your heavenly Father, has to say about your life and then be guided in your course by his counsel. "Listen, O sons, to the discipline of a father and pay attention, so as to know understanding." (Prov. 4:1) Understanding is what will assuredly result to you by your accepting moral instruction from Jehovah God.

[7] It is comforting to know that Jehovah cares for you, and stands ready to offer his help in the form of excellent moral counsel. To the extent that you seek and depend upon that counsel, to that extent you can count on gaining confidence

6. Why does youth have the moral responsibility to listen now to his God and Creator?
7. What warm encouragement does Jehovah give to young people?

about your future and strength to meet the tests of these critical times. Notice how your Creator urges you to act wisely for your own safety: "My son, keep my sayings, and may you treasure up my own commandments with you. Keep my commandments and continue living, and my law like the pupil of your eyes."—Prov. 7:1, 2.

[8] How will the cherishing of God's laws and the keeping of his statutes add days to your life? The inspired words of Solomon go on to say that this wise course will "guard you against the woman stranger, against the foreigner who has made her own sayings smooth." (Prov. 7:5) And who do you suppose that "woman stranger" is? Surely she must be representative of the temptations to filthy, immoral behavior that is and should be so completely foreign to all who bear the name "Christian" and profess to worship the true God! Inducements to immorality are especially perilous to young men and young women in the bloom of youth, when the innate force of sex attraction implanted by the Creator begins to assert itself powerfully.

[9] In the following verses of chapter seven of Proverbs there is presented a graphic word picture of how young, inexperienced people, lacking in the right sense of moral values, fall prey to temptations and embark on a life of fornication and adultery. In the illustration, the young man "in want of heart," lacking in good motive for the direction of his life, was actually looking for trouble. He headed in the direction of the temptress' house in the hours of darkness. On the other hand, God's urgent counsel to you and to all young people is: "Flee from the desires incidental to youth." "Flee from fornication." (2 Tim. 2:22; 1 Cor. 6:18) Accepting that counsel, you will not try to see how near you can get to fornication without actually being guilty of it. You will not date some teen-ager of the opposite sex and then indulge in practices that can only inflame your sexual passions. No, rather, you will flee at the first hint of danger, as did Joseph when the wife of Potiphar sought to seduce him.—Gen. 39: 7-9, 12.

[10] God's moral standard provides for sexual intercourse only within the limits of marriage, and for each man and each woman to have only one marriage mate. If you will reflect for a moment on this requirement you will appreciate how its wisdom contrasts with the wide latitude, the careless promiscuity in sex matters that is practiced by worldly people of all nations today. Compliance with God's arrangement promotes trust among people, combats covetousness, which produces so much lying, stealing, cheating and fighting. (Jas. 4:1-4) It makes for proper control of the sex passions. In an orderly manner it extends to righteously disposed persons the privilege of sharing in reproducing their own kind in harmony with God's original mandate to the first humans.—Gen. 1:28.

[11] Promiscuous indulgence in sex relations, on the other hand, produces disorders, fights and a terrible crop of social diseases that spread like wildfire. In the United States, according to a report by the American Medical Association dated September 1, 1965, venereal disease has become the nation's "most urgent" communicable-disease problem. Syphilis cases have almost tripled during the past five

8. (a) What will attention to God's instruction do for you? (b) Who is the "woman stranger" you must be guarded against?

9. (a) Describe the graphic word picture presented in the seventh chapter of Proverbs. (b) What effect should such a warning have on you?

10. Discuss the wisdom of God's requirements as to the use of sex, in contrast with the careless promiscuity practiced by worldlings.

11. What are some of the damaging effects from ignoring God's moral standard?

years among youths under twenty. Americans are being infected at the rate of almost two per minute. In Sweden and other countries the increasing incidence of syphilis is causing alarm.

12 It is most unwise to persuade yourself that these social diseases are no longer the scourge they once were, now that medical know-how has made such great strides. What has to be kept in mind is that syphilis and gonorrhea have the potential to render a girl barren for the rest of her life. They can deprive a boy of the ability to father children, and they can have the effect of producing stillborn, blind and idiot children. According to medical research on the subject, the liver is the prime target for these disease organisms, and from that organ the damage is spread throughout the body of the stricken one.

13 Can you see why the all-wise God had the Bible writer in this instance set down such expressions as "an arrow cleaves open his liver" and "he has not known that [his foolish course] involves his very soul"? (Prov. 7:23) The way of safety for you, the way to ensure that you continue living, is to accept the foregoing and other moral instruction set forth in God's written Word for your protection.

RECOGNIZE MORAL RESPONSIBILITY IN THE HOME

14 Another loving provision God has made for your moral guidance until you reach the age of responsible adulthood is the aid by loving parents. Your father and mother should properly be viewed as part of your contact with Jehovah God, for he entrusted them with the job of training you for future life as an adult. He directed them to "go on bringing [their children] up in the discipline and authoritative advice of Jehovah." And to you he issued the instruction: "Be obedient to your parents in everything, for this is well-pleasing in the Lord." (Eph. 6:4; Col. 3:20) So, another of your moral responsibilities is to subject yourself to your parents and comply with the requirements they see fit to lay upon you, as long as those requirements are in harmony with the divine will.

15 As an example in this regard, you have the fine record of Jesus' youth to note and follow. When he became separated from his parents for three days on one occasion in his early youth, it was not that he had run off seeking thrills with a gang of teen-agers, away from the supervision of his parents. They eventually found him in earnest discussion with older men in the temple. His mother understandably inquired: "Why did you treat us this way? Here your father and I in mental distress have been looking for you." Did Jesus tell them that he was no youngster anymore and was well able to look after himself? There is no evidence of such an attitude on his part. The record says that "he went down with them and came to Nazareth, and he continued subject to them."—Luke 2:48, 51.

16 Jesus recognized that under the terms of God's law his parents had a perfect right to know where he was, whom he was with and what he was doing, if they were to discharge faithfully the commission God had given them. Likewise your parents also have that right, and it is your moral responsibility to cooperate with them so that they can guide and protect you, and so that they may not experience the heartache of failure in their responsibility.

12. Why is it foolish to reason that social diseases are no longer the scourge they once were?
13. What is it that reveals the mind of the Creator in the expressions of Proverbs 7:23, and what should this knowledge make you resolve to do?
14. What are God's requirements as to the orderly operation of the Christian home, and what moral responsibility does that bring upon you?
15, 16. How does Jesus' example show a proper attitude toward God's arrangement, and how does this apply in your home?

17 If your parents require you to be home at a certain time, if they insist upon your being chaperoned when going out with someone of the opposite sex, if they advise you against the use of cigarettes, drugs, alcohol and improper intimacies with some other person, then God expects you to follow out their wishes as though they were his own. Your failure to render obedience to direction by your parents will be construed by your Creator as disobedience to him. He will never extend his blessing to those who ignore his arrangements.

RESPONSIBILITY TOWARD WELFARE OF HOME

18 Often young men and women are heard to offer as excuse for their roaming around with others of their own age-group the claim that home is a boring, unhappy, disorganized place. That points up another moral responsibility that devolves upon the teen-ager. You have an obligation to share with your parents and other members of your family in making the home a real citadel of peace and good order amid a chaotic world. If your home is not the kind of place to which it is always a pleasure to return, then you must bear some of the responsibility. It is so easy to criticize the atmosphere and conditions around your home. Would it not be much more constructive and Christian to do something about improving the situation instead of merely bemoaning it? Have you volunteered to assist your parents and take a real interest in your home? Only the ultra-selfish will view home as a place to hang their clothes and an eating place when it is not convenient to get a meal elsewhere.

17. How does God view your compliance or noncompliance with the wishes of your parents?
18. In what respect do many young people fail to measure up to a moral responsibility relating to the atmosphere of the home? What questions might you ask yourself?

19 If, like most normal, healthy teenagers, you look forward to being married and becoming a successful householder one day in the future, what are you doing to prepare yourself for that role? Is it wise to let slip through your fingers the many marvelous opportunities you have to learn from your parents the practical aspects of maintaining a home? If you are a girl, you can make yourself available so that mother or one of your older sisters can teach you the intricacies of housekeeping. If you are a boy, then your father will doubtless be happy to teach you all about home maintenance, if you will undertake to aid him with the many chores that have to be done in any home. Does it not make good sense to prepare yourself to be a capable mate for someone?

20 Another responsibility often overlooked by young people of today is that of offering financial assistance to their aging parents. As the apostle Paul reminds you: "Certainly if anyone does not provide for those who are his own, and especially for those who are members of his own household, he has disowned the faith and is worse than a person without faith." (1 Tim. 5:8) Depending upon the circumstances, you may have an obligation in this regard. Rather than spending all you earn on your own personal wants, you should generously offer some concrete evidence of your appreciation of the comforts of home.

21 If your parents are God-fearing Christians they will doubtless arrange for a family Bible study in the home. It is

19. What preparatory steps can you be taking toward the time when you will want to be a capable mate for someone?
20. To what extent should you be assisting financially with the burden of maintaining the home and dependent persons?
21. What is your moral responsibility in the matter of the arrangements your parents make for Bible study, within or outside of the home?

your responsibility to cooperate with them fully in such a matter. On that night and on other occasions when they arrange for you to accompany them to congregational meetings, it is your obligation to make yourself available. No other activity, no other association you could possibly have, may be considered as important enough to justify your failure to take hold of such opportunities for building up family unity and your own faith. The Bible itself reminds you that "without faith it is impossible to please [God] well."—Heb. 11:6.

MORAL RESPONSIBILITY OUTSIDE THE HOME

[22] Even when you are away from home and the immediate supervision of your parents, at school or engaged at a secular job, you have always to bear in mind that you are always under scrutiny by your heavenly Father. (Prov. 15:3) Your course of action in every field of activity will either bring honor to God and your parents or bring reproach upon them. Your Creator-Father puts you under responsibility to "do all things for God's glory." (1 Cor. 10:31) You do well to examine yourself on this score from time to time, so as to make sure you are not following a course that brings vexation and bitterness of spirit to your parents.—Prov. 17:25.

[23] At school or on the block where you live, for instance, are you known as the wildest kid, the one who looks and acts like some famous movie star, the one that wears tight and risqué styles in clothing? Or, are you known for your genuine warm interest in other people, for your absolute honesty, for your firmness in standing for what is right and true, and as one who is just plain good company? If one or more of your companions at school or on the job engage in theft, use filthy language and talk about obscene topics, do you go along with them tolerantly, or do you separate yourself from them and refuse to be their regular associates?

[24] Can you conscientiously go along with hypocritical youths who act like anarchists just as soon as the back of the teacher or employer is turned? What do you think of the young vandals who regularly wreck thousands of dollars' worth of public property, property that has to be replaced through higher taxes levied upon your own and other hardworking parents? What about the speed laws and the law-enforcement officers? Do you respect them at least for the sake of their beneficial purpose, or do you childishly feud with the officers and flout the laws? You have a responsibility before God to measure up to his will for you in all such matters.

[25] Often, too, it happens that when a group of teen-agers run around together, someone suggests a dare or the joining in some exciting but illegal action. If caught in such a predicament, what will you do? Will you demonstrate that you are actuated by higher principle, or will you be stampeded with the crowd into sharing in an escapade for which you will long be sorry? God's counsel in such a situation is explicit: "My son, do not go in the way with them. Hold back your foot from their roadway. For their feet are those that run to sheer badness." (Prov. 1:15, 16) Wherever you are, in whatever circumstance, Jehovah has wise counsel for your well-being. Avail yourself of it and so be enabled to discharge your moral responsibilities.

22. When away from supervision of your parents or employer, to whose scrutiny are you constantly subject, and what is expected of you?
23. How do you want people around you to think of you, relative to your moral responsibility as a worshiper of Jehovah?
24. What are some of the questions that you, as a youth, would do well to ponder?
25. What is God's counsel to you in the matter of falling in line with the ideas and schemes of godless persons?

FULFILL YOUR RESPONSIBILITY TO JEHOVAH

[26] Since Jehovah created humans to begin with, he best knows what to prescribe for their greatest happiness and usefulness. He does not recommend your entertaining the ambitions of worldly people to excel in material wealth and make ostentatious display of their success. Rather, to the contrary he recommends: "Do not be loving either the world or the things in the world. If anyone loves the world, the love of the Father is not in him; because everything in the world—the desire of the flesh and the desire of the eyes and the showy display of one's means of life—does not originate with the Father, but originates with the world." (1 John 2:15, 16) So you do have the moral responsibility to make the right choice—God's favor, not the plaudits of the world.

[27] As the perfect example to follow, you have Christ Jesus. He showed proper filial respect for his parents and interest in his home. His youthful vigor did not prompt him to pride himself on his ability to look after himself. He looked to God for guidance and protection. He offered himself in dedication to his Father. When, during the last trialsome hours of his life, the perspiration fell from him as great drops of blood, he prayed: "Let not my will, but yours take place." (Luke 22:42, 44) Truly, Jesus spent his life in the faithful discharge of his moral responsibilities toward God. If you follow in his steps closely, you will enjoy a corresponding success. You, too, will be highly favored by Jehovah.

[28] May you always respect and obey the righteous standard for human conduct decreed by the changeless God. May it always be your aim to follow the example of true Christian morality, as observed in the sayings and doings of God's own beloved Son. May you never forget that your parents are themselves under responsibility to God to bring you up in harmony with his discipline and his authoritative advice. Your obedience to the divine command to "honor your father and your mother" will earn for you "a long time on the earth," soon to be completely emancipated from the blighting influence of Satan, the god of all delinquents.—Eph. 6:2, 3.

COMING IN THE NEXT ISSUE

- Husbands, Assume Your Responsibilities of Headship.
- Working What Is Good Toward Those in the Faith.
- Finding Personal Security.
- Mary Is Not the Mother of God.

[29] You need Jehovah's sustaining power and his smile of favor in these critical times, just as much as the tender plant needs the nutriment from the well-watered soil and the warmth of the sun. All humans are endangered today, not only by the perils of these times in which we live, but by the mighty storm of Jehovah's anger that will bring this selfish system of things to its end. You can prove to be a vigorous plant, a glory to your heavenly Father and a thing of beauty to godly fellow creatures, by resolutely and faithfully discharging your moral responsibilities, always leaning upon Jehovah for his help.—Prov. 3:5, 6.

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26. What is the divine counsel as to your search for happiness, and why is it far more valuable than the counsel of others?

27. How is Jesus' perfect example begun in youth and maintained until death dramatically emphasized in Luke's account?

28. What are some of the fine points about this consideration of your moral responsibilities that should be deeply impressed on your mind?

29. Why, especially today, does the illustration of the plant bring sober reminder to you of your moral responsibilities?

THE CROSS is of PAGAN ORIGIN

THE cross you see on the steeple of a neighborhood church, on its altar and as pendants around the necks of many of your neighbors is actually a pagan religious symbol. It was revered throughout the pagan world long before the advent of Christianity. This is admitted by many religious and historical authorities, as we shall see.

In its edition of 1908, *The Catholic Encyclopedia* states in volume 4, page 517: "The sign of the cross, represented in its simplest form by a crossing of two lines at right angles, greatly antedates, in both the East and the West, the introduction of Christianity. It goes back to a very remote period of human civilization." The book *The Ancient Church* by clergyman W. D. Killen concurs by saying, on page 316: "From the most remote antiquity the cross was venerated in Egypt and Syria; it was held in equal honour by the Buddhists of the East; and, what is still more extraordinary, when the Spaniards first visited America, the well-known sign was found among the objects of worship in the idol temples of Anahuac. It is also remarkable that, about the commencement of our era, the pagans were wont to make the sign of a cross upon the forehead in the celebration of some of their sacred mysteries."

If you belong to one of Christendom's

churches, did the church ever tell you that the cross is a pagan symbol? If it did not, it withheld the truth from you. It has encouraged you to hold in reverence an admittedly pagan symbol. "But," you may say, "did not the early Christians regard the cross as a symbol of Christianity?" No, they did not. It was not until about the middle of the third century of our Common Era that professed Christians began to use it as such. *An Expository Dictionary of New Testament Words* by W. E. Vine states on page 256 of volume one: "By the middle of the 3rd century A.D. the churches had either departed from, or had travestied, certain doctrines of the Christian faith. In order to increase the prestige of the apostate ecclesiastical system pagans were received into the churches apart from regeneration by faith, and were permitted largely to retain their pagan signs and symbols. Hence the Tau or T, in its most frequent form, with the cross-piece lowered, was adopted to stand for the cross of Christ."

At the beginning of the third century Minucius Felix wrote to the pagans in *Octavius* and revealed the attitude that early Christians had toward the cross up to that time. He said: "Crosses, moreover, we neither worship nor wish for. You, indeed, who consecrate gods of wood, adore wooden crosses perhaps as parts of your

gods. . . . Your victorious trophies not only imitate the appearance of a simple cross, but also that of a man affixed to it." (*The Ante-Nicene* Fathers, Vol. 4, p. 191) True Christians never revered the cross or regarded it as a symbol of true Christianity.

Many persons contend that the cross is used by the churches because Christ died on one. That is what the churches say, but it is not the truth. Admitting uncertainty as to whether Christ died on a cross, the church paper of the Evangelical-Lutheran State Church of Schleswig-Holstein, *Die Kirche der Heimat* (The Church of the Homeland), remarked in its issue of August 2, 1951: "Whether the cross on Golgotha had a crossbar or not or whether it was just a plain stake, whether it had the T-form or whether it had a crossbar placed across the upright stake is hardly possible to determine now."

That the word "cross" appears in many English translations of the Bible does not prove that Christ's death instrument was in the shape that the churches claim. The word "cross" stands for a number of shapes. There is the simple upright stake, called in Latin *crux simplex;* the *crux commissa,* which was shaped like the letter "T"; the *crux decussata,* which was shaped like the letter "X," and the *crux immissa,* which was like the letter "T" but with the crossbar lowered. So when the English word "cross" is used in Bible translations made by the churches, how are you to know which of these forms is meant?

The Greek word from which the English word "cross" is translated by the churches is *stauros',* but to the Bible writers it did not stand for the cross that churches display as the symbol of Christianity. It meant a plain upright stake. On this the book *An Expository Dictionary of New Testament Words* by W. E. Vine states on page 256 of volume one: "*Stauros* denotes, primarily, an upright pale or stake. On such malefactors were nailed for execution. Both the noun and the verb *stauroō,* to fasten to a stake or pale, are originally to be distinguished from the ecclesiastical form of a two beamed cross. The shape of the latter had its origin in ancient Chaldea, and was used as the symbol of the god Tammuz."

Note also what is stated in *The Companion Bible,* published by the Oxford University Press. On page 186 in the "Appendixes" it says: "Homer uses the word *stauros* of an ordinary pole or stake, or a single piece of timber. And this is the meaning and usage of the word throughout the Greek classics. It never means two pieces of timber placed across one another at any angle, but always of one piece alone. Hence the use of the word *xulon* [which means a timber] in connection with the manner of our Lord's death, and rendered tree in Acts 5:30; 10:39; 13:29; Gal. 3:13; 1 Pet. 2:24. . . . There is nothing in the Greek N.T. even to imply two pieces of timber. . . . The evidence is thus complete, that the Lord was put to death upon an upright stake, and not on two pieces of timber placed at any angle."

The cross used by the churches of Christendom has not the remotest connection with Christianity. It is instead a sacred symbol belonging to ancient pagan religions, religions that the God of truth abhorred and against which he warned the nation of Israel. (Deut. 7:16, 25, 26) It was a recognized symbol in the religion of ancient Egypt.

The Egyptian cross, known as the *crux ansata,* was surmounted by a circle. This combination represented the male and female procreative organs. Referring to the female symbol on this cross—the circle—by the Hindu term *yoni,* the book *Sex and Sex Worship* by O. A. Wall states on page

359: "The *crux ansata* (cross with a handle) was used all over the world from India, Assyria, Babylon, Egypt, to Sweden and Denmark (old Runic) and in the Western Continent. . . . It is the ankh of the Egyptians, the symbol of life, because it represents the feminine yoni in union with the masculine tau cross."

In view of these facts, if your church has a cross on it and uses it in religious services, that labels the worship there as pagan. How can paganized worship win the approval of the true God? You need to separate from all such Babylonish forms of worship and associate with those who worship the Creator in truth.—Rev. 18:4.

Content to Be God's Servants Full Time

WHILE on a long bus trip a Christian minister engaged a fellow passenger in conversation. From world conditions the conversation led to the hope of God's kingdom and the wonderful blessings it will bring. The fellow passenger, a lady who had with her a small boy, became so interested that the minister showed her a copy of the Bible-study aid *Life Everlasting—in Freedom of the Sons of God*. With this the lady's face fell and she asked, "Are you one of Jehovah's witnesses?" and then told how she had vowed never to speak to one of Jehovah's witnesses again, and here she had been engaging in a long conversation with one!

It appeared that she and her husband had been having marital problems, and he wanted to study with one of Jehovah's witnesses because of the fine change the religion of the Witnesses made in the marriage of his sister. But this issue only caused more arguments, with the result that she packed up and with her boy was now on the way back to her mother. The discussion continued, the Witness showing her the chapters in this Bible-study aid on marriage and man's and woman's places in God's arrangement. By the time the lady had reached her destination she was convinced, not only that she should return to her husband, but that together they should study the Bible with the aid of Jehovah's witnesses.

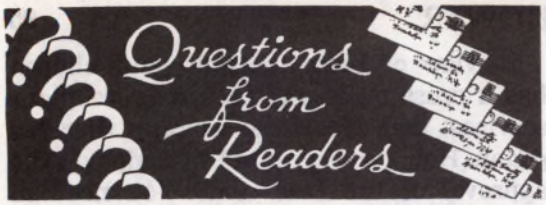
Why had this witness of Jehovah engaged her traveling companion in conversation and steered it to the good news of God's kingdom? Because she was content to be God's servant full time. Yes, she appreciated that as a truly dedicated Christian she was under obligation to be alert at all times to opportunities for witnessing to God's name and Kingdom. —Matt. 6:33.

Doing such witnessing at every opportunity is truly one way in which Jehovah's witnesses show that they are full-time ministers of Jehovah God, even though able to devote comparatively few hours to the house-to-house preaching ministry. Another way in which they show it is by heeding the words of the apostle Paul found at 1 Timothy 6:8: "Having sustenance and covering, we shall be content with these things."* With the mature Christian attitude they can say with Paul: "I have learned, in whatever circumstances I am, to be self-sufficient."—Phil. 4:11.

Yes, while all truly dedicated Christians are content with the necessary material things, they keep conscious of their spiritual need. (Matt. 5:3; Phil. 4:12) They know the importance of being alert to their spiritual condition, always seeking to improve it by taking in more knowledge, by serving Jehovah God and their neighbors more effectively and more freely, buying out the opportune time for themselves. (Eph. 5:15, 16) Many of them arrange their affairs so that they can serve as full-time preachers, as missionaries or pioneers, or as full-time workers at one of the Watch Tower Society's institutions. And they encourage others, especially the younger ones, to branch out into such increased privileges of service if at all able to do so.

So, be content to be God's servants full time as you "let your manner of life be free of the love of money, while you are content with the present things. For [Jehovah] has said: 'I will by no means leave you nor by any means forsake you.' "—Ps. 34:8; Heb. 13:5.

* For details see *The Watchtower*, February 1, 1967.



● When did Saul of Tarsus receive the name Paul, and why?—D. B., U.S.A.

We cannot be dogmatic about the matter, but it seems logical that both names, Saul and Paul, were given in childhood to the person who later became the apostle Paul.

Saul was born of the Jewish tribe of Benjamin; as he put it, "a Hebrew born from Hebrews." (Phil. 3:5) A number of possibilities have been offered as to why his parents gave him the name Saul. It could have been because that was his father's name. (Luke 1:59) Then again, Saul was a traditional name of importance among Benjamites because the first king over all Israel, a Benjamite, was named Saul. Some have even suggested that his parents gave him the name because of its meaning, "asked for" or "desired." Whatever the reason why this Jewish name was chosen, when among fellow Jews, and especially when studying to be a Pharisee and living as one, he would have used his Hebrew name Saul.—Acts 22:3.

Since his Jewish parents lived in the Roman free city of Tarsus, it is understandable that they also may have given their son a Roman name, Paulus or Paul, meaning "little." Some of Paul's relatives likewise had Roman and Greek names. (Rom. 16:7, 21) Additionally, it was not unusual for Jews of that time, particularly among those living outside of Israel, to have two names. We read in the Bible of the disciple Symeon, who was also called Niger, and of John, who was surnamed Mark. (Acts 13:1; 12:12) In Saul's case a Roman name would have been especially fitting since he was born a Roman citizen.—Acts 22:28.

At Acts 13:9, in the account about the initial leg of the apostle's first missionary trip, Saul is for the first time in the Biblical record called Paul. We read: "Saul, who is also Paul, ..." Some have suggested that he first took this name then in honor of proconsul Sergius Paulus to whom he had just preached, but this does not appear to be the most reasonable explanation. (Acts 13:7) Rather, if he had a Roman or Gentile name, now that he would be traveling among Gentiles, the apostle reasonably would use it. Recognizing that he had been entrusted with the good news for the Gentiles or people of the nations, Paul never used his Jewish name in any of his letters. (Gal. 2:7; 1:1) Accordingly, even Peter referred to his beloved fellow apostle as Paul.—2 Pet. 3:15.

ANNOUNCEMENTS

FIELD MINISTRY

Many persons today express a desire to have contentment, but very few really have it. Why? Because real contentment comes from knowing and serving the true God, Jehovah. Jehovah's witnesses enjoy this contentment and are happy to aid others to possess it. During February, as they share in their Christian ministry, they will offer to all persons the outstanding aid to godly contentment, *The Watchtower*, with three booklets, on a $1 contribution.

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March 10: Youth's Moral Responsibility. Page 86. Songs to Be Used: 71, 73.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

FEBRUARY 15, 1968
Semimonthly

HUSBANDS, ASSUME YOUR RESPONSIBILITIES OF HEADSHIP

WORKING WHAT IS GOOD TOWARD THOSE IN THE FAITH

FINDING PERSONAL SECURITY

MARY IS NOT THE MOTHER OF GOD

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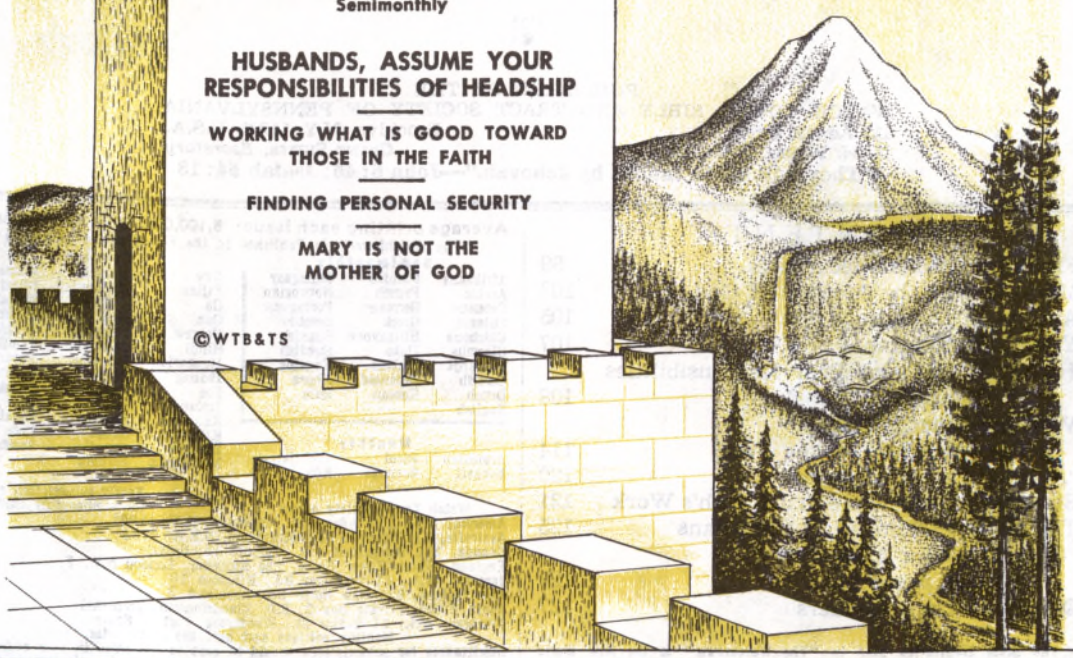

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

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Dy – Catholic Douay version
JP – Jewish Publication Soc.
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The WATCHTOWER
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Finding PERSONAL SECURITY

NO ONE wants to be insecure. Yet, there are ever so many things that work toward a loss of security. There are sickness, old age, family troubles, crime, violence and loneliness. There is also the insecurity that is brought on when those regarded as friends turn out to be disloyal, untrustworthy, or fail to help in time of need.

The threats to personal security are not diminishing in our time. Indeed, personal security is threatened now as never before. As *U.S. News and World Report* of September 25, 1967, said:

> "Whether it be in areas of large population —like China, India or the Soviet Union—or in the smaller countries of Africa or Latin America or even in the 'sophisticated' United States, the quest for national contentment is plagued by friction, disorder and violence."

Amid all this friction, disorder and violence, as well as the other kinds of difficulties, where can one turn for greater security? How can a person minimize the heartache that insecurity brings?

SOURCE OF GREATEST SECURITY

Whatever a person may undertake in life, he will improve his personal security by turning to the right source for guidance. And since it is God who created man and man's mind, it is only He who can give true guidance that leads to the greatest personal security. In his Word, the Bible, God says: "My son, my law do not forget, and my commandments may your heart observe, because length of days and years of life and peace will be added to you. Trust in Jehovah with all your heart and do not lean upon your own understanding. In all your ways take notice of him, and he himself will make your paths straight."—Prov. 3:1, 2, 5, 6.

Yes, the key to the greatest personal security in these troubled times is this: Learn God's laws and then live by them. God's laws were established for man's benefit. The closer a person comes to guiding his life by them, the greater the benefit and security he will receive. That this is the case can be testified to by hundreds of thousands of persons throughout the world who associate together in an organization based on God's laws and principles. These are Jehovah's witnesses. They believe in God, obey his laws, and associ-

ate together for their upbuilding in a unified organization made up of over 25,000 congregations in 197 different lands world wide. They enjoy a security the rest of the world does not have.

WHAT OTHERS SAY

It is not presumptuous for those who obey Jehovah's laws to say that they enjoy greater security. Impartial observers say the same thing. Note what one writer who is not one of Jehovah's witnesses said about a recent assembly of theirs held in Asheville, North Carolina:

> "These days when all we hear or see are news items about rioting, looting and hate propaganda it is time to console ourselves with the balance of good tidings that are entered on the plus side of the ledger.
>
> "I am referring particularly to the recent convocation of Jehovah's witnesses that came to Asheville for a week early this month.
>
> "The headquarters of the gathering was in the City Auditorium—George Vanderbilt Hotel buildings. I was inadvertently treated to a grandstand seat for observing the activities of these wonderful people on account of our office location directly across the street from the two buildings. . . .
>
> "Never was there a policeman in sight. There were no raucous noises, no disturbances and no altercations.
>
> "People stood patiently in long thick queues at mealtime of each of the three meals served daily.
>
> "The order was perfect and there was no obscene shouting. Remember there were at times as many as seven thousand people around the headquarters—a good many of them colored.
>
> "There was NO litter about. . . . Undoubtedly they were motivated by the Spirit of Good Will towards humanity."—Asheville *Citizen*, July 26, 1967.

This man observed a society of people from all walks of life, from all races, being motivated by God's laws. They were also guided by God's powerful holy spirit, as his spirit accompanies those obeying his laws. And where the spirit of God operates, this will be the result: "The fruitage of the spirit is love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control."—Gal. 5:22, 23.

Throughout the world it is the same. For instance, in Sweden during an assembly of Jehovah's witnesses, the Stockholm newspaper *Expressen* commented:

> "Nowhere are things so peaceful and decent as at the tent city of Jehovah's witnesses. The happy and cheerful witnesses don't get drunk, they don't smoke."

Toward the end of that assembly, the chief of police remarked:

> "We are sorry that you have to take down your fine installations and that all of these nice, happy people will be disappearing from our vicinity."

In Jerusalem, a tour director said of Jehovah's witnesses: "This was the largest group that any tourist agency in Jerusalem ever handled. And it was the only group that I have ever worked with that did not give me even one complaint."

When tens of thousands of Jehovah's witnesses gathered in Manila, the Philippines, the editor-in-chief of the *Evening News* noted all the work necessary for their assembly and said:

> "Not one of them thought of asking for pay. If Catholics could show the same unity of spirit, if they could participate in a community effort with the same zeal and dedication that the Witnesses are demonstrating, think of the world of good that they could do!"

Yes, truly Bible-based Christianity is the same the world over. It does not matter if those who practice it live in Europe, Africa, Asia, the Americas or anywhere else. They all worship in exactly the same way. They have the same high principles. They have the same personal security and happiness.

HOW POSSIBLE

How is it possible for so many persons to live in this way while the rest of the

world is in turmoil? (Luke 21:25, 26) It is because these all have turned to the only source of security, the Creator of man, Jehovah God. He knows best how man should organize and operate a society. He knows best what will make people secure and happy.

This security is based on the accurate knowledge of God found in his Word, the Bible. (2 Tim. 3:16, 17) And today God makes this right knowledge available to searching, sincere persons, enabling them to come into a secure position. The prophet Isaiah foretold just this for our day when he said: " 'Come, you people, and let us go up to the mountain of Jehovah, . . . and he will instruct us about his ways, and we will walk in his paths.' . . . And he will certainly render judgment among the nations and set matters straight respecting many peoples."—Isa. 2:3, 4.

Those who turn to the instruction that comes from Jehovah gain great security. They learn to trust God. They listen to him as he speaks from his Word, the Holy Scriptures. They understand clearly what they need to do to gain security, and they do it. They have the same attitude as the first-century Christians who said: "We must obey God as ruler rather than men." (Acts 5:29) By obeying God as ruler they come under his guidance, as well as under his protection. He leads them to organize their affairs in the right way. Their thinking and activity are correctly channeled by God's holy spirit, his invisible active force, much like a radar beam guides an aircraft to its correct destination. And only those who obey God as ruler benefit in this way from his spirit: "The holy spirit . . . God has given to those obeying him as ruler."—Acts 5:32.

That is why worldly societies, organizations, political parties and religions do not have security and are in agonizing confusion today. They are not really obeying God as ruler, so they do not have God's guidance and blessing. Their condition, in contrast to that of God's servants, the Bible foretold in these words: "Look! My own servants will cry out joyfully because of the good condition of the heart, but you yourselves will make outcries because of the pain of heart and you will howl because of sheer breakdown of spirit."—Isa. 65:14.

IN EVERY ENDEAVOR

By obeying God as ruler in all endeavors of life, true Christians gain great security. For example, God's law says to "love your neighbor as yourself." (Matt. 22:39) Thus, God's servants will not commit acts of violence or destruction. Instead, they learn loving, constructive, security-building ways that can help others. That is why among them is being fulfilled the well-known prophecy of Isaiah that says: "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. 2:4.

Obeying God as ruler can also bring better health. How is this so? Because by adhering to God's laws one avoids heavy drinking, smoking, immoderate eating, immorality, drug addiction and other practices that damage one's health. And by associating with those who also obey God as ruler, an individual is not in the kind of company that leads to health-damaging practices. So by obeying God's laws a person is more likely to enjoy better health than those who give way to unrestrained appetites.

True, we are all still subject to sickness and old age. Yet, here too there is greater security among those obeying God as ruler. God's laws instruct them to provide materially and spiritually for the sick and aged, so those needing assistance and

encouragement are not ignored by their families. (1 Tim. 5:4, 8) Such sick and aged ones are also lovingly assisted by their many Christian brothers who provide association and encouragement for them. This is something that they really do.

Then there is the greater security that comes in family life when married couples obey God as ruler. When problems arise they both turn to the same unerring principles in God's Word for guidance. They appreciate that it is God who originated marriage and that he gives the best counsel for happiness in it. And for those contemplating marriage, God's Word counsels: "Do not become unevenly yoked with unbelievers"; marry "only in the Lord." (2 Cor. 6:14; 1 Cor. 7:39) Marrying only someone who also obeys God as ruler vastly increases the prospects for marital security and happiness. Indeed, it is the way to the greatest happiness in marriage. So because they build their marriages in harmony with God's Word there is not the same rising tide of family breakups among Jehovah's witnesses as there is in the world.

Also, there is added security in having friends you can really trust, true friends who come to your aid in time of need, friends who have your best interests at heart. Those who obey God as ruler are such kinds of friends. Since they obey God's laws regarding honesty, morality and personal integrity, they will not be stealing, committing immorality, getting drunk, or abandoning friends in time of need. They have a genuine love for their fellowman and will not be motivated by selfish interests. And when newly interested ones associate with them, Jehovah's witnesses assist them to appreciate that ungodly conduct is not permitted among God's people. These new ones are patiently aided to bring their lives into harmony with Scriptural principles. Thus, God's high standards of personal behavior are always maintained. What a great feeling of security comes from being among people who obey God as ruler!

COMING IN THE NEXT ISSUE

- Rejoicing in the God of True Worship.
- Up with the True, Down with the False!
- Who Can Foretell the Future?
- The Devil Is "the Ruler of the World."

EVEN GREATER SECURITY AHEAD

There is even greater security to come in the near future. Soon, the things that interfere with personal security, including this violent system of things that is so filled with wickedness, will be eliminated. God has guaranteed to bring these things to an end within our generation! (Matt. 24:34) Sickness, old-age infirmities, death inherited from Adam and wickedness will become things of the past. Those who obey God as ruler will enjoy life in a new system of things. And in that new system the Bible promises that God "will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away." (Rev. 21:3, 4) Thus, with everything that tends to cause insecurity taken out of the way, those who obey God as ruler will be able to enjoy perfect security in a righteous new order that will endure forever.

Security now, and the even greater security to come in God's new system, can be yours. It can be realized by learning what God requires and then by doing it. God's sure promise to those who do is: "As for the one listening to me, he will reside in security and be undisturbed from dread of calamity."—Prov. 1:33.

Mary is not the mother of God

TO APPROXIMATELY 590 million Roman Catholics throughout the world this statement will undoubtedly be shocking, but it is what the Holy Bible affirms. Why be afraid to consider its testimony? As God's inspired Word, the Bible is the truth, and the truth can never mislead you.

If you search throughout the Bible, you will be unable to find a single statement that even suggests that Mary is the mother of God. Why, then, do so many people believe it? Because it is an official teaching of their church. The reasoning behind the teaching is revealed in the official Roman Catholic publication *A Catechism of Christian Doctrine,* published in 1949. It states on page 61: "Although Christ's conception and birth were miraculous, He, like other men, came into the world as an infant, having Mary for His Mother. Since His origin from the Blessed Virgin is true generation, Mary is the Mother of Jesus Christ, who is God, and she is therefore truly the Mother of God."

On the surface this may seem like sound reasoning, but it is built upon an assumption that is not correct, and, therefore, the conclusion is wrong. That is why the Bible gives no support to the conclusion. The error is in assuming that Jesus Christ is God. Jesus never regarded himself as God and neither did his disciples. This is readily seen from what the Bible says.

CHRIST IS SUBJECT TO GOD

Consider what the Sacred Record states as to how Jesus regarded himself. All the Bible quotations will be from the Catholic *Douay Version* unless otherwise indicated. To the opposing religious leaders of his day Jesus said: "Do you say of him whom the Father hath sanctified and sent into the world: Thou blasphemest, because I said, I am the Son of God?" (John 10:36) Notice that he did not claim to be God but the *Son* of God. Jesus always regarded himself as being inferior to his heavenly Father and subject to him. As shown at John 14:28, Jesus acknowledged this by saying: "The Father is greater than I." He also showed it by pointing out that he had not come to earth to do his own will, which he certainly would have been doing had he been God. As recorded at John 6:38, he said: "I came down from heaven, not to do my own will, but the will of him that sent me." On another occasion he observed: "If God were your Father, you would indeed love me. For from God I proceeded, and came; for I came not of myself, but he sent me." (John 8:42) If he were God, he would have come of himself.

It is, therefore, evident from Jesus' own testimony that he did not regard himself as God or try to make himself equal to God. By referring to himself repeatedly as the Son of God he indicated that he was one of the creations of God, as were the angels and Adam. They all are called sons of God.—Job 1:6; Luke 3:38, *Knox.*

The fact that Jesus Christ acknowl-

edged God as his Father indicates that God brought him into existence, gave him a beginning. After his resurrection from the dead, Jesus Christ testified to this in the revelation that he gave to the apostle John, saying: "These things saith the Amen, the faithful and true witness, who is the beginning of the creation of God." (Apoc. 3:14) That Jesus Christ was speaking here is indicated by Revelation 1:5.

On one occasion Jesus spoke of his Father as being his God, which he could not do if he were actually God himself. To Mary Magdalen he said: "Do not touch me, for I am not yet ascended to my Father. But go to my brethren, and say to them: I ascend to my Father and to your Father, to my God and to your God." (John 20:17) Since Jesus was ascending to his God, the One who had sent him, how could Jesus' mother Mary have been the mother of God?

TESTIMONY OF JESUS' DISCIPLES

But what about the disciples of Jesus Christ who were inspired to write about him? What is their testimony? The apostle Paul was inspired to testify, at 1 Corinthians 11:3, to the inferior position that the resurrected Jesus Christ holds in heaven with respect to his Father, saying: "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." If Jesus Christ were God, he would have no one as head over him, especially after returning to the heavens.

Further showing his subjection to God after ascending to heaven, 1 Corinthians 15:28 states: "When all things shall be subdued unto him, then the Son also himself shall be subject unto him that put all things under him, that God may be all in all."

But you may say, "What about John 1:1, which says that 'the Word was God'?" On the surface it would seem from this that Jesus Christ is God, but that would be a wrong conclusion, as it would not be in harmony with the other texts we have just considered from the Catholic Bible. The difficulty arises when translating the Greek text into English. A Bible translation entitled "The New Testament in an Improved Version," which was published in 1808, renders this passage in a way that is harmonious with the rest of the testimony that the Bible gives regarding Jesus Christ. It says: "The Word was in the beginning, and the Word was with God, and the Word was a god." This agrees with the very next verse, which says that the Word was *"with* God."

By wrongly assuming that Jesus Christ is God, it is possible to conclude that Mary, the mother of Jesus Christ, is the mother of God. But since the Scriptures testify to the fact that Jesus Christ is not God Almighty, but is the Son of God, the Father's first creation, the conclusion is in error. It has misled all the millions of people who venerate Mary as the mother of God. It has induced them to be among those, mentioned at Romans 1:25, who "changed the truth of God into a lie; and worshipped and served the creature rather than the Creator, who is blessed for ever."

Religious organizations that mislead people into worshiping a creature are not God's true representatives on earth as they claim. Instead, they are part of the world empire of false religion called in the Bible "Babylon the Great." To honest persons, misled by Babylon the Great, who want to do what is right in the eyes of God the command is given at Apocalypse 18:4: "Go out from her, my people; that you be not partakers of her sins, and that you receive not of her plagues."

APATHY IS DANGEROUS

HOW often have Jehovah's witnesses called at your door of late? Almost every week? Once a month, perhaps? At times you may have been too busy to listen to the message that they brought from the Bible. But if you have ever stopped to listen to what they have to say, you observed that they stick close to the Bible's authority on every question. You noted that they do not speak as the clergy, and that many things they show you from the Bible are quite different from what the churches teach.

But now, the question is, Are you doing anything about it? Or, have you concluded that there is nothing to be done? Have you decided to let things slide along as they are, on the basis that all religion is good? Surely you must know that when one religion teaches that Jesus Christ is God and that Mary is the Mother of God, and another presents evidence from the Bible showing that Jesus did not claim to be God and that Mary is therefore not the Mother of God, both cannot be right. And if one is wrong, how can any truth seeker support in any way what God disapproves? Love of the truth will move him to break free from false worship and actively engage in true worship now.

On the other hand, perhaps you are simply indifferent to the religious questions that are at issue in these days. Is it possible that you feel that as long as you have a Bible in your home and read it occasionally everything will be all right? Is this a sound view? Not when you review these words of Jesus Christ: "Everyone hearing these sayings of mine and not doing them will be likened to a foolish man, who built his house upon the sand. And the rain poured down and the floods came and the winds blew and struck against that house and it caved in, and its collapse was great." (Matt. 7:26, 27) The apathetic attitude can lead to disaster.

WARNING EXAMPLES

The Bible account contains some warning examples of those who manifested apathy. Consider the position taken by the multitudes who must have seen Noah's boat-building operations and heard the warning message delivered by that faithful servant of God. They were not going to allow any such unusual happening to disturb the normal course of their lives. "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." (Matt. 24:38, 39) These were Jesus' words, and he added: "So the presence of the Son of man will be."

And what about the attitude adopted by those young men who were betrothed to the daughters of Lot? Their prospective father-in-law had been warned by God about the oncoming destruction of Sodom. He hastened to them with the urgent message: "Get up! Get out of this place, be-

cause Jehovah is bringing the city [Sodom] to ruin!" They heard him, but did they pay attention? Did they do anything about it? No, for the account goes on to tell: "In the eyes of his sons-in-law he seemed like a man who was joking." (Gen. 19:14) They were unimpressed by the urgency of Lot's message. Are you likewise unimpressed by the urgency of the message delivered by Jehovah's witnesses? You do well to examine your reaction.

Like Lot, Jehovah's witnesses of today are warning about the nearness of God's great day of anger, urging people to take the practical steps that will bring them into peaceful relations with God before that dreadful day arrives. (Zeph. 1:14-18; 2:2, 3) Apathy cost Lot's sons-in-law their lives, for only Lot and his daughters escaped. Apathy now can cost you your life.

Can you imagine what must have gone through the minds of the apathetic ones when they realized the full extent of the calamity that had overtaken them? As the floodwaters rose higher and higher toward the peaks of the tallest mountains, would not Noah's contemporaries remember that open door of the ark that God finally shut? And what about Lot's sons-in-law when the tempest of literal fire rained down upon their home city? Would they not then realize, when too late, that Lot's warning had been right after all? Then what about the message you have received again and again from Jehovah's witnesses? It will soon be too late to act on it.

RESPONSIBILITY TO ACT

When apathy and complacency prevent one from taking a clear stand against that which is wrong in God's sight, a grave responsibility comes upon such one. In one Biblical example the outcome was disastrous. This was the case of Eli, priest in ancient Israel at God's place of worship at Shiloh. His two priestly sons were "good-for-nothing men" who showed great disrespect for Jehovah's clean worship. (1 Sam. 2:12-17) Eli remonstrated with them, but took no positive action, even though their evil doings were common knowledge and were bringing reproach upon Jehovah's name. Eli failed to dissociate himself from their wickedness.—1 Sam. 2:29.

Eli now received a terrible message from God: "Look! Days are coming when I shall certainly chop off your arm and the arm of the house of your forefather, so that there will not come to be an old man in your house. And this is the sign for you that will come to your two sons, Hophni and Phinehas: On one day both of them will die." (1 Sam. 2:31, 34) In fulfillment of that word, Eli received the stunning news of Israel's defeat in battle with the Philistines, the loss of the ark of the true God and the death of both his sons. The shock caused him to fall backward and to break his neck.—1 Sam. 4:17, 18.

Have you learned about the blasphemous nature of clergy teachings and practices? Have you learned that they are not in agreement with the Word of God? Then what have you done about it? Do you think it is proper to say or do nothing about the matter for the sake of peace? Do you keep putting off the day when you will take a firm stand against wrong, as did Eli? Such a course of apathy could bring God's displeasure. It could bring you into danger.

Listening to Jehovah's witnesses simply because you enjoy their evident sincerity or their ability to use the Scriptures will bring no approval from God unless you exert yourself to do something about your own relationship with him. Failure to bestir yourself and apply in your life the things learned from the Witnesses could put you in a class with those faithless Israelites who heard the pronouncements

of God's prophet Ezekiel, but were not moved to action. Jehovah informed his prophet: "Look! you are to them like a song of sensuous loves, like one with a pretty voice and playing a stringed instrument well. And they will certainly hear your words, but there are none doing them."—Ezek. 33:32.

IMMEDIATE ACTION NEEDED

Can there be any doubt about what you should do? The urgent need is to conform your life to God's requirements. One of these is to assemble regularly with others who have keen appreciation for Bible truth. (Heb. 10:24, 25) The meetings of Jehovah's witnesses are open to you, and you have doubtless received many a warm invitation to attend. There you will have the opportunity to participate in group discussion of the Bible's teachings, a practice that results in swift progress to Christian maturity.

'Well, I will do it next month,' you may be saying, 'or, just as soon as I have some pressing problems straightened away.' But what could be more important than your life? You cannot afford to delay. Eli delayed acting until it was too late. Lot's sons-in-law might have done something had they had just a few more weeks or months to think about it. But God's hour for Sodom's destruction arrived. Nothing could delay it. So, too, the shutting of the door of Noah's ark came at God's decreed hour, and nothing could then prevail to have it opened.

Now is the time to cast aside the apathetic attitude, and act resolutely for your own safety. Hesitation now could be fatal. Your very life is in the balance. Quickly grasp the opportunity for eternal life in the New Order under God's kingdom of the heavens. Act NOW!

YOUTH NO HINDRANCE

● While the Bible is recognized as the greatest storehouse of wisdom and the embodiment of correct religious doctrine, it does not necessarily require old age and much experience to grasp some of its fundamental truths. As the young man Elihu once said: "It is not those merely abundant in days that prove wise, nor those just old that understand judgment." (Job 32:9) This was exemplified by the experience related at a recent circuit assembly of Jehovah's witnesses. A young eleven-year-old girl said:

"I have always wanted at least a small part in making disciples of people of all nations. But since my baptism I wanted more —I wanted to conduct a Bible study with someone. Last summer the time came. I had placed a Bible and *'This Good News of the Kingdom'* booklet with a lady just three blocks from home. So Kathy, my younger sister, and I could go all by ourselves to make the return call.

"We prepared well before we left to make the call. The lady agreed to let us study with her. Because of her work our studies were sometimes cut short. But all summer long we stopped our playing, cleaned up and went regularly on this study. After going through several booklets we took up the *'Impossible to Lie'* book. By this time her interest had increased so much that the questions she asked were too much for me to answer, so my mother came along to help out. The result? The lady now comes to the Kingdom Hall regularly and witnesses to relatives.

"The part I like best is that she was puzzled as to why I insisted on her getting her lessons studied. Now she realizes that this is what she has searched for all her life, and I had a part in helping her."

Husbands

Assume Your RESPONSIBILITIES OF HEADSHIP

THE subject of this article certainly is of interest to Christian husbands, their wives and families. In fact, we feel that actually all persons are concerned, that you are too, even though you may not be a worshiper of Jehovah God, one of Jehovah's Christian witnesses, or perhaps may not profess to practice the "Christian religion" at all. Family problems are universal. Husbands and fathers everywhere often find them to be overwhelming. Where do the responsibilities of husbands properly begin? How far do they go? Is there a reliable guide to which husbands can turn and which will give them real, practical help? Yes, we say, and so we direct your attention to the following, which Jehovah's witnesses considered at their Christian conventions during 1966.

"I have become acquainted with him in order that he may command his sons and his household after him so that they shall keep Jehovah's way to do righteousness and judgment; in order that Jehovah may certainly bring upon Abraham what he has spoken about him."—Gen. 18:19.

[2] In view of the fact that 50 percent of monogamous married persons are husbands, the responsibilities of headship apply to a great many of Jehovah's people. The other 50 percent of the married persons, wives, and the rest of the families, children, also need to understand that there are responsibilities of headship that husbands and fathers must assume if they are to discharge their Scriptural privileges and obligations. These responsibilities actually exist and they should be assumed. We know this because such responsibilities are undeniably established by the Bible in several ways.

[3] They are shown in the family organization that was established by Jehovah God at the outset, as in God's arrangement for Adam and Eve and also for the family of his servants emerging from the ark following the great Deluge. Husbands who were approved by Jehovah God constitute Scriptural examples for Christian husbands. Such was the family head, Noah, of whom it is stated: "Noah was a righteous man. He proved himself faultless among his contemporaries. Noah walked with the true God. In time Noah became father to three sons, Shem, Ham and Japheth." (Gen. 6:9, 10) Another example is Abraham, of whom Jehovah said: "I have become acquainted with him in order that he may command his sons and his household after him so that they shall keep Jehovah's way to do righteousness and judgment; in order that Jehovah may certainly bring upon Abraham what he has spoken about him." (Gen. 18:19) There

1. Who are interested in this subject? Why?
2. What do all members of Christian families need to understand?
3. (a) What arrangements of old are helpful examples now? (b) Why did Jehovah "become acquainted with" Abraham?

is no question that these husbands, Noah and Abraham, were the heads of their families.

[4] The Bible further establishes the responsibilities of headship in the example of Christ Jesus, who is spoken of as the husband and head of his congregation. It makes direct statements, such as: "Let wives be in subjection to their husbands as to the Lord, because a husband is head of his wife as the Christ also is head of the congregation, he being a savior of this body. In fact, as the congregation is in subjection to the Christ, so let wives also be to their husbands in everything." —Eph. 5:22-24.

[5] In the succeeding verses of Ephesians chapter five the loving relationship of the family head is further considered, establishing the husband's responsibilities of headship in the fact that the wife is here viewed as the helper and complement of the husband and as the beloved property of the husbandly owner. (Gen. 2:18-24) What responsibilities this brings to the husband!

[6] Another point to have in mind is the fact that in Galatians 4:1, 2 children are compared to slaves. Yes, *slaves,* but beloved ones for whom the father has responsibility and toward whom he has an obligation that he must recognize and assume. The scripture expresses it this way: "Now I say that as long as the heir is a babe he does not differ at all from a slave, lord of all things though he is, but he is under men in charge and under stewards until the day his father appointed beforehand." A babe is no more in position to care for himself than is a slave, because "he does not differ at all from a slave." His father, his mother's husband, has all the responsibility a master would have toward his slave to care for him in every respect.

[7] What attitude, then, must a Christian husband take in respect to these responsibilities? Does the Christian husband believe the Bible is God's Word and is true and that in it God does not lie? He must believe the Holy Scriptures; he must assume his headship. His faith and faithfulness in this matter will be shown by his doing so. By his profession of Christianity he says he is in union with his own head, Christ Jesus, and accordingly, to quote 1 John 2:6, "he that says he remains in union with him is under obligation himself also to go on walking just as that one walked."

WHAT HEADSHIP MEANS

[8] If, then, a husband desires to assume his responsibilities of headship, what is he assuming? What does headship involve? The qualifications for overseers show that such a person must preside over his own household and have children in subjection. (1 Tim. 3:2-4) What does this mean? What does headship mean? It is good that we see a definition of "headship."

[9] The word "headship" is a noun. Of course, it means the state of being head; the condition, quality, position and office of the head of something. Our interest is in being head of a wife, of children, of a family. The head has the deciding voice in the family, but that is not all there is to it. The deciding voice must give a right decision; the decision must be right. How fine it is for wife and children when the deciding voice is from "one [who knows] wisdom and discipline, to discern the sayings of understanding, to receive the discipline that gives insight, righteousness

4, 5. State additional Bible support of headship responsibilities.
6. What is the import of Galatians 4:1, 2 in respect to a father's responsibilities?
7. Can a husband properly ignore the foregoing?
8. Why a definition at this point?
9, 10. Define Christian headship (a) as to the husband's decisions, (b) as to the husband's directions.

and judgment and uprightness, to give to the inexperienced ones shrewdness, to a young man knowledge and thinking ability."—Prov. 1:2-4.

[10] Headship means to give direction, but more than that, because the direction given must be good and must be the best for all concerned. A pattern is given in Deuteronomy 4:5, 6: "I have taught you regulations and judicial decisions, just as Jehovah my God has commanded me, for you to do that way in the midst of the land to which you are going to take possession of it. And you must keep and do them, because this is wisdom on your part and understanding on your part before the eyes of the peoples who will hear of all these regulations, and they will certainly say, 'This great nation is undoubtedly a wise and understanding people.'"

[11] How, then, can a husband be certain of his decisions for his wife and family and of his direction in the guidance of his life and theirs? You, who are a husband, how can you be certain of the course to take in assuming and discharging the responsibilities of headship? You know from the Bible that the responsibilities exist and should be assumed. You know what headship means. How, then, can you be sure of yourself in your meeting your wonderful God-given responsibilities?

[12] Can we answer that question? Yes, we can. Someone might say, "Oh, the answer is going to be that the Bible is the guide. We know that."

[13] Yes, the Bible is the guide in exercising headship as a husband. However, there is more to it than just knowing this fact. You husbands must be convinced of it. You must be convinced that without the Bible you will have what many husbands in general have, perplexity. With God's Word you do have sure guidance; of this you must be convinced without any doubt. You as a husband must "safeguard practical wisdom and thinking ability, and they will prove to be life to your soul and charm to your throat. In that case you will walk in security on your way, and even your foot will not strike against anything. Whenever you lie down you will feel no dread; and you will certainly lie down, and your sleep must be pleasurable. For Jehovah himself will prove to be, in effect, your confidence."—Prov. 3:21-24, 26.

[14] If you are in agreement (and you certainly are if you are dedicated to Jehovah and love his Word) you then can appreciate a basic essential that you may or may not as yet have established in your household. It is called to your attention now as the basis in taking full advantage of the Bible as your guide in exercising your headship. Remember Jehovah's words of approval concerning Abraham: "I have become acquainted with [Abraham] in order that he may command his sons and his household after him so that they shall keep Jehovah's way to do righteousness and judgment." (Gen. 18:19) This is what the family head needs to do. He needs to command his sons and his household so that they shall keep Jehovah's ways to do righteousness and judgment. This means that it is not sufficient for the husband himself to know the things that are in the Bible and to have a mental understanding of principles of the Scriptures. There is something else to be done. Are you doing it? Are you willing to do it? What? This: first of all, establish and hold a weekly family Bible study.

[15] Study the Word of God with your

11, 12. What follows in respect to the husband's need for a guide?
13. What conviction is needed? By whom?

14. (a) In the light of Genesis 18:19, what must the family head do? (b) What is here recommended for each family as a basic essential?
15, 16. Outline the points of procedure respecting the family Bible study.

wife and your children. In this way all in the family will learn the place and the obligation of each one of the family in relationship to the family, to the congregation of God's people, to the ministry and to his fellowmen. This can be done by your family studying the Bible together. "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) You, your wife and your children need this from the Scriptures and to obtain it as a unit in group study.

[16] Hold your family study at a definite time, regularly, and at each study consider certain material, selected beforetime and known to all the family so that all will receive the greatest benefit possible from the study. Proceed in a formal way, the husband leading in opening with prayer and closing with prayer. A prayer to this end is in Psalm 119:66: "Teach me goodness, sensibleness and knowledge themselves, for in your commandments I have exercised faith." Christ Jesus, the head of the husband, stated: "If you, although being wicked, know how to give good gifts to your children, how much more so will the Father in heaven give holy spirit to those asking him!" So in the family study the family head has the certain support of the word and spirit of Jehovah God. —Luke 11:13.

[17] Such study can be a preparation for the congregation's *Watchtower* study, Theocratic Ministry School, Bible reading or some other congregational activity. It could utilize the publications on the congregation's current program or the *Watchtower* main article, secondary articles, articles of special interest or of family application in *Awake!* or in *Kingdom Ministry*. In your study mark the publications and have the family do so for congregation participation. This will result in an hour or two spent most profitably weekly. "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.

[18] The family head has a great need for kindness and must exercise this quality fully. "Become kind to one another, tenderly compassionate, freely forgiving one another just as God also by Christ freely forgave you." "Husbands, continue loving your wives, just as the Christ also loved the congregation and delivered up himself for it." "In this way husbands ought to be loving their wives." "Fathers, do not be irritating your children, but go on

17. What can the family Bible study include?
18. What need of the family head is here stressed?

bringing them up in the discipline and authoritative advice of Jehovah."—Eph. 4:32; 5:25, 28; 6:4.

19 The loving lead and direction of the head are needed, and very often the deciding voice must speak. However, in doing so reliance upon worldly wisdom is unwise. Ancient and Christian Scriptures demonstrate this. "And Manoah began to entreat Jehovah and say: 'Excuse me, Jehovah. The man of the true God that you just sent, let him, please, come again to us and instruct us as to what we ought to do to the child that will be born.' " "For the wisdom of this world is foolishness with God."—Judg. 13:8; 1 Cor. 3:19.

USING THE FAMILY BIBLE STUDY FULLY

20 A husband can use the Scriptures in dealing with matters that come up in the home and in the congregation. There are things to be done; problems come up; family matters must be handled; congregation responsibilities and obligations are to be cared for. How can the husband use the Bible in dealing with these matters, solving problems, answering questions, discharging his responsibilities and helping the other members of his family to care for theirs? Briefly, some concrete examples of this:

21 The sacrifice of Bible principle in dealing with a child is not really an expression of love. It would be a mistake to sacrifice principle in order to gain or hold the affection of the child. We have this demonstrated in the Scriptures. Read Genesis 22:1-10 and note how Abraham did not sacrifice principle in an effort to gain or hold the affection of Isaac. But, rather, Abraham "put out his hand and took the slaughtering knife to kill his son," and then Jehovah's angel intervened. (Heb. 11:17-19) Consider Jehovah God himself, who did not spare his own Son. His Son Christ Jesus responded, not with childish affection but with unbreakable love.

22 The Christian head must avoid *wrong desires* on the part of himself and his family. Wrong desires constantly need attention because they recur and they must always be dealt with. They are basic in respect to conduct. Explaining the matter, Jesus said: "The things proceeding out of the mouth come out of the heart, and those things defile a man. For example, out of the heart come wicked reasonings, murders, adulteries, fornications, thieveries, false testimonies, blasphemies. These are the things defiling a man." (Matt. 15:18-20) The husband must detect wrong desires on the part of himself and his family and apply the Scriptures, to show how these wrong desires must be put aside. "Each one is tried by being drawn out and enticed by his own desire. Then the desire, when it has become fertile, gives birth to sin; in turn, sin, when it has been accomplished, brings forth death." (Jas. 1:14, 15) So these scriptures and related ones can be used by the family head in the family Bible study to straighten the family out in the matter of wrong desires. All the family can help each individual in this respect and each individual can help all the family as all rely upon the Bible.

23 Not only wrong desires but *wrong attitudes* must be given attention by the Christian head, so that these will be eliminated from himself, his wife and his children. Do you detect anywhere in the family the attitude of anxiety? Why not study together the words of Jesus in Matthew

19. For wisdom, on what must the husband rely?
20. What matters may be handled through the family Bible study?
21. In what do Abraham and Jehovah God himself serve as fine examples?
22. Wrong desires present what danger and also what opportunity for use of the family Bible study?
23, 24. Show how wrong attitudes can be handled through the family Bible study.

6:25-34 and Mark 4:19, along with 1 Peter 5:7, which states: "Throw all your anxiety upon [God], because he cares for you." It could be that the attitude of disrespect is seen in some members of the family. This may be expressed toward the marriage mate, toward the parents, toward the congregation or its servants, even toward the Bible and the ministry. Now the family head needs to take action. The husband should, together with the family, turn to the scriptures that deal especially with the problem at hand so that the wrong attitude can be viewed in its proper light and be eliminated. In the case of disrespect you have the scriptures at 3 John 9, 10; Psalm 74:10; Jude 8-10; Proverbs 11:2; 13:10; 16:5, 18; 21:4, 24; James 4:16; 1 Samuel 15:23, and others.

24 If you as a family head would take action whenever you see the wrong attitude of belligerence, contentiousness, cowardice, egotism, envy, covetousness, fear of men, greediness, hardheartedness, hatred, hypocrisy, jealousy, laziness, love of money, love of material things, malicious bitterness, uncontrolled anger, unreasonableness or wicked suspicions or other wrong attitudes in your own heart and in your wife or your children, then study the Scriptures on these things. If you wish assistance in finding the scriptures, take *"Make Sure of All Things; Hold Fast to What Is Fine"* and turn to page 99, from which page on you will find the Scripture references and citations. Use them while studying whatever attitude is under consideration for all your family so that your family's attitude will be that of the Bible.

25 Wrong attitudes are not the only matters that may come up in the home and in the congregation that must be dealt with by the family head, but also *wrong practices* on the part of himself, his wife and his children must be eliminated Scripturally. What are some wrong practices? How about complaining? It shows a bad attitude and perhaps the wrong desire and lack of love. Complaining is a practice to be avoided. So when it exists, eliminate it. How? Go into the matter with your family members, all of them, using the scriptures and context of Jude 16; 1 Corinthians 10:10; Numbers 11:1 and Colossians 3:13, the latter of which states: "Continue putting up with one another and forgiving one another freely if anyone has a cause for complaint against another." Complaining kills joy, cooperation, appreciation and leads to other wrong conduct and possibly thereby the loss of life. So, again, the Christian family head needs to turn to God's Word with his family so all will know the Bible reasons for taking the proper course of action and what course should be taken to make the necessary changes.

26 The same procedure can be followed in order to prevent or to remove the wrong practices of bragging, drunkenness, gluttony, obscene speech, immodest dress, immoral tendencies, quarreling, stealing, screaming and such things. Here again husbands can get help from *"Make Sure of All Things; Hold Fast to What Is Fine,"* particularly page 102 on, including the scriptures concerning godly fruitage to be cultivated.

27 If a family will study together to obtain the Bible's solution to any problem they have, they will be benefited. The entire family needs constant application to the study of these matters so that wrong thinking, desires, attitudes and wrong conduct will be avoided. In this way there will not be the more difficult problem of eliminating something that has already

25, 26. (a) Who are in danger of carrying on wrong practices? (b) What action is to be taken by the family head?

27. The entire family needs what?

developed. "Cease becoming unreasonable, but go on perceiving what the will of Jehovah is." This is the good advice of Ephesians 5:17.

[28] By assuming the headship responsibilities that the Scriptures place on him the Christian husband benefits all concerned. His wife has security and she has self-respect. The children have security, which they so very much need, and self-respect, which they also need, both of which are sought for in so many ways by young persons of the world and which search is in vain and leads them into all manner of excess. The loving father can protect his children in this regard if he will use the Word of God.

[29] The proper assuming of husbandly headship likewise upholds the dedication of the husband and assists those of his family in respect to their faithful, dedicated course. The ministry is advanced and the family is guided in setting their hearts and affections upon the ministry, planning ahead for it, thereby avoiding being turned aside to materialism and the devotion of a life to just material pursuits, instead of to the ministry.

[30] Certainly, when family heads find in their own hearts or in the hearts and attitudes of their wives and their children love for money they need to take steps to correct this. The ministry needs to be advanced and ministers need to advance. Also, by discharging headship responsibilities the husband can preserve the family, because without such the family may disintegrate. By his discharging headship it should improve the family's worshiping of Jehovah. It certainly will reflect itself as far as the family and the individuals in the family are concerned. This is good and is the desirable objective. The fact that all these things are attainable should be a great encouragement to husbands and a great strengthening to them in assuming their responsibilities of headship. Such will bring them great joy for the present, assurance for the future, and, for themselves and their families, a certain hope of everlasting life in Jehovah's righteous new system of things.

28. Comment on the benefits (a) to the wife, (b) to the children.
29. What advantages come from the standpoint of fulfilling one's dedication?
30. What may be said regarding (a) the preservation of the family, and (b) improvement of our worship?

Working What Is Good Toward Those In The Faith

"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.

THE preceding article deals especially with husbands, their headship responsibilities and the great good that they can bring to their wives, their children and also to themselves through following the guide of the Word of God in the affairs of their families. Only things that are good are suitable and appropriate to a Christian. Persons who profess to be followers of Christ Jesus, the Head and Founder of Christianity, can extend their doing of good beyond the bounds of the family circle. There are many things extending beyond the immediate family that must be considered by Jehovah's witness-

1. Is the doing of good restricted to the family circle?

es and that deserve to be put into practice by these Christians.

[2] Particularly does the sixth chapter of the Bible book Galatians show unlimited opportunity for doing good to other persons generally, and especially to those who have the same faith, who are fellow Christians, Jehovah's witnesses and their associates. This chapter of Galatians deals considerably with the helpful, loving relationship that exists between Christians and the opportunities that this brings for manifesting that which is good. "Good" is, therefore, that which is appropriate and suitable to the Christian faith and, in fact, essential as evidence of one's actually conforming to the requirements of God's Word and the example of Christ Jesus.

[3] The first six verses of Galatians chapter six speak of helping one another in mildness, in humility and by unselfishly sharing. Then beginning with verse seven: "Do not be misled: God is not to be mocked. For whatever a man is sowing, this he will also reap; because he who is sowing with a view to his flesh will reap corruption from his flesh, but he who is sowing with a view to the spirit will reap everlasting life from the spirit." (Gal. 6:7, 8) Christians, therefore, definitely do have opportunities to "sow" by performing good works. These opportunities expand and increase constantly today because a great crowd of persons are receiving of God's goodwill and are being brought into association with the Christian congregation. To servants of Jehovah this brings much responsibility, including the responsibility of sowing well, because, as we have read, "whatever a man is sowing, this he will also reap." For works to be truly good they must be done with the right motive, because, as is stated in verse eight, there can be "sowing with a view to his flesh" or "sowing with a view to the spirit." Sowing with the good, Scriptural objective, the right motive, enables the Christian thereby to "reap everlasting life from the spirit."

[4] Events and developments in the religious world today make this of all times the opportune time for sowing good works. This is the favorable time, now when we have association with many fellow Christians. We have opportunities to preach, 'working what is good toward *all*'; but especially now, when we are not separated from our brothers but are with them, associated with them, we have the opportunity to aid our fellow Christians. So, "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) Christians, then, have the opportunities to sow good by works of preaching; but 'working what is good' goes farther than that, as the above text from Galatians states in emphasizing "those related to us in the faith."

[5] Let us notice now some specific ways in which we can work what is good toward those in the faith. Not that we here pretend to mention all the ways in which this can be done. The list here is certainly not complete, but mentioning some of these good works as space permits may aid us all in seeing that the requirement of Galatians 6:10 in respect to "those related to us in the faith" can be met in many ways.

[6] As Jehovah's witnesses we are serving with those related to us in the faith, working together with them in the ministry in

2. (a) As shown by Galatians chapter 6, how extensive is the opportunity for doing good? (b) For Christians, what is suitable and essential?
3. (a) Due to what important fact do servants of Jehovah have special responsibility now? (b) In what way is motive involved?
4. (a) How do the times promote doing of good "toward all"? (b) To what further extent does 'working what is good' go?
5. State the purpose of mentioning some specific ways in which we can work what is good.
6. Explain the common objective of Jehovah's witnesses.

the interests of the Christian congregation and in the interests of other persons to whom the message of God's Word is carried by ourselves and our Christian associates. We all have the same objective, namely, to sow with a view to the spirit and faithfully to serve and worship our God Jehovah and to make certain of our hope for life in his righteous new system of things. In the attaining of this objective we help one another, and much of this assistance is by counsel or suggestion that we receive and that we give, all based upon the Word of God and in line with the efforts of his theocratic organization.

WHEN IS COUNSEL BENEFICIAL?

7 You have received during your lifetime counsel and suggestions. When did you benefit from them? Was it not when you took the counsel and conformed to it, following the suggestions that were made for your good and improvement? If you did not respond in this manner, obviously the counsel and suggestions would not have benefited you. That is the way the theocratic suggestions and counsel operate too. So from this fact we can see how important it is that, when we are serving with those who are related to us in the faith, we do so responsively and tactfully, so that we will benefit from counsel and suggestions and so that other persons will benefit from those suggestions that they receive from us. Suggestions and counsel are beneficial to one only if such are accepted, and they are not of benefit when they are rejected. Is this not obvious in regard to such counsel as that given in the Theocratic Ministry School, where kindly, loving suggestions are made for the improvement of those speaking from the platform, preparing to qualify for giving public Bible lectures? Suggestions are made, and the improvement comes when the suggestions are taken and followed. Our *Kingdom Ministry* contains suggestions and counsel. Overseers in congregations give such counsel and suggestions. The Word of God is abundant in good advice. So, then, in our serving with those related to us in the faith, tactfulness will aid us to be effective and helpful with our counsel.

8 Be tactful when counseling or giving suggestions, even though the person to whom such is given may be a mature Christian and, for that reason, should not have to be told. Even though it may seem that "he should know better," nevertheless, our consideration, courtesy and tactfulness require us to deal lovingly with our brothers in the congregation, just as we would deal lovingly with family members. "Do not severely criticize an older man. To the contrary, entreat him as a father, younger men as brothers, older women as mothers, younger women as sisters with all chasteness." (1 Tim. 5: 1, 2) This is Bible counsel to us so we will have respect for the feelings of our brothers. We need to use tact in our dealings with them so as not to defeat our purpose, which is to do them good, to benefit them and, in the case of counsel and suggestions, to have them receive our counsel and respond to our suggestions. All of this is for their welfare and the advancement of Jehovah's worship.

9 Should we look for opportunities to offer tactful encouragement to our brothers? Yes, we should. Christians have the privilege to encourage and comfort one another. Encouragement is often needed because discouragement is not uncommon, even among those who are servants of Jehovah God. Our mutual privileges in

7. (a) When is counsel beneficial? (b) Give obvious examples. (c) This leads to what conclusion about counsel we may give?

8. 1 Timothy 5:1, 2 gives us what appropriate counsel?
9. (a) Why is encouragement often needed? (b) Give an example of 'comforting and building up.'

this respect are pointed out in 1 Thessalonians 5:11: "Therefore keep comforting one another and building one another up, just as you are in fact doing." Compliance with this results in personal joy and in more activity for both involved, the one giving and the one receiving comfort and upbuilding help. Continuance in this is admonished. An overseer or other Christian may notice that a brother is depressed and he may make an opportunity to talk with him about it. A private conversation between the depressed Christian and the brother seeking to encourage him might go something like this:

"Brother, I hope that all your family are well and fine in every way. How have you yourself been feeling?"

"I don't know what's the matter with me, brother. I am just down and out; I can't get enthusiastic about anything. I don't know what I've done. I am just beat down. I am just depressed."

"Well, it's not unusual to feel upset on occasion and I appreciate your mentioning it to me. To feel bad is not unique. I have felt depressed and despondent myself and if we look in the Scriptures we will find examples there, Peter and Paul to mention two, who felt depressed on occasion, you recall."

"Yes, I do."

"So when we feel depressed like that it usually indicates there is a problem and where there is a problem there is a solution. So, have you looked to see what your problem might be?"

"I guess I have not really examined the situation deeply."

"May I help you examine it?"

"Yes, I would appreciate that."

"Then, for one thing, is everything going all right here at home?"

"What do you mean?"

"Well, how are you and your wife getting along?"

"Oh, fine, good."

"I know that's a blessing to you. However, the children—is everything all right there?"

"Yes, very good."

"All your family are feeling well, then, and are in good health?"

"Our health is good."

"Is your secular work giving you any difficulty?"

"Well, no more trouble than usual."

"Oh? What would 'no more trouble than usual' be?"

"As you may know, I have secular work that is seasonal and right now is a very peak period and I am working extra hours. I do not find any time to do anything else but just work, work, work! That is all."

"Many of us are more or less in that situation. So if you feel fatigued from long hours of work, of course this can be a problem. It can wear you down so you would feel depressed, despondent, upset and unnerved. But whatever the problem is, there is a solution, as I mentioned before. You will recall the scripture that is especially encouraging to us when we are despondent and upset. It is Psalm 55:22, advising: 'Throw your burden upon Jehovah himself, and he himself will sustain you. Never will he allow the righteous one to totter.' Now, brother, how could this scripture help you, now that you feel a little blue and depressed?"

"It does mention to throw my burdens upon Jehovah and he will sustain me."

"All right, and how could you throw burdens upon Him?"

"In prayer?"

"Right. And he said he would never 'allow the righteous one to totter.' Now, what does it mean 'to totter'?"

"To fall down, I guess, or get in a mental state like I seem to be in."

"What is this mental state in your case?"

"Well, I guess it is simply depressed or discouraged."

"That is right."

"Brother, I want you to know that I appreciate the point. I can see that the scripture is really applicable in my case and your calling it to my attention is something I truly do appreciate."

"I am always benefited very much by that text also. Since it suggests that you throw your burden on him and, as you observed, it can be done in prayer, why do we not ask for Jehovah's help and express our appreciation and thanks to Jehovah in prayer now?"

"That would be fine."

And they join in prayer, the visiting brother petitioning Jehovah in behalf of both. In harmony with his prayers, the one with the burdensome problem, which he now sees, must also make real effort to adjust his affairs and change his personal schedule for relief. You can perhaps proceed in a similar way on occasion.

[10] The actual experience of a congregation in the United States during 1966 is reported, in the words of a member of the anointed remnant:

"Our congregation has enjoyed a 30-percent increase. This has primarily been due to the reactivated who have begun to share again in the harvest work. Encouraging, upbuilding spiritual visits have been put into practice. One brief experience: A sister, inactive for three years, related to the overseer that 'it is going to be difficult to come back into the truth. I have been away so long. How can I even think of going out in the service or to the meetings?' She had been caring for her critically ill mother for so long until her death that she, herself, had become spiritually weak and inactive. She was encouraged to feel that she had never really been out of the truth but fulfilling a feature of her ministry so vital to good Christian conduct and love, and that Jehovah had not forgotten her works of love. She was told that brothers in prison could not share in meetings or field service but they weren't out of the truth. This view of matters helped her tremendously. She is now regular in service and attends meetings. Other enjoyable experiences such as this encourage us to continue showing kindness to our brothers."

10. Recount an actual experience showing fine results from encouragement given.

MATERIAL GIFTS

[11] Good works involving material things also result in a spiritual blessing and benefit. This is implied by Galatians 6:10, and it means generously sharing material resources with our brothers. What is demonstrated by generous giving is really love of God, about which there can be no doubt in the light of 1 John 3:13-18, the seventeenth verse of which says: "But whoever has this world's means for supporting life and beholds his brother having need and yet shuts the door of his tender compassions upon him, in what way does the love of God remain in him?" Further bearing this out and examining into the motive, verse eighteen says: "Little children, let us love, neither in word nor with the tongue, but in deed and truth." Contrasting deeds with words shows that generously sharing is Christianity in practice and not just in theory.

[12] To whom can this material generosity be shown? To all brothers. Not just needy persons are the recipients of the generous love of their brothers, but all are and should be. Among men in general there is much formal giving, as, for example, during worldly holidays. Here, however, there is often a competitive spirit, a jealous comparing of gifts. Generosity practiced by true Christians waits for no formal occasions. Gifts can be given as a demonstration of one's appreciation for faithful service at any time and to any deserving ones, as, for instance, to older persons.

11. Are there good works involving material things?
12. (a) To whom can material generosity be shown? (b) On what "days" may Christians give of their material resources? (c) For what are expressions of appreciation appropriate?

They need not be confined to expressions of love between husband and wife but can extend to the expression of love to children and by children to their parents who are instructing and training them in living by godly principles. Also, such can extend to a brother whom we are thanking for perhaps doing something for us, some courtesies or favors or benefits theocratically. True Christians do not need "Mother's Day," "Father's Day," "Christmas Day," "Easter Day" or other holidays that are outlined by the world because, while it is true that some persons might in all sincerity give on these occasions out of love, when they become Christians they refrain from having their giving marred by association with any holidays of pagan origin. Gifts of love can be expressions of appreciation for many different things, such as faithful service by pioneers, for example. The receiver is blessed and the giver is blessed more greatly. All are benefited, built up in the faith, and all gain, the elderly ones as well as the youthful ones. "Even until old age and grayheadedness, O God, do not leave me, until I may tell about your arm to the generation, to all those who are to come, about your mightiness." (Ps. 71:18) Generously sharing with our beloved brothers helps draw all together in strong bonds of love.

PERSONAL VISITS

[13] In the foregoing paragraphs we observed a likely conversation between a brother who was perhaps paying a visit on another and the one who was being visited, for the purpose of encouragement. In fact, visiting those who are related to us in the faith is one of the means that we can use to work what is good toward the Christian brotherhood. We are encouraged to visit others so by our active interest in them. This is especially true when there is some need for our special attention, such as when one of the family is ill or, as before mentioned, perhaps discouraged. Jesus, in Matthew 25:35-40, utilized this principle in his discussion of the symbolic sheep and symbolic goats, stating: "I was in prison and you came to me." Our visits to those related to us in the faith can help by our very presence, our loving interest being thereby manifested, also by the encouragement we can give, perhaps practical assistance of helping with the children, doing the housework, providing something to eat and in so many ways giving real assistance with our personal presence. This visiting of brothers should be as a spontaneous expression of mutual love and not just when it is thought to be absolutely necessary for the purpose of fulfilling responsibility. On this basis we do not feel that we must visit a brother only when that person is missing from the meetings or from the service. Rather, our Christian association is something to be cherished and certainly is of great spiritual benefit for the visited and the visitor. "For I am longing to see you, that I may impart some spiritual gift to you in order for you to

13. How can personal visits work what is good?

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.

14 We have mentioned some things that we can do as examples of working what is good toward those who are of our faith, things such as tactfully serving with them, encouraging them to continue their good works, sharing materially with our brothers, visiting them for mutual spiritual benefit. In this we will be very blessed by God. This is because the congregation is built up and strengthened by such good works. A stronger bond of unity and of love exists when brothers are tactful, encouraging and generous and when they take time to visit. These things are all part of life and especially are they part of a Christian life, a life of love of God and love of fellowman.

14. Summarize the features of Christian living considered above.

15 A wonderful result does come with Jehovah's blessing on such good works. It is a blessing of peace, strength and comfort, which is certainly a point made at Acts 9:31: "Then, indeed, the congregation throughout the whole of Judea and Galilee and Samaria entered into a period of peace, being built up; and as it walked in the fear of Jehovah and in the comfort of the holy spirit it kept on multiplying." Peace is built upon righteousness and brings this blessing of Jehovah. Due to it the congregation and all the individuals in it are in a better position to work what is good toward all, toward outsiders. What fine results there are from working what is good toward those in the faith!

15. Summarize the results of these good things of life.

"A New Age of Violence"

About ten years after World War I, Sidney Bradshaw Fay wrote a two-volume work entitled "The Origins of the World War." It is an investigation of the underlying and immediate causes of that bloody conflagration. Two years later he revised the work, and recently this 1930 revision appeared in a paperback edition. In a special introduction to this paperback edition, Mr. Fay made this observation about the significance of World War I: "Today, looking back on more than half a century of study, I am more than ever impressed by the tremendous impact the World War of 1914-18 has had upon world developments of the next fifty years. The war ushered in a period of international political and social change unequaled in history. . . .

"The World War also opened a new age of violence that contrasted greatly with the era of comparative peace that had preceded it. In this earlier period, from 1815 to 1914, peace generally prevailed in Europe except for some 'local' wars that were fought with traditional weapons, were comparatively short-lived, and wreaked small destruction. Most of Asia and of Africa were still tolerably quiescent under the colonialism imposed by European imperialist powers. . . . After 1914, however, the 'little' wars exploded into global conflicts that raged for several years and were fought with new weapons like submarines, tanks and air missiles that caused terrific losses of life and property. At the same time, in Asia and Africa, the yellow and dark-skinned populations, no longer quiescent, began a struggle to end all European colonial domination and to establish their own independence and power."

It is exactly as Jesus foretold, nineteen centuries ago, that in the "last days" of this wicked system of things there would be "on the earth anguish of nations." Knowing the significance of these events, faithful Christians lift up their heads and hearts in the confidence that their "deliverance is getting near." —Luke 21:25, 28.

Steadfast, Unmovable
IN JEHOVAH'S WORK

AS TOLD BY PETER CASOLA

MY CONTACT with Jehovah's people, then known as Bible Students, came first in the year 1920 in East Patchogue, Long Island. In those days there was a great deal of prejudice against one old Bible Student who preached from house to house in the area. Influenced by the general prejudice, I had always refused to give his message a hearing.

Then one day at the entrance of an old deserted house I found a copy of the tract "The Fall of Babylon," yellowed with age. Not at all realizing that it was a publication of the Watch Tower Society, I read it and thoroughly enjoyed its message from the Scriptures. As I read and reread it, much of the prejudice was erased from my mind, and next time the old Witness called I accepted the book *The Divine Plan of the Ages*. Though I read it, I must say I did not grasp fully the information it contained.

Meanwhile, the same Bible Student called from time to time and urged me to keep studying the book until I did understand. This I did, with wonderful results. By 1921 both my sister and I symbolized our dedication to Jehovah by baptism. Then in 1922 what an encouragement it was to attend the Cedar Point, Ohio, convention! 'Advertise the King and the Kingdom' now came to be our theme. This was when I began to appreciate more fully the need to "become steadfast, unmovable, always having plenty to do in the work of the Lord."—1 Cor. 15:58.

In 1923 came a turning point in my life. I had the choice of accepting an invitation to serve at the Bethel headquarters of the Watch Tower Society or of pushing ahead in the business opportunities of the postwar years. My parents, who had not accepted my view of religion, were opposed to my going to Bethel, but I felt that as an adult I should make my own decision. I have always been thankful that I chose unselfish service.

My first job at the Society's headquarters was in the plate department, where they prepare the metal plates from which the publications are printed. Just four years later, we moved all the Society's factory operations to the new building at 117 Adams Street, Brooklyn. Little did we realize then that forty years later we would need to occupy four blocks between the Brooklyn and Manhattan Bridges in order to care for the greatly expanded printing and publishing.

In course of time I was transferred to the machine shop, where again I found there is always "plenty to do in the work of the Lord." This was again my experience when I was later assigned to serve in

the diesel engine power plant at the Society's factory.

In 1932, the president of the Society, J. F. Rutherford, asked me to go to nearby Staten Island to operate the power plant for the Society's radio station WBBR. This required constant care, for in those days WBBR was connected with a nationwide network. But it was a joyful work, for I knew that it was vital to the spread of the radio message. For fourteen years I continued steadfast in this assignment.

REMAINING STEADFAST

Because of the imperfections we inherit from Adam, remaining "steadfast, unmovable" is not always easy. This I learned when, in 1940, the doctors diagnosed that I had cancer of the throat. The operation proved successful, however, and I began to recover after two months of convalescence. But for all practical purposes I had lost my voice. How discouraging it was at first to find that I had no more than a whisper of a voice with which to serve Jehovah in the house-to-house work!

Another thing I learned through this experience was the need we have of our brothers in the organization. It is true that some inexperienced ones might have influenced me to give up full-time service at Bethel in view of my circumstances, but the counsel of mature brothers prevailed. They pointed out that everyone has problems, no matter where he is, and that these should not be a hindrance, but should rather be viewed as a challenge to us in maintaining integrity to God. Besides, they reminded me of Jesus' words at Luke 9:62. I decided not to 'look at the things behind,' but to continue "steadfast, unmovable" in Jehovah's work.

When 1964 came I was faced with another test, this time the issue of blood transfusion. Over the years since my throat operation, my voice got weaker and weaker. Another operation was now needed in order to save it. Some of the doctors were not in favor of operating without the use of blood. I stood my ground, with Jehovah's help, for I knew that his inspired command to Christ's followers is: 'Keep yourselves free from blood.' (Acts 15:29) Finally, a doctor did agree to proceed without use of blood, and a statement of my religious convictions was posted on my hospital chart for all to see and be guided by. In 1967 I had to have another operation for cancer, but I am still able to have some share in the work being done at Bethel, and for this I am grateful.

Accurate knowledge of Bible truth that results from regular association and discussion with others who love God's Word has proved to be a real aid to me in other respects. In my former way of life I used to be subject to fits of anger, losing my temper over what now appear to be matters quite insignificant. Of course, at the time they looked big. Lack of proper balance at times even led me to drop whatever I was doing if things did not go my way. Over the years, however, the transforming power of accurate knowledge has made great changes, and Jehovah has mercifully permitted me to continue in his service here at the Society's headquarters.

UNMOVABLE IN THE MINISTRY

Only by yielding ourselves to the operation of Jehovah's holy spirit, rather than resisting it, I have found, can we hope to continue at our posts of service with the same love, zeal and devotion we had at the start. It is good, too, always to keep in mind the source from which each assignment of service in the congregation of God's people issues. On this point I often think about the experience of a faithful brother who died back in 1932.

Brother R. J. Martin had been serving for some time out in the field as a full-time preacher of the Kingdom message, when he was invited to come and serve at headquarters for a while. When the specific job he was called in to perform was completed, he went to C. T. Russell, at that time president of the Watch Tower Society, and told him he was going back to his service out in the field. At this the president said to him: "How did you get here to begin with?" Martin replied: "You sent me a telegram asking me to come." "Then," Russell asked, "did you get a telegram asking you to leave?" Martin stayed, and eventually became factory servant, having oversight of the entire factory.

Looking back upon the years I have been serving at the Bethel headquarters, I am ever grateful for the sound counsel and timely warnings given by the responsible men in charge. In this regard I am reminded about what was told to the members of the staff here concerning a Witness who experienced a complete shipwreck of his faith because he fell victim to literature that emphasized immoralities, higher criticism of the Bible and evolution. He failed to heed the advice of Paul to 'turn away from the empty speeches that violate what is holy and from the contradictions of the falsely called "knowledge."' (1 Tim. 6:20, 21) Good counsel has helped me to remain steadfast in my assignment, unmovable.

STEADFASTNESS BRINGS BLESSINGS

When my service at the Society's radio station WBBR on Staten Island terminated, I was reassigned to work at the Brooklyn factory. That was in 1946. Those were years of marvelous expansion. How thrilled were Jehovah's witnesses from all over the world when so many came to attend the big convention at Yankee Stadium, New York city, in 1950! Most of those visitors toured the enlarged Bethel home and the enlarged factory. Then, what happiness came to all of us when the *New World Translation of the Christian Greek Scriptures* was released at that assembly!

Then came the New World Society Assembly in 1953, again at Yankee Stadium. A special feature was the graduation of the twenty-first class of the Watchtower Bible School of Gilead. It was thrilling to see those graduating missionaries step up one after another and receive their assignments to serve in faraway lands where the need for Bible education is great.

Something quite exciting happened in 1955. The Society made special arrangements for all of us older members of the Bethel staff to travel to Europe and to attend a series of assemblies—"Triumphant Kingdom" Assemblies. London! Paris! Rome! Nuremberg! and Stockholm! What a wonderful experience that was, and how strengthening to meet our brothers in the faith in all those lands across the ocean!

Back from those European assemblies, the next blessing was the moving into the brand-new thirteen-story factory building that had been erected next to the older factory. During the years that I have been in full-time service here, I have witnessed a tremendous growth in our printing facilities. When I first came in 1923 there was but one large rotary press. Today there are eighteen of them, and four more are on order for delivery in the near future. This is all so marvelous in our eyes, for we know that it is only possible by Jehovah's prospering of his own grand Kingdom work on the earth.

Blessings not quite so spectacular, but blessings nevertheless, are those we enjoy regularly here at the Society's headquarters by reason of being members of a large happy family. We have our weekly *Watchtower* study, systematically up-

building to all. Then there is the practical schedule according to which all of us here operate. There is a time for everything, and the Bethel time signals keep everyone working in harmony. Also, the fact that the Watchtower Bible School of Gilead as well as the training school for congregation overseers are both now being conducted here at Brooklyn means that we have the singular privilege of meeting and becoming acquainted with so many of our fellow servants from around the world. It is truly heartwarming.

There is no doubt that our willing acceptance of any assignment given us in God's worldwide organization, and our remaining at our post of duty, unmovable, bring God's smile of approval upon our earnest efforts. Even if the task assigned should appear to be menial, it often turns out that without its faithful execution many other vital services could not be performed. Thus if we are humble and directly interested in glorifying Jehovah's name and not our own, then we can be sure that we shall always be 'steadfast, unmovable, having plenty to do in Jehovah's work.'

The contrast of our lot in life with that of some acquaintance of our earlier days can often prove to be stimulating. When I first began to appreciate the message spread by Jehovah's witnesses, I approached one of my schoolmates and endeavored to interest him. He laughed and said he did not agree with these views, that to him a business career seemed the most practical course. He did eventually establish himself in a prosperous garage business. Then he developed heart trouble, and later lost his entire business. When I revisited him after thirty-five years, he broke down and wept in the course of our conversation, so disappointed and frustrated had he become. At least I could offer him strong hope and comfort for the future, urging him to bring his life into harmony with God's will.

As I now review the past forty-four years of full-time service here at the Society's headquarters, I have no regrets as to the course I chose back there in my early adulthood. Whatever job I have had to do has been an opportunity to demonstrate genuine love for the truth-hungry and truth-thirsty ones in all the earth—whether in the plate department, or the machine shop, with radio station WBBR or in the mailing department. The joy of seeing millions of magazines and other publications bearing the message of God's Word spreading to the ends of the earth has been a marvelous reward in itself.

Regular, diligent service in behalf of others serves to keep our minds fully and healthfully occupied, with no time to commiserate on our own troubles and petty concerns. And by leaving aside the things of this present wicked system of things and denying ourselves the satisfactions that worldly people have, even if only very fleeting, we qualify for the marvelous result foretold by Jesus: "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) How could one be anything but steadfast, unmovable in the work of Jehovah after *having* experienced all these manifestations of his favor?

The Homes of the First Christians

JUST as today the type of house varies according to what the occupier can afford, so it was nineteen centuries ago. The house of the ordinary person often consisted of one room, often rather dark, for, apart from the door, there might be only one or two small openings to serve as windows. So if the occupant lost a coin it would be necessary to get artificial light, as Jesus said of a woman in one of his parables: "If she loses one drachma coin, does [she] not light a lamp and sweep her house?"—Luke 15:8.

Built with wattle and daub, or perhaps sun-dried or baked-mud bricks, with a beaten earth floor, each house had a flat roof reached by an outside stairway. The rooftop was a pleasant place to which to retire, especially if a nearby tree cast its welcome shade over it during the heat of the day. Here one could meditate and pray, as the apostle Peter did at Joppa at the home of Simon the tanner who had a house by the sea.—Acts 10:9.

Poor people had very little furniture. For a bed, mats were placed one on top of another, while a cloak often served as a blanket at night. Many households had a table, and some had stools and chairs.

Merchants, landowners and officials lived in larger stone houses having a central courtyard and rooms opening to it. The wealthy might have a fountain in the center and a garden. It was in the courtyard of the high priest's house that Peter sat down among those who had arrested Jesus Christ and it was here that a charcoal fire was lit. (Luke 22:54, 55) Often this type of house would have a second or third story, with large latticed windows provided with window seats, from one of which type in Troas sleepy Eutychus toppled out while the apostle Paul was talking to a group of Christians.—Acts 20: 9, 10.

In the better homes, furniture was more elaborate. The bed was raised up on legs, and it was evidently to this type of bed that Jesus alluded in a parable when he spoke about 'a lamp not being put under a bed.'—Mark 4:21.

HOMES WHERE JESUS VISITED

Into these surroundings early Christianity was born. Many of the ordinary homes and some of the better ones were the homes of the first Christians. Thus during his ministry, Jesus often found a warm welcome in these homes, as he did at the home of Peter and Andrew. He healed Peter's mother-in-law of a fever and she promptly began to care for the needs of the assembled disciples. (Mark 1:29-31) When Jesus went with his close disciples to a home, away from the crowds that often followed him, they could ask him questions. (Matt. 13:36) Jesus waited until he had reached the quiet seclusion of a welcome home before questioning his disciples about a matter: "What were you arguing over on the road?" (Mark 9:33, 34) Inside a house was also an apt place to put a rather penetrating question on taxes to Peter.—Matt. 17:24-27.

Jesus certainly valued the restful quiet of a home in Capernaum, where he could revive his energies for further teaching tours, although as soon as he "was reported to be at home," the crowds would gather and press so thickly around the door that others determined to reach Jesus on one occasion had to resort to going up the outside steps and removing part of the roof to get in.—Mark 2:1-5.

USED IN A HOSPITABLE WAY

The divine Record often bears witness to the way the early Christians used their homes. Jesus was always welcome at the home of Lazarus, Mary and Martha, in Bethany, nearly two miles from Jerusalem. Jesus must have felt very much at home here, for he "loved Martha and her sister and Lazarus." (John 11:5) Often difficult circumstances made the hospitable acts of the early Christians stand out, to be looked upon as especially precious. Take, for example, when the apostle Paul was called upon to make the long and arduous voyage to Rome to stand at Caesar's judgment seat. They put in at Sidon on the second day, and Luke writes: "Julius [the Roman officer in charge] treated Paul with human kindness and permitted him to go to his friends and enjoy their care." (Acts 27:3) How Paul must have appreciated this gesture, and what a welcome his friends must have given him into their homes, bestowing loving hospitality upon him!

When Paul was shipwrecked a short time later on the island of Malta, the principal man of the island showed hospitality by inviting Paul and his companions to his home, which must have been a residence of some comfort. Publius had lands; "and he received us hospitably and entertained us benevolently three days." (Acts 28:7) But how glad Paul must have been when the travelers reached Puteoli on the mainland where, Luke reports, "we found brothers and were entreated to remain with them seven days." (Acts 28:14) Notice the entreaty, the warm loving welcome, resulting in a seven-day stay.

This same note of entreaty marked the hospitality extended by Lydia of Thyatira: "Now when she and her household got baptized, she said with entreaty: 'If you men have judged me to be faithful to Jehovah, enter into my house and stay.' And she just made us come." (Acts 16:15) There was no refusing a welcome like that. No doubt Lydia received much spiritual benefit herself in words of truth and encouragement, and all because she opened her home to the apostle Paul and his traveling companions.

Just a few verses later our attention is drawn to another hospitable home. Paul and Silas were in prison. About the middle of the night the jailer was awakened by a great earthquake that burst open the prison doors, and he was about to kill himself when Paul stopped him, assuring him no one had fled. Struck with the evidence of God's hand in the incident, the jailer quickly grasped the opportunity to learn of God's purposes, and he and his household were baptized. Then "he brought them into his house and set a table before them, and he rejoiced greatly with all his household now that he had believed God." (Acts 16:25-34) How quickly that household bustled about to get that table set, and what a welcome was shown, although it was the middle of the night! To the jailer, it was the least he could do in return for the good news he had received.—1 Cor. 9:11.

Yes, the early Christians used their homes hospitably. Are our homes today like those of the early Christians? Are they warm and friendly, alive with cheerful voices and happy hearts? Do we "follow the course of hospitality"?—Rom. 12:13.

And if we are invited into the home of a fellow Christian, we can always try to leave that home richer spiritually than when we found it. This was the spirit of the early Christians who "took their meals in private homes and partook of food with great rejoicing and sincerity of heart, praising God and finding favor with all the people."—Acts 2:46, 47.

"GOOD NEWS FOR ALL NATIONS" DISTRICT ASSEMBLIES

"IN ALL the nations the good news has to be preached first," declared the great Prophet, Jesus Christ. (Mark 13:10) Jehovah's witnesses, who are keenly interested in bringing the Kingdom good news to all nations, as well as other interested persons will be glad to know that the Watch Tower Society has now completed most of the arrangements for the 1968 assemblies, the "Good News for All Nations" District Assemblies.

This will be a four-day assembly, the program getting under way early Thursday afternoon. You will want to be there in time for the chairman's address, which will be of special interest. In fact, the whole program Thursday afternoon is going to be one with exceptional features that none of you will want to miss; and we are sure that any of you who have attended a convention in recent years will know what we mean. So if you are not there the first day, you will learn later that you have missed out on a most delightful portion of the spiritual feast being provided.

Of course, not all that is of special interest will take place on Thursday. On Friday something is planned that will not only delight you but also no doubt surprise you, for it will have considerable influence on the work that we will be doing during the years to come. And with the weekend, things will not slow down, for there will be more fine features that none of you will want to miss.

So plan now; seek Jehovah's blessing on your arrangements that you may be able to attend all four days of this grand spiritual feast. Unless otherwise indicated, the programs for the assemblies will be in English, but, as you will note, some of the assemblies will provide a program in Spanish or another language. Assemblies for all of the United States, Canada, Bermuda and the British Isles are listed below.

UNITED STATES

July 4-7: Corpus Christi, Tex. (Spanish only); Omaha, Neb.; Ft. Worth, Tex.; Milwaukee, Wis. (Spanish also); Sacramento, Calif.; Toledo, Ohio.

July 11-14: Billings, Mont.; Detroit, Mich.; Pueblo, Col.; Rochester, N.Y.; San Angelo, Tex.; St. Petersburg, Fla. (Spanish also); Washington, D.C. (Spanish also) (tentative); Winston-Salem, N.C.

July 18-21: Fairbanks, Alaska; Minot, N.D.; Pawtucket, R.I.; San Bernardino, Calif. (Spanish also); Wailuku, Maui, Hawaii.

July 25-28: Albuquerque, N.M. (Spanish also); Memphis, Tenn.; Muskegon, Mich.; Portland, Me. (tentative); Spokane, Wash.; Ventura, Calif.

August 1-4: Charleston, W. Va.; Greenville, S.C.; Honolulu, Oahu; Tulsa, Okla.

August 8-11: Indianapolis, Ind.; Inglewood, Calif.; Santa Rosa, Calif.

August 15-18: Bakersfield, Calif.; Burlington, Vt.; Eureka, Calif.; Jacksonville, Fla.; Kaneohe, Oahu.

City Definite; Dates Later: Columbus, Ohio.
Tentative; No Dates Set: Medford, Ore.

BERMUDA

August 1-4: (Tentative)

BRITISH ISLES

June 27-30: Cardiff, Wales.
July 11-14: Sheffield, Yorks.
July 18-21: Belfast, Ireland; Bolton, Lancs.
August 1-4: Edinburgh, Scotland; London.

CANADA

July 4-7: Kitchener, Ont.
July 11-14: Chilliwack, B.C. (tentative); Haney, B.C.
July 18-21: Victoria, B.C.
July 25-28: Kamloops, B.C.
August 1-4: Glace Bay, N.S.; Moose Jaw, Sask.
August 8-11: Ottawa, Ont. (French and Italian) (tentative); Winnipeg, Man.
August 15-18: Calgary, Alta.

● Did the Mosaic law actually call upon the Jews to hate their enemies, as Matthew 5:43 might suggest?—R. I., U.S.A.

No, the Law did not require the Jews to hate anyone who appeared to be a personal enemy. Quite to the contrary, it called upon its adherents to show love to such.

In the Sermon on the Mount, Jesus said: "You heard that it was said, 'You must love your neighbor and hate your enemy.'" (Matt. 5:43) Please note that Jesus did not say that all of this was part of God's law given through Moses; rather he observed, "You heard that it was *said.*"

The part about loving one's neighbor could be found in the Law at Leviticus 19:18, read-

ing: "You must love your fellow as yourself." But the portion about hating one's enemy was not from God. Possibly some of the religious leaders unjustifiably inferred from the obligation to love one's neighbor that they were supposed to hate every non-Israelite as an enemy. The *Cyclopædia* by M'Clintock and Strong comments: "The Pharisees had restrained the meaning of the word *neighbor* to those of their own nation or to their own friends, holding that to hate their enemy was not forbidden by the law."—Vol. VI, p. 929a.

However, the Law actually enjoined upon the Jews acts of love even to a fellowman who, because of his unloving actions, might seem to be a personal enemy. (Ex. 23:4, 5) And the Hebrew Scriptures advised: "When your enemy falls, do not rejoice; and when he is caused to stumble, may your heart not be joyful." (Prov. 24:17) Of course, being joyful at the downfall of God's enemies, not personal enemies, was another matter.—Ex. 15:1-21; Judg. 5:1, 31; Ps. 21:8-13.

It may be that there was a common expression in Jesus' time that carried the import of his words. In *The Authentic New Testament*, Jewish scholar Hugh Schonfield translates Matthew 5:43: "You have heard how it was declared, 'You are to love your neighbor, but hate your enemy.'" Then he links the second part with an obligation listed in one of the manuscripts found with the Dead Sea Scrolls. In the non-Biblical *Manual of Discipline*, generally connected with the Jewish sect called the Essenes, the readers are encouraged "to love all the sons of light, each according to his lot in the counsel of God, and to hate all the sons of darkness."—*The Dead Sea Scrolls*, by Millar Burrows, page 371.

Despite the attitude that may have prevailed among many then, Jesus urged: "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." (Matt. 5:44, 45) He even backed this up with his parable of the good Samaritan. Though the Jewish priest and Levite passed by without assisting the man who had been beaten by robbers, a Samaritan (a people despised by the Jews) stopped and helped. He proved to be a real neighbor. And this well illustrates the loving attitude recommended by God and taught by Jesus.—Luke 10:29-37.

This same spirit of loving one's neighbor, even if he is a persecutor of true Christians, is cultivated by witnesses of Jehovah today. They recognize that they are not the ones to judge individuals, so they try to help all learn the way of life. As a result former persecutors, ones who were acting like enemies, have been aided to become Christians. (Acts 9:17; Gal. 1:13) And Christians will continue to do this until God himself acts to eliminate those enemies of his who hate him. He will thus clear his name of reproach, and that will be a cause for rejoicing.—Ps. 68:1, 3.

ANNOUNCEMENTS

FIELD MINISTRY

Many persons today express a desire to have contentment, but very few really have it. Why? Because real contentment comes from knowing and serving the true God, Jehovah. Jehovah's witnesses enjoy this contentment and are happy to aid others to possess it. During February, as they share in their Christian ministry, they will offer to all persons the outstanding aid to godly contentment, *The Watchtower*, with three booklets, on a $1 contribution.

"WATCHTOWER" STUDIES FOR THE WEEKS

March 17: Husbands, Assume Your Responsibilities of Headship, ¶1-22. Page 108. Songs to Be Used: 60, 73.

March 24: Husbands, Assume Your Responsibilities of Headship, ¶23-30, and Working What Is Good Toward Those in the Faith, ¶1-15. Page 112. Songs to Be Used: 81, 36.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

MARCH 1, 1968
Semimonthly

REJOICING IN THE GOD OF TRUE WORSHIP

UP WITH THE TRUE, DOWN WITH THE FALSE!

THE DEVIL IS "THE RULER OF THE WORLD"

ARE YOU JUST TOO BUSY?

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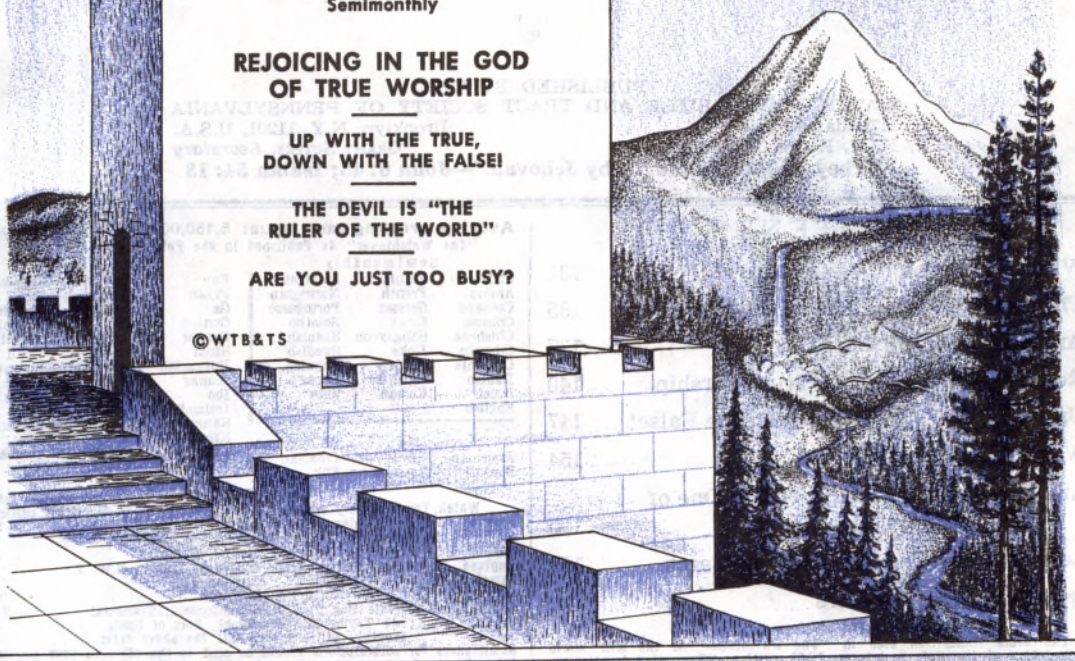

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

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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WHO Can Foretell the FUTURE?

Can man do so? Is it possible to know what lies ahead?

IT IS natural to wonder what the future holds. Your particular concern may be the happenings of tomorrow, next week, or later in the year. Will lasting peace soon be established? Will the year ahead be economically prosperous? Will race relations be improved and better living conditions realized?

Who knows? Can anyone reliably foretell these things? Politicians, in campaign speeches, frequently make glowing promises about a brighter tomorrow. But how often these are simply empty words! The future they describe rarely materializes. So, in their quest to know the future, many persons turn elsewhere for information.

CAN ONE SAFELY LOOK TO SPIRITISTIC SOURCES?

Millions have sought out fortune-tellers, astrologers and other related sources. *Time* magazine of December 30, 1966, reported: "The sale of crystal balls, especially the large $25 size, has risen roundly in Los Angeles. . . . Across the nation, the sale of Ouija boards has tripled in the past year, even the Harvard University Co-op sells out whenever it stocks them. Zodiac sign guessing has become part of the social chitchat."

Hundreds of millions of dollars are paid annually to people who profess to have special ability to foretell the future. One popular astrologer observed that this is because, "in these times of uncertainty, people are groping for an answer." But can you really learn about the future from such sources? How reliable are they?

There can be no question that spiritistic sources at times do predict the future with regard to personal matters. This was so in the first century of our Common Era. For example, the Bible record tells about a "girl with a spirit, a demon of divination," who "used to furnish her masters with much gain by practicing the art of prediction." (Acts 16:16) To have been a source of profit to her masters, the girl must have had a reputation for some accuracy in foretelling the future. However, spiritistic sources also often prove to be wrong in their predictions.

In this connection, a feature article en-

titled "A Look at Tomorrow Today," appearing in *The Saturday Evening Post* of March 26, 1966, commented: "Time and again individual astrologers have been laughably wrong, as was Washington's Jeane Dixon when she predicted that Walter Reuther would be a candidate for the presidency in 1964. . . . On February 5, 1962, great crowds of Hindu holy men sat up all night waiting for the end of the world that Indian astrologers had predicted . . . In 1939 the leading British astrologers predicted unanimously that there would be no war, and when war came, they predicted it would end the following year with the fall of Hitler."

No, astrologers, foretune-tellers and other such sources cannot be depended upon to foretell the future reliably. They are frequently mistaken.

However, not only are they unreliable, but looking to them for information will bring God's disfavor. For their prognosticating efforts are associated with demonism, as was the case with the girl in the first century. They actually receive information from wicked, invisible spirit creatures. Understandably, therefore, God's Word the Bible commands that no true worshiper should consult "a spirit medium or a professional foreteller of events or anyone who inquires of the dead." Such sources are not the proper ones to whom to look for information about what lies ahead.—Deut. 18:10-12.

IS IT IMPORTANT TO KNOW THE FUTURE?

It is the popular belief in some places that there is no use in concerning oneself with the future, because one cannot change what is to happen anyway. For example, a Danish priest, Jakob Rod, explains in his book *Popular Religion and Church:* "The popular religion's belief in fate has its own special creed: 'It probably had to be that way,' or 'It had to happen.' Without any doubt this is the creed which is most often expressed here in Denmark today."

However, such an attitude is not confined to Denmark. You will hear it expressed in many places. Yet, does not sound reasoning indicate that there is real value in knowing what lies ahead? For if one knows in advance what is to occur, he can take action that will benefit himself and his loved ones. For example, it is noted by volcano expert Haroun Tazieff that at volcanoes with well-equipped observatories 'scientists can forecast eruptions.' If you lived near such a volcano, would it not be of value to know the time of its next eruption? Most certainly! For then you could take action to avoid disaster.

In many actual cases, accurate knowledge concerning the future has proved beneficial. Although future events were not changed, adjustments were made by individuals to protect themselves. In September of 1965, for instance, weather forecasters warned that a powerful hurricane would sweep into Louisiana and Mississippi from the Gulf of Mexico. Having this advance knowledge, hundreds of thousands of persons fled to higher ground, and avoided disaster.

Similarly, in the first century of our Common Era the warning was given by the Son of God, Jesus Christ, that when they saw Jerusalem surrounded with encamped armies, then the inhabitants should, at the earliest opportunity, flee the city. (Luke 21:20-22) In 66 C.E. this circumstance occurred when the Roman armies encircled Jerusalem to lay siege to it. But then they withdrew. Those who then heeded the prophetic warning by fleeing Jerusalem avoided the terrible calamity when the Roman armies returned in 70 C.E. and devastated the city. Knowledge concerning the future can indeed prove beneficial.

WHAT MAKES FOREKNOWLEDGE POSSIBLE

What makes it possible to predict future events accurately? Important would be having a knowledge of all the factors that might affect the matter. Men possessing a sufficient body of facts have, at times, enjoyed a remarkably accurate view of the future. Yet humans are frequently subject to error, even being wrong in their weather forecasts at times. Men often misinterpret the available evidence, overlook factors that affect the matter, or simply are unacquainted with all the facts of the case.

Despite this, the possibility of possessing an accurate view of the future is recognized by learned men. In fact, they acknowledge that, with sufficient knowledge and wisdom, it is possible for one to predict *all events* that are yet to occur. Commenting on this, Professors Robert B. Lindsay and Henry Margenau wrote in their book *Foundations of Physics:* "An intelligence powerful enough to know all these differential equations together with the values of coordinates and derivatives at a given time, and able to solve them, would have a complete survey of all events, future and past."

SOURCE OF TRUE PROPHECY

Whereas humans are generally incapable of knowing all the necessary information, and of analyzing it properly, there does exist "One perfect in knowledge" and who is thus able accurately to foretell the future. (Job 37:16) That One is the Grand Creator of this marvelous universe and of its living creatures. Yes, he is the Most High God, Jehovah; the One who knows "from the beginning the finale, and from long ago the things that have not been done."—Isa. 46:10; Ps. 83:18.

Jehovah God is unlimited in his powers to foretell the future, because not only does he possess all the facts, but he can control all the factors. He has a perfect record of accuracy in foretelling the future. Even events that all evidence available to men would indicate are very unlikely to occur, Jehovah God can foretell perfectly.

For example, would it be logical to expect that a famine-stricken city surrounded by enemy armies would have food in abundance the following day? Yet, this is what Jehovah inspired his prophet Elisha to foretell in the tenth century before our Common Era when Syrian armies were besieging Samaria. The Bible record says:

"Elisha now said: 'Listen, you men, to the word of Jehovah. This is what Jehovah has said, "Tomorrow about this time a seah measure of fine flour will be worth a shekel, and two seah measures of barley worth a shekel [a very cheap price] in the gateway of Samaria." ' At that the adjutant upon whose hand the king was supporting himself answered the man of the true God and said: 'If Jehovah were making floodgates in the heavens, could this thing take place?' To this he said: 'Here you are seeing it with your own eyes, but from it you will not eat.' "—2 Ki. 7:1, 2.

The king's adjutant, a high officer, could not believe it. The population was starving, with mothers even eating their own children. (2 Ki. 6:24-29) How possibly could such a prophecy come true? The One with unlimited knowledge knew.

During the night God caused the encamped Syrians to hear the sound of a great military force. They assumed that the Israelites had hired the help of the Hittites and the Egyptians. So, in great fear, they fled toward their own borders, leaving their possessions behind. The Bible explains what then occurred:

"The people proceeded to go out and plunder the camp of the Syrians; and so a seah measure of fine flour came to be worth a shekel, and two seah measures

of barley worth a shekel, according to the word of Jehovah. And the king himself had appointed the adjutant upon whose hand he was supporting himself to have charge of the gateway; and the people kept trampling him in the gateway, so that he died, just as the man of the true God had spoken."—2 Ki. 7:16, 17.

What a remarkable fulfillment of prophecy! Yet for Jehovah God it is nothing extraordinary. There are scores of similar prophecies recorded in the Bible that have undergone such amazing fulfillment. Why, when Babylon was a mighty, apparently invincible power, Jehovah foretold her downfall. (Jer. 51:53-58; Dan. 5:22-30) He even named the Persian conqueror, Cyrus—and that well over a hundred years before Cyrus was born! (Isa. 44:26–45:1) Jehovah also foretold the fall of Medo-Persia to Greece, and how the kingdom of the conquering ruler, Alexander the Great, would be divided into four kingdoms, as it, of course, was.—Dan. 8: 3-8, 20-22.

After a consideration of the fulfillment of such astounding Bible prophecies, Thomas Newton wrote in his book *Dissertations on the Prophecies:* "What can be plainer? You see or may see with your own eyes the Scripture-prophecies accomplished: and if the Scripture-prophecies are accomplished, the Scripture must be the word of God." Yes, we can be absolutely confident that what the Bible foretells for the future will be fulfilled!

WHAT NOW LIES AHEAD

What, then, does the Bible foretell for our immediate future? Will lasting peace be established, race relations improved and better living conditions realized? Or, are we approaching a time when world conditions will grow even worse?

The greatest prophet of God to walk the earth, Jesus Christ, pointed forward to "the conclusion of the system of things," and foretold that there would be 'nation rising against nation, food shortages, pestilences, earthquakes, and increased lawlessness,' yes, the very conditions being experienced in unparalleled doses since 1914! So, according to God's Word, not only will the nations continue to experience a time of unprecedented distress that will yet grow worse, but in the very near future this entire system of things will suffer complete destruction.—Matt. 24: 3-21; Luke 21:7-19.

Does this mean that life is hopeless? that there is no future for which to live? Not at all! For Jehovah God promises in his Word that all those who love and serve Him will be preserved alive through the end of this system of things into His righteous new system of things. (1 John 2:17; 2 Pet. 3:13) Yes, God's assurance is that at that time "he will reside with them, and they will be his peoples. And God himself will be with them. And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away."—Rev. 21:3, 4.

What a grand future the Bible describes for mankind! What a precious, close relationship with Jehovah God! Will it really be fulfilled? Can we confidently trust in what God foretells? Check the record. Examine your own copy of the Bible, and see how accurate God has been in the past in describing events before they occur. You will find out that there is every reason to have confidence in the all-powerful One, who alone can accurately foretell the future.

THE DEVIL IS "THE RULER of the WORLD"

ARE you shocked at the statement that the Devil is "the ruler of the world," that he is the ruler of the nations of Christendom as well as of all other nations of the world? Perhaps you believe sincerely that man's Creator holds that position. It is true that all mankind are accountable to God, but the Devil is the one who is using the nations to do his bidding. Consider the facts.

The fruitage of the Creator's holy spirit is, according to his written Word, "love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control." (Gal. 5:22, 23) Is this the fruitage that the nations have been producing? Look at the sanguinary record they have established just since 1914—over 35 million persons killed in two world wars, not to mention the dead from many smaller wars. Consider the frightful brutality that man has shown to man in such places as Nazi and Communist concentration camps. Look at the vicious murders and other crimes reported daily in the newspapers, and consider the general collapse of good moral standards. Is this the fruitage of God's spirit, or is it instead the type of fruitage to be expected from a world ruled by the Devil?

Of course, there are persons who refuse to believe that the Devil even exists. Their attitude might be compared with that of certain American public officials who, at one time, refused to believe in the existence of the notorious Mafia or Cosa Nostra. Their disbelief facilitated the operations of that crime syndicate. The same is true with Satan the Devil. One of his most effective weapons is to induce people to believe that he does not exist. Notwithstanding the disbelief of prominent men of the world, God's inspired Word testifies that the Devil does exist and is, in fact, the ruler of this world. Jesus Christ himself spoke of the Devil as "the ruler of the world," as recorded at John 14:30, and said that this ruler had no hold on him. This in itself shows that "the ruler of the world" could not be Jesus' Father, man's Creator. Consider also the Scriptural account about the occasion when Satan the Devil offered Jesus Christ all the kingdoms of the world in return for worship. He could make such an offer because he was their ruler.—Matt. 4:8, 9.

Regarding this wicked spirit creature who made himself the chief slanderer of Jehovah God, the Bible states that he "was a manslayer when he began, and he did not stand fast in the truth, because truth is not in him. When he speaks the lie, he speaks according to his own disposition, because he is a liar and the father of the lie." (John 8:44) Does not the world show the same traits? Murders in the cities, slayings on battlefields, lies at international peace tables all reflect his traits.

USES INNOCENT-APPEARING FRONTS

That the Devil would hide behind a front of respectability just as is done by

the leaders of the Cosa Nostra crime syndicate is to be logically expected. Those underworld bosses appear in the eyes of the public as respectable businessmen, operating legitimate businesses, but under their outward appearances they carry on their vile deeds and widespread illegal activities that are detrimental to the public. This practice of working behind a respectable front is pursued expertly by the Devil, who is the master of deception.

What better way can he deceive people and get them to serve him unwittingly than by using a respectable religious front that outwardly appears to be good and enlightening? According to this pattern of deception, he has used religions in Christendom that appear on the surface to be Christian but that are involved in many unscriptural practices and have made themselves a part of his worldwide system of things. This they have done contrary to the fact that Jesus Christ said that true Christians would keep separate from the world, even as he did.—John 17:16; Matt. 7:22, 23.

Supposedly Christian religions have been involved in fiendish inquisitions, ruthless massacres and savage wars. Whose influence is manifested by such actions—that of Jesus Christ, who commanded his followers to love one another, or that of the Devil? What about religious leaders who undermine faith in the written Word of Jehovah God by claiming that it is filled with myths? What about those who go so far as to say that God is dead? Is this not the sort of thing to be expected from "the ruler of the world," who is a constant slanderer of man's Creator?

That the Devil would, as the master of deception, mislead people by religions that outwardly claim to serve the true God was foretold in the Bible at 2 Corinthians 11:13-15, where it says: "For such men are false apostles, deceitful workers, transforming themselves into apostles of Christ. And no wonder, for Satan himself keeps transforming himself into an angel of light. It is therefore nothing great if his ministers also keep transforming themselves into ministers of righteousness."

BLINDS MANKIND

The "ruler of the world," who is also called "the god of this system of things," is shown by the Bible to be the great blinder of men's minds with respect to the King of God's kingdom, Jesus Christ. That kingdom is mankind's only certain hope for righteous rulers and permanent peace, but the Devil does not want people to trust in it. (Isa. 9:6, 7; Dan. 2:44) God's Word states at 2 Corinthians 4:4: "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." Who else could this god be but the Devil?—Eph. 2:2; 2 Thess. 2:9, 10.

Do not reason that there are only a few misguided ones who are in the power of the Devil. As god and ruler of the world his influence affects the majority of mankind. The Bible testifies to this at 1 John 5:19 by saying that "the whole world is lying in the power of the wicked one." And Revelation 12:9 says that he is "misleading the entire inhabited earth." That the Devil's influence is earth-wide is evident from the general thinking, actions and immoral traits of the world.

Are you so different from the majority of mankind that you can say that they are serving the Devil but that you are serving the true God? There is a people who are that different, and everyone knows they are different and no part of the world. They are Jehovah's witnesses. They refuse to serve the god of this system of things and to come under his in-

fluence. They are, like the apostle Paul, going to the people of the world "to open their eyes, to turn them from darkness to light and from the authority of Satan to God." (Acts 26:18) They are happy to help people break free from the master deceiver so as to serve the great Giver of life, Jehovah God. The conducting of free home Bible studies is one way they do this. When they call at your door, invite them in and ask them about God's marvelous purposes for mankind.

Are You Just TOO BUSY?

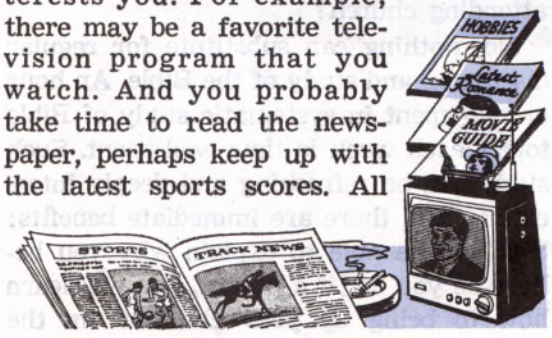
"TOO busy! Too busy! Too busy!" That was the response at door after door as a minister called to stir up interest in family Bible study. Some, on previous calls, had accepted Bible literature and even commended the minister on his good work, but they were too busy to stop and give further time to vital Bible discussion. The minister could not help thinking about an illustration given by Jesus Christ, telling about certain ones invited to a special banquet: "They all in common started to beg off." One had purchased a field; another, five yoke of cattle, and a third had acquired a wife. They were all too busy.—Luke 14:16-20.

There is no doubt about the identity of the host in Jesus' illustration. One of his listeners had just referred to 'eating bread in the kingdom of God,' and Jesus pursued the same topic. (Luke 14:15) Even though those activities of the invited guests were quite legitimate and, in their own way, important, how could they compare with a gracious invitation from the Sovereign Lord of the whole universe? None of us would wish to see ourselves among those of whom the Lord of the banquet said: "None of those men that were invited shall have a taste of my evening meal."—Luke 14:24.

But how do you stand? Are you too busy to do more than obtain now and then a helpful Biblical magazine and peruse its interesting articles? Are you too busy to make time for serious discussion and study of the Bible's message for our day? True, we live in times when it does seem to consume many hours to earn a living, to keep a home going, to raise a family. There is so little time for the things a person may want to do. But is investigation of what God has to say in his written Word one of the things you want to do? That is a question you do well to consider.

TOO BUSY TO CHOOSE LIFE?

As busy as many people are today, there are periods of relief from stress after the day's work. It is possible to make some time for something that really interests you. For example, there may be a favorite television program that you watch. And you probably take time to read the newspaper, perhaps keep up with the latest sports scores. All



of these can be a welcome change from your work, but they are merely pleasant diversions, having little to do with the future welfare of yourself and your family.

Just consider. A banquet of life-giving nourishment is what God has spread for worthy ones in our time. (Isa. 25:6-8) As Jesus expressed it: "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) Again, Jesus declared, while under temptation in the wilderness: "Man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth." (Matt. 4:4) But are you too busy to take in that knowledge?

The lives of your loved ones and your own life are at stake! "Taking in knowledge" of God is the way to gain everlasting life. Can you afford to ignore that way? Surely the prize of life is precious enough to warrant your making time to take in this vital knowledge! Perhaps you feel that your attendance at a church service almost every Sunday discharges your religious duties adequately. But does a brief, formal church service really provide enough spiritual food for you to digest during a whole week? And especially in these days when so many clergymen are dispensing with large portions of God's Word, the Bible, and substituting their own philosophies, it is appropriate to ask: Are you really learning God's Word by attending church?

No, nothing can substitute for regular discussion and study of the Bible. An hour or two spent in systematic study of Bible topics each week is time well spent. Such study can be refreshing and deeply interesting. And there are immediate benefits: You will be able to explain why you believe as you do; if a parent, you will learn how to bring up your children "in the discipline and authoritative advice of Jehovah" (Eph. 6:4); and you will have the satisfaction of knowing that you are taking in the knowledge that leads to everlasting life.—2 Tim. 3:15.

PUT FIRST THINGS FIRST

As an artist finds it advantageous to step back and survey the overall effect of his artistic production, you too will gain by taking a good look at the overall picture of your way of life. Where does it lead? What impression do you get? Is it well planned? Are food and clothing and shelter your primary concerns? They are necessities, to be sure, but is it the course of wisdom to push aside that which is vital to your spiritual welfare just to intensify the search after those things?

In teaching his disciples Jesus knew they needed food and drink and clothing, yet he counseled them not to be anxious over them. Why? Said he: "For all these are the things the nations are eagerly pursuing. For your heavenly Father knows you need all these things. Keep on, then, seeking first the kingdom and his [God's] righteousness, and all these other things will be added to you." (Matt. 6:31-33) God's kingdom is the instrument through which God purposes to bless humankind with a righteous new order, whereas this world and its desires and attitudes are due to pass away. (1 John 2:15-17) Knowledge of the Kingdom and its requirements, therefore, is part of the knowledge of God and Christ that we must take in if we would gain everlasting life.

Of course, it takes faith to put material wants in a secondary place in your life. But that is why the taking in of accurate knowledge is so important. And the Bible itself says: "Faith follows the thing heard. In turn the thing heard is through the word about Christ." (Rom. 10:17) The life-giving knowledge of God and Christ

builds up a strong faith in those who make time for regular study and research in the Bible. Note this fine word of assurance to those who really want the prize of life that God holds out to his creatures: "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. 2:4, 5.

WHEN HELP IS OFFERED

No, it is not enough just casually to read and enjoy Bible aids. You must search and study in order to attain to the kind of knowledge that leads to everlasting life. We are fortunate to be living in the time foretold by God's prophet when 'the true knowledge would become abundant.' (Dan. 12:4) This is now God's time for the secret things of God to be revealed to eager searchers. (Matt. 11:25) If you are aware of your dependence upon God for a happy future, you are in line to be blessed by his message. But how?

Consider the experience of a traveler on the road between Jerusalem and Gaza. He made use of his travel time to read a portion of the Hebrew Scriptures, but he was puzzled as to the meaning and application. God then directed one of his witnesses to approach and offer help. "Do you actually know what you are reading?" he asked the traveler. "Really, how could I ever do so, unless someone guided me?" was the reply.—Acts 8:26-33.

As in those days, so even now God has his witnesses on earth whom he has enlightened about his Book of truth and whom he has equipped to teach people of all kinds who are willing to learn. When they call at your door and undertake to aid you in your study of the knowledge of God and Christ, and that without obligation, why not accept the offered help? Make time for a regular study of what the Bible describes as more valuable than rare metals.—Prov. 3:13-18.

TIME TO ACT

Back in Noah's days the earth's population was too busy with the ordinary pursuits of life, materialistic aims, "eating and drinking, men marrying and women being given in marriage," too busy to take note of God's warning message. What was the consequence? "The flood came and swept them all away." But what has that to do with the situation today? A great deal, for Jesus went on to say: "So the presence of the Son of man will be." (Matt. 24:38, 39) Is it not, then, time for men and women who have up till now been just too busy with the ordinary affairs of life, to act for their own protection and that of their loved ones? It surely is.

The warning message like that of Noah's day has now been announced by Jehovah's witnesses for almost fifty years. Numerous evidences have piled up in these "last days" showing fulfillment of Bible prophecies that mark this as the most crucial period of history. The Witnesses have been warning about the "war of the great day of God the Almighty," now at hand. (Rev. 16:14, 16) They have been inviting you to share in the study of spiritual things that mean everlasting life to those partaking. Surely it is time for you to act!

You have enjoyed the Bible helps that the Witnesses left with you. You may have expressed commendation for their constancy in the Bible education activity. Do not lose out. That feast to which you are invited is available to those who respond NOW! It is time to busy yourself about the vital matter of survival for yourself and those you love. Make God's favor and approval your foremost business.

"Happy is the nation whose God is Jehovah, the people whom he has chosen as his inheritance. For in him our heart rejoices; for in his holy name we have put our trust."—Ps. 33:12, 21.

LET us turn back the pages of history some 2,700 years. Nearly three millenniums! someone exclaims. What in that day and age could interest us moderns of this smart twentieth century? There is really much to interest us. For the critical world situation of today, with its fearful possibilities, finds a striking parallel in the threat that the ancient Assyrian Empire posed to all other nations in that heyday of its power. Heated emotions of nationalism rose to the boiling point. And in this nuclear age, radical, dictatorial powers are again whipping the earth into a ferment of nationalistic disunity. Thus the same question now comes to the fore as in the day of the proud Assyrian: Who may successfully meet the challenge of nationalism, and survive?

[2] It was in the eighth century B.C.E. that the Assyrian World Empire reached a zenith of power. It was in that period, too, in the year 745, that Hezekiah, like David and Solomon before him, came to sit "upon Jehovah's throne as king" in Jerusalem. "And he continued to do what was right in Jehovah's eyes, according to all that David his forefather had done." (2 Ki. 18:3; 1 Chron. 29:23; 2 Chron. 29:2) He was wholehearted in his support of the true worship of Jehovah. He collected many of the psalms into book form for temple worship, including those composed by David. Hezekiah himself may have written Psalm 33 quoted above, as well as other psalms that appear to extol Jehovah because of his triumph over the Assyrian.

[3] These psalms rise to sublime heights in praising Jehovah as the great Deliverer. They exalt true worship as the way to salvation and enduring happiness. Beyond compare is the eternal King, Jehovah, and how blessed the city of his true worship! "Jehovah is great and much to be praised in the city of our God, in his holy mountain. Pretty for loftiness, the exultation of the whole earth, is Mount Zion on the remote sides of the north, the town of the grand King. In her dwelling towers God himself has become known as a secure height." Through the miraculous deliverance of his beloved nation in Hezekiah's day, Jehovah gives a prophetic forevision of how he will save true worshipers from na-

1. How does the world situation today parallel that of 2,700 years ago?
2, 3. (a) In what way was Hezekiah's reign noteworthy? (b) In the psalms collected by Hezekiah, who and what are exalted, and with what prophetic import?

tionalistic oppressors of this modern age, to his name's praise.—Ps. 48:1-5, 10.

THE THREAT OF NATIONALISM

4 Second in the line of world powers of Bible history, Assyria was cruel and aggressive. Jehovah's prophet, Nahum, called her capital, Nineveh, "the city of bloodshed," and likened her to a prostitute "ensnaring nations . . . by her sorceries." (3:1, 4) In Hezekiah's time, only Tirhakah, the Egypto-Ethiopian king to the south, presented any threat to Assyria's supremacy. Between Assyria and Egypt lay the nations of Syria, Israel (Samaria), Philistia, Moab, Ammon and others, none strong enough to resist, even with the help of their pagan gods. Sooner or later, one or the other of Assyria's succession of tyrannical rulers made them cold-war satellites, or else overran them in hot war and transplanted their people to other territories within the realm of Assyria.

5 Look, now, at modern times. Do we find a counterpart to the aggressive Assyrian? Most certainly we do! Dictatorial nationalism has found a similar expression in the successive powers of the "king of the north," notably the German Kaiser, Nazi Hitler, and now the Communist dictators.* Moreover, nationalism is spreading like a poisonous vine into the Americas, the newborn African nations and throughout Asia. Never has the problem of displaced persons been so great in the earth. Aggressive and unreasoning, nationalism stirs up emotional fervors. As a result, earth's 3,300,000,000 inhabitants are being divided into segments according to the nation where they happened to be born. They are being enslaved to the state.

* See *"Your Will Be Done on Earth,"* pages 220-323.

4, 5. (a) What threat confronted the nations in Hezekiah's time? (b) What counterpart does the aggressive Assyrian have today?

6 Students of world affairs are awakening to the danger imposed by the cresting wave of nationalism. One of these is the British historian, Arnold Toynbee, who wrote an exclusive article for the Tokyo *Yomiuri Shimbun* of January 1, 1965. This appeared under a five-column heading, "Nationalism Threatens Survival of Human Race in the Atomic Age," and said in part:

> "It would hardly be an exaggeration to say that nationalism is today 90 percent of the religion of 90 percent of mankind. Nationalism is the most potent of the three current ideologies. Communists and capitalists agree in being nationalists first and foremost. . . . This paramount devotion to nationalism is shared today not only by communists and capitalists but by Westerners and non-Westerners, 'developing' and 'developed' peoples, Buddhists, Shintoists, Hindus, Muslims, Christians, Jews and Parsees. It is ironical that we should be united in being devoted to an ideology that divides us. Besides being ironical, this is perilous; for, in the Atomic Age, mankind's hope of survival lies in managing to grow together into something like a single worldwide family. We are making efforts to move in this direction, but nationalism stands, like a roadblock, between us and our goal—the goal that we have to reach if we are to survive."

How can mankind get over this roadblock?

7 It is important, first, that we identify the originator and chief sponsor of nationalism. In Assyria, nationalism was fostered by King Sennacherib. His name means "Sin (the moon-god) Has Increased His Brothers." He pictures Satan the Devil, who has drawn other heavenly angels into rebellion against Jehovah God, so that he has become "Beelzebub, the ruler of the demons." (Matt. 12:24) These de-

6. According to one authority, how has nationalism become a roadblock?

7, 8. (a) Identify the originator and chief sponsor of nationalism. (b) What fate awaits him, and why?

mons he has set up as princes over the nationalistic divisions of mankind, two of them being "the prince of the royal realm of Persia" and "the prince of Greece." (Dan. 10:13, 20) Proudly, Satan boasts concerning this demonic rule over the nationalistic divisions of earth: "Are not my princes at the same time kings?" (Isa. 10:8) Indeed, "the whole world is lying in the power of the wicked one."—1 John 5:19.

[8] In his own annals, Sennacherib glories in "the terror-inspiring splendor of my lordship." Appropriate, then, is Jehovah's judgment pronounced on this braggart: "And it must occur that when Jehovah terminates all his work in Mount Zion and in Jerusalem, I shall make an accounting for the fruitage of the insolence of the heart of the king of Assyria and for the self-importance of his loftiness of eyes." (Isa. 10:12) In the final fulfillment of this prophecy, we can know that the archenemy, Satan, will be brought down in destruction and that the spirit of nationalism that he fans into a flame throughout the earth will likewise be quenched into nothingness. But how?

Sennacherib, nationalistic counterpart of the chief enemy of true worship

WORLD RELIGION A BULWARK?

[9] World religion—is not that the answer to the advancing hordes of nationalism? Cannot protection be found in a revival of religion—all kinds of religion? In crises such as the present one, there are some who start attending 'the church of their choice,' or who return to the religion of their ancestors. They expect that in some way the world empire of religion can hold together and stem the threat to human survival. But can it? Is not nationalism itself a religion?

[10] The fate of the religious nations that opposed the ancient Assyrian should warn of the fallacy of trusting in the many traditional religions today. The ten-tribe kingdom of Israel is an example. This nation had known Jehovah, the God of the Bible. And even after its people had turned aside into idolatry, Jehovah continued to favor them by sending them his prophets. However, they were rebellious and self-satisfied, preferring "couches of ivory" and materialistic luxury to the worship of Jehovah. (Amos 3:15; 6:1-6) In their apostasy they chose a fusion religion, which combined the degraded religious practices of the nations around them with the blasphemous calf worship whereby their kings made a pretense of invoking Jehovah. The Bible describes the outcome:

[11] "And they kept leaving all the commandments of Jehovah their God and proceeded to make for themselves molten statues, two calves, and to make a sacred pole, and they began to bow down to all the army of the heavens and to serve Baal; and they continued to make their sons and their daughters pass through the fire and to practice divination and to look for omens, and they kept selling them-

9. Where do some look for the answer to nationalism, and what questions are raised thereby?

10-12. (a) What ancient examples should serve as a warning today? (b) Into what snare did Israel fall, and with what result?

selves to do what was bad in the eyes of Jehovah, to offend him; therefore Jehovah got very incensed against Israel, so that he removed them from his sight. He did not let any remain but the tribe of Judah alone."—2 Ki. 17:16-18.

12 The religion of Israel's choice failed to save them. But what of Judah, and its religion?

13 Even while the Assyrian was overthrowing the ten-tribe kingdom of Israel, Judah under King Ahaz, the father of Hezekiah, was flirting with destruction. How? In this critical time, Ahaz declared himself "not interested" in Jehovah's counsel through his prophet, Isaiah. (7: 10-12) Instead, he turned to worldly diplomacy, compromised with Assyria and —worst of all—enforced loathsome, immoral religious practices in Judah, so that there was "an acting with great unfaithfulness toward Jehovah."—2 Chron. 28: 19.

14 Does this falling away have any parallel in later times? Why, surely it does! The Christian Greek Scriptures record a warning that the apostle Paul gave, about the year 56 C.E., to overseers of the youthful Christian congregation in its purity. He told them that "oppressive wolves" would enter in among them "and speak twisted things to draw away the disciples after themselves." (Acts 20:29, 30) True to warning, this apostasy appeared in the next century, when professed Christian leaders started to fall away from true doctrine and worship, and it became complete in 325 C.E., with Constantine's establishing Catholicism as the state religion of the Roman Empire and adopting the pagan "trinity" as "the central doctrine of the Christian religion."* How like Ahaz's replacing Jehovah's altar at the temple of Jerusalem—the focal point of true worship—with a pagan altar of idolatrous worship!—2 Ki. 16:10-18.

15 In the same way that Ahaz remodeled the temple and fostered Baal worship throughout the land, so apostate "wolves" proceeded to corrupt the structure of the Christian congregation. They made themselves into a clergy class to lord it over the laity in false worship. On the admission of one of its cardinals, the Catholic church brought in many of the "instruments and appendages of demon-worship," which it claims to have "sanctified by their adoption into the church."† In course of time, apostate Christianity adopted the Greek Plato's philosophy of an inherently immortal soul, and to this it added the "hellfire" and "purgatory" teachings.‡ Not content with myths of torture after death, the Catholic Inquisition of the thirteenth century introduced fiery tortures for "heretics" in this life. Catholic crusades sacrificed other innocent lives on the altar of carnal warfare.

16 Then, in the sixteenth century, the Reformation brought forth Protestantism. Although Protestantism at first challenged some of the abuses of Catholicism, it failed to shake itself free from most of the "appendages of demon-worship." Very soon it became involved in the wars and politics of Christendom. The divided sects

* Quoting *The Catholic Encyclopedia*, under "Trinity, The Blessed."

13. How did Ahaz flirt with destruction?

14, 15. (a) What warning was given about a falling away in later times? (b) What parallel to Ahaz's course do we find in the history of Catholicism?

† Chapter 8, *Essay on the Development of Christian Doctrine*, 1878, by Cardinal Newman.

‡ Writing of this pollution of true doctrine and worship, J. L. von Mosheim says in his *Ecclesiastical History:* "As no one in those times objected to Christians retaining the opinions of their pagan ancestors respecting the soul, heroes, demons, temples, and the like and their transferring them into their devotions; and as no one proposed utterly to abolish the ancient pagan institutions but only to alter them somewhat and purify them, it was unavoidable that the religion and the worship of Christians should in this way become corrupted. This also I will add, that the doctrine of the purification of souls after death by means of some sort of fire, which afterwards became so great a source of wealth to the clergy, acquired in this age a fuller development and greater influence."

16. In what has Protestantism failed?

of Protestantism have found no answer to the world problems of today.

17 In 745 B.C.E. King Ahaz died, and this marked the end of an era. Likewise, the year 1914 C.E. marked the end of the "appointed times of the nations," during which God had permitted nationalism and its gods to hold uninterrupted sway over the earth. Now, with World War I, the present-day "pangs of distress" began. (Luke 21:24; Matt. 24:8) In the frenzy of war, Christendom's religions chose nationalism ahead of Christian unity. The clergy urged on Catholic to kill Catholic, and Protestant to kill Protestant, and the apostate sects of so-called "Christianity" showed themselves to be as dead spiritually as King Ahaz is physically. They proved that they had lost their real identity as Christians in the same way that Israel lost any remaining identity as God's nation when it was overthrown by the Assyrian and its people were transplanted within his empire. And why? "Over the fact that they had not listened to the voice of Jehovah their God . . . They neither listened nor performed."—2 Ki. 18:12; Dan. 11:29.

TRUE WORSHIP TO THE FORE!

18 But Jehovah has a Champion of true worship! This One does not fail in the crucial hour. He is the Founder of the real Christianity, Jehovah's anointed King, Christ Jesus. The psalmist writes of him, prophetically: "You have loved righteousness and you hate wickedness. That is why God, your God, has anointed you with the oil of exultation more than your partners." —Ps. 45:7.

19 One of Jesus' "partners" in the Kingdom covenant, which Jehovah made with David, was Ahaz's son, good King Hezekiah. His name means "Jehovah Has Strengthened." It appears that, even before Jehovah established Hezekiah as king in Judah, he may have served for a time as coregent with Ahaz. No doubt he then began to show strength in behalf of true worship. Today, also, Christ began to do a preparatory work among sincere Christians on earth prior to receiving his kingdom. It was in this connection that the *Watchtower* magazine began to be published in 1879, in strong support of the Christian doctrine of the ransom and other Bible truths.

20 Then, in the epoch-marking year 1914, Jehovah installed Christ in Kingdom power in heaven, thus fulfilling toward him the prophecy: "The rod of your strength Jehovah will send out of Zion, saying: 'Go subduing in the midst of your enemies.' " (Ps. 110:2) Forthwith, God's Champion hurled the archenemy, Satan, out of heaven and down to the vicinity of the earth. This has meant "woe for the earth," as we see all around us today. (Rev. 12:7-9, 12) But God now cut short the tribulation on his enemies, so that the "chosen ones" might be saved. (Matt. 24:21, 22) How saved? By being gathered to true worship at Jehovah's spiritual temple. It is thrilling to examine how Hezekiah's bold action in Judah typifies Christ's restoring true worship among the "praisers" of Jehovah on earth in modern times.

21 Right early at the beginning of his reign, Hezekiah attended to something very close to his heart. He "opened the doors of the house of Jehovah and began to repair them." (2 Chron. 29:3) True worship must be restored! Likewise, with

17. (a) What did the death of Ahaz foreshadow? (b) What choice did Christendom's religions then make, with what outcome, and why?

18, 19. (a) Identify Jehovah's Champion of true worship. (b) How was this Champion and his work pictured by Hezekiah?

20. (a) What prophecies did Jehovah fulfill toward Christ in 1914 and thereafter? (b) How are the "chosen ones" saved?

21. What was foreshadowed by Hezekiah's prompt action in opening and repairing the temple doors?

Satan and his demons ousted from heaven, Jehovah and his kingly Son proceeded to fulfill Malachi's prophecy: "'And suddenly there will come to His temple the true Lord [Jehovah], whom you people are seeking, and the messenger of the covenant [Christ] in whom you are delighting. Look! He will certainly come,' Jehovah of armies has said. . . . 'And he must sit as a refiner and cleanser of silver and must cleanse the sons of Levi; . . . and they will certainly become to Jehovah people presenting a gift offering in righteousness. And the gift offering of Judah and of Jerusalem will actually be gratifying to Jehovah, as in the days of long ago and as in the years of antiquity.'" (Mal. 3:1-4) Suddenly, in the year 1918, and while World War I was still raging at its height, this refining and cleansing of professed Christians commenced, with favor toward those who separated from the fallen religions of Christendom and came forward to serve Jehovah in righteousness.

[22] This was no time to cover up the filthy record that apostate Christendom had made during the "times of the nations," and even after that! So, Christ the King echoed the command given by Hezekiah of old: "Bring the impure thing out from the holy place." (2 Chron. 29:5) Christendom, the instigator of war and bloodshed on a mass scale, must be exposed as judged and cast out by Jehovah. The release of Jehovah's Christian witnesses from Babylonish captivity in 1919 showed that Christendom's religion had then fallen, along with all the rest of the world empire of demon religion. Now, as "an object of astonishment and a cause for whistling," it awaits only the execution of God's righteous judgment. —2 Chron 29:8.

[23] How different the condition today of the faithful spiritual Levites, the anointed remnant of real Christians! The Greater-than-Hezekiah, Christ Jesus, has concluded "a covenant with Jehovah the God of Israel" on their behalf. He has renewed toward them the "new covenant," with its provision for forgiveness of error, and has reactivated them for true worship. (Luke 22:20; Jer. 31:31-34) They are filled with the same spirit and resolve that Hezekiah stirred up in the priestly Levites: "Now, my sons, do not

22. How was "the impure thing" exposed from 1919 on?

23. How has the Greater-than-Hezekiah concluded "a covenant with Jehovah" on behalf of real Christians?

"Bring the impure thing out."

give yourselves up to rest, for you are the ones whom Jehovah has chosen to stand before him to minister to him and to continue as his ministers."—2 Chron. 29:10, 11.

[24] Even as the doors of Jerusalem's temple were opened and repaired, so now Christ offered the anointed remnant an open door of service, "which no one can shut." (Rev. 3:8) Refreshed by Christian assemblies, notably those at Cedar Point, Ohio, U.S.A., in 1919, and again in 1922, they went forth witnessing boldly in answer to the call: "Advertise, advertise, advertise, the King and his kingdom."

[25] However, these praisers of the true God must free themselves completely from pagan doctrine and practice. For example, during the years from 1919 onward, sanctimonious dress, the viewing of the great pyramid of Egypt as "the Bible in Stone," the observance of pagan feasts such as the so-called "Christmas," the use of pagan symbols such as the cross, and other religious uncleanness, persisted for a time. Such must be gotten rid of! "Utensils" appropriate to Jehovah's worship must be brought into service. As God's will was revealed progressively to them, the anointed remnant were happy to purify their temple worship, so that they could report back to their King in the same way that the priests and Levites reported back to Hezekiah: "We have cleansed the whole house of Jehovah, the altar of burnt offering and all its utensils . . . And all the utensils that King Ahaz removed from employment during his reign in his unfaithfulness we have prepared, and have sanctified them; and there they are before the altar of Jehovah." (2 Chron. 29:18, 19) The same pattern of true worship that Jesus had established in the first century was restored among true Christians on earth.

[26] "And Hezekiah the king proceeded to get up early and gather the princes of the city together and go up to the house of Jehovah." (2 Chron. 29:20) True to type, it was early in the post-World War I era that the King, Jesus Christ, gathered the remaining members on earth of Jehovah's royal house—those who are to 'rule as priests and kings with him for the thousand years' of his Kingdom reign over earth. (Rev. 20:6) Then the priests proceeded to offer sacrifices on behalf of all, "because it was for all Israel that the king said the burnt offering and the sin offering should be." (2 Chron. 29:24) In the fulfillment, all the remaining ones of the spiritual Judeans—the 144,000—must now be brought forth and sanctified as the true people for Jehovah's name. This was in fulfillment, too, of another of the psalms: "Gather to me my loyal ones, those concluding my covenant over sacrifice." (Ps. 50:5) As in Hezekiah's day, all of these gathered according to Jehovah's new-covenant arrangement, based on Jesus' perfect sacrifice, "began to offer praise even with rejoicing."—2 Chron. 29:30.

[27] The gathering was not completed in 1919, or even in 1922. More workers were needed to carry forward effectively the sacrifice of praise to Jehovah. Thus, there has been a noteworthy fulfillment of 2 Chronicles 29:34: "Only the priests themselves happened to be too few . . . So their brothers the Levites helped them out until the work was finished and until the priests could sanctify themselves, for the Levites were more upright of heart for sanctifying themselves than the priests."

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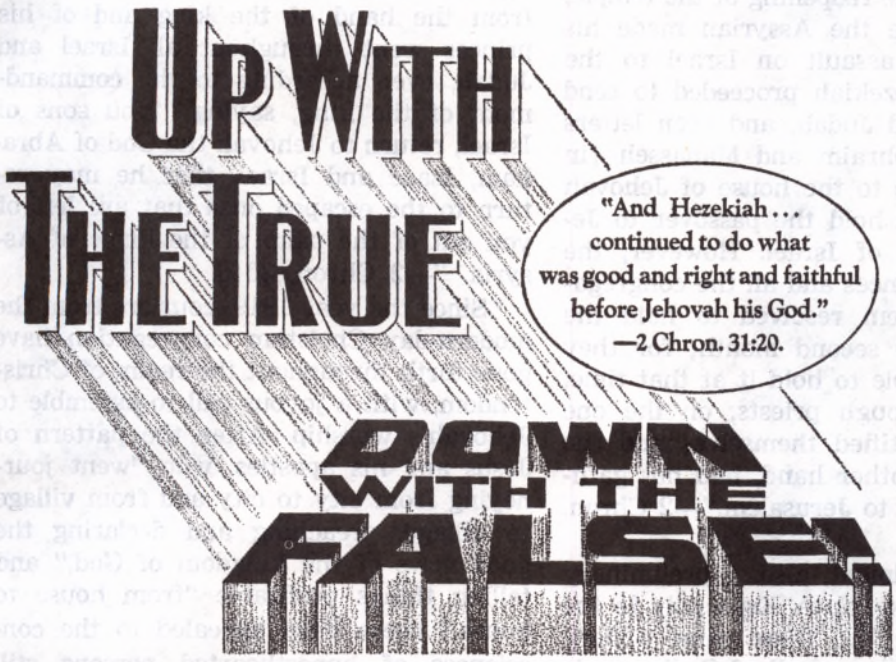
24. What open door has been set before the remnant?
25. How has the antitypical house of Jehovah been cleansed, and its utensils restored?
26. What is pictured by Hezekiah's getting up early and gathering the princes to worship?
27, 28. (a) How was the gathering completed, and at what may God's people now rejoice? (b) But what question remains to be answered?

As in the pattern, the remaining members of the anointed remnant of Christ's followers were gathered in, particularly until 1931-1935, and many of these showed themselves even more zealous for Jehovah's requirements and service than others who had been gathered earlier.

[28] In the same way that "Hezekiah and all the people rejoiced" at the "sudden" restoration of true worship in that day, so the anointed remnant under Christ rejoiced that Jehovah has likewise "made preparation" for his people. (2 Chron. 29:36) But how does this help to answer the modern-day threat of nationalism? We shall see.



THE year 1513 B.C.E. had signaled Israel's deliverance from nationalistic oppression by the first world power, Egypt. It also marked the first Passover. On this occasion the Israelites obeyed implicitly Jehovah's instructions given through Moses. "They did just so." The pattern of the Passover became a memorial to be observed in Israel from year to year. "With regard to Jehovah this night is one for observance on the part of all the sons of Israel throughout their generations." (Ex. 12:50, 42) It was important that they do so, for in this way natural Israel stayed in line to become the "congregation of the firstborn . . . enrolled in the heavens," who keep God's great antitypical Passover by exercising faith in "the Lamb of God that takes away the sin of the world."—Heb. 12:23; John 1:29.

[2] In the course of the centuries, Israel turned to doing bad, and became unthankful to its Deliverer, Jehovah God. Even in Judah and Jerusalem, where Jehovah's temple beckoned to true worship, the Judeans fell away to paganism. However, when Hezekiah ascended to Jehovah's throne in Jerusalem, in 745 B.C.E., he shone forth like a bright star in the line of Davidic kings. "And in every work that he started in the service of the house

1. (a) What did the year 1513 B.C.E. mark? (b) Why was it important for Israel to observe the pattern of the Passover?

2. How did Israel show itself unthankful, but what splendid example of true worship was seen from 745 B.C.E.?

of the true God and in the law and in the commandment to search for his God, it was with all his heart that he acted, and he proved successful." (2 Chron. 31:21) What a splendid example for all who worship Jehovah today!

[3] Hezekiah gave due heed to Jehovah's command through Moses concerning the Passover. Its restoration was planned next in order after the reopening of the temple, and even before the Assyrian made his final, crushing assault on Israel to the north. "And Hezekiah proceeded to send to all Israel and Judah, and even letters he wrote to Ephraim and Manasseh [in Israel], to come to the house of Jehovah in Jerusalem to hold the passover to Jehovah the God of Israel. However, the king and his princes and all the congregation in Jerusalem resolved to hold the passover in the second month; for they had not been able to hold it at that time, because not enough priests, on the one hand, had sanctified themselves and the people, on the other hand, had not gathered themselves to Jerusalem."—2 Chron. 30:1-3.

[4] In the fulfillment, also, a preliminary work had to take place. Especially in the spring of 1918 C.E., there came a fiery testing and purging of all of God's people on earth. The anointed priestly class were cleansed of a fearful heart. Repenting of the measure of compromise they had shown during World War I, they were again gathered to Jehovah's worship. Now, as expressed in the *Watchtower* articles entitled "Blessed Are the Fearless," published in 1919, they were "ready, willing and anxious at all times" to obey fearlessly the directions of their Lord, Jesus Christ. Conditions were right for renewing their sacrifice of praise to Jehovah, on the basis of the sacrifice of "the Lamb of God."

3, 4. (a) What was next in line after the reopening of the temple? (b) However, what preliminary work was necessary, both in the type and in the fulfillment?

THE CALL TO ASSEMBLE

[5] The invitation to share in Jehovah's worship must be sounded abroad. Did Jehovah startle the earth by a miraculous proclamation through an angel from heaven? No. Jehovah used human couriers. "Accordingly the runners with the letters from the hand of the king and of his princes went throughout all Israel and Judah, even according to the commandment of the king, saying: 'You sons of Israel, return to Jehovah the God of Abraham, Isaac and Israel, that he may return to the escaped ones that are left of you out of the palm of the kings of Assyria.' "—2 Chron. 30:6.

[6] Since the year 1919, couriers from the modern-day Christian congregation have gone forth throughout the realm of Christendom, with a joyous call to assemble to Jehovah's worship. After the pattern of Jesus and his apostles, who "went journeying from city to city and from village to village, preaching and declaring the good news of the kingdom of God," and telling things profitable "from house to house," these have appealed to the consciences of honesthearted persons still captive in Christendom's religious organizations, that they may "return to Jehovah," for salvation.—Luke 8:1; Acts 20:20.

[7] Who will support Jehovah's true worship? Today, as in Hezekiah's day, that is the vital question. Let all who truly love righteousness turn from divisive nationalism, and from pagan religion and philosophy. Let them un-stiffen their necks, and honor Jehovah, their Creator. "Now do

5, 6. (a) What kind of couriers did Hezekiah send forth, and with what message? (b) What like pattern have Christian couriers followed today?
7. What invitation has been extended, then and now, and with what response?

not stiffen your neck as your forefathers did. Give place to Jehovah and come to his sanctuary that he has sanctified to *time* indefinite and serve Jehovah your God, that his burning anger may turn back from you. . . . for Jehovah your God is gracious and merciful, and he will not turn away the face from you if you return to him." (2 Chron. 30:8, 9) Ah, but who will humble themselves before Jehovah? The Jews of the ten-tribe kingdom clung to their Baal worship. And today, the invitation to the unified worship of Jehovah at his temple has met only with mocking contempt by the clergy of Christendom.

8 "So the runners continued on, passing along from city to city throughout the land of Ephraim and Manasseh, even to Zebulun; but they were continually speaking in mockery of them and deriding them." It was left for a small remnant, a few individuals only from the northern tribes, to heed Jehovah's call. "Only individuals from Asher and Manasseh and from Zebulun humbled themselves so that they came to Jerusalem." (2 Chron. 30:10, 11) So, since 1919, only a small number of those professing Christianity have come out for Jehovah's worship at his cleansed temple. The great religious systems of Christendom have proudly maintained their idolatrous stand as part of the world empire of false religion. But among the energetic praisers of Jehovah there has been "one heart to perform the commandment of the king and the princes in the matter of Jehovah."—2 Chron. 31:12.

9 More than two hundred years before Hezekiah's day, priests, Levites and others had abandoned the idolatrous northern kingdom at its founding, and had come up to worship Jehovah in Jerusalem. (2 Chron. 11:13-16) And now, those who came up out of Asher, Manasseh and Zebulun also placed themselves in the way of salvation. No doubt many of these continued their worship at the place he had chosen, his temple at Jerusalem, until Assyrian nationalism swallowed up Israel. Thus they found salvation with Jehovah's true worshipers when "Israel went off its own soil into exile in Assyria." (2 Ki. 17:23) In this day when nationalism is again on the rampage, may we also cling to true worship for salvation!

10 Purification from deep-seated practices of false worship is not accomplished in an instant. Thus, as those Judeans and Israelites celebrated the Passover and the seven-day feast of unfermented cakes that followed, they had to give attention also to cleaning out from Jerusalem the remnants of demon worship. "Then they rose up and removed the altars that were in Jerusalem, and all the incense altars they removed and then threw them into the torrent valley of Kidron." (2 Chron. 30:14) Onto the rubbish dump with them! Only with this cleansing work accomplished were they in fit condition to celebrate the Passover. This brings clearly home to us today that Jehovah's true worshipers must free themselves of every last vestige of paganism. Images, religious emblems, altars, pictures depicting religious error—all of these must be gotten out of our affections, out of our homes, out of the New World society of Jehovah's Christian witnesses!

11 And what is pictured by the seven-day feast of unleavened bread? In this we see the continual spiritual feast that God's worshipers enjoy as they 'listen and perform,' exercising faith in the sacrifice of

8. What has been required of those heeding the call, but what "one heart" have they shown?
9. How does the ancient record point to the only way of salvation?
10. What cleansing work still remained in Jerusalem, and what does this indicate today?
11, 12. (a) What did the seven-day feast picture? (b) How should Jehovah's witnesses regard the modern-day extension of the feast?

"the Lamb of God." Now in an approved relationship with Jehovah, they offer up spiritual sacrifices of praise, "the fruit of lips" devoted to him, witnessing to his name and kingdom.—Heb. 13:15.

12 In the face of bodily persecutions by nationalistic governments, spurred on by derisive clergymen, Jehovah's witnesses continue to 'preach the good news of God's established kingdom in all the inhabited earth,' and the witness keeps gathering momentum, down into these 1960's. (Matt. 24:14) And what if the feast of service has been extended for a season, beyond the time we had expected? In Hezekiah's day "all the congregation decided to hold it for seven more days, and so they held it for seven days with rejoicing." (2 Chron. 30:23) Rejoice that you are privileged to praise Jehovah in all the earth, down to this year 1968!

13 Those who came from the northern tribes did not have time to cleanse themselves for Hezekiah's Passover. So the king prayed in their behalf: " 'May the good Jehovah himself make allowance for every one that has prepared his heart to search for the true God, Jehovah, the God of his forefathers, though without the purification for what is holy.' Accordingly Jehovah listened to Hezekiah and healed the people." (2 Chron. 30:18-20) In modern fulfillment, many have come to Jehovah's organization with soils of pagan religion. It has taken time for them to make over their minds to pure doctrine and worship, but Jehovah has seen their heart condition and made merciful allowance, encouraging them to share in the feast of praise. With the progressive revelation of truth from Jehovah's temple, all have finally been "fitly united in the same mind and in the same line of thought," so as to work shoulder to shoulder in the service of the grand King, Jehovah God. —1 Cor. 1:10.

14 There were others who joined the Israelites in their worship back there. These were aliens from inside and from outside Judah, who exercised faith in Judah's God, Jehovah. They would include the temple slaves, the *nethinim*. "And all the congregation of Judah and the priests and the Levites and all the congregation that came from Israel and the alien residents that came from the land of Israel and those dwelling in Judah continued rejoicing. And there came to be great rejoicing in Jerusalem . . . Finally the priests, the Levites, stood up and blessed the people; and a hearing was granted to their voice, so that their prayer came to his holy dwelling, the heavens."—2 Chron. 30:25-27.

15 All this reminds of another assembly for worship described at Revelation chapter 7. First, there come to view the 144,000 members of the spiritual Israel of God. Then, the vision describes "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 Jehovah] and before the Lamb." And why are they before the throne of Jehovah? "They are rendering him sacred service day and night in his temple." So today, and especially from the year 1935, a "great crowd" of "alien residents"—close associates of spiritual Israel—are being gathered to Jehovah's worship out of all nations on earth. Jehovah makes blessed provision for them, and the Lamb, Christ Jesus, guides them "to fountains of waters of life." And finally, "God will wipe out every tear from their eyes."—Rev. 7:9, 10, 15, 17; 21:4.

16 Is it your expectation to be of this

13. What merciful provision has Jehovah made for those soiled with pagan religion, but with what final result?

14, 15. (a) Who shared in the joyful feast, and did Jehovah approve? (b) Of what modern-day assembly are we reminded?

16. How may the "great crowd" gain life?

Israelites destroying sacred pillars of false worship

"great crowd" that survive the modern-day threat of nationalism to gain everlasting life in the paradise earth? Then hold fast to Jehovah in true worship!

DOWN WITH THE FALSE!

17 To what did the grand Passover celebration, the greatest since Solomon's day, stimulate the people? "And as soon as they finished all this, all the Israelites that were found there went out to the cities of Judah, and they proceeded to break up the sacred pillars and cut down the sacred poles and pull down the high places and the altars out of all Judah and Benjamin and in Ephraim and Manasseh until they had finished; after which all the sons of Israel returned to their cities, each one to his own possession." (2 Chron. 31:1) It was a clean sweep of false religion in the kingdom of Judah.

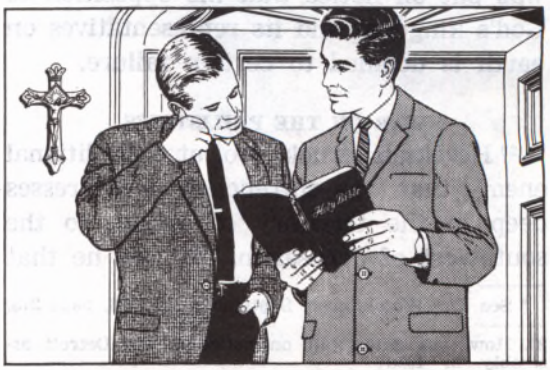
18 This well fits the polemic aspect of the work that Jehovah's witnesses have carried on throughout the earth since 1919. There has been "toleration of no rivalry toward Jehovah"—no compromise with idolatry, whether Catholic, Protestant, Jewish or outright pagan. (2 Ki. 10:16) The plain truth from God's Word, the Bible, has been proclaimed throughout Christendom, and to the other nations, exposing the war-mongering, nationalistic, idol-worshiping false religionists as rejected by Jehovah, the true God.

17, 18. (a) To what did the Passover stimulate the people? (b) In the fulfillment, how does this fit in with the work of Jehovah's witnesses today?

19 This campaign of declaring "the day of vengeance on the part of our God" has freed many from the shackles of demon religion, so as to gain "good will" from Jehovah. (Isa. 61:2) It has been "right in Jehovah's eyes," no matter what the apostate clergy may think or say. Jehovah approves, just as he approved Hezekiah's action: "He it was that removed the high places and broke the sacred pillars to pieces and cut down the sacred pole and crushed to pieces the copper serpent that Moses had made." (2 Ki. 18:4) For this serpent, pictorial of Christ and his sacrifice, had come to be idolized, in much the same manner as the "sacred cross" is worshiped by many today in Christendom. Idolatry has no place with God's true people, ancient or modern. —Ps. 106:35-40; 1 Cor. 10:6, 11, 14.

20 Refusing to enslave himself to Assyrian nationalism, Hezekiah next took issue with Sennacherib himself. "And he proceeded to rebel against the king of Assyria and did not serve him." (2 Ki. 18:7) So, after gathering the anointed remnant

19. (a) In what has this polemic work resulted? (b) How was idolatry regarded by Hezekiah, and how should we regard it today?
20. What was foreshadowed by Hezekiah's rebelling against the king of Assyria?



Modern-day Witnesses use Bible to expose idol worship

at the spiritual temple of worship, Christ led them out of slavery to nationalism and pagan religion, and on a campaign to proclaim the doom of Satan and all of his organization, with its unrighteous "heavens" and "earth." In the year 1922, and for seven successive years, assemblies of Jehovah's witnesses took up judgment messages that had first been proclaimed in Jehovah's "heavens," and sounded these forth throughout the earth. Notably, these proclamations, outlined in Revelation chapters 8 to 11, have pronounced Jehovah's righteous decrees against the mighty organization, demonic, religious and nationalistic, that Satan has built up over the millenniums.

[21] In climax, and as a high point of the eight-day assembly held in Detroit, Michigan, U.S.A., July 30–August 6, 1928, twelve thousand persons enthusiastically adopted a "Declaration Against Satan and for Jehovah." This made known that "the great battle of Armageddon soon to begin will result in the full restraint of Satan and the complete overthrow of his evil organization, and that Jehovah will establish righteousness in the earth by and through Christ the new ruler and will emancipate mankind from evil."* Thus the harsh ruler of the nationalistic governments that have dominated earth through the ages was put on notice that his opposition to God's kingdom and its representatives on earth is doomed to certain failure.

WAR ON THE PHILISTINES

[22] Hezekiah struck, too, at a traditional enemy that was entrenched in fortresses deep in the territory of Judah, to the southwest of Jerusalem. "It was he that struck down the Philistines clear to Gaza and also its territories, from the tower of the watchmen clear to the fortified city." (2 Ki. 18:8) Does this have a modern-day parallel?

[23] God's Word shows that the Philistines carried on constant warfare against Israel from the time of Israel's first entering the Promised Land. They were a proud people, and had utmost disrespect for the righteous laws that Jehovah made for Israel, such as the laws on blood. (Zech. 9:6, 7; Lev. 17:14) They were continually sending crusading armies or guerrilla bands against God's people. Amos 1:6-8 mentions their revolts against Israel, and their taking many into captivity and selling them to Edom. Their religion was cruel and pagan, and featured a fish-god, Dagon, images of which were topped by an upright fish head, resembling the mitres worn by patriarchs and bishops of Christendom's religious systems.

[24] The Philistines appear to foreshadow long-time enemies of true worship on earth. One such enemy is especially the Roman Catholic Hierarchy, whose religious system is saturated with pagan Babylonish doctrine and ceremony. Throughout its career, the Hierarchy has fought tooth and nail against all who have taken a courageous stand for true worship. It has bitterly opposed the preaching of "this good news of the kingdom" in all the earth since 1919.

[25] Hezekiah's campaign against ancient Philistia reminds of a campaign that Christ's followers carried out in the earth, particularly in the 1930's. At that time the Roman Catholic Hierarchy, as the principal religion of Christendom, had long been entrenched in the domain of worship rightly belonging to "praisers" of

* See *The Watchtower*, September 15, 1928, page 278.

21. How was Satan put on notice at the Detroit assembly in 1928?

22, 23. (a) What action did Hezekiah take against the Philistines? (b) What characterized this traditional enemy?

24. What long-time enemy especially do the Philistines appear to foreshadow?

25. What present-day campaign by Jehovah's witnesses parallels that by Hezekiah against the Philistines?

Jehovah. And just as the degraded Philistines of old dickered with the Assyrian World Power for political advantage, so the Roman Catholic Hierarchy of modern history had formed alliances with nationalistic dictators, such as that of the Lateran Treaty with Benito Mussolini in 1929 and the Concordat with Adolf Hitler in 1933. Not with carnal weapons, but with a power-packed Bible message, Jehovah's witnesses took action to expose this political philandering on the part of Christ's professed "church," with its goal of world domination.

[26] And the Roman Catholic Hierarchy fought back! As the "sword of the church," the Nazi *fuehrer* took the lead in a campaign to annihilate Jehovah's witnesses in Catholic-dominated lands. A Catholic priest of Berlin testified to this in an article in *The German Way* of May 29, 1938: "When Adolph Hitler had come to power and the German Episcopate repeated their request, Hitler said: 'These so-called "Earnest Bible Students" [Jehovah's witnesses] are trouble-makers. . . . I do not tolerate that the German Catholics be besmirched in such a manner. . . . I dissolve [Jehovah's witnesses] in Germany.' " To which the priest added, "Bravo!" But Jehovah's witnesses were not effectually dissolved in Germany or anywhere else. Hitler and his partner in signing the Concordat, Cardinal Pacelli (Pope Pius XII), are now dead, but the 8,000 Jehovah's witnesses that survived the Nazi–Catholic Action concentration camps have now increased to over 80,000 in Western Germany and Berlin, together with many more thousands in East Germany.

26. How did the modern Philistines fight back, but with what success?

COMING IN THE NEXT ISSUE

- True Worship Under Challenge.
- Sanctifying "the Holy One of Israel."
- What Kind of Future Can You Give Your Child?
- Easter—Relic of Ancient Sex Worship.

[27] Catholic-controlled governments and priest-inspired mobocracy have continued the fight to silence Jehovah's witnesses. But by using publicity channels, the law courts and other legal means, Jehovah's witnesses have waged a persistent spiritual warfare against the Catholic Hierarchy's infringements on freedom of worship. This Christian warfare has been the means of opening the eyes of many honest Catholics and others, helping them to take their stand on the side of true worship. And what if some still have to endure persecutions at the hands of modern Philistines?

[28] Consider Malawi! On September 17, 1967, President Banda of Malawi said: "The people in any area will have the right to say—'Jehovah's Witnesses, pack up.' And if the Jehovah's Witnesses do not pack up, well the Government comes in, arrests them and takes them to prison." According to the *Malawi News*, printed in the Cinyanja language, of November 10, Mr. J. D. Gunda, a member of the Malawi Parliament, warned "people who belong to the Jehovah's Witness religion which was banned by the government, that if any of them continued to be a Christian of this religion he will be severely punished by the government." He explained "the government's aim to end this religion and went on to tell them that if they were really repentant they should buy Malawi (political) party cards." The Watch Tower Society's missionaries have been thrown out of the country and thousands of Jehovah's witnesses have now been arrested. In one area alone twenty-three houses of Jehovah's witnesses were burned.

27-30. How do Jehovah's witnesses continue to wage spiritual warfare against "the Philistines"?

[29] Then, too, look at Egypt (U.A.R.) where Jehovah's witnesses were arrested at the time of the 1967 Memorial celebration. They were kept in prison for months because they were preaching the good news about God's kingdom. The Watch Tower missionaries were expelled from Egypt too, and many local Witnesses were subjected to extreme torture. The Society's printery in Greece has been closed by Government decree, the preaching of the kingdom of God has been hindered in a number of the Arab states, and all the Watch Tower missionaries were expelled from Burma.

[30] Will such action on the part of nationalistic governments stop Jehovah's Christian witnesses from preaching the good news? No! But they will be strengthened in the knowledge that Jehovah has passed final judgment and will shortly execute these, along with the rest of the world empire of paganistic religion. Jehovah's decree is, Up with true worship, down with the false!—Jer. 1:10; Ezek. 25:15-17.

[31] Jehovah's witnesses have succeeded in their spiritual warfare, in the same way that Hezekiah was successful in putting down the troublesome Philistines. And how splendidly did the righteous stand of Hezekiah, on behalf of true worship, contrast with the apostasy of his predecessors and the paganism of his neighbors! "In Jehovah the God of Israel he trusted; and after him there proved to be no one like him among all the kings of Judah, even those who had happened to be prior to him. And he kept sticking to Jehovah. He did not turn aside from following him, but he continued keeping his commandments that Jehovah had commanded Moses. And Jehovah proved to be with him. Wherever he would go out, he would act prudently."—2 Ki. 18:5-7.

[32] May we, too, continue to act prudently, as we follow in the footsteps of the Greater-than-Hezekiah, Christ Jesus. May we be fearless in the face of threats by false religion and nationalistic governments, unflinchingly declaring God's vengeance against this present Satanic system of things and comforting those who mourn at its unrighteousness. (Isa. 61:1, 2) Yes, may we keep 'sticking to Jehovah,' confident that he will 'prove to be with us' in our zealous worship and as we share in the eternal vindication of His name. But more concerning true worship's triumph over nationalism in a future article.

31, 32. (a) Why is Hezekiah a noble example for us? (b) How may we now follow in the footsteps of the Greater-than-Hezekiah?

Witness Impresses Priest

In the *U.S. Catholic* magazine of December 1966 a Catholic priest wrote what he thought of one of Jehovah's witnesses who called at his door. He said: "If only I and others in the Church had the missionary zeal of this Jehovah['s] Witness! His courage and fervor were reminiscent of John the Baptist (Gospel). The witness, also named John . . . , is only eighteen years old. He finished high school and left home in another state to come here and do missionary work. He attends five meetings a week, gives one hundred hours a month to home visiting and he supports himself. For a living he scrubs floors for stores, taking this evening work so he can visit homes during the day. He is living a life of dedication and self-sacrifice." Not only this young man but thousands like him, young and old, are living a life of dedication and sacrifice, doing this out of love for God and their neighbors. In view of the times, they are putting forth strenuous efforts to help men escape the impending destruction of this wicked system of things. Listen to the Bible message they bring to you.

IN IMITATION of the early Christian organization, Jehovah's witnesses go directly to the homes of interested persons and provide free Bible instruction. Last year they conducted an average of 867,009 home Bible studies, in most cases once each week. No doubt you are acquainted with this free home Bible study service. In fact, perhaps you are one of the many persons who are now studying the Bible with Jehovah's witnesses.

If so, it has undoubtedly brought you much comfort to gain a better understanding of God's purposes. In fact, you may have come to the conclusion that Jehovah's witnesses are teaching the truth of God's Word, and that they are God's true organization. Perhaps, therefore, you are thinking seriously about becoming one of Jehovah's witnesses. However, you may be wondering: Just what is involved? How does one go about becoming one of Jehovah's witnesses? Is it a matter of "joining" something?

ARE YOU THINKING OF

Becoming One of Jehovah's Witnesses?

EARLY CHRISTIAN ORGANIZATION

To help you to appreciate what is involved, you might consider: How did those persons to whom the early Christians gave home Bible instruction become Christians? Did they simply "join" the Christian organization? Did they ask that their names be put upon a membership roll, and thereby become Christians?

No, the Bible does not indicate that. Rather, as the one being instructed came to appreciate the wonderful truths he was being taught, he associated regularly with Christians in their congregation meetings. (1 Cor. 14:24-26; Heb. 10:24, 25) Moved by gratitude to God for His marvelous provisions, he willingly brought his life into conformity with the moral requirements of God's Word. (Ps. 15:1-4) He also responded to the invitation to share in the work of instructing others in the Word of God.—Matt. 4:19.

Jesus Christ had commissioned his followers to "make disciples of people of all the nations," and to serve as "witnesses . . . to the most distant part of the earth." (Matt. 28:19, 20; Acts 1:8) To accomplish this tremendous work, provisions were made by the Christian organization to train Christians, and such training would include instruction in performing the ministerial work. The apostle Paul explained: "He [the resurrected Jesus] gave some as apostles, some as prophets, some as evangelizers, some as shepherds and teachers, with a view to the training of the holy ones." (Eph. 4:11, 12) Early Christians thus received help from the organization to carry out their Scriptural obligation to preach. They also submitted to water baptism, which symbolized publicly that they had made an unreserved dedication to serve Jehovah God.

By following closely in the footsteps of

Jesus Christ, who is called in the Bible "the Faithful Witness," persons who became Christians also became witnesses of Jehovah God.—Rev. 1:5; 1 Pet. 2:21; John 17:6.

CHRISTIAN ORGANIZATION TODAY

It is similar today. An individual does not become a member of the Christian organization of Jehovah's witnesses simply by asking that his name be put on a membership roll. Rather, it is a matter of active participation. First, a person who appreciates that he is being taught the truth of God's Word in his home Bible studies spontaneously speaks to others about these good things. Perhaps you have already done this, talking to your neighbors and relatives about the wonderful Bible truths you have been learning.

The next important step is to begin associating with Jehovah's witnesses in their congregational meetings. There practical instruction and true-to-life demonstrations are provided to assist you to become an active Christian. Perhaps you have already begun regularly to attend these weekly meetings. If so, you can appreciate that here is an organization that is just like the early Christian one. It is made up of modern witnesses of Jehovah.—Isa. 43:10-12.

You can, therefore, see that Jehovah's witnesses are organized to accomplish a worldwide preaching work. Jesus Christ foretold this would be done in these critical days, 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) Will you share with Jehovah's witnesses in doing this preaching before the end comes? Will you grasp the grand opportunity to participate in giving this final witness? Do you qualify to call publicly at the homes of people as an associate of Jehovah's witnesses in preaching this Kingdom good news?

FAITH AND KNOWLEDGE REQUIRED

In order to qualify, it is necessary that you have faith that the Bible is the inspired Word of God, and that what it says is invariably true and reliable. (John 17:17; Rom. 3:3, 4) It is also vital that you know what "this good news" is that Christians must preach. You need to understand that the Kingdom is a heavenly government of Jehovah God. You also need to know that God's kingdom is now established in heaven, that it will soon crush and put an end to all opposing earthly governments, and will usher in righteous conditions earth wide.—Dan. 2:44; 7:13, 14.

Do you know and believe this? Are you convinced from your study of the Bible that the kingdom of God will soon rid the earth of wickedness, and under its rule the earth will be cultivated to paradisaic beauty? Do you confidently look forward to the fulfillment of Bible prophecies that promise the end of sickness, suffering and death? (Rev. 21:3, 4) You do? Well, surely, then, you can tell "this good news" to others! You will find real joy in sharing these grand truths with interested persons.

Of course, it is also necessary that you be able to answer basic Bible questions. And you need to give answers that are in harmony with God's Word, and not according to false religious teachings. For example, if discussing the subject of God, could you point out that God is not part of a "Trinity," but is the almighty, loving Creator whose name is Jehovah? Would you be able to explain to a questioner that Jesus was not simply "a good man," but was God's heavenly Son sent to earth as a human, and that he is now reigning in heaven as king of God's kingdom? And could you point out that the holy spirit is

not a person, but is God's invisible active force?

These are not difficult Bible questions, are they? Yet they are common ones encountered in the ministry. You probably would have little trouble in providing satisfactory answers to them. But there are other basic questions you should also be able to answer if you are to share with Jehovah's witnesses in the ministry.

For instance, when discussing what happens to a person when he dies, could you explain that the soul is the person himself, and that it is not an immortal part that separates from the body at death? Could you point out that the dead are unconscious, and are not being tormented in a fiery hell? Also, could you explain that the earth will not be eternally destroyed by fire, but will serve as the everlasting home of obedient mankind? And could you point out that not all righteous persons go to heaven, but that only the 144,000 who are specially selected to rule with Christ go there?

If someone asked you these Bible questions, could you answer them? If so, you have sufficient knowledge to serve as a Christian witness for Jehovah. But you might object: "What if someone asks a more difficult question?" Do not let this prospect discourage you. No human knows all the answers. You can tell the person that you will be happy to do research and bring him back information on the subject. If he is truly sincere he will be glad to have you do this.

Just remember: You have sufficient knowledge to be convinced of the Bible truths that give you the marvelous hope of eternal life in God's new system of things. If you can convey this information to another person who has an open and honest heart, he, too, can become convinced and enjoy this same wonderful hope. What a thrill to impart this precious hope of everlasting life!

PROPER CONDUCT REQUIRED

However, faith and knowledge alone are not sufficient to qualify you to associate with Jehovah's witnesses in the ministry. Proper conduct in harmony with Bible principles, too, is required. Therefore, if your course of life is not in keeping with how the Bible says a Christian should live, you do not qualify to share with Jehovah's witnesses in the ministry.

God's Word is very explicit as to what is proper and what is improper conduct. For example, it says: "Do not be misled. Neither fornicators, nor idolaters, nor adulterers, nor men kept for unnatural purposes, nor men who lie with men, nor thieves, nor greedy persons, nor drunkards, nor revilers, nor extortioners will inherit God's kingdom. And yet that is what some of you were. But you have been washed clean, but you have been sanctified, but you have been declared righteous in the name of our Lord Jesus Christ and with the spirit of our God." —1 Cor. 6:9-11.

Jehovah God is not praised, but is dishonored, when those who claim to represent Him are immoral, lawless persons. As the Bible writer explained regarding professed servants of God who practiced immorality: "The name of God is being blasphemed on account of you people among the nations." (Rom. 2:24) Therefore, the Christian organization of Jehovah's witnesses does not permit thieves, fornicators, adulterers or any person willfully practicing what the Bible condemns to share in the ministry as an associate of Jehovah's witnesses.

These high moral requirements perhaps make one feel unworthy to serve as a minister of God because of the bad deeds one may have practiced in the past. But

if one has repented and quit doing those things, and asked forgiveness of God through Jesus Christ, such a life seeker can be assured that Jehovah God has forgiven him. (Isa. 55:7) Living in harmony with His laws *now* is what matters. Remember that even some of the Corinthian Christians were formerly thieves, adulterers, drunkards, and so forth, but they left those practices completely and they were accepted by Jehovah as his Christian witnesses. Jehovah will also accept and bless your efforts to serve Him. So do not hold back.

SEPARATENESS FROM THE WORLD

Yet there are still other requirements to be met in order to qualify as a witness for Jehovah. One of them involves keeping separate from false religious organizations of the world, as the apostle Paul indicated by his questions: "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?" Then, drawing attention to the prophecy of Isaiah, where the Israelites were warned to avoid contamination with religiously corrupt Babylon, the apostle wrote: " 'Therefore get out from among them, and separate yourselves,' says Jehovah, 'and quit touching the unclean thing.' " —2 Cor. 6:14-17.

For a person today who desires to represent Jehovah as one of his witnesses, this means that it is necessary to break off membership in all false religious organizations with which one may have been affiliated. When a person who wants to worship God with "spirit and truth" realizes that organizations with which he formerly associated do not stick to the truth of God's Word, he is going to cease attending their meetings and sharing in their activities. (John 4:23) The Bible identifies the empire of false religion as modern "Babylon the Great," and urges: "Get out of her, my people, if you do not want to share with her in her sins." It is vital to heed this command.—Rev. 17:5; 18:4.

Another requirement that must be met in order to qualify to share in the ministry with Jehovah's witnesses is that one conform to what Jesus said about his followers, namely: "They are no part of the world, just as I am no part of the world." (John 17:16) This includes being free from any involvement in the political affairs of the world. As God's Word makes so clear, such matters are not the business of a true Christian. Jesus Christ did not try to tell political rulers how to run their affairs, nor did he become involved in them. In fact, he rejected attempts of others to make him a worldly ruler. (John 6:15; Luke 4:5-8) And when it comes to the matter of conflicts between worldly nations, one who serves Jehovah certainly must believe and conduct himself in harmony with what the Bible says at Isaiah 2:4.

TRAINING THAT IS PROVIDED

However, you may feel that you could never go from house to house and preach publicly as did the early Christians. (Acts 5:42; 20:20) "How would I approach the people? What would I say?" you may ask. "I am not qualified to do the preaching work. I don't have the ability to be a minister of God," you may conclude.

It is not surprising that you may feel this way. Most of God's servants have at one time or another had similar thoughts, and may have expressed them. Yet, they have learned to trust in God for help, and He has never let them down. By his spirit God has qualified and assisted his servants to perform the ministry. It cer-

tainly is not accomplished by one's own strength or personal aptitude. As the apostle Paul said: "Our being adequately qualified issues from God, who has indeed adequately qualified us to be ministers." —2 Cor. 3:5, 6.

In the first century, you will recall, God provided his people training in the ministerial work. (Eph. 4:11, 12) New ones were assisted by mature members of the Christian organization to perform the house-to-house ministry and other features of Kingdom service. Today God's Christian organization provides a similar program of instruction. So do not be anxious; you will be given loving encouragement and help. An experienced minister will be happy to accompany you and demonstrate how the ministry can be carried on effectively.

Perhaps you already have been invited to go along in the house-to-house ministry. If you have not yet accepted such an invitation, do so now. You will be so happy that you started in this most rewarding work. If you have not been invited and would like to share in the ministry, make this known to the person who is studying the Bible with you. Not only will he gladly arrange to take you with him in the ministry, but he will help you to get ready a short presentation and practice it with you so that you will be prepared to give a witness at the doors, if you desire to do so.

During the month of April, Jehovah's witnesses make a special effort to assist new ones to get started in the ministry. So accept the invitation extended to you to share. It is the work that Jesus Christ and the early Christians performed. And Jesus prophesied that the Kingdom preaching would be done on a worldwide scale before the end of this system of things. (Matt. 24:14) What a privilege, therefore, to have a part in this work! Do not hold back. Do not put it off. Begin now to share in the work that will win the approval of your heavenly Father, to your everlasting blessing.

Letting Down Our Nets for the Catch

CHRISTIANS are to be "fishers of men," even as Jesus told Peter and Andrew when he invited them to follow him. That a great 'fishing' work would be done Jesus indicated in his parable of the dragnet. Jesus' instruction to his early disciples may therefore well be applied to his followers today, namely, "You men, let down your nets for a catch."—Matt. 4:18-22; 13:47-50; Luke 5:4.*

How is this 'fishing' work done? By discipling people of all nations in obedience to Jesus' instructions found at Matthew 28:19, 20.

In view of the nearness of the end of this system of things it is more urgent than ever before to do all the discipling that can possibly be done. True, some Christian "fishers of men" find that it takes more work to catch 'fish' due to their having long 'fished' in the same waters. Because of this not a few, such as missionaries, pioneer ministers and even entire families, have moved to places where the need is greater.

Christian 'fishermen' unable to transfer to more productive waters will do well to remember that, while they need to keep 'fishing' in the same waters, they need not keep fishing in the same manner. They can seek ways of improving their effectiveness by making their presentations more interesting, more appealing. Important also is showing a fine spirit of friendliness, making householders feel at ease. Perseverance is also required, if one would have success.

So, those who share in this fishing work and who are able to move to more fruitful waters are urged to do so. If not, then they can persevere with friendliness, tact and resourcefulness, letting down their nets for the catch right where they are!

* For details see *The Watchtower*, November 15, 1967.

● Can John 17:17 be used to prove that Jesus considered the Hebrew Scriptures to be inspired? Was he not referring to God's word that he personally gave to the twelve apostles? —H. J., Denmark.

In prayer to his Father, Jesus said concerning his disciples: "I have given your word to them." Then later in the same prayer he added: "Sanctify them by means of the truth; your word is truth."—John 17:14, 17.

The oral teachings that Jesus gave to his followers were not his own thoughts, but were from his God and Father. He publicly admitted this, saying: "I have not spoken out of my own impulse, but the Father himself who sent me has given me a commandment as to what to tell and what to speak." (John 12:49; compare John 3:34; 7:16; 8:28; 14:10.) Hence, the words he personally gave to his followers can correctly be viewed as God's word and truth, but this did not exclude, but included the Hebrew Scriptures.

Throughout his ministry he quoted from the written Hebrew Scriptures, from Genesis through Malachi. (Matt. 19:5; 11:10) Why, in just what is now Matthew, chapter twenty-two, Jesus quoted from four different places in the Hebrew Scriptures. (Matt. 22:32, 37, 39, 44) We cannot avoid the fact that Jesus considered the Hebrew Scriptures to be inspired.

What is recorded in the books of the Hebrew Scriptures can be seen to be God's inspired Word for a number of reasons. One reason is that, contrary to human nature, the material is credited, not to the prophet or writer, but to God. In reference to Jehovah's promise to Abraham concerning his seed, we read: "The word of Jehovah came to Abram." (Gen. 15:1) We repeatedly read of the messages as being the word of Jehovah. (2 Sam. 24:11; Ezek. 1:3) The opening verse in Malachi's prophecy, from which Jesus quoted, reads: "A pronouncement: The word of Jehovah concerning Israel by means of Malachi."—Mal. 1:1.

Because those parts of the Hebrew Scriptures that Jesus quoted were the infallible truth of God's word, then the whole bulk of the inspired Hebrew Scriptures must likewise be, as Jesus said in John 17:17, "the truth." So, while Jesus included his oral teachings that are now recorded in the Greek Scriptures when he said, "Your word is truth," he inescapably embraced the Hebrew Scriptures as God's Word, by which his disciples must be sanctified.

ANNOUNCEMENTS

FIELD MINISTRY

As "fishers of men," Jehovah's witnesses obey the Lord Jesus Christ, so during March they will continue to 'let down their nets for a catch' by sharing in the ministry. (Matt. 4:19; Luke 5:4) As they do so, they will offer to all persons a year's subscription for *The Watchtower*, along with three booklets, for $1; or a year's subscription for both *The Watchtower* and *Awake!*, along with six booklets, for $2.

"WATCHTOWER" STUDIES FOR THE WEEKS

March 31: Rejoicing in the God of True Worship. Page 140. Songs to Be Used: 102, 32.

April 7: Up with the True, Down with the False! Page 147. Songs to Be Used: 111, 95.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

MARCH 15, 1968
Semimonthly

TRUE WORSHIP UNDER CHALLENGE

SANCTIFYING "THE HOLY ONE OF ISRAEL"

WHAT KIND OF FUTURE CAN YOU GIVE YOUR CHILD?

EASTER—RELIC OF ANCIENT SEX WORSHIP

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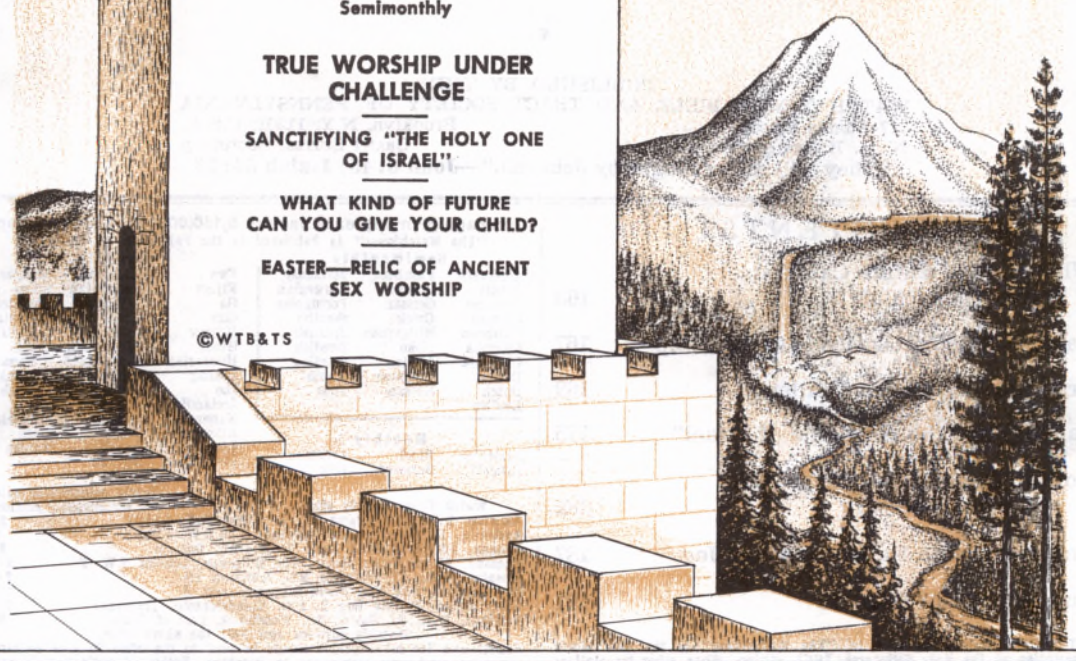

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

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The WATCHTOWER
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What kind of FUTURE can you give your child?

PARENTS want the best for their children—a really pleasant future. And it is often observed that they labor hard to give them a comfortable life. Yet, despite such efforts, youngsters frequently are disrespectful. At home they often talk back to their parents; in school they get into trouble; and soon they are involved with the police. They live for "good times." Their chief concern often is to satisfy their appetite for "kicks" or "thrills." A frightening number are doing this through experimentation with sex, the use of marijuana, LSD, and even more potent drugs.

Last June many parents were shocked by a report of the President's Crime Commission, which estimated that 40 percent of the male children living in the United States will be arrested for a nontraffic offense sometime in their lives. "For boys living in cities," the Commission reported, "the figure is on the order of 60 percent." The number of children turning delinquent truly is staggering! In the United States alone, over two and a half million youngsters in the ten-to-seventeen age-group already have police records!

While boys are the principal offenders, many girls too are throwing off all moral restraint. This is particularly apparent in their sexual promiscuity. Teen-age girls in the United States account for about 100,000 illegitimate births a year. And some experts estimate that at least two out of five teen-age brides, perhaps one of every two, are pregnant on their wedding day! How many youths have had their futures ruined!

Nevertheless, parents usually are surprised when they learn about the criminal or immoral activities of their children. A prominent New York City jurist observed: "How many parents have stood before me, after I have sentenced their children to prison, and asked, 'Judge, what did I do that was wrong? I sacrificed for him, gave him a good life, put him through school . . .'"

WHAT IS WRONG?

The trouble generally does not lie with what these parents did, but, rather, in

what they failed to do. Dr. Benjamin B. Wolman, professor of psychology at Long Island University, recently emphasized this failure of many modern parents. He said: "I'm tired of wealthy people who give their children cars, but no moral values, coming to me and saying they don't know what's wrong with their youngsters. What's wrong is that the parents are leading hollow, empty, shallow lives and not giving their children anything to hold onto. . . . The abdication of parents seems general."—New York *Times*, October 19, 1967.

If children are to enjoy a happy future they need to have inculcated in them a set of proper values, deep spiritual convictions, and something worth while for which to live and work. It is a tragic misconception of many modern parents to think that simply giving their youngsters expensive material comforts will prepare them for a pleasant future. True, providing material needs is necessary, and is a responsibility that Almighty God places upon parents, yet this is only a part of a parent's responsibility.—1 Tim. 5:8.

PROPER INSTRUCTION VITAL

Whether parents appreciate it or not, providing a child wholesome instruction is as important to his future as furnishing him physical nourishment and other material needs. This is because such instruction will assist a youngster to form values and convictions to which he can hold, and which will sustain him in a proper course as the child grows older. Therefore, the inspired Bible proverb wisely encourages parents: "Train up a boy according to the way for him; even when he grows old he will not turn aside from it."—Prov. 22:6.

But what instruction is it vital that you give your child? Which counsel will put him in the way for future happiness? Is it enough to teach your child an appreciation for fine literature and beautiful things? Is it sufficient to cultivate in him good manners and proper habits, such as to be neat, orderly, punctual, and so forth? Although this is important, it is not enough.

This has so often been illustrated in recent years. Many parents who have inculcated these things in their children have received the shock of learning that their youngsters have become involved in the use of drugs, or other criminal activities. Or they were horrified to find out that their daughters had become pregnant as a result of illicit sex relations. Obviously something vital was missing in the teaching that these parents gave their children.

The trouble was that they failed to provide them anything really substantial to hold onto. They did not give them proper moral guidance. Nor did they inculcate within them a love of God, and a love of truth and righteousness. If you desire to assure your child a happy future, this vital instruction cannot be neglected.

Notice how God's Word the Bible emphasizes the importance of imparting spiritual values and moral guidance to children, saying: "You must love Jehovah your God with all your heart and all your soul and all your vital force. And these words that I am commanding you today must prove to be on your heart; and you must inculcate them in your son and speak of them when you sit in your house and when you walk on the road and when you lie down and when you get up."—Deut. 6:5-7.

What are "these words" that God's people were urged to teach their children? First of all, that they were to love their Creator, Jehovah. But "these words" also included the commandments that the prophet Moses had just reiterated, namely, that one should not bear false witness,

should not steal, should not murder, should not commit adultery, and so forth. (Deut. 5:6-21) Youngsters were to be taught by their parents that these are laws of God, and that their very life and happiness depend upon obedience to them.

It is similar instruction that Christian parents need to provide for their children today if they are to ensure them a happy future. (Matt. 22:37; 1 Cor. 6:9, 10; Rev. 21:8) As a parent, you must impart to your child a love of truth and righteousness, and instill within him spiritual values and a firm faith in his grand Creator. And notice how regularly this instruction should be given—'when you sit in the house, when you walk on the road, and when you lie down and when you get up.' In other words, you should at all times have in mind building within your youngster godly qualities.

LOVING DISCIPLINE NECESSARY

In order to guard your child's future effectively, this program of instruction must also include loving discipline. Training up a child according to the way for him involves more than simply telling the child what is the right way. He must be molded or motivated so that he actually pursues the proper course. This requires, not only frequent repetition of the instruction, but also correction, and even, at times, sanctions for disobedience.

Children are not naturally inclined to do the right thing. It is as the inspired Bible proverb says: "Foolishness is tied up with the heart of a boy; the rod of discipline is what will remove it far from him." (Prov. 22:15) It is entirely a mistaken belief that children should be allowed to do what pleases them, without any restrictions. Therefore, a parent who is truly concerned about his child's future will act in harmony with the inspired recommendation of Proverbs 29:15: "The rod and reproof are what give wisdom; but a boy let on the loose will be causing his mother shame."

Really, the administering of reproof is evidence that a parent loves his child and wants a happy future for him, as God's Word makes plain: "The one holding back his rod is hating his son, but the one loving him is he that does look for him with discipline." (Prov. 13:24) The loving parent desires to see his child do the correct thing, and so he takes the necessary steps to direct his child in the right way. Proper discipline is invariably beneficial, as the Bible explains: "To those who have been trained by it it yields peaceable fruit, namely, righteousness."—Heb. 12:11.

Contrary to popular opinion, children appreciate it when their parents give them guidelines and set reasonable restrictions on their activities. Some of them may complain at times, but they learn to love and respect parents who show a genuine interest in their welfare. Deep in their hearts they desire rules to govern their activities. For then they know what they can do and what they cannot do, and it relieves them of what are often difficult decisions. One teen-ager whose parents imposed a set of guidelines said: "It's taken a terrific load off my mind."

Although it may sound strange, modern youths sometimes yearn for stricter guidelines. For instance, a group of New Jersey high school students took exception to one rule laid upon them by parents, namely: "Reasonable hours for beginning and ending parties." The students unanimously agreed that it was too vague. "Our parents," said one youth, "should let us know exactly what time to be home."

Permissive parents who allow their youngster free rein, thinking that they are being kind and will win his friendship, are sadly mistaken. Their child is likely to turn on them in anger or hatred, as did

one young girl, after finally confessing to being pregnant: "Why didn't you stop me? You knew what was going on. You let me stay over there at Jimmy's when his mother and father were away. You just didn't care what I did." If *you* care about your child's future, you will administer loving discipline.

PROTECTION FROM MORAL POISON

A prominent feature of discipline should be directed toward guarding your child from the present-day flood of moral poison. If you are to protect his future, you cannot afford to let his mind become filled with the sex, violence and immorality glamorized in modern literature and over radio and TV. You must take protective measures, even as you do to safeguard your child's physical health.—Eph. 5:3-5.

For example, if you allowed dirt to accumulate on your dishes and silverware, germs would multiply, and a child could easily get sick if permitted to eat from these things. So you are careful to keep your dishes and silverware clean, is that not true? Well, polluted information can have an equally bad effect. It can sicken a child's mind and influence him to pursue a course of crime and immorality that can ruin his future. Nevertheless, permissive parents today commonly allow their children to devour moral rot, as a Texas police chief noted: "We are careful to see that the silverware and glasses are sterilized, but we let their minds feed on garbage."

Even though other parents allow their youngsters to consume this filthy diet, you need not. (Phil. 4:8) Furthermore, you need to protect your children from the association of such worldly youths. (1 Cor. 15:33) An effective way is to be a frequent companion of your child, sharing regularly with him in recreation and work.

REGULAR BIBLE STUDY

As part of their program of activities, many Christian families set aside a definite time each week when they get together for Bible study. The father properly takes the lead, thus fulfilling his Scriptural obligation to "go on bringing [his children] up in the discipline and authoritative advice of Jehovah." (Eph. 6:4) The family discusses, not only Bible principles governing proper moral behavior, but also Scriptural teachings regarding Jehovah God and his wonderful purposes for blessing obedient mankind. This builds up faith and encourages young ones to *want* to serve and obey God.

Children come to appreciate that we are living at the conclusion of this system of things—that the deterioration of morals and the rejection of God's standards of righteousness are evidences of this very fact. (2 Tim. 3:1-5; Matt. 24:3-21) And they see that it is God's purpose to usher righteously disposed persons into His wonderful new system of things, where perfect health and everlasting life will be enjoyed by everyone. What a glorious future for which to live!—2 Pet. 3:13; Rev. 21:3, 4.

Of course, to instruct your child effectively in these matters, you yourself must be familiar with God's Word, and have a firm faith in Jehovah God and his promises. Jehovah's witnesses will be glad to help you build this firm faith through Bible knowledge. At your invitation they will conduct a Bible study with you in your own home free of charge. This study will assist you to carry out your Scriptural responsibility to 'go on bringing up your children in the discipline and authoritative advice of Jehovah.' Only in this way can you assure a lasting, happy future for your child.—Eph. 6:4.

Easter —Relic of Ancient Sex Worship

FROM the time you were a child you may have been told that Easter is a Christian celebration that commemorates the resurrection of Jesus Christ. If so, what you have been told is not the truth. Rather than being a Christian celebration, Easter is pagan, with roots deep in ancient sex worship. This may be difficult for you to believe, but consider what some authoritative works of history have to say about Easter.

Confirming its pagan background, *The Catholic Encyclopedia,* edition of 1909, states in Volume 5, on page 227: "A great many pagan customs, celebrating the return of spring, gravitated to Easter. The egg is the emblem of the germinating life of early spring. . . . The rabbit is a pagan symbol and has always been an emblem of fertility." In harmony with this *The Encyclopedia Americana,* edition of 1956, states in Volume 9, on page 506: "According to the Venerable Bede, English historian of the early 8th century, the word [Easter] is derived from the Norse *Ostara* or *Eostre,* meaning the festival of spring at the vernal equinox, March 21, when nature is in resurrection after winter. Hence, the rabbits, notable for their fecundity, and the eggs, colored like rays of the returning sun and the northern lights or aurora borealis."

If Easter were truly a Christian celebration, why the eggs and rabbits? What connection could they have with the resurrection of Jesus Christ? Obviously none whatsoever! They are traditional in Easter because the ancient pagans used them when celebrating their spring festival. Both were important symbols in pagan sex worship. On this point, consider what is said by *Funk & Wagnalls Standard Dictionary of Folklore, Mythology and Legend,* edition of 1949, Volume one, page 335:

"Children roll pasch eggs in England. Everywhere they hunt the many-colored Easter eggs, brought by the Easter rabbit. This is not mere child's play, but the vestige of a fertility rite, the eggs and the rabbit both symbolizing fertility. Furthermore, the rabbit was the escort of the Germanic goddess Ostara who gave the name to the festival by way of the German *Ostern.*" Do you think it is a Christian practice to encourage children to engage in a pagan fertility rite?

NO SCRIPTURAL BASIS FOR EASTER

But, you may object, the word "Easter" appears in the Bible at Acts 12:4. Why is it there if it is a pagan celebration? The word is used in the Authorized Version of the Bible, but it is the result of poor translating from the Greek language in which the book of Acts was originally written. Other translations properly render the Greek word *pascha* as passover, not Easter. Note what *The Westminster Dictionary of the Bible* has to say about this on page 145: "Easter. Originally the spring festival in honor of the Teutonic goddess of light and spring known in Anglo-Saxon as Eastre. As early as the 8th century the

name was transferred by the Anglo-Saxons to the Christian festival designed to celebrate the resurrection of Christ. In A.V. [*Authorized Version*] it occurs once (Acts 12:4), but is a mistranslation."

Was there truly a Christian festival in the spring that was "designed to celebrate the resurrection of Christ"? Not in the days of Christ's apostles. As foretold by the apostle Paul, after their death a great falling away from true Christianity occurred, which resulted in many unscriptural celebrations. (Acts 20:29, 30) Although the apostle Paul pointed out, under inspiration, that Christians were not to become tied to a tradition of observing days, months and seasons and years, some Christians proceeded to do it anyway. (Gal. 4:9-11) They apparently were persons who insisted on continuing the festivals of the Mosaic law but enlarged them to be commemorations of what they foreshadowed. Thus the Passover was given additional significance in Jesus Christ, the antitypical Passover Lamb, and in his resurrection. To this annual observance apostates gradually added practices and symbols from the pagan spring festival, which resulted in the celebration now called Easter.

That the celebration finds no authorization in the Holy Scriptures or precedent among early Christians is pointed out by *The Encyclopædia Britannica,* eleventh edition, Volume 8, page 828: "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 (*Hist. Eccl.* v. 22) states, with perfect truth, that neither the Lord nor his apostles enjoined the keeping of this or any other festival . . . and he attributes the observance of Easter by the church to the perpetuation of an old usage, 'just as many other customs have been established.'" The old usage was the practice of pagans to have a festival in honor of their goddess of spring.

NOT FOR CHRISTIANS

The association of Christ's resurrection with Easter has not changed the celebration into something that is acceptable to true Christians. A rotten apple is not transformed into wholesome food merely by wrapping it in the skin of an orange.

Notwithstanding the fact that religious leaders of Christendom proclaim Easter as a Christian celebration, it is still pagan. You might say, "What difference does that make as long as it honors Christ?" The difference is between having the approval of God or having his disapproval, and that is the difference between eternal life and eternal death.—2 Thess. 1:8, 9.

If you desire the approval of the true God consider the command given to Christians at 2 Corinthians 6:14, 15, 17: "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? 'Therefore get out from among them, and separate yourselves,' says Jehovah, 'and quit touching the unclean thing.'"

The Easter festival is an "unclean thing" because its roots are in pagan sex worship. People who celebrate it dishonor Jesus Christ by associating his name with that abominable form of worship. Why continue to do what is disgraceful to him and dishonoring to God? Heed the Scriptural command to separate from this false religious practice and those who advocate it. Recognize Easter for what it actually is, a relic of ancient sex worship.

"And there will certainly occur a time of distress such as has not been made to occur since there came to be a nation until that time. And during that time your people will escape."---Dan. 12:1.

THE year 1914 started something. Two great global wars, the overthrow of long-established empires and kingdoms, the rise of international communism, the attempts to bolster peace—first by the League of Nations and then by the United Nations—the advent of the space, missile and nuclear ages; this era of upheavals had its beginning back in 1914. And mankind is now faced with complex problems that threaten its very survival. What is back of this explosive situation? We must turn to God's Word for the answer.

[2] The prophecy of Daniel, quoted above, tells us that this "time of distress" gets started when the archangel Michael stands up for the salvation of his people. And Revelation chapter 12, verses 7 to 9, describes this same Michael standing up, the enthroned King, Jesus Christ, hurling the archenemy, Satan, down from heaven to the vicinity of the earth. Thus Satan takes on the role of Gog, the enraged prince of demons, who storms forth from the limited spirit realm still left to him, the land of Magog, for a final assault upon the realm of true worship that God's people now occupy on earth. Will Gog and his demon henchmen, and their mustering of the combined armies of the nations of earth with nuclear firepower, succeed in wiping out God's true worshipers, the Christian witnesses of Jehovah? Let God's own Word answer:

[3] "Therefore prophesy, O son of man, and you must say to Gog, 'This is what the Lord Jehovah has said: "Will it not be in that day when my people Israel are dwelling in security that you will know it? And you will certainly come from your place, from the remotest parts of the north, you and many peoples with you, all of them riding on horses, a great congregation, even a numerous military force. And you will be bound to come up against my people Israel, like clouds to cover the land. In the final part of the days it will occur, and I shall certainly bring you against my land, for the purpose that the nations may know me when I sanctify myself in you before their eyes, O Gog."'" —Ezek. 38:14-16.

[4] But how does Jehovah sanctify himself in Gog? The thrilling drama enacted in the days of King Hezekiah of Judah, in the eighth century before our Common Era, illustrates what happens today after the accession of a Greater-than-Hezekiah, Christ Jesus, to power in God's heavenly kingdom in 1914 C.E.

1. What kind of era started in 1914, and where do we find the answer to its problems?
2, 3. (a) How does the "time of distress" get started? (b) Who is Gog, and how does he come to attack God's "people Israel"?
4. How have events since 1914 been foreshadowed?

PREPARING TO MEET THE THREAT

5 The Assyrian hordes were on the move. Outwardly, it may have appeared in that ancient day of nationalistic strife that King Sennacherib was swinging into action against Egypt, his sole rival to world domination. But the cities of Judah lay in his line of march. One by one these were overwhelmed by the totalitarian flood. Isaiah 10:28-32 describes his fearsome advance, city by city, from Aiath to Nob, and now, within sight of the walls of Jerusalem, "he waves his hand threateningly at the mountain of the daughter of Zion, the hill of Jerusalem." Are the people of Jerusalem dismayed? No, for "the Sovereign Lord, Jehovah of armies," himself has given marvelous assurance:

6 "Do not be afraid, O my people who are dwelling in Zion, because of the Assyrian, who with the rod used to strike you and who used to lift up his own staff against you in the way that Egypt did. For yet a very little while—and the denunciation will have come to an end, and my anger, in their wearing away." (Isa. 10:24, 25) In the face of the modern-day threat of nationalism, we also may draw comfort from this prophetic assurance.

7 And why? In modern times, no sooner had the reigning King, Jesus Christ, restored the anointed remnant of Jehovah's witnesses to their land of theocratic worship, in the year 1919, than Satan began to bring vicious opposition to bear upon them. Though the Germanic "king of the north" had suffered a severe head wound in World War I, he very soon became the leading partner in a new Satanic conspiracy to seize world domination and wipe out true worship in the earth. (Rev. 13:3) The history of the 1920's and the 1930's reveals the rise of the Nazi–Fascist–Catholic Action power that not only tried to overthrow the democratic nations, as pictured by the Egyptian "king of the south," but also moved against the small, zealous group of Jehovah's witnesses.

8 These worshipers of the true God had faith that the words of another of God's prophets would be fulfilled: "And he [Christ] will certainly bring about deliverance from the Assyrian, when he comes into our land and when he treads upon our territory." So they labored hard in the ministry, "to raise up against him seven shepherds, yes, eight dukes of mankind"—sufficient dedicated overseers, and more, to take the lead in worship. (Mic. 5:1, 5, 6) Moreover, by 1938, the theocratic structure had been fully restored in the congregations of Jehovah's witnesses world wide, so that they were prepared, by Jehovah's undeserved kindness, to withstand any "Assyrian" assault.

9 Of the invasion in Hezekiah's day, the record tells us: "And in the fourteenth year of King Hezekiah, Sennacherib the king of Assyria came up against all the fortified cities of Judah and proceeded to seize them." In warding off the immediate threat, Hezekiah agreed to pay tribute to Sennacherib, and he even cut off the overlaid doors and doorposts from Jehovah's temple, in order to make this payment. (2 Ki. 18:13-16) No doubt this was part of Hezekiah's theocratic war strategy, a move to gain time, and to put him in a better position to grapple with the enemy. Likewise, today, there are occasions when Jehovah's witnesses have to move cautiously in preserving their God-given right to true worship. In strongly nationalistic countries, open house-to-house or magazine witnessing is not always possible, and

5, 6. (a) Describe Sennacherib's advance. (b) What assurance did Jehovah give, and why is this of interest today?

7, 8. (a) By what conspiracy did Satan move against the restored remnant? (b) In harmony with what other prophecy did Jehovah's witnesses labor in preparation to meet the assault?

9. How did Hezekiah ward off the immediate threat, and of what significance may this be today?

Jehovah's people may have to yield this door of service to the enemy. However, by incidental witnessing, park witnessing, back-calling and studying with those known to be interested, and by other means, they continue their precious service to Jehovah, often at great personal cost.

10 But Hezekiah took other wise steps looking to the preservation of Jehovah's city and temple of worship. "When Hezekiah saw that Sennacherib had come with his face set for war against Jerusalem, then he decided with his princes and his mighty men to stop up the waters of the springs that were outside the city; and so they helped him. Accordingly many people were collected together, and they went stopping up all the fountains and the torrent that floods through the middle of the land, saying: 'Why should the kings of Assyria come and actually find a great deal of water?'" (2 Chron. 32: 1-4) Instead, these precious water supplies were tunneled into the city.—2 Ki. 20:20.

11 In like manner, following the reactivation of true worship in 1919, the anointed remnant of Jehovah's witnesses, representing Christ Jesus here on earth, has paid attention to the supplies of Kingdom truth, as provided by Jehovah through his Son. These refreshing waters of truth do not flow for the benefit of the willful opposers of Almighty God. They must be covered over against enemy interference. But through the building of factories, and the carrying out of printing activity throughout the earth, whether above ground or underground, the remnant has fulfilled its prophetic mission as "the faithful and discreet slave" by seeing that spiritual provision is made available "at the proper time" for all of God's household on earth, and this despite bitter opposition in police states.—Matt. 24:45-47.

12 "Furthermore, [Hezekiah] took courage and built up all the broken-down wall and raised towers upon it, and on the outside another wall, and repaired the Mound of the city of David, and made missiles in abundance and shields." (2 Chron. 32: 5) In the fulfillment, Christ Jesus has built up the organization of Jehovah's witnesses for spiritual warfare, and has repaired the breaches made by Christendom's apostate course over the centuries, as well as by their own failure to preach boldly during World War I. Moreover, the King has equipped his followers with "the large shield of faith" and "the sword of the spirit, that is, God's word," and has revivified them for theocratic service. —Eph. 6:16, 17.

13 Having this spiritual armor and an abundant supply of waters of truth, the remnant and their companion worshipers are indeed blessed, and so they may be glad, as were the sons of Korah who sang at Jehovah's temple in Hezekiah's day: "There is a river the streams of which make the city of God rejoice, the holiest grand tabernacle of the Most High. God is in the midst of the city; it will not be made to totter. God will help it at the appearance of morning." (Ps. 46:4, 5) How true, in ancient times and also today!

14 Hezekiah now proceeded to assemble the people, and to "speak to the heart of them, saying: 'Be courageous and strong. Do not be afraid nor be terrified because of the king of Assyria and on account of all the crowd that is with him; for with us there are more than there are with him. With him there is an arm of flesh, but with us there is Jehovah our God to help us and to fight our battles.' And the

10, 11. (a) What other wise steps did Hezekiah take, and why? (b) In the fulfillment, how have the remnant acted today?

12, 13. (a) What was pictured by Hezekiah's further courageous action? (b) Why may Jehovah's servants now be glad?

14, 15. (a) What timely encouragement was next provided? (b) What similar provision has been made today, and with what result?

people began to brace themselves upon the words of Hezekiah the king of Judah." (2 Chron. 32:6-8) What a grand assembly of encouragement that must have been! As at assemblies of Jehovah's witnesses today, so then, words of upbuilding counsel went right to the hearts of the Judeans, encouraging them to be fearless in the face of the nationalistic threats of those who can do no more than "kill the body."—Matt. 10:28.

15 As the modern-day Nazi–Fascist–Catholic Action threat increased, Jehovah continued to provide timely encouragement through his channel on earth. The *Watchtower* magazine of November 1, 1933, published most strengthening information in the article, "Fear Them Not." And as Jehovah's witnesses in Germany and other totalitarian lands began to suffer concentration-camp imprisonment and torture, articles on Daniel's prophecy in the October, November and December, 1934, issues of *The Watchtower* strengthened them to endure in the 'crucible' of persecution and to survive the "lions' pit." The flood of totalitarian nationalism was powerless to breach their Christian integrity, even as it is powerless to do so today, thirty years later.

THE ISSUE DRAWN

16 But now Sennacherib has devastated many of the cities of Judah. He is encamped against Lachish, one of the last outposts, some thirty miles to the southwest of Jerusalem, "and all his imperial might with him." (2 Chron. 32:9) Likewise in modern times, Satan the Devil has invaded the land of Jehovah's worship, and he has gathered "the kings of the entire inhabited earth" to fight against God's people and to take Satan's side in "the war of the great day of God the Almighty," at Har–Magedon. In furtherance of this purpose, Satan has whipped up demonic propaganda, which proceeds not only from his own dragon mouth but also "out of the mouth of the wild beast [the animalistic political system of earth] and out of the mouth of the false prophet [the loudmouthed Anglo-American Empire]." (Rev. 16:13, 14, 16) All this croaking in support of the tottering nationalistic governments, the divided UN and other human agencies, is, in effect, the mouthing of opposition to Jehovah's established kingdom by Christ.

17 Ah, but the intent of Satan's propaganda is also to break down and intimidate those who are truly serving God on earth at his place of worship. And how well this is pictured by Sennacherib's sending Tartan, Rabsaris and Rabshakeh with a heavy military force to taunt the Judeans shut up in Jerusalem! Rabshakeh, whose name appears to be a title signifying "Chief Cupbearer," is spokesman for the group, the one entrusted with pouring out a potion of Assyrian propaganda for the Jews. He is a renegade Jew, according to Josephus, and able to speak "the Jews' language." And, like Rabshakeh, Satan's cupbearers today try to get through to Jehovah's witnesses with intimidating words that will, they hope, swerve these from their integrity to God.

18 This corresponds well with the critical late 1930's and early 1940's, when Satan's propagandists, including Christendom's clergy, whipped up white-hot hatreds against Jehovah's witnesses, demanding that they pay homage to the swastika, or whatever other flag might be the local emblem of nationalism. Under the dictatorships, Jehovah's witnesses

16. (a) What situation now existed in Judah? (b) What demonic purpose lies behind Satan's propaganda today?

17. How does the modern Rabshakeh try to get through to Jehovah's witnesses with his propaganda?

18. What hateful actions resulted from the propaganda of World War II years, but did these succeed in their purpose?

were thrown into prison camps and killed. In democratic lands, they were set upon by howling mobs, their homes and meeting places broken into and wrecked, and their children expelled from the schools —and all as a result of nationalistic propaganda. But with all his threats, the modern-day "Rabshakeh" failed to dent the integrity of God's witnesses. They zealously continued their service to God, with the result that the 71,509 ministers reporting service in the year before World War II broke out, in 1939, increased to 141,606 in 1945, the year the war ended.

19 Rabshakeh spoke in mockery of the true God, Jehovah: "This is what Sennacherib the king of Assyria has said, 'In what is it that you are trusting while sitting quiet under siege in Jerusalem? Is not Hezekiah alluring you so as to give you over to die by famine and by thirst, saying: "Jehovah our God himself will deliver us out of the palm of the king of Assyria"? . . . Who was there among all the gods of these nations that my forefathers devoted to destruction that proved able to deliver his people out of my hand, so that your God should be able to deliver you out of my hand? And now do not let Hezekiah deceive you or allure you like this and do not put faith in him, for no god of any nation or kingdom was able to deliver his people out of my hand and out of the hand of my forefathers. How much less, then, will your own God deliver you out of my hand?' "—2 Chron. 32: 10-15.

20 How true, in the fulfillment, that the gods and religions of the peoples of earth have not been able to preserve them from falling victims to nationalism! In time of crisis, Catholics, Protestants, Jews, Buddhists and others have all been caught up into the mesh of nationalistic war machines. But real Christians, the spiritual Judeans who trust in Jehovah and the God-strengthened Christ, are not frightened by taunting threats. Patiently, they wait on Jehovah.

21 The king of Assyria offered a tempting reward at the price of compromise: "Make a capitulation to me, and come out to me, and eat each one from his own vine and each one from his own fig tree and drink each one the water of his own cistern, until I come and I actually take you to a land like your own land, a land of grain and new wine, a land of bread and vineyards, a land of oil-olive trees and honey; and keep living that you may not die. And do not listen to Hezekiah, for he allures you, saying, 'Jehovah himself will deliver us.' " Why, even neighboring Israel has fallen! However, "the people kept silent and did not answer him a word, for the commandment of the king was, saying: 'You must not answer him.' "—2 Ki. 18:31-36.

22 Likewise, today, Jehovah's witnesses do not wrangle or debate with Satan's propagandists. Rather, they heed the example of Hezekiah and his illustrious forefather, King David, who said: "I will set a muzzle as a guard to my own mouth, as long as anyone wicked is in front of me." —Ps. 39:1.

23 The Assyrian's offer resembles that made by the Nazis to Jehovah's witnesses while in German concentration camps. After these Christians had been imprisoned for years because of their refusal to heil the Nazi "god," they were offered their freedom—on the condition that they sign a renunciation of their faith. What was their reply? An eyewitness writes: "They could have been immediately freed if they

19, 20. (a) How did Rabshakeh speak in mockery of Jehovah? (b) In the fulfillment, how are his boasts partly true, partly false?

21, 22. (a) What tempting offer did Sennacherib next make? (b) How did the people respond, providing what precedent for us today?

23. How did modern-day Jehovah's witnesses turn back a Sennacherib-like offer?

had renounced their faith. But, on the contrary, they did not cease resistance, even succeeding in introducing books and tracts into the camp, which writings caused several among them to be hanged."* Even with the danger of death, they held to true worship and kept integrity to Jehovah, the Supreme Sovereign and God of resurrection.

[24] Hezekiah was grieved at heart on hearing the words of Rabshakeh. Was this because of fear of those who might now "kill the body" or of the cruel tortures that the sadistic Assyrians might inflict upon him and his fellow Judeans? Not at all! Hezekiah was grieved because of the vile reproaches heaped upon Jehovah's name. So "he immediately ripped his garments apart and covered himself with sackcloth and came into the house of Jehovah." He sought communion with Jehovah at his place of worship. (2 Ki. 19:1) And today the anointed remnant of Jehovah's witnesses and their companions, who serve under the Greater-than-Hezekiah, Christ, find strength and comfort in times of stress in zealous service to God and association together as his temple worshipers. Moreover, they inquire for the right course from the "faithful and discreet slave" organization of Jesus' anointed followers on earth. In the same way, in the crisis involving Jehovah's name, Hezekiah looked for counsel to Jehovah's channel of communication—the faithful prophet Isaiah.—2 Ki. 19:2.

[25] Humbling themselves in sackcloth, Hezekiah's household officials and the elder priests proceeded to say to Isaiah: "This is what Hezekiah has said, 'This day is a day of distress and of rebuke and of scornful insolence; for the sons have come as far as the womb's mouth, and there is no power to give birth. Perhaps Jehovah your God will hear all the words of Rabshakeh, whom the king of Assyria his lord sent to taunt the living God, and he will actually call him to account for the words that Jehovah your God has heard. And you must lift up prayer in behalf of the remnant that are to be found.' " (2 Ki. 19:3, 4) In their own strength, Jehovah's people are powerless to survive the threat of nationalism. But what of Jehovah's strength? What assurance did Isaiah give in this regard?

[26] "Then Isaiah said to them: 'This is what you should say to your lord, "This is what Jehovah has said: 'Do not be afraid because of the words that you have heard with which the attendants of the king of Assyria spoke abusively of me. Here I am putting a spirit in him, and he must hear a report and return to his own land; and I shall certainly cause him to fall by the sword in his own land.' " ' " —2 Ki. 19:5-7.

[27] Ah, here was positive assurance that Sennacherib would at last be led back in abject defeat! And today, through his word of prophecy, Jehovah has likewise assured his integrity-keeping witnesses that Satan and his armed hosts will be finally crushed. As for the nationalistic "king of the north," it is foretold that "there will be reports that will disturb him," reports from the direction of Jehovah and his King, and conveyed through the anointed witnesses on earth, that will goad this "king" into rage against God's people. But then Jehovah will act! The totalitarian "king of the north" will perish, "and there will be no helper for him." The "king of the south" will also be bro-

* Genevieve de Gaulle, niece of General de Gaulle, in a letter to the Watch Tower Society.

24. (a) Why was Hezekiah grieved, and how did he act? (b) What is pictured today in Hezekiah's turning to the prophet Isaiah?

25, 26. (a) For what do God's people have 'no power in the day of distress'? (b) But what assurance did Isaiah give?

27. How will prophecy be fulfilled in the breaking of the nationalistic kings and the destruction of Satan's organization?

ken "without hand." (Dan. 11:44, 45; 8:25) The entire earthly organization of Satan will be "hurled into the fiery lake" of eternal destruction. What comforting assurance from Jehovah!—Rev. 19:20.

[28] But what of the crisis that faced Jehovah's witnesses as the clouds of World War II threatened? With nationalism now the issue in democratic as well as totalitarian lands, Jehovah lovingly strengthened his people with "food at the proper time." The article "Neutrality" in *The Watchtower* of November 1, 1939, helped many to chart an uncompromising course through the nationalistic storms of World War II. Jehovah's witnesses refused the doctrine that they should slay their fellow Christians who happen to live in a different nation. At the cost of reproaches, imprisonments and even life itself, they held to their Christian neutrality, displaying a 'love among themselves' that transcended all nationalistic barriers. They proved themselves to be "no part of the world" of the modern Sennacherib. Their resolute stand on behalf of Bible principle provided a complete answer to the propagandists. Jehovah's name was honored! —John 13:34, 35; 17:14.

[29] From the record it appears that Sennacherib did not immediately follow through on Rabshakeh's boastful challenge. This may have been due to a temporary reverse suffered at the hands of Tirhakah, ruler of Egypt to the south. This could well correspond to the democratic nations' swallowing up the totalitarian "river," spewed out by Satan with the prime intent of engulfing the anointed remnant, who represent Jehovah's womanlike organization on earth. But this relief gained at the close of World War II is at most only temporary. Gog of Magog is still on the loose! The prophecy says of him: "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." (Rev. 12:15-17) And the final outcome? This we shall now see!

28. What provision did Jehovah make, and how did His witnesses answer the challenge of nationalism?

29. (a) Corresponding to the type, what temporary relief did Jehovah's witnesses gain at the close of World War II? (b) But why must we expect further difficulties?

SANCTIFYING "THE HOLY ONE OF ISRAEL"

"And my holy name I shall make known in the midst of my people Israel, and I shall no more let my holy name be profaned; and the nations will have to know that I am Jehovah, the Holy One in Israel."—Ezek. 39:7.

THOUGH two world wars have passed, bringing untold distress to mankind, the communistic "king of the north" and the democratic "king of the south" have again filled the earth with nationalistic propaganda. As they glare at each other over their respective nuclear stockpiles, they now 'engage in a pushing' through "cold" and "vest-pocket" wars. (Dan. 11:40) They croak about competitive co-

1. What situation now confronts mankind, and Jehovah's witnesses in particular?

existence, but each is determined that the other will cease to exist. As tensions heighten, nationalistic loyalties are whipped to a frenzy around the earth. The mastermind behind it all, the debased Satan, or "Gog of Magog," thus maneuvers into position for his final assault upon the anointed witnesses of Jehovah, the representatives on earth of "the town of the grand King," the heavenly Jerusalem where Jehovah resides by his spirit.—Ps. 48:2.

[2] Turning to the record at 2 Kings 19: 8-10, we find that the king of Assyria has moved closer to Jerusalem and is "fighting against Libnah," only twenty-five miles distant. Now he sends threatening letters to Hezekiah, telling his messengers, "This is what you men should say to Hezekiah the king of Judah, 'Do not let your God in whom you are trusting deceive you, saying: "Jerusalem will not be given into the hand of the king of Assyria."'"

[3] Likewise, in this post-World War II era, Satan's boastful propagandists not only continue to gather all nations to Har–Magedon, but they also try to bully Jehovah's faithful worshipers into compromising their stand before their God. The "king of the north," now predominantly Communist, has been particularly bitter in his attacks on Jehovah's witnesses. They have been subjected to a cruel propaganda. Moreover, it appears that up until April 1951 as many as 7,000 of Jehovah's witnesses were arrested in the western republics of the Soviet Union and deported to slave labor camps in the Urals, Siberia, Vorkuta and Kazakhstan. How did they meet this threat to their Christian integrity? In his book, *Religion in the Soviet Union,* Walter Kolarz writes:

> This was not the end of the 'Witnesses' in Russia, but only the beginning of a new chapter in their proselytising activities. They even tried to propagate their faith when they stopped at stations on their way into exile. In deporting them the Soviet government could have done nothing better for the dissemination of their faith. Out of their village isolation the 'Witnesses' were brought into a wider world, even if this was only the terrible world of the concentration and slave labor camps. There they met a large number of disillusioned and maltreated people and many were predisposed to accept their promises of a total change in the world's political structure within the lifetime of the present generation.
>
> With the proclamation of the Soviet amnesty in 1955, both the 'Witnesses' of long standing and their new converts either returned to their homes or remained as free laborers in their places of banishment. In this way the Jehovists . . . spread to many parts of the Soviet Union. They reappeared in all the Western Soviet Republics. They established new organizations in the former forced labor areas such as the Far East and the Komi Republic, where there are Jehovist branches along the ill-famed Pechora Railway line with its terminus at Vorkuta. The Jehovists also invaded Siberia and Kazakhstan, where they are particularly numerous. . . . A Jehovist organization was also established in Daghestan. . . . In short, the Russian branch of the Jehovah's Witnesses may be regarded as one of the strongest in the world, and there is certainly no branch anywhere which receives so much adverse publicity from the secular power. . . .
>
> Only the future will show whether Khrushchev has been more successful *in fighting* the 'Jehovist' danger than either Hitler or Stalin.

Hitler, Stalin and Khrushchev have now all had their day, but the reviled spiritual Judeans in the lands of the "king of the north" continue to expand their worship, to Jehovah's praise.

[4] Another account summarizes the second violent propaganda attack on Jeru-

2. How did Sennacherib renew his threat against Jerusalem?

3. (a) What bullying tactics has the communistic "king of the north" adopted? (b) According to one commentator, what has resulted from the persecutions of Jehovah's witnesses in the Soviet Union?

4. (a) How did Sennacherib continue to reproach Jehovah? (b) How have the Communist propagandists followed a similar pattern, and with what outcome?

salem in these words: "And [Sennacherib's] servants spoke yet further against Jehovah the true God and against Hezekiah his servant. Even letters he wrote to reproach Jehovah the God of Israel and to talk against him, saying: 'Like the gods of the nations of the lands who did not deliver their people out of my hand, so the God of Hezekiah will not deliver his people out of my hand.'" (2 Chron. 32:16, 17) In like fashion, the Communist propagandists have written books, including one of 159 pages entitled "Going by the Name of Jehovah God," have published denunciations in *Pravda* and *Trud* and illustrated magazine articles, such as one in *Krokodil* on "The Spiders," and have distributed derogatory films, two of these being entitled "Armageddon" and "Apostles Unmasked"—in an all-out effort to reproach Jehovah's name and berate the preaching activities of His witnesses. But have Jehovah's witnesses flinched in the face of the Communist assault? Reports from inside Russia say, No! The following is typical:

> Being situated, as it were, at the factual heart of the "king of the north," our brothers have sacrificed for Jehovah and his truth their entire life and all their possessions and belongings and are standing devotedly and loyally at the side of Jehovah God, the Great Sovereign and Theocrat. In this decisive and bitter fight for the faith they are battling in favor of their God Jehovah. The message of God's kingdom is triumphing from the Carpathians to the Kuril Islands.*

5 The blasphemous insults continued: "And they kept calling with a loud voice in the Jews' language to the people of Jerusalem that were upon the wall, to make them afraid and to disturb them, in order that they might capture the city. And they went on speaking against the God of Jerusalem the same way as against the gods of the peoples of the earth, the work of man's hands." (2 Chron. 32:18, 19) Pitiable, blind propagandists! They think that our God is no stronger than the gods of clay and stone, the useless images of the nations. And though the Communists may have awakened to the hypocrisy behind the icons that their forefathers worshiped, what folly for them now to give glory to national heroes and the military "god of fortresses," and to brag of their scientific accomplishments! (Dan. 11:38) How senseless for them to say, "There is no Jehovah," because they have spotted no floating image of God from their tiny spaceships!—Ps. 14:1.

6 And now, with the worsening world situation, the democratic nations of the "king of the south" are starting to churn out their own brand of nationalistic propaganda. At the height of the crisis, what will Jehovah's witnesses do, who belong neither to the "north" nor to the "south"? Why, exactly what Hezekiah and Isaiah did! "Hezekiah the king and Isaiah the son of Amoz, the prophet, kept praying over this and crying to the heavens for aid." (2 Chron. 32:20) What a fine example for Jehovah's people today!

TRUST IN JEHOVAH

7 The account in 2 Kings (also, Isaiah chapter 37) describes the course of events in greater detail. "Then Hezekiah took the letters out of the hand of the messengers and read them, after which Hezekiah went up to the house of Jehovah and spread it out before Jehovah. And Hezekiah began to pray before Jehovah and say: 'O Jehovah the God of Israel, sitting upon the cherubs, you alone are the true God of all the kingdoms of the earth. You your-

* See the *1961 Yearbook of Jehovah's Witnesses*, page 286.

5. What follies have the Communists committed, in line with the blasphemy of Sennacherib's propagandists?

6. Who now joins in the propaganda campaign, and so where do Jehovah's witnesses look for help?

7, 8. (a) What plea did Hezekiah make? (b) Why would his prayer, as also that in Psalm 83, not go unheeded?

self have made the heavens and the earth. Incline your ear, O Jehovah, and hear. Open your eyes, O Jehovah, and see, and hear the words of Sennacherib that he has sent to taunt the living God.' "—2 Ki. 19:14-16.

8 In what was Hezekiah interested primarily—self-salvation, or removing the reproach cast on Jehovah's name? Let his prayer concerning the Assyrian answer: "And now, O Jehovah our God, save us, please, out of his hand, that all the kingdoms of the earth may know that you, O Jehovah, are God alone." (2 Ki. 19:19) This reminds of another well-known prayer, which includes "also, Assyria itself": "O may they be ashamed and be disturbed for all times, and may they become abashed and perish; that people may know that you, whose name is Jehovah, you alone are the Most High over all the earth." (Ps. 83:8, 17, 18) These are prayers that do not go unheeded!

9 Will Jehovah prove his Godship? Will he sanctify his name before all the nations? The reply that he gave Hezekiah through his prophet Isaiah leaves no room for doubt. And this well typifies the message that Jehovah proclaims through his modern-day channel, "the faithful and discreet slave"—the remnant of his anointed witnesses on earth: "The virgin daughter of Zion has despised you, she has held you in derision. Behind you the daughter of Jerusalem has wagged her head. Whom have you taunted and spoken of abusively? And against whom have you lifted up your voice and do you raise your eyes on high? It is against the Holy One of Israel!"—2 Ki. 19:21, 22.

10 Try as they may, Satan and his dupes must learn that all their efforts to break down the integrity and worship of God's people on earth are doomed. Taunts and abuse will avail nothing. The remnant of Jehovah's witnesses continue to maintain Christian virginity, proving themselves worthy of espousal to Christ. (2 Cor. 11:2) It is the boastful Satan that is really to be taunted. What a fall he suffered when he essayed to exalt himself above the newborn Kingdom, only to have Christ hurl him down, with his demons, to become Gog of the land of Magog! (Rev. 12:1-9; Isa. 14:12-15; Ezek. 38:2) Gog's schemings against "the virgin daughter of Zion" mark him for ignominious destruction. He cannot ravish her by carnal warfare. His final, vicious assault only shows he is actually fighting "against the Holy One of Israel," Jehovah God himself.

11 To the boastful Assyrian, nothing appeared too hard to attain, whether it be lopping down the lofty cedars of Lebanon or drying up the canals of the Nile. Likewise, the modern Gog, with his nuclear armaments of both the "north" and the "south," considers no conquest to be beyond him. Only Jehovah has the answer for this tyrant. And it has been expressed with unswerving purpose through his prophets from times of old: "Have you not heard? From remote times it is what I will do. From bygone days I have even formed it. Now I will bring it in." (2 Ki. 19:25) Even with the Satanic backing of Gog, no individual or organization on this earth can stand against the expression of Jehovah's righteous judgments.

12 The "king of the north" under Gog will assuredly play his part in devastating the modern-day world empire of false religion. Revelation chapter 17 makes this plain, showing that Jehovah will use the "ten horns," or complete number of national rulers on earth, in carrying out "his

9, 10. (a) What answer did Jehovah give through his channel, and whom does this channel typify? (b) How do the remnant triumph against Satan's taunts? (c) Who really is to be taunted, and why?

11. What boast does the modern Assyrian make, but how does Jehovah answer him?

12. What fate awaits false religion and its adherents, at the hand of the armies of the "Assyrian"?

thought" or purpose, including the destroying of these religious systems. (Rev. 17:16, 17) In the same way that ancient Assyria devastated the "fortified cities" of demon-worshiping nations, so the armies of the modern "Assyrian" will share in wreaking havoc on false religion today. And as these nationalistic systems go crashing to their ruin, all who have sought refuge in them will indeed become "feeble-handed . . . terrified . . . ashamed." They will perish as "vegetation of the field and green tender grass, grass of the roofs, when there is a scorching before the east wind." (2 Ki. 19:25, 26) See also Revelation 18:9-19.

13 But the Assyrian monarch himself has now made his big mistake! He has planted himself in the land that Jehovah gave to his true worshipers. He has closed in on Libnah, and Jerusalem—so he thinks—will be next. It has come to a showdown: Sennacherib versus "the Holy One of Israel." Jehovah has the measure of his enemy, and he taunts the Satanic Gog: "Your sitting quiet and your going out and your coming in I well know, and your exciting yourself against me, because your exciting yourself against me and your roaring have come up into my ears." (2 Ki. 19:27, 28) Rage as Gog may in the close confines of the land of Magog, he has met his match!

14 The kings of Assyria were accustomed to lead captive kings back to Nineveh by a hook piercing the nose. But now it is Gog's turn! Jehovah declares: "And I shall certainly put my hook in your nose and my bridle between your lips." The dastardly attempt to beat Jehovah's faithful witnesses into submissive compromise fails! They have prayed to Jehovah, and made him their trust. Let the modern Assyrian mass all his forces. Let him conscript men by the hundreds of millions for the final assault on the citadel of true worship that Jehovah by Christ has built up in the earth. Jehovah's witnesses will still hold fast to their Christian neutrality. They will not fall to nationalistic propaganda. They will remain secure in their strong tower, Jehovah, and nothing will succeed in blocking the song of praise and worship that they raise to his name. Jehovah's word to the archenemy is final: "And I shall indeed lead you back by the way by which you have come."—2 Ki. 19:28.

13, 14. (a) Wherein did the Assyrian make his big mistake? (b) What did Jehovah now declare, and what assurance do Jehovah's witnesses thus have today?

"THE SIGN FOR YOU"

15 Jehovah next says through his prophet Isaiah: "And this will be the sign for you: There will be an eating this year of the growth from spilled kernels, and in the second year grain that shoots up of itself; but in the third year sow seed, you people, and reap, and plant vineyards and eat their fruitage. And those who escape of the house of Judah, those who are left remaining, will certainly take root downward and produce fruitage upward. For out of Jerusalem a remnant will go forth and those who escape out of Mount Zion. The very zeal of Jehovah of armies will do this."—Isa. 37:30-32; 2 Ki. 19:29-31.

16 It was already long past seedtime. Due to the Assyrian invasion, there was no possibility of a harvest that year. So Jehovah gave a "sign" in that he made a miraculous provision for his people. He caused an abundance of food to spring forth from the kernels spilled during the harvest of the previous year. But that was not all! The following year was to be a sabbath year, in which faithful Judeans must demonstrate reliance on Jehovah by letting their fields lie fallow. Would Jehovah provide? Surely faith in Him would

15, 16. What sign did Jehovah give his people, and how must they act in harmony therewith?

have its reward, in a further "eating" of grain that grew of itself! And in the third year, the Judeans would again enjoy the fruitage of their own labor.

17 This "sign" has had a marvelous fulfillment since 1914 C.E. At the time when the proud "Assyrian" and his mob make the holy city of Jehovah's worship the "daughter of an invasion," Jehovah sends forth his Son as ruler out of Bethlehem, his heavenly House of Bread, with bounteous supplies of life-sustaining spiritual food. (Mic. 5:1, 2) Gog and his hordes are powerless to stop up this miraculous provision, and it is assured, also, as long as Jehovah's anointed people continue to keep sabbath through faith and by daily obedience to their God. This remnant of spiritual Judeans will be nourished to the end of Satan's warfare against them here on earth, and beyond that. It will be shown that they are firmly rooted in the land of God's true worship, and they will be established as eternal fruit bearers in the kingdom of God. Just such a remnant is to go forth in victory "out of Jerusalem," and all of this will serve as a "sign" in connection with the sanctification of Jehovah's name. "The very zeal of Jehovah of armies will do this."—2 Ki. 19:31.

18 And as the final part of the "sign," Isaiah prophesied concerning the king of Assyria: "He will not come into this city nor will he shoot an arrow there nor confront it with a shield nor cast up a siege rampart against it. By the way by which he proceeded to come, he will return, and into this city he will not come, is the utterance of Jehovah. And I shall certainly defend this city to save it for my own sake and for the sake of David my servant." (2 Ki. 19:32-34) What comfort these words do provide for the anointed remnant and their companions today! However much Gog and his totalitarian hordes may threaten and revile, they may come only so far. It appears that, in their final approach, Sennacherib's invading forces never got closer to Jerusalem than Libnah, some twenty-five miles distant. Oh, they howled their threats and shook their fists at distant Jerusalem, and Sennacherib sent his reproachful propagandists to browbeat and intimidate Hezekiah and his people. But in vain! Assyria was powerless to impose any real threat to the citadel of true worship.

19 As the modern Assyrian maneuvers to plant his nationalistic tents in the land devoted to Jehovah's praise, so he, too, finds himself impotent as an opposer of the divine will. His prisons and concentration camps, whether Nazi, Soviet or Chinese Communist, have discovered no formula for "brainwashing" Jehovah's witnesses. These have invincible faith. Individually and collectively, they stand impregnable against the enemy. Jehovah has cleansed the organization of his people from false, demonic religion and from the immoral ways of the world, and never will he permit the demon-controlled nationalistic rulers to break into and contaminate the true worship that is holy to Jehovah. For the sake of his great name, and of his Kingdom covenant which now centers in the Greater David, Christ Jesus, Jehovah defends the earthly representatives of his holy city. (Ps. 89:34-37) He prepares to lead the modern Assyrian back where he belongs.

20 But look, now, at the drama that unfolds before Libnah! Sennacherib's lackeys have returned to camp after serving final notice on Hezekiah. The ultimatum has been given! And there, sprawled out on the Shephelah, lies the flower of Assyria's

17. How has the first part of the sign been fulfilled in modern times?

18, 19. What is pictured in the final part of the "sign," and how do we see this in fulfillment today?

20, 21. What dramatic reversal now took place before Libnah?

might, its grand army that knows no defeat—the sledgehammer that is raised to deliver the knockout blow on Jerusalem. The pride of Assyrian militarism is about to pluck one of its richest plums of conquest, "the town of the grand King," Jehovah. Night settles down. All is quiet. It is like the calm before a storm.

21 But it remains quiet! With the break of dawn, an eerie stillness hovers over the camp. Nothing stirs. At last, some Judeans venture out from Libnah to investigate. Come all of you, and look! What a sight! For it happened "on that night that the angel of Jehovah proceeded to go out and strike down a hundred and eighty-five thousand in the camp of the Assyrians. When people rose up early in the morning, why, there all of them were dead carcasses."—2 Ki. 19:35.

22 It will be the same when the night of Har-Magedon settles down on the earth. Jehovah's archangel and Executioner, Christ Jesus, will come swiftly, quietly, thieflike. There will be no escape for Gog's mob. Their last taunting challenge against the assembled remnant of Jehovah's anointed people will be turned back as God's King proceeds to smash them with a rod of iron, and to mash them in the winepress of the wrath of Almighty God. (Rev. 19:15) It will be just as in Hezekiah's day: "And Jehovah proceeded to send an angel and efface every valiant, mighty man and leader and chief in the camp of the king of Assyria, so that he went back with shame of face to his own land."—2 Chron. 32:21.

23 But is the arrogant "king of Assyria" to escape merely "with shame of face"? God's righteous judgment decrees more than this. It is recorded concerning Sennacherib in God's Word (and confirmed in the recently discovered prism of Esarhaddon*) that "later on he entered the house of his god and there certain ones that had come out of his own inward parts felled him with the sword. Thus Jehovah saved Hezekiah and the inhabitants of Jerusalem out of the hand of Sennacherib the king of Assyria and out of the hand of all others and gave them rest all around." (2 Chron. 32:21, 22) Satan, "the father of the lie," will likewise find that his self-made religion is no protection. For Christ will surely bind him and hurl him down into the lifeless abyss, shutting and sealing it over him. (Rev. 20:2, 3) Only then will God's true worshipers have "rest all around."

24 What an occasion to praise Jehovah! The account at 2 Chronicles ends with the words: "And there were many bringing gifts to Jehovah at Jerusalem and choice things to Hezekiah the king of Judah, and he came to be exalted in the eyes of all the nations after that." (32:23) And as the morning of God's new order dawns after Har-Magedon, we can be certain that all who survive will offer sacrifices of praise in honor of Jehovah and his victorious Christ, the Greater-than-Hezekiah. All the earth will come to enjoy the sabbath rest of Christ's 1,000-year Kingdom reign, and—marvelous prospect!—the Redeemer Christ will be exalted also in the eyes of many from the nations of mankind who will be brought back from gravedom by a resurrection.—John 5: 28, 29.

25 What a triumph for the heavenly Mount Zion! What joy to all who dwell securely behind its rampart, holding fast

22. How does this foreshadow Jehovah's action at Har-Magedon?
23. What final fate befell Sennacherib, and what does this picture?

* *Universal Jewish History*, by Philip Biberfeld, LL. D.

24. As indicated in the type, how will Jehovah and Christ then be exalted in the eyes of many?
25. (a) In what triumph do Jehovah's worshipers thus share? (b) What grand privilege is now to be enjoyed, and on what should we set our hearts?

to true worship! "March around Zion, you people, and go about it, count its towers. Set your hearts upon its rampart, inspect its dwelling towers, in order that you may recount it to the future generation. For this God is our God to time indefinite, even forever." (Ps. 48:12-14) How beauteous is this heavenly Zion, beloved of Jehovah! And how grand our privilege of recounting its glory to the "great crowd," of the generation that will survive Har–Magedon and find everlasting life in an earth-wide sanctuary of praise! All together, may we set our hearts on the true worship of the one, true, eternal God, Jehovah. May the name of this "Holy One of Israel" be vindicated and sanctified forever!

DO NOT *Think More of Yourself* THAN IS NECESSARY

"I TELL everyone there among you not to think more of himself than it is necessary to think; but to think so as to have a sound mind." —Rom. 12:3.

Throughout God's Word, the Christian is admonished to acquire and maintain a balanced perspective of himself. While it is necessary for the Christian to think of himself sufficiently to take care of his mind and body and use them in the right way, it is vital for him not to go beyond that. He is not to think *more* of himself than is necessary.

If a person thinks too much of himself, he will be in danger of becoming conceited, proud, unloving. He will be too interested in his own desires and will not be concerned enough about others. Then he will find it difficult to obey the divine command to "love Jehovah your God with your whole heart and with your whole soul and with your whole mind" and to "love your neighbor as yourself."—Matt. 22:37-39.

CULTIVATING RIGHT QUALITIES

Among the many qualities that help the Christian not to think more of himself than is necessary are submissiveness and humility. The submissive Christian is always learning from God's Word and applying what he learns to his own life. He eagerly does God's will as it is progressively revealed through Jehovah's visible organization.

To be submissive to Jehovah and his arrangements, the Christian needs humility. Being humble is the opposite of being proud. A humble person does not have an inflated opinion of himself. He is not overly assertive in manner or spirit. He is moderate, not presuming too much, not being vain or conceited. He is kind, mild-tempered.

Thus, the person who has the right viewpoint of himself, God's viewpoint, will cultivate humility, for that is the quality that makes submissiveness to Jehovah and his arrangements a pleasure. It is the proud, arrogant person who does

not want to submit to Jehovah's righteous requirements. But "everyone that is proud in heart is something detestable to Jehovah."—Prov. 16:5.

Since humility and submissiveness go hand in hand toward maintaining the balanced perspective of not thinking more of oneself than is necessary, they are qualities to strive diligently to acquire and improve. And what better time is there to begin acquiring them than in youth?

CHRISTIAN YOUNG TAUGHT TO KEEP PLACE

Christian parents have a marvelous opportunity to mold the minds of their children in the right direction in this matter. If they teach their children not to think more of themselves than is necessary, their young ones will likely grow up to be mature Christian adults who have the balanced perspective of themselves. The Bible states: "Train up a boy according to the way for him; even when he grows old he will not turn aside from it." (Prov. 22:6) Because "foolishness is tied up with the heart of a boy," children will need to be taught *how* not to think more of themselves than is necessary. As they learn this, they can be encouraged to apply it in their everyday lives.—Prov. 22:15.

On occasion, young ones who have been taught God's purposes are in a position to make expressions in school on the Bible's view of certain matters. These Christian children have God's truths. They know right from wrong on many matters as a result of their Biblical training. They are able to correct certain mistaken beliefs on the part of others, including students and even teachers. However, they must be taught to make their expressions with respectfulness. Jehovah's Word counsels: "Sanctify the Christ as Lord in your hearts, always ready to make a defense before everyone that demands of you a reason for the hope in you, but doing so together *with a mild temper and deep respect*."—1 Pet. 3:15.

If the Christian youth answers in this way, others will observe that increased knowledge has not made him proud or arrogant, as it often does those not tempered by godly principles. Honest-hearted persons, young and old, who observe the humble, sincere, respectful and polite manner of the Christian youth are impressed by these qualities and may look more favorably on his Christian faith.

At times, a young person may be taught from God's Word by one parent only, because the other parent is not a dedicated Christian. The young person needs to be taught not to become disrespectful toward the unbelieving parent. How would a father view the Bible if he observed his children studying it with the mother, yet noted that they were becoming hostile to him? No, the young Christian should grow in respectfulness toward his parents even if they do not believe as he does. God's Word says: "You children, be obedient to your parents in everything, for this is well-pleasing in the Lord." (Col. 3:20) Treating an unbelieving parent with respect may influence him to investigate the faith of the child whom he observes being changed for the better.

OLDER ONES ACQUIRE NEW PERSONALITY

Older persons also need to appreciate that the truths of God's Word are not freely dispensed by the Creator to make persons proud or elevate them above their fellowman. They are to do the opposite. They are to make persons humble, respectful, submissive, loving. Of all Christians, regardless of age, it is true that they are not to think more of themselves than is necessary, for if the spirit of God is

active in their lives, then that spirit will produce the fruitage of "love, . . . long-suffering, kindness, goodness, . . . mildness, self-control."—Gal. 5:22, 23.

This fruitage gradually will change the personality for the good. That is why the apostle Paul could confidently recommend: "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, . . . 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."—Col. 3:9-14.

Christians who work diligently to develop such a new, godly personality will not look down on their fellowman. They will not be rude or insulting even to those who oppose them because of their bearing Jehovah's name. Rather, they will "always pursue what is good toward one another and to all others." (1 Thess. 5:14, 15) They will be careful not to build themselves up at the expense of others, either by competing with them or by downgrading them in the eyes of others. Neither will they strive for prominence or glory. Instead, humbly they will look for ways to build up others. "Let each one keep seeking, not his own advantage, but that of the other person."—1 Cor. 10:24.

AVOIDING PRIDE OF WEALTH

Some Christians have more of this world's material goods than other Christians. Should this induce them to think they are better than their Christian brothers who have much less?

The well-to-do Christian must appreciate that his abundance of material possessions is not a direct gift from Jehovah. If this were a reward for faithfulness, then there would be no Christian anywhere in the world who would have little of this world's goods. But those who are most active in seeking first Jehovah's kingdom interests are usually ones who have just enough of this world's goods to sustain their daily living.—Matt. 6:9, 10.

Paul shows how to regard material possessions when he states: "Brothers, the time left is reduced. Henceforth let those who . . . buy [be] as those not possessing, and those making use of the world as those not using it to the full; for the scene of this world is changing." (1 Cor. 7:29-31) It is wise not to put too much stock in material wealth, for one cannot know if he will still have it tomorrow. And at Armageddon, all of this world's financial systems will dissolve. (Zeph. 1:18) In Jehovah's new system, the use of earth's resources will be directed by God's heavenly kingdom. Through it Jehovah will make distribution of material wealth as it pleases him for the benefit of all, not for just a few. Thus, Paul counsels: "Give orders to those who are rich in the present system of things not to be high-minded, and to rest their hope, not on uncertain riches, but on God, . . . to be liberal, ready to share."—1 Tim. 6:17, 18.

So while today wealth can be used properly to advance Kingdom interests, it can also become a divisive factor. But with the right viewpoint, one who has more will appreciate that he is not better than his Christian brothers who have less, and that "even when a person has an abundance his life does not result from the things he possesses."—Luke 12:15.

MINISTERIAL SERVANTS

In each of the more than 25,000 congregations of Jehovah's witnesses throughout the earth there are men who have spiritual qualifications and who have been appointed to positions of responsi-

bility. They are ministerial servants. (1 Tim. 3:8-10, 12, 13) These Christians particularly must be aware at all times that they should not think more of themselves than is necessary, as their conduct can affect many others.

Because of a person's background, training, or education, he may have made rapid advancement, being appointed as a servant sooner than someone else who takes longer to mature spiritually. Never should the ministerial servant think he is better than that humble, slower one who perhaps has had less formal schooling. Accurate knowledge is a necessity, but if it does not motivate one to right conduct toward his Christian brothers, it is vain. " 'Knowledge' breeds conceit; it is love that builds. If anyone fancies that he knows, he knows nothing yet, in the true sense of knowing. But if a man loves, he is acknowledged by God."—1 Cor. 8:1-3, *The New English Bible.*

If you are one taking the lead as a ministerial servant, you should actually be "considering that the others are superior to you." (Phil. 2:3) Jesus stated: "You know that the rulers of the nations lord it over them and the great men wield authority over them. *This is not the way among you;* but whoever wants to become great among you must be your minister." (Matt. 20:25-27) Ministerial servants, therefore, need to be exemplary in girding themselves "with lowliness of mind toward one another, because God opposes the haughty ones, but he gives undeserved kindness to the humble ones." —1 Pet. 5:5.

If you are a ministerial servant, especially one who has good ability and education, you have a wonderful opportunity to help others improve their knowledge of God. This is also true outside the congregation as you use your ability to bring the lifesaving message from God's Word to others. But you should never permit your knowledge and ability to cause you to look down on unbelievers or be quick to condemn them. Rather, feel as Jesus did toward the common people: "On seeing the crowds he felt pity for them, because they were skinned and thrown about like sheep without a shepherd." (Matt. 9:36) This is the attitude of Jehovah's humble ministerial servants today.

OVERSEERS TAKE THE LEAD

Those who have the greatest responsibility to avoid thinking more of themselves than is necessary are the overseers in Jehovah's visible organization. Whether overseers of a local congregation, or circuit or district overseers, whatever their capacity of oversight within Jehovah's organization, they ought to set the example in not thinking more of themselves than is necessary.

The overseer acts as a shepherd. But the flock he shepherds is not his own. It is God's. (1 Pet. 5:2) God has paid a price for it; the overseer has not. It is "the congregation of God, which he purchased with the blood of his own Son." (Acts 20:28) So the flock belongs to Jehovah, bought by the blood of his own Son, and is left only in trust to undershepherds, overseers.

Jesus stated this principle for these overseers: "The greatest one among you must be your minister." "Whoever wants to be first among you must be your slave." (Matt. 23:11; 20:27) Hence, Jehovah requires them as overseers to be foremost in serving, or ministering, to their Christian brothers. To do this requires great humility, for it is not common in this system of things to combine great authority with great servitude. But humble Christian overseers, trained in the wisdom coming from Jehovah, do so. They are not like worldlings who wield power and crush

others beneath them. They do not seek glory or domination of others, as do the clergy.

Lowliness of mind enables the overseer, above all others, to consider 'that the others are superior to him.' (Phil. 2:3) He also endeavors to do as Paul stated at Romans 12:10: "In brotherly love have tender affection for one another. In showing honor to one another take the lead." Since the overseer takes the lead in the congregation, he also needs to take the lead in showing honor to those he shepherds, considering them as being superior to him. By his taking such lead, the spirit of brotherly love is built up. All will see demonstrated, lived, the reality of Jesus' words when he said: "All you are brothers." (Matt. 23:8) A young man who was a Christian overseer was appropriately admonished by the apostle Paul: "Do not severely criticize an older man. To the contrary, entreat him as a father, younger men as brothers, older women as mothers, younger women as sisters with all chasteness. Honor widows that are actually widows."—1 Tim. 5:1-3.

By shepherding their Christian brothers, serving and honoring them, overseers imitate the Master, Jesus, who said: "If I, although Lord and Teacher, washed your feet, you also ought to wash the feet of one another. For I set the pattern for you, that, just as I did to you, you should do also." (John 13:14, 15) Although the custom of feet washing has passed, the importance of serving others, showing them honor without partiality, considering them superior, is as great as ever.

ATTITUDE TOWARD SERVANTS

What should be the attitude of all in the congregation toward overseers and ministerial servants? God's Word says: "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." —Heb. 13:17.

Taking the lead in the congregation requires much hard work and long hours spent in handling assignments and problems. If some do not cooperate but act contrary to godly principles, then servants may begin to be robbed of some of their joy, for it is no pleasure dealing with violators of Jehovah's laws. But by cooperating, each one doing his part, servants can joyfully carry out their work.

At times, servants err, being imperfect as everybody else is. Thus, they should not think they are beyond correction, or are above listening to suggestions for improvement. They should not feel that only what they suggest to others is counsel but that what others suggest to them is criticism. There is a vast difference between constructive suggestions and unfounded criticism or chronic complaining.

Yet, in spite of their own imperfections, servants work hard in fulfilling their responsibilities. This includes firmness for what is right. At times, overseers particularly must "admonish the disorderly." In fact, it may be necessary to "keep on reproving them with severity, that they may be healthy in the faith." And at other times it may even be required to "reprove before all onlookers persons who practice sin, that the rest also may have fear." Thus, while overseers and ministerial servants are not to think more of themselves than is necessary, they are to give counsel, correction and discipline to upbuild the congregation and to keep it morally pure. —1 Thess. 5:14; Titus 1:13; 1 Tim. 5:20.

Jehovah acknowledges and blesses the hard work of his *servants. That* is why Paul said: "Now we request you, brothers, to have regard for those who are working hard among you and presiding over you in

the Lord and admonishing you; and to give them more than extraordinary consideration in love because of their work." —1 Thess. 5:12, 13.

What a grand spirit exists when ministerial servants and overseers take the lead in working hard, giving honor, considering those in their care superior, and, in turn, the brothers respond by giving them more than extraordinary consideration in love! What a pleasure it is to associate with an entire society of persons who endeavor to live in accord with the counsel not to think more of themselves than is necessary but to work unselfishly for the common good and upbuilding of all! How wonderful are Jehovah's ways! —Ps. 107:8.

ENDURANCE *with* PATIENCE *Brings Joy*

As told by Josef Scharner

I WAS one of the 10,000 witnesses of Jehovah that the Nazis threw into their fiendish concentration camps. For more than nine years I endured their hatred for being a lover of God's Word, the Holy Bible, and for refusing to renounce Jehovah my God.

Shortly after my being imprisoned it became evident that no matter what the Nazis did I could endure it with the strength Jehovah gave me. But before relating some of my experiences during those years, permit me to tell you why I became one of Jehovah's witnesses. The story begins in 1914 when I was ten years old.

Being a zealous member of the Roman Catholic Church, my mother made sure that we attended church regularly. But after war broke out in 1914 the priest made it a practice to conclude every Sunday sermon by saying: "God bless the German army. God bless the German soldiers. God bless the German weapons. We want, we will and we must have the victory." We children did not think this statement by the priest amiss, but our mother did.

One Sunday, upon coming out of church, my mother turned to us and said: "Children, something is wrong here! Whom shall the beloved God help? What will the priest in Russia pray? What will the priest in France pray? For all of us there is only one God." I never forgot these questions. Obviously, God could not answer the prayers for victory coming from both sides in the war. The more I thought about these questions the more I wondered why Christian people are not able to live in peace. I found the answer in 1925.

A CHANGE IN MY LIFE

Just after finishing apprentice time for my trade I was put to work with another employee who was one of the *Bibelforschers* or Bible Students, known today as Jehovah's witnesses. He always spoke

of God's kingdom and how it will bring permanent peace to the earth. He offered me the book *The Divine Plan of the Ages,* which I took and read. Here I found the answers to my questions and a hope for the future.

One day I asked my co-worker where he went on Sundays, and he explained to me the Christian ministry in which he engaged on Sunday, called the "colporteur work." When I asked if I could go with him, he quickly consented and assured me that the work was not difficult. I found this to be so. After accompanying him to three houses, I asked if I could try the next house by myself. From that time until now I have found the house-to-house ministry a source of joy.

I studied diligently the Bible-study aids given me, and my knowledge of the Bible and appreciation for it grew. I soon made a dedication of myself to God and symbolized it by water baptism. Six months later, in the fall of 1925, I began devoting my full time to talking about God's kingdom from house to house.

With a bicycle, a suitcase and parcels of Bible-study aids published by the Watch Tower Society, I headed for the town of Hohenstein, where I was assigned to serve full time as a pioneer minister. My assignment also included the small village of Tannenberg. Great was the joy I found there talking to the people about the good news of God's kingdom and the peace it will eventually bring to all mankind.

Later, in 1931, while working in a village near the German town of Johannesburg, I found some young men who were interested in Bible truth. They were all in the chorus of the local church. When the priest heard that I was talking with these men, he announced from the pulpit that every *Bibelforscher* that came into the village should be chased away. The next time I came and began going from house to house, talking with the people about the good things in God's Word, a man came at me with a long knife. I took my Bible in my hand and took two steps toward him, saying: "I have a better weapon, the sword of the spirit, which is God's Word. Aren't you ashamed of yourself to come at a man with such a dirty weapon, a man who wants to talk with you about the kingdom of God? Was it your priest who told you to take such action? Jesus Christ told his disciples to love their neighbors. Do you?" The man became confused, turned red and went away grumbling.

When I related this incident to the young men with whom I was studying the Bible, they became very angry with the priest. One said: "I shall withdraw from the church." Three days later the priest came to the home where I was having a Bible study. During the discussion the interested persons asked the priest questions and asked for scriptures to support what he said. He then became angry and left. Now the young men in the chorus began leaving the church one after the other because they had found true Christianity. Later some of them began engaging in the full-time Christian ministry as pioneers, just as I was.

ENDURANCE DESPITE PERSECUTION

It was in the fall of 1935 when I was imprisoned for being one of Jehovah's witnesses. In June of 1933 Hitler's government had banned all activity of Jehovah's witnesses as to meetings and the distribution of aids to Bible study. So it was no surprise to me when I was finally arrested and imprisoned for being a Christian servant of Jehovah God. When that happened I was thankful that I had not neglected personal Bible study, as it helped me to have the faith to endure. Frequently I thought about the endurance mentioned

by the Bible writer James, who said: "Look! We pronounce happy those who have endured."—Jas. 5:11.

Although the prison officials took the Bible away from me, they permitted other prisoners to have it. They thought that my faith would become weak if I did not have the Bible, and I would therefore renounce my faith by signing a declaration to that effect prepared by the Nazis. They failed to realize that I had impressed the truth of God's Word deeply upon my mind by personal and group Bible study long before I was imprisoned. They could not remove those faith-strengthening truths from my mind.

One day I was put into a cell with a prisoner that had been sentenced to death for robbery and murder. The guards had permitted him to have a Bible. Just before he was executed he was transferred to another cell, but he left his Bible behind, much to my joy. Now I could feast upon the strengthening Word of God. Every day I read it and tried to commit many of its verses to memory. Very often I thought of Jesus' words: "He that has endured to the end is the one that will be saved."—Matt. 24:13.

After I had been in prison for six years a possibility arose that I might be released. An officer from the Gestapo (Security Service) interviewed me regarding it. He asked whether I was cured of my wrong ideas after the six years and whether I still believed in Jehovah. I made it clear that I was still devoted to the worship of the true God, Jehovah, and that I would not sign the declaration renouncing my faith. The order was then given that I should be shipped off to a concentration camp. The official from the Gestapo said: "There another wind will blow. There you will keep quiet, and your way out will be only through the chimney if you refuse to sign."

ENDURANCE WITH PATIENCE

Every opportunity I had in the concentration camp to speak about the good news of God's kingdom and the comforting promises of his Word was a source of joy to me. I recall an experience that I had when I was in the camp hospital for a while. There was a young prisoner there who was very sick and always said to me: "Tell me something about the Kingdom. What you say is so comforting." He was especially interested in hearing about the resurrection of the dead because he did not expect to recover from his illness. It was a pleasure to be able to give him hope with the truth of God's Word.

On another occasion when I was sick with typhoid fever and was put into the camp hospital, I had the privilege of talking with the other sick persons there about the many blessings that God will give suffering mankind under the rule of his kingdom. The doctor, who also was a prisoner, said: "Your faith and your joyful attitude will help you to get well quickly."

Again and again I experienced the joy of Jehovah when I spoke to others about the truths of his Word. I even had the opportunity to give a witness to some SS officers that came to inspect a piece of land. They looked around, and when one saw my lilac chevron, which had to be worn by Jehovah's witnesses as a mark of identification, the officer called to me: "Lilac! Come here!" When I approached, he asked: "Why are you here in the concentration camp?" I told him that I believe in the Bible as God's Word and spoke about it. He then said: "So you are a *Bibelforscher.*" I told him that I was. He then asked: "Did you sign the papers?" My reply was that I had not, and he wanted to know why. "I do not want to make myself a traitor." He observed: "Then you must be a real Bible student

and must know when peace will come." I told him that peace will come only when God's kingdom under Christ establishes it.

The SS officer turned to his fellow officers and said: "Look at these people! One can imprison them, take everything away from them and even kill them, but they do not give up their belief in Jehovah. They do their work well and are honest people, but for war they are no good." Prisoners that heard this conversation had greater respect for us. There were, of course, some that said we were stupid for not signing the papers, renouncing our faith, so that we could be released and go home.

COMING IN THE NEXT ISSUE

- God's Word Keeps Your Faith Alive.
- Keep Your Faith Growing Exceedingly.
- 'The Works of the Flesh Are Revelries.'
- There Is a Future for the Dead.

LIBERATION AT LAST

After spending more than nine years in a prison and the concentration camp in Stutthof near Danzig, I finally regained my freedom. It came after about 900 prisoners were moved to another location. We were put into a small coal barge that was pushed by a tugboat. While crossing the Baltic Sea to Flensburg in northern Germany, many of the sick prisoners were thrown overboard by the guards. I am sorry to say that one of them was one of Jehovah's witnesses from Poland, Ignatz Ukrzewski. The sick were crammed into a three-yard-deep coal bunker with no room to move about. Some even lay on top of one another. When the SS men learned that we were talking with the sick prisoners, they confined us to the other end of the barge.

After the Allied occupational forces freed us in Flensburg, I took up once again the Christian work that had been interrupted by my arrest more than nine years before. I began preaching the good news of God's kingdom from door to door.

There were few of Jehovah's witnesses that were capable of giving public talks in Germany right after the war. So I had the privilege of giving such talks in a number of villages and towns. Being able to talk about God's Word in this manner was a source of great joy to me. Then when the Watch Tower Society began sending special representatives, called circuit servants, to the various German congregations, I was invited to be one of these representatives. What a joy that was! It was a real privilege to engage in a work that strengthened the congregations, that helped my Christian brothers toward spiritual maturity and that encouraged them to endure faithfully in Jehovah's service.

In 1946 I was blessed with a lifelong companion when I married a spiritual sister whose first husband and oldest son had been executed by the Nazis for maintaining integrity to Jehovah God by refusing to break their neutrality in the war. Since then we have served Jehovah together as full-time servants.

From the time I began the joyful service of our Creator until now more than forty-two years have passed. Although I have had many severe trials that required patient endurance, I have had many rich blessings because I trusted in Jehovah, kept integrity to him and put his interests foremost in my life. I know from personal experience that those who trust in him are able to stand firmly like a mountain against all attempts to break their Christian integrity. Looking back on my life, I am more convinced than ever that endurance with patience eventually brings innumerable joys and blessings.—Ps. 125:1; Luke 21:19.

● In what way does "nature itself teach" that it is a glory for women to have long hair but a dishonor for men to have long hair, as the apostle Paul wrote at 1 Corinthians 11:14, 15? —G. N., Canada.

The comments made by Paul to support what he was writing concerning the position of women in the Christian congregation were very meaningful to the Corinthians. He wrote: "Does not nature itself teach you that if a man has long hair, it is a dishonor to him; but if a woman has long hair, it is a glory to her?" (1 Cor. 11:14, 15) Under certain circumstances a Christian woman should wear a head covering as a sign of her recognition of theocratic headship. (1 Cor. 11:5) And this should have been suggested by what occurred naturally among those to whom Paul wrote, and by the customs with which they were familiar.

The Corinthian congregation was probably composed largely of Greeks and Jews, and among such people it is natural for women to have longer hair than men. This is not necessarily true among all peoples. Scientists usually recognize three characteristic types of hair: the long *straight* hair of Orientals and Indians, the short *wooly* hair of Negroes and Melanesians and the *wavy* hair of Europeans and Semites. Of the first two types, "the difference of length in man and woman is scarcely noticeable" if allowed to grow uncut. But not so with the third type. In general, among men "the length rarely exceeds 12 to 16 in. [30 to 40 centimeters], while with women the mean length is between 25 and 30 in. [63 and 76 centimeters] and in some cases has been known to reach 6 ft. [1.8 meters] or more."—*The Encyclopædia Britannica*, 11th Ed., Vol. 12, p. 823.

Additionally, those Christians were aware that it was the general custom for men to clip their hair to a moderate length. This was common with Jewish men, the long uncut hair of Nazirites marking them as men not following the general custom. (Num. 6:5) In contrast, Jewish women usually had their hair of considerable length. (Luke 7:38; John 11:2) Even the Greeks reading Paul's comments would have appreciated his remarks concerning women having longer hair than men. This would have been emphasized to them by the fact that, in Corinth, shaving a woman's head, or clipping her hair very short, was a sign of her being a slave girl or of being in disgrace for having been caught in fornication or adultery.—1 Cor. 11:6.

So Paul could draw on these normal differences to illustrate that there was a distinction between the sexes. The difference should have served as a reminder to those in the congregation.

What about the length of one's hair today? Just as the natural length of hair differs among races, so do customs and personal tastes. The short style of men's hair in the Western world is patterned after the Roman custom, and it is considerably shorter than the style common for Jewish men in Jesus' time. Similarly, women today quite often cut their hair shorter than was usual among ancient women. Yet, there is still a marked difference between the sexes. So, while personal taste and local custom have a definite bearing on how long a Christian man wears his hair, he does want it to reflect his masculinity. Similarly, Christian women style their hair modestly and with evident femininity, so it will be a glory for them. —1 Pet. 3:3; 1 Tim. 2:9; 1 Cor. 11:15.

In either case, though, mature Christians, men or women, take into consideration how their personal appearance will affect others. This is so that "in no way are we giving any cause for stumbling, that our ministry might not be found fault with; but in every way we recommend ourselves as God's ministers." —2 Cor. 6:3, 4.

● Did Jesus partake of the bread and wine when he instituted the Lord's evening meal? —M. C., U.S.A.

No, the record of how Christ instituted the memorial of his death, or the Lord's evening meal, does not state that he himself ate of the loaf of unleavened bread and drank of the cup of wine. Nor is there a Scriptural basis for thinking that he would have.

The account presented in Mark reads: "As they continued eating, he took a loaf, said a blessing, broke it and gave it to *them*, and said: 'Take it, this means my body.' And taking a cup, he offered thanks and gave it to *them*, and *they* all drank out of it. And he said to them: 'This means my "blood of the covenant,"

which is to be poured out in behalf of many. Truly I say to you, I shall by no means drink any more of the product of the vine until that day when I drink it new in the kingdom of God.' "—Mark 14:22-25; Matt. 26:26-29.

Some feel that because Jesus said, "I shall by no means drink any more of the product of the vine," he must have partaken of the Memorial emblems. But, remember, they had just finished celebrating the annual Jewish Passover. As part of the celebration, Jesus drank wine and ate unleavened bread. Referring back to that, Christ said that he would not again share with them in such joy, as symbolized by the fruit of the vine, until he was ruling as king and had exercised his kingly power to awaken his anointed followers out of death. (Ps. 104:15; Rev. 11:17, 18) Jesus had partaken of the passover wine, but there is no reason to believe that he partook of the Memorial emblems.

Please note that the account says that Jesus gave the emblems to "them," and that "they" drank of the emblematic wine. As symbols during the Memorial celebration, the unleavened bread stood for Jesus' body, and the wine stood for his blood.

The Lord Jesus did not have to accept or partake of the benefits of the sacrifice of his own body and blood. He gave his "flesh in behalf of the life of the world." (John 6:51) He sacrificed his blood and flesh to cover the sins of repentant but sinful humans. (Heb. 9:12-14; 10:10) As a perfect human he did not need the ransom benefits of that sacrifice, so he could say to his followers that the sacrifice was made "in *your* behalf," not in *my* behalf. (Luke 22:20) Christ could sacrifice humanity, and blood in which the life of humanity is found, because he would not need these things himself when resurrected as a spirit with heavenly life in view.—1 Cor. 15:45, 50.

But, even though he did not need the benefits of what was symbolized by the emblems, would he have partaken as an example for the apostles? No, they knew how to eat unleavened bread and drink wine. As Jews they had just done so in the Passover celebration. All that was necessary for Jesus to do was to set up this Lord's evening meal, and then command his followers to observe it in remembrance of him.

ANNOUNCEMENTS

LORD'S EVENING MEAL

The date for observing the Lord's evening meal in 1968 is Friday, April 12, after 6 p.m. Standard Time. Each congregation of Jehovah's witnesses is making arrangements so that all who are regularly associated with the congregation and other interested persons can gather together for this occasion. In harmony with Jesus' instructions to his disciples while he was still on earth, those who are heirs of the heavenly kingdom will partake of the emblematic bread and wine on that occasion. In addition, all who look forward to life under that kingdom are urged to be present to observe this Scriptural commemoration.

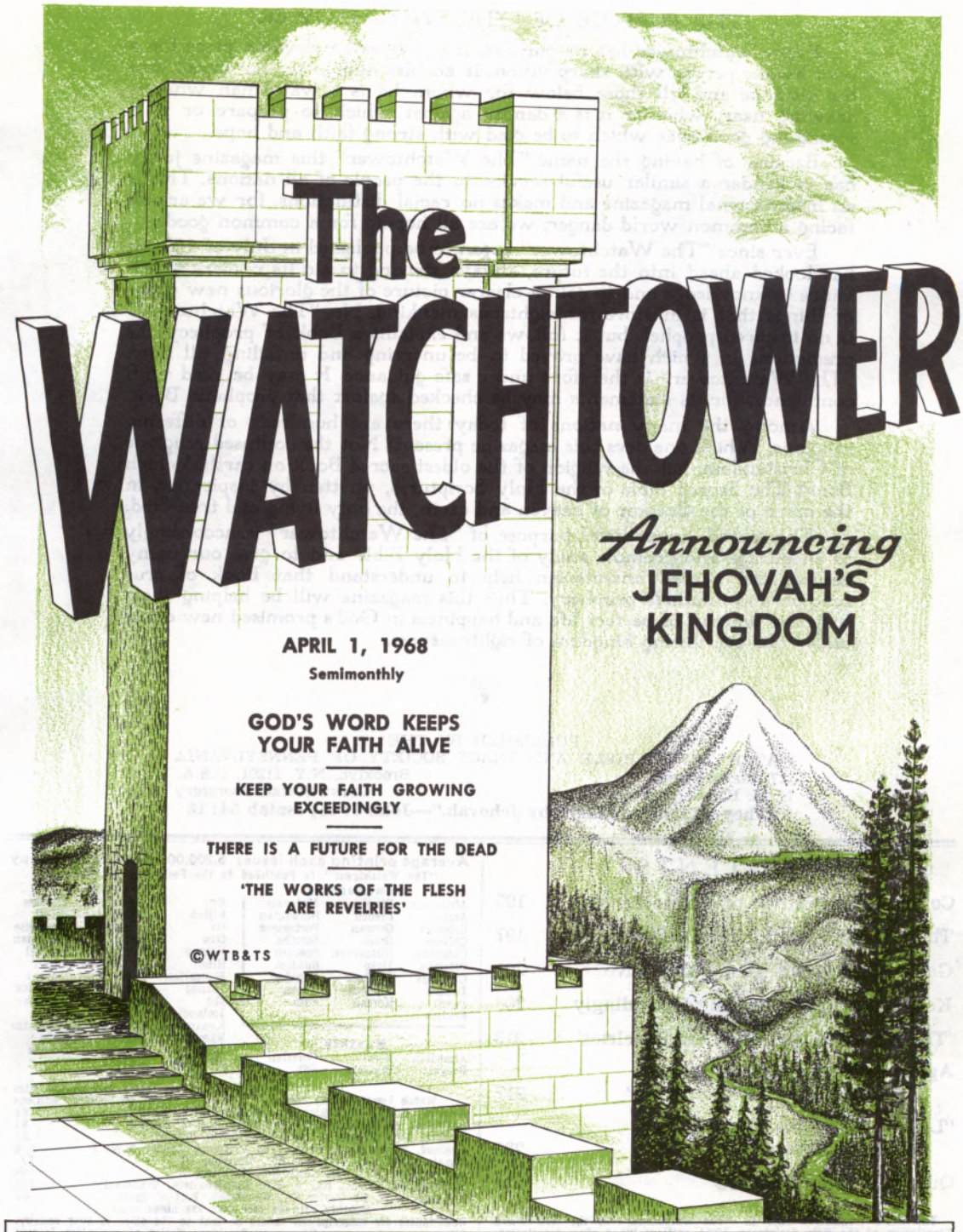
FIELD MINISTRY

As "fishers of men," Jehovah's witnesses obey the Lord Jesus Christ, so during March they will continue to 'let down their nets for a catch' by sharing in the ministry. (Matt. 4:19; Luke 5:4) As they do so, they will offer to all persons a year's subscription for *The Watchtower*, along with three booklets, for $1; or a year's subscription for both *The Watchtower* and *Awake!*, along with six booklets, for $2.

"WATCHTOWER" STUDIES FOR THE WEEKS

April 14: True Worship Under Challenge. Page 169. Songs to Be Used: 87, 116.

April 21: Sanctifying "the Holy One of Israel." Page 175. Songs to Be Used: 57, 59.



"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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Come to the Festival of a FREE PEOPLE!

THERE is today a group of people that are truly free. They have been set free from the fear of man, free from the bondage of superstition, ignorance and false religion, free from selfish ambition and corrupt practices, and free from bondage to the great enslaver, Satan the Devil. They are free because they have complied with the words of Jesus Christ: "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.

Once each year these free people come together to celebrate or commemorate the event that made it possible for them to become a free people, namely, the death of their Lord and Master Jesus Christ. This they do in obedience to his specific command, as recorded for us by the apostle Paul: "For I received from the Lord that which I also handed on to you, that the Lord Jesus in the night in which he was going to be handed over took a loaf and, after giving thanks, he broke it and said: 'This means my body which is in your behalf. Keep doing this in remembrance of me.' He did likewise respecting the cup also, after he had the evening meal, saying: 'This cup means the new covenant by virtue of my blood. Keep doing this, as often as you drink it, in remembrance of me.'" —1 Cor. 11:23-25.

Jesus Christ instituted this festival memorializing his death on a most fitting date. How so? In that it was on this very night, namely, the fourteenth day of the first Jewish month known as Nisan, that the Jewish passover was celebrated. This, in turn, commemorated a most notable event that had taken place 1,545 years earlier. And what was that? The deliverance of the nation of Israel, together with all their firstborn, from Egyptian bondage, whereas all the firstborn of Egypt, of both man and beast, were slain by the angel of Jehovah. They marched out that night a free people!—Ex. 12:1-39.

On Nisan 14 of 33 C.E. "Christ our passover" was about to be sacrificed for the freedom of his followers and so there was to be a new festival of liberation; yes, 'spiritual Israel' was to be set free on the basis of Christ's sacrifice. (1 Cor. 5:7, 8; Gal. 6:16) And just as that annual

Passover celebration commemorated the original passover deliverance and was held only once each year on the anniversary date, so it is but fitting that the Memorial celebration that took its place with Jehovah's people, the Lord's supper or evening meal, also be celebrated only once each year, and that on the very night that it was originally instituted.

Jesus did not invite his countrymen indiscriminately when instituting the memorial of his death. No, but only certain ones from among those who were 'really his disciples,' a select few who were members of what he termed a "little flock," and to whom he could say on that occasion: "You are the ones that have stuck with me in my trials; and I make a covenant with you, just as my Father has made a covenant with me, for a kingdom, that you may eat and drink at my table in my kingdom, and sit on thrones to judge the twelve tribes of Israel." From other scriptures we learn that his "little flock" is limited to 144,000.—Luke 12:32; 22:28-30; Rev. 14:1, 3; 20:4-6.

How fitting that Jesus' followers should annually come together to consider all that their Leader and Master did for them and to commemorate his death! Though he had been God's foremost spirit creation, he left it all to become a mere mortal. More than that, "he humbled himself and became obedient as far as death, yes, death on a torture stake." By this course he vindicated his Father's name, clearing it of the reproach heaped upon it by Satan the Devil, who had boasted he could turn all men away from God.—Phil. 2:8; Job, chapters 1 and 2; Prov. 27:11.

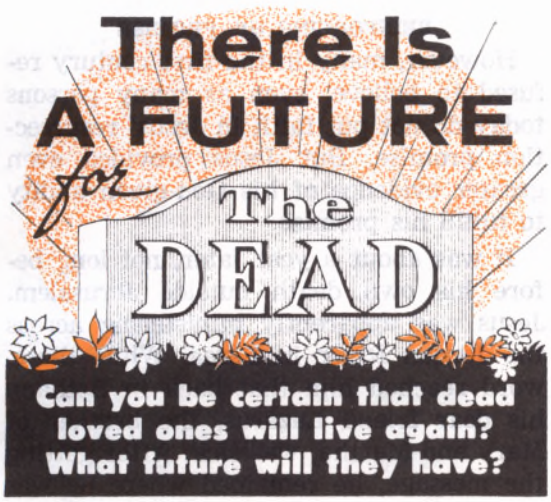
Ever since that memorable occasion the people set free by Jesus Christ have endeavored to celebrate annually this festival of liberation and they will celebrate it again this year on April 12, after sundown, that being the equivalent of the Jewish Nisan 14. On that occasion those present will receive fine spiritual instruction and admonition, even as Jesus on the passover night of 33 C.E. gave his eleven apostles much fine counsel, particularly on the subject of showing unselfish love toward one another. All the readers of *The Watchtower* are invited to meet with the Christian witnesses of Jehovah as they gather in their Kingdom Halls that evening to celebrate this festival of liberation. Seats are free and no collection will be taken.—John 13:1–16:33.

At this festival of a free people the presiding minister will make clear what the requirements are of those who are entitled to partake of the bread and wine. These must be dedicated footstep followers of Jesus Christ, set free by reason of their continuing in Christ's word and being begotten of Jehovah's spirit to be spiritual sons. Further, they must have the witness of the spirit that they have been "born again," and have the sure hope of the heavenly reward and they must be living up to their dedication vow so that they will not be improperly partaking of the bread and wine and so bring judgment upon themselves. (John 3:3-8; Rom. 8:14-17) Following the discourse, there will be passed to those in attendance plates on which there is unleavened bread, the only kind that was on hand when Jesus instituted the memorial of his death, and which at the same time is a fitting symbol of his body, since leaven here pictures sin and Jesus was free from sin. Then goblets or glasses of unsweetened red wine will be passed, only such wine being able fittingly to represent Jesus' shed blood. —1 Cor. 5:7, 8.

Last year upward of two million were in attendance at the more than 25,000 congregations of Jehovah's people throughout the earth for the celebration of Jesus' evening meal. Yet of all those in atten-

dance, less than 11,000 partook of these emblems. Those not partaking were, for the most part, either members or prospective members of the "great crowd" that the apostle John saw in prophetic vision. Their hope is not that of reigning with Christ in heavenly glory, but that of living forever on a paradisaic earth in which "righteousness is to dwell," and in which there will be no more death, neither sorrow nor crying nor any more pain. (Rev. 7:9; 2 Pet. 3:13; Rev. 21:4) Though they themselves did not partake of the emblems, all were richly blessed by hearing and observing what was said and done on that occasion. The same will be true this year.

Certainly there is no other place in all the world that you should want to be on the evening of April 12, 1968, than at a gathering of Jehovah's people where the Lord's evening meal will be celebrated in keeping with Jesus' instructions. What you hear and see on that occasion will cause you to appreciate more than ever what Jesus Christ did for you and will help you to be one of God's free people.



IT WAS September 11, 1965; a time of extreme sorrow for a young boy and his teen-age brother and sister. But, really, the occasion was not unusual or the scene unfamiliar. Millions of persons since have gathered at funerals, and viewed dead loved ones. Perhaps you, too, are familiar with the empty feeling that comes with losing in death one whom you love. How depressed and utterly helpless you can feel! That is exactly how these three youngsters felt as they observed their beloved mother lying motionless in a New York City funeral parlor.

On such occasions, one is very concerned about the future for the dead. Is there really hope for them? Can Almighty God actually resurrect dead loved ones back to life? Will one really be able to enjoy their company, and again experience good times with them? Before her death the mother had taught her children to believe that this was possible. Now it was comforting to hear the minister offer certain evidence from the Bible that dead loved ones will enjoy a happy future. How faith-strengthening this was!

A TRUSTWORTHY PROMISE

The minister pointed to the promise made by the miracle worker Jesus Christ, who electrified the Galilean countryside by his amazing deeds in the first century of our Common Era. During a brief visit to Jerusalem in Judea to celebrate the Passover in the spring of 31 C.E., Jesus had told a Jewish audience: "For just as the Father raises the dead up and makes them alive, so the Son also makes those alive whom he wants to. 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." What a wonderful promise!—John 5:21, 28, 29.

The idea of resurrection was not new to the assembled Jews. In fact, those belonging to the popular sect of the Pharisees publicly declared the resurrection of the dead. (Acts 23:8) These apparently believed that the Father, Jehovah God, could raise the dead and, in times past, had used his prophets Elijah and Elisha to do so. (1 Ki. 17:17-24; 2 Ki. 4:32-37) However, they did not believe that Jesus had this power. Is there sound basis, then, for us today to put faith in Jesus' promise to call forth those in their memorial tombs?

Although up until this time Jesus had apparently not resurrected anyone, shortly later he offered amazing foregleams of what he would accomplish in his Father's due time. After returning to Galilee, Jesus and his followers traveled to the little village of Nain, located in the fertile plain of Esdraelon a few miles southwest of the Sea of Galilee.

Just as they were approaching the settlement, Jesus and his party came upon a touching scene. A funeral procession was coming out of the village toward them. A widow had lost her only son. The woman's extreme grief moved Jesus with pity. But what could he do?

After instructing the woman to stop weeping, he went over to the bier, and, addressing the corpse, commanded: " 'Young man, I say to you, Get up!' And the dead man sat up and started to speak, and he gave him to his mother." What a remarkable thing! Here Jesus proved his power over death! News of this marvelous deed spread far and wide.—Luke 7:11-18.

Later that year, while ministering around the northwest shore of the Sea of Galilee, Jesus was urged by Jairus, a presiding officer of the synagogue, to come to his home where his twelve-year-old daughter was extremely sick. However, before Jesus arrived the girl died. Nevertheless, after reaching the home, Jesus "took her by the hand and called, saying: 'Girl, get up!' And her breath returned, and she rose instantly, and he ordered something to be given her to eat. Well, her parents were beside themselves." —Luke 8:40-56.

Here, for the second time, Jesus proved that he has the power to make "those alive whom he wants to." Truly, there is good reason for us to believe Jesus' promise that he will call dead ones forth from the memorial tombs.

REINFORCING HIS PROMISE

However, many in the first century refused to believe, even as many persons today do not put faith in Jesus' resurrection promise. But Jesus provided even greater evidence of his God-given ability to fulfill his promise.

It was about a year later, not long before his own death outside Jerusalem. Jesus was apparently ministering across the Jordan River in Perea. While there, word reached him that back in Bethany his dear friend Lazarus, the brother of Mary and Martha, was sick. After getting the message, he remained where he was for two days, and then told his disciples: "Let us go into Judea again." By this time Lazarus had died.

When they arrived at the outskirts of Bethany, which was a small village about two miles from Jerusalem, Lazarus "had already been dead four days in the memorial tomb." Martha came out first to meet him, and Jesus comforted her with the hope of the resurrection. She expressed faith, saying: "I know he will rise in the resurrection on the last day." Then, when Mary came, she fell at his feet and said

with weeping: "Lord, if you had been here, my brother would not have died." Other friends, who had followed Mary, were also weeping.

Jesus was moved by the display of grief and groaned. He asked: "Where have you laid him?" When told by the weeping relatives, "Lord, come and see," Jesus, too, gave way to tears. It was something sad even to Jesus, who has superhuman powers, to think how death could rob family and friends of one loved so dearly.

When they came to the memorial tomb, which was a cave with a stone lying at the entrance, Jesus commanded: "Take the stone away." However, Martha protested: "Lord, by now he must smell, for he has been dead four days." But when Jesus spoke of seeing "the glory of God," they removed the stone. Then Jesus prayed to God, after which he cried out with a loud voice: "Lazarus, come on out!" The Bible record says: "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.' "—John 11:1-44.

Surely, Jesus can raise the dead! What a sound basis there is for confidence in his resurrection promise! How faith-strengthening these inspired Bible accounts are! The three youngsters at their mother's funeral in New York were comforted by them. They are absolutely confident that they will see her again, alive and healthy.

AWAITING RESURRECTION

There are now thousands of millions of dead awaiting the "resurrection on the last day," of which Martha spoke. But what is their present condition? Are they alive in conscious suffering, or enjoying heavenly bliss? Well, what was Lazarus' condition for the four days he was dead and in the tomb? Others of dead mankind are in that same condition.

You will note from the Bible record that Lazarus makes no mention of experiencing conscious existence elsewhere during those four days. Now think: If he had been alive in heaven enjoying the many marvelous things about which humans are interested to know, surely he would have said something about them, is that not true? But no, Lazarus was completely silent on the matter. Then, too, if he really was enjoying the bliss of heavenly life, would it not have been a malicious thing for his friend Jesus suddenly to extricate him from there, and bring him to life on earth again!

The reason why Lazarus reported nothing about his activities during those four days is that he did not know anything. He was unconscious. No part of him had survived and was living elsewhere. He was *really* dead, as the Bible explains: "As for the dead, they are conscious of nothing at all." (Eccl. 9:5) God's Word makes clear that man does not have an immortal soul that lives on after death. It says, for example, that "the soul that is sinning —it itself will die."—Ezek. 18:4; Isa. 53:12.

The three youngsters understood this. They knew that their mother was not alive somewhere, but was unconscious, sleeping in death. But how will the dead return? In what body? Where will they be brought back? When?

JESUS' PROMISE FULFILLED

Jesus himself was raised by God on the third day after his death. (Acts 2:32; 10:40) He was resurrected to heavenly life as a spirit creature. (1 Pet. 3:18) Jesus was thus the "first fruits" of those who would experience what is called "the earlier resurrection from the dead," or "the first resurrection." (1 Cor. 15:20-23;

Phil. 3:11; Rev. 20:6) This is a resurrection to spirit life to rule in heavenly glory with Jesus Christ. (1 Cor. 15:43, 44) However, the Bible shows that only 144,000 persons will share in this "earlier resurrection" to heavenly life. (Rev. 14:1-3) What, then, about the rest of dead mankind? When and how will they be raised?

"The resurrection on the last day," of which Martha spoke, is the general resurrection of thousands of millions of humans who will be brought forth from their tombs to earthly life. (John 11:24) This resurrection will be "of both the righteous and the unrighteous." These will enjoy life during a glorious thousand-year Kingdom Day. (Acts 24:15; 17:31) This millennium will take place after the present wicked system of things is destroyed in "the war of the great day of God the Almighty," commonly called Armageddon, and the binding and abyssing of Satan the Devil. (Matt. 24:3; Rev. 16:14-16; 20:1-6) Then the dead will be brought forth in a cleansed earth, restored to paradisaic conditions by God's power.—Luke 23:43.

These resurrected ones will be given healthy bodies and minds, and have full opportunity to learn of their grand Creator and to grow to human perfection. Although they will not receive exactly the same bodies, composed of the identical elements at the time of death, nevertheless they will be the same persons. Jehovah God will produce every one of the millions of traits and characteristics of the individual, not only those inherited, but all those that are the result of countless influences playing on the individual during his lifetime. Yes, God will with unerring accuracy recreate in a body the identical personality that friends and relatives will recognize as the loved one they lost in death.

How marvelous! What a glorious time when loved ones are reunited! Happily, Jesus' promise will be fulfilled! Yes, "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.

Note from this that the resurrection of some persons will, because of their righteous conduct following their resurrection, result in their being declared worthy of life. On the other hand, because some will not obediently conform to God's laws after being raised, their resurrection will result in condemnatory judgment, and they will be everlastingly cut off. A factor that will affect the course one pursues after his resurrection is his previous life pattern. Jesus indicated this when he said it would be more endurable on Judgment Day for some resurrected ones than it would be for the resurrected Galileans of Chorazin, Bethsaida and Capernaum, who stubbornly rejected him during his earthly ministry.—Matt. 10:15; 11:20-24.

Today it is especially vital to conform to God's righteous principles, because note what the Bible says will happen when Jesus Christ is revealed as executioner at God's war of Armageddon: "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 . . . everlasting destruction."—2 Thess. 1:7-9.

Yes, mankind is facing an early execution of divine judgment! Those destroyed with this system of things will not return. So act now! Learn about God, and obey the good news concerning Jesus Christ. Then you may have the indescribable pleasure of welcoming your loved ones back from the dead.

GOD'S WORD Keeps Your Faith Alive

"FAITH IS NOT A POSSESSION OF ALL PEOPLE." —2 THESS. 3:2.

THERE are thousands of reservoirs of knowledge in the earth where information covering every field of earthly activity is kept for constant use. Man has recorded and stored away millions of books in libraries in every corner of the earth. From family to national libraries these publications have come to be called "the memory of the human race." "They are like a giant brain that remembers all that scientists, historians, poets, philosophers and others have thought and learned." (*The World Book Encyclopedia*, Vol. 12, page 212) The Bibliotheque Nationale Library in Paris, the largest in Europe, Russia's Lenin Library in Moscow with over 14,500,000 books, its Leningrad Library with over 11,800,000 volumes, the New York Public Library with more than 7,500,000 volumes, and the Library of Congress with 12,000,000 books and pamphlets are just a few that give you an idea of the vast storehouse of knowledge that exists on the earth. In the Library of Congress there are thirty-six acres of floor space and two hundred and fifty miles of shelves.

[2] Like frozen thoughts, there are stored the record of man's errors, failures and accomplishments, documents, rare books, talking books and Braille for the sightless, maps, slides, films, musical records, medals, coins, plays, newspapers, art, microfilm and millions of books in thousands of languages. Complicated computers are being used to tap this huge storehouse of human thinking and are gathering, storing and producing wanted information in seconds. Man dreams of one day having a computer in his future home learning room that will tie him in with all the libraries of the world and bring all this information right into his home. Man hopes to be able to use this deepfreeze for greater accomplishments in the future.

[3] Where does all this knowledge come from? It is true that through diligent research, experiment and experience man has recorded many valuable facts. There is also a vast array of theories, speculation and unfounded conclusions based on man's likes and dislikes that fill libraries. No wonder Professor March said: "Of the making of books there is no limit, but like

1, 2. (a) What have many stored away in the libraries of the world? (b) Is this reservoir of wisdom useful?

3. (a) How should we view the vast storehouse of man's wisdom? (b) How is its value finally determined?

the great number of fish in the sea, it is the comparatively few that are worth the taking." The writer of the Bible book Ecclesiastes in chapter twelve, verses nine to fourteen, also eliminates a lot of man's wisdom and points to the source of true wisdom. He writes: "The congregator had become wise, he also taught the people knowledge continually, and he pondered and made a thorough search, that he might arrange many proverbs in order. The congregator sought to find the delightful words and the writing of correct words of truth. The words of the wise ones are like oxgoads, and just like nails driven in are those indulging in collections of sentences; they have been given from one shepherd. . . . take a warning: To the making of many books there is no end, and much devotion to them is wearisome to the flesh. . . . God himself will bring every sort of work into the judgment in relation to every hidden thing, as to whether it is good or bad." During the Christian apostle Paul's missionary visit to Ephesus many became believers and publicly burned such worthless books, valued at fifty thousand silver pieces. (Acts 19:19) They were "possibly worth 2,000 English pounds, or 10,000 dollars," according to a footnote on page 323 of Weymouth's *New Testament in Modern Speech*.

4 But there is still another impressive place to learn. Greater than all of man's libraries combined, its size is 196,951,072 square miles. Yes, the earth makes an impressive library, with miles and miles of creative wisdom on display. The revelations of this wisdom increase man's understanding of God, the Creator, even as Romans 1:20 says: "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." From his observation platform, the earth, man can look out into the heavens and listen while God's creation talks. "The heavens are declaring the glory of God; and of the work of his hands the expanse is telling. One day after another day causes speech to bubble forth, and one night after another night shows forth knowledge. There is no speech, and there are no words; no voice on their part is being heard." (Ps. 19:1-3) The impressions made last a lifetime, with wise men giving the great Creator the credit.

4. Of what value is earth's display of creation to man's faith?

5 And Jehovah God has added to this the most important book on earth's shelves, His Word, the Bible. This book is different from the works of men. It does not give admonition based on man's likes or dislikes. It is based on truths and facts. It is a living word. This word is powerful, exerting a force not found in publications of man's origination. The apostle Paul describes it this way: "The word of God is alive and exerts power and is sharper than any two-edged sword and pierces even to the dividing of soul and spirit, and of joints and their marrow, and is able to discern thoughts and intentions of the heart." (Heb. 4:12) Over 1,500 years after Bible writing started, God's Son came to earth. He studied this same word of truth and used it in his ministry. In prayer to his heavenly Father he said: "Your word is truth." (John 17:17) So is it true? Has it proved true in years gone by? Is it just partly accurate and partly vague so that it could apply at any time? Is its admonition practical in these times? Since this Word of God is the storehouse for faith-building knowledge, it has to be true. Anyone desiring to have faith must examine it and prove

5. (a) Why is the Bible the most important book in the library? (b) What has it to do with faith?

that point to himself. To have faith one must believe that God exists, that his word is true, and put forth an effort to keep that faith alive with food and protection: "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.

6 People of the nation of Israel had been with Moses for some time, traveling in a wilderness area for forty years. There were years of hearing the laws of God, of admonition, of promised deliverances, and of blessings foretold. Now, were they reliable? Listen to Joshua's report: "You well know with all your hearts and with all your souls that not one word out of all the good words that Jehovah your God has spoken to you has failed. They have all come true for you. Not one word of them has failed." (Josh. 23:14) So there you have it, Joshua publicly stating that Jehovah's Word was reliable; and God's own Son examined this same Word and on up to the time he visited the earth, and he said God's Word was true.

DEVELOPING FAITH

7 In order to develop faith one must gain knowledge. To keep that faith alive one must keep on studying. One's knowledge that keeps faith alive is not from the vast accumulation of human wisdom. Many have studied out religious doctrines and ways of life, have accepted certain ideas and even patterned their lives according to man's direction. Then after a time, maybe half a lifetime later, they find these ideas to be faulty and contrary to what has been taught in the Bible and they become discouraged. People who come into this category number into the millions and are found in every community in the earth. The vacuum made by unfounded teaching and misrepresentation has produced anemic anti-God political systems, inert religious organizations and lifeless commercial systems. It is easy to see that, in spite of the greatest storehouse of human wisdom instantly available, man's actions toward his neighbor are not improving. Yet notice the apostle Paul's observation as he reports at 2 Thessalonians 1:3: "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."

8 Ask yourself: Are relations between human creatures improving in your neighborhood? among your religious associates? Paul said his brothers at Thessalonica were improving in faith and in love to one another. Why? Examine their activity a little closer. Turn to 1 Thessalonians 2:13: "Indeed, that is why we also thank God incessantly, because when you received God's word, which you heard from us, you accepted it, not as the word of men, but, just as it truthfully is, as the word of God, which is also at work in you believers." And they were doing something else, as Paul urged at 1 Thessalonians 5:21: "Make sure of all things; hold fast to what is fine." Yes, searching into God's Word. It takes more than urging to keep faith living. Christendom is constantly saying, 'We need to help our fellowman,' yet is there more doing of this? As an example, for some time a poster was displayed in New York City subway trains that read: "God's work must truly be our own—Put your faith to work—Today." (A Public Service of Transit Ad-

6. Give Scriptural facts proving the benefits of God's Word.

7. (a) Why is faith not the possession of many people? (b) Yet how does Paul describe the brothers at Thessalonica?

8. How were the Thessalonians keeping their faith alive, and why is there more to it than urging?

vertising. Religion in American Life) Millions will read it, but how many will respond? Faith has to be there first, and that comes from a study of God's reliable Word. That Word says at Romans 10:14: "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?"

[9] You may find wisdom in man's publications that impresses you, yet your rejoicing turns to discouragement when under investigation the author turns out to be shortsighted, with selfishness prompting the publication in the first place. The most sincere author is limited by his ability, the availability of material for him, and is certainly shortsighted in the face of advancing sciences. Not that we say all the wisdom man has accumulated is discouraging or fails to build you up. There is much valuable instruction to be gained, but in addition to this we need God's Word to develop faith. Many years ago Jehovah spoke to Jews this way: "Cursed is the able-bodied man who puts his trust in earthling man and actually makes flesh his arm, and whose heart turns away from Jehovah himself. And he will certainly become like a solitary tree in the desert plain and will not see when good comes; but he must reside in parched places in the wilderness, in a salt country that is not inhabited. Blessed is the able-bodied man who puts his trust in Jehovah, and whose confidence Jehovah has become. And he will certainly become like a tree planted by the waters, that sends out its roots right by the watercourse; and he will not see when heat comes, but his foliage will actually prove to be luxuriant. And in the year of drought he will not become anxious, nor will he leave off from producing fruit."—Jer. 17:5-8.

[10] Did you notice where the tree was getting its strength? A good root system, reaching into the water source. That is the way it is with keeping faith alive. You must have faith-building food. There is only one place to get that type of food and that is God's Word. This Word is especially prepared for Christians. God's Word, the Bible, was produced by His spirit; in fact, His spirit is so closely connected with it that Paul makes this statement at Ephesians 6:17: "and the sword of the spirit, that is, God's word." Oh, yes, men were its writers; it is no hidden secret that about forty men were used to write the Bible. But it was not their will being recorded or expressed; rather, "prophecy was at no time brought by man's will, but men spoke from God as they were borne along by holy spirit." (2 Pet. 1:21) God was responsible for the words or pictures of his purposes that they wrote down. Is it any more difficult for God to plant ideas and expressions in willing, fertile minds than to cause tiny seeds to germinate, sprout and grow into towering trees of a forest?

[11] Centuries ago Jehovah set into operation certain boundaries that are still working today. Animate creatures the earth over have that strong urge to reproduce. Vegetation keeps on multiplying. While there are different factors and methods used, there is a definite pattern followed to reproduce, and the product is the image of the parents. What wisdom and laws are in operation to keep this process going and, to come down after hundreds of years, to find we still have animals, birds, fish, man, vegetation, and all abundant inside their family circles!

9. How does Jeremiah 17:5-8 contrast the result to the man without faith and the faithful one?

10. (a) Who wrote the Bible? (b) How, then, can it be used as faith-building food?

11. Show how it is possible for Jehovah to use man to record his Word accurately, so that it is inspired.

In the multiplying of vegetation there are so many other things involved to make a successful product. Weather, moisture, nutrition in the soil, various plants needing soil of a certain type or chemical content. Many plants depend on pollination to produce fruit or seed. Wind, water, birds and insects provide this service. Bees trade this service for pollen or nectar, the raw material for honey. For example, the flowers with color and scent invite the bee to their treasure of nectar, for which the bee must dig, and in so doing it takes on pollen that it will rub on a neighboring flower and so cause pollination. What wisdom there is behind such a complicated arrangement! Yet all these interlocking agencies do their work so well, the whole thing is carried out without any undue strain or tension. Yes, there are hybrids, a mixing of parentage, and man has produced differences, but within the same family or species where no limits are in effect. But take the mule, a hybrid between the ass and horse; the offspring is sterile and cannot reproduce. It came up to the boundary and can go no farther. Is it any more difficult for God to have believing man write down his word and have that word protected by the same force holding these other boundaries in operation?

[12] So Jehovah provided sixty-six books of vital information that we have in our Bibles to this day. Not many years ago it was reported: "The Bible has been translated wholly or in part in 1,136 different languages, of these 215 are of the entire Bible and 273 of the complete Christian Scriptures . . . In 1958 one American Bible Society alone distributed more than 16.6 million copies of the Bible and added three new languages to the number of tongues in which it now appears, bringing the total to 1,136." (*Time,* May 25, 1959) During the past 500 years billions of copies of the Bible have been printed, now in over 1,280 languages in whole or in part. This makes the Bible available to over 90 percent of the world's population. It has existed a long time, parts of it helping man with good counsel for over 3,480 years.

12. Describe the Bible's availability.

EASY TO UNDERSTAND

[13] Another thing, the Bible is easy to understand from the viewpoint of words and phrases used. "A. S. Cook computes the vocabulary of the English Authorized Version to 6,568 words or to 9,884, if inflected forms of nouns, pronouns, or verbs are included." (*In The Nation,* September 12, 1912) Those with limited education can with effort soon gain knowledge from the Bible and, once having acquired some faith, can keep it alive and add to it little by little as they improve their studying ability. It is true there are some archaic words or expressions in older translations, but one can gain understanding by checking modern translations. The Bible uses down-to-earth ideas, illustrations and symbols. They were understood by farmers, fishermen, shepherds, rulers, tax collectors and housewives. Please read Matthew chapter thirteen; if you have difficulty with some term or description, it may be that your geographic location has something to do with it. Are figs, mustard seeds, thorns, dragnets, pearls and other items used in your locality, so that you understand them? They were used in the locality where Jesus spoke the illustrations in Matthew chapter thirteen.

[14] To see how rewarding a study of the Bible can be, let us go back to 2 Thessa-

13. Explain why the Bible should be easy to understand, yet where we will have difficulty.
14. Compare 2 Thessalonians 2:6, 7 in the King James and Douay Version Bibles. What are we going to do to understand this text?

lonians 2:6, 7. The text appears very difficult to understand, but we shall examine each word or idea and see how it all fits together. In the King James Version Bible it reads: "And now *ye* know *what withholdeth* that *he* might be *revealed* in his time. For the *mystery of iniquity doth already work:* only *he who now letteth will let,* until *he* be *taken out of the way.*" And in the Catholic Douay Bible you read it this way: "And now *you* know *what withholdeth,* that *he* may be *revealed* in his time. For the *mystery of iniquity* already worketh; only that he who now *holdeth, do hold,* until *he* be *taken out of the way.*" What does it mean? The words individually can be understood but the meaning is something else. Analyze it idea by idea now.

15 First the context. Paul wrote this letter to help the Thessalonians keep their faith alive. He tells them: "Faith is not a possession of all people . . . the Lord is faithful, and he will make you firm . . . we hear certain ones are walking disorderly among you, not working at all but meddling with what does not concern them." (2 Thess. 3:2, 3, 11) Paul had commended them because of their growth in faith (2 Thess. 1:3), but he was concerned that something or someone would deaden that faith; in fact, he said it was "already at work."—2 Thess. 2:7.

16 The two letters, First and Second Thessalonians, were written to the congregation of Christians at Thessalonica, Macedonia. (c. 50-51 C.E.) (1 Thess. 1:1; 2 Thess. 1:1) So the first "ye" or "you" would be those Christians there at that time and, of course, the pronoun applies with equal force to Christians now. (Rom. 15:4) What is the meaning of "What withholdeth"? Webster's *New Collegiate Dictionary* says on "Withhold": "To hold back; to check; restrain. To refrain from granting, allowing, or the like; as to withhold assent." The Christian apostles received their authority from Jesus Christ to act as a restraint. (Matt. 10:1) "As long as the twelve apostles of Christ lived and oversaw the Christian congregation, they held up or slowed down the apostasy, the falling away to Babylonish religion. They acted as a restraint upon the development of a religious organization that professed to be Christian but that was really antichristian and Babylonish."—*"Babylon the Great Has Fallen!" God's Kingdom Rules!,* page 474.

17 The apostles had the authority to keep the congregation subject to Christ; but they, who acted as a restraint upon lawless action in the congregation, would be taken away in death and then the congregation would fall away to lawlessness and false teachings. (2 Cor. 10:2-6; 2 Thess. 2:3-12; 2 Tim. 4:3, 4; Acts 20:29, 30) Again, at Matthew 18:18, Jesus clearly shows the restraining force these mature men, operating under Jehovah's spirit, would have in the congregation. See also Ephesians 4:11-13 and Acts 20:28. Paul, one of such men, was acting as a restraint, as shown at 2 Thessalonians 3:6: "Now we are giving you orders, brothers, in the name of the Lord Jesus Christ, to withdraw from every brother walking disorderly and not according to the tradition you received from us."—See also 2 Thessalonians 3:10-15; 1 Thessalonians 4:1-8; Colossians 2:8; Acts 20:31; Ephesians 4:17–6:9; 1 Corinthians 5:1-5; 2 Corinthians 10:2-6.

18 "He"—this is the one to be revealed. "He" is the one referred to in verse three as "that man of sin," "the son of perdition." Notice how Paul describes them at

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15. Why did Paul write Second Thessalonians?
16-20. (a) To whom does the first occurrence of "ye" or "you" refer? (b) Explain the phrase "what withholdeth." (c) Who is the "he" first mentioned? (d) When and how is that one "revealed"?

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." These apostate leaders of professed Christians were to grow in strength and influence, and as soon as the restraint was out of the way they would take over.

19 This class of professed Christians came on the scene since Pentecost of 33 C.E. and particularly after the death of the twelve faithful apostles of Jesus Christ. They are organized into the religious clergy of Christendom and form a dominant part of Babylon the Great. Since Babylon the Great is still operating, this "man of sin" or "man of lawlessness" is still here.

20 "Revealed." Says Webster's *New Collegiate Dictionary:* "To communicate or impart by supernatural means or agency. To divulge (something secret or hidden); to disclose. To open up to view; as, a painting reveals the painter. Implies an unveiling, as of something not clear to human vision or beyond one's knowledge." Therefore, this class of professed Christians came out into the open at the death of the apostles; "he" was revealed in his time.—2 Pet. 2:1-3.

21 "Mystery of iniquity doth already work." When Paul wrote his second letter to the Thessalonians about 51 C.E. this "mystery" or secret falling away from true Bible doctrines was already in operation. Men of influence in the congregation were already bowing down to Babylonish worship.

22 "He who now letteth will let, until he be taken out of the way." In 1611, when the King James Version Bible was written, "let" still carried the thought of restraint. Webster's *New Collegiate Dictionary* gives this archaic definition: "To hinder; impede; prevent." That is the meaning we will have to keep in mind. At Acts 20:29 Paul says: "I know that after my going away oppressive wolves will enter in among you." See also 2 Peter 1:12 to 2:3. At the death of the apostles the restraining force was out of the way, the stop sign was down and the wolves came in with full power.

23 Having in mind what your research has told you, put it together and it sums up this way: You Christians know that the faithful apostles stopped the apostate leaders of professed Christians from bringing in Babylonish worship. However, this restraint must be gone with the death of the apostles and these wolves must come out into the open and lead the congregations to Babylonish worship.

24 Your faith, then, is a signpost that says you have a reservoir of truth that is available to others. If that reservoir has evaporated to a dangerous low mark, then you are the first one to suffer losses of blessings from Jehovah God, and those who come to you for faith-building knowledge will have to go away empty-hearted. The constant urging of God's Word is to build faith regularly by feeding on God's Word, "the holy writings, which are able to make you wise for salvation through the faith in connection with Christ Jesus." (2 Tim. 3:15) Jesus himself describes faith's operation and it is so recorded at John 7:38: "He that puts faith in me, just as the Scripture has said, 'Out from his inmost part streams of living water will flow.' " Our treasure will then be wisdom from God's Word, and our faith will be *alive.*

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21. Why does Paul say that "mystery of iniquity doth already work"?
22. Show the meaning of "he who now letteth will let, until he be taken out of the way."
23. What does 2 Thessalonians 2:6, 7 mean to us now?
24. What does faith do for you and others?

KEEP YOUR FAITH GROWING *EXCEEDINGLY*

"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.

TEN years after Paul wrote to the Thessalonians he wrote to the congregation at Colossae (c. 60-61 C.E.). It was then just ten years to the destruction of Jerusalem. It was an urgent time, certainly a time to pay attention to one's faith in God. At Colossians 4:14 Paul lists Demas as a fellow minister sending greetings to the Colossian congregation. Yet less than five years later Paul writes to Timothy and reports: "Demas has forsaken me because he loved the present system of things, and he has gone to Thessalonica." (2 Tim. 4:10) Demas was not the first one, for Paul writes: "You know this, that all the men in the district of Asia have turned away from me." (2 Tim. 1:15) Why? What caused this turning away? How was their faith being put out of action? Jesus Christ showed the future, our day, to be the time when "the love of the greater number will cool off." (Matt. 24:12) 1 Timothy 4:1 also records: "In later periods of time some will fall away from the faith, paying attention to misleading inspired utterances and teachings of demons."

[2] When a person examines the Bible, through study or hearing, proving to himself beyond doubt that God exists and is dependable, and that his Word is true, what is it that causes that person to stop serving God? Many point to materialism as the magnet that draws men away. But one can enjoy the many comforts of life and still be a Christian. Others say pleasure-seeking weakens faith, but Christians should be happy people and they can find upbuilding pleasurable times together. Some claim that fear shakes them out of God's service. While it may be excesses of these or other kinds that appear on the surface to have stopped them, let us look a little closer. Faith is based on a solid foundation, God's Word: "So faith follows the thing heard. In turn the thing heard is through the word about Christ." (Rom. 10:17) It is like keeping healthy with nutritious, body-building food. Stop eating, and gradually strength and vigor leave. The problem is the physically weak condition that invites disease, but the cause is the lack of food. Faith is weakened through lack of food from God's Word and soon gives out and its owner becomes the victim of all kinds of enemies. Really, then, the food supply comes in for close scrutiny. Paul said Timothy was "a fine minister of Christ Jesus, one nourished with the words of the faith and of the

1. What Scriptural report shows us the need to examine our faith?
2. (a) Why do some grow cold and stop serving God? (b) From where does faith come?

fine teaching which you have followed closely." (1 Tim. 4:6) Paul, in writing to the Hebrews on the need for building up faith, said some had 'become dull in their hearing.' (Heb. 5:11) So they had cut off the food supply. In chapter two, verse one, he warns: "That is why it is necessary for us to pay more than the usual attention to the things heard by us, that we may never drift away."

[3] A big thing, then, to a Christian is a regular feeding program, doing personal research as well as study with others in congregation meetings. He gains God's approval through study. (2 Tim. 2:15) A wise man said, as recorded at Proverbs 4:7: "Wisdom is the prime thing. Acquire wisdom; and with all that you acquire, acquire understanding." Study is like traveling. You may listen with interest to someone else's report of travels but it is not the same as being there yourself, where you see and feel the experience. A description of food can in no way be compared to the tasteful eating of it yourself.

[4] Faith may not be developed enough in many persons to produce a fine minister. Maybe the teacher of a student was in a big hurry to get through certain printed material, perhaps not providing enough Scriptural examination to dispel false ideas or actions, replacing these with well-rounded-out Scriptural truths and qualities. Was it rushing him into the ministry before the desire to preach the good news had been developed? Then there is another big hurdle, a very lonely gap to cross. When one begins to realize that he must get out of Babylon the Great (Rev. 18:4), that means leaving lifetime friends and associates. Will new friends be found among Jehovah's people soon? Will they be understanding and patient, not expecting of one great strides in improving? Will they help, or will they stand off in the distance and say, 'Let's see first if he is going to make it'? The extending of the helping hand, the warm assurance of genuine interest, yes, and the patient assistance, holding to the high standards of God's Word yet not exactingly saying at every move, 'Don't do this'; or 'Don't do that.' Faith will grow in such a warm protected atmosphere; it just takes time.

3. Illustrate the benefits of personal study.

4. (a) Describe some obstacles to growing faith. (b) Where do Jehovah's witnesses fit into the picture?

BUILDING FAITH

[5] But now the importance of hearing to build faith has to be recognized by all involved in the building work. Each servant of God will have to place the importance on spiritual food that results in regular feeding programs and not shunting it around to make room for all kinds of other matters. The family will have to think like this in order to keep a family study program going. Overseers in all parts of the educational organization will have to remember its importance and not be taking a father away from his Scriptural responsibility of a faith-feeding program for his family, even with another assignment. Such interference can be avoided if those giving out assignments of service also make room for the time element that is to be used. Assignments in God's organization are privileges of service, but when time is limited these privileges can put a strain on the family head's program of family spiritual-feeding activity. Deep respect for that essential regular spiritual meal will cause the overseer and his brother to talk the matter over first.—Prov. 15:22.

[6] Then there is the matter of giving and receiving advice. There are so many

5. Describe the viewpoint needed in families and responsible servants in the congregation toward family study programs.

6, 7. (a) While surrounded by advice from so many, what is the safe thing to do? (b) How do mature persons avoid interfering with the growing of others' faith?

advantages in knowing what is the right thing to do in serving Jehovah. Everyone has advice and usually it is given freely. Even the most sincere person's advice is generally based on that person's likes and dislikes. People go all the way through life making decisions and being one-sided by using their likes and dislikes as bases for decisions and giving advice. If you know what is right and do it you have contentment in serving Jehovah, having his blessing, and that is the main thing to strive for. There is no reason to get dogmatic or possessive in our attitude just because we know the truth and we are all part of the same organization. Inside the realm of moderation there is plenty of room to enjoy a wide variety of activity. (Titus 2:2; 1 Tim. 3:2, 11) No one should object. If Bible principles are not being violated, why worry about such things as styles, color of clothes, homes, food, recreation and jobs? Is there anything wrong with variety? Perchance you feel everyone should be the same. Look around the earth and its exciting colorful display and the endless variety. Isn't it interesting and refreshing? Even though others may think he could improve, there are many things that are one's own business, such as the type of work he does, the home in which he lives, training of children, and his friends. If we get disturbed over these things as well as become a source of irritation to others in constantly minding their business, then we may upset their life and interfere with their faith-building activity. Paul urges the putting of the big thing, the Kingdom, first.—Rom. 14:17-23.

[7] One's finding out what is right and then not being afraid to carry it out or abide by the truth saves one many faith-retarding moments. During times of indecision or hesitancy, doubts creep in, footsteps are feeble and ears are open to any kind of direction. Be wise, think the matter out with sound advice from the Bible.—Phil. 4:5.

[8] In helping others rebuild faith it is necessary to serve food, not give directions. Those mature brothers in the congregation giving help to their brothers will really build faith if they serve spiritual food rather than post signs. It is true, the weaker ones need to get to the meetings; urgent directions will serve for one week and they may go to the meeting that week, but what about the other weeks? Spiritual food will give strength, more food later will add more strength and soon there will be a heart-activated response and a hungry "sheep" will be anxious to come to the meetings for more food. Mature ministers have prepared sermons that bring food to those met in the house-to-house ministry; then why not a prepared sermon when we are helping our brothers? True, it must be flexible, but certainly a well-thought-out point from God's Word will add to the faith already there. Neither does it have to be slanted to bear down on the weakness of the brother's faults or show him up weak in the strong light of God's Word.

[9] Remember, when Jesus spoke to the disciples on the road between Jerusalem and Emmaus, what did he tell these men that caused them to say: "Were not our hearts burning as he was speaking to us on the road"? (Luke 24:32) The same Scripture account answers: "And commencing at Moses and all the Prophets he [Jesus] interpreted to them things pertaining to himself in all the Scriptures." (Luke 24:27) Some of these scriptures that Jesus explained could have been Deuteronomy 18:15; Numbers 21:9; Genesis 49:10; 22:18; 3:15; Isaiah 7:14; 9:6; Jeremiah 23:5; Ezekiel 34:23; 37:25;

8. Identify the difference and result in giving of directions and serving spiritual food.
9. What method did Jesus use to build faith?

Daniel 9:24; Malachi 3:1. Philip told Nathanael: "We have found the one of whom Moses, in the Law, and the Prophets wrote, Jesus, the son of Joseph, from Nazareth."—John 1:45.

[10] The best example in building faith is Christ Jesus; so we need to do what he did, explain the way he explained, deal with people the way he dealt with them. Examine the kind of people Jesus assisted, the helpless paralytics (Matt. 9:2), the groping blind (Matt. 9:27), the frustrated dumb (Matt. 9:32), the dreaded lepers (Matt. 8:2), the terrifying demon-possessed (Matt. 8:28), despised tax collectors (Luke 5:30), and spurned women with bad reputation (Luke 7:37-50). Jesus talked to this kind of people day after day and under the close scrutiny of the bitter-minded, hateful religious leaders. (Matt. 22:15; 27:1; 26:3, 4) He came to be known by his association with such sinful people (Matt. 8:16, 17), and even fulfilled a prophecy in this respect recorded at Isaiah 53:3, 4. Jesus' course was one of constant building, but in a patient, understanding manner.

[11] The matter of faith came up the evening of the last Passover that Jesus spent with the apostles. He told them: "Do not let your hearts be troubled. Exercise faith in God, exercise faith also in me." (John 14:1) Note now how Jesus builds faith as he explains that he was going away to heaven (1 Pet. 3:22) to prepare a place for them, his faithful apostles (1 Pet. 1:3, 4: Rev. 20:6), and he would return for them (Matt. 24:31). He points out the close union between him and his Father, Jehovah, and that they, his apostles, were enjoying that close relationship as they obeyed the commandments Jesus gave them, and increased their love of Jehovah, Christ Jesus and their brothers. He promised further help—"the spirit of the truth," which would assist them to remain faithful. (John 14:17) Jesus made the point clear that "the things I say to you men I do not speak of my own originality; but the Father who remains in union with me is doing his works." (John 14:10; see also John 7:16; 8:28.) If Jesus followed the policy of building up man's faith by using God's Word, then we can do no better today. Jesus had much greater wisdom than we do, yet he did not branch out on his own but fed spiritual food to build up faith.

[12] Examine the sermon on the mountain given by Jesus (Matt. 5:1–7:29) and note the spiritual food that would start faith to sprouting as well as build up faith of the mature ones. A rich meal is carefully prepared in the many parabolic illustrations Jesus used at Matthew chapters thirteen, twenty-one and twenty-two. Jesus gave prophecies that would build faith of thousands as they read those recorded at Matthew 24:1–25:46. In all these cases Jesus was brief, to the point and powerful in making his point.

[13] In the letter the apostle Paul wrote to build up the faith of the Hebrews he lists sixteen men and women by name who had one thing in common, faith. They lived at different times, faced various situations and problems, but it was their faith that brought Jehovah's blessing. Hebrews 11:1 defines this kind of faith: "Faith is the assured [proven, founded on logic and facts] expectation [anticipation, looking for] of things hoped for, the evident [clear to the vision and understanding, distinct, plain] demonstration [an outward expres-

10. Describe the kind of people Jesus worked with and what this has to do with building faith.
11. How did Jesus go about aiding his disciples to grow in faith on that Passover evening, and what lesson do we learn from Jesus' way of building?
12. Explain what you find in the sermon on the mountain, Jesus' illustrations and prophecies that would be so helpful in building faith.
13. Define the faith that those listed at Hebrews 11:1 demonstrated.

sion] of realities [being real, true to life or to fact] though not beheld [with literal eyes]." *The Watchtower* of April 1, 1962, defined faith this way: "possessing firm conviction, solid assurance, complete confidence."

MAINTENANCE OF FAITH, WITH GROWTH

[14] So one's faith is often in the same condition as a building. Some houses deteriorate because of poor quality or unproved materials and these homes have to be repaired to remain. This may call for strengthening the foundation with reinforcing material. Usually, there is more work involved than in constructing a new house. Much time is spent in examination of the home's weaknesses before the remedy can be worked out and repairs made.

[15] Care of a home just begins when the contractor turns the keys over to the new owner. Everything is new, with all the latest materials for comfort and durability. But immediately the maintenance program begins. Weather, contracting of heat and cold, settling of the foundation and general wear soon produce cracks, chipped corners, broken panes, and multitudes of faulty installations. The same is true of one's faith. How much time do you spend on faith maintenance? God's Word advises: "Keep testing whether you are in the faith, keep proving what you yourselves are."—2 Cor. 13:5.

[16] Faith is linked with growth. Lack of faith is found where growth has stopped or is stunted. Jehovah says, at Hebrews 10:38: " 'My righteous one will live by reason of faith,' and, 'if he shrinks back, my soul has no pleasure in him.' " There is an excellent guide to determine maintenance—watch for any sign of shrinking back. Are you or your family studying less, skipping your family study? Do you find your explanations of Scriptural subjects a little stingy in understanding? Is your public ministry a hurried get-it-over-with program? Has your hearing dulled, with you finding yourself complaining about poor memory? Has the truth become commonplace with you because it is so easy to obtain? We cannot take the view of the short-term house owner who reasons that he will avoid maintenance costs and pass the resulting problems on to the next unsuspecting buyer. We have the hope of everlasting life before us and we need to keep our faith alive and growing.

[17] There is so much more happiness in growth. You are living if your faith is alive. Unmeasured contentment is enjoyed with your dependable program of maintaining faith. Peace of mind comes with freedom from faith breakdowns. Then think of the great encouragement you are to the new ones, the weaker ones, and those slow to make progress, as you faithfully, with a calm steady pace, keep on serving Jehovah. Through a faithful servant Jehovah sent this very encouraging information to the Thessalonians: "We always thank God when we make mention concerning all of you in our prayers, for we bear incessantly in mind your faithful work and your loving labor and your endurance due to your hope in our Lord Jesus Christ before our God and Father." (1 Thess. 1:2, 3) We have the same one to look to for help, and, to be sure, the future will be beyond description, "as we look intently at the Chief Agent and Perfecter of our faith, Jesus."—Heb. 12:2.

14. Why is building faith like constructing a building?
15. When does faith maintenance start? Why?
16. How would a person check for weakness in faith and determine the maintenance measures?
17. (a) Are there any rewards for being faithful? (b) How are faithful ones usually identified?

'The works of the flesh are REVELRIES'

"GO HOME together and forget all about it!" the Munich judge told the distraught young couple before him. "After all, was it not carnival time?" Yes, time and again that is what a Munich judge will tell couples that come to him seeking a divorce because one or the other had proved unfaithful during Fasching or carnival time, which lasts seven weeks in Munich.

Just what are these carnivals like? Regarding them we are told: 'With reckless abandon (which invariably leads to a higher birthrate in October and November), West Germans keep their annual pre-Lenten binges going till the last minute of Shrove Tuesday in the Rhineland and Southern Germany. As one might expect, some churchmen and parents were unhappy. But the party-goers had a wonderful time. In the Rhineland, Carnival Freedom is legally recognized as an excuse for almost anything except homicide and drunken driving. Particularly risky for men is Women's Carnival Night when entire sections of towns swarm with burly Nordic maidens who pummel unwary males, or take more intimate liberties. Munich, too, takes legal account of Carnival Time; particularly in view of the sometimes troublemaking tradition that husbands and wives must not attend balls together.'—*Newsweek,* March 4, 1963.

At the Munich Festival upward of three million quarts of beer are consumed, together with many thousands of quarts of wine and other alcoholic beverages, not to say anything about the hundreds of thousands of sausages, and so forth. In the main, these festivals have a religious origin, being instituted to celebrate just before the Lenten season when Catholics are supposed to fast as regards meat and to deny themselves other luxuries. The very word "carnival" means "farewell to meat." In other cities, such as New Orleans and Rio de Janeiro, the festival is known as the Mardi Gras, which technically refers to the last day of the carnival and literally means "fat Tuesday," the last day meat is permitted to be eaten before Lent.

Not that revelry is limited to just these special occasions, for night life in many cities is often one of boisterous merriment, as one report regarding Buenos Aires states: "Bedlam as usual rocks a restaurant in La Boca, a dockside district that each evening erupts in frenzied gaiety. As in other lively night spots, waiters often put aside trays to seize musical instruments, customers leap up to dance or lead a song, and spontaneous conga lines snake between tables—on and on until early morning."—*National Geographic,* November 1967.

REVELRIES CONDEMNED BY GOD'S WORD

No doubt the great majority of those indulging in such revelry profess to be Christians, either Roman Catholics or Protestants, but is reveling for Christians? Not according to the apostle Pe-

ter, for he reminds Christians that, while during the time before they became Christians they may have indulged in revelries, now such are out of place for them: "For the time that has passed by is sufficient for you to have worked out the will of the nations when you proceeded in deeds of loose conduct, lusts, excesses with wine, revelries, drinking matches." Because Christians no longer indulge in such things their former acquaintances are puzzled and speak abusively of them, Peter goes on to say.—1 Pet. 4:3, 4.

That revelries are not for Christians the apostle Paul also makes clear, for he wrote: "As in the daytime let us walk decently, not in revelries and drunken bouts, not in illicit intercourse and loose conduct, not in strife and jealousy. But put on the Lord Jesus Christ, and do not be planning ahead for the desires of the flesh." In fact, it is the same apostle who tells us that revelries are among "the works of the flesh": "Now the works of the flesh are manifest, and they are fornication, uncleanness, loose conduct, idolatry, . . . drunken bouts, revelries, and things like these." And how serious are these practices? They are things that would cause a Christian to lose out on eternal life. "As to these things I am forewarning you, the same way as I did forewarn you," wrote the apostle Paul, "that those who practice such things will not inherit God's kingdom." There is no mistaking those words!—Rom. 13:13, 14; Gal. 5:19-21.

That this warning applies to the reveling described earlier is clear from the meaning of the original Greek word used, namely, *komos,* for it means "a revel, carousal, the concomitant and consequences of drunkenness."* As for the meaning of the English word "revelry," we are told that it means "noisy festivity, boisterous merrymaking." "To be festive in a riotous or noisy manner." "An occasion of excessive and boisterous festivity; a wild or unrestrained merrymaking."

* *An Expository Dictionary of New Testament Words* —W. E. Vine.

WHY THE NEED TO BE ON GUARD

A revelry, therefore, would not need to be such a great affair as the pre-Lenten carnivals at Munich and elsewhere, but any social gathering might deteriorate into a revelry unless care is exercised. How so?

In that when there is a festive occasion, such as at a wedding reception, when there is lively music and perhaps the beer and wine flow freely, there is the danger of going to extremes. There may be boisterous hilarity, unbecoming to Christians; there may be the telling of obscene jokes and a tendency toward wantonness as regards the proprieties between the sexes, all of which would cause the festive occasion to deteriorate into a revelry.

Not that the Word of God is a killjoy. By no means! The Bible does not rule out joy and merriment. On the contrary, time and again it tells God's people to be glad and to rejoice, and that for a number of reasons. Thus man is told to rejoice in his Creator, the husband to rejoice in his wife, the young man in his youth, the laborer in the work of his hands and the farmer in the fruit of his toil. (Ps. 32:11; Prov. 5:15-19; Eccl. 3:22; 11:9; Deut. 26:10, 11) And repeatedly the Bible indicates that food and drink go with rejoicing: "Go, eat your food with rejoicing and drink your wine with a good heart." Yes, Jehovah God provided "wine that makes the heart of mortal man rejoice" and "bread that sustains [his] very heart."—Eccl. 9:7; Ps. 104:15.

But Christians are to be moderate and self-controlled in the enjoyment of the good things of life. That is why a Chris-

tian man, to qualify as an overseer of a Christian congregation, must, among other things, be "moderate in habits." Christian women are likewise told to be "moderate in habits."—1 Tim. 3:2, 11.

Immoderate habits, unrestrained and boisterous conduct and very loud and harsh music reflect unfavorably upon a Christian. Not only that, but such conduct often leads to excesses such as drunkenness and gluttony, against which the Bible repeatedly inveighs: "Do not come to be among *heavy* drinkers of wine, among those who are *gluttonous* eaters of flesh." Such lack of restraint often leads to sexual immorality, which God's Word condemns in no uncertain terms: "For this is what God wills, the sanctifying of you, that you abstain from fornication; that each one of you should know how to get possession of his own vessel in sanctification and honor, not in covetous sexual appetite such as also those nations have which do not know God . . . For God called us, not with allowance for uncleanness, but in connection with sanctification."—Prov. 23:20; 1 Thess. 4:3-7.

Yes, noisy and boisterous conduct betrays one's lack of self-control. Reckless talk is often the prelude to reckless acts, so those who seek God's approval must heed the counsel: "Let nothing go forth unrestrained from your mouth, for a God of knowledge Jehovah is, and by him deeds are rightly estimated." It is a mistaken idea that beer, wine and stronger drinks are essential to a festive occasion; such is largely a matter of local custom. It is well, therefore, always to bear in mind the words of wisdom: "Wine is a ridiculer, intoxicating liquor is boisterous, and everyone going astray by it is not wise." Unless Christians are on guard they can fall into the error into which the Israelites fell in the days of Moses, while he was on the mount for forty days, concerning which we read: "The people sat down to eat and drink, and they rose up to revel boisterously," and also idolatrously.—1 Sam. 2:3; Prov. 20:1; 1 Cor. 10:7 (1950 Ed.); Ex. 32:4-6.

In this regard the apostle Paul gave the Christians at Corinth good advice, which they especially needed since their city was notorious for its sensuous reveling: "Therefore, whether you are eating or drinking or doing anything else, do all things for God's glory. Keep from becoming causes for stumbling to Jews as well as Greeks and to the congregation of God, even as I am pleasing all people in all things, not seeking my own advantage but that of the many, in order that they might get saved." Yes, there is added reason for being on guard at festive occasions, so as not to stumble others. At such times especially 'make straight paths for your feet.'—1 Cor. 10:31-33; Heb. 12:13.

KEEPING FESTIVE OCCASIONS UNDER CONTROL

There are a number of things that must be watched if festive occasions are not to become revelries. For example, there is the Scriptural principle: "Do not be misled. Bad associations spoil useful habits." For this reason Christians will do well to avoid social occasions sponsored by unbelievers who are not interested in God's Word and its high standards as to conduct. Even when unbelievers are invited to Christian social gatherings one must exercise care. A lesson in this regard can be taken from the Israelites of old. Was it not unbelievers that caused them to transgress in the sin of Baal of Peor? —1 Cor. 15:33; Num. 25:1-9.

Another thing to watch is the kind of dancing that is indulged in. Much of modern dancing is passion-arousing, but there are wholesome folk dances that allow for much exercise and joyous exhilaration,

such as the American square dance, the Virginia reel and the polka. Such dances involve a certain amount of skill and cooperation and make for mutual, group enjoyment; being without the objectionable features of so many of the modern dances.

To keep festive occasions under control it is also necessary to give thought to the kind of music being played. Youth tends to prefer very loud music that the world associates with revelries. If Christians are in charge, therefore, they would want to see to it that good or decent music is being played, not necessarily classical or sedate, but neither sensuous or vulgar, with excessive emphasis on noise and rhythm, as is the case at so many worldly wedding receptions. Such music is calculated to arouse the baser instincts and to cause one to cast off inhibitions in much the same way as alcoholic beverages affect some people.

Another valuable aid in this regard is to have present at least several mature Christians. Especially if the majority are young folk is it advisable to have some truly mature Christians, deeply concerned with the spiritual welfare of the young people, present. The respect that they are accorded would doubtless have a wholesome effect upon all present.

Also to be considered is the value of Biblical or serious subjects for discussion. For example, there can be riddles based on Scriptural incidents, illustrations of Bible principles, imitations of Bible characters, presentations of Bible incidents, telling of interesting experiences. Such things can present a stimulating challenge to inventiveness, dramatic ability, and so forth, and can result in a most enjoyable as well as most profitable evening, even as noted by the success of the Bible dramas presented annually at the larger conventions of Jehovah's people.

Nor to be overlooked is the practical precaution of setting a reasonable hour in advance for a party to end. It seems that the longer a party lasts, the later in the evening it gets, the more noisy it is likely to get and the greater the temptation to revel. Some remark at the beginning as to its intended length might be made; but if the hosts overlook this, at least those guests who appreciate the need of departing at a reasonable hour can excuse themselves without feeling unduly apologetic about it.

NEXT ISSUE! SPECIAL!

What God's High Priest Will Do for the People

This has more than one advantage. Not only are morals likely to be protected, but also one's health, as one is less likely to overindulge in food and drink and will get more sleep. All of which is of particular value for Christian ministers, who usually have a full day of ministerial activities and worship on Sunday. As one elderly Christian minister once expressed it: "The less I 'live,' the more I can give"; meaning by 'live,' of course, indulging in mundane pleasures.

Yes, with festive occasions as with everything else that enters into the life of a Christian, restraint and self-control are needed. The Creator purposed for his earthly creatures to get much joy from many different things, including social occasions. But these do not need to become revelries; they can be wholesomely joyous occasions with no apologies or regrets. Surely that is the course of wisdom!

Appreciating The Service of The "Faithful And Discreet Slave"

AS TOLD BY MARY HANNAN

"WHY don't you come with me to the Bible study?" queried my mother one Sunday morning as she, my sister and my oldest brother got ready for the six-mile drive to town by horse and carriage. "I will if you will get me back in time for Sunday school," I replied. The time was before World War I. The place: a 75-acre farm in southern New Jersey. Our family consisted of father, mother, four boys and two girls, and mostly our religious affiliation had been with Presbyterians.

But mother had changed of late. Someone had mailed her a single copy of a magazine called "The Watch Tower" containing Bible proof that there was no such place as a burning hell for wicked people. Mother had always believed there was, but she was also a firm believer in the Bible. You can perhaps imagine how she felt when she learned the truth about hell. She talked it to everyone—neighbors, relatives and us children at home. Some of those she talked to even thought she was losing her mind.

Mother got to be an ardent student of the Bible. She bought and devoured the "Studies in the Scriptures," a series of clothbound books issued by the Watch Tower Society. She began to study regularly with a small group of Bible Students who used to meet in a private home in a nearby town. She would often talk to us children about the things she was learning. Scripture readings, too, were featured at our meal-table. I can recall one of those readings that deeply impressed my young mind —the sixty-fifth chapter of Isaiah's prophecy.

Finally, to please mother, I did start to attend Bible-study meetings with her, but with my sister I would always contrive to get to Sunday school too. However, the more we learned from mother the more difficult the questions we used to put to our Sunday-school teacher. When answers to our questions were not forthcoming, we soon lost interest in Sunday school.

EMBARKED ON A CAREER

When high school days were over, I decided to make schoolteaching my career, and entered the State Normal School in the fall of 1915 for a two-year preparatory course. At the school I was faced with having to register my religious affiliation, so as to be permitted to go to a place of worship each Sunday unchaperoned. Not knowing of any Bible Students in the area, and not yet having broken all connection with the Presbyterian church, I registered as a Presbyterian.

Now, very much on my own, I began

to do some very serious thinking—especially on religion. Very few of my fellow students were willing to discuss the subject. However, I had brought with me the set of six "Studies in the Scriptures," and now began to read them thoroughly while also keeping up with Bible reading.

Meanwhile, war was raging in Europe, and everywhere war was being commended as something noble and self-sacrificing. One Sunday morning I decided to attend the Presbyterian church near our school. I expected to gain some spiritual uplift. Instead, I heard a preacher whipping up the war spirit by a political sermon. I was thoroughly disgusted and resolved never to set foot in church again. But my love for the Bible and its fine principles continued unabated.

I shall never forget my first meeting with Bible Students at an address furnished by my mother. One Sunday morning I found the address and climbed a dark stairway to an upper room. But what a joy it was to join the little group of earnest students! Happily, too, there was a girl in my own age bracket, one who became to me a real associate.

Home for summer vacation, I found that mother, my sister and my oldest brother had all symbolized their dedication to Jehovah God by water baptism. I, too, had come to appreciate the privilege of taking this step of "consecration," as it was then known, and was baptized before vacation time was over.

Back at school that fall I learned that a four-evening showing of the Photo-Drama of Creation, a marvelous presentation of the Bible story on slides and film, was to be featured in a nearby city. But no girls were allowed to leave the school grounds in the evening without chaperon and special permission. I approached the head preceptress with my request and showed her some of the folders advertising the Drama. As she deigned to glance at them she saw a picture of Adam and Eve in Eden. She called it obscene, and when I tried to explain what it was all about, she closed the interview, saying: "Don't try to tell me what is the right religion!"

When mother learned of this incident she wrote the school's principal, a kindly old gentleman, and he readily agreed to grant the permission. The preceptress had to be content with warning me not to talk about the Photo-Drama to the other students. But how happy I was to see that Drama! It was worth every effort to get there. Recalling this incident later, I mailed a copy of the book *The Harp of God,* soon after its release by the Watch Tower Society, to the school principal. Imagine my surprise to get an acknowledgment in which he assured me that he had "read the book with interest and profit."

SOME VIVID MEMORIES

When word came of the death of the Watch Tower Society's president, Charles T. Russell, I was one of the great crowd who attended the funeral. Among the mass of beautiful floral designs I can remember one bearing the significant text, "Be Thou Faithful Unto Death." Then there was my first boat trip to Boston to attend a convention of Bible Students. That was when some of us learned for the first time about an opposition movement that had tried to scuttle the Society and its Kingdom-preaching work from inside.

With the coming of the fall again, it was back to teaching for me. Yes, I had entered the teaching profession. But it was not to be for long. The war spirit had invaded the schools and colleges. Teachers were called upon to give 100-percent effort to promote war-thinking or resign.

To me the issue was clear-cut. I resigned. So back home again to help mother and to share in some very thrilling leaflet distributions with other Bible Students.

In those days, too, I recall how refreshing were the occasions when two or three congregations of Bible Students would get together for a special visit by a representative from the Society's headquarters in Brooklyn. We could count on a rich spiritual feast.

News about a Bible Students convention to be convened at Pittsburgh, Pennsylvania, reached us during the tense days of 1918. The then president of the Society, J. F. Rutherford, and his colleagues were still in prison. Could we attend this convention? My brother and I decided to go with other friends by special train. What a thrilling time we had! Brother Rutherford, though absent, was reelected president. There was a petition to circulate, appealing for release of these fine, responsible Christians from jail—a petition that ultimately had over 700,000 signatures! And there was the joy of meeting new friends and recounting experiences.

I was back at teaching again. But how eagerly I used to await my copies of the new magazine published by the Society, *The Golden Age* (now *Awake!*)! I used to drive to school by horse carriage and would try to read each new issue on the trip. Later I provided transportation for one of the other teachers, and I would let her drive while I read portions of the magazine to her.

In those days I had to miss some of the earlier conventions because of school responsibilities, but then came the good news of a big assembly at Columbus, Ohio, and in the summertime when I would be free. Needless to say, our family made the trip by car and enjoyed the whole program. Opening attendance was 7,000. But that was a vast crowd to us. How exciting, then, to see the numbers build up day by day to the peak of 35,000 on Sunday!

WHAT CAN I DO?

As the years passed, the longing to have some share in the witnessing work grew, while at the same time I was no longer satisfied in the teaching profession. I began to realize that Jehovah God was using his people on earth, moving them to organize and serve Him. Whenever any representatives of the Society visited our district I would ask them all about the full-time preaching activity. One of those visitors reminded me of a Scripture text that says, "He that reapeth receiveth wages." I wanted to become a reaper. —John 4:36, *AV*.

In 1926 the Society released a new book called "Deliverance!" It made a clear distinction between Jehovah's organization on earth and Satan's. I was more than ever convinced that there could be no middle ground. I wanted to serve with the Lord's organized and anointed servants on earth, his "faithful and discreet slave." (Matt. 24:45) The message stirred my desire to give up teaching school and join the ranks of the "pioneers" or full-time preachers. But did I know enough about the Bible? Could I manage financially? What would happen if I failed? Would I be able to get a job again?

Well, I made my decision. It was no easy one for a girl. Yet I can never put into words the freedom I now felt—the relief from worldly pressures. I felt as if a weight had been removed from my shoulders. Now, well stocked with the new *Deliverance!* book, my partner and I could get started in our first assigned territory, a mining region in Pennsylvania. My companion already had some experience, so I was able to learn much from her. Day after day we would accept orders for the Bible publications we carried, and then,

on a set day, make deliveries to those who ordered. And it was truly satisfying to be able to discuss Bible questions with some.

Winters were severe, however. We had to wrap up warmly to carry on, and even then I found that my health was being impaired. Eventually I decided to return home and see if I could get on my feet again. It took some weeks before I began to get back to par, and meantime the promise of spring was in the air. I was all set to get back with my partner. But then came a telephone call from the Society's Brooklyn headquarters: "Would you like to consider Bethel service (Bethel referring to the home where the headquarters staff live and work)?" Of course, I would love to, especially seeing that two of my brothers and a cousin were already serving there. I agreed to come to Brooklyn for an interview.

BLESSINGS AT BETHEL

"You seem rather frail," was the first remark of the Society's president, Brother Rutherford. But when I explained about my recent illness, he asked: "Are you prepared to stay and go right to work?" Of course I was, even though I had only packed an overnight bag before coming for my interview. And to work I went, the first few months doing housework in the new Bethel home and in the annex that was being used while construction work progressed.

Then one day Brother Rutherford talked to me about my work and asked if I would like to try proofreading in the factory office. Well, I've been trying ever since. Words are inadequate to express the satisfaction and joy I have experienced in the many years since then. The comment of one of the older brothers particularly helped me to appreciate the privilege of such close association with the Lord's "faithful and discreet slave." Said he: "You have one of the greatest privileges that any woman on earth could have." I surely agree.

Then, for a time, there were four of my family serving here at Bethel, for my sister Harriet was accepted for service at the headquarters one year after I came. However, after a brief illness in 1951 she completed her earthly course. Keeping busy in the work of the Lord proved to be a real benefit to me, for sorrows and troubles got pushed into the background, and the peace of mind that comes from conscientious service quieted every anxious thought.

The joys of service here at Bethel far surpassed my expectations. And there were added blessings, such as getting to conventions. During the years, I have attended assemblies in over a dozen states, as well as enjoying two convention trips to Europe. And vacations? Yes, these have been provided too, and often made most refreshing and upbuilding by loving and generous friends.

MILESTONES ALONG THE WAY

In 1931, at Columbus, Ohio, I can well remember that I was sitting in the top row when the new name, Jehovah's witnesses, was announced from the platform. I can still hear the tremendous applause that burst forth from the great audience. In the early thirties another thing I can recall is the time I was escorted by police to the chief's office while engaged in house-to-house witnessing in Floral Park, New York. But the chief dismissed the complaint, and I was taken back to the same street, where I placed more literature as a result of the publicity.

Then there was the time when we used the phonograph largely in our door-to-door ministry, letting recordings made by Brother Rutherford do the talking and introducing of our message. And another

feature of our service back then: walking down Broadway, New York city, wearing a sandwich sign and carrying a banner with the inscription, "Religion Is a Snare and a Racket." Passersby would look at us as at something very strange, but the important thing was that attention was drawn to the vital message.

Each large convention, too, had its never-to-be-forgotten high point. At Washington, in 1935, it was the joy of seeing a "great multitude" rise to their feet on being identified as the earthly class of Jesus' followers. In 1941, at St. Louis, Missouri, we saw 15,000 youthful Witnesses stand and file by to receive their free copies of the newly released book *Children*. In New York city, in 1942, many of us listened to the first public broadcast from Cleveland by the Society's new president, N. H. Knorr. And that same year some of us spent vacation time at the Kingdom Farm near Ithaca, where we saw the well-equipped buildings that had just been constructed. We did not know at the time that this was to be the location of a special school, the Watchtower Bible School of Gilead. Surely the Lord Jesus was prospering his "faithful and discreet slave"!

It was grand, too, in 1950, to see the multitudes of our spiritual brothers and sisters and interested persons who toured the Bethel and factory here during the Yankee Stadium convention. Many were the encouraging words they spoke to us as they filed through the buildings and marveled at the cleanliness and order that prevailed.

Particularly did I appreciate in those days the special privilege of sharing in the proofreading of the complete *New World Translation of the Holy Scriptures*, an instrument that was hailed by Witnesses throughout the world with such enthusiasm. Also, it was fascinating to watch the new building project here at Brooklyn, from and after 1958, as the new Bethel home at 107 Columbia Heights took shape. In 1960, many of us moved into the new building.

In 1961, it was a fine thing to be present at the opening of the 36th Class of Gilead School, as its ten-month course got under way in its new quarters in our new building. And since then we have attended many graduations, and seen many strong young men and women leave for faraway assignments as missionaries after completing their training here.

From time to time our physical bodies need rest and repairs so as to be able to keep going efficiently, and that is what happened to me in 1962. Due to some necessary surgery I had to be laid aside for a while, a very trying situation when one wants to be at the work one loves. But loving care and encouragement offered by fellow Witnesses cheered me up, and particularly comforting to me was the assurance of the Lord's care as expressed at Psalm 23:4.

There are many other joyous experiences that I could tell. But time and space fail. In addition to our duties here in Bethel we also use evenings and weekends to share in the preaching work from house to house. I have had the joy of seeing some with whom I started Bible studies become publishers of the Kingdom message themselves, in one case down to the third generation. What greater joy could one have? Though not getting any younger in years, I am still hoping, by Jehovah's undeserved kindness, to spend yet more time in showing my appreciation for the service of the "faithful and discreet slave."

"Let Us Keep the Festival . . . with . . . Truth"

THREE times each year the Israelites in days of old came together to celebrate their annual festivals, namely, the festival of unfermented cakes, the festival of weeks and the festival of booths or ingathering. In a similar manner Jehovah's servants of modern times come together three times annually, twice for their circuit assemblies and once for a larger assembly, for a district, national or even international assembly.*

Many of these will soon be having their annual district assemblies, and so they do well to ask themselves: Have I made my plans? Am I arranging my affairs so as to attend all four days of these spiritual festivals? Am I going, prepared to contribute to the success of the assembly by attending all the sessions, paying close attention and taking notes, by volunteering for service, by witnessing and by making financial contributions, to the extent that Jehovah has blessed me, to help defray the cost of the assemblies? Am I arranging to bring all my family, even as Joseph, Jesus' foster father, brought all his family to the festival in Jerusalem in 12 C.E.? Could I arrange to take others along with me?

It is truly faith-strengthening to read in the *1968 Yearbook of Jehovah's Witnesses* of the efforts some Christians put forth to attend these assemblies. In the Congo "many of them walked as much as two hundred miles and even more in order to be able to partake of the spiritual food presented at the assemblies." (Pages 112, 113) Two special pioneer ministers in Peru started out with a small motor launch down a jungle river. It took them eleven days, facing treacherous rapids, whirlpools and voracious insects, and the launch even sank from under them. In Lesotho, in South Africa, two Witnesses walked eighty miles through mountains and snow to get to their assembly, and one walked twenty-five miles through mountain and snow to get to hers, even though she was six months' pregnant.

However, the words of the apostle Paul, "Let us keep the festival . . . with unfermented cakes of sincerity and truth," are by no means limited to attending such assemblies. (1 Cor. 5:8) Rather, from the context, where Paul deals with an immoral man who needed to be disfellowshiped, it is apparent that keeping the festival of unfermented cakes with sincerity and truth applies primarily to our everyday conduct. It means to lead clean lives, free from the wicked leaven of this world, including its teachings, its habits, its standards and its practices.—Matt. 16:6, 12.

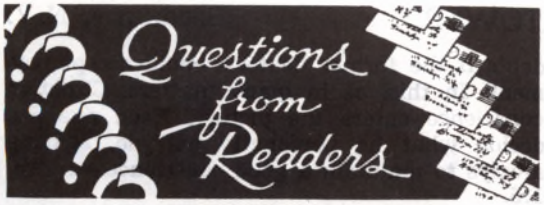
And truly the world today is reeking with the leaven of wickedness as never before. Motion-picture shows, television programs and stage plays become ever more lewd and violent. Commercial interests stop at nothing to draw the public by shocking entertainment. What a danger these pose for dedicated Christians trying to keep free from leaven! One cannot associate with such people without having his useful habits spoiled!—1 Cor. 15:33.

True, none of Jehovah's servants can serve him perfectly; they all come short. But certainly they must all strive against sin and, like their Leader Jesus Christ, 'love righteousness and hate wickedness.' That is their safeguard, hating what is bad! (Heb. 1:9; Ps. 97:10) They must at all times guard against making a practice of sinning. Jehovah God is merciful and will forgive our shortcomings, but we must not grow careless and make a practice of sinning. And while he may forgive, we will still have to deal with the results that follow our coming short!

The apostle John helps us to appreciate the difference between committing a sin and making a practice of sinning: "I am writing you these things that you may not commit a sin. And yet, if anyone does commit a sin, we have a helper with the Father, Jesus Christ, a righteous one." But, "everyone remaining in union with him does not practice sin; no one that practices sin has either seen him or come to know him." Yes, to 'keep the festival with sincerity and truth' we must keep free from willingly indulging in the "works of the flesh." It means leading a Christian life. —1 John 2:1; 3:6; Gal. 5:19-21.

In particular when servants of Jehovah attend assemblies should their behavior be above reproach, that a good report might go forth to the honor of Jehovah's name and Word, even as has been the case time and again. Let all such exercise care so that these assemblies will be like law-abiding islands of purity and peace in a sea of immorality, lawlessness and strife.

* For details see *The Watchtower*, July 15, 1967.



● During the past year I got into some financial difficulty, and since reading your publications I have been wondering if it is proper for me to file for bankruptcy? Does the Bible say anything about this?—H. P., U.S.A.

The Bible, of course, does not discuss the modern laws pertaining to bankruptcy; it shows that persons not paying debts were thrown into prison. (Matt. 18:23-34) But from what it does say, we can get some idea as to how Christians should view this matter. So, first let us consider what "bankruptcy" is according to current laws. Then we can examine what the Bible says that relates to the subject and can determine what counsel it offers.

Many modern nations have bankruptcy laws. Though these may vary from place to place, usually they have a twofold purpose: In order to protect businessmen or creditors from someone who might run up a huge debt and then refuse to pay back as he agreed, the creditors can have him declared involuntarily bankrupt and have his assets sold or distributed as payment. On the other hand, the law works to protect an honest debtor who unwillingly gets into a position where he absolutely cannot satisfy the demands of his creditors; he is allowed to declare voluntary bankruptcy. If this happens, his assets are taken as partial payment for his creditors, but he can retain certain things, possibly his home, for example. He is then allowed to begin life afresh, without the threat of more pressure and loss at the hands of former creditors.

So these laws are intended to be protective to both parties in business or financial dealings. That some protection is needed is illustrated by the very origin of the term "bankruptcy." It comes from Italian words meaning "broken bench," referring to the practice during the Middle Ages of breaking up the benches or counters of a merchant who failed to pay his debts. Even more severe, under the Roman law of the Twelve Tables, as a last resort the creditors could cut the debtor's body into pieces, each taking a proportionate share.

What a contrast were the merciful laws Jehovah gave to Israel! When loans were made to fellow Hebrews who had grown poor, no interest was charged. (Lev. 25:35-38) If a creditor went to collect a pledge for a debt, he could not dash into the house and seize whatever he wanted; rather, the debtor provided the pledge. The creditor could not take the man's hand mill or grindstone; those were needed to sustain life. And if his garment was taken as a pledge, it had to be returned at night so he could sleep in it and keep warm. (Deut. 24:6, 10-13; Ezek. 18:5-9) True, an Israelite who was totally insolvent might lose his inherited land temporarily and have to sell himself into slavery, but the land was returned in the Jubilee year. The one who sold himself into bondage was not to be debased by slavish service, but was to be treated as an honorable hired laborer. Then when the seventh year of his service came, or the Jubilee year, if it came first, he was released and given provisions to start a new life.—Lev. 25:39-41; Deut. 15:12-15.

This kind treatment on the part of creditors surely would have moved debtors to do all they could to respond with kindness by paying their debts. In regard to giving their word or making vows, the Jews were encouraged to think before they agreed to do something; then, once made, the vow could probably be kept. (Eccl. 5:2, 4-7; Deut. 23:21-23) If one agreed to pay off a debt at a certain rate or by a set date, he should work hard to keep his word, even if he had to deprive himself of some comforts or luxuries until he did so. God showed that it was just as important for those who owed money to pay their debts as it was for creditors to avoid being greedy. For Jehovah described the man whom he approved as one "who, though it be to his loss, changes not his pledged word; who lends not his money at usury." —Ps. 15:4, 5, *Confraternity*.

It is sad to say, but sometimes greedy Jewish creditors ignored the merciful and considerate spirit of God's law. Hardheartedly, creditors made abject slaves out of men, women and children, and in time took to throwing into prison those who could not pay their debts. —2 Ki. 4:1; Ezek. 18:12, 13; Amos 8:4-6; Matt. 5:25, 26.

Similarly today, sometimes creditors become quite unreasonable in their treatment of debtors. It may be that a Christian experienced some unforeseen occurrence that made it impossible for him to meet his commitment. (Eccl. 9:11) Possibly he could pay his debts if given more time. It would be the reasonable course for the creditors to see if they could make some allowance in dealing with one who

was insolvent because of misfortune, such as sickness or accident. In that way they would get their payment. But if they hound one mercilessly and try to render the debtor penniless by resorting to the law, then he might have to turn to the law himself. In order to protect himself, he might declare that he was bankrupt, his actual condition. They might force him to handle the matter in the only way they seem to recognize, the bankruptcy laws.

It would, though, be improper for a Christian to resort unnecessarily to bankruptcy as an easy way out of an unpleasant situation, whether caused by his own lack of foresight or by some bad turn of events. That would not be the morally honest course for Christians who say: "We trust we have an honest conscience, as we wish to conduct ourselves honestly in all *things*." (Heb. 13:18) The Christian should treat his creditors just as he would want to be treated if someone owed him money. (Matt. 7:12) If one has a debt, he ought to try hard to pay it. Remember, God approves the one "who, though it be to his loss, changes not his pledged word."—Ps. 15:4, *Confraternity*.

In fact, some, even after being legally freed of certain debts, have conscientiously felt a moral urging to try to pay off the canceled debts if the former debtors would accept payment. In this, as in many matters, Christian conscience enters the picture. Each one can decide what he personally will do, striving always to maintain a good conscience.—1 Tim. 1:5.

All of this should emphasize the importance of thinking through a business matter thoroughly before making an agreement, and of living within one's means. An inspired proverb says: "The plans of the diligent one surely make for advantage, but everyone that is hasty surely heads for want." (Prov. 21:5) Jesus even spoke of the wisdom of the man intending to build a tower who sits down first to figure out the expense so as to be sure that he will have enough money to complete the business venture. (Luke 14:28-30) Each one must decide personally what debts, if any, he will incur. But how many material things does one need to provide the necessities of life and to find satisfaction in living? Would it be showing the "wisdom from above" to get into a dangerous financial situation out of a desire for material luxuries? (Jas. 3:17; Luke 12:15-21) How much better to believe and act in accord with Paul's words: "Having sustenance and covering, we shall be content with these things"!—1 Tim. 6:8.

ANNOUNCEMENTS

Today true Christians celebrate those festivals in an antitypical way. They celebrate the festival of unleavened cakes, for instance, by keeping pure, by avoiding the leaven of unrighteousness and by holding to the truth of God's Word. (1 Cor. 5:8) To help others hold to the truth that means everlasting life, Jehovah's witnesses freely teach them the Bible. As a further aid to interested persons, during April they will be offering a year's subscription for this fine Bible-study aid *The Watchtower*, with three booklets, for just $1. Take advantage of the opportunity to obtain it.

FIELD MINISTRY

Festivals are happy occasions. To the faithful Jews of ancient Israel, the annual festivals were reminders of their blessed lot as God's people, carrying on worship in purity and truth.

"WATCHTOWER" STUDIES FOR THE WEEKS

April 28: God's Word Keeps Your Faith Alive. Page 201. Songs to Be Used: 91, 78.

May 5: Keep Your Faith Growing Exceedingly. Page 208. Songs to Be Used: 35, 33.

The
WATCHTOWER
Announcing
JEHOVAH'S
KINGDOM
APRIL 15, 1968
Semimonthly
WHAT
GOD'S HIGH PRIEST
WILL DO
©WTB&TS
For The
People
"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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AT – An American Translation
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Dy – Catholic Douay version
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WHAT THE FUTURE HOLDS FOR YOU

Mankind faces the threat of annihilation. Yet, to what future can you confidently look?

"MANY signs are appearing on the international horizon which are reminiscent of what happened before the outbreak of World War II," noted an editorial in the *U.S. News & World Report* of October 9, 1967. A few months before, United Nations Secretary-General U Thant observed: "I'm afraid we are entering today the first phase of World War III."

The world situation is unquestionably dangerous, and is fast becoming more so. Preparations for war go on at an accelerated rate, and as more nations acquire atomic weapons, the danger increases. In addition to the peril of war, the present population explosion poses a threat of even greater food shortages and widespread starvation. In their new book, *Famine—1975!*, two noted food experts, William and Paul Paddock, make this forecast for the future, on page 61:

"By 1975 civil disorder, anarchy, military dictatorships, runaway inflation, transportation breakdowns and chaotic unrest will be the order of the day in many of the hungry nations—all because hunger will turn inexorably into starvation and starvation will become widespread famine."

No wonder there is great anxiety and bewilderment as people contemplate the future. But is the situation really so critical? Does the world actually face disaster? What does the future hold for you?

UNPRECEDENTED TRIBULATION AT HAND

Jesus Christ, God's greatest prophet, pointed forward to a period of unusual distress, and his description matches perfectly conditions prevailing since World War I in 1914. For instance, among other things, he foretold: "Nation will rise against nation and kingdom against kingdom, and there will be food shortages . . . in one place after another." Wars of unprecedented scope and widespread famine! And of what are such conditions a sign? Jesus explained that they were to mark his invisible presence in Kingdom power, and "the conclusion of the system of things."—Matt. 24:3-14; Luke 21:7-33.

Thus, the fulfillment of Jesus' prophecy, currently being experienced, indicates

that the complete end of this system of things is at hand! Jesus compared the destruction that is soon to occur with what actually happened once before in human history. He said: "For just as the days of Noah were, so the presence of the Son of man will be. For as 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) Yes, Jehovah God actually brought a world of wicked mankind to ruin in Noah's day.

Whether men choose to recognize the fact or not, this system soon faces a similar destruction. It will occur at what the Bible calls "the war of the great day of God the Almighty," or Armageddon. (Rev. 16:14-16) At that time the tribulation upon ungodly mankind will exceed any ever before experienced. In the course of God's execution, all political organizations and alliances will be broken down. There will be wild confusion. Every man's hand will be against his neighbor. (Ezek. 38:21; Zech. 14:13) The disorder, terror and strife will surpass even that experienced when the floodwaters rose above the heads of those struggling to escape in Noah's day.

Jesus indicated this when he said: "For then there will be great tribulation such as has not occurred since the world's beginning until now, no, nor will occur again." (Matt. 24:21) Happily, however, there will be survivors, even as there were Flood survivors. Jehovah's executional forces will bring their executional swords down only "upon those who do not know God and those who do not obey the good news about our Lord Jesus."—2 Thess. 1:7-9.

DESTRUCTION OR PRESERVATION?

The future, therefore, is clear-cut. Faced with Armageddon, people today are going in either one of two directions. They are either supporting this system of things and stubbornly refusing to learn about Jehovah God or they are showing that they truly love Him by taking up His service in imitation of Jesus. There are just the two courses—one leads to everlasting life and the other to eternal destruction. "Jehovah is guarding all those loving him," the Bible says, "but all the wicked ones he will annihilate."—Ps. 145:20.

Which course of action are you taking? Do you put Jehovah God and his interests first, or do you selfishly pursue the pleasures and comforts of the world, making them your chief concern? Do not try to deceive yourself. You cannot be on both sides.—Matt. 6:24.

The Bible shows clearly that Satan the Devil is "the ruler of this world." It is under his control. (John 12:31; 1 John 5:19) And its entertainment, its pleasures and its attractions are all designed to win your affection. But beware, for making yourself a friend of the world will earn God's enmity, and will eventually lead to your sharing its fate of destruction. (Jas. 4:4) Therefore, heed the inspired warning recorded at 1 John 2:15-17:

"Do not be loving either the world or the things in the world. If anyone loves the world, the love of the Father is not in him; because everything in the world —the desire of the flesh and the desire of the eyes and the showy display of one's means of life—does not originate with the Father, but originates with the world. Furthermore, the world is passing away and so is its desire, but he that does the will of God remains forever."

A GLORIOUS FUTURE

As a reward for their faithfulness, Jehovah God will see that his servants have a place of security during the destruction of the wicked world of mankind. This is indicated by his prophetic invitation: "Go,

my people, enter into your interior rooms, and shut your doors behind you. Hide yourself for but a moment until the denunciation passes over. For, look! Jehovah is coming forth from his place to call to account the error of the inhabitant of the land against him."—Isa. 26:20, 21.

After surviving that unparalleled tribulation, what a glorious future will be enjoyed by those who have placed their trust in Jehovah! Imagine living in a new system where all persons love God and have genuine affection for one another, yes, where all exhibit the fruits of God's spirit —love, joy, peace, long-suffering, kindness, goodness and other such qualities. (Gal. 5:22, 23; Col. 3:12-14) No others will be permitted by God to live in His new system.

The sublime peace and pleasantness that exist among those who manifest the fruits of God's spirit today will obtain everywhere in God's righteous new system of things. The prophecy says: "They will have to beat their swords into plowshares and their spears into pruning shears. They will not lift up sword, nation against nation, neither will they learn war any more. And they will actually sit, each one under his vine and under his fig tree, and there will be no one making them tremble; for the very mouth of Jehovah of armies has spoken it." (Mic. 4:3, 4) Would you like to dwell under such peaceful circumstances?

Do you long for a future when all crime and maliciousness are eliminated, and the danger of being raped, robbed or even cheated will no longer exist? Do you desire the time when locks on doors will be unnecessary, and jails and policemen obsolete? Do you yearn never again to see a city slum with overcrowded buildings? Do you sincerely want to see the manufacture of weapons halted, and an end to the senseless carnage of war? Then you will love God's Kingdom rule, for it will usher in these desirable conditions earth wide. —Prov. 10:30; Isa. 65:21-23; Ps. 46:8, 9.

But this is not all. Under the reign of God's kingdom the earth will be restored to paradisaic beauty. It will produce abundantly good things to eat, so that never again will a human inhabitant go hungry. The Bible promises: "There will come to be plenty of grain on the earth; on the top of the mountains there will be an overflow." "The earth itself will certainly give its produce; God, our God, will bless us."—Ps. 72:16; 67:6.

Would you like to live under such conditions *forever,* enjoying perfect health, with never so much as a toothache? This is no wishful dream. Such a future in God's new system of things is certain. The blind will then see, the dumb will speak, the deaf will hear, the lame will walk and the maimed will be restored. During his earthly ministry Jesus Christ performed such miraculous physical healings to demonstrate what will be accomplished earth wide in God's new system. (Matt. 15:30, 31) Even the graves will be emptied as the resurrection brings thousands of millions back to life!—John 5:28, 29; Acts 24:15.

ACTION THAT IS NOW URGENT

If you truly desire to enjoy this grand future, if you desire to survive the imminent end of this system of things, then without delay seek to win the favor of Jehovah God. Since destruction will befall all "who do not know God and those who do not obey the good news about our Lord Jesus," do not hesitate to begin a regular Bible study in your home to become better acquainted with these purposes of God. A local minister of Jehovah's witnesses will be happy to assist you in such a study. (2 Thess. 1:7-9; John 17:3) See how clearly the Bible prophecies

identify this as the time of the end for this system. And rejoice in the assurances of survival into a grand new system of indescribable happiness.

Also, endeavor to mold your life in harmony with the principles of God's Word. Cultivate the fruits of the spirit in your life. Be meek, teachable and ready to obey. (Jas. 3:17) Do not allow yourself to become involved in the affairs of this world of wicked mankind—in its ambitions, its hopes, its desires for sensual pleasures and its overemphasis on material comforts. Heed the Scriptural injunction: "Seek Jehovah, all you meek ones of the earth . . . Seek righteousness, seek meekness. Probably you may be concealed in the day of Jehovah's anger."—Zeph. 2:3.

GOD HAS AN Organization

DOES the God and Father of the Lord Jesus Christ have a visible organization representing him on the earth in these days? If so, which is it? Certainly, he would not have many organizations, all teaching doctrines and dogmas at variance with one another. "God is a God, not of disorder, but of peace," wrote Christ's apostle Paul. (1 Cor. 14:33) So, which is the organization that most evidently reflects the God of peace and truth?

As we examine the claims of the various religious sects, we do well to keep in mind Jesus' warning that not all professing to worship God as his followers would prove to be truly servants of God. Said he: "Many will say to me in that day [of judgment], '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.

The whole imposing façade of Christendom's religious sects, great and small, does indeed appear to be outwardly beautiful, with its claims to sanctity and to be doing the work commissioned by Christ. But what results from investigation behind that front? Do Christendom's church organizations stand up under the searching light of God's requirements? Have the powerful works they have performed been done in harmony with the principles of righteousness and truth?

THE CRITERION

Christ Jesus did not leave his followers without a dependable test whereby profession of Christianity could be determined to be true or false. The identifying mark of true Christianity, the criterion by which religious organizations may be properly judged, was expressed by Jesus, as recorded at John 13:35: "By this all will know that you are my disciples, if you have love among yourselves."

Here is a test we can justly apply to every religious group that professes to be subject to Jesus Christ! Would you say that persons who go out on the battlefields and kill fellow church members because they happen to be of a different nationality meet that test? Is it a demonstration of love among themselves? You must agree that it is not. Then, ask yourself if members of your denomination have been and are guilty of such conduct. If yes, then they fail to measure up to the standard set by Christ. And organizations that condone such lack of love do not represent the God of peace.

And what about those religious groups whose members ignore the Bible's direction to avoid friendship with the world and get involved in the feuds and rivalries of political parties? (Jas. 4:4) Members of the same religious group belong to opposing parties and by their very membership condone the fights and the name-calling that mark the scramble for political office. Do members of your congregation engage in such political skirmishing against one another? If they do, then the organization in which they claim to worship cannot be the congregation of Christ, the Prince of Peace, who declared of his genuine followers: "If you were part of the world, the world would be fond of what is its own. Now because you are no part of the world, but I have chosen you out of the world, on this account the world hates you."—John 15:19.

There are other groups of so-called followers of Christ who withdraw from the world, it is true, but who indulge in a religion of contemplation, whether within the walls of a monastery or outside. But, are they obedient to the mandate given by Christ to all true Christians: "Go therefore and make disciples of people of all the nations"? (Matt. 28:19) If they fail to obey this commandment, then it is manifest that they do not love Christ. (John 14:15) And it follows that they are no part of the organization under Christ that represents God on earth today.

IDENTIFYING GOD'S ORGANIZATION

But is there an organization among men that does measure up to the requirements of God's Word, the Bible? Is there an organization whose members are drawn together in love for one another, in total disregard of class, race, nationality, language or other distinctions? And does such organization engage in a worldwide preaching and teaching program, extending to the poorest citizens the opportunity to advance in Bible knowledge? Yes, there is such an organization—only one! It is the organization of Jehovah's witnesses, well known by their preaching work in 197 lands.

What are the facts to prove this? Consider a few of them. Within the congregation of Jehovah's witnesses in any area there is no class distinction. The poorer and the more prosperous members mingle freely and serve together as preachers and teachers of God's Word. All Witnesses have equal opportunity to speak up in congregational Bible discussions. When the Witnesses come together for their large assemblies they eat together, worship together and associate as one great happy family—just as though they had known one another all their lives. People on the outside marvel at the fact that they 'have love among themselves.'

In another respect the Witnesses conform to what the Bible presents as the true image of the organization that would be doing God's will on earth. They are engaged in preaching the good news of God's kingdom world wide, stressing that that Kingdom—and not the United Nations or any other human organization—is the sole hope for suffering humankind.

Besides heralding this hope to the ends of the earth as foretold (Matt. 24:14), Jehovah's witnesses are also busied in the work of teaching appreciative persons about Christ's commands, making disciples of them. This public ministry, too, was foretold as a vital service of Christ's genuine followers.—Matt. 28:19, 20.

Thus it may be seen that the Witnesses are not a group of people who come together once a week to listen to a brief sermon and then go home and forget all about it. No, they are an active people, each one a minister of the good news, having a keen sense of his personal responsibility to preach and teach. They do not leave it to one in their congregation to do all the preaching. They know it is God's purpose that each one preached to should, in turn, become a preacher of the good news to someone else. They fully appreciate these words of the apostle Paul: "The things you heard from me . . . these things commit to faithful men, who, in turn, will be adequately qualified to teach others."—2 Tim. 2:2.

People are amazed at how even young men and women are trained in the congregations of Jehovah's witnesses to know and use their Bibles effectively. These young people have not spent several years at a college studying theology and human philosophies. But they can explain to people what is God's will for men and show them how to apply God's Word in their lives. They credit God as their Teacher, shunning all pride in human learning. —Isa. 54:13.

COMING IN THE NEXT ISSUE

- Understanding Time a Help to True Worshipers.
- Making Wise Use of the Remaining Time.
- Will Mankind Ever Enjoy a Paradise Earth?
- How Do You Give Thanks?

Should not the whole congregation of Christians on earth today be witnesses of God and of Christ? Christ Jesus himself devoted his life to witnessing about God and his purposes—so much so that he received the official title "the Faithful Witness." (Rev. 1:5) He, in turn, informed his disciples: "You will be witnesses of me . . . to the most distant part of the earth." (Acts 1:8) This is precisely the work to which Jehovah's witnesses, collectively and individually, are devoted. They have dedicated their lives to God, and so they have taken upon themselves the obligation to be his witnesses. —Isa. 43:10-12.

Yes, Jehovah's witnesses in their congregations around the world fit the description in the Bible of the organization on earth that would be representing God and Christ in these critical "last days." (2 Tim. 3:1) But are you one of them? You can be, but the opportunity is now greatly reduced, for the time is short. It is urgent for you to act so that you may be aligned with the people who are serving the interests of God's kingdom today, because soon God's judgment is to be executed upon the wicked and all impostors who profess to be God's servants. (2 Tim. 3:13) Delaying to act will prove to be fatal. But swift action can open up for you many happy privileges in the service of God's earthly organization, as well as hope of survival through the Armageddon crisis that now confronts the whole human race.

WHAT GOD'S HIGH PRIEST WILL DO

For The People

"Such a high priest as this was suitable for us, loyal, guileless, undefiled, separated from the sinners, and become higher than the heavens."—Heb. 7:26.

TODAY there is a flight from the priesthood, especially so in that religious realm called Christendom. Already there is a shortage of priests in her. The day is coming in the foreseeable future when there will not be a man on earth serving as a priest. What does this mean to you? Well, to many religious people such a thought is very disquieting. Will the world of mankind be able to get along without priests on earth? "Yes!" shouts the atheist, and adds: "Good riddance to the priests!" Yet such a hostile outcry against priests hurts the feelings of many religious people of all faiths who still have affection for what priests they have left. Will these religious people be hurt, will they be missing something absolutely vital when there is no longer a human priest on earth?

[2] According to the highest authority, this priestly situation is what faces the race of mankind in the future. Since the office of priest always carries with it the idea of "God," will this coming situation leave a godless world? Will it leave the human race forever floundering about in its weaknesses, imperfections, injurious habits, diseased and dying condition, till the human race dies off of its own impurities, imperfections and self-destructive tendencies or is destroyed by some universal catastrophe from outer space? Whatever may be our attitude toward priests, these are serious questions that touch upon the welfare of us all.

1, 2. What reactions are there to the flight of so many persons from the priesthood, and what timely questions are asked about this condition?

[3] Students of history today well know that for thousands of years men have set up their own gods and have made their own priests to offer sacrifice to these man-made gods. The ancient Babylonians had their gods and man-made priests attending upon these. The ancient Egyptians had their gods, together with magic-practicing priests. The ancient Assyrians had their gods and priests. So did the ancient Persians and Medes. So did the ancient Greeks. So did the ancient Romans. The pagan inhabitants of the ancient Middle East known as Canaanites had their gods, together with priests who even offered up human sacrifices. Those gods are dead. In testimony to this fact, their temples and altars lie in ruins today. Not unreasonably the questions pop up in the modern mind, Of what use anyhow were those priests of lifeless gods to mankind? What good did those priests really do for the people? The records of human history give no praiseworthy answer!

[4] The Hindu priesthood came into existence centuries before our Common Era, which some persons mistakenly call the Christian era. Likewise the Buddhist priesthood was introduced long before this Common Era. Hindu priests and Buddhist priests still serve for hundreds of millions of religious people, but the same question must be asked with reference to them. What have these priests done for the people, particularly their own people holding to Hinduism and Buddhism? The present-day condition of these people gives a better answer than one that we can put into words. The answer is one that is not favorable to the gods of these priests.

[5] Has Christendom anything to brag about over the so-called heathen or pagan realm? No! In the history of world religion the priests and clergymen of Christendom have come to be the strongest religious organization today. For centuries they have had a commanding voice in world religious affairs. Even to this year their religious denominations include over nine hundred million members. Among these religious denominations, if not also among all religious organizations of the world, the Roman Catholic Church is the most numerous and strongest. For this reason they have held a most responsible position in this world, and they can be held accountable for much. Out of fairness to the so-called heathen religionists we are obliged to ask, What have these priests of Christendom, Catholic and Protestant, done for the people? Have they made the so-called Christian nations a model worthy of being copied by the thousands of millions of "pagans" whom they have tried to convert? Have they brought the one living and true God to the people or have they brought the people to the one living and true God? Who will say Yes to those questions?

[6] Certainly, when we look at the record of the priests and clergymen, who claim to represent him to the people, we see that God has been misrepresented to mankind as a whole. Not only that, but the true *priesthood* of the one living and true God has been misrepresented to humankind. It is no wonder that God has died to the hearts and minds of countless persons, and it may be said that to them God is dead. They do not want to have anything to do with God or his true priesthood. But their lack of discernment and faith, due to man-made priests, does not deny or disprove that there *is* a living,

3. What has history shown about priests and man-made gods?

4. Though the Hindu and Buddhist priesthoods serve millions of people, what do we ask about those being served, and is the answer favorable for these priesthoods?

5. Which religious group has become strongest in our day, and what queries do we have to make about them?

6. Since God's true priesthood has been misrepresented, how do many feel about God, but is this really the proper attitude to take?

most high, almighty, all-wise God. Neither does their lack of faith and understanding knock out of operation the loving purpose that this supreme, all-powerful God is carrying forward today for the blessing of all mankind. Their lack of knowledge of the truth does not put out of office God's self-sacrificing High Priest; it merely blinds people just now to all the good that God's High Priest will do for the needy people, in addition to all that he has already done.

7 Let persons who have been disappointed at the many kinds of man-made priests not become cynical, sneering at the record of history. The one living and true God has had true priests on earth and these have really done good things for the people and have been effective agents acting for God in behalf of mankind. The record of such worthy priests is contained in that sacred book now circulating all around the globe in more than one thousand two hundred languages, the Holy Bible or Sacred Scriptures. The name of the first appointed priest of God on record is very meaningful. Do you know what it is? It is mentioned in the very first book of the Bible. It is Melchizedek, and this name means "King of Righteousness." A very fitting name indeed, for this priest of the twentieth century before our Common Era was at the same time the king of Salem, an ancient city in the mountains of the Middle East. Evidently the city of Jerusalem, over which there is such international and religious dispute today, marks where ancient Salem stood.

8 "So what? Who cares? Melchizedek lived three thousand eight hundred years ago! He does not live in our day to benefit us." So someone who has lost faith in the existence of any true priests of God might exclaim in boredom. But we all *ought* to care. There is good reason for caring. That first officially designated priest of God to be mentioned in the Holy Bible is a prophetic figure. He pictures God's High Priest, his High Priest of today. This is what God himself tells us in his inspired written Word, the Holy Bible. That is why we can raise the question, "What will God's High Priest do for the people?" Because he is a priest after the likeness or manner of ancient Melchizedek, the people have cause for expecting much, yes, everything, from him.

7. (a) Rather than becoming cynical, what are persons called on to do? (b) Who is the first priest of God mentioned in the Bible?

8. (a) How might one who has lost faith feel about this information on Melchizedek? (b) How should we view this information?

MELCHIZEDEK SETS THE PATTERN

9 Back there in that twentieth century before our Common Era two highly important figures met. One was priest Melchizedek, the king of Salem. The other was Abraham the son of Terah. Who was this Abraham? Ask the Moslem Arabs today, and they will tell you about him. Also, ask the monotheistic Jews, and they likewise will tell you about this Abraham. Abraham's burial place in Hebron in the Middle East is held sacred by both Moslem Arabs and Jews. Both races claim him as their forefather. Unlike many people of our day, this Abraham believed, had faith in the one living and true God. In worship Abraham called upon the name of this God, and the name Abraham called him is found in Abraham's own words as recorded in the American Standard Version Bible, in Genesis 14:22. Let us quote for you that verse from the American Standard Version Bible, as follows: "I have lifted up my hand unto Jehovah, God Most High, possessor of heaven and earth."

9. Who was Abraham, and who was Abraham's God?

These words were spoken shortly after Abraham met Melchizedek at Salem.

10 Either because he was a descendant of Eber (the great-great-grandson of Noah) or because he came from the other (eastern) side of the Euphrates River, Abraham is called "the Hebrew." (Gen. 10:21; 11:16; 14:13; Josh. 24:3) Because of his faith and obedience toward God, Abraham came to be called "the friend of God," or "Jehovah's friend." (2 Chron. 20:7; Isa. 41:8; Jas. 2:23, *AS; NW*) To this faithful friend Jehovah God made a marvelous promise, and, although it was made in the twentieth century B.C.E., it takes in us people of the twentieth century C.E. Before Abraham came over from the other side of the Euphrates River into the Promised Land, God made this promise or one-sided covenant. The American Standard Version Bible records this event, in Genesis 12:1-3, in the following language:

11 "Now Jehovah said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing: and I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed."—Gen. 12:1-3, *AS*.

12 Are you one of the "families of the earth"? Then you are one who is to be blessed in God's friend Abraham, provided, of course, you do not curse Abraham, for then God will curse you. God will bless those who bless Abraham. This Abrahamic promise that takes you in was later confirmed to Abraham by God's own solemn oath. This was about fifty years later, after God had proved that Abraham was willing even to sacrifice his specially loved son Isaac by offering him as a sacrifice to God. Here is the way the American Standard Version Bible, in Genesis 22:15-18, describes how God made his sworn statement through his angel: "And the angel of Jehovah called unto Abraham a second time out of heaven, and said, By myself have I sworn, saith Jehovah, because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heavens, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."—Gen. 22:15-18, *AS*.

13 Are you a member of one of the "nations of the earth"? Then you of this twentieth century C.E. may entertain the hope of being blessed in or by means of the Seed of Abraham. Should you not be interested? Remember that this is according to the sworn oath of Jehovah God. He will not perjure himself. He will not prove false to his oath, which he backed up by swearing by himself because he could swear by nobody higher. So the blessing of all the families and nations of the earth is bound to come. Certainly the world of mankind today needs this blessing, for they have never received such a blessing through their man-made priests. Be of good hope. Exercise the faith in God that Abraham had, for the blessing is yet to come through God's High Priest. It is at hand!

14 As an evidence of God's blessing upon

10, 11. Why was Abraham called "Jehovah's friend," and what covenant did Jehovah make with Abraham?
12. (a) How can a person share in the blessing of Abraham by God? (b) Under what circumstances did God confirm his promise of blessing Abraham?
13. Why is the promised blessing assured, and why does the world of mankind need the blessing?
14, 15. (a) How did Jehovah give evidence that he indeed was blessing Abraham? (b) Who was Melchizedek, and what occurred when he met Abraham?

Abraham, God gave him a military victory over invading kings from around Mesopotamia who plundered the country and made off with Abraham's nephew Lot and Lot's family. It was after rescuing Lot and his family that Abraham, homeward bound, met Melchizedek at the city of Salem. Who was this Melchizedek? The inspired Bible record does not say that he was a Hebrew. Certainly he was not a Jew or an Israelite. Even through his inspired prophet Moses, God did not reveal the family relationship of Melchizedek. Neither does the Bible make any mention of the death of Melchizedek. He is brought into the Bible account because of what he was and what he did when meeting victorious Abraham and because he was a prophetic picture of God's eternal High Priest. Here is the brief account about him:

15 "And Melchizedek king of Salem brought out bread and wine, and he was priest of the Most High God. Then he blessed him and said: 'Blessed be Abram of the Most High God, Producer of heaven and earth; and blessed be the Most High God, who has delivered your oppressors into your hand!' At that Abram gave him a tenth of everything." —Gen. 14:18-20.

16 Melchizedek blessed, he did not curse, Abraham, and thus he confirmed God's blessing upon Abraham. In so doing Melchizedek also blessed Abraham's yet unborn "seed" in whom all the nations of the earth will be blessed. Melchizedek laid the credit for Abraham's military victory to "the Most High God, Producer of heaven and earth." He blessed the Most High God because He had delivered the oppressors

16. (a) Who besides Abraham was included in the blessing by Melchizedek? (b) Whom did Abraham recognize Melchizedek to be, and so what did Abraham do?

of Abraham into his hand. Abraham took note of that fact, and for that reason he felt indebted to the Most High God. He recognized Melchizedek as being "priest of the Most High God." On this account he gave to Melchizedek a tithe or tenth part of the spoils of victory over the oppressive enemies. All the recaptured goods Abraham returned to the original owners. Thus no person on earth could claim that he had made Abraham materially rich. He trusted in the blessing that the "priest of the Most High God" had pronounced upon him.—Gen. 14:21 to 15:1.

PRIEST "ACCORDING TO THE MANNER OF MELCHIZEDEK"

17 After that meaningful event of the twentieth century B.C.E. Melchizedek king of Salem dropped abruptly out of sight. He had no line of successors; he established no dynasty of kings and priests to keep his name in remembrance. The priests of the false gods of Babylon, Assyria, Egypt and Canaanland went on ministering to their deities, but Melchizedek disappeared from their midst in mystery. But the Most High God did not forget his priest, the king of Salem. More than four hundred years later he caused the brief record of Melchizedek "priest of the Most High God" to be written down in the Torah, the inspired book written by Moses, in that part thereof now known as Genesis. More than four hundred years after that (or about 1070 B.C.E.) Jehovah God the Most High called Melchizedek to mind in a most surprising way. He held Melchizedek forth as the model of the coming High Priest of God who will really do something for the people, something of eternal value. How did the Most High God do this, and just when was it?

17. (a) Though Melchizedek dropped from sight after this event, how do we know Jehovah remembered him some four hundred years later? (b) After the passing of another four hundred years, and more, of whom was Melchizedek made a model by God?

18 It was in the days of the first King David, the king of Jerusalem. David was a descendant of the patriarch Abraham, "the friend of God." King David was a lover and worshiper of Jehovah, the God of Abraham. Jehovah the Most High God had enabled King David to capture Mount Zion, the citadel of Jerusalem, about the year 1070 B.C.E. There on that ancient Mount Zion King David set up his capital city, and built his royal palace, and there he brought the most sacred piece of religious furniture, the ark of Jehovah's covenant, the symbol of Jehovah's presence with his chosen people. (2 Sam. 5:4 to 6:19) Thus King David, ruling on the earthly Mount Zion, was the visible lord over all twelve tribes of Jehovah's chosen people. Sometime after this Jehovah inspired King David as a prophet and moved him to write down a psalm. It is now numbered as the 110th Psalm in the Bible's book of Psalms, Hebrew edition. In it Jehovah God foretold someone to come who would be a Lord even over King David. So in the psalm King David acknowledges the lordship of this coming one and foretells what office he will hold, and where, and what he will do. David said, in the language of the *American Standard Version* of Psalm 110:1-4:

19 "Jehovah saith unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. Jehovah will send forth the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people offer themselves willingly in the day of thy power, in holy array: out of the womb of the morning thou hast the dew of thy youth. Jehovah hath sworn, and will not repent: Thou art a priest for ever after the manner of Melchizedek."

18, 19. (a) Where did King David set up his capital city? (b) What did Jehovah inspire David to write that now appears as the 110th Psalm, and who of special interest to us is there mentioned?

(Marginal reading of "manner" for "order.")—Ps. 110:1-4, *AS*.

20 Can we now see why that Melchizedek "the priest of the Most High God" of more than three thousand eight hundred years ago was so important? Yet, however important the original Melchizedek may be in the history of true priests of the one living and true God, even still more important is the one whom Melchizedek prefigured or the one whom Jehovah God swore to make a priest "after the manner of Melchizedek." He means much more to us today. This priestly one like Melchizedek was to be Lord even over King David, who in his day ruled over the Middle East from the Euphrates River to the river of Egypt. This coming one, a descendant of King David, was not only to be King but also to be priest, namely, a "priest of the Most High God" like Melchizedek. Not only was he to be higher than King David in lordly rank, but he was also to sit at the right hand of Jehovah God in the heavens. So the Zion out of which the royal rod of his strength was to be sent forth was, not the earthly, but the heavenly Zion. Just who, then, is this one?

21 For more than a thousand years after King David wrote Psalm 110 under inspiration of God's spirit Melchizedek is not named in the Holy Scriptures of the Bible. Then because of remarkable events in the Middle East in the first century of our Common Era Psalm 110, involving Melchizedek, is brought up for religious discussion, right there at Jerusalem, the successor of Salem where Melchizedek used to be king and priest. It occurred there in the magnificent temple that had been built by King Herod the Great. In the discussion a thought-provoking question is put up. If you had been back there having part in the discussion, could you have then answered the question? The best brains of the religious sects of the Sadducees and the Pharisees could not answer it. The question was put by Jesus, a true descendant of King David, and it was about the Messiah or Christ.

22 Here is an eyewitness account of the discussion, in Matthew 22:41-46: "Now while the Pharisees were gathered together Jesus asked them: 'What do you think about the Christ? Whose son is he?' They said to him: 'David's.' He said to them: 'How, then, is it that David by inspiration calls him "Lord," saying, "Jehovah said to my Lord: 'Sit at my right hand until I put your enemies beneath your feet' "? If, therefore, David calls him "Lord," how is he his son?' And nobody was able to say a word in reply to him, nor did anyone dare from that day on to question him any further."

23 This discussion took place on Tuesday, Nisan 11, of Jerusalem's religious calendar, of the year 33 of our Common Era. Yet, only fifty-four days later, on the morning of the religious festival of Shabuoth, or Pentecost, on Sivan 6 at Jerusalem, that question of high importance to us today was authoritatively answered, under inspiration of the Most High God. Before then this controversial figure Jesus had been nailed to a stake till dead on Friday, Nisan 14, and had been resurrected from the dead on Sunday morning, Nisan 16, and had ascended to heaven forty days from then, on Thursday, Iyyar 25. There are many more than the two or three eyewitnesses to the truthfulness of all this. But ten days after Jesus' as-

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20. Who was to be of even greater importance than Melchizedek, and what position would this one come to have?

21, 22. What circumstances in the days of Jesus caused Psalm 110 to come under discussion in Herod's temple in Jerusalem, and what difficult question did Jesus ask in connection therewith?

23-25. (a) When was the question raised by Jesus due to be answered? (b) What occurred on the day of Pentecost to show it was time to understand the fulfillment of Bible prophecy?

cension to heaven came that most outstanding day of Pentecost, Sunday, Sivan 6, 33 C.E. Before nine o'clock that morning a miracle occurred. God's holy spirit was poured out, with a visible manifestation, upon one hundred and twenty disciples of Jesus who were waiting in an upper room in Jerusalem. In further evidence of this, they all began speaking in many foreign, non-Jewish languages, telling about the magnificent things of God. —Acts 2:1-4; 1:1-15.

24 As news of this got around Jerusalem, thousands of Pentecost celebrators gathered to become eyewitnesses of the miraculous spectacle. They did not understand that the ancient prophecy of Joel 2:28, 29 was being fulfilled before their eyes. Then one of the 120 disciples of Jesus got up and explained that the eight-hundred-year-old prophecy was beginning to be fulfilled concerning the pouring out of the spirit of Jehovah God upon all sorts of flesh. Then the speaker, Simon Peter of Galilee, went on to say:

25 "Men of Israel, hear these words: Jesus the Nazarene, a man publicly shown by God to you through powerful works and portents and signs that God did through him in your midst, just as you yourselves know, this man, as one delivered up by the determined counsel and foreknowledge of God, you fastened to a stake by the hand of lawless men and did away with. But God resurrected him by loosing the pangs of death, because it was not possible for him to continue to be held fast by it. For David says respecting him."

26 After applying David's words written in Psalm 16:8-11 as being fulfilled in this Jesus the Nazarene, the disciple Simon Peter concluded his speech, saying: "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 [spirit] which you see and hear. Actually David did not ascend to the heavens, but he himself says, 'Jehovah said to my Lord: "Sit at my right hand, until I place your enemies as a stool for your feet." ' Therefore let all the house of Israel know for a certainty that God made him both Lord and Christ, this Jesus whom you impaled."—Acts 2:5-36.

27 Consequently this resurrected Jesus, who is David's Lord and who is also the Christ or Messiah of God, is the one to whom the rest of Psalm 110 applies. He is the one concerning whom Jehovah God has sworn that he should be a priest forever "according to the manner of Melchizedek." (Ps. 110:4) He is, like Melchizedek of old, without a successor. Therefore the title "Melchizedek in Order" has wrongly been applied to the popes of Rome and Vatican City. This is a man-made title and is false, and the popes have done nothing for the people to deserve such a title.* The length of time for Jesus Christ to serve God as the antitypical Melchizedek did not end with the installation of Pope Leo I, for Jesus Christ is a "priest for ever after the manner of Melchizedek." Nobody else shares this priestly glory with him. (Ps. 110:4, *AS*, margin) This is very important for the people of earth.

WHAT HE HAS BEEN ABLE TO DO FOR THE PEOPLE

28 Because of what has already been done for the people by Jesus Christ as

26, 27. (a) What was Peter's explanation by holy spirit of Psalm 110:1-4? (b) Why, therefore, is any application to popes of Rome of the title "Melchizedek in Order" incorrect?

* See the book entitled "The Pope the Vicar of Christ, the Head of the Church," by the Roman Catholic Monsignor Capel; also pages 306, 307 of *The Time Is at Hand*, published in 1889 by the Watch Tower Bible and Tract Society. Note on page 308 the letter that St. Bernard, abbot of Clairvaux, wrote to Pope Eugenius III, in 1150.

28. What priesthood, at one time approved by God, did Jesus put out of business?

God's High Priest "according to the manner of Melchizedek," he put another priesthood out of business. How was that? Had you ever noticed that, after the priesthood of Jesus Christ as the antitypical Melchizedek came into operation, the priesthood of the Jewish people went out of operation? This was not accidental, but was according to the will of the Most High God. But why? Was not the priesthood of the Jewish people established by the Most High God, the one alone whose name is Jehovah? Yes! That ancient priesthood was established in the family of the Levite Aaron, the brother of the prophet Moses. Aaron became the first high priest and his sons became the underpriests. This Aaronic priesthood was put in office in the year 1512 B.C.E., after Jehovah God delivered his chosen people from slavery in Egypt. It served the nation of Israel according to the national contract or covenant that Jehovah God made with that nation through Moses as mediator.—Ex. 28:1 to 29:44; 40:1-32.

[29] This priesthood kept on functioning in Israel for 1,581 years, from the year 1512 B.C.E. down into the year 70 C.E. Its first high priest was Aaron the Levite; its eighty-third and last high priest according to the historic record was Phannias, or Phinehas,* whose term of office came to an abrupt end in the year 70 C.E. How so? Because of the destruction of Jerusalem and its temple in that year, during which destruction High Priest Phannias (Phinehas) doubtless perished. After that the genealogical records of the priests and of their temple servants, the Levites, were lost. The Hebrew word for priest is *Cohen;* and there are many Jews today who are named Cohen, and also other Jews whose family name is Levi. But none of these can positively prove by genealogical records that he is a descendant of the priestly family of Aaron or of the tribe of Levi.

[30] Even if such a Mister Cohen or Mister Levi could identify himself as of priestly or Levite descent, it would be of no real value to him today. Why not? Because their place of business is gone. Ever since 70 C.E. no temple to the name of Jehovah has been built on the temple mount in Jerusalem. Today, on the once sacred spot, there stands the Mohammedan mosque, the Dome of the Rock.

[31] The Jewish religious leaders of Jerusalem tried to put Jesus Christ out of existence as the Messiah and as the antitypical Melchizedek by killing him through the hands of the Romans. However, he never did denounce the Jewish priesthood, for he knew it had been ordained of Jehovah God. He did denounce the scribes and Pharisees and Sadducees, the Jewish sects to which the priests, Levites and religious rulers belonged. (Matt. 23:1-36; 22:23-34) Three days before his death at Calvary Jesus Christ foretold the destruction of Jerusalem and her temple by the Roman legions. This, of course, was also a prediction that the Jewish priesthood of the family line of Aaron would be forced out of their priestly service. Ever since that frightful destruction in 70 C.E. no Aaronic high priest has served the nation of Israel. (Matt. 23:27 to 24:3, 15-20) Thus no people, either Jew or Gentile, can expect any real, lasting help

* According to the Holy Bible, the historian Josephus and an old Hebrew chronicle, the *Seder Olam*. See also M'Clintock & Strong's *Cyclopædia,* Volume 8, page 58, and Volume 4, page 251. See also *The Jewish Encyclopedia,* Volume 10, page 21, under "Phinehas ben Samuel."

29. How long did the Aaronic priesthood operate, and what brought about its end?

30. Why would the priesthood of Aaron be of no value today?

31. While Jesus did not denounce the Jewish priesthood, what did he denounce and predict when speaking on this matter, and when did the prediction come true?

from any Jewish religious leaders of today.

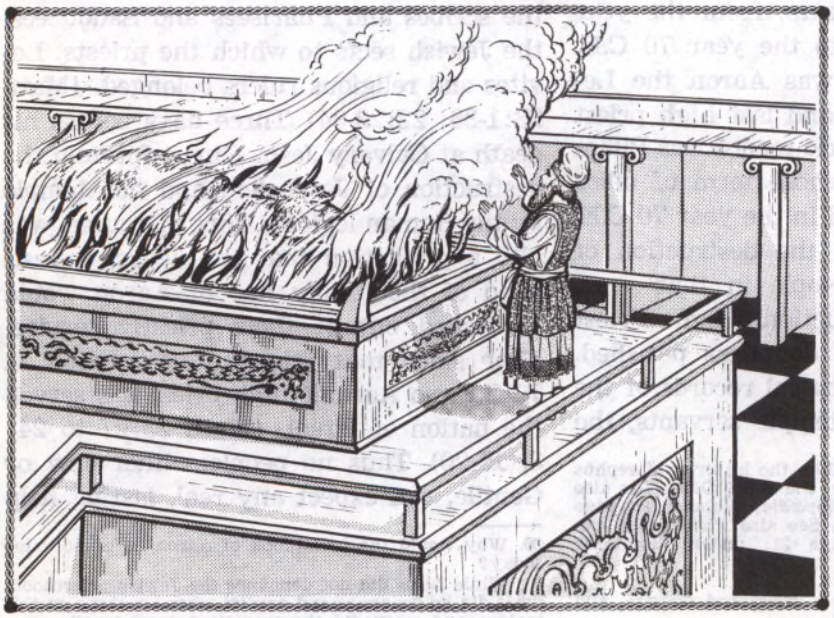
32 Did the destruction of the Jewish priesthood leave the God of the Holy Bible without a high priest? No, by no means! On the resurrection day of Nisan 16 in the year 33 C.E. God raised up from the dead his everlasting High Priest, Jesus Christ, who Jehovah God has sworn would be a "priest to time indefinite according to the manner of Melchizedek!" So he survived the year 70 C.E.

33 Jehovah God really has the interest of the people at heart. He knew that the Aaronic priests whom he had ordained in ancient Israel were all imperfect men, subject to death. He knew that the sacrifices that he had appointed them to offer on his temple altar were mere animals and birds, whose life value was less than that of a human creature. He knew that these animal and bird sacrifices could never, by the shedding of their blood, take away human sins and cancel out the condemnation of death that rested upon all sinful mankind. Thus the blood of those animal and bird victims could never open up the way for the people to enter into everlasting life on earth under a perfect heavenly government. (Heb. 10:1-4) What, then, did he do?

34 From the year 1512 B.C.E. down to 33 C.E., Jehovah God used the Aaronic high priest as a prophetic figure or type of the coming perfect High Priest who would really provide the sacrifice to God to take away the sin of the world of mankind. He used those animal and bird sacrifices as a picture of the perfect, sin-removing sacrifice that God's true High Priest would provide. That is why Jesus' forerunner, John the Baptist, pointed to Jesus Christ and announced to the people: "See, the Lamb of God that takes away the sin of the world!" (John 1:29) Jesus Christ is God's High Priest not by being in the family line of Aaron the Levite, but he is the immortal High Priest by virtue of the sworn oath of Jehovah God. (Ps. 110:4; Heb. 7:15-17) He is far higher and more valuable than Aaron the Jewish high priest and all his successors down till 70 C.E. This was pictured when the ancient priest Melchizedek, king of Salem, blessed Abraham, the forefather of Aaron the Levite. Thus Aaron, as yet unborn in the loins of

32. Since when is Jesus Jehovah's High Priest, and for how long?

33, 34. (a) What did Jehovah know about the Aaronic priests and their sacrifices? (b) Of what were the Aaronic priesthood and the sacrifices a prophetic picture?



Abraham, was blessed by Melchizedek, and thus Aaron was proved inferior or less than the priest Melchizedek.—Heb. 7: 4-10.

35 Jesus Christ needs no material earthly temple such as the Aaronic high priests used in offering sacrifices in ancient Jerusalem. After laying down his own perfect human life as a sacrifice in innocence, he was raised from the dead on the third day and ascended into heaven to appear in the actual presence of God. Up there he presented to the one living and true God the full value of his perfect human sacrifice in behalf of the people. The Aaronic high priests carried merely the blood of bulls and goats into the Most Holy of the earthly temple, which blood was only pictorial and could never take away human sins forever. But Jesus Christ ascended into God's heavenly presence with the merit of his own blood, the value of a perfect human life.—Heb. 9:22-26.

36 Just as ancient Melchizedek was higher than Abraham and his yet unborn descendant, Aaron the Levite, so Jesus Christ, Jehovah's High Priest "according to the manner of Melchizedek," is higher than the ancient Jewish high priest. He is, in fact, the Son of God, whom his heavenly Father sent down from heaven to become a perfect human. This was a tremendous humiliation for the Son of God, but he was glad to humble himself for the vindication of God's name and universal sovereignty. As a man, he was subjected to the greatest temptations by Satan the Devil and also to rabid persecution by the religious leaders of his own nation, including the Aaronic high priests. Despite all of this he kept his integrity in absolute loyalty and obedience to God, preaching God's kingdom and doing good to the people such as the religious priests of all nations could never do. Because of his perfect obedience to God and unswerving devotion to God's kingdom, he was put to death, an absolutely innocent man but falsely charged with blasphemy and political sedition. In this manner he died as a perfect human sacrifice entirely acceptable to God.

37 In proof of his Son's innocence, Almighty God raised Jesus Christ from the dead on the third day. Hence the apostle Peter writes of him as "being put to death in the flesh, but being made alive in the spirit." (1 Pet. 3:18) In this state he ascended as a spirit person directly into God's presence in heaven to present to the God of justice the full value of his perfect human sacrifice for redemption of the people. Jehovah God, therefore, had no reason to repent for having sworn that his Son Jesus Christ should be a "priest to time indefinite according to the manner of Melchizedek!"—Ps. 110:4; Phil. 2:5-11; John 3:15-17.

NO PRIEST LIKE HIM

38 Tell us, now, What earthly priest, Jewish or otherwise, has been able to do *that* for the people? There are certain priests of Christendom who claim that by repeating the words of Jesus at his institution of the Lord's supper they literally change mere bread and wine into the literal blood and flesh of Jesus Christ to be sacrificed over and over again. They also claim that he is God and not merely the Son of God. Then they claim that they eat the flesh and drink the blood of Christ by eating the bread and drinking the wine at their church ceremony. This would make cannibals out of them. And, as one observer of this practice of these

35. Why is no earthly temple needed by Jesus, Jehovah's High Priest, and what sin-removing presentation did he make to Jehovah?

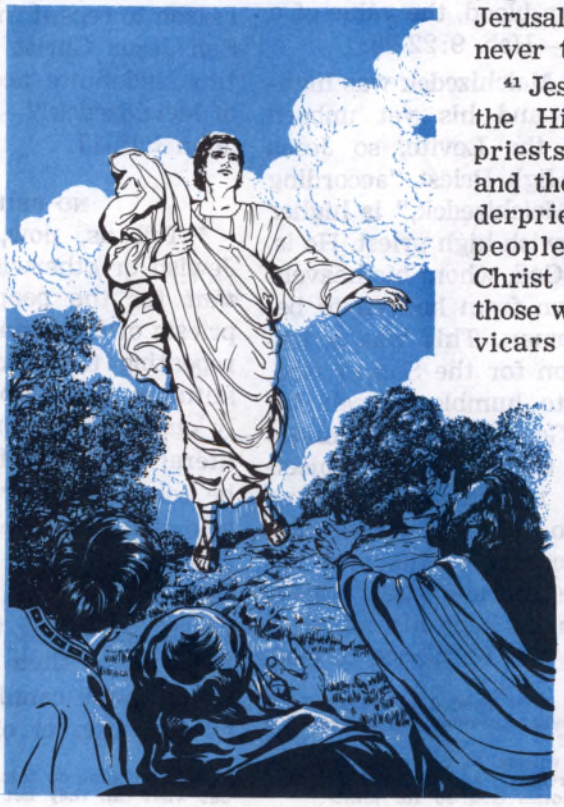
36, 37. What was Jesus willing to do to vindicate his Father's name and sovereignty, and in proof of Jesus' innocence what did Jehovah God do for him?

38. What claims do some priests in Christendom make, but what can they not do?

priests of Christendom said, "The God whom they create they eat." Even if we were to suppose that such priests actually re-created the body and blood of Jesus Christ, to offer such in sacrifice, which one of those priests ever ascended to heaven into God's presence to present to him in heaven the value of that religious sacrifice? Not a single one! Therefore, the people get no real benefit from such repeated religious "sacrifices" by their priests. Their priests cannot do what Jesus did for the people.

39 The Jewish priests had to repeat each year their animal sacrifices, because those sacrifices were subhuman and did not have enough value to ransom mankind. The priests of Christendom repeat daily their sacrifices because they claim that the sacrifice of Jesus Christ was only of limited value in itself and needed to be repeated, by means of earthly priests. But contrary to this, God's written Word plainly declares repeatedly that the perfect human sacrifice was completely adequate and satisfactory and needs not to be repeated anymore. (Heb. 9: 27, 28; 10:10) On this account the Christian apostle Paul states that "Christ, now that he has been raised up from the dead, dies no more; death is master over him no more," not even in the religious sacrifice of the Mass. (Rom. 6: 9) He is now a heavenly priest immortal, and because of his deathlessness he remains a High Priest forever. At all times he is able to serve personally for the everlasting salvation of the people for whom he laid down his perfect human life.—Heb. 7:19-28.

39. Why is the claim of priests of Christendom that the sacrifice of Jesus needs repeating shown to be false?



A HIGH PRIEST BRINGING DELIVERANCE

40 What, then? Well, since the presentation of Christ's sacrifice in heaven in the year 33 C.E., all other sacrifices, animal or human, by priests of the world empire of religion have become valueless, unacceptable to God. In harmony with this, Jehovah God let the sacrifices rendered by the Aaronic priests of Israel come to a tragic end in the year 70 C.E., when the pagan Romans destroyed Jerusalem and its temple, never to be built again.

41 Jesus Christ is not the High Priest of the priests of Christendom, and they are not his underpriests. Let not the people misjudge Jesus Christ by the actions of those who claim to be his vicars and vicegerents and ecclesiastical priests in Christendom. The religious clergy of Christendom have formed unions

40. What now is the value of all other sacrifices, animal or human, by priests of false religion?

41. What have the priests of Christendom done to show they are not underpriests of Jesus Christ?

of Church and State, and have themselves mixed in politics and encourage their church people to do so. They have blessed the nations of Christendom when at war with one another and have blessed their church people for taking part in such carnal warfare. But do they represent Jesus Christ, God's High Priest, in doing so?

42 Jesus Christ mixed in no earthly politics, not even in the attempted Jewish politics of his day. (John 6:14, 15) Rather than preaching even an earthly Jewish kingdom, he took up the words of John the Baptist and preached: "The kingdom of *the heavens* has drawn near." (Matt. 4:12-17) When standing before the Roman governor Pontius Pilate on the false charge of sedition, Jesus said: "My kingdom is no part of this world. If my kingdom were part of this world, my attendants would have fought that I should not be delivered up to the Jews. But, as it is, my kingdom is not from this source." (John 18:36) For this powerful reason the true attendants of Jesus Christ likewise preached only "the kingdom of the heavens," "the kingdom of God." They have not become responsible for any of the bloodshed that has stained the earth because of the conflicts of the kingdoms of this world.—2 Cor. 10:3, 4.

43 Today the peoples are groaning under the oppressions carried on by the kingdoms of this world. Let them remember that, just like the ancient Melchizedek, Jesus Christ is not only the High Priest of the Most High God but also a King, the King anointed with the holy spirit of the Most High God. As a heavenly King he has a role to fulfill. The 110th Psalm graphically foretells this. Right after saying, "Jehovah has sworn (and he will feel no regret): 'You are a priest to time indefinite according to the manner of Melchizedek,' " the 110th Psalm continues on to say:

44 "Jehovah himself at your right hand will certainly break kings to pieces on the day of his anger. He will execute judgment among the nations; he will cause a fullness of dead bodies. He will certainly break to pieces the head one over a populous land."—Ps. 110:4-6.

45 In the twentieth century before our Common Era Jehovah God was certainly at the right hand of faithful Abraham when he fought against the marauding kings and rescued God's servants from their grasp, and then returned and received a blessing from Melchizedek king of Salem. (Gen. 14:13-20; 15:1; Heb. 7:4-10) No less so, according to the prophetic Psalm 110, Jehovah God will be at the right hand of his High Priest and King, Jesus Christ, in the "war of the great day of God the Almighty" at Armageddon. (Rev. 16:14, 16) The last book of the Holy Bible, in chapter nineteen, describes how, through Jehovah God, this High Priest and King will "break kings to pieces" on that day of God's anger; how he will "execute judgment among the nations" and remove the oppressors; how because of the worldwide opposition to God's kingdom he will "cause a fullness of dead bodies" all over the earth, letting no enemy escape; and now no ruler, no matter how populous and mighty the land over which he is the head one, will avoid being broken to pieces for the relief of the distressed people. (Rev. 19:11-21) The people need him to do this for them.

46 What will the result of this be for the people? This is suggested in the name of

42. What did Jesus avoid when on earth, and so what do his followers avoid?
43, 44. Besides being a High Priest, what other role does Jesus fulfill, and what will he do to the wicked?
45. How does Revelation 19:11-21 describe the activity of Jehovah's High Priest and King?
46, 47. (a) What does the name Melchizedek mean? (b) So what will the Greater Melchizedek do that could not and cannot be done by the League of Nations or the United Nations?

the city over which ancient Melchizedek was king in the Middle East. On this the inspired statement in Hebrews 7:1-3 says: "This Melchizedek, king of Salem, priest of the Most High God, . . . is first of all, by translation [of his name], 'King of Righteousness,' and is then also king of Salem, that is, 'King of Peace.' . . . having been made like the Son of God."

47 Ah, yes, Jesus Christ the Greater Melchizedek will not be King of any Salem over in the Middle East on earth, but will be a heavenly King of Peace, for the name Salem means "Peace." To this day the United Nations as successor to the League of Nations has not brought and maintained peace and security for the world of mankind; and no human international organization for world peace and security ever will do so. But the Greater King of Salem can and will and is appointed to do so. No small wonder, then, that Psalm 110 foretells that Jehovah God, through him, had to break in pieces all the ruling elements of the earth that disturb the peace and threaten the security of the people.

48 According to the generosity of Jehovah God, his Son Jesus Christ will not be alone in the heavenly kingdom. He will have a definite, foreordained number of associates in that heavenly government, 144,000 of them according to the last book of the Bible. (Rev. 7:4-8; 14:1-3) Concerning these faithful footstep followers of Jesus Christ, Revelation 20:5, 6 says: "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." Thus it is Biblically established that, after the war of Armageddon and the binding of Satan the Devil and his demons, Jesus Christ, the Greater Melchizedek, will rule as heavenly King and serve as God's High Priest for a thousand years in behalf of the people on earth.—Luke 22:28-30; 2 Tim. 2:11, 12.

49 When, by the "first resurrection" of these Christians who have been faithful to death, they are transferred to the heavens to "be priests of God and of the Christ" and to "rule as kings with him for the thousand years," this will leave no ordained priests of Jehovah God here on earth. The priests of the false Christianity of Christendom, yes, all priests of the Babylonish world empire of false religion, will have been put out of office and executed in the approaching day of Jehovah's anger, when he executes judgment among the nations. (Ps. 110:4-6) As a result the people on earth will have only God's High Priest and his true underpriests to serve in their behalf in heavenly power, in direct contact with God. What an everlasting blessing that will be for all the people, for God's High Priest and his heavenly underpriests are truly that promised "seed" of Abraham, whose number was once unknown just like the number of the stars and in whom all nations of the earth will be eternally blessed! (Gen. 22:17, 18) They will apply the benefits of Christ's sacrifice to all.

50 Then the sins of mankind will be really forgiven, not by their going into some confessional box in a religious building and confessing to some imperfect, sinful priest, but by repenting and going to God privately in prayer through his High Priest Jesus Christ and asking forgiveness. (Matt. 6:9-12; 1 John 1:9; 2:1, 2) Their sins will really be forgiven in heav-

48. Who are to be with Jesus in his heavenly kingdom, and what will be their position?

49. What is to happen to the priests of the Babylonish world empire of false religion, and who will serve for man's everlasting blessing?

50. How, then, will sins truly be forgiven, and what may then accompany such forgiveness?

en. Healing benefits to the human body may even accompany such forgiveness from heaven.

51 Remember how once Jesus Christ on earth healed a man of his infirmity in expression of the forgiveness of his sins. (Matt. 9:1-8) Remember, also, that among God's chosen people under the law of the prophet Moses Jehovah's high priest and his underpriests watched over the healthful conditions of the people and applied the sanitary provisions of God's law. (Lev. 13:1-8; 14:1-32; Matt. 8:1-4; Luke 17:11-19) In a more powerful and effective way God's High Priest like Melchizedek will watch out for the health of the people here on earth under his kingdom. The God-fearing, obedient ones will be blessed with gradual restoration to full perfect human health and bodily completeness as all their sinfulness is taken away through Christ's blood and righteous discipline.

52 "But is there not something missing?" you may ask, and then add: "All of that is unspeakably grand and beautiful for all men of goodwill who will survive the war of the great day of God the Almighty at Armageddon, but—but what about the thousands on thousands of millions who have died and returned to the dust of the earth ever since sin and its penalty death entered the earth about six thousand years ago?" A very thoughtful, loving question indeed! How helpless the priests and clergymen of Christendom and the priests of the so-called pagan world would be, were they faced with such an earthly situation! Believing in the immortality of the human soul, they have preached the dead ones immediately into a spirit world where angels or demons are, and they have performed religious ceremonies for them or even offered some sort of "sacrifice" for the dead, such as the "sacrifice of the Mass," not without some costs to the surviving relatives. By this, what have they really done for the people? But what about God's High Priest?

53 Jesus Christ, the Greater Melchizedek, laid down his perfect human life in sacrifice, not only for the redemption of the survivors of the battle of Armageddon and the binding of Satan and his demons, but also for all who have died before then because of inheriting imperfection and sin from their original earthly parents, who sinned in the garden of Eden. (Rom. 5:12-18) During his serving as King and High Priest for the foretold thousand years he will see to it that all these coming under the benefit of his ransom sacrifice get the full benefit thereof. But how? By resurrecting them from the dead to life on earth under the heavenly kingdom. He himself said so when on earth, and, to illustrate his power to do so, he raised a number of persons from the dead, and so did his faithful apostles. (John 5:28, 29; Acts 24:15) Thus the opportunities for attaining to everlasting perfect life on a cleansed, paradisaic earth will be opened to these resurrected ones. Finally, there will be fully realized God's promise of Revelation 21:4:

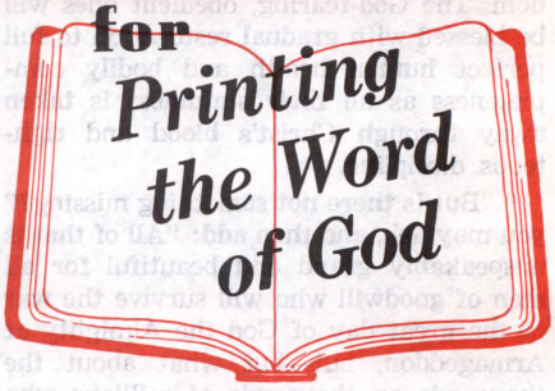
54 "He will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away."—Compare Isaiah 25:7-9.

55 Do the priests inside and outside Christendom teach the people these comforting things today? You can answer for

51. (a) What did Jesus do to show one man had his sins forgiven? (b) What were some obligations of the high priest and underpriests in Israel, and so what can we look forward to under the Greater Melchizedek?
52. (a) What thoughtful, loving question is now asked? (b) How have the priests of Christendom shown they are of no help to the people?
53, 54. What will Jehovah's great High Priest do for the dead in the graves?
55. What standard, spoken of in Malachi 2:7, did Jesus measure up to, and what, then, are the prospects for the future under God's High Priest, Jesus Christ?

yourself. You know whether such priests measure up to God's standard for a priest as set out in the last Hebrew prophetic book before the first coming of Christ, in Malachi 2:7, in these words: "The lips of a priest are the ones that should keep knowledge, and the law is what the people should seek from his mouth; for he is the messenger of Jehovah of armies." On earth as a man Jesus Christ measured up to that standard. In heaven as God's High Priest he will not fail the people in this respect. All shall be taught about the one living and true God and his provision for the people's deliverance from sin and death. Their taking in this knowledge and obediently living in harmony with it will mean for the people everlasting life in an earthly paradise of peace and happiness under the heavenly kingdom of Jehovah God and his High Priest.—John 17:3; Isa. 11:9.

EXPANDED FACILITIES for Printing the Word of God



GOD'S Word the Bible is inseparably linked with the history of printing. For it was apparently the first book to come off Johann Gutenberg's newly invented printing press, using movable type, in Germany about 515 years ago. Observes *The World Book Encyclopedia:* "The publication of this Bible in the 1450's marked the beginning of the history of the modern book." How significant! For, in all the years since, no other book has come close to matching the number of Bibles printed.

In just the printing plants of Jehovah's witnesses in Brooklyn, New York, nearly fifteen million copies of the Bible in seven languages have been printed in the last twenty-five years. Over nine million of these have been complete Bibles, including the *King James Version,* the *American Standard Version* and the modern-language *New World Translation.* No other people on earth are more interested in printing and distributing the Word of God than are Jehovah's witnesses.

For this reason, Wednesday, January 31, 1968, was a very special day in their lives, especially for those who are associated with the headquarters organization in Brooklyn, where most of the printing is done. For on that afternoon a new eleven-story printing factory with 226,000 square feet of floor space was dedicated. How greatly this newly completed structure expands the facilities for printing Bibles and aids to understanding the Bible!

Jehovah's witnesses were already using to capacity three large factory buildings totaling 436,000 square feet of floor space. So now the total floor space in the four factories equals about 15.2 acres! Perhaps another way to help visualize this 663,000 square feet of area is to compare it to a standard football field, which is

360 feet long and 160 feet wide. There is floor space equal to more than eleven such football fields in the Watchtower Society's Brooklyn factory buildings!

THE DEDICATION PROGRAM

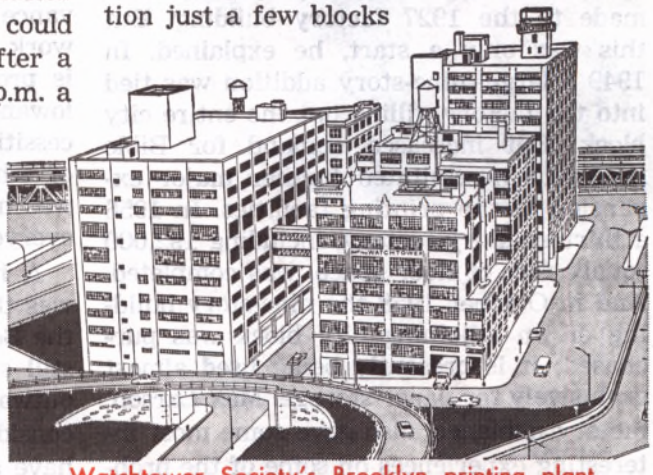
The dedication program was held in the three dining rooms of the home called Bethel, at the international headquarters of Jehovah's witnesses. This Bethel home includes two attractive twelve-story red-brick buildings overlooking famous New York harbor. These are just a ten-minute walk from the factories. Here, and in quarters nearby, live the nearly 600 factory workers, and the more than 250 persons who work in the offices, laundry, kitchen and other departments of the Bethel home. Living and going to school in this home are also the 101 students who attend the five-month Gilead missionary school course, and the 50 students of the two-week Kingdom Ministry School course for congregation representatives of Jehovah's witnesses. How happy these more than a thousand persons were to be present at the dedication program!

The three dining rooms are connected by closed-circuit television, so all could both hear and see the program. After a morning of regular work, at 12:15 p.m. a special meal was served to the family. Afterward, while everyone relaxed at his seat, the Watch Tower Society's president, Nathan H. Knorr, opened a delightfully interesting two-hour program. The entire session focused attention on the expansion of the facilities for printing and distributing the Word of God. How clear it is that the blessing of Jehovah God has been on this growth!

SMALL BEGINNINGS

With the visual aid of old photographs, N. H. Knorr gave a brief description of the modern beginnings of the organization of Jehovah's witnesses in Allegheny, Pennsylvania. He showed pictures of the Bible House, a structure built by the Watch Tower Society in 1889, which was used for their headquarters for twenty years. He also showed a copy of the first *Watchtower* magazine of July 1879, originally known as *Zion's Watch Tower and Herald of Christ's Presence*. In those early days almost all printing for the Society was done by commercial publishing houses.

Fred W. Franz, the vice-president of the Watch Tower Society, was then called upon to tell about the Society's early days in Brooklyn following World War I. In 1920, the very year he arrived at Bethel, F. W. Franz noted, the Society began printing magazines on their own rotary press. Lloyd Burtch who worked on this press told some of his experiences. The whole space available for factory operations was then only 3,000 square feet in a building at a location just a few blocks



Watchtower Society's Brooklyn printing plant with new addition at the front left

from the present Watchtower factories.

As the program progressed, N. H. Knorr observed that, when he came to Bethel in September 1923, the Society's small printing establishment had been moved a few blocks away, to 18 Concord Street. Soon, however, even these larger quarters were too small, and plans were made to build the first of the present-day Watchtower factories. This eight-story building was completed in 1927, and contained 70,000 square feet of floor space.

CONTINUED EXPANSION

Grant Suiter, the Watch Tower Society's secretary-treasurer, was called upon to continue the story of the expansion. Significantly, neither he, nor any of the other speakers, credited the remarkable growth of the organization to the wisdom or ingenuity of any man or groups of men. Rather, they all gave credit to Jehovah God and his angelic forces for making possible the expansion of facilities for printing and distributing Bibles and Bible literature.

G. Suiter gave a brief, yet comprehensive, report on the purchase of property and its subsequent use. In 1937, he observed, a small four-story addition was made to the 1927 factory building. But this was only a start, he explained. In 1949 a large, nine-story addition was tied into the factory, filling out the entire city block. But increased demand for Bible literature necessitated further major expansion of the printing facilities. In 1956 a thirteen-story factory, including 192,000 square feet of floor space, was completed. And in October 1958 the nine-story building on an adjoining city block was purchased; it is presently being used almost exclusively for paper storage. Max Larson, factory manager, also gave some most interesting experiences on some of the problems in getting paper during wartime. To keep a large factory in operation is a task.

As you can well imagine, feeding the staff of workers and the students, a total of more than 1,000 persons, three times a day is no small task. George Couch, the Bethel Home supervisor, was called upon to talk about this. He explained that the family will eat one steer at a meal, three hogs, or 165 chickens, depending on the meat being served. Also, he added, the family consumes 12,000 eggs, 1,000 gallons of milk and 400 pounds of butter a week! This food is provided by the nearby Watchtower Society farms, which presently total about 2,100 acres.

A DEDICATED FAMILY

All of those who live at Bethel or work on the farms are ordained ministers of Jehovah's witnesses. And, like their more than a million fellow ministers world wide, they are keenly interested in seeing the message concerning God's kingdom printed and distributed "in all the inhabited earth," as Jesus Christ prophesied that it would be. (Matt. 24:3, 14) For that reason they have volunteered to serve as members of the Bethel family, and count it a privilege to perform any task to advance that preaching work. They do not work for monetary gain, but each one is provided food and shelter and an allowance of $14 a month for personal necessities. A fine expression of appreciation of what the Bethel family enjoys daily was made by Karl Adams. He said what everyone present felt.

A highlight of the dedication program was the showing of a 1926 photograph of the Bethel family, thirty-one of whom are still serving at Bethel today. True, their outward appearances may have changed considerably, but their heartfelt desire to have a share in printing and distributing the Word of God remains as strong as

ever, even after forty-two years of Bethel service.

It was encouraging for these older ones, as well as the newer members of the family, to consider evidence presented during the dedication program showing that Jesus' prophecy is presently finding fulfillment. Yes, the Kingdom message found in the Word of God truly is being printed and proclaimed on a scale that Jesus had foretold for this time—"in all the inhabited earth"!

All were now eager to get over to tour the new factory and view the expanded facilities for spreading the Kingdom message earth wide.

Inspecting the EXPANDED FACILITIES

WHAT an impressive sight the new four-million-dollar factory is! On entering it, those who had just attended the dedication program were directed to the left into a 65-foot-long, 25-foot-wide Kingdom Hall, which is already being used as a regular meeting place by two local congregations of Jehovah's witnesses. How beautiful are the deep-blue carpeting, the gold-colored drapes and the light-brown wood paneling!

Further surprises were in store on the floor above, where the shipping department had been moved. How different it is! Attention is immediately drawn overhead, where a 115-foot track circles. It has a moving, motor-driven chain to which boxes, specially shaped for handling the various sizes of literature, are suspended. Then, all around beneath, is a maze of waist-high roller tracks, a total of 450 feet of them, upon which the specially shaped boxes and cartons of literature are moving along.

Located right at hand, with a roller track before them, are shelves of literature from which the orders are filled. Once this is done, a conveyer belt takes the filled orders upward several feet, and then gravity carries the literature down over roller tracks to one of the five packing tables. There the orders are double-checked, and the cartons are sealed and labeled for shipping to various ones of the 5,317 congregations of Jehovah's witnesses in the United States. Some 45,000 orders consisting of nearly ten million Bibles, books and booklets were shipped to these congregations last year! Now, with this improved method of handling orders, even a much greater number of them can be taken care of with ease.

But this is only part of the story, for from another section of the department even a greater amount of literature is shipped. Yes, more than eleven million Bibles, books and booklets were sent to ninety-five foreign branches of Jehovah's witnesses in every part of the world last year! Bible literature is stocked in a total

of 115 languages in the shipping department. As they saw cartons of literature labeled for shipment to all corners of the globe, those making the tour were impressed by the fact that the Kingdom message is indeed being distributed *"in all the inhabited earth."*—Matt. 24:14.

The tour then moved up to the third floor, which is used principally for the storage of literature. One thing that everyone noticed was how clean and fresh everything looked. The factory walls are an attractive two-tone green, a gray-green around the lower part and a lighter green above. And the ceilings are an off-white. How pleasing!

THE BOOK BINDERY

What a change there is in the bindery, on the fourth and fifth floors! Why, some $500,000 worth of new machinery has been installed in just the past year! How impressive is that battery of thirty-three sewing machines! Then there are the five casemakers, five embossers, and five complete lines, including rounder, backliner, casing-in machine and standing press.

Truly there is a lot involved in the binding of a book! It is no simple process. Yet, here finished books are being turned out by the thousands every hour! Last year over one million Bibles and more than seven million other books in more than a score of languages were bound. Now, with expanded facilities, including two complete new lines of rounder, backliner, casing-in machine and standing press, production should increase considerably.

An average day's production is now about 50,000 books, and already a peak of 82,464 was reached in one day. If this peak day's production of books, of the size of the book *"Things in Which It Is Impossible for God to Lie,"* were stacked up, it would reach a mile into the sky, some four times the height of the Empire State building! In a recent month, 1,140,459 finished books were turned out.

THE PRINTING PRESSES

To produce literature in such quantity a great deal of printing must be going on, and it is. But to what extent are there plans to expand the printing facilities?

With anticipation aroused, the tour moved up to the spacious, high-ceiling sixth floor of the new building, now totally empty. Here they were reminded by a spokesman that on the adjoining sixth floors of the other factories, which are interlinked by bridges, there are presently eighteen large rotary presses.

However, it was explained that on this specially reinforced floor of the new factory, and on the one above like it, there is space for twenty-three more of these large rotary presses. Four of these are scheduled for delivery this summer, and four more next year, so that by the end of 1969 the total number of rotary printing presses should be increased to twenty-six! The Society also has sixteen smaller flatbed and job presses that are used for printing handbills, tracts, programs, forms and other such items.

THE PRINTING ACCOMPLISHED

Since floors seven, eight, nine and ten in the new factory are presently empty, the tour proceeded across the sixth-floor bridge into the sections of factory built in 1927 and 1949.

Here they were surrounded by massive printing presses, the largest of which weigh over fifty tons and consume 1,600-pound, fifty-nine-inch rolls of paper in forty minutes. The eighteen presses use an average of about 100 rolls of paper each day. Together, these weigh about forty tons and cost some $10,000. This clearly is no small printing operation!

Three of the larger presses can produce

an average of 25,000 completed thirty-two–page magazines an hour, or well over a half million a day between the three of them! The other fifteen smaller rotary presses can average about 12,500 magazines an hour. Last year the Society's pressroom produced a total of 154,681,710 *Watchtower* and *Awake!* magazines, more than double the production of 1955.

It was explained that the reason why so many printing presses are required is that the Watchtower Society prints in such a great number of languages. Why, over the years, printing has been done here in 146 languages! *The Watchtower* is regularly printed at the Brooklyn factories in about thirty languages each issue, and the *Awake!* in more than a dozen languages each issue. Printing in so many languages requires much extra time and effort.

It is noteworthy, too, that the Watchtower Society is a pioneer in one feature of the printing industry. And that is in the matter of printing Bibles on rotary presses. Back in the early 1940's it was an unheard-of thing to attempt to run thin Bible paper on these fast-moving rotary presses. However, the Society made an arrangement to get experimental rolls of lightweight paper, and, in time, a satisfactory type of paper was developed. Now other printing establishments, too, have gone to printing Bibles on rotary presses, instead of the slower flatbed presses.

By this time the tour had crossed a second sixth-floor bridge into the factory completed in 1956. Here the rest of the rotary presses are found. Many could not help but think what a big operation it must be to mail out the more than 150 million magazines printed each year.

SUBSCRIPTION AND MAILING DEPARTMENTS

Appropriately, an elevator at hand transported the tour to the thirteenth floor, to the subscription department. There they stepped out into a spacious, well-lighted office, where many desks and some ninety dark-green cabinets for filing subscription stencils are arranged to receive a maximum of natural light from the windows.

The visitors were informed by large signs that about 1,250,000 individual English stencils were filed in the larger battery of cabinets on one side of the floor. And over on another side, a sign explained that some 350,000 stencils for magazine subscriptions in thirty-three other languages were filed in the cabinets located there. Featured prominently on the floor is an appealing display of *The Watchtower* in the 74 languages in which it is printed, and the *Awake!* in its 26 languages.

Below, on the tenth floor, the ones on tour were fascinated by the speed at which the bulk rolls of magazines were prepared for mailing to the congregations of Jehovah's witnesses. The magazines come up to the floor from the pressroom on large skids, 32,000 magazines to the skid. From the skid they are fed into a trimmer, at a rate of about 40,000 an hour, to be neatly trimmed.

They come out of the trimmer on a conveyor belt in stacks of about eighty magazines, which pass by a battery of six persons rolling magazines. These persons pick up the passing magazines, roll them in wrappers with amazing speed, and toss them onto another fast-moving conveyor belt. At the end of this belt, labels are put on the wrapped magazine rolls, and they are placed in mailing sacks for delivery to the post office. What a speedy operation!

On the other end of the tenth floor, magazines are individually wrapped for mailing to the more than a million and a half subscribers. To accomplish this operation, the Society has four wrapping

machines that can each wrap and address magazines at the rate of about 6,000 an hour. The tour was reminded that these complex machines were designed and built by the members of the Bethel family who work in the machine shop.

PAPER STORAGE AND THE MACHINE SHOP

Passing through the eighth floor, filled with rolls of paper, the tour noted a large sign that explained that the Society carries more than a six-month inventory of paper. This means that there are over 5,000 tons of paper stored, or more than 200 train carloads of 25 tons each!

There was one more department that most of the visitors did not want to miss in this factory. That is the machine shop down on the fifth floor. The forty ministers who work here do a fine job of keeping all the machinery in the factories running smoothly. Among their major projects have been the complete overhaul of several of the older rotary presses.

Returning to the sixth floor, and traveling back across the bridge to the 1927-1949 factory, the tour walked upstairs to see the linotype machines, and the composition and plate-making departments, all located on the seventh floor.

PREPARATION FOR PRINTING

A first step in preparing written material for printing, the visitors were reminded, is to set it up in lines of lead type. This is done on a linotype machine. The Society has thirty-two of these, exactly four times the number they had in 1948, twenty years ago.

After watching the lines of metal type being cast by these machines, the tour proceeded over to the composition department. Here the compositor takes the lines of metal type, and, with spacing material, makes this up into a page for printing. When these pages are clamped tightly together in a steel frame, they can be used just as they are to print on a flatbed press. However, other steps are necessary to make a curved metal plate for printing on a rotary press.

First, heavy dampened cardboard-like paper is placed over the metal chase, in which the pages are locked, and these are put under a mat press. Here, under heat and pressure, the metal pages of type are impressed into the cardboard-like paper, and an exact duplication of the printed page is reproduced in it.

On the other end of the floor, in the plate department, this heavy mat, or cardboard-like paper, then is placed in a curved casting box. The visitors watched with fascination as hot liquid metal was pumped into the top of this box. This liquid, some eighteen pounds of it, settles into the impressions in the mat and solidifies to form a curved rotary printing plate. Then, after this plate has been coated with a thin layer of nickel in the nickeling tanks, it can be used to print over a million impressions.

INK ROOM AND CARPENTER SHOP

The tour had yet to visit the ink room and carpenter shop, located on the lower floors of the building. The Watchtower Society annually saves tens of thousands of dollars by manufacturing its own printing ink, just last year producing some 140 tons of it. Ink, however, is not the only product manufactured in the ink room. Last year over 20 tons of soaps and detergents were produced for keeping the Bethel home and factories clean, about 1,000 gallons of paint were made, and some 95 tons of adhesives were produced for use in the bindery and mailing departments.

The more than two-and-a-half-hour tour reached its conclusion down on the second floor in the carpenter shop. Here, too,

the Society saves tens of thousands of dollars by building their own furniture for the Bethel home. Since 1960, 422 beautiful formica dressers, 381 formica desks and 293 formica bookcases have been built.

What a grand tour! What a memorable day! That was the feeling of all who had attended the dedication program and had now just completed an inspection of the factories. How wonderfully the facilities have been expanded for printing the Word of God! But the expansion has not been limited to Brooklyn.

PRINTING FACILITIES WORLD WIDE

When passing the ink room and seeing a large shipment of ink prepared for Germany, many of the visitors were reminded that printing has also expanded tremendously in Watch Tower Society branches outside the United States. All together, last year over 96 million *Watchtower* and *Awake!* magazines, in more than forty languages, were printed in other countries. Why, that is more than the total number printed in Brooklyn less than twelve years ago!

The two rotary presses in Germany turned out nearly 27 million magazines last year, and their bindery produced over a quarter of a million books. In England, 21 million magazines were printed; in Canada, over 16 million; and in Switzerland, nearly 11 million. The three Scandinavian countries of Denmark, Sweden and Finland also produced over 10 million *Watchtower* and *Awake!* magazines last year. And down in South Africa these magazines were printed in ten languages.

Truly, Jesus' prophecy is having a remarkable fulfillment in these last days, for, without question, the message concerning God's kingdom is being printed and distributed "in all the inhabited earth."—Matt. 24:3, 14.

● I have been reading *The Watchtower* for a few months now, and I would appreciate your counsel. Recently I sued for a divorce on what I understand to be grounds that are in harmony with the Bible. Is it Scripturally wrong for me to "date" or seek the attention of one of the opposite sex other than my ex-mate before the divorce is final?—U.S.A.

It would first be good to have fixed clearly in mind what the Bible has to say about divorce. According to God's Word, the only ground for divorce that frees one for remarriage is adultery by one's mate. (Matt. 19:9) Jesus did not say one can divorce his mate if he 'strongly suspects' that adultery was committed. There has to be real evidence of adultery, such as the mate's confession, or proof that the mate stayed all night with a person of the opposite sex under improper circumstances.—Prov. 5:8-11.

A legal divorce obtained where there is no proof of adultery might end a marriage legally, but in God's sight it does not free one for remarriage. (Mark 10:9) If one got a legal divorce without proof of the mate's adultery, remarriage would amount to adultery in Jehovah's eyes. We read: "Whoever divorces his wife [without evidence of adultery] and marries another commits adultery against her, and if ever a woman, after divorcing her husband, marries another, she commits adultery."—Mark 10:11, 12; compare Matthew 19:9.

Now, assuming that one actually has a Scriptural basis for the legal divorce that is being obtained, he still is not in position to "date" or "court" someone else if the divorce is not final. He is still married. Divorce laws differ from place to place. In some lands and states the parties to a divorce action are completely and legally free immediately. In other places the divorce does not become effective for six months. In yet other places, the divorce does not become final for quite a period, such as a

year, after a temporary or interlocutory decree is granted.

Concerning this last type in one state, a law-book says: "Interlocutory decree is entered after trial if the court finds that a divorce should be granted.... This stands for one year, during which time the parties are still husband and wife.... The final judgment restores the parties to the status of single persons." Thus a period of time is allowed in order that a reconciliation may be worked out, if that is possible. If that fails, the parties become legally free only after the final decree has been entered.

In the case giving rise to the question, the divorce has not become final, so both parties are still legally married, and the court is allowing time to see if they can be reconciled. So it should be obvious that one in such a position is not free to act as if he were a single person able to "court" and marry another person. To do so would only be courting trouble, both legally and Scripturally. (Heb. 13:4) Only after a divorce becomes final, and a final decree is entered, if that is necessary according to law, will one be at liberty to act as a single person and be free to remarry.

One in this circumstance who is interested in doing what will have God's approval would do well to note what Jehovah has counseled about marrying, in case he wants to remarry after the present marriage ends legally and Scripturally. God commanded his servants that they should not consent to a marriage between a true worshiper and one who did not worship Jehovah in accord with the truth of his Word. (Deut. 7:3; Neh. 10:30) Marrying an unbeliever can lead to God's disapproval. as it did with King Solomon of Israel. (1 Ki. 11:4, 9) God's Word says that true Christians are to marry "only in the Lord," or only other true Christians. (1 Cor. 7:39) Though that limits one's association with marriage in view, it can work to one's everlasting good by helping one to secure a place in the paradise that God will soon establish on earth.

By continuing to study the Bible and Scriptural publications one can learn what Jehovah's will is and how one can serve Him acceptably in company with his Witnesses. At present, the questioner is yet a married person and should resist any temptations to develop emotional attachments to some single person. And if after the divorce is final he is interested in remarriage, he should be sure to seek a mate who will serve Jehovah faithfully. Such a course will have heaven's blessing.—Prov. 10:22.

ANNOUNCEMENTS

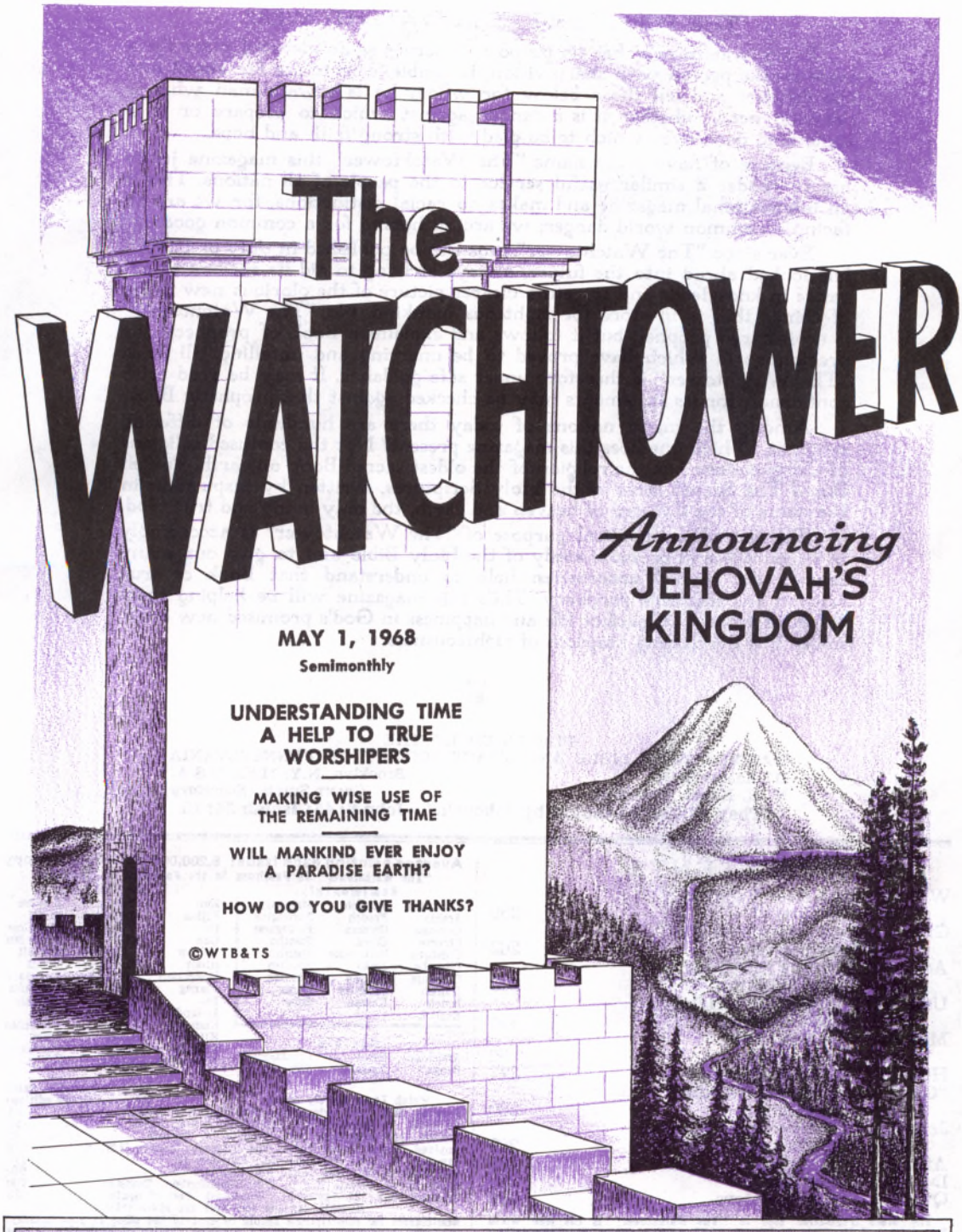
FIELD MINISTRY

Festivals are happy occasions. To the faithful Jews of ancient Israel, the annual festivals were reminders of their blessed lot as God's people, carrying on worship in purity and truth. Today true Christians celebrate those festivals in an antitypical way. They celebrate the festival of unleavened cakes, for instance, by keeping pure, by avoiding the leaven of unrighteousness and by holding to the truth of God's Word. (1 Cor. 5:8) To help others hold to the truth that means everlasting life, Jehovah's witnesses freely teach others the Bible. As a further aid to interested persons during April, they will be offering a year's subscription for this fine Bible-study aid *The Watchtower*, with three booklets, for just $1. Take advantage of the opportunity to obtain it.

"WATCHTOWER" STUDIES FOR THE WEEKS

May 12: What God's High Priest Will Do for the People, ¶1-27. Page 233. Songs to Be Used: 46, 19.

May 19: What God's High Priest Will Do for the People, ¶28-55. Page 240. Songs to Be Used: 74, 84.



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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

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

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

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WILL MANKIND EVER ENJOY A *Paradise Earth?*

WHEN you envision a paradise, what do you see? Does your mind's eye visualize a gorgeous garden or park? Do you see multicolored flowers, shrubs, well-kept lawns, fountains and calm, clear pools? Do you also envision cascading waterfalls, rushing streams, lush green meadows fenced by towering trees, and tangy air filled with the fragrance of deep woods and the songs of birds? Would you desire to live in such a paradise, free from the worries and threats of this present system of things?

How many persons yearn for such surroundings! Really, how refreshing is the beauty and tranquillity of a garden or park like this! But to enjoy it to the fullest, one needs ideal health. Will mankind ever live in an earthly paradise, and have the health and vigor to enjoy it to the full?

If the ushering in of a paradise earth were dependent upon the efforts of men, it would never come. For with each passing year, more and more people are forced to live in ugly city slums. Others must struggle to scratch out an existence from land that is eroded and devitalized by misuse. And instead of enjoying ideal health, people grow old and sick despite the attempts of medical science to implant within them new organs, or in some other way restore health. How obvious it is that the real answer to mankind's needs is not within the power of men!

This does not mean, however, that mankind will never enjoy a paradise earth. For although man is incapable of bringing it about, Almighty God is able to usher in the very conditions for which every normal person yearns. But is this what God purposes to do? Was this his original purpose when he created man?

God's Word the Bible reveals that Jehovah God originally created a beautiful garden or park, and that he placed the first human pair in this earthly paradise. (Gen. 2:7-9, 15-18) What a delightful home! How happy the couple could be in these surroundings, and what a delight it would be to raise their children there! But was it God's purpose that

Adam and Eve bring forth children in this beautiful paradise, called the garden of Eden?

Yes, for God's inspired Word says: "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.

From this it is clear that it was God's purpose for Adam and Eve to reproduce, and, as their family grew, to subdue or cultivate the earth, even beyond the boundaries of their Edenic paradise. Although Adam and Eve did produce children, they did not bring forth children in perfection in the paradise of Eden as God purposed. Nor did they and their offspring "subdue" the earth, bringing it to a state of paradisaic beauty earth wide. And neither did they exercise proper dominion over the lower animals as God purposed. Instead, they turned to sin. However, Jehovah declares: "My word that goes forth from my mouth . . . 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) So we can be confident that God's purpose for earth to be made a paradise will yet be fulfilled.

This will require that the wicked be rooted out of the earth, and that is exactly what God promises that he will do in the near future. But "the righteous themselves will possess the earth, and they will reside forever upon it." (Ps. 37:29; Prov. 2:21, 22) So there will be survivors—persons who are devoted to Jehovah God and who exercise faith in the ransom sacrifice of his Son Jesus Christ. Also, God will resurrect the dead. In his righteous new system they will have the opportunity to prove themselves worthy of God's favor and receive eternal life.—Acts 24:15; John 5:28, 29.

CAN EARTH ACCOMMODATE THEM ALL?

However, someone might say: "Why, if the billions of dead were resurrected, there would not be room for them all! People would starve because the earth could not produce food enough to feed everyone." Is this true? How many people have lived upon the earth? How great a population is the earth capable of supporting? According to Bible chronology the first human pair were created by God less than 6,000 years ago. It took time for the human family to grow. Interestingly, the well-known scientist Sir Julian Huxley commented: "At the dawn of civilization, say 5,000 years ago, the population of the world cannot have numbered much more than 20 million."* Even in the time when Christ walked the earth, it is estimated, the world population was only about 250 million, although *The World Book Encyclopedia* (1966) gives the low estimate of 133 million. It is agreed that the world population was comparatively small in early times.

In this connection, Dr. Albert L. Elder, as president of the American Chemical Society, made some interesting observations. In an address given before the 138th national meeting of that society in September 1960, he said: "It took over 5000 years of human history up to about 1820 to reach a world population of 1.1 billion. Within the following century, population doubled. Now, it stands at about 2.8 billion and could reach 3 billion early in the 1960's. Thus, in less than 50 *years* there has been an increase in population equivalent to that which occurred during the first 50 *centuries.*"

* *Reader's Digest*, February 1959, page 17.

On the basis of such information, it is calculated that the number of persons who have ever lived on earth is not very great. For example, in May of 1966 a speaker at the 76th annual Florida State Pharmaceutical Association convention observed: "It is now estimated that 25 per cent of all the people who have ever lived are alive today."*

With the present world population being about 3.5 thousand million, this estimate would mean that there has been a total population throughout all human history of only some 14 thousand million people. But even if a more liberal estimate is made, and the 14 thousand million is doubled, still it is not an overwhelming number. The earth has over 57 million square miles of land area, and even with the huge population of 24 thousand million people, there would be more than an acre and a half of land for each person.

A principal reason why there is the problem today of producing sufficient food is that vast land areas are unsuitable for cultivation. In fact, only 7.7 percent of earth's land area is said to be under cultivation presently, and the yield of much of this land is very poor. But consider how abundantly the earth could produce under ideal conditions and with God's blessing. (Deut. 28:12; Ps. 67:6) How easily it could support a much larger population, including the resurrected dead, even though these should number as many as ten or twenty thousand million or more!

Discussing the earth's potential to support a much larger population, *Newsweek* magazine of July 23, 1962, said: "Dr. James Bonner of Caltech estimates that the world can support 50 billion people—seventeen times its present population—while another Caltech scientist, Harrison Brown, says he 'can even visualize the means for supporting 100 billion.' "

* Jacksonville *Journal*, May 18, 1966.

Without a doubt, the earth is capable of comfortably supporting all those whom Jehovah God mercifully resurrects into a restored earthly paradise. But when will this resurrection of the dead take place? How will the earth be brought to a state of paradisaic beauty?

PARADISE EARTH SOON TO BE ENJOYED

Bible prophecies unmistakably identify these as "the last days" of this system of things. (2 Tim. 3:1-5; Matt. 24:3-14) Soon now, at the "war of the great day of God the Almighty," commonly called Armageddon, "the wicked . . . will be cut off from the very earth." (Rev. 16:14, 16; Prov. 2:22) With the entire world of such persons removed, the meek, upright ones will remain on earth and indeed delight themselves in the abundance of peace. The Bible explains: "Furthermore, the world is passing away and so is its desire, but he that does the will of God remains forever."—1 John 2:17.

These Armageddon survivors who do the will of God have a glorious future before them. To them the words of the inspired Bible psalm apply: "The righteous themselves will possess the earth, and they will reside forever upon it." (Ps. 37:29) Theirs will be the glorious privilege of beautifying the earth, preparing it so that it will resemble earth wide a gorgeous garden or park. Into this earthly paradise they will also have the privilege of eventually welcoming thousands of millions of resurrected dead, including the evildoer who died alongside Jesus, and to whom he promised: "You will be with me in Paradise."—Luke 23:43.

What a marvelous future is soon to be enjoyed by mankind! The sure promise concerning all who inhabit the paradise earth is: "God himself will be with them. And he will wipe out every tear from their eyes, and death will be no more, neither

will mourning nor outcry nor pain be any more. The former things have passed away." (Rev. 21:3, 4) To survive Armageddon and to enjoy these blessings, it is vital that you now learn what God's will is and do it.

Gilead School Graduates 101 Assistant Markers

THE graduation day for the 101 students of the forty-fifth class of the missionary school of Gilead was March 10, 1968, a day they will never forget. Addressing them, as well as an audience of about 2,000 friends and relatives of the students, the vice-president of the Watch Tower Society identified the students as assistant markers.

Drawing upon the prophecy in the ninth chapter of Ezekiel, which foretold a marking of the foreheads of persons who are "sighing and groaning over all the detestable things that are being done," F. W. Franz said that the students are marked ones who would be going out to help in marking others. The mark placed on the forehead is not merely an intellectual appreciation of God's Word of truth, he observed. It is a mark of identification as a Christian. It is evidence of a Christian personality. The vice-president of the Society was only one of several who addressed the forty-fifth class of Gilead that day.

The president of the Watch Tower Society, N. H. Knorr, concluded the several talks of admonition to the students by urging them not to forget the vow they made to do God's will. "There have been persons who have left God's organization completely," he said, "who eventually forgot what they used to believe. They forgot God."

"Now that school is over," he said, "it is not the end but the beginning." He concluded by saying: "You have a marvelous privilege. You must not forget what you have learned and your vow to do God's will."

With the conclusion of President Knorr's admonition to the class, they filed up onto the stage and individually received an envelope from him that contained, in most cases, a diploma. In order to receive a diploma certain scholastic standards had to be met. The envelope also contained a picture of the forty-fifth class and a little money to help with personal expenses. As the last of the graduates headed for their seats, a thunderous applause of congratulation went up from the audience.

A representative of the graduate body then presented to the Society's president a letter of appreciation, which he read for all to hear. In it the graduates thanked the Society for the fine training that had been given them during the past five months. They stated that they now had an appreciation and concept of Jehovah's organization that was far beyond their expectations. They also felt that the Bible had now taken on new dimensions for them. With the reading of this statement of appreciation the program for the day did not end. More was to come in the afternoon.

For the enjoyment of all present a number of graduates put on some splendid musical presentations. Among them were lively songs in Spanish by a group of graduates who had studied that language in the school.

Sandwiched among these musical presentations was a thought-provoking skit depicting how several students had handled a demonstration in the classroom showing how the entire book of First Corinthians is beneficial. After a discussion they decided to dramatize a hypothetical scene in the Corinthian congregation of the first century. This showed how Paul's letter, among other things, handled the matter of divisions in the congregation, how it counseled action against an immoral member of the congregation, and how it gave counsel to those who had unbelieving mates. Skillfully they put across the main point, that principles in the Bible are beneficial to us all.

The highlight of the afternoon's program was an impressive enactment in costume of scenes from the life of the daughter of a judge in ancient Israel, Judge Jephthah. It was an emotionally moving and faith-inspiring drama, a thoroughly delightful presentation.

With the conclusion of the drama the entire class came up on the stage and sang a touching farewell song. Then the Society's president, in his closing remarks, admonished them to "continue in this fine work." His final prayer brought this splendid graduation program of the forty-fifth class of Gilead to an end.

ADVOCATE CHRIST'S BLOOD FOR MANKIND'S SALVATION

AMONG the things included in the preaching and teaching commission of Jehovah's Christian witnesses is the advocating of Christ's blood for the salvation of mankind. As the apostle Paul expressed it: "How much more will the blood of the Christ . . . cleanse our consciences."—Heb. 9:14.*

The need for Christian witnesses to advocate Christ's blood for mankind's salvation is great indeed, for there is little faith in the world today in the saving power of Christ's blood. In fact, it is of the utmost urgency that Christians do so, for Armageddon is drawing on apace, and only those who put faith in Christ's blood can hope to be spared from destruction at that time.

Making known the truth about God's law regarding the sanctity of blood is also part of the commission of the Christian witnesses of Jehovah, for respect for that law is also essential for salvation. Yet many today, and the medical profession in particular, choose to ignore God's law in this regard. How unwise their course of action is can be seen from the results of their blood transfusions, many thousands of persons dying each year because of transfusion mishaps, while many, many more are made ill because of having diseased blood transfused into them.

By adhering to Bible principles Christians are protected from such risks. They know that the Bible is scientifically correct when it states that the life is in the blood, for the whole body is kept alive by the blood. (Lev. 17:11) Most fittingly, therefore, when the life of man is taken, God's Word speaks of it as shedding his blood, as in the case of Abel. Babylon the Great, the world empire of false religion, is also spoken of as being "drunk" with the blood of God's holy ones.—Gen. 4:10; Rev. 17:6; 18:24.

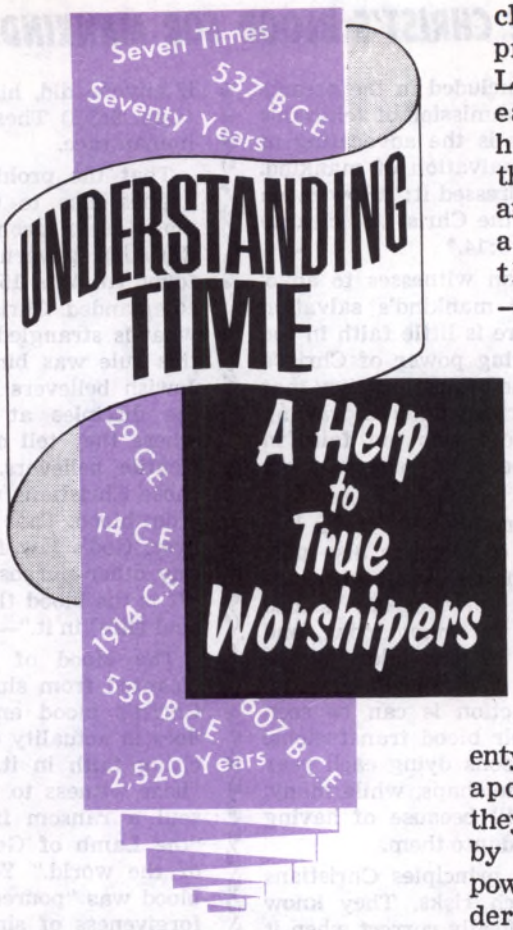
Jehovah God's prohibition on the use of blood goes back to the very beginning of this post-Flood world. When Noah and his family came out of the ark, Jehovah for the first time authorized man to eat the flesh of animals, which, of course, involved taking their lives. With that privilege, however, He stated a limitation: the blood was never to be eaten. On that occasion Jehovah also forbade the taking of the life of a fellow human creature; if anyone did, his own life was to be taken. (Gen. 9:3-6) These laws applied to the entire human race.

That the prohibition on the use of blood applies also to Christians today is further made clear from the words of the early Christian governing body at Jerusalem, as found at Acts 15:19, 20, 28, 29. Plainly they commanded Christians: "Abstain . . . from what is strangled and from blood." And that this rule was binding on Gentile as well as Jewish believers is clear from the words of the disciples at Jerusalem, at Acts 21:25, where they tell of giving this prohibition to Gentile believers. And let it be noted that those Christians were commanded to *abstain* from blood. That includes any use of it whatever. God's law forbids the use of blood for any other purpose than atonement for sins: "It is the blood that makes atonement by the soul [life] in it."—Lev. 17:11.

The blood of bulls and goats, however, cleansed from sins only in a figurative way. Christ's blood and only his blood can and does in actuality cleanse from sin those exercising faith in it. He came from heaven to "bear witness to the truth," and "to give his soul a ransom in exchange for many," as "the Lamb of God that takes away the sin of the world." Yes, as he himself said, his blood was "poured out in behalf of many for forgiveness of sins." His apostles repeatedly testified to the same fact. Truly, there is an abundance of Scriptural testimony as to the value of Christ's blood for mankind's salvation! With the utmost confidence, therefore, the Christian witnesses of Jehovah advocate this truth in their ministerial activities—John 18:37; Matt. 20:28; John 1:29; Matt. 26:28; Rom. 5:9; 1 Pet. 1:18, 19; 1 John 1:7.

Clearly, then, regarding the Bible's teaching on blood Jehovah's Christian witnesses have a twofold obligation. On the one hand, they are to make known to all that Jehovah forbids the misuse of blood, whether of man or of animals, however well intentioned, and by whomever it may be. And, on the other hand, they are to make clear that salvation can come only through faith in Christ's shed blood. Making known these truths is an important part of their preaching and teaching commission.—Matt. 28:19, 20.

* For details see *The Watchtower*, December 1, 1967.



IN OUR daily lives we are often confronted with the need to know what time it is. Is it time to get up in the morning? time to go to work? time to eat? time to get ready to attend a meeting? time to go to bed? Over and over again each day most of us have some need to measure time in order to move from one feature of our daily activity into another. It is as the Bible states at Ecclesiastes chapter 3, verse 1: "For everything there is an appointed time, even a time for every affair under the heavens." If we did not make a point of being aware of time, our lives could become disorganized very quickly. We might easily waste too much time and not spend enough time engaged in productive activity, activity that sustains our physical and spiritual lives.

[2] Aside from the need to regulate our lives properly, an understanding of matters involving time can be a source of great encouragement to Christians, since many of God's purposes toward earth and man involve a time factor. In connection with some of the events foretold in the Bible, Jehovah has revealed the time factor involved as a help to true worshipers. That such kind of revelation inspires true worshipers Jesus noted when he exclaimed: "I publicly praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and intellectual ones and have revealed them to babes." —Matt. 11:25.

1. Why is an understanding of time helpful in our daily lives?
2. In connection with Jehovah's purposes, how is an understanding of time an encouragement?

ENCOURAGED BY UNDERSTANDING

[3] One example of encouragement derived from understanding the time feature concerning prophecy had to do with the time when Judah and Jerusalem lay desolate for seventy years. Due to the apostasy of the Jews they were held captive by Babylon, the world power of that time. Under the inspiration of God's holy spirit the prophet Jeremiah had foretold this seventy-year period. Concerning Judah and Jerusalem, as well as other nearby nations, Jeremiah prophesied: "All this land must become a devastated place, an object of astonishment, and these nations will have to serve the king of Babylon seventy years." (Jer. 25: 11) But in addition to this desolation Jehovah's word through Jeremiah foretold something else, a restoration would take place after the time period expired: "For this is what Jehovah has said, 'In accord with the fulfilling of seventy years at Babylon I shall turn my attention to you

3. What noteworthy features were involved in the time period concerning the desolating of Judah and Jerusalem?

people, and I will establish toward you my good word in bringing you back to this place.' "—Jer. 29:10.

[4] True to Jehovah's Word, Babylonian captivity came. The land of Judah lay desolate. The years passed. Eventually, sixty-eight years later, the combined armies of the Medes and Persians captured overconfident Babylon, entering the city whose gates had been carelessly left open. Almost without a fight Babylon was overthrown. Thus, the Jews inside the city were spared the devastation of a long siege. One of those Jews who had been in this long Babylonian captivity was Daniel, a faithful worshiper of God. Now he came under the rule of the Medo-Persian Empire's king over Babylon, Darius the Mede. —Dan. 5:31.

[5] Daniel knew of Jeremiah's prophecy. He also had an understanding of time, being able to measure and calculate it correctly. With what result? At chapter 9, verses 1 and 2, of the book of Daniel we read: "In the first year of Darius the son of Ahasuerus of the seed of the Medes, who had been made king over the kingdom of the Chaldeans; in the first year of his reigning I myself, Daniel, discerned by the books the number of the years concerning which the word of Jehovah had occurred to Jeremiah the prophet, for fulfilling the devastations of Jerusalem, namely, seventy years." What an encouragement that must have been to Daniel and to the other Jewish captives, to be able to discern that their time of captivity was almost over and that the foretold time of release and restoration was near!

[6] Another such example of discerning a time of fulfillment regarding Jehovah's purposes and the encouragement derived involves that time period Jesus mentioned in connection with "the conclusion of the system of things." As recorded at Luke chapter 21, verse 24, Jesus said: "And Jerusalem will be trampled on by the nations, until the appointed times of the nations are fulfilled." By having an understanding of what these "appointed times of the nations" were, and by being able to measure and calculate the length of time involved, God's servants *on earth* would be able to discern when God's kingdom was to be established in heaven. That marvelous event would coincide with the ending of the "appointed times of the nations," and the beginning of the "time of the end."—Dan. 11:27, 40; Matt. 24:3; 2 Tim. 3:1.

[7] That period of time proved to be 2,520 years. It began with the downfall of Jerusalem in the year 607 B.C.E. It concluded in the year 1914, and God's people on earth were able to calculate the date even before it came, although the details of just what would occur were not clear. But by being able to appreciate Jehovah's use of time features, his worshipers on earth realized that the "last days" foretold in God's Word had indeed begun. And the fact that the "time of the end" had commenced meant that the kingdom of God had been established in the heavens under Christ. All of this proved to be a great encouragement during those critical years, particularly when true worshipers were undergoing persecution. And how encouraging this is to true worshipers today, for we know that, by the autumn of 1967 C.E., fifty-three years had gone by since the "last days" began, since the "appointed times of the nations" ended! That means the end of this wicked system of things will come very shortly. As Jesus said, the end would occur in the same generation that saw the beginning of the "last days" in 1914.—Matt. 24:34.

4, 5. How did a knowledge of this time feature encourage the Jews?

6, 7. How did understanding "the appointed times of the nations" help true worshipers?

THE RIGHT TIME

[8] An understanding of time proves valuable in another way too. Christians need to know, not only what to do, but when to do it. God's servants surely want to do the right thing at the right time. One can take a course of action at the right time, but have it be to no avail if it is a wrong course of action. Also, it may even prove fruitless to take a certain course of action that normally could be considered right, if it is taken at the wrong time. No one could object to the correctness of a person's sleeping an average of about eight hours a day. But what if that eight hours came when he should have been working? Then, of course, it would not be correct. Setting aside time for family relaxation, recreation, can be upbuilding. But if it always fell on the evening they should be at a Christian meeting, then it would not be correct.

[9] When the nation of Israel was led out of Egypt, Jehovah told his people they would possess the land of Canaan, a land flowing with milk and honey. (Ex. 3:15-17) But after spying out the land, the people, with only a few exceptions, refused to go in because they were afraid of the inhabitants. They murmured and wanted to go back to Egypt. It was the right time to go into the Promised Land, particularly since they had the evidence that God was with them. But the Israelites did the wrong thing. They did not want to go in. For this, Jehovah decreed that the rebellious generation would wander for a time period of forty years in the wilderness, until, except for a few, they would die. It would be the new generation that would go into the Promised Land.—Num. 13:31-33; 14:1-4, 28-34.

[10] An example of taking what normally would be considered a right action, but at the wrong time, occurred with King Saul when he became fearful of the Philistines. First Samuel chapter 28, verse 6, shows that Saul did what on other occasions would have been considered a right thing, for it says: "Saul would inquire of Jehovah." But, his inquiring of Jehovah was at the wrong time! It came after he had broken God's commands and after Jehovah had withdrawn his spirit from Saul. (1 Sam. 16:14) He should have done such inquiring in prayer long before his heart had turned hard so as to violate God's clearly expressed commands. Because his turning to God in prayer was at the wrong time, when it was far too late, it was of no avail. As verse 6 of 1 Samuel chapter 28 adds: "Jehovah never answered him, either by dreams or by the Urim or by the prophets."

[11] So as God's servants, true worshipers, today study his Word of truth and understand what their heavenly Father wants them to do and when he wants them to do it, their compliance with that expressed will enables them to please Jehovah and receive his blessing. It means keeping in step with Jehovah's progressively revealed will and his progressing visible organization, cooperating with it in its activity in the remaining years before the end of this system of things comes.

CHARACTERISTICS OF TIME

[12] Since an understanding of time helps Christians in several ways, let us find out some of the things we can know about it. Several important considerations are the following: (1) How it moves; (2) how to measure it; (3) how to calculate it. But is there anything about time we do not

8. In what other way does an understanding of time prove valuable?
9. Although the time was right, what wrong course did Israel take?
10. Why were the prayers of King Saul not answered?
11. How do true worshipers please Jehovah?
12. (a) What are some things we can know about time? (b) What is it we cannot know?

know and cannot know? Yes, we do not know where time began and where it is going throughout eternity. Only Jehovah possesses such knowledge at present, so we should not concern ourselves about it. It would be like the ant trying to understand man's beginning and God's purpose in putting humans on earth. Such knowledge is far beyond the comprehension of that small insect.

13 Of the things we can know about time, one is how it moves. It moves only in one direction, forward. It is like traffic on a one-way street. It moves relentlessly in that one direction and no creature can reverse the process. That is why we cannot recover the past, for we can never go backward in time so as to eliminate the present as though it had never occurred. No, time proceeds forward, and we always live in the present, not in the past. We know there is a future one minute from now or one year from now and that we will always progress from present to future, but we can never go backward.

14 Another characteristic of time is its apparent rate of flow, that is, how fast it moves from the present to the future. This rate of flow can be measured. Indeed, Jehovah knew that man would need a knowledge of how to measure time, especially since his purposes include a time factor. So he provided man with the ability to do this, to measure time, an ability beyond the lower animal creation. Jehovah also provided the means by which man could accurately measure time. Genesis 1:14 states: "And God went on to say: 'Let luminaries come to be in the expanse of the heavens to make a division between the day and the night; and they must serve as signs and for *seasons* and for *days* and *years*.'" So Jehovah made it possible for man to keep track of time, for each time the earth completes a cycle around the sun, one solar year passes. During that time we go through the cycle of the seasons. And each time the earth completes one revolution on its own axis, one day passes.

15 The Bible, at Deuteronomy 5:13, 14, tells of another measurement of time: "You are to render service, and you must do all your work six days. But the seventh day is a sabbath to Jehovah your God." This established the weekly cycle made up of seven days, which cycle we still use today. However, even before that time, Noah is spoken of as using a cycle of seven days, as well as a month of thirty days.—Gen. 7:4, 11, 24; 8:4.

16 To understand the division of time called the *day* as used in the Bible, the context of the material must be determined. This is due to the fact that there are different meanings that apply to the word *day* (*yom* in Hebrew, *hēme'ra* in Greek), as it is used in the Holy Scriptures. One usage of the word is at Genesis 1:5, where it states: "And God began calling the light *Day*." The day here referred to is the daylight period itself of about twelve hours. John 20:19 refers to a second use of the word *day*, this time meaning a twenty-four-hour period: "Therefore, when it was late on that *day*, the first of the week." A third use of the word *day* has to do with a period of time contemporaneous with some outstanding person. We have an example at Isaiah 1:1, which reads: "The vision of Isaiah the son of Amoz that he visioned concerning Judah and Jerusalem in the *days* of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah."

17 The word *day* can refer to a longer period of time. At 2 Peter 3:8 we are told: "One *day* is with Jehovah as a thousand

13. Which way does time move?
14, 15. What measurements of time did Jehovah provide?
16. What are three uses of the word *day* in the Bible?
17. How else is the word *day* used in the Bible?

years and a thousand years as one day." An even longer period of time than that can be embraced by the word, for Exodus 20:11 declares: "For in six *days* Jehovah made the heavens and the earth, the sea and everything that is in them, and he proceeded to rest on the seventh *day.*" This refers to the creative periods of time, each of which, judging by the seventh, appears to be 7,000 years long. However, there is an even longer period of time that can be attached to the meaning of the Bible word *day,* one that includes all of the creative days together. Genesis 2:4 states: "This is a history of the heavens and the earth in the time of their being created, in the *day* that Jehovah God made earth and heaven." So the word as used in this sense apparently covers a time period far longer than each creative day.

CALCULATING TIME PERIODS

18 After man had the knowledge of how to divide time into periods, the need for calculating it over long spans was seen, so calendars were introduced. One such calendar was the Jewish, another the Julian, introduced by Julius Caesar in the year 46 B.C.E. Still another was the Gregorian, introduced in 1582 C.E. by Pope Gregory XIII. This calendar was more accurate than the Julian and is the one now used in most countries.

19 To calculate long periods of time, certain dates called "absolute dates" are very valuable. These are dates that have been proved reliable by secular history, actual dates of events that are also recorded in the Bible. Starting from one of these specific dates we can, by using the reliable internal chronology of the Bible itself, ascertain when many other Bible events occurred.

18, 19. What aids help us to calculate time?

20 For calculating Hebrew Scripture dates, the absolute date of October 5 to 6 in the year 539 B.C.E. is essential. This was the year that the Medes and Persians overthrew Babylon and it was definitely established in secular history when a record was found of King Nabonidus, the father and coregent of King Belshazzar. This remarkable clay document established that Babylon fell on October 5 to 6, in the year 539 B.C.E. according to the Gregorian calendar. From this date all the other dates in the Hebrew Scriptures can be calculated.

21 One of the more important calculations of a long period of time involves the previously mentioned "appointed times of the nations." According to Ezekiel's prophecy (Ezek. 21:25-27), it began when the typical kingdom of God ruling in Jerusalem was overthrown by Babylon. When did that occur? Well, secular historians agree that Babylon itself fell in 539 B.C.E. at the beginning of our month of October. Two years later, in 537 B.C.E., the Jews were repatriated to Jerusalem, ending their seventy-year period of Jerusalem's desolation. Counting backward in time seventy years from 537 B.C.E. we arrive at the date 607 B.C.E. Thus, Jerusalem was left desolate at the beginning of October 607 B.C.E. The "appointed times of the nations" began. They ended with the establishment of God's heavenly kingdom and the beginning of the "last days." This time period, as many Bible students already know, was 2,520 years long, as indicated at Daniel 4:16, 17, 31, 32 and Revelation 11:2, 3; and Ezekiel 4:6. But how is this calculated? If we simply add 1,914 years to 607 years, we are confronted with 2,521 years, not 2,520 years.

20. How are Hebrew Scripture dates calculated?
21. (a) How do we know Jerusalem fell in 607 B.C.E.? (b) What problem arises with the "appointed times of the nations"?

[22] One way to calculate it correctly is as follows: Beginning with the year 607 B.C.E., on October 1, we count three more months until the end of the year. That brings us to January 1, 606 B.C.E. (the year numbers before the Common Era becoming smaller as they get closer to the time of Christ). Adding the full 606 years brings us to the end of the year 1 B.C.E., and we so far have a total of 606 years and three months.

[23] What comes next? What comes after the year 1 B.C.E.? Is it the year zero? No, for the ancient peoples, including the Greeks and Romans, had no conception of a zero. If you studied Roman numerals in school, did you learn a symbol for zero? No, because they did not use one. The zero was invented by the Hindus about 150 years after the Common Era began and was introduced by the Arabs into Europe some centuries later. So the year after 1 B.C.E. was, not zero, but 1 C.E., the first year of the Common Era. From the beginning of that year to the end of 1913 C.E. we have 1,913 full years. From January 1 to October 1 of 1914 gives us nine more months. Adding the 1,913 years and nine months to the 606 years and three months before the Common Era gives us the 2,520-year period from October 1, 607 B.C.E., to October 1, 1914 C.E. This is the period of the "times of the nations" of which Jesus spoke. That this calculation is correct is clearly corroborated by the many visible events that Jesus foretold and that have come to pass since 1914. Hence, although such calculation may be somewhat difficult, it is vital for Christians to know, as it helps to determine the time when God's kingdom was established in the heavens and when this present wicked system of things entered its "time of the end."

[24] For calculating the dates for the various events of Jesus' earthly ministry, the absolute date of August 19, in the year 14 of the Common Era, is vital. On that date Augustus Caesar died and was succeeded by Tiberius Caesar as emperor of Rome. Now note what Luke chapter 3 states: "In the fifteenth year of the reign of Tiberius Caesar . . . God's declaration came to John the son of Zechariah in the wilderness. So he came into all the country around the Jordan, preaching baptism in symbol of repentance for forgiveness of sins." The fifteenth year of Tiberius Caesar ended in late August in the year 29 C.E. John, six months older than Jesus, began his preaching that spring. Six months later, or in the autumn of the year 29 C.E., Jesus was baptized and began his ministry.

[25] A fact of great importance to Christians is that the Bible is the *only* record that accurately lists all the periods of time back to the creation of man, and even beyond. No other document does this. That is why Christians can have such confidence in all matters of Bible prophecy that contain time features. Jehovah is the Great Timekeeper. He has a set time for every purpose. When he promises a new system of things we can rejoice in the fact that for a certainty, exactly on time, such prophecies will be fulfilled. Thus true worshipers today do not have the anxiety of worldlings, for they know that their God, Jehovah, is guiding them in paths of righteousness, and that he tells them in advance what to expect and when to expect it. As Amos 3:7 states: "The Lord Jehovah will not do a thing unless he has revealed his confidential matter to his servants the prophets."

22. How much time was there between October 607 B.C.E. and the end of 1 B.C.E.?
23. How much time was there from the beginning of the Common Era to October of 1914? What total does this give for our calculation?
24. How are the dates for the ministry of Jesus calculated?
25. Why can we rely on the time features contained in God's Word?

MAKING WISE USE *Of The Remaining Time*

MANY in this world, particularly scientists, educators and political leaders, accept the view that man has been on earth millions of years. They believe that he has arrived at his present state of development by the process of evolution, and that this process will continue into the indefinite future. Because of this they feel that man has unlimited opportunities and time to make a success of his plans. But the Christian is not fooled by this Satanic doctrine. God's chief adversary would like all persons to believe that there is no set time for anything, even God's purposes. But the Christian, having full confidence in God and his Word, knows that man does not have an indefinite future in this system of things. He realizes where we stand in the stream of time, and that God's judgments against this system of things are soon to be executed.

[2] With accurate knowledge of Jehovah and his purposes, the Christian rejects the speculations of men. This includes the speculations of historians who do not believe the Bible, but who attach fantastic dates to events in man's history. Concerning the unreliability of such dates the book *The Secret of the Hittites,* by C. W. Ceram, in the chapter entitled "The Science of Historical Dating," states:

"Anyone approaching the study of ancient history for the first time must be impressed by the positive way modern historians date events which took place thousands of years ago. In the course of further study this wonder will, if anything, increase. For as we examine the sources of ancient history we see how scanty, inaccurate, or downright false, the records were even at the time they were first written. And poor as they originally were, they are poorer still as they have come down to us: half destroyed by the tooth of time or by the carelessness and rough usage of men.

"As a matter of fact, the more we pursue our studies, the less are we impressed by the dates which initially filled us with respect. We begin to recognize the framework of chronological history for what it is—a purely hypothetical structure, and one which threatens to come apart at every joint. Crooked and tottering, it gives us a picture of a strangely arbitrary history, while at the same time our instinct tells us that the ancient civilizations must have had some sort of reasonable and organic growth. When we reach this point in our studies we begin to be doubtful of every single date!

"To give an example of the untrustworthiness of chronology: investigators toiling for a century have had to shift the date for the unification of Egypt by King Menes, who established the first Egyptian dynasty, from 5867 B.C. to 2900 B.C. And even this latter date, which is considered the real beginning of Egyptian history, has not yet been determined with complete certainty. . . .

"But as we go even deeper into the subject, our respect for the achievements of historical detective work returns. We learn that the scholars have been careful to distinguish between 'assured' and 'assumed' dates. And

1. What false belief do many have today?
2, 3. (a) What can be said of many of the dates secular historians give? (b) What is the safest guide in these matters?

we discover that the chronological framework of ancient history rests upon at least a few firm points. Certain key dates, around which other dates are mustered, can be determined almost without error. They are 'assured.'"

3 Hence, outside the Bible's timetable, most dates set by historians are unreliable. Only a few "assured," or absolute, dates, such as 539 B.C.E., can be accepted as certain. Christians, confident in Jehovah's Word, know that the internal evidence of the Bible is the safest guide in these matters. This helps us to determine with great accuracy where we stand in the stream of time, particularly in regard to the seventh period of time, or "day," mentioned in Genesis.—Gen. 2: 2, 3.

THE SEVENTH DAY

4 According to reliable Bible chronology Adam was created in the year 4026 B.C.E., likely in the autumn of the year, at the end of the sixth day of creation. Then God brought the animals to man to name. Yet, of Adam, Genesis states these words of Jehovah: "It is not good for the man to continue by himself." (Gen. 2:18) Adam would realize this lonely condition very quickly, perhaps in just a few days or a few weeks. He would realize he needed another earthling with whom he could communicate, share his experiences, and his life. Nor would his naming the animals take an unduly long time. The basic animal kinds could have been relatively quickly named, for when such basic kinds were taken into the ark in Noah's day, it did not involve millions of beasts, but perhaps only a few hundred basic kinds. Thus, Adam's naming of the animals and his realizing that he needed a counterpart would have occupied only a brief time after his creation. Since it was also Jehovah's purpose for man to multiply and fill the earth, it is logical that he would create Eve soon after Adam, perhaps just a few weeks or months later in the same year, 4026 B.C.E. After her creation, God's rest day, the seventh period, immediately followed.

5 Therefore, God's seventh day and the time man has been on earth apparently run parallel. To calculate where man is in the stream of time relative to God's seventh day of 7,000 years, we need to determine how long a time has elapsed from the year of Adam and Eve's creation in 4026 B.C.E. From the autumn of that year to the autumn of 1 B.C.E., there would be 4,025 years. From the autumn of 1 B.C.E. to the autumn of 1 C.E. is one year (there was no zero year). From the autumn of 1 C.E. to the autumn of 1967 is a total of 1,966 years. Adding 4,025 and 1 and 1,966, we get 5,992 years from the autumn of 4026 B.C.E. to the autumn of 1967. Thus, eight years remain to account for a full 6,000 years of the seventh day. Eight years from the autumn of 1967 would bring us to the autumn of 1975, fully 6,000 years into God's seventh day, his rest day.

6 After 6,000 years of misery, toil, trouble, sickness and death under Satan's rule, mankind is indeed in dire need of relief, a rest. The seventh day of the Jewish week, the sabbath, would well picture the final 1,000-year reign of God's kingdom under Christ when mankind would be uplifted from 6,000 years of sin and death. (Rev. 20:6) Hence, when Christians note from God's timetable the approaching end of 6,000 years of human history, it fills them with anticipation. Particularly is this true because the great sign of the "last days" has been in the course of fulfillment since

4. When were Adam and Eve created?

5. How can we calculate where we stand in the stream of time?

6, 7. (a) To what can the 1,000-year reign of Christ be likened? Why? (b) What fills Jehovah's servants with anticipation now?

the beginning of the "time of the end" in 1914. And, as Jesus said, "this generation will by no means pass away until all these things occur." (Matt. 24:34) Some of the generation that discerned the beginning of the time of the end in 1914 will still be alive on earth to witness the end of this present wicked system of things at the battle of Armageddon.—Rev. 16:14, 16.

7 The immediate future is certain to be filled with climactic events, for this old system is nearing its complete end. Within a few years at most the final parts of Bible prophecy relative to these "last days" will undergo fulfillment, resulting in the liberation of surviving mankind into Christ's glorious 1,000-year reign. What difficult days, but, at the same time, what grand days are just ahead!

8 Does this mean that the year 1975 will bring the battle of Armageddon? No one can say with cer-

8. Can anyone say with certainty when the battle of Armageddon will come?

CHART OF DATES FROM MAN'S CREATION TO 7000 A.M.

DATE B.C.E.	DATE ANNO MUNDI	EVENT	REFERENCE
4026		Creation of Adam (in early autumn)	Gen. 2:7
3896	130	Birth of Seth	Gen. 5:3
3096	930	Death of Adam	Gen. 5:5
3026	1000	End of 1st 1,000-year day of man's existence	
2970	1056	Birth of Noah	Gen. 5:28, 29
2468	1558	Birth of Shem	Gen. 11:10
2370	1656	Methuselah dies in this year; floodwaters fall (in November)	Gen. 5:27; Gen. 7:6, 11
2369	1657	Flood subsides; God gives law on sanctity of blood	Gen. 9:4-6
2368	1658	Birth of Arpachshad	Gen. 11:10
c. 2239	1787	Founding of Babel; beast comes out of sea	Gen. 10:8-12; Rev. 13
2026	2000	End of 2d 1,000-year day of man's existence	
2018	2008	Birth of Abraham	Gen. 11:32; 12:4
1943	2083	Abrahamic covenant made	Gen. 12:4, 7
1918	2108	Birth of Isaac; beginning of the "about 450 years"	Gen. 21:2, 5; Acts 13:17-20
1913	2113	Isaac weaned (age 5); Ishmael (age 19) taunts Isaac; beginning of 400-year affliction	Gen. 21:8; 15:13; Acts 7:6
1858	2168	Birth of Esau and Jacob	Gen. 25:26
1737	2289	Joseph made prime minister of Egypt	Gen. 41:40, 46
1728	2298	Jacob and family move to Egypt	Gen. 47:9
a. 1600	a. 2426	Egypt prominent as First World Power	Ex. 1:8
1593	2433	Birth of Moses	Deut. 34:7
1513	2513	Passover; Israel leaves Egypt; end of 400-year affliction; Law covenant made at Sinai	Ex. 12:12, 40, 41; Gen. 15:13, 14; Ex. 24:6-8
1473	2553	Israel enters Canaan under Joshua; count for Jubilee years begins Tishri (Ethanim) 10	Josh. 5:6; Lev. 25
1467	2559	End of Joshua's war operations in Canaan; end of the "about 450 years" of Acts 13:17-20; first sabbath year for Israel begins (in fall); 350-year period of Judges begins	Josh. 11:23; 14:7, 10-15; Lev. 25:1-7
1424	2602	First Jubilee year begins Tishri (Ethanim) 10	Lev. 25:8-12
1117	2909	Saul anointed as king of Israel	1 Sam. 10:24
1077	2949	David becomes king	Acts 13:21, 22
1037	2989	Solomon succeeds David as king	1 Ki. 2:11, 12
1034	2992	Construction of Solomon's temple begins in his 4th year (in spring)	1 Ki. 6:1
1026	3000	End of 3d 1,000-year day of man's existence	
997	3029	Rehoboam succeeds Solomon as king; 10 tribes secede	1 Ki. 11:42, 43
740	3286	Assyria, Second World Power, subjugates Israel, takes Samaria	2 Ki. 17:6, 13, 18
625	3401	Nebuchadnezzar rules as king of Babylon, Third World Power	Jer. 25:1
624	3402	17th Jubilee begins	Lev. 25
617	3409	Nebuchadnezzar takes first Jewish captives to Babylon	2 Ki. 24:12-18
607	3419	Nebuchadnezzar takes Jerusalem by siege; temple razed, Jerusalem destroyed (5th month); abandoned (7th month); 70-year desolation begins; Seven Gentile Times begin to count	2 Ki. 25:3-7, 8-10; Jer. 52:12-14; 2 Ki. 25:25, 26
539	3487	Babylon falls to Medes and Persians; Medo-Persia becomes Fourth World Power; Darius rules	Dan. 5:30, 31
537	3489	Cyrus the Persian (in first year) decrees return of Jews	2 Chron. 36:22, 23
516	3510	Zerubbabel completes second temple	Ezra 6:14, 15
455	3571	Jerusalem's walls built by Nehemiah; 70 weeks of Dan. 9:24 begin fulfillment	Neh. 1:1; 2:1, 11; 6:15; Dan. 9:24
332	3694	Greece, Fifth World Power, rules Judea	Dan. 8:21
63	3963	Rome, Sixth World Power, rules Judea	John 19:15;
26	4000	End of 4th 1,000-year day of man's existence	Rev. 17:10
2	4024	Birth of John the Baptist and Jesus	Luke 1:60; 2:7
DATE C.E.			
29	4054	(Fall) Jesus baptized, anointed; end of 69th "week" of Dan. 9:24	Luke 3:1, 2, 23

CHART OF DATES FROM MAN'S CREATION TO 7000 A.M.

DATE C.E.	DATE ANNO MUNDI	EVENT	REFERENCE
33	4058	Nisan 14, Jesus sets up Lord's Supper; impaled; middle of 70th "week" of Dan. 9:24	Luke 22:20; 23:33
		Nisan 16, Jesus resurrected	Matt. 28:1-10
		Sivan 6, Pentecost; outpouring of holy spirit; Christian congregation founded; Peter uses first key	Acts 2:1-4, 14
36	4061	Peter uses 2d key; Roman centurion Cornelius anointed, baptized; end of the 70 weeks of years	Acts 10:34-48
c. 49	4074	Jerusalem council of apostles and older men decrees against blood and things strangled	Acts 15
70	4095	Jerusalem and temple destroyed by the Romans	Dan. 9:27; Luke 19:42-44
73	4098	Last Jewish fortress, Masada, falls	
c. 100	4125	John, last of the apostles, dies	2 Thess. 2:7
131	4156	Emperor Hadrian rebuilds Jerusalem, making it a Roman colony called Ælia Capitolina	
325	4350	Roman Emperor Constantine, Pontifex Maximus, convokes first general council of bishops at Nicaea	
378	4403	Damasus, bishop of Rome, takes over title of Pontifex Maximus	
386	4411	Augustine is converted to Roman Catholicism	
800	4825	Pope Leo III crowns King Charles (Charlemagne)	
975	5000	**End of 5th 1,000-year day of man's existence**	
1492	5517	Pope Innocent VIII dies after a blood transfusion	
1530	5555	Protestant League of Schmalkald is entered into	
1763	5788	Great Britain emerges as Seventh World Power	
1806	5831	End of Holy Roman Empire	
1879	5904	(July) First number of "Zion's Watch Tower" is published	
1884	5909	Zion's Watch Tower Tract Society (now Watch Tower Bible & Tract Society of Pa.) is legally chartered	
1914	5939	(October) Gentile Times end; World War I rages	
1916	5941	"The Watch Tower" (Jan. 1) declares for Christian neutrality	
1918	5943	First use of stored blood, by professor of medicine, University of Chicago; Watch Tower Society representatives imprisoned (June); World War I ends in November	
1919	5944	(March) Watch Tower Society representatives released, exonerated the following year	
1920	5945	League of Nations begins its sessions as Eighth World Power	
1927	5952	"The Watchtower" (Dec. 15) declares bloodshed a reason for God's vengeance at Armageddon—Gen. 9:3, 4	
1931	5956	(July 26) The name "Jehovah's witnesses" embraced	
1935	5960	"Great Crowd" of Revelation 7:9-17 identified at Washington (D.C.) assembly and in "The Watchtower"	
1937	5962	First blood bank on a large scale established at Cook County Hospital	
1938	5963	Theocratic organization of Jehovah's Christian witnesses completed	
1939	5964	(September) World War II begins; League of Nations goes into inactivity	
1945	5970	"The Watchtower" (July 1) exposes blood transfusion—Ps. 16:4 (September) World War II ends; (October) United Nations Organization ratified	
1957	5982	(October) Russia sends up first satellite; causes world to fear	
1962	5987	(October 11) Pope John XXIII opens Vatican Council II	
1963	5988	Pope John XXIII, at Council, publishes encyclical "Pacem in Terris" in which he praises United Nations Organization. June 3, he dies despite blood transfusions	
1964	5989	(May) "Spy satellites" and astronauts increase world tension	
1965	5990	(October 4) Pope Paul VI visits United Nations Headquarters in New York city, endorses United Nations and confers with president of U.S.A. December 8, he closes Ecumenical Council Vatican II	
1966	5991	Threat of World War III grows more ominous as between "king of the north" and the "king of the south." (Dan. 11:5-7, 40) Expansion of organization of Jehovah's Christian witnesses continues, and international series of "God's Sons of Liberty" District Assemblies are scheduled to begin on June 22, in Toronto, Ontario, Canada. Book "Life Everlasting—in Freedom of the Sons of God" to be released Saturday, June 25, 1966	
1975	6000	**End of 6th 1,000-year day of man's existence (in early autumn)**	
2975	7000	**End of 7th 1,000-year day of man's existence (in early autumn)**	

tainty what any particular year will bring. Jesus said: "Concerning that day or the hour nobody knows." (Mark 13:32) Sufficient is it for God's servants to know for a certainty that, for this system under Satan, time is running out rapidly. How foolish a person would be not to be awake and alert to the limited time remaining, to the earth-shaking events soon to take place, and to the need to work out one's salvation!

THE VALUE OF TIME

[9] Knowing about God's timetable, where we are in the stream of time, is one thing; using the time available is another. If an understanding of time is valuable, using it wisely is even more so. Time is considered so valuable that some say "time is money." It is precious, valuable, a prized commodity. One way to determine the value of time is the way the value of merchandise is often calculated—by the supply and demand. For instance, during the days of the

9. What is one way the value of time can be determined?

pony express in the United States, it used to cost several dollars to send a letter that now costs about six cents. Why the difference? Because in the old days there were very few pony express riders. The supply was very limited, but the demand for their service was great, so they were valuable. But today the supply of mail carriers is much greater, therefore not as costly.

10 By the standard of supply and demand, then, how should time be valued? Is the supply of time for humans in this system limited? Yes. Is the demand for more time, and for an extended lifetime, great? By all means! For imperfect humans subject to death the supply of time is very limited, but the demand for it is great. So time is extremely valuable. At best, man's life-span is about seventy or eighty years. A few live a bit longer. But it is much, much less in many places where disease, malnutrition or violence cut it short. Even for the healthy, as they get older their strength will ebb, so that they cannot do as much in a given amount of time as they used to do. Eventually, the day will come when they can do nothing at all, because death will have claimed them as victims. That is why Ecclesiastes 12:1 counsels: "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.'"

11 In any way that we view the matter, whether young or old, our time is precious. Particularly is this true for worshipers of Jehovah. How often we hear those busy in the ministry proclaiming the good news of God's kingdom say: "Why, there just isn't enough time in a day!" Yes, there is a great demand for time everywhere. It is even more valuable than money, for money lost can be replaced, but time lost cannot be replaced. It is gone forever.

12 The apostle Paul put a high value on time. When he wrote to the Christians at Ephesus he stated: "So keep strict watch that how you walk is not as unwise but as wise persons, buying out the opportune time for yourselves, because the days are wicked." (Eph. 5:15, 16) Paul told the Ephesians to put the more important things first in their lives, even if it cost something, even if it cost time from other pursuits. Now, if such was true in Paul's day, how much more so is it true in our day! By measuring and calculating time, we know we are living in the final years of this system of things. It is crumbling before our very eyes in one orgy of violence and crime after another. Minute by minute, day by day, year by year it moves without fail toward its catastrophic end. There is no going backward for this system. How true, then, in our day, what Paul stated at 1 Corinthians 7:29: "Moreover, this I say, brothers, the time left is reduced." It is especially reduced in our day, as we are near the end of 6,000 years of human history.

13 Satan the Devil also knows that the time left is very reduced. Revelation 12:12 states: "The Devil has come down to you, having great anger, knowing he has a short period of time." Satan the Devil has a real problem where time is concerned. He has very little left. What he would not give to have more time to work out his debased purposes! But he does not, and so is furious. You can be certain that he will use that remaining time to his best advantage in opposing God and his servants on earth. "And the dragon grew

10, 11. Why is time so precious in this system of things?

12. Particularly in view of what is time valuable?
13. What is Satan's condition relative to time?

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."—Rev. 12:17.

USE IT WISELY

14 Ours are "critical times hard to deal with," for they are the "last days." (2 Tim. 3:1) "Wicked men and impostors will advance from bad to worse, misleading and being misled." (2 Tim. 3:13) Surely, Christians want to use their remaining time in this system of things wisely, for the right purpose, so they are not overcome by these bad times so "hard to deal with" due to Satan's schemes and assaults. But how can we do this? One way is by not wasting time on unprofitable pursuits. This we will do if, to the best of our ability and circumstances, we follow the lead of Jehovah through his visible organization on earth today. Through his visible arrangement we receive counsel on how best to use our time. Meetings are provided for receiving uplift spiritually. There is also wholesome, stimulating activity in preaching the truths we learn to others. —Matt. 24:45-47.

15 True, much of our time is consumed in preparing, going to meetings and out in the ministry. In fact, it seems as though such a schedule leaves little time for other pursuits. But do you think such is an accident? Does Jehovah not know what is best for his people in these very dark and critical days? Aside from the primary purpose of educating us in Jehovah's purposes and requirements so we can carry out his will, the consuming of our time at meetings and in the ministry means that God's servants are doing the right thing and will not be in another place doing the wrong thing! The more time they spend working with Jehovah's visible organization, the less time they will have left to get into difficulty. Yes, the arrangements Jehovah has provided now are certainly a source of great protection. "The name of Jehovah is a strong tower. Into it the righteous runs and is given protection."—Prov. 18:10.

16 Making wise use of the remaining time does not mean we will get no rest or recreation. Such is proper, but the *kind* we choose and the time we devote to it should be balanced with our Christian obligations. True, we would all like more time to enjoy such things as Jehovah's creation and other forms of recreation, and to a degree we can do that now. But the real enjoyment will come in Jehovah's new system where there will be real and everlasting enjoyment of all the things Jehovah has provided and will yet provide. But when a ship is sinking, one's thoughts should be more on survival than recreation or rest. This old system is sinking into disbelief, immorality and degradation. Soon it will sink completely out of sight when it is given its deathblow by Jehovah's chief heavenly executioner, Christ Jesus. That is why the primary consideration of God-fearing persons now is doing the will of Jehovah and working for survival.

17 Those who have already separated themselves from this dying old system can be likened to those who have successfully abandoned a sinking ship and are in a lifeboat. Their thoughts should be concentrated on reaching a safe shore regardless of the effort required. Jehovah's servants have come to a place of survival, a place where they can learn of everlasting life in a righteous new system. But there are others who also want survival. They, too, need to know of Jehovah's will and promises. They need to be aided, even

14. How can we wisely use time today?
15. Why is a schedule of Christian activity a protection?
16, 17. What is the proper view of rest and recreation?

though it means sacrificing one's own time and effort from personal pursuits. Such giving of oneself is the best way to make wise use of the remaining time.

[18] To use our time even more wisely, we need to become proficient in our life-saving work. We want to do more than just occupy our time with the ministry. We want to make the best use of that time we spend, and we can do that if we put our heart into what we do and endeavor to improve the quality of our service to Jehovah. At 1 Corinthians 9:26 Paul said: "The way I am directing my blows is so as not to be striking the air." Paul was not going to waste time and energy in accomplishing little or nothing. He would learn to direct his efforts skillfully to use in the best way the time he spent. We can do the same. If we do, we will be productive in the ministry, diligently working to find, feed and tenderly care for interested persons with whom we come in contact.

[19] No matter what feature of our daily activity we are performing, whether it is going to Christian meetings, teaching others about God's purposes in their homes, or in our work in offices, factories, farms or homes, we will make wise use of our time if we perform that activity in a manner that will honor Jehovah. Even though we may not be in a position to be a full-time preacher, we will want to conduct ourselves as Christians, working hard to do as Paul counseled: "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 . . . 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.

18. How can time be used even more wisely?
19. How is time used wisely regardless of which feature of the Christian's daily activity he is performing?

ADVANCING IN TRUE WORSHIP

[20] Some, after considering the many things they could be doing to make wise use of time, will recognize that they have not honored God well in the past. Certainly before coming to an accurate knowledge of God and his Word, they did not honor Jehovah. Perhaps there was even a dishonoring. But do not waste more time dwelling on the past that is squandered. There is nothing you can do to bring it back. What you can do is to learn from the experience and determine not to repeat it.

[21] At times individuals let their unwise past hinder them. They worry over it to the point where it interferes with the wise use of their time now and in the future. That is not appreciating to the full that Jehovah is a loving and forgiving God, and that what really counts is what we are doing today and will do tomorrow. Jehovah is merciful and forgiving if we are truly repentant and work hard to obey his commandments. " 'Come, now, you people, and let us set matters straight between us,' says Jehovah. 'Though the sins of you people should prove to be as scarlet, they will be made white just like snow; though they should be red like crimson cloth, they will become even like wool. If you people show willingness and do listen, the good of the land you will eat.' " (Isa. 1:18, 19) Accept that loving-kindness, then strive to gain Jehovah's approval by advancing in true worship.

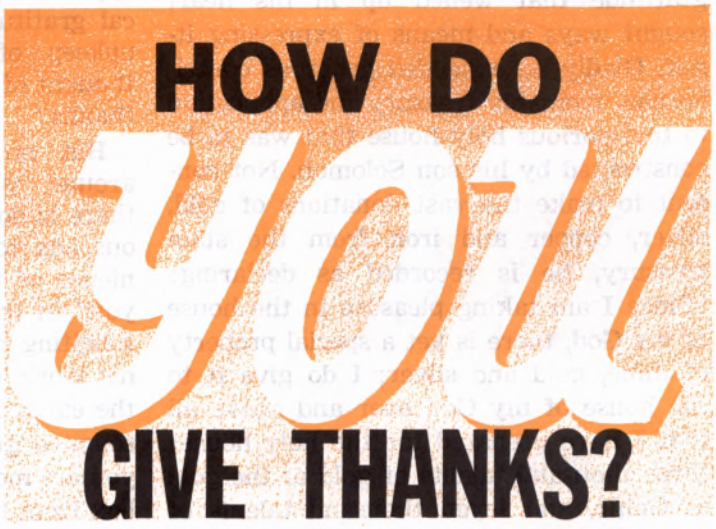
[22] The love and mercy of God extend even toward those who had once been cut off from the Christian congregation. Such ones, after coming back into Jehovah's

20, 21. What should individuals who have not used their time wisely in the past do?
22. (a) Even to whom does Jehovah's mercy extend? (b) What appreciation should this build?

favor and demonstrating their faith and loyalty, now have the prospect of being used in positions of responsibility in the Christian congregation. Is that not a wonderful expression of Jehovah's love? If he exercises such forgiveness toward those once cut off, do you not think he will do the same for those who have not, but who have been previously unwise in the use of their time? Such marvelous attributes of Jehovah should make us love Him even more, should make us reaffirm our desire to make wise use of our time by advancing in true worship now and forever, giving the best we have. As Exodus 23:19 says: "The best of the first ripe fruits of your ground you are to bring to the house of Jehovah your God."

[23] Therefore, learn how to improve your worship to God, not only in quantity, but, even more important, in quality. Stretch forward to the things ahead, forgetting the bad things behind. Pursue the goal of everlasting life, when we will have endless time to enjoy what Jehovah provides for obedient mankind. Look forward to and work toward a progressively enriched and happy life of service to Jehovah. Making wise use of this present time to honor God in all we do, we will then be among those doing as Psalm 115:18 says: "We ourselves will bless Jah from now on and to time indefinite." For those who make such wise use of their time now, Psalm 37:34 holds out the promise: "Hope in Jehovah and keep his way, and he will exalt you to take possession of the earth. When the wicked ones are cut off, you will see it." With time running out for the wicked, it is truly time to be molded by God's words of truth so we can bless Jehovah daily and thus be preserved to bless him to time indefinite.

23. What should the Christian's outlook be?



GIVING thanks to God is one of the recurring themes of the Bible. The inspired penmen often express the idea of "giving thanks" to Jehovah at the mention of his holy name. It seems like such an ordinary thing to do, to express gratitude for benefits received. But is that all there is to the matter of giving thanks?

It is what is in the heart that really counts, and the heart originates both words and deeds. It follows, then, that the "thank you" of genuine gratitude should be backed up by deeds that are in full harmony with the vocal expression. But then, what about a situation wherein some complete stranger has obliged you in some manner? You thank him, but lose track of him. How can your spoken thanks be proved genuine? By seeking to do similar acts

of kindness to others in need, even though strangers to you. Genuine thanks should be accompanied by a deep desire to demonstrate gratitude in action.

DAVID A FINE EXAMPLE

Consider King David of Israel. His giving of thanks to God was not limited to the beautiful vocal expressions that abound in the Bible book of Psalms. It went much farther. David did strive, despite the influences of the fallen flesh, to deal with others in the same merciful way that God did with him. That was a fine way of expressing his gratitude too. Just as God was slow to anger and magnanimous in his dealings, David in his maturer years refused to get heated up over wrongdoers and enemies. He was truly a man 'agreeable to God's own heart.' His thanksgiving to Jehovah was from the heart.—1 Sam. 13:14.

In another practical way, too, David proved his thankfulness to be free from hypocrisy or pretense. The deeply felt gratitude that welled up in his heart sought ways and means of expressing itself. Gladly he expended generous contributions from his treasury for application to the glorious holy house that was to be constructed by his son Solomon. Not content to make the vast donations of gold, silver, copper and iron from the state treasury, he is recorded as declaring: "Since I am taking pleasure in the house of my God, there is yet a special property of mine, gold and silver; I do give it to the house of my God over and above all that I have prepared for the holy house: three thousand talents of gold of the gold of Ophir, and seven thousand talents of refined silver, for coating the walls of the houses."—1 Chron. 29:3, 4.

Of course, we cannot all give to the interest of true worship vast quantities of valuable things as did David. But we can prove the genuineness of our "giving thanks" by striving to adopt toward others the same merciful attitude that Jehovah has shown toward us. Perhaps, too, we can back up our oral thanksgiving by modest contributions to the interests of the Kingdom in the measure that God has prospered us. But how? There are a number of ways this can be done, and it is not necessary to be wealthy in order to carry them out.

OTHER WAYS OF SAYING "THANK YOU"

It may be that you have attended meetings of Jehovah's witnesses at one time or another. Were you glad that there are such comfortable, clean places where people can assemble for congregation discussion of the Bible? Did you know that it was just such gladness coupled with gratitude that moved people like yourself to provide these Kingdom Halls out of their limited means? Now you and others who attend meetings in such halls have the opportunity to manifest the same practical gratitude by sharing, if you can, the upkeep of these structures. Had you thought of this as a fine way of expressing thanks?

But no collection plate was passed around, you noticed. That is true, but there is doubtless a small and inconspicuous box for contributions for the convenience of those who want to say "thank you" in this manner. There is never any soliciting of funds. Jehovah provides for his work to be accomplished throughout the earth by, among other things, the unsolicited gifts of individual worshipers. If you are moved to put a contribution in the box from time to time, it is because gratitude to God moves you, and nobody else knows either the identity of the donor or the amount donated.

At times it may happen that an appre-

ciative person may hold back from making a contribution because he feels that what he has to offer is so little. But that should not be allowed to stifle the urge to express thanks, for no amount is too small. The work of the Lord in these "last days" is supported not so much by the generosity of the wealthy as it is by the many small contributions made by those of modest means. Remember the poor widow who contributed "two small coins" of very little value? Jesus commended her self-denying, practical expression of gratitude. —Mark 12:42-44.

As you read *The Watchtower* issue by issue, its making plain so many difficult questions has probably caused you to marvel. How, you may wonder, is it possible to keep supplying these magazines? Then you learn that all this is possible because Jehovah God has his "faithful and discreet slave" class busy on earth in these days and has commissioned them to dispense this spiritual "food at the proper time" to the whole household of those who love God. (Matt. 24:45-47) How thankful to God we can be that he has made such loving provision!

That same "faithful and discreet slave" appoints mature men to care for the congregations of God's servants in 197 lands and islands of the sea. It sends out mature men as traveling representatives to aid the congregations to function in accord with God's will. It organizes on a local, regional, national and international basis assemblies for the encouragement and upbuilding of lovers of righteousness. It maintains missionaries and special pioneer ministers in many countries of the world. But how is all this activity financed? By modest contributions of grateful persons who send the tokens of their appreciation direct to the office of the Watch Tower Bible and Tract Society in the country in which they reside. In the United States this is at 124 Columbia Heights, Brooklyn, New York 11201.

Another way of giving deeper meaning to our thanksgiving to God is in offering ourselves for work that must be done in connection with the worldwide promotion of true worship. Jesus foretold concerning this very time in which we live that "in all the nations the good news has to be preached first" before the end of this doomed system of things comes. (Mark 13:10) Do you or can you offer yourself as one who, in appreciation, will share in that preaching service?

Then there is work to be done with the hands, cleaning and maintenance work, for upkeep of the Kingdom Halls. At assemblies there are departments to be manned by volunteers. During recent months a goodly number of Witnesses responded to an invitation to aid in construction work at one of the Watchtower Society's farms in New York state. They gladly denied themselves lucrative work elsewhere in order to do this. They know that the farm will produce much of the food for the members of the headquarters Bethel family in New York.

Young children, too, can be trained to thank their parents and Jehovah with sincerity. By example parents can teach children to be appreciative. In fact, we know of some very young children who, out of their own small allowance, insist on making their own personal contributions for advancement of the Kingdom work. We can be sure that such manifestations of sincere thanksgiving do not go unnoticed by the loving God who is the giver of every good gift and perfect present.—Jas. 1:17.

PRAYER AND THANKSGIVING

Prayer both before and after our meals is another opportunity to express gratitude to Jehovah. But is it not obvious that

such prayer would have little meaning if there was complaint or discontent about the food served? Likewise at the spiritual meals, Bible discussions, where we partake of the wisdom from God's Word, there is need for us to give close and eager attention so that our actions may be in fullest harmony with our prayer for God's direction of the meeting. "Be persevering in prayer," urges the apostle Paul, "remaining awake in it with thanksgiving."—Col. 4:2.

So, there are various ways that are open for appreciative Christians to back up their verbal giving of thanks to Jehovah for all his kindnesses. It is evident that the one who offers oral thanks that are genuine finds himself moved to give proof of that sincerity by doing something. He does not adopt the attitude expressed in the words: "If I had a million dollars I would make a large donation for the work of the Lord." Rather, he says: "Is there anything I can offer as a token of my heartfelt appreciation for Jehovah's loving provisions?"

COMING IN THE NEXT ISSUE

- Recognizing God's Requirements for Life.
- "Fear the True God and Keep His Commandments."
- Is There Really a Devil?
- Beware of Idolizing Creatures.

God will prosper those who are thankful at heart, who back up their thanksgiving by a generous giving of themselves and their means for good work. Note these inspired words of counsel and promise, for example: "Let each one do just as he has resolved in his heart, not grudgingly or under compulsion, for God loves a cheerful giver. God, moreover, is able to make all his undeserved kindness abound toward you, that . . . you may have plenty for every good work." (2 Cor. 9:7, 8) It is beneficial to examine ourselves on this matter.

"Good News for All Nations" District Assembly

ASSEMBLY time is drawing near. Yes, in just a little over two months the first ones of the "Good News for All Nations" District Assemblies of Jehovah's Witnesses will begin. Everyone who is sincerely interested in God's purpose for mankind is welcome to attend.

Are you making definite arrangements to be there? Will you be on hand when the program begins on Thursday afternoon? We urge you to do so. And for Thursday evening, we especially encourage you family groups, parents along with children, all to be present. That program is being prepared with you in mind.

At each assembly there will be arrangements for baptism of those who have dedicated themselves to Jehovah. If you have in mind getting immersed at one of these assemblies, we suggest that you talk to your congregation overseer about it now, because there are some matters that he would like to discuss with you by way of preparation.

One of the highlights of the assembly will be the public talk "Man's Rule About to Give Way to God's Rule." Yes, we are living in that thrilling time. Be sure to attend.

Assembly locations for all of the United States, Canada, Bermuda and the British Isles are listed below. Five weeks before the assembly of your choice is due to begin, you may write Watch Tower Convention at the rooming address given for that city, and the Rooming Department will gladly assist in making arrangements for your accommodations.

UNITED STATES

JULY 4-7: **Corpus Christi, Tex.** (Spanish only), Memorial Coliseum, 510 S. Shoreline Blvd. Rooming: 3602 Curtiss, Corpus Christi, Tex. 78405. **Fort Worth, Tex.**, Will Rogers Memorial Coliseum (1 Amon Carter Square), 3401 W. Lancaster St. Rooming: 3312 Avenue B, Fort Worth, Tex. 76105. **Lewiston, Me.**, Lewiston Memorial Armory, Central Ave. Rooming: RFD #4, Box 273A, Old Hotel Rd., Auburn, Me. 04210. **Milwaukee, Wis.** (English and Spanish), County Stadium, 201 North 46th St. Rooming: 2306 South 98th St., West Allis, Wis. 53214. **Omaha, Neb.**, Omaha Civic Auditorium, 18th & Capitol Ave. Rooming: 5465 Fontenelle Blvd., Omaha, Neb. 68111. **Sacramento, Calif.**, Grandstand, Fairgrounds, Cor. Broadway & Stockton Blvd. Rooming: 3333 I St., Sacramento, Calif. 95816. **Toledo, Ohio**, Sports Arena, 1 Main St. Rooming: 224 Lemoyne Rd. (At Woodville Expressway Ent.), Toledo, Ohio 43616.

JULY 11-14: **Billings, Mont.**, Shrine Auditorium, 1125 Broadwater Ave. Rooming: 1603 St. Johns Ave., Billings, Mont. 59102. **Detroit, Mich.**, Olympia Stadium, 5920 Grand River Ave. Rooming: 17600 Chester, Detroit, Mich. 48224. **Pueblo, Col.**, Grandstand, Colorado State Fairgrounds, Beulah Ave. & Summit St. Rooming: 523 E. Pitkin, Pueblo, Col. 81005. **Rochester, N.Y.**, Memorial Auditorium, 100 Exchange St. Rooming: 274 Merchants Rd., Rochester, N.Y. 14609. **St. Petersburg, Fla.** (English and Spanish), Bayfront Center Arena, 400 1st St. S. Rooming: 1695 42nd Ave. N., St. Petersburg, Fla. 33714. **San Angelo, Tex.**, San Angelo Coliseum, Fairgrounds. Rooming: 1502 N. Magdalen St., San Angelo, Tex. 76901. **Winston-Salem, N.C.**, Memorial Coliseum, 2825 Cherry-Marshall St. NW. Rooming: 1455 Bethabara Rd., Winston-Salem, N.C. 27106.

JULY 18-21: **Fairbanks, Alaska**, Hering Auditorium, Lathrop High School, 901 Airport Way. Rooming: 345 A St., Fairbanks, Alaska 99701. **Minot, N.D.**, Municipal Auditorium, 3rd Ave. & 4th St. SW. Rooming: 2 & 52 Bypass West, Minot, N.D. 58701. **Pawtucket, R.I.**, Narragansett Park Race Track, 49 Manton St., Route 1A. Rooming: 825 Mineral Spring Ave., Pawtucket, R.I. 02860. **San Bernardino, Calif.** (English and Spanish) English: Swing Auditorium, Mill & E Sts. Rooming: 7842 Grape St., Highland, Calif. 92346. Spanish: Commerical & Industrial Exhibits Building, Mill and E Sts. Rooming: 7842 Grape St., Highland, Calif. 92346. **Wailuku, Maui, Hawaii**, Maui War Memorial Center, Wailuku. Rooming: Box 231, Kahului, Hawaii 96732. **Washington, D.C.** (English and Spanish) English: D.C. Stadium, 22nd & E. Capitol Sts. Rooming: 2950 Arizona Ave. NW., Washington, D.C. 20016. Spanish: National Guard Armory, 2001 E. Capitol St. Rooming: 2950 Arizona Ave. NW., Washington, D.C. 20016.

JULY 25-28: **Albuquerque, N.M.** (English and Spanish), Grandstand, Fairgrounds, 6721 Central Ave. NE. Rooming: 339 Pennsylvania NE., Albuquerque, N.M. 87108. **Memphis, Tenn.**, Mid-South Coliseum, Mid-South Fairgrounds. Rooming: 3849 Elliston Rd., Memphis, Tenn. 38111. **Muskegon, Mich.**, L. C. Walker Sports Arena, 470 W. Western Ave. Rooming: 1947 S. Getty St., Muskegon, Mich. 49442. **Spokane, Wash.**, Spokane Coliseum, 1101 N. Howard St. Rooming: N. 2824 Lee, Spokane, Wash. 99207. **Ventura, Calif.**, Fairgrounds Grandstand, S. Figueroa & E. Front St. Rooming: 476 Cedar St., Ventura, Calif. 93001.

AUGUST 1-4: **Charleston, W. Va.**, Watt Powell Ball Park, 35th St. & McCorkle Ave. SE. Rooming: 812 Bigley Ave., Charleston, W. Va. 25302. **Greenville, S.C.**, Greenville Memorial Auditorium, East North St. Rooming: 1000 Rutherford Rd., Greenville, S.C. 29609. **Honolulu, Oahu, Hawaii**, McKinley High School Auditorium, 1039 South King St. Rooming: 1228 Pensacola St., Honolulu, Hawaii 96814. **Tulsa, Okla.**, Tulsa Assembly Center, 100 Civic Center. Rooming: 120 S. Rosedale, Tulsa, Okla. 74127.

AUGUST 8-11: **Columbus, Ohio**, Jet Stadium, West Mound St. Rooming: 580 Riverview Dr., Columbus, Ohio 43202. **Indianapolis, Ind.**, Bush Stadium, 1501 West 16th St. Rooming: 2764 East 55th Pl., Indianapolis, Ind. 46220. **Inglewood, Calif.**, The Forum, Prairie & Manchester Blvd. Rooming: 411 Centinela Ave., Inglewood, Calif. 90302. **Santa Rosa, Calif.**, Grandstand, Fairgrounds, Brookwood & Bennett Aves. Rooming: 1233 Rutledge Ave., Santa Rosa, Calif. 95404.

AUGUST 15-18: **Bakersfield, Calif.**, Albert Goode Auditorium, Kern County Fairgrounds, 1142 South P St. Rooming: 2400 South P St., Bakersfield, Calif. 93304. **Burlington, Vt.**, Municipal Auditorium, Cor. Main & S. Union. Rooming: 1416 North Ave., Burlington, Vt. 05401. **Eureka, Calif.**, Grandstand, Redwood Acres Fairgrounds, 3750 Harris St. Rooming: 1324 5th St., Eureka, Calif. 95501. **Jacksonville, Fla.**, Jacksonville Coliseum, 1145 E. Adams St. Rooming: 6603 San Juan Ave., Jacksonville, Fla. 32210. **Kaneohe, Oahu, Hawaii**, Castle High School Gymnasium, 45-386 Kaneohe Bay Dr. Rooming: 1228 Pensacola St., Honolulu, Hawaii 96814. **Medford, Ore.**, Jackson County Ball Park, South Pacific Highway. Rooming: 2402 W. Main St., Medford, Ore. 97501.

CANADA

JULY 4-7: **Kitchener, Ont.**, Kitchener Memorial Auditorium, 400 East Ave. Rooming: 96 Dunbar Rd. S., Waterloo, Ont.

JULY 11-14: **Chilliwack, B.C.**, Chilliwack Coliseum, South Cobould St. Rooming: 46956 Yale Rd. E., Chilliwack, B.C. **Haney, B.C.**, Haney Centennial Civic Arena, 11943 9th Ave. Rooming: 21593 Dewdney Trunk Rd. at 5th Ave., Haney, B.C.

JULY 18-21: **Victoria, B.C.**, Victoria Memorial Arena, 1925 Blanshard St. Rooming: 2780 Shelbourne St., Victoria, B.C.

JULY 25-28: **Kamloops, B.C.**, Sports Centre, McArthur Island. Rooming: 260 Leigh Rd., Kamloops, B.C.

AUGUST 1-4: **Glace Bay, N.S.**, Glace Bay Miners' Forum, Main St. Rooming: 40 McLean St., Glace Bay, N.S. **Moose Jaw, Sask.**, Moose Jaw Civic Centre, 1200 Main St. N. Rooming: 302 Athabasca St. E., Moose Jaw, Sask.

AUGUST 8-11: **Ottawa, Ont.** (English, French, Italian), The Grandstand, Lansdowne Park, Bank St. Rooming: 405 Gladstone Ave., Ottawa 4, Ont. **Winnipeg, Man.**, Winnipeg Arena, Empress St. & Wolever Ave. Rooming: 1338 Main St., Winnipeg 4, Man.

AUGUST 15-18: **Calgary, Alta.**, Stampede Corral, Exhibition Grounds, 17th Ave. SE. & 2nd St. SE. Rooming: 804 12th Ave. SE., Calgary, Alta. **Harbour Grace, Newfoundland**, Moores Memorial Stadium. Rooming: 239 Pennywell Rd., St. John's, Newfoundland.

BRITISH ISLES

JUNE 27-30: **Cardiff, Glamorgan, Wales**, Cardiff City Football Ground, Ninian Park. Rooming: Kingdom Hall, York Street, Canton, Cardiff, Glam., Wales.

JULY 11-14: **Sheffield, Yorkshire**, Sheffield Wednesday Football Ground, Penistone Rd., Hillsborough. Rooming: Kingdom Hall, 521 Pitsmoor Rd., Sheffield, S3 9AU, England.

JULY 18-21: **Belfast, Ireland**, Ulster Hall, Bedford St. Rooming: Kingdom Hall, Magdala St., Belfast, BT7 1PU, Northern Ireland. **Bolton, Lancashire**, Bolton Wanderers Football Ground, Burnden Park, Manchester Rd. Rooming: Kingdom Hall, 168 Crook St., Bolton, Lancs., England.

AUGUST 1-4: **Edinburgh, Scotland**, Murrayfield Ice Rink, Riversdale Crescent. Rooming: Kingdom Hall, 10 Pennywell Rd., Edinburgh 4, Scotland. **London (Twickenham)**, Rugby Union Football Ground, Whitton Rd., Twickenham, Middlesex, England. Rooming: Same address.

BERMUDA

AUGUST 1-4: **Pembroke, Bermuda**, B.A.A. Gymnasium, Serpentine Rd. Rooming: Box 72, Hamilton, Bermuda.

Jehovah's UNDESERVED KINDNESS PROVES SUFFICIENT

As told by
ALFRED HOPLEY

AS I stand in the beautiful branch office of the Watch Tower Bible and Tract Society at Mill Hill, London, England, a large map of the British Isles lies before me. From London a web of roads reaches out to towns, cities, villages and countryside, bringing back rich and happy memories of friends made, faith broadened and ministry work accomplished during a career that has thus far filled forty-nine purposeful years.

And here on the map is the small Staffordshire village where I got my start—Cannock Chase, twenty miles north of Birmingham, once a royal game preserve, but now a mining center. My father and grandfather were active supporters of the United Church, so seven of us brothers were raised in a religious atmosphere. Everything seemed to flow smoothly until that day in 1905 when the village postman stopped by and began discussing some of the church doctrines, such as "hell-fire," "trinity," and "immortal soul." Even though only nine years old at the time, I can remember how deeply impressed I was when father agreed to accept copies of a magazine called *Zion's Watch Tower* and books entitled "Studies in the Scriptures."

That was just the start. Soon my parents left the church and began having Bible studies in the home. Traveling speakers from Birmingham and nearby Walsall would come and deliver Bible lectures from time to time. The local minister begged us to return to church, going so far as to say that he himself did not even believe much of the Bible including the story of creation. But father was adamant. He used to take me and my older brother along Sunday mornings to share in the distribution of Bible tracts. Then, when I was only ten, came the occasion when we all went to Birmingham to hear a public lecture by Charles T. Russell, president of the Watch Tower Society. Now, in contrast to our minister's attitude, we heard Pastor Russell declare that sound doctrine was vital, since true doctrine produces true worship, while false doctrine produces false worship.

RECLAIMED FROM THE PIT

Then came World War I. The head of the colliery firm where I was studying for my manager's certificate suggested that, since my brother and I were already in the St. John's Ambulance Brigade, it was really our duty to take up noncombatant duty with the Medical Corps. Alas, we had not made Bible truth our own. We had taken too much for granted. We failed to appreciate the proper neutrality of Christians, and we lacked sufficient spiritual strength to stand firm against carnal warfare.

Throughout our four years of service in France we carried the Bible and the first six volumes of *Studies in the Scriptures* with us wherever we went. Our parents kept in touch and encouraged us with information from *The Watch Tower*. Meantime, we learned about the publication of the seventh volume

of *Studies in the Scriptures,* entitled "The Finished Mystery," and of how the clergy had managed to have it banned. Then a surprising thing happened. We were taking over an ancient chateau as a field-dressing station, and as we labored to clear the basement, there among a heap of French books lay a brand-new copy of *The Finished Mystery,* still in the original waxed-paper wrapper.

Can you imagine our reactions during the ensuing weeks as we alternated between the horrors of tending for the maimed and the dying and reading this powerful exposure of Christendom and her bloodguilty clergy? My brother and I had already reached the decision to dedicate our lives to God and to the doing of his will, when suddenly the war ended. We were demobilized and back home in time to attend the Manchester convention, where we submitted to water baptism as a public testimony of our dedication. By this time our parents and three younger brothers had already become dedicated Christians.

WORTHWHILE WARFARE

What a joy to share then in the distribution of *Golden Age* magazine (now *Awake!*) Number 27! Compared with what we had been through, this was a worthwhile fight—a fight against false religion, a fight to liberate people from the influence of religious leaders who did not hesitate to foment hatred and persecution of true Christians. The psalmist so well expresses our sentiments: "Bless Jehovah, O my soul, even everything within me, his holy name. . . . Him who is forgiving all your error, who is healing all your maladies, who is reclaiming your life from the very pit, who is crowning you with loving-kindness and mercies." —Ps. 103:1-4.

For twelve years, then, I shared in preaching to the people of Staffordshire. At first it was difficult to face the people in our own village, but with experience and relying on Jehovah for strength we overcame our timidity and had many happy experiences among our own neighbors. As powerful resolutions were adopted and published at the Bible Students' conventions during the years 1922 to 1928, it was thrilling to distribute them throughout our own district. It seemed to draw us close to the worldwide organization of Jehovah's people.

In 1925 I married a local girl, one who has certainly matched me in devotion to the interests of God's kingdom, and whose companionship has continued to be a great blessing to me. Each time there was a holiday or a strike at the pits, our first thought was to get out and use the time for preaching. Together we attended all the large conventions of Jehovah's people year after year. On one such memorable occasion, in 1931, J. F. Rutherford, the then president of the Watch Tower Society, spoke on Ezekiel's prophetic command: "Pass through the midst of the city, . . . and you must put a mark on the foreheads of the men that are sighing." (Ezek. 9:1-6) This clear, emphatic explanation of the urgency of the witness work in our day fired in us a determination to volunteer for full-time preaching service.

We quickly disposed of our little home and journeyed to our new assignment in southwest England, to what the travel posters proclaim as "glorious Devon." It is hard to realize that already over thirty-six years have passed since we took that forward step, and especially in view of the fact that there were trials and difficulties to be overcome. One of these was a constantly recurring migraine that has been with me since I contracted influenza in France. Surely only the strength that God

gives has enabled me to carry on in spite of those torturous attacks! Many a time I have meditated upon Jehovah's words of assurance to the apostle Paul: "My undeserved kindness is sufficient for you; for my power is being made perfect in weakness."—2 Cor. 12:9.

CROWNED WITH LOVING-KINDNESS

In 1934 the Watch Tower Society invited me to take over a motor caravan, a house car, for the purpose of broadcasting recorded Bible lectures by J. F. Rutherford in areas beyond reach of congregations. A tremendous amount of Bible literature was placed with persons called on following the broadcast of these lectures in their neighborhood. Four years we continued in this activity, and then I was assigned as a zone servant. This required me to travel from congregation to congregation in a circuit, spending two or three days with each group, aiding with organizational and field ministry activities. This was a real privilege, and I can truly testify that I gained more than anyone else in the 'interchange of encouragement' that resulted from thus 'inciting one another to love and fine works.'—Rom. 1:12; Heb. 10:24.

By 1939 we were up in the northern part of England serving the Liverpool area when World War II broke out, marked by a heavy bombing of that city and its vital shipping. The people were terrified and could not understand why we could go on with our preaching work as if nothing were happening. Many were bitter because of our neutral stand. Nevertheless, we had many blessings. In Liverpool my wife and I shared a home with twenty-four full-time ministers of Jehovah's witnesses, and many were the joyful experiences we heard day after day. And we had a visit by the servant then in charge of the British branch of the Watch Tower Society, A. D. Schroeder, whose counsel to make Bible reading a daily habit in these troublous times we shall always bear in mind.

From 1942 onward we served as special pioneers, that is, proclaimers of the Kingdom message in areas where no congregation had yet been established. This very real pioneering took us first to Shropshire, then back to Liverpool, and finally across the sea to Ireland. It was thrilling to observe a strong group of Witnesses take form in Londonderry as a result of the combined efforts of a group of full-time ministers.

Then came my assignment to circuit service—spending one week with each congregation, encouraging and training the local Witnesses in the field ministry of preaching, so that all might derive greater pleasure from their work and find increased results. Opposition was frequent, but we found that the bolder we were in face of attack, the better it was for us. On one occasion two of our full-time ministers were badly beaten up by deluded people incited by religionists. The case was taken to court and six convictions obtained, thus doing much to clear up the common slander leveled against us, namely, that we were Communists. Such experiences only served to strengthen us all.

LIFETIME SATISFIED WITH GOOD

Attendance at the international conventions held in Yankee Stadium, New York city, in 1950 and then again in 1953, brought blessings I shall never fail to count. How upbuilding they were! And the wonderful humility of our brothers at the Brooklyn headquarters of the Watch Tower Society impressed us all deeply. Our confidence in Jehovah's appointment of the "faithful and discreet slave" class over the interests of his Kingdom here at the

earth was surely strengthened.—Matt. 24: 45-47.

As I look back on those years when I had plenty of energy and used it in the service of our God, it brings real satisfaction. It has been good to be able to say to any call for special service in behalf of the Kingdom interests, "Here I am! Send me." (Isa. 6:8) And I would like to say here that I truly appreciate the wonderful work being faithfully accomplished by the Lord's visible organization. The proof is abundant that there has been a second outpouring of holy spirit in these "last days," thus explaining the marvelous results. (Joel 2:28, 29) God's truth is shining more brilliantly now than ever before, and we have greater confidence, faith, courage, vision and determination to keep on serving the Kingdom, putting its interests first in our lives.

In the summer of 1965 I had to relinquish circuit servant duties, my physical ability no longer being what it used to be. I will soon be seventy-two years of age. Despite this it is a real comfort to me to be able to continue as a special pioneer minister, doing what I am able to do, and still depending upon Jehovah's undeserved kindnesses to make up for my deficiencies.

ATHEISTS IN CHURCHES

"Lutheran Church Historian Martin Marty argues that all too many pews are filled on Sunday with practical atheists—disguised nonbelievers who behave during the rest of the week as if God did not exist." (*Time*, April 8, 1966) Such is the fruit of religious Christendom, which outwardly professes to be Christian but whose heart inwardly is far removed from true Christianity. In this respect she is like the religious leaders of the first century about whom Jesus said: "You hypocrites, Isaiah aptly prophesied about you, when he said, 'This people honors me with their lips, yet their heart is far removed from me.'"—Matt. 15:7, 8.

Do You Remember?

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

● What is 'the spirit that returns to God' when a person dies?

It is the active force of life, an impersonal force that activates both animal and human souls. It can be likened to electrical power that activates all kinds of electrical motors. —P. 6.

● How many copies of the *Watchtower* and *Awake!* magazines have been published and distributed in the past twenty years to carry to all people the good news of God's kingdom?

More than 1,300,000,000 copies of *The Watchtower* in 74 languages, and more than 1,100,000,000 copies of *Awake!* in 26 languages. Laid end to end, they would circle the globe fourteen times.—Pp. 21, 22.

● How many hours did Jehovah's witnesses devote to preaching the Kingdom message during their 1967 service year?

183,995,180 hours. That means that, on an average, each Witness devoted 168 hours to this service during the year.—P. 27.

● Why did God warn the Israelites to have nothing to do with the pagan inhabitants of the Promised Land?

To protect them against being ensnared in false worship. Though they might begin with apparently harmless social courtesies, these could lead to their eating things sacrificed to false gods.—P. 47.

● Why are Jehovah's witnesses the target of bitter persecution in the African nation of Malawi?

It is because Jehovah's witnesses refuse to

violate their Christian neutrality and buy political membership cards in Malawi's Congress Party. As Christians, they are "no part of the world."—Pp. 72, 73.

● What are some common fallacies that parents should avoid in the training of their children?

The idea that their children are "little angels"; the Bible shows that all are born with a tendency to do what is bad. The belief that it is a kindness to give to their children all the things the parents did not have when they were young; it is wiser to give gifts in proportion to the child's ability to appreciate them and use them properly.—Pp. 80, 81.

● Upon what false assumption is the claim made that Mary is the mother of God?

It is based on the wrong assumption that Jesus is God. The Bible teaches that Jesus is the Son of God, so Mary was the earthly mother of God's Son.—P. 104.

● Whom does the Assyrian king Sennacherib picture today?

Satan the Devil.—P. 141.

● The destruction of sacred pillars of false worship in Hezekiah's day fits what aspect of the work of Jehovah's witnesses today?

It fits the polemic aspect of their work of exposing the war-mongering, nationalistic, idol-worshiping leaders of false religion as being rejected by Jehovah.—P. 151.

● Why do true Christians avoid Easter celebrations and customs?

Easter is rooted in paganism and ancient sex worship.—P. 168.

● What are two qualities that Christians must cultivate in order to avoid thinking more of themselves than necessary?

Submissiveness and humility.—P. 182.

● What is "the resurrection on the last day" of which Martha spoke at John 11:24, and when does it take place?

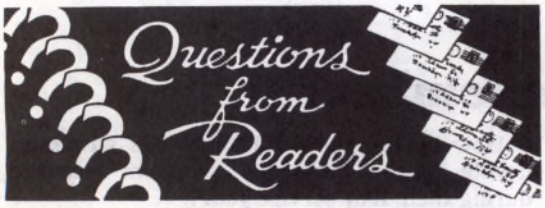
It is the general resurrection in which thousands of millions will be brought from their tombs to earthly life. It takes place after the battle of Armageddon.—P. 200.

● What can be done to prevent festive occasions from degrading into revelries?

Sensual dances and loud, noisy music should be avoided. A reasonable hour should be set for the festivities to end. Keep conversation upbuilding, in harmony with Bible principles. —Pp. 215, 216.

● Why is Melchizedek, the ancient king-priest of Salem, important to us today?

He is a prophetic figure of Jehovah's heavenly King and great High Priest, Jesus Christ.—Pp. 235, 240.



● When Jesus Christ was a man on earth, did he wear a beard?—K.A., U.S.A.

Biblical evidence is the most reliable testimony to be found on this question, and a recent careful review of what it says indicates that Jesus did indeed have a beard.

Jesus, born a Jew, "came to be under law" and he fulfilled the Law. (Gal. 4:4; Matt. 5:17) This was in order that he might pave the way for the abolishing of the Law and for release of the Jews from the curse of the Law, the condemnation of death that it brought against them. (Eph. 2:15; Gal. 3:13) Like all other Jews, Jesus was under obligation to keep the whole law. One of the commandments of the Law was: "You must not cut your side locks short around, and you must not destroy the extremity of your beard." (Lev. 19:27) God doubtless gave Israel this law because among some pagans it was the practice to cut the beard in a certain fashion in worship of their gods. (Jer. 9:26; 25:23) Nevertheless, that law did not mean that a beard was not to be well kept, for in the Near East a well-groomed beard was considered a symbol of dignity and respectability.—2 Sam. 19:24.

During extreme grief, shame or humiliation, one might pluck hairs from his beard or leave the beard or the mustache untended. (Ezra 9:3) In several prophetic statements, the shaving off of the beard was used figuratively to illustrate great mourning because of calamity. (Isa. 7:20; 15:2; Jer. 48:37; Ezek. 5:1) Significantly, a prophecy concerning Jesus' suffering states: "My back I gave to the strikers, and my cheeks to those plucking off the hair." (Isa. 50:6) Hanun the king of Ammon grossly insulted the ambassadors kindly sent by David by cutting off half of their beards. Because of their great humiliation, David told these men to

dwell in Jericho until their beards grew abundantly. This act of Hanun was, of course, aimed at David as an insult, and provoked war.—2 Sam. 10:1-8; 1 Chron. 19:1-7.

Also, it was generally customary for men to wear beards, even before the law covenant was made. While the Hebrews did not make monuments with figures of themselves, many monuments and inscriptions have been found in Egypt and Mesopotamia and other Near-Eastern lands in which Assyrians, Babylonians and Canaanites are pictured with beards, and some representations dated as far back as the third millennium B.C.E. show beards of varying styles. Among the above-named peoples eunuchs were the only ones depicted as beardless. Often boys were made eunuchs so that later they could be used to care for the king's harem. (Matt. 19:12) This making eunuchs of men was not a practice in Israel, however, because the Law excluded eunuchs from the congregation of Israel. (Deut. 23:1) At the time Jesus was on earth, the Roman custom was beardlessness. Therefore, if Jesus had been beardless he might have been challenged as either a eunuch or a Roman.

Men of ancient Semitic groups, as we have seen in our consideration of ancient monuments, wore beards, even prior to the time of the Mosaic law. Since a beard grows naturally on most men, it is reasonable to conclude that their forefathers also wore beards. Consequently, it seems evident that Noah, Enoch, Seth and Seth's father Adam were likewise bearded men.

It is appropriate, however, to give consideration to arguments advanced to the effect that Jesus was beardless. This idea has been largely based on theories built up by certain archaeologists with regard to the so-called "Chalice of Antioch." This is a large silver beaker or cup within a silver framework shell of vines and figures of men. On one side of the cup is a boy, with five men facing him, and on the other side a young but more mature man, beardless, with five others facing him. All appear to be seated. The cup, supposedly found by some natives in Antioch of Syria, was acclaimed as being of the second half of the first century C.E., and therefore the earliest pictorial representation of Christ.

However, an analysis of the facts now makes it evident that the figures on the cup have been identified according to the imagination of the individuals interpreting them. The boy is considered to be Jesus at the age of twelve and the other central figure is said to be Jesus, possibly after his resurrection, or, again, it may be John the Baptist. The other ten figures have been interpreted variously to be ten of the apostles; or the apostles and evangelists; or, on one side the four evangelists with James the son of Zebedee, and on the other side Peter, Saul, James, Jude and Andrew.

There are serious objections made by many archaeologists to these identifications. Really it has been guesswork, and it is impossible to say what is represented by the figures. Some even doubt the authenticity of the cup, believing that it may be a forgery. Most, however, acknowledge it as an authentic discovery but give it a much later date, from the fourth to the sixth century. So it is very doubtful that the cup is an early representation of Christ, if, indeed, it was intended to portray Christ at all.—See *The Biblical Archaeologist,* December 1941 and February 1942.

Bearing directly on the question is the fact that the early Christian writers, Justin Martyr, Origen, Clement of Alexandria and others, clearly indicate that no satisfactory record of the physical likeness of Jesus and the apostles existed in their time. Augustine, writing about 400 C.E. (*De Trinitate,* VIII, 4), said that each man had his own idea of Christ's appearance, and the concepts were infinite.

Evidence from the Roman catacombs has been adduced to bear on the subject. In catacombs thought by some to date from the second century C.E., but by others as no earlier than the third century, pictures have been found. The unusually extensive catacomb called the Catacomb of Priscilla contains wall pictures, one of which is thought to portray the resurrection of Lazarus. It is almost obliterated and is very difficult to make out, but in the center there is a figure that has been taken to be Christ, depicted as a young beardless man. But in the catacombs apocryphal and false religious ideas are also plentifully represented. For example, in the Catacomb of Priscilla, and of about the same date, is a scene of the apocryphal Story of Susanna. A ceiling painting dated a little later contains a Madonna with child, with a star above her head. In the Crypts of Lucina a ceiling painting dated as the middle of the second century includes a little winged person, known as Erotes or Amoretti, which, on pagan tombs, represented departed souls. Therefore, it has become evident to us

that the catacomb representations of Jesus are seriously questionable as to authenticity.

It is true that, beginning with the fourth century, the majority of pictures show Christ and his apostles with beards, having emaciated, sad, weak and effeminate "monastic" countenances, usually with a pagan nimbus or halo. These are surely no true representations of the man Jesus Christ, of whom Pontius Pilate said: "Look! The man!" or of him who overturned the tables of the money changers in the temple, and drove their cattle out, neither of the apostles, who vigorously preached God's Word until it spread over all the Roman Empire. (John 19:1, 5; 2:14-17) No, these were strong, active and happy men, servants of the happy God Jehovah. (1 Tim. 1:11; 6:14, 15; Acts 20:35) The dreary religious pictures are products of the apostasy, which by the fourth century was in full bloom, pagan Emperor Constantine making a fusion of apostate Christianity with pagan religion the State religion.

Nevertheless, as already shown, it is apparent that Jesus did wear a beard, and so artistic representations of him in future Watch Tower publications will harmonize with the Scriptural evidence to that effect.

Doubtless the early Christians followed the custom of the time and locality in which they lived, with regard to the wearing of a beard. The Roman custom was beardlessness. Romans converted to Christianity would very likely continue in the Roman custom, while converts from the Jewish community would continue in the Jewish custom of wearing a beard.

Today Christian ministers, like the early Christians, are concerned with neatness and cleanness, but they strive to dress inconspicuously, so that their appearance does not in any way detract from the dignity or the effectiveness of the message they bear. (2 Cor. 6:3, 4) In recent years in many lands a beard or long hair on a man attracts immediate notice and may, in the minds of the majority, *classify* such a person undesirably with extremists or as rebels against society. God's ministers want to avoid making any impression that would take attention away from their ministry or hinder anyone from listening to the truth. They know that people are watching true Christians very critically and that to a great extent they judge the entire congregation and the good news by the minister's appearance as a representative of the congregation.

In paradise restored on earth it would not be out of order if men returned to wearing beards, in perfect fashion, like Adam in Eden.

ANNOUNCEMENTS

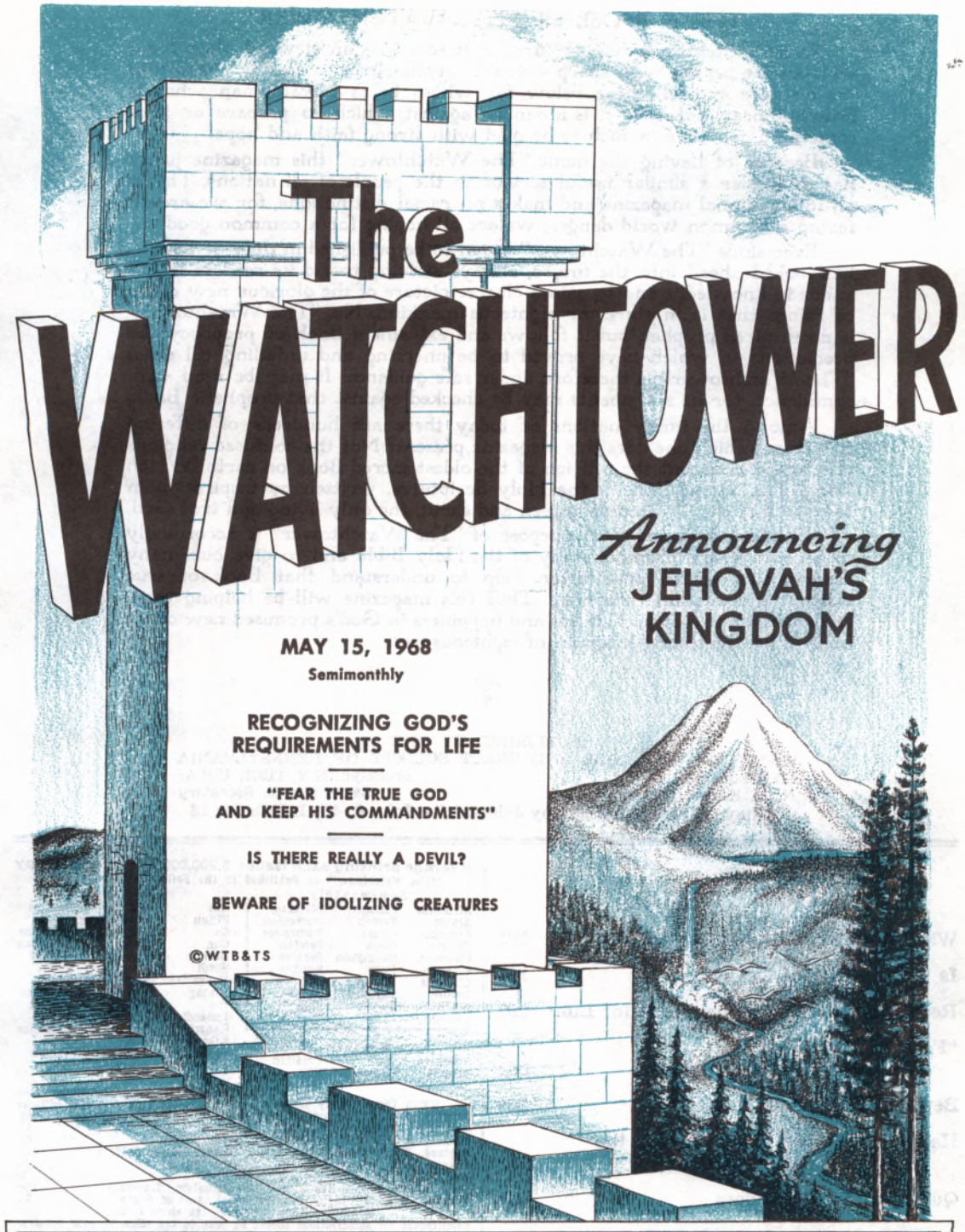
FIELD MINISTRY

Having benefited by faith in God's provision for the salvation of mankind by means of Christ's blood, Jehovah's witnesses have the privilege to advocate this means of salvation. (Heb. 9:14) In fact, they consider it their duty to advocate Christ's blood for mankind's salvation to all to whom they have the opportunity to witness, either in their regular field ministry or incidentally at other times. As an aid toward doing this during the month of May, they will offer in their house-to-house ministry the two Bible-study aids *"Things in Which It Is Impossible for God to Lie"* and *Did Man Get Here by Evolution or by Creation?*, both for 75c.

"WATCHTOWER" STUDIES FOR THE WEEKS

May 26: Understanding Time a Help to True Worshipers. Page 264. Songs to Be Used: 31, 11.

June 2: Making Wise Use of the Remaining Time. Page 270. Songs to Be Used: 55 66.



"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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Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

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

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What Is the QUALITY of your VIRTUE?

THE pearl of virtue is little prized today. The pursuit of pleasure and self-gain has relegated virtue to the background in the lives of the vast majority of people. The Bible, however, sets forth virtue as one of the basic requirements of Christians. It tells them to "supply to your faith virtue, to your virtue knowledge," and counsels them to keep considering "whatever things are true, . . . chaste, . . . whatever virtue there is."—2 Pet. 1:5; Phil. 4:8.

Virtue is defined as "moral practice or action: conformity to a standard of right; . . . moral excellence; uprightness of conduct." And, again, we are told that virtue is "moral goodness" and "the opposite of vice." In the Christian Greek Scriptures the word rendered virtue is *a·re·te'*, which is defined by Greek scholars as "intrinsic value, moral goodness, virtue, . . . any particular moral excellence." Virtue also has inherent in it the thought of moral strength, manliness, as can be seen from the fact that the English word "virility" comes from the same Latin root. Virtue might, therefore, be likened to a strong metal such as iron, which by repeated heatings and coolings can be tempered so as to become steel, making it not only stronger but also tougher, far less likely to crack under strain.

Some people consider themselves virtuous because they do not appear to be breaking any of the Ten Commandments. But is not such a negative virtue, at best? Besides, even this kind of virtue has varying degrees of merit. For example: A person may not steal only because of having inherited great wealth. There would not be much virtue to his not stealing. Neither would there be for the one who did not steal simply because of not having any opportunity to do so.

Then, again, persons might not steal because of taking inordinate pride in being "better" than other people. Such call to mind the Pharisee of Jesus' parable who prayed: "O God, I thank you I am not as the rest of men, extortioners, unrighteous, adulterers, or even as this tax collector. I fast twice a week, I give the tenth of all things I acquire." But did this man appear virtuous in the eyes of God? Jesus said, No.—Luke 18:9-14.

Or, the fear of the consequences, punishment or disgrace might be the sole deterrents to one's stealing. While these are a proper basis for virtue, virtue based on these alone is not of the highest quality. Such virtue might be said to be chiefly enlightened self-interest and to belong more

to the field of policy than to that of principle. Underscoring this point are the words of the apostle Paul in his counsel for Christians to obey the laws of the land, not only because of wrath or the fear of punishment, but "also on account of your conscience."—Rom. 13:5.

A still higher quality of virtue is that based on our love for our Creator, Jehovah God, and the fear to displease him. As the inspired psalmist expressed it: "O you lovers of Jehovah, hate what is bad." Yes, we ought to have a love for what is right and actually to hate what is bad, wicked, what displeases God. Jesus Christ had this kind of virtue when on earth, even as we read of him: "You have loved righteousness and you hate wickedness." That love of what is right and hatred of what is bad enabled him to weather all the attacks that the Devil was able to bring against him in the way of temptations and persecution.—Ps. 97:10; 45:7; Heb. 5:8.

COMING IN THE NEXT ISSUE

- Seeking the Way of Approach to the Source of Life.
- A Typical Priesthood Points the Way.
- The Christian's View of Self-Defense.
- Religious Persecution Flares in the United Arab Republic.

This love of righteousness, this fear of displeasing one's Creator, not only will aid one in avoiding what is bad, but will also impel one to become positive in his virtue; for, after all, strictly speaking, virtue means more than the mere absence of vice. Yes, often referred to in the Scriptures as righteousness, virtue is more than a negative goodness. Jesus showed this when he summed up the law of Moses in a positive way, saying: "All things, therefore, that you want men to do to you, you also must likewise do to them; this, in fact, is what the Law and the Prophets mean."—Matt. 7:12.

That is why a young child might be considered innocent by reason of its tender years, but it could not be considered virtuous. Actually, it would have to be a very young child to be considered innocent because of its years alone, for today we read of six-year-old murderers. One deliberately killed his father with a shotgun; another deliberately shot a playmate with a rifle. Such children pose problems for the police and the courts, as there is no legislation covering such youthful crimes! —New York *Times*, October 24, 1967; New York *Sunday News*, November 19, 1967.

Underscoring the positive side of virtue are the words of Jesus to a rich young ruler who had come to him asking what he must do to inherit everlasting life and who evidently was quite satisfied with himself because of keeping the largely negative aspects of the law of Moses. But Jesus pointed out to him what he was lacking: a positive goodness or virtue. "Give to the poor . . . and come be my follower." But he was not interested in that high quality of virtue and so "he grew sad at the saying and went off grieved."—Mark 10:17-22.

Clearly there are varying kinds of virtue; it is not all of the same quality. There is a negative virtue of merely refraining from wickedness or harming others, and there is a virtue that is based more on policy than on principle. Concerning such Jesus Christ said: "If your righteousness [or virtue] does not abound more than that of the scribes and Pharisees, you will by no means enter into the kingdom of the heavens." (Matt. 5:20) To keep the pearl of virtue and to reap its reward, everlasting life, we must safeguard its quality, seeking ever to improve it. Never may we take a complacent attitude toward virtue. We must ever heed the counsel: "Let him that thinks he is standing beware that he does not fall."—1 Cor. 10:12.

IS THERE REALLY a Devil?

Is there basis for believing that a wicked spirit creature exists? Or is this belief unfounded?

THE widely read editorial writer David Lawrence once observed: "'Peace on earth'—nearly everybody wants it. 'Good will toward men'—almost all the peoples of the world feel it toward one another. Then what's wrong? Why is war threatened despite the innate desires of peoples?"

These questions do cause a person to think. When the natural desire of all normal persons is to live at peace, why is it so common for people to hate and make a practice of killing one another? It truly is a paradox, as Dr. Hugh Keenleyside, former Canadian diplomat, noted some years ago: "We can accept without a qualm the idea of incinerating hundreds of thousands or millions of women and children whom under normal conditions we should be glad to cherish and in whom we should find gentleness and delight."

Conditions are similar today. Victims of war are regularly mangled and maimed. How can civilized people treat one another this way? What forces drive them to such loathsome deeds, or maneuver them into the situation where they feel compelled to commit them? It is certainly not amiss to raise, in all seriousness, the questions: Can some wicked, invisible power be influencing humans to these acts of violence? Is there really a Devil?

Do not dismiss these questions with the reply that this is just the way men are; to the contrary, their normal desire is for peace. This, then, is a matter deserving your careful consideration.

MODERN VIEW

The popularizing, toward the end of the last century, of materialistic ideas has greatly influenced the present-day thinking of many persons regarding the Devil. Under the heading "Materialism," *The Encyclopedia Americana* (1955) observes: "Thorough-going materialism asserts that nothing exists but physical bodies and physical processes."

This materialistic view has gained the ascendency in many circles, and has even affected the beliefs of many religious leaders concerning the Devil. Explains the religious magazine *Eternity,* in its August 1964 issue: "For over a century now, belief in the devil has seemed to be on the way out. . . . Protestant theologians generally have banished the personal devil of the Bible to the lumberroom reserved for broken-down myths."

Regarding the modern view of the Devil, the *Dictionary of All Scriptures and Myths* (1960) by G. A. Gaskell says: "The true devil, against whom we have to be sober and vigilant, is within man; is carried about within the human heart. He is the animal part of human nature."

Also, *The Encyclopædia Britannica* (1966), under the heading "Devil," observes: "Modern liberal Protestantism tends to deny the necessity of belief in a personal devil, preferring to understand the biblical and other references to him

as to personification of the principle of evil."

So it has become fashionable to believe in an "animal part of human nature," or a "principle of evil," rather than in a real Devil. Thus, the once-common understanding that the Devil is a living, unseen person is no longer taken seriously by many. What has caused this change of view? Is it justified?

REASONS WHY HIS EXISTENCE IS DENIED

In his book, *Satan, A Portrait,* Edward Langton traces the historical belief concerning the Devil. Interestingly, he notes regarding the view of the Devil expressed in the literature of the monks of the Middle Ages: "The religious imagination runs riot, and illusions and hallucinations, the products of diseased or strained minds, are set forth as objective realities."

Thus, in time, superstitious and ridiculous misconceptions about the Devil came to be accepted by many religious persons. Even today the Devil is traditionally conceived as a creature in a tight-fitting red uniform, having horns, a tail, and a pitchfork in his hand. Doubtless such ridiculous misconceptions are responsible, in part, for many persons' denying the Devil's existence.

However, the Bible is not the source of these misconceptions. Nevertheless, an attack was launched against its teachings by men championing materialistic ideas during the latter part of the last century. This, in particular, resulted in denial of the Devil's existence, as indicated by *The Encyclopædia Britannica,* eleventh edition (1910-1911). Under its heading "Devil," it observes:

> "It may be confidently affirmed that belief in Satan is not now generally regarded as an essential article of the Christian faith . . . The modern view of the inspiration of the Scriptures does not necessitate the acceptance of the doctrine of the Scriptures on this subject as finally and absolutely authoritative. The teaching of Jesus even in this matter may be accounted for as either an accommodation to the views of those with whom he was dealing, or more probably as a proof of the limitation of knowledge which was a necessary condition of the Incarnation . . ."

So the "modern view" that the Bible is not literally true caused many persons to reject what it said about a personal Devil. (Matt. 25:41; Luke 4:1-8; John 8:44) Even religious leaders began to teach that references Jesus made to the Devil were due to his limited knowledge on the subject. Or they claimed that Jesus accommodated himself to the ideas and language that then prevailed in Judea, but did not himself regard the Devil as a real and living person.

But was this idea that a personal Devil does not exist satisfactory? How was man's horrible mistreatment of his fellow creatures accounted for?

MATERIALISTIC VIEW UNSATISFACTORY

The materialistic theory that man had evolved from lower animals was adopted as the answer, even by many religious leaders. It was claimed that man still retains part of his animal past, and that this is the reason he fights, torments and kills his fellow creatures. It was also reasoned that this viciousness, in time, would be eliminated from man as he continued to evolve upward. In the conclusion of his book on man's beliefs regarding the Devil, Edward Langton interestingly comments on this:

> "Scholars expelled [the Devil] from their system of belief dogmatically and unceremoniously. They shut the door upon him with a bang, and locked and barred it. Satan, they had concluded, was a relic of ancient superstition. He had forever faded out of existence under the strong clear light of reason and commonsense. The simple fact is, they said, that man is born of an animal

> stock. . . . Nevertheless, the time will come when, under the influence of the forces of civilisation—of education, culture, increasing knowledge—man will gradually leave behind the ape, the tiger and the wolf, and at long last we shall behold the perfect man. In the meantime every generation gets better and better."

But how unsatisfactory this explanation proved to be! For, rather than getting better, humankind sank to unprecedented depths of depravity. World War I was started, employing fiendish gases to choke and burn humans to death, and other new weapons to mangle and maim. But that conflict was only the beginning of horrors. Consider the cold-blooded reveling in monstrous cruelty that has followed that war. Consider the flame thrower, the concentration camps, the gas chambers, the mass murder of millions of Jews; consider the atomic bombs, the napalm bombs, the hydrogen bombs.

It is indisputable that, instead of each generation's becoming better, never has there been on so colossal a scale a greater debasement of all standards of morals and conduct. Do you think that all these perpetrated evils simply happened by chance? Do you believe that man, who longs for peace and happiness, is capable, of his own accord, of such gross wickedness against himself? Why, not even animals are guilty of the horrible tortures and deaths that humans have planned and schemed for their fellows.

So do not be duped into accepting a purely materialistic view. For, as one of this century's foremost scientists, the late Dr. Robert A. Millikan, thoughtfully remarked: "A purely materialistic philosophy is to me the height of unintelligence."* It is simply unreasonable to believe that material creatures are the highest form of life. Sound reasoning points to the fact that there are unseen, invisible living creatures, and that these exercise a powerful influence upon human affairs.

* New York *Times*, April 30, 1948.

THE BIBLE'S EXPLANATION

The Bible also points to this fact. It is, therefore, not unscientific or ridiculous when it speaks of invisible spirit persons. "God is a Spirit," the Bible explains. (John 4:24) It also tells us that God made angels in spirit form. (Heb. 1:7) These are real, living persons. So the Devil, too, is a spirit person.

"But," someone might ask, "if God made all spirit creatures, why did he create one a Devil?" Actually, God did not do so. He made all spirit creatures perfect. But one of these made a Devil out of himself. He was corrupted by his own improper desires. The Bible explains the process by which even perfect creatures can turn bad: "Each one is tried by being drawn out and enticed by his own desire. Then the desire, when it has become fertile, gives birth to sin."—Jas. 1:14, 15.

The improper desire that this powerful spirit creature entertained was to receive the worship of other creatures, which only the Creator, Jehovah God, deserves. He was able to get the human pair to serve him by misrepresenting to them what God had spoken about eating of a certain tree in the garden of Eden. He thus became a slanderer, or "Devil." He is also called in the Bible "Satan," "dragon" and "original serpent." In time, even other spirit creatures joined Satan in rebellion against God, and also became devils or demons. —Gen. 3:1-6; Rev. 12:9; Mark 3:22.

"But," someone might inquire further, "why did God not immediately destroy the Devil and the human pair he had induced to break God's law?" Jehovah God did not choose to do this. An issue had been raised by the rebellion, including the question: Can the Devil succeed in turning all creatures away from God? Adam and Eve

were allowed to bring forth offspring so that the integrity-keeping course of faithful ones among their descendants would vindicate their Creator and prove the Devil a liar. So a sufficient length of time was set aside by God to settle this issue.—Job chapters 1 and 2.

In the meantime, Satan the Devil has exercised unseen influence over human affairs. He is the one responsible for the fact that although 'nearly everybody wants peace on earth,' they fight and slaughter one another by the millions. Yes, it is because of his evil influence that all efforts to establish lasting peace fail, even though 'almost all the peoples of the world feel good will toward one another.'

The Bible explains that the Devil is "the ruler of this world." It also calls him "the god of this system of things." (John 12:31; 2 Cor. 4:4) How clear it is that these Bible statements are true! The record of human history unquestionably indicates that an unholy, wicked force is behind human rulers, driving them to deeds of unspeakable dreadfulness.

However, the question might come into someone's mind: Why, at this time, when materialistic men predicted that each generation should be getting better, have man's relations with fellow creatures grown worse than ever before? Why has lawlessness now increased to epidemic proportions, so that in many cities it is no longer safe even to walk the streets after dark. The Bible also gives the explanation for this.

THE DEVIL'S TIME IS SHORT

It reveals that we have reached the time of the end of this system of things. Bible prophecies and the events in fulfillment of them show that God's Son, Jesus Christ, has assumed power to rule amidst his enemies. (Ps. 110:1, 2) It shows that within this very generation he has administered a smashing defeat upon Satan. How so? The Bible explains:

> "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 . . . 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." —Rev. 12:9, 12.

This accounts for the tremendous increase of lawlessness since the first world war. Satan the Devil has been cast out of heaven, and he is out to cause as much ruin among mankind as possible. Yes, we are living right now in the short period of woe of which the Bible speaks. How vital, therefore, to do all we can to avoid being led into destruction by the Devil!

The first essential step is to recognize that the Devil really does exist—that he and his demons are real, unseen enemies. (Eph. 6:12) It is important, too, that we learn of his methods of misleading people. He is cunning. "Satan himself keeps transforming himself into an angel of light," the Bible explains. (2 Cor. 11:14) His devices for misleading people can appear very innocent. As we have seen, he even uses religious leaders as his ministers to deceive people into believing that he does not exist.

Therefore, turn away from the religious clergy, who more and more view the Bible as myth. Be armed with knowledge. Inform yourself. Get help in your Bible study from those who hold to the Bible as true. Jehovah's witnesses stand willing to help you. And by all means heed the Scriptural warning: "Keep your senses, be watchful. Your adversary, the Devil, walks about like a roaring lion, seeking to devour someone."—1 Pet. 5:8.

Recognizing GOD'S REQUIREMENTS FOR LIFE

THE speaker, one of Jehovah's witnesses, at the conclusion of his discourse on the subject of baptism asked of those who were about to be baptized: "(1) Have you recognized yourself before Jehovah 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?" After getting an audible "Yes" in reply, he next asked: "(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?" Getting an audible answer of "Yes" to this second question, the speaker informed those about to be immersed that they were eligible for the public ceremony of water baptism.

[2] These same two questions are propounded by Jehovah's witnesses to all candidates for water immersion, whether the ceremony is arranged for the baptizing of one or two or for the baptizing of thousands, as, for example, in New York city in July of 1958 when 7,136 persons were immersed in water during the "Divine Will" International Assembly of Jehovah's Witnesses.

[3] But upon reading the above two questions you may ask: What is the significance of water baptism as performed by Jehovah's witnesses and what does it accomplish? How does one recognize himself as a sinner before Jehovah and in need of salvation? How does one come to know that salvation comes from Jehovah, the Father, through his Son, Jesus Christ? Further, how does one go about dedicating himself unreservedly to the doing of God's will, and in what way is God's will for such one revealed through Jesus Christ and through the holy Bible and under the enlightening power of holy spirit? All these questions are worthy of our serious consideration, and to get truthful and satisfying answers let us turn to God's Word of truth and consider what it has to say on this subject.

THE SIGNIFICANCE OF BAPTISM IN WATER

[4] To begin with, let us consider the significance of water baptism. The disciple Luke records the following that occurred

1, 2. What are the two questions asked of all candidates for water baptism as performed by Jehovah's witnesses?

3. What questions may properly be asked about the information contained in these two basic questions?

4. (a) What significance was there in the baptism performed by John the Baptist? (b) How had the Jewish nation been made aware of their sinful state, and what would the sacrifices they made cause them to realize?

in the spring of the year 29 C.E.: "In the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea, . . . in the days of chief priest Annas and of Caiaphas, God's declaration came to John the son of Zechariah in the wilderness. So he came into all the country around the Jordan, preaching baptism in symbol of repentance for forgiveness of sins." (Luke 3:1-3) John the Baptist carried on this baptizing work for repentant Jews. His baptism, we are told, was "in symbol of repentance for forgiveness of sins." Luke further tells us that John was fulfilling the words of the prophet Isaiah, for he was 'preparing the way of Jehovah.' (Luke 3:4) John the Baptist was the forerunner of the one whom all flesh would see as the saving means of God, namely, Jesus Christ. The Jewish nation was in a covenant relationship with Jehovah God and thus that nation was obligated to keep the laws and commandments of Jehovah as his chosen people. Being sinners, born imperfect, they were thus transgressors against the laws that Jehovah had given them. For centuries the Almighty God had been impressing upon their minds that they were sinners in need of someone to redeem them from their fallen condition. Through his prophet Moses, God gave them a set of laws and commandments that brought forcefully to their attention that they were sinners and that their sins needed to be atoned for. Through Moses, Jehovah God said that each year there would be a day of atonement for the nation of Israel and on that day, the tenth day of the seventh month, sacrifices would have to be made in behalf of their sins and that these sacrifices would continue as a statute or law to 'time indefinite.' By this yearly remembrance the Jewish nation would recall their sins and see the need of offering up animal sacrifices to atone for their sins. At the same time they would realize that the blood of bulls and of goats would never release them from their sins and make them perfect. Otherwise the animal offerings would have ceased.—Heb. 10:4.

[5] By the year 29 C.E. the Jews had had the day of atonement for many centuries, but during that time they had drifted away from God and had even gone into exile and ceased to exist as an independent nation of God. Now John the Baptist was calling upon them to repent and be baptized for forgiveness of sins against God's righteous laws. By being baptized in the Jordan River by John the Jews were signifying that they were repenting of their sins against the law of God. They were preparing themselves for the coming of the one who would be God's saving means for mankind, namely, Jesus.

[6] At the end of about six months of doing baptizing, John the Baptist was approached by Jesus, now about thirty years of age. Jesus asked John to baptize him. But John reasoned, How could it be that Jesus would come to him to be baptized? John knew that his baptism was in symbol of repentance for sins against God's law, and he knew that Jesus was no ordinary human, but, rather, a sinless individual, for he later said: "See, the Lamb of God that takes away the sin of the world!" (John 1:29) So John the Baptist said to Jesus: "I am the one needing to be baptized by you, and are you coming to me?" Then Jesus replied: "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."—Matt. 3:14, 15.

[7] What, now, was the significance of this

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5. Why was the baptism by John the Baptist necessary for the Jews?
6. Why did John the Baptist question the need of Jesus' being baptized?
7. (a) What significance was there in Jesus' baptism by John? (b) Why was the baptism at Pentecost of the first followers of Jesus a baptism symbolically like that of Jesus?

baptism of Jesus by John? It was not in symbol of repentance for sins, for Jesus had none. It was not in symbol of Jesus' there dedicating his life to God, for he was a Jew and a member of a nation already dedicated to God and in covenant relationship with God. Therefore, by this course of water baptism Jesus was symbolizing something else, namely, the presenting of himself before Jehovah to do Jehovah's will for that time. That is, Jesus was presenting himself to his heavenly Father, Jehovah God, to be used in behalf of the "kingdom of the heavens" as Jehovah saw fit. God was pleased with Jesus' presentation of himself and we are told that a voice from the heavens said: "This is my Son, the beloved, whom I have approved." (Matt. 3:17; Heb. 10: 5-7) The first followers of Jesus were people of the Jewish nation, those in a dedicated relationship with Jehovah God, a nation set aside for God, and which nation was obligated to do God's will as set out in the Law covenant. The Bible account shows us that in 33 C.E. at Pentecost the apostle Peter called on such Jewish people to be baptized with a water baptism "in the name of Jesus Christ for forgiveness of your sins," namely, to become disciples of Jesus Christ. (Acts 2: 37-41; Matt. 28:19, 20) It might be called a baptism of presentation of themselves to God to do his will as disciples of Jesus Christ. The apostle Paul, about 52 C.E., called on certain disciples in Ephesus to be baptized in the name of the Lord Jesus. (Acts 19:4-6) These had been previously baptized with John's baptism in symbol of repentance. However, by the new baptism these circumcised believers were dedicating themselves to Jehovah to do his will and carry out his commandments under the new covenant. They being members of a nation already rejected by Jehovah God and no longer under his special favor since the year 36 C.E., their baptism in Jesus' name was a baptism in symbol of dedication, a dedication of themselves to God through Christ Jesus.—Dan. 9:24-26.

8 Yes, indeed, with the preaching of the good news of the Lord Jesus to the first non-Jew, namely, the Italian centurion Cornelius, in the year 36 C.E., there was an appropriate significance given to water baptism. The non-Jews or Gentile nations were not in a dedicated relationship with Jehovah as the nation of Israel had been up till 36 C.E. They were in no national covenant with the Creator of heaven and earth. Thus when the way to God's favor was opened up to them in 36 C.E. they had first of all to conclude in their own minds that they wanted to dedicate themselves to God to do his will. They had to make request of God for a clean conscience. Therefore, they had to dedicate themselves to God, or set themselves unreservedly aside for the doing of God's will, and then when they were immersed or baptized in water such baptism appropriately symbolized their becoming dead to their previous course in life and their becoming alive to God's will for disciples of Jesus Christ. So they henceforth set their heart, mind, soul and strength to do God's will in fulfillment of their dedication of themselves. Thus they are dedicated to God unconditionally, for him to do with them as he pleases according to his Word. Water baptism became an apt public declaration of such dedication. Water baptism, then, is a necessary step for a believer who wishes to enjoy the salvation of God through Jesus Christ. This salvation comes to believers of the Word of God and doers of the commandments of God.—1 Pet. 3:21.

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8. (a) What appropriate significance did baptism take on when the first non-Jew, Cornelius, was baptized? (b) So what then became necessary for all who would become Christians?

RECOGNIZING OURSELVES AS SINNERS

9 But now the question, How does one reach the conclusion that before the God of the universe, Jehovah, he is a sinner and in need of salvation through Christ? One need only turn to the Word of God to find that he is born imperfect and sinful. Open your Bible to the book of Psalms. There we read: "Look! With error I was brought forth with birth pains, and in sin my mother conceived me." (51:5) David's son Solomon also made mention of the fact that "there is no man that does not sin." (1 Ki. 8:46) The apostle John under inspiration wrote: "If we make the statement: 'We have no sin,' we are misleading ourselves and the truth is not in us." (1 John 1:8) Sin is a missing of the mark of perfection. Our first parents started all of us on the road of sin and death by their disobedience to God's righteous and perfect laws. The fact that no man continues to live forever is evidence that all men are born in sin. For, as the apostle Paul says, "the wages sin pays is death." —Rom. 6:23.

10 There are many today who do not believe these Bible truths. To the world's more than 160 million Buddhists no act is sin. The idea of sin is unknown. It is simply the case of a bad act's producing a bad result. Thus if one were a Buddhist it would be difficult for him to realize the results produced by sin, or, in fact, to recognize himself as a sinner. To many millions of people of various religions, death is from God. One Catholic clergyman stated after a young girl had been murdered by her brother that God had in effect said to this girl that the reason for her death was: "Because I love you and I want you home."

9. How does one come to know he is a sinner in need of salvation?
10. Do all people believe mankind is born in sin and that death is a result of sin? Why do you so answer?

11 In order, then, to reach the right and accurate conclusion about ourselves as sinners it is necessary to listen to God, the Creator of man, and to realize that sin produces death and therefore we must turn to God for salvation. In the garden of Eden, after placing man in that paradise, God said to him: "From every tree of the garden you may eat to satisfaction. But as for the tree of the knowledge of good and bad you must not eat from it, for in the day you eat from it you will positively die." (Gen. 2:16, 17) Adam and Eve both disobeyed that law of God and received the due recompense, namely, death. Their offspring, the human family, were all born after that sin of disobedience in the garden of Eden and thus all were born in sin and condemned to death. Recognizing that fact, the apostle Paul said: "For just as in Adam all are dying, so also in the Christ all will be made alive." (1 Cor. 15:22) By observation one knows that man dies, and it becomes evident that the human race is in need of salvation and deliverance from death. Man needs to be saved from the spiritual and physical consequences of sin. When one comes to this frame of mind, one is then in a position to ask: "How does one come to know that salvation comes from the Father, Jehovah, through his Son, Jesus Christ?"

JEHOVAH'S SALVATION THROUGH CHRIST

12 One can come to appreciate Jehovah's salvation comes through his Son Jesus Christ only when one realizes the futility of any redemption by imperfect man. This is Jehovah's word to the sons of man: "Hear this, all you peoples. Give ear, all you inhabitants of the system of things, you sons of humankind as well as you sons of man, you rich one and you poor

11. How can we come to right conclusions regarding ourselves as sinners?
12. What must we realize about any salvation by man?

one together. Those who are trusting in their means of maintenance, and who keep boasting about the abundance of their riches, not one of them can by any means redeem even a brother, nor give to God a ransom for him." (Ps. 49:1, 2, 6, 7) So, turning to another source, to the wisdom of God, one can come to know of the salvation by Jehovah through a study of his Word of truth the Bible.

13 As quickly as Jehovah found that Adam and Eve had disobeyed his law in Eden he began making provision for redeeming the offspring of the first human pair. Immediately he made mention of producing a seed that would crush the originator of the rebellion, namely, the arch-foe of Jehovah, Satan the Devil. (Gen. 3:15) Thereafter, he used the nation of Israel as a type through which he gave many illustrations and references leading to the one that would be mankind's redeemer, namely, Christ Jesus. For example, through the blessings pronounced by his servant Jacob upon his twelve sons he foretold the coming of the promised righteous one. To the fourth son, Judah, Jacob 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) Later he said of this Promised One, through his prophet Isaiah: "For there has been a child born to us, there has been a son given to us; and the princely rule will come to be upon his shoulder. And his name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. To the abundance of the princely rule and to peace there will be no end, upon the throne of David and upon his kingdom in order to establish it firmly and to sustain it by means of justice and by means of righteousness, from now on and to time indefinite. The very zeal of Jehovah of armies will do this." —Isa. 9:6, 7.

14 Years after these inspired words of Isaiah were uttered God caused his servant Daniel to write about this coming One in these words: "And you should know and have the insight that from the going forth of the word to restore and to rebuild Jerusalem until Messiah the Leader, there will be seven weeks, also sixty-two weeks." (Dan. 9:25) Upon coming to earth and being miraculously born as a perfect child to the wife of Joseph, the virgin Mary, Jesus grew to manhood. He came to John the Baptist at the Jordan River, and John under inspiration said of Jesus: "See, the Lamb of God that takes away the sin of the world!"—John 1:29.

15 This one, Jesus himself, said concerning his purpose in coming to earth: "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) The apostle Paul corroborates this testimony of Jesus in these words: "For there is one God, and one mediator between God and men, a man Christ Jesus, who gave himself a corresponding ransom for all." (1 Tim. 2:5, 6) The apostle John spoke of Jesus in this way: "We ourselves have beheld and are bearing witness that the Father has sent forth his Son as Savior of the world."—1 John 4:14.

16 The one who set about to make these marvelous provisions for mankind is Jehovah God, the Creator of man. We are told in His Word: "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) This

13, 14. Outline the steps taken by Jehovah God to bring about redemption through Jesus Christ.

15. (a) How did Jesus testify that he was man's savior? (b) What did the apostles Paul and John say about this?

16. Why did Jehovah take these steps?

love on the part of God is great. He does not even desire wicked ones to die, but, rather, that they would turn from their wickedness. Through Ezekiel he says: "'As I am alive,' is the utterance of the Lord Jehovah, 'I take delight, not in the death of the wicked one, but in that someone wicked turns back from his way and actually keeps living.'" (Ezek. 33:11) One comes to know these things and much more by study of the Word of God, his revealed truth, the Holy Bible.

MAKING AN UNRESERVED DEDICATION

17 On establishing a basis for this belief in God and his provision for salvation through his Son, Christ Jesus, the learner now desires to know what the next step for him is in order to ensure coming under the benefits of the provision by God. We might liken this to a person who has been the recipient of many blessings and wants to do something in return for his benefactor to show his appreciation. The psalmist felt that way and stated it in these words: "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) A person realizing he is a sinner, and knowing that salvation comes from Jehovah and through his Son, Christ Jesus, then studies the Word of God to find out God's will for him. He learns from such a study that God asks certain things of him.

18 The wise King Solomon summed up well what God asks of those who will benefit from his provisions for life. After outlining much of the vanity of this life he says this to those who would gain God's approval: "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. For the true God himself will bring every sort of work into the judgment in relation to every hidden thing, as to whether it is good or bad." (Eccl. 12:13, 14) If one will fear the true God, Jehovah, that is, hold him in awe, fear to displease him and seek to do his will, then one will keep his commandments. One will find the course of action outlined in God's Word that is pleasing to God and that shows one wants to do God's will in God's way. His diligent search of the Holy Scriptures will reveal to him that God's commandments are not burdensome. In fact, Jesus, mankind's ransom and one of those in whose name a person is baptized, said this to those he encouraged to follow him: "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.

19 One interested in setting himself apart to do God's will will go to Jehovah in prayer through Christ Jesus and ask for Jehovah's spirit to be with him and to indicate to him, through the Bible, just what he must do to merit Jehovah's favor and blessing. Jesus in his sermon on the mount gave this encouragement: "Keep on asking, and it will be given you; keep on seeking, and you will find; keep on knocking, and it will be opened to you." (Matt. 7:7) Finding that it is Jehovah's desire that one set oneself aside to do that One's will, a person then should take the

17. What attitude should one have on establishing these points on salvation?

18. (a) How did Solomon outline God's requirements for those who would gain his favor? (b) What did Jesus encourage persons to do?

19. What part does prayer play in one's determining to dedicate himself to Jehovah?

necessary steps to bring himself into an acceptable condition so that Jehovah will acknowledge his dedication and water baptism and deal with him. Therefore, let us turn to God's Word and find what he wants of those who would please him.

BEFORE one can undertake any assignment in life and be successful one must know something about the requirements of the assignment. Basically, for one to bring oneself to the point of dedication of oneself to the doing of Jehovah's will, one has to have an accurate knowledge of God's Word and know what God requires of those whom he favors.

[2] For example, to be pleasing to Jehovah one has to recognize the earthly channel that God is using to dispense accurate knowledge to people of all the world. From the expulsion of Adam and Eve from the garden of Eden to this day there has been the producing of two seeds, Jehovah's seed and the Devil's seed. (Gen. 3:15) Therefore, just as God dealt with a certain people in the days before the flood, namely, Noah and his sons, and in the days thereafter with Abraham and his seed, so down to this day Jehovah is dealing with those whom he has approved to represent him upon the earth. A person recognizing who Jehovah God and his Son Jesus Christ are, and what the holy spirit represents, needs to appreciate also that Jehovah God has on this earth in this time a visible organization representing his interests. Jesus spoke of such a group as a "faithful and discreet slave." (Matt. 24:45-47) Thus the person desiring to do Jehovah's will must associate with the "slave" organization that is charged with the oversight of everything belonging to the Master, Christ Jesus. That person cannot feel that there are many roads leading to life, but must realize there is only one. If all religions were simply different roads leading to life everlasting and God's favor, there would have been no need for Jesus to have organized his followers for the work he commissioned them to do. The Jewish teachings would have been sufficient. The Christian, then, realizes that broad and spacious is the road leading off to destruction, but narrow the gate and cramped the way leading off into life.—Matt. 7:13, 14.

1. What must one first have in order to meet the requirements set by God for those he favors?
2. Why is recognition of a visible earthly channel of Jehovah necessary for one seeking to serve God?

[3] Before a person could be accepted for water baptism in symbol of an acceptable dedication of himself to the doing of Jehovah's will he would have to be acquainted with and understand that there are two life possibilities open to man. Jesus promised there would be some from this earth with him in heaven, and these are spoken of as a "little flock." To them Jesus said: "Have no fear, little flock, because your Father has approved of giving you the kingdom." (Luke 12:32) That "little flock" is limited to 144,000 persons "bought from among mankind as a first fruits to God and to the Lamb." (Rev. 14:4) The rest of mankind who follow Jesus Christ as Shepherd are referred to at John 10:16 as "other sheep." Their future life lies in the promise of God that the earth will become a paradise, where there will be no more sickness, sorrow or death. (Rev. 21:1-4) When a person is baptized, that is a step toward one of these life possibilities, heavenly or earthly.

[4] As for one's personal life, this must be brought into line with the requirements of God. For while there are two life possibilities, heavenly and earthly, there is a certain righteous standard for both. A person must make a change in his life to conform to such requirements *before* being baptized. A check in God's Word reveals many things about what God expects of those coming to him to do his will. For example, when asked what the greatest commandment in the Law was, Jesus said these words: " '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) A person dedicating himself to Jehovah God would strive in every way to live at peace with his neighbor, regardless of race or nationality. Jesus further said: "By this all will know that you are my disciples, if you have love among yourselves." (John 13:35) A Christian dedicated to Jehovah God must be peaceful and loving, a follower of Jesus' commands in these matters.

[5] The personal life of a person also has to conform to Jehovah's Word with regard to being morally clean and upright. Moral uprightness is a command of long standing for those who would merit God's approval. When choosing the descendants of Jacob, or Israel, as his people, one of the laws God gave to them concerning morality is found in the Ten Commandments, which says: "You must not commit adultery." (Ex. 20:14) This law has never been revoked. In fact, when the early congregation of Christians met in Jerusalem to consider congregational problems, the result was a reaffirming of the need to keep free from fornication. (Acts 15:29) In counseling the Corinthian congregation on the matter, the apostle Paul advised: "Now the body is not for fornication," and so he said: "Flee from fornication." (1 Cor. 6:13, 18) While you may find many clergymen in Christendom condoning this immoral practice in one way or another, you will find God's Word, the guide for those desiring to do Jehovah God's will, condemns it in no uncertain terms.

[6] But that is not the only uncleanness that is to be avoided by one wanting to come into an acceptable position before Jehovah God. There are many other wicked practices that must be avoided.

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3. What information on heavenly and earthly life should one have?
4. What does God expect of one wanting to do his will as far as love and peace are concerned?
5. In what ways must one's personal life be in accord with the Word of God?
6-8. What other practices stand condemned by God's Word?

Consider these prohibitions in the laws given to the Jews but which carried right through into the governing principles and laws of the Christian congregation:

7 Leviticus 18:22 warns: "And you must not lie down with a male the same as you lie down with a woman. It is a detestable thing." In the Christian Greek Scriptures the apostle Paul warns Christians that those who practice homosexuality will not inherit God's kingdom. (1 Cor. 6:9, 10) While some so-called guidance counselors may encourage such wicked practices, saying that one should be free to do as he wishes, so as not to become inhibited in his feelings and develop a guilt complex, that is not the command from the Maker of man, Jehovah God the Creator. God inspired the apostle Paul to write to the Roman congregation in these words about those who become detestable in his sight: "For both their females changed the natural use of themselves into one contrary to nature; and 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."—Rom. 1:26, 27.

8 The counsel of God's Word on the matter of overdrinking is clear in the scriptures: "Do not come to be among heavy drinkers of wine . . . For a drunkard . . . will come to poverty." (Prov. 23: 20, 21) "Woe to those who are mighty in drinking wine, and to the men with vital energy for mixing intoxicating liquor." (Isa. 5:22) In the Christian Greek Scriptures we find that Paul condemns drunkenness at 1 Corinthians 6:9, 10, and his words in Ephesians 5:18 are: "Do not be getting drunk with wine, in which there is debauchery." Drunkenness is immorality. The person desiring to do Jehovah's will must not practice this evil vice.

9 Additionally, God's Word condemns thievery, incest, murder, greediness, reviling, extortion, lying, bearing false witness, coveting, and so forth. The fact is, the Scriptures even counsel not to be thinking and talking about such vices so as to get sensual or immoral pleasure from such talk. Hear Paul's words: "Let fornication and uncleanness of every kind or greediness not even be mentioned among you just as it befits holy people; neither shameful conduct nor foolish talking nor obscene jesting, things which are not becoming." (Eph. 5:3-5) Rather, the Christian is admonished: "Let all malicious bitterness and anger and wrath and screaming and abusive speech be taken away from you along with all injuriousness. But become kind to one another, tenderly compassionate, freely forgiving one another just as God also by Christ freely forgave you." (Eph. 4:31, 32) So to be acceptable to Jehovah one must have stopped these wicked practices of the flesh. Thus the words of the apostle Paul can apply, namely: "And yet that is what some of you *were*. But you have been washed clean, but you have been sanctified, but you have been declared righteous in the name of our Lord Jesus Christ and with the spirit of our God."—1 Cor. 6:11.

10 If a person has been negligent and continues so negligent in any of these requirements, then he is not in position to make an acceptable dedication to the doing of Jehovah's will. If a person wants to be a servant of Jehovah he must come clean, and that means he has corrected his faults in order to present himself before Jehovah. Man cannot excuse himself because he is a sinner, but he must put away the practices of the flesh and cultivate the fruits of the spirit.—Gal. 5:22, 23.

9, 10. (a) How must one guard his thinking processes in order to please God? (b) Should one clean up from any bad practices condemned by God's Word *after* dedication and baptism, or what?

A FURTHER SERIOUS REQUIREMENT

11 Before departing from this earth Jesus made it plain to his followers that they had to be whole-souled in their devotion to him and in the way they served the interests of those to whom they would speak about God's kingdom. He said: "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 conduct of the followers of Jesus would have to bear out that they were no part of the world of mankind under the wicked system of things of which the Devil is the god. (2 Cor. 4:4) This would bring great pressure and persecution upon them, even as Jesus said: "If they have persecuted me, they will persecute you also; if they have observed my word, they will observe yours also." (John 15:20) The great majority of the world's inhabitants in the days of the apostles and disciples of Jesus, down to our present generation, cannot or will not understand the need for followers of the Lord Jesus to be separate from the world, as he commanded. The person today who desires to do Jehovah's will in Jehovah's way must be prepared to meet this opposition. It is not something new, for the pages of history record the many sufferings and persecutions that followers of Christ underwent for their determined effort not to be part of this world. Of early Christians it was said: "They preferred the Kingdom of God to any kingdom that they might serve on earth. The early Christians were ready to die for their faith."—*Old World to the New,* Eugene A. Colligan and Maxwell F. Littwin.

11. (a) What is another requirement to be met by one fearing God and keeping his commandments? (b) Is this course one that brings favor from the world in general? (c) What stand did early Christians take in this regard?

12 This separation does not bring popularity to the dedicated Christian. Anyone undertaking the work that Christ Jesus did needs to understand fully this need of not being part of the world. He does not have to fear, however, that Jehovah and his Son Jesus will ever forsake him in time of trouble and oppression. Paul gave this assurance to the followers of Jesus: "No temptation has taken you except what is common to men. But God is faithful, and he will not let you be tempted beyond what you can bear, but along with the temptation he will also make the way out in order for you to be able to endure it."—1 Cor. 10:13.

DOING AS JESUS DID

13 When an individual desires to present himself before Jehovah to do his will he recognizes that another responsibility he must assume is that of being a minister of the good news. There is no clergy-laity distinction among true followers of the Lord Jesus. We are told that those followers of Jesus in the first century of our Common Era spent time telling the good news about Jesus to others. In the Gospel of Matthew we find information about Jesus' sending out twelve to spread the good news of the kingdom of the heavens. (Matt. 10:5-7) On another occasion he commissioned seventy of his disciples and sent them out before him into the cities to preach the coming of the kingdom of God. (Luke 10:1, 8, 9) Following his resurrection and just before his ascension to heaven Jesus said to his eleven 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

12. Should one fear that Jehovah will ever leave one if one is faithful? Why?

13. Why do we know it is necessary to do as Jesus did when it comes to telling out the Kingdom good news?

you. And, look! I am with you all the days until the conclusion of the system of things." (Matt. 28:19, 20) The disciple Luke records the words of Jesus' meeting with some of his disciples following his resurrection and he tells of Jesus' saying to them: "But you will receive power when the holy spirit arrives upon you, and you will be witnesses of me both in Jerusalem and in all Judea and Samaria and to the most distant part of the earth." —Acts 1:8.

14 Some years after the death of Jesus and in the writings of the apostle Paul to Timothy this admonition is recorded to be ministers of the good news: "Preach the word, be at it urgently in favorable season, in troublesome season, reprove, reprimand, exhort, with all long-suffering and art of teaching." (2 Tim. 4:2) Paul also reminded the older men in the congregation of Ephesus of the need to spread God's Word by telling others about it. He 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.

15 This example for the preaching of the good news was set by Jesus himself. We are told: "And Jesus set out on a tour of all the cities and villages, teaching in their synagogues and preaching the good news of the kingdom." (Matt. 9:35) Truly Jesus was a working minister, and he called upon all his followers to follow the lead he set during his earthly sojourn. This requirement has never been revoked. In fact, Jesus set it as part of the sign marking the end of this wicked system when he said, among other things: "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come." (Matt. 24:14) Recognizing this requirement of God as set out in his Word and as commanded by God's Son Jesus, the person dedicating himself for the doing of God's will has the desire to share in such preaching work to Jehovah's honor and glory.

14. How do the apostle Paul's words show the need of being active in doing the preaching work?

15. How active was Jesus as a minister of God, and what did he say his servants would be doing at the time of the end of this system of things?

THE SERIOUSNESS OF THE DEDICATION VOW

16 From this consideration it becomes readily evident that being a true follower of Christ Jesus is not the easy course in life. However, it is the right course, and the one that can bring everlasting blessings. But just as Jesus counseled, "Who of you that wants to build a tower does not first sit down and calculate the expense, to see if he has enough to complete it?" so the person thinking about dedication and baptism is called on to calculate what will be required of him. (Luke 14:28) Jesus was a student of the Word of truth, and he well knew the seriousness of the vows made to his Father. In Ecclesiastes Jehovah had caused the words to be recorded: "Whenever you vow a vow to God, do not hesitate to pay it, for there is no delight in the stupid ones. What you vow, pay." (Eccl. 5:4) This must be the view of the person now thinking of dedication and baptism. Regardless of how much longer he may live, or how much longer this wicked system of things may continue, the dedicated Christian must be firmly resolved in his heart to carry out his vow of dedication. No dedication to Jehovah is acceptable with a time stipulation attached. One cannot say he will serve for a certain period of time only. Rather, it is a lifetime promise, and the one coming before Jehovah God is expected to keep that promise.

16. (a) Why is one who vows to do God's will entering into a serious course? (b) How long a time is involved in vowing to give one's life to God for his service?

17 It is only reasonable to expect that Jehovah requires a life of faithfulness. We expect that Jehovah will keep his promise to grant us everlasting life if we maintain faithfulness. We do not even think for a moment that God would go back on his promise. On the other hand, Jehovah rightly can expect faithfulness on our part when we dedicate ourselves to Him for the doing of his will. Thus it is that the word of Ecclesiastes 5:2 is timely: "Do not hurry yourself as regards your mouth; and as for your heart, let it not be hasty to bring forth a word before the true God." The person coming to an appreciation of God's will for him needs to realize that there is a need to get firmly in his mind what the requirements of Jehovah God are. He does not want to be of a hasty heart in such a serious matter. At the same time, though, while caution is necessary, procrastination brings the disfavor of Jehovah. For says God's Word: "Therefore, if one knows how to do what is right and yet does not do it, it is a sin for him." (Jas. 4:17) Jehovah knows the heart, and he knows our motives and way of life. He is not deceived. We should not then deceive ourselves, or feel we can deceive Jehovah. We need to come before Him with a pure heart, with the same mind that Jesus had and which the psalmist wrote about: "To do your will, O my God, I have delighted, and your law is within my inward parts."—Ps. 40:8; Heb. 10:5-10.

A COURSE OF ACTION BRINGING JEHOVAH'S BLESSING

18 Those who come to this appreciation of the relationship they can have with Jehovah God are certainly in line for a great blessing. The care and protection of the heavenly Father are greatly to be treasured, and we are told of such provisions in these words: "Anyone dwelling in the secret place of the Most High will procure himself lodging under the very shadow of the Almighty One. I will say to Jehovah: 'You are my refuge and my stronghold, my God, in whom I will trust.' " And says Jehovah: "Because on me he has set his affection, I shall also provide him with escape. I shall protect him because he has come to know my name. He will call upon me, and I shall answer him. I shall be with him in distress. I shall rescue him and glorify him. With length of days I shall satisfy him, and I shall cause him to see salvation by me."—Ps. 91:1, 2, 14-16.

19 While this course of action may mean the loss of friendship with those who may be opposers, even in one's own family circle, yet the blessing of Jehovah far outweighs any loss one may appear to suffer. It was Jesus who said: "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.

20 Before us in these critical "last days" lies a time of trouble such as has not occurred from the world's creation to this time. But the final result of such days will be an end to this wicked system of things and a new order that promises everlasting life under the kingdom of God through his own Son Jesus Christ. Those of man-

17. (a) Why is it only reasonable to conclude that God expects us to live up to our vow? (b) Is procrastination the course of wisdom? Why? (c) With what heart motive should we approach Jehovah?
18. What comfort is there from God for those fearing him and keeping his commandments?
19. What may we lose by dedicating ourselves to Jehovah, but what do we gain?
20. Finally, what will those who can answer "yes" to the two questions propounded at the time of baptism receive from Jehovah God?

kind today who recognize themselves as sinners in need of salvation and who have acknowledged that such salvation comes from Jehovah God and through his Son Jesus Christ, and who have made an unreserved dedication of themselves to the doing of the will of the Almighty God, are indeed in that position that will bring many blessings from the Almighty God through his Son. Such a reward from our heavenly Father is without compare, for "the blessing of Jehovah—that is what makes rich, and he adds no pain with it." —Prov. 10:22.

BEWARE OF Idolizing Creatures

"FOR the thoughts of you people are not my thoughts, nor are my ways your ways," Jehovah God once said by one of his ancient prophets. Among the many examples of this that might be cited is one in regard to the idolizing of human creatures. This tendency is as widespread as the earth itself and goes back to the very first human pair. Yes, it started with Adam when he showed that he preferred the favor of his wife to the favor of Jehovah God his Creator.—Isa. 55:8; Gen. 3:6-19.

There is nothing wrong with giving proper respect and honor to those to whom it is due. The Bible tells children, "Honor your father and your mother." Christians are commanded to "honor men of all sorts," to "have honor for the king," and to "render to all their dues, to him who calls for . . . honor, such honor." It even tells that some are worthy of "double honor." But such giving of honor is reasoned, based on sober judgment. It is entirely different from the emotional idolizing of creatures, which amounts to creature worship.—Eph. 6:2; 1 Pet. 2:17; Rom. 13:7; 1 Tim. 5:17.

Outstanding musical personalities have long been idolized, and especially by womenfolk. Johann Strauss, the "waltz king," was idolized by many in the late nineteenth century, even as many idolized Frank Sinatra some sixty years later. In more recent times Elvis Presley was the idol of myriads of young women, and still more recently the Beatles became such, as well as their imitators.

Those who achieve unusual or spectacular success in the field of sports are likewise often idolized by many persons. Thus in the World Series of baseball in 1967, the enthusiasm of many of the ardent

supporters of the competing teams bordered on idolizing, as with the woman who changed her name from Mrs. St. Louis to Mrs. Red Sox, hoping thereby to help her favorites to win. But they did not. In particular did the St. Louis fans go wild when their team returned to St. Louis after winning the pennant in Boston. A crowd of 15,000 admirers turned up at the airport, jammed the downtown streets and got so emotional that eleven persons were injured and eight had to be arrested because of their disorderly conduct.

And then there are the many political as well as religious idols. How many Germans idolized Hitler! Many Russians still idolize Lenin, as can be seen from the mammoth statue of him that they erected in Moscow at the beginning of November 1967. Masses of Chinese idolize their chief of State, Mao Tse-tung. And what creature worship was extended to Pope Paul VI when he visited the United States and the United Nations! A literal frenzy of adulation was showered upon him by 90,000 as he rode around Yankee Stadium in an open auto.

WHAT ACCOUNTS FOR IT?

What accounts for this 'perpetual fact of creature worship,' as it has been called? Among the various causes that might be mentioned is a feeling of unworthiness on the part of some. This feeling causes them to regard with unreasoning admiration those who have distinguished themselves in such things as music, sports, science or war. It is as if by exalting a fellow human creature they are lifting themselves up also.—Rom. 1:25.

Another reason no doubt is the need to love someone. Persons lacking in emotional maturity are unable to love deeply an ordinary or average person and so they pick someone that has achieved distinction by reason of special gifts or accomplishments and idolize him or her. Thus when a social scientist asked some of a screaming crowd of thousands of teenage girls why the Beatles affected them the way they did, the girls replied that it was because they "loved" those four youths.

Then, again, a lack of proper perspective, of knowledge and understanding, both on the part of those idolizing and on the part of those idolized, may well account for their deporting themselves the way they do. True, those who excel deserve some recognition. A skillful man has the right to 'station himself before kings,' the Bible tells us. But is that a reason for his own heart to become exalted or others unduly to exalt him? Israel's kings were commanded to read God's Word daily lest they lose perspective and become exalted in their own minds.—Prov. 22:29; Deut. 17:19, 20.

While still other causes could be cited for the tendency to idolize humans, doubtless one of the most basic is a lack of understanding of one's relationship to one's Creator; how truly great he is and that in comparison with him all humans are but specks upon a speck. As Jehovah's prophet long ago wrote: "Surely the people are green grass. The green grass has dried up, the blossom has withered; but as for the word of our God, it will last to time indefinite," that is, forever.—Isa. 40:7, 8.

Originally the Creator implanted in man the need to worship as one of the means to tie his creatures to their Creator. But as the result of the rebellion of our first parents this instinct of worship has been sadly perverted, misdirected. As the Christian apostle Paul tells us: "Although they knew God, they did not glorify him as God nor did they thank him, but they became empty-headed in their reasonings

and their unintelligent heart became darkened. . . . they became foolish and . . . exchanged the truth of God for the lie and venerated and rendered sacred service to the creation rather than the One who created, who is blessed forever." —Rom. 1:21-25.

GOD'S WAY DIFFERENT

The idolizing of human creatures usually involves an unreasoning loyalty to the one idolized, an undue emotional attachment to such a one. It means giving such a one a measure of worshipful devotion, whereas Jehovah God explicitly stated that he does not tolerate such a thing: "I Jehovah your God am a God exacting exclusive devotion." How Jehovah God feels about such idolizing of creatures can be seen from what happened to King Herod Agrippa I, who lived in the days of the apostles. Once, decking himself in resplendent robes, he basked in the adulation of his people as he gave a public address. Apparently his appearance and oratory were such that the people exclaimed: "A god's voice, and not a man's!" The record goes on to say, "Instantly the angel of Jehovah struck him, because he did not give the glory to God; and he became eaten up with worms and expired." Is Jehovah God displeased with creature worship? He most certainly is!—Ex. 20:5; Acts 12:21-23.

Jesus Christ, the Son of God, when on earth did not make this mistake. He not only refused to bow down to Satan the Devil, even though offered all the kingdoms of the world and their glory, but he also would not let others idolize him. He refused to let the people crown him as king, and when someone addressed him, "Good Teacher," he replied: "Why do you call me good? Nobody is good, except one, God." Moreover, repeatedly he stressed that he did nothing of his own initiative but simply carried out his Father's instructions.—Mark 10:17, 18; Matt. 4:8-10; John 5:19, 30; 7:28.

Jesus' apostles and early disciples likewise kept themselves without spot as to idolizing creatures. Repeatedly they warned against it. (1 Cor. 10:14; 1 John 5:21) And they were very careful not to let others idolize them. When certain natives of the city of Lystra wanted to worship Paul and Barnabas because Paul had healed a cripple lame from birth, Paul and Barnabas "ripped their outer garments and leaped out into the crowd, crying out and saying: 'Men, why are you doing these things? We also are humans having the same infirmities as you do,' " and then proceeded to tell them the good news about the Creator, and the need to worship him.—Acts 14:8-18.

Likewise, when Cornelius fell at the feet of the apostle Peter, Peter refused to accept this act of exaltation, but said: "Rise; I myself am also a man." (Acts 10:26) From the account of the apostle John at Revelation 22:8, 9, we can see that not even an angel is to be accorded worship. The actions of Cornelius and the apostle John on these occasions illustrate how prone human nature is to accord undue respect to highly favored individuals.

HARMS IDOLIZERS AND THOSE IDOLIZED

The idolizing of creatures being contrary to God's will, it can result in only harm, both to the ones extending it and to the ones accepting it. How much disillusionment came to the Germans who idolized Hitler, the Italians who idolized Mussolini, the Russians who idolized Stalin! People who idolize men and put their trust in them are bound to come to disappointment, even as God's Word shows. —Ps. 146:3, 4; Isa. 31:1-3.

Those who accept undue honor from

others likewise will come to grief, primarily because they incur Jehovah's displeasure. In his due time "the haughty eyes of earthling man must become low, and the loftiness of men must bow down; and Jehovah alone must be put on high in that day." "That day" is the day that Jehovah will rise up to express his "burning anger" against all who would compete with him, that all the "people may know that you, whose name is Jehovah, you alone are the Most High over all the earth."—Isa. 2:11, 17; Zeph. 3:8; Ps. 83:18.

Even at the present time those who accept the idolizing of others are harmed by it, as when it turns their heads. For example, one of the popular and much idolized Beatles was quoted as saying: "Christianity will go. It will vanish and shrink. I needn't argue about that. I'm right and will be proved right. We're more popular than Jesus Christ now; I don't know which will go first, rock 'n' roll or Christianity. Jesus was all right but his disciples were thick and ordinary." —*Time,* August 12, 1966.

But how satisfactory has been their own philosophy? How much it has helped them can be seen by their admission that they have started taking drugs, including LSD; apparently to fill the vacuum created by their way of life and the idolizing of millions. The latest reports tell that they have turned to 'spiritualism,' under the guidance of a yogi seer, who promises that by two thirty-minute sessions of transcendental meditation a person will be able "to perceive the divinity within himself" and straighten out all his problems.* However, God's Word warns against all forms of pagan religion and spiritism.—2 Cor. 6:14-18; Gal. 5:20, 21; Rev. 22:15.

* *Time,* September 22, 1967.

GUARDING AGAINST IDOLIZING CREATURES

In particular must Christian youths be on guard against the snare of idolizing creatures. It will take a strong determination and resolve to hold 'their own.' Due to the example of youths all about them it is very easy for them to be swept along with the fervor, the excitement, the hysteria or the frenzy of those worshiping heroes, idolizing creatures. Then, again, a Christian youth may shrink back from feeling conspicuously different by not going along with the crowd; he may wince at the thought of being considered a "square" by others. But he should remember that the Bible warns against following "the popular course."—Jer. 8:6.

Christian youths, unless on guard, can easily fall into the snare of idolizing creatures simply by according a person undue awe by reason of his exploits or achievements, as when a man sails clear around the world in a small boat all by himself. Unless a youth is careful he can readily fancy a sense of loyalty or kinship with his 'hero.' He may be quick to defend him or ready to make allowances for his indiscretions. A youth may feel excitement at the thought of seeing his 'hero' in person, delight to talk about him and spend much time dreaming about him. He may even want to imitate the way his 'hero' dresses or has his hair cut.

But the Christian youth should ask himself: Is this noted person a Christian? Does he love Jehovah God? Does he live by the Bible? Does he subscribe to the righteous principles God has laid down in his Word? If not, then should such a one be admired and imitated and have affection showered upon him by a dedicated Christian? Does not such a one belong to the world, concerning which Christians are told that they are not to love it? Most surely!—Jas. 1:27; 4:4; 1 John 2:15-17.

How can one guard against all idolizing of creatures? By getting the 'mind of the Lord' on such matters by a study of God's Word, the Bible, and such Bible-study aids as this magazine, *The Watchtower,* and avoiding the inclination to admire or get excited about the exploits of human creatures. As a poet once aptly expressed it:

"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave
Awaits alike th' inevitable hour:—
The paths of glory lead but to the grave."

Jesus on one occasion said: "What is lofty among men is a disgusting thing in God's sight." (Luke 16:15) Why idolize what is disgusting to God? Get his mind on matters, which is so different from the mind of men. Win God's favor, for in his favor and loving-kindness there is life. —Ps. 103:17, 18.

Happiness Results

FROM MAKING THE MOST OF ONE'S TALENTS

The life story of
ANTON KOERBER
as told by his friends

IT WAS late in the summer of 1967 and the occasion was a convention of Jehovah's witnesses. The location was the Laurel, Maryland, racetrack. High up in the stands, from where one could view the program, sat a white-haired elderly gentleman in a wheelchair, surrounded by a handful of friends. Though it turned out that he did not have much longer to live—he died within four months—his mind was alert and his spirit happy and enthusiastic as he shared upbuilding thoughts and items of interest with his friends.

Seeing him there surrounded by his friends, we called to mind the words of the psalmist: "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 grayheadedness, fat and fresh they will continue to be to tell that Jehovah is upright. He is my Rock, in whom there is no unrighteousness."—Ps. 92:13-15.

The semi-invalid was Anton Koerber, seventy-five years old, a happy and zealous servant of Jehovah God for more than fifty years. During this time he enjoyed a great variety of opportunities of serving his God Jehovah and his fellowmen, Christians and non-Christians. At the same time he was blessed with no mean share of this world's goods, of which he made generous use.

Anton was born on June 13, 1892, of Lutheran parents in modest circumstances, his father being a hotel chef in Baltimore, Maryland. Home was small but clean, and thrift was practiced, and so was discipline. Circumstances allowed little time for sports, and beginning with the age of twelve he spent school vacations working, first at a grocery store and then at a newspaper office. Modest family circumstances dictated getting a job as soon as eight grades of grammar school were completed.

While thus working Anton attended night school and took correspondence courses in engineering to gain the equivalent of a high school education.

Particularly since the age of fourteen was he a faithful reader of the Bible. By the age of seventeen he quit his Lutheran church, disillusioned. But he had not lost faith in God, in God's Word, nor in the rightness of Bible principles. For about four years he attended various church services and even interested himself in a fraternal order, searching for God if he might find Him. (Acts 17:27) Then one day he came in touch with a Bible Student, as Jehovah's witnesses were then known. Here he found a man that was able to answer satisfactorily all his questions and who invited him to one of their meetings. This was it. Here at last was the kind of teaching for which he had been looking and the kind of people for whom he had been searching ever since he had begun reading the Bible. Before many months passed he dedicated himself to God to do his will and was baptized at Fairmont, West Virginia, in July 1913.

Anton realized that his calling was a heavenly one, with the hope that, if found faithful, he would share in the heavenly resurrection and be with his Lord and Master for all eternity, even as promised at Revelation 20:4-6, a hope he kept ever bright and always was happy to talk about to others. He tried to share his newly found truths with his friends and relatives, but as he himself put it, "I soon found that I was misunderstood no matter how hard I tried to explain and was unwanted if I continued to preach." But that did not discourage Anton, for had not Jesus forewarned that that was what his followers could expect?—Matt. 10:34-36.

Three years later he married and moved to Washington, D.C., where a son and daughter were born to him. During World War I he was arrested and tried because of his conscientious objection to war, but the case was held in abeyance and dropped when the war was over. He now saw his way clear to enter the full-time preaching work. This he did with William N. Hall, a retired army brigadier general, whose privilege it had been to accompany Pastor Russell, the first president of the Watch Tower Society, on one of his world tours. Anton found Hall a helpful companion and a fine soldier of Jesus Christ. They traveled far and wide in Maryland, Virginia and other Eastern states, leaving much literature in the homes of the people and setting up Bible study groups. They would later return to strengthen them in the faith and train them in the Christian ministry. Eventually a number of these groups became established congregations. So in these respects they were serving much as did the apostle Paul and his companions. (Acts 15:35, 36) In addition thereto, he was very active in weekend speaking tours, being a very able public speaker. All of this brought him much happiness.

For years Anton had been in the insurance business. While such issues as buying war bonds caused strained relations with his business associates, it was the slogan "Millions Now Living Will Never Die," which the Bible Students were then preaching, that caused him to sever his connections with the insurance business and enter the real estate field. There his natural abilities enabled him to become highly successful, buying, selling, building, financing and managing houses, hotels, apartment and office buildings.

BOUGHT OUT THE OPPORTUNE TIME

Anton had a most positive personality (as is apparent from his business successes), which he used to good advantage to witness to God's name and kingdom. From

the start he never missed an opportunity to use his business connections to that end. He witnessed to all, rich and poor, high and low. They accorded him respect and some even acknowledged that what he told them was the truth and said that they wished that they could have the faith he had. He told them that they could if they would only believe the Bible!

To take a taxicab with him was an experience. He would begin talking about world conditions and the hope of God's kingdom. Then he would bring the driver into the conversation, and ever so often he succeeded in having the driver subscribe for the *Watchtower* magazine. Anton would then turn the name and address over to the nearest congregation so that the "seed" could be watered. (1 Cor. 3:6) When he took overnight trains, which his privileges of service often required him to do, he made it a point to preach to the sleeping-car porters, at times studying the Bible with them until the wee hours of the morning. Almost invariably he succeeded in getting these also to subscribe for the *Watchtower* magazine. No wonder that in 1955, a typical year, he obtained 532 subscriptions!

Even when not well he was alert to give a witness about God's kingdom. Thus while attending a convention in Rome, he found it necessary to leave the auditorium for some fresh air and rest. Just then a government auto drove up and the driver, a soldier in uniform, assisted a distinguished-looking gentleman and lady out of the car. Anton at once approached them and asked if he could be of any assistance. It turned out that the gentleman was a senator, a member of the Italian parliament, and that he had voted in favor of Jehovah's witnesses' being permitted to use these convention grounds, for there had been some opposition. Now he had come to see if everything was all right. Anton made good use of the opportunity to preach to the pair, with the result that the Senator ordered his soldier driver to go into the auditorium and get a copy of every kind of literature on display so that he and his wife might read it for themselves.

LIAISON ACTIVITY

Anton Koerber also had much happiness in serving the cause of God's kingdom by making successful business contacts, serving as a liaison officer as it were. He worked out contracts with radio stations and radio networks for broadcasting the Kingdom good news. He also proved of assistance in acquiring property in Brooklyn, New York, in South Lansing, New York, for the Kingdom Farm and Gilead School there, and in Toronto, Canada, for the Bethel home and factory there. While his business experience and contacts were of great help in these matters, he stated that he always put his trust in Jehovah to bring matters to a successful conclusion.

Even greater were his privileges in connection with representing God's cause to the government officials located in Washington, D.C. He had a share, back in 1925, in fighting for licenses for radio stations owned by the Watch Tower Society. For some twenty-five years and more he appeared before presidents, cabinet members and members of Congress to serve them with the many resolutions adopted by Jehovah's witnesses at their various assemblies, always keeping in mind the fact that he was Jehovah's representative on behalf of his brothers. He was heard saying that he never went before these men without first praying to Jehovah for direction and strength to do and to say what was pleasing to Him.

When one was accompanying him on his missions it was a pleasure to see the

way he was greeted by many persons in the corridors on the way to a particular office; it was evident that he was widely known and respected as a representative of Jehovah's witnesses. The officials themselves were generally kind and cooperative as he sought assistance for those witnesses of Jehovah preaching God's kingdom in the face of strong opposition.

In 1933, while his wife and two children were at the Brooklyn headquarters, Anton was sent out as a Regional Servant in the eastern part of the United States. He helped to organize the congregations into special service groups. These groups were then used to concentrate on a particular city where the Witnesses had been arrested and otherwise harassed for preaching the good news about God's kingdom. Upward of a hundred Witnesses in twenty or more autos would meet at a predetermined contact point outside the city and then all descend upon the city for house-to-house preaching. At the same time Anton called on the city officials and the police to enlighten them as to the Constitutional rights of the Witnesses to engage in this work.

In 1935, he was sent to Germany to try to get the printing presses at the Watch Tower Society's Magdeburg branch, which had been seized by Hitler, transferred to Russia, with the hope of opening a branch in Russia. This was a most trying mission for him, as he was being watched constantly by the agents of both Nazi Germany and Communist Russia, neither of which had any affection for Jehovah's Christian witnesses. While his mission did not meet with success, he was able to contact some of the Witnesses in Russia and, of course, many in Germany whom he was able to encourage.

HAD RIGHT VIEW OF SECULAR ACTIVITY

Shortly thereafter Anton returned to his real estate activity, after which he again became active as a full-time pioneer minister. Then in 1952 he was able to arrange his affairs so as to be able to travel as a circuit minister for the Watch Tower Society. In this capacity he served for seven years; this was a work that brought him much joy. He was able to revisit many of the groups that he, with Brother Hall, had originally organized many years before. He also enjoyed many privileges through the years serving at various assemblies, circuit, district, national and international. His remarks were always very upbuilding and encouraging. It was apparent to all that he was very happy using his talents in serving Jehovah.

That Anton had the right view of secular work was apparent in a number of ways. One of these was the generosity he showed toward those who had served God's kingdom full time over many years at such places as the Brooklyn Bethel. Also indicative of his having the right perspective was the position he took in an incident that took place only a few years ago. He was approached by some of his old business associates, who were well acquainted with his business acumen, with what they thought was a tantalizing business offer, a proposition in which he could clear a million dollars for himself. But to realize this he would have to devote all his time for about a year to extensive business matters. He thought the matter over carefully, for one can do a lot of good with a million dollars. But after praying over the matter and asking for guidance and direction and the spirit of a sound mind, he came to the conclusion: "It is not possible for me to give up my wonderful privileges of serving Jehovah here for even just one year, no, not for all the money in the world. Serving my brothers here in Washington is more precious to me, and here I know I have Jehovah's blessing. I no doubt would make

a million dollars, but at the end of the year of that kind of life, what would I be like spiritually, or even physically?" And so he turned down the offer.

THROUGH MUCH TRIBULATION

Anton's life was not one without obstacles or problems. No Christian can enter the Kingdom without his share of tribulation. (Acts 14:22) His very positive personality at times caused misunderstandings with his brothers, resulting in his being on the sidelines, as it were, for a time. During this time, in 1938, his wife was smitten with paralysis and for fourteen years she was a bedridden invalid, lovingly cared for by her husband and her daughter until her death in 1952. Shortly before she died Anton himself had to undergo surgery for cancer, and, though he suffered much, he never complained. He had one operation after another, from which the doctors as well as his close friends did not expect him to recover.

At the hospital he told the doctors and the staff that his life was in the hand of his God Jehovah. When he first went to a hospital he made clear where he stood in the matter of blood. One of the nurses, hearing what he said to the surgeon, flippantly remarked, "Well, maybe we'll give you blood anyhow!" To which Anton replied: "If you do you'll have the biggest lawsuit on your hands that you ever had!" Needless to say, they did not attempt to give him blood. On one occasion his surgeon and old friend Dr. Goldstein said to him: "Anton, your God Jehovah is very kind to you. I know of no other reason why you are alive today after all that you have gone through." Many times it was only by Jehovah's spirit and undeserved kindness and sheer determination that Anton was able to serve at conventions, minister to individual congregations as well as in the house-to-house ministry and in conducting Bible studies in the homes of the people.

After his friend Dr. Goldstein died he had to find other surgeons and go to other hospitals. But gradually his condition got so bad that surgery could no longer promise to be of any help. At the last hospital to which he was taken the doctors were unknown to him and wanted to give him a blood transfusion the very first thing. Upon his refusal they countered, "Well, if you will not take blood, why did you come here?" Anton replied: "To give you fellows a witness about Jehovah God, his laws and his kingdom." His positive manner elicited their respect, and they listened to what he had to tell them, after which they sent him back home.

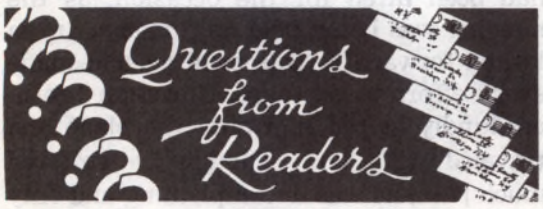
In a remarkable way he was able to attend the annual meeting of the Watch Tower Bible and Tract Society of Pennsylvania, held in Pittsburgh, October 1, 1967. It was to be his last meeting with his brothers at an assembly. The Civic Arena had been hired for the occasion, as the meeting was being held on Sunday. Anton looked forward to this meeting and made every effort to be there. Christian brothers kindly helped him onto the plane and traveled with him. Though he suffered much pain, he was uncomplaining and only anxious to get there to be with his brothers.

At the annual meeting he had a bad spell shortly after the proxy forms were handed in, and had to be helped out for a while, but he came back and stayed until just before the meeting ended. He was concerned about taking in the whole program so as to be able to give a good report to those of his congregation who had not been able to attend. He was assisted to his room and shortly after went to the Society's headquarters in Pittsburgh to visit with some friends who were most

happy to see him. He was not able to stay long, however, and upon his return to his hotel room he suffered a bad hemorrhage. This was his condition when he arrived back home in Washington the next day. Nothing further could be done for him by the doctors, and he gradually weakened until his death on November 19, 1967.

His life had indeed been a full and happy one. He had served as a congregation publisher, pioneer minister, as traveling representative for the Watch Tower Society, at Brooklyn Bethel and in dealings with governmental agencies and business organizations. He traveled far and wide for the Society, both at home and abroad, represented his brothers in court cases and was extremely generous in a material way as well. He certainly had Jehovah's blessing, as was evident, on the one hand, by his zeal, love for Jehovah and his joy, and, on the other hand, by the fruitfulness of his labors.

He had the blessing of 'casting his bread upon the waters and seeing it return to him after many days' in the form of the love of the brothers whom he had assisted to come to a knowledge of the truth and in other ways. (Eccl. 11:1, 2) Like the apostle Paul, he could point to fellow Christians as his letters of recommendation. And though he is missed by his faithful associates, they rejoice to know that to him also the inspired words recorded by the apostle John apply: "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."—Rev. 14:13; 2 Cor. 3:1-3.



● I will be looking for the reply to my letter in "Questions from Readers" in *The Watchtower*.—Unsigned.

That we have a section in this magazine entitled "Questions from Readers" testifies to the fact that we regularly receive inquiries from the readers of the Watch Tower Society's publications. Some inquire about doctrinal matters or things they read in the Society's literature. Others seek Scriptural counsel on problems they personally have.

While we do not have facilities for unlimited correspondence, we are usually able to help if someone needs a Bible answer to a question and he is unable to obtain it locally. When we receive an inquiry, we reply privately by means of a letter. But not all the questions we receive are also reproduced in this section in *The Watchtower*. Sometimes the correspondence is of a personal nature and so would not be of interest to our readers in general. Other replies are not published because the matter has recently been discussed in the Society's literature. In such cases we often give the inquirer references so that he can consult what the Society has already published on the topic.

However, we do not reply to unsigned letters, or to letters signed only with initials. And obviously we cannot write back to an individual if he does not supply his address. If someone truly wants help on a matter, he ought to put himself in position to receive it by providing his name and address. Letters that cannot be answered because the writers did not give this information will not be presented in "Questions from Readers."

● Does Job 1:4 indicate that Job's children celebrated their birthdays?—F. D., England.

No, that verse does not apply to birthdays. A little examination of the matter will show this. The verse reads: "And [Job's] sons went

and held a banquet at the house of each one on his own day; and they sent and invited their three sisters to eat and drink with them."

In the English Bible the word "birthday" appears in Genesis 40:20, where we read of the birthday celebration of the pagan Pharaoh of Egypt. Consulting Strong's *Exhaustive Concordance of the Bible*, one will see that "birthday" is a compound of the two Hebrew words *yowm* (meaning, a day [as the warm hours], whether literally or figuratively) and *hullédeth* from *yalad* (meaning, to bear young). However, in the Hebrew Scriptures the word "day" (*yowm*) is often used alone, referring simply to some day. This distinction between "day" and "birthday" may be noted in Genesis 40:20, where both expressions appear: "Now on the third day [*yowm*] it turned out to be Pharaoh's birthday [literally, 'the day (*yowm*) of the birth (*hullédeth*) of Pharaoh']."

At Job 1:4 *hullédeth* does not appear; only *yowm* is used in the Hebrew text. So it speaks of Job's sons' doing something "each one on his own day," not 'each one on his own birthday.'

The Bible does not go into detail as to what occasioned the banquets. It may have been that at a particular season, such as harvesttime, the seven sons held a family gathering, and as the feasting made the week-long circuit, each son hosted the banquet in his house "on his own day." Or the feasts could have been of the nature of family reunions held at different times in the year. This picture of a warm and happy family gathering, in contrast to the wild celebrations marked by dissipation and overindulgence in food and drink on the part of ones who have no respect for God, is further indicated by the fact that the sons considerately invited their sisters.

● If a woman who has committed adultery is repentant and shows this by confession of her wrong to the judicial committee of the Christian congregation with which she is associated, is it necessary for her to confess the wrong to her husband?—M. A., U.S.A.

Yes, that is both a necessary and a wise course, whether her husband is a Christian or not.

It is well known by Christians that God condemns adultery. (Deut. 5:18; 1 Cor. 6:9, 10) Those who choose to indulge in it are not tolerated by the pure congregation of Jehovah's people. The Bible directs that such morally corrupt persons be expelled from the Christian congregation, both for the protection of those in it and so that God's spirit may continue to operate upon the congregation without restraint—1 Cor. 5:5, 9-13.

This, though, does not mean that everyone who professes to be a true Christian perfectly conforms to God's righteous requirements at all times. One may want to do that, but still commit a serious sin because of lack of good judgment or weakness of the flesh. (Rom. 7:21-23) If, for example, a woman in the congregation gave in to temptation and committed adultery, she ought to feel cut to the heart over this grievous sin. But what must she do to gain forgiveness and aid?

It is of utmost importance for her to gain God's forgiveness through repentance, as the apostle Peter told the Jews in his day: "Repent, therefore, and turn around so as to get your sins blotted out." (Acts 3:19) She ought to resolve never to repeat such a sin, and should be determined to avoid anything that might lead to a repetition. Confession of the sin to God in prayer is also necessary. Encouragingly, we learn that Jehovah is forgiving if a Christian will sincerely confess and repent.—1 John 1:9.

In addition to making confession to God, the Bible also counsels the one who has seriously sinned to take another step. This is set out at James 5:13-16, which says: "Let him call the older men of the congregation to him, and let them pray over him . . . 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." In each congregation of Jehovah's witnesses today there is a committee of three such mature Christians who are charged with the responsibility of aiding sincerely repentant sinners, or of acting to expel anyone who is a threat to the moral purity of the congregation through practicing sins and not having God's forgiveness because of lack of repentance.

But is that all that this one should do—go to God and to the representatives of the congregation? No, in this example there is another step that should be taken even before going to the spiritually older men who will act in behalf of the congregation. The sin of adultery involves the woman's husband. She vowed faithfulness to him. He has the sole right to sexual

relations with her, and his right has been abused. Likening the marital due to water out of one's well, Proverbs 5:15, 18 indicates that a married person has the privilege to the pure sexual due from his mate. That "water" should not be polluted by adultery, and if it has been, then the innocent party should know of it. Additionally, if one has committed adultery, then the honorable marriage bed has been defiled.—Heb. 13:4.

The guilty mate might hesitate to confess, being worried as to how her husband will react and whether he will show forgiveness. But that is something she should have thought of prior to getting into the situation that resulted in adultery.

If she intends to profess repentance to the congregation judicial committee, they will look for evidence of repentance. For example, if she were truly repentant she would not shield the one with whom she sinned. If that one were part of the congregation, then the committee could pursue matters in that direction also, so as to maintain the congregation's good standing with God. But in this situation, another evidence of sincere repentance on the woman's part would be confession of the wrong to the innocent mate, seeking his forgiveness and assistance. If the guilty one is not willing to show humility in this way and bear responsibility for her sin, can it really be said that she is repentant? Hardly!

Now, if a dedicated Christian allowed herself to get into a situation that led to adultery, she has given proof that she needs help and surveillance. The mature servants in the congregation will provide spiritual aid for her, working to strengthen her spirituality and her ability to live as a Christian. (Gal. 6:1) But her husband is one flesh with her, and as the one living closest to her he is an appropriate one to provide assistance, encouragement and the close surveillance she obviously needs, possibly aiding her to avoid association with the one with whom she sinned. (Gen. 2:24) Even if he is not a believer, he can probably help her to resist further temptations and to keep away from situations that might lead to a recurrence of the error.

So, it is the course of wisdom and repentance to seek the forgiveness and help of one's mate, and this is so whether it is the wife or the husband that sinned. Also, this is a necessary step in order to right oneself with God and the Christian congregation.

ANNOUNCEMENTS

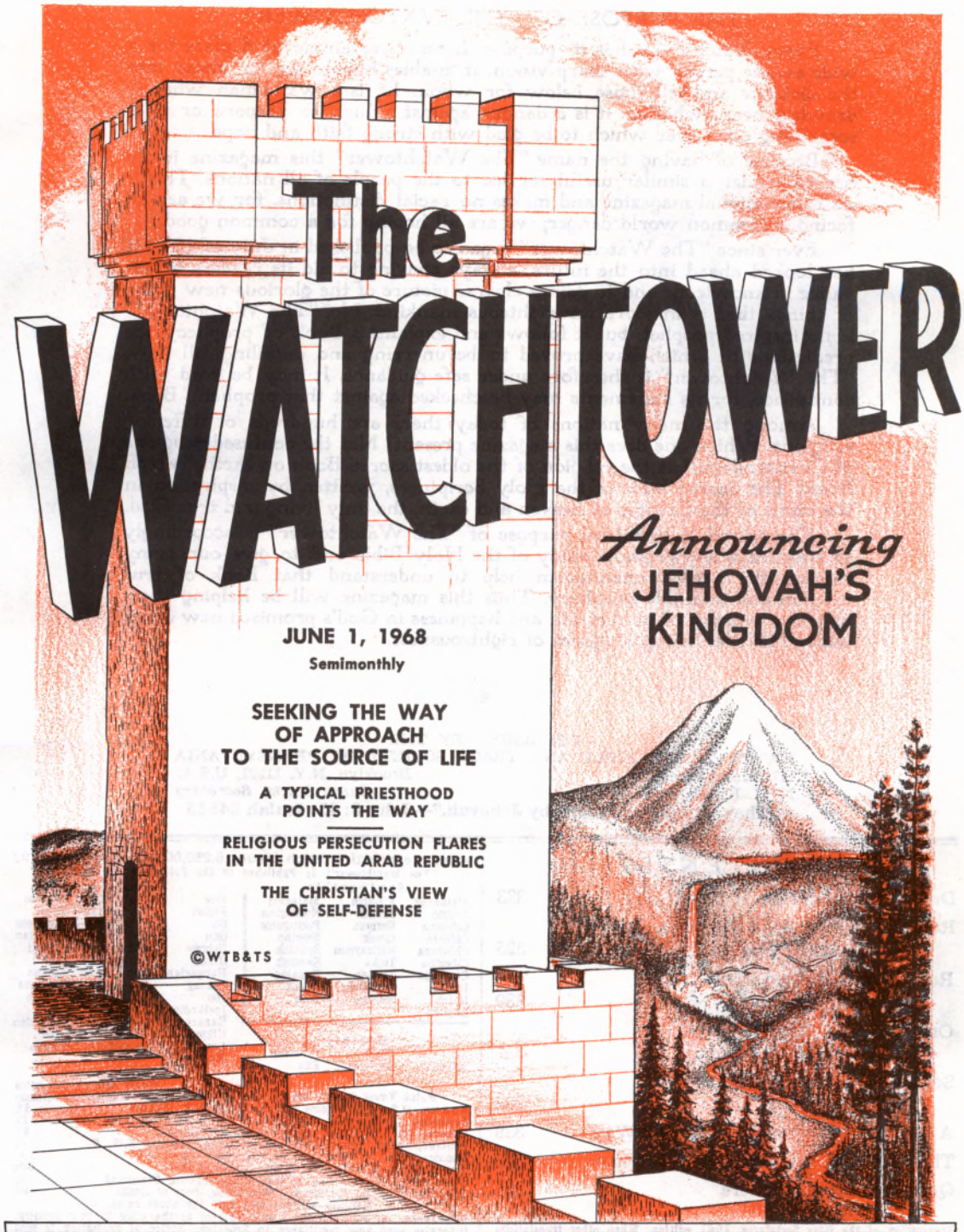
FIELD MINISTRY

Having benefited by faith in God's provision for the salvation of mankind by means of Christ's blood, Jehovah's witnesses have the privilege to advocate this means of salvation. (Heb. 9:14) In fact, they consider it their duty to advocate Christ's blood for mankind's salvation to all to whom they have the opportunity to witness, either in their regular field ministry or incidentally at other times. As an aid toward doing this during the month of May, they will offer in their house-to-house ministry the two Bible-study aids *"Things in Which It Is Impossible for God to Lie"* and *Did Man Get Here by Evolution or by Creation?*, both for 75c.

"WATCHTOWER" STUDIES FOR THE WEEKS

June 9: Recognizing God's Requirements for Life. Page 297. Songs to Be Used: 9, 21.

June 16: "Fear the True God and Keep His Commandments." Page 303. Songs to Be Used: 18, 42.



"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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DON'T PUT IT OFF;

HAVE we not all, at one time or another, made personal resolves to do something nice for someone we love very dearly? We promise ourselves that we are going to express our love and appreciation for that person, be it a friend, a marriage mate or our parents. We may plan to express our sentiments by means of a gift, a note, a verbal expression or some kind gesture. Yes, we want our loved one to know how much he means to us, how much we appreciate what he has done or is doing for us.

Such personal resolves are noble, for they reflect an unselfish frame of mind. However, it is one thing to make a personal resolve to do something and quite another to carry it out. This is because we may let other things cause us to keep putting it off. Unless we promptly carry it out while the desire is burning brightly in our hearts, we may find that we will be continually postponing it. This usually leads to our forgetting about our good intention or giving up the whole idea.

To avoid failing in this regard, we need to recognize that the complexities of modern-day living make our forgetting a good intention an easy course to follow. Matters do come up unexpectedly, some of which demand our immediate attention. However, by not letting small matters dictate our course of action, we will more likely fulfill our good intentions, much to the joy of our loved ones and ourselves.

The Holy Bible offers wise counsel on this matter. It says: "Always pursue what is good toward one another and to all others." (1 Thess. 5:15) Notice that there is a need to *pursue* the doing of good, at all times making it our aim. Such counsel is given because humans tend to let other things crowd out this most desirable quality. Yes, we need to guard against the habit of postponing the doing of good to our loved ones and friends.

Further, procrastination or the putting off of matters for another time is nourished by the tendency to take things for granted. How is this? Well, let us say that a married couple has been planning for some time to have their aged parents over for dinner. However, something is always coming up that causes them to keep postponing it. Are they not taking for granted that they and their aged parents will be here next week or next month?

Surely, and what does the Bible say about this? "You do not know what your life will be tomorrow. For you are a mist appearing for a little while and then disappearing." (Jas. 4:14) How true that is! None of us knows what the next day will give birth to, let alone the next week.—Prov. 27:1.

Husbands and wives also need to guard against the complacent feeling of taking each other for granted. Take advantage of the numerous opportunities to do thoughtful little things for your closest companion in life. Do not get into the habit of delaying the doing of good that you plan for that one. One husband was left to care for two children when his wife suddenly died. He confessed that he took her for granted and now he wants so much to have the opportunity to tell her how much she meant to him and how good she was. What a lesson we can draw from his experience! In view of the transient nature of life, we should do now what we resolve in our hearts and not put it off.

To avoid putting off what we plan, we also need to guard against hobbling ourselves with the idea that we must make an elaborate gesture to express our sentiments. This, too, contributes toward postponing the fulfillment of our loving desires. Yes, planning to make it extraordinary may defeat our purpose. How? When little things come up that do not require much to accomplish, we will find ourselves tackling these and postponing the more complicated resolve.

Today there are many persons who are plagued with remorse and regret. Among them are those who never appreciated what they had until they lost it. Others kept putting off carrying out their noble intentions so long that suddenly death took away the object of their planned attention. They are haunted by memories of what could have been but was not. While it is too late to do anything to correct the matter now, such ones can learn from their experience. Yes, they can make changes, resolving never to let it happen again. Rather than torment themselves over the past unfulfilled resolves, they can positively take advantage of the opportunities they now have to do good to their living loved ones. The lessons here apply to all of us. We should do the good that we plan to do now while we have the opportunity. True, there is the hope of the resurrection, but we do not have to wait until then.

One daughter wisely responded quickly to her noble desire, and she wrote to her parents, saying: "Dear Mom and Dad. The *Watchtower* study yesterday was good. It caused me to reflect once again on my childhood and to give thanks to Jehovah for such wonderful parents who brought me up in the discipline and authoritative advice of Jehovah. Thank you both so very much. I appreciate it more and more as I grow older." What joy that brought to her parents! How loving and wise not to hold back from telling your dear parents the deep appreciation you have for what they have done for you! Why not let them know now how much you appreciate their love, devotion and sacrifices for you?

Not only for our own good but for our own self-respect we need to overcome the tendency to put off doing things, especially that which is beneficial and good. We will be encouraged to do this if we keep in mind what God's Word says about this. "Do not hold back good from those to whom it is owing, when it happens to be in the power of your hand to do it." (Prov. 3:27) Have you resolved to do something kind for someone? Do not put it off; do it now!

RELIGIOUS PERSECUTION FLARES in the UNITED ARAB REPUBLIC

THE London *Daily Telegraph* of April 14, 1967, reported: "Scores of Jehovah's Witnesses have been rounded up and are being held in gaol [jail] pending trial or deportation, it was announced in Cairo today. The arrests were at the request of the Coptic Patriarchate. . . . A Cairo weekly published a photograph of 25 of those arrested including nine children, four of whom are under three."

Thus, religious persecution flared again last spring in the United Arab Republic (previously called Egypt), and it still continues. Ceaseless harassment, loss of employment, arrests, confiscation of property, savage beatings, deportations, imprisonment in concentration camps—this is what sincere Christian families have experienced in this country during the past year. Mighty flames of persecution have been lit and continue to be fanned by malicious misrepresentation.

WHO IS RESPONSIBLE?

"The arrests were at the request of the Coptic Patriarchate," the London paper reported. Yes, the churches of Christendom are particularly responsible. They have maliciously misrepresented Jehovah's witnesses, and have long urged that official action be taken against them. As far back as March 17, 1955, the New York *Daily News* reported: "Roman Catholic and Greek Orthodox bishops today urged the Egyptian government to close down the Cairo branch of the American Watch Tower Bible and Tract Society on grounds that it is spreading Zionist propaganda."

Finally, the government did this, officially banning Jehovah's witnesses in the United Arab Republic on June 2, 1960. And what was the response of the churches? Note the answer given in the Arab weekly magazine *Sabbah El-Kheir,* of April 6, 1967:

"The opinion of the Egyptian Church was given right after the decree of banning of Jehovah's witnesses. It says: 'We congratulate the Minister of Social Affairs . . . and those government officials who stayed alert and suppressed this Society who are enemies of religion and who cause division and support Zionism. And we hope that they will pursue the rest of this Society into their holes and secret meeting places to put them out of existence forever.' "

The following week the Arab magazine *Al-Mussawer* interviewed Coptic priest Ibrahim Gabra, who was instrumental in having Jehovah's witnesses banned eight years ago. He explained: "The High Court

of Appeal as well as the Supreme Court confirmed the decree of banning this Society, based on the report I presented to the responsible ones at that time." Then this priest asserted: Jehovah's witnesses "are agents that Imperialism is using in defense of Israel . . . and [they] glorify the activity of Dr. Chaim Weizmann, the first president of Israel, and his efforts for the populating of Palestine with Jews." —April 14, 1967.

MALICIOUS MISREPRESENTATION

What slanderous untruths! The claim that Jehovah's witnesses are agents of imperialistic powers who seek to defend Israel is absurd. There is not the slightest evidence that they are Zionists, or are in any way working to support Zionism. In fact, Jehovah's witnesses teach that efforts to establish a lasting Jewish political state in the Middle East are not in keeping with the fulfillment of Bible prophecy.

For example, back in 1958 Jehovah's witnesses sponsored the widely delivered public Bible talk "Why Zionism Must Fail." And an article published in *The Watchtower* of March 1, 1958, carrying that same title, said: "Zionism must fail because Jehovah is having nothing to do with it . . . Zionism is a part of this old world or system of things and therefore is doomed along with it."

Also, *The Watchtower* of just last August 15 observed: "It is obvious today that modern Israel neither confesses Jesus Christ as Lord nor calls upon the name of Jehovah. It is not a religious, but a political state. . . . it is evident that God is no longer dealing with the Jews as a nation."

How clear, then, it should be that Jehovah's witnesses are not supporters of Zionism! And how clear, too, that religious leaders have labeled them Zionists for the evil purpose of arousing Arab officials against them! Great difficulties were thus heaped upon Jehovah's witnesses due to this wicked misrepresentation. They were closely watched by the secret police. Occasionally some were arrested, held for a few days, beaten, and released.

But then, during the fall and winter of 1966-1967, the pressures noticeably increased. In Alexandria alone, some forty Witnesses were summoned by officials and given warning to cease meeting together for Bible study and to stop speaking to others about the Scriptures. If they persisted, the officials threatened, they would be arrested and thrown into a concentration camp.

SEVERE PERSECUTION FLARES

On March 25, 1967, fifteen persons gathered in a private home in Cairo to celebrate the Memorial of Jesus Christ's death. Suddenly four secret policemen and an officer belonging to the Cairo Investigations Department entered and ordered everyone to remain in his place. The house was searched and Bible literature was confiscated. Then all, except two younger children, were arrested and taken to the police station.

Through all of this the Witnesses remained calm. They knew that they were doing the right thing by meeting in obedience to Christ's command to celebrate his death. (Luke 22:19) *Al-Mussawer* of April 14, 1967, observed: "The victims have a firmness of nerves that surpasses all description. When the agents of the fight against Zionism raided their last meeting, the night of the Jewish Passover, none of them was afraid."

Down at the police station the officials sought to secure information from the prisoners as to how Bible literature is mimeographed and circulated among the Witnesses. When the Memorial speaker, Samir Yacoub Mikhail, refused to reveal this information, he was undressed, his mouth and eyes were banded, his feet and hands

tied, and he was ordered to lie down on his belly. Then he was beaten unmercifully with a leather belt. This same brutal treatment was administered to sixty-four-year-old Nicola George Barghout, even though he suffers from Parkinson's disease, which causes his right hand to tremble incessantly.

Finally, by such methods, the names of three persons, believed to be particularly responsible for organizing the activity of Jehovah's witnesses, were obtained. It was decided to arrest these persons also. So four agents were sent out to bring them in. Little did these agents suspect the jolting surprise they were in for.

The report in *Al-Mussawer* explains: "At five o'clock dawn, a police car went out to arrest some other Jehovah's witnesses, and at the cross-roads of Elfi and Emad el Din streets it was hit by a trolley bus." The accident so shook up the men that they did not follow through with their plans to make the arrests, even though they were only a block from the home of two of the Witnesses. Apparently they believed that this accident might represent divine intervention in their plans.

Nevertheless, the thirteen Witnesses already under arrest were held for nearly two weeks. During this time they received little to eat and were kept in a small room with no beds or any normal comforts. After thirteen days, nine of them succumbed to the extreme pressures and hardships and signed a paper agreeing to cease attending meetings for Bible study and speaking to others about the Scriptures. These were women, youths and newly interested persons. They were released, while the four others were held.

These four were treated extremely bad. They were repeatedly flogged; very little food was given them, and no one was permitted to see them. On May 10 a court session was held, but the four defendants did not even attend! It seems that they had been so brutally beaten that the authorities did not want them to appear in court in such physical condition. Their lawyer protested vigorously, urging that they be brought in or the whole proceedings would be illegal, but to no avail. Another session was fixed for June 21, 1967, but it never took place. The defendants were thrown into a concentration camp!

PERSECUTION STEPPED UP

In the meantime, beatings, arrests and imprisonment of other Witnesses were taking place. In Cairo, Hanna Gad and his sister were summoned by the police one morning. He was severely beaten and ill-treated for three hours because he refused to sign a statement that he would discontinue being a witness for Jehovah. At 1 p.m. they were released in order to be given a final chance to think the matter over. That evening he was taken in again. But despite being stripped naked and beaten almost continuously for six hours, he did not renounce his faith.

In Alexandria, on the night of April 25, the police raided the home of Dr. Amin Mikhail Fanous and his wife, confiscating Bible literature and taking them to the police station. That same night Alphonse Michel Takla, his wife and eighteen-year-old son also were taken in. They, too, were fiercely beaten, including one of the women, because they refused to sign a declaration stating that they would not meet for Bible study or speak to others about the Scriptures. The next day all were released.

However, the following week these two couples were arrested and sent to the Hadara Penitentiary in Alexandria. Here all four were held until June 16, 1967, when the women were finally released, and the husbands were transferred to the concentration camp outside of Cairo. In this camp

more than a score of Witnesses had been confined.

What precipitated the arrest and confinement of many Witnesses was the outbreak of the Israeli-Arab war the first week of June. At that time, one home after another of the Witnesses was raided, and the men were taken and thrown into the concentration camp.

CRUEL TREATMENT TESTS FAITH

Here in the camp Jehovah's witnesses were cruelly treated. A principal reason is that they refused to share in the patriotic cries commanded by camp officials, such as: "Long live the president Gamal Abdel Nasser." "Long live the United Arab Republic." "Let Israel fall," and so forth. The Witnesses showed from the Scriptures why they must remain neutral and not become involved in political affairs. They explained that to participate in such patriotic cries would be a violation of their Christian neutrality.—John 17:16.

Thus, the very night that Amin Mikhail Fanous and Alphonse Michel Takla arrived at the camp, they were viciously beaten for not giving the patriotic cries when ordered to do so. Amin, an elderly man, was struck so hard around the head that his vision became blurred. However, such brutal, inhuman treatment of the Witnesses became a common occurrence.

One of the methods of torture was to have the victim lie down with his face to the ground, and to raise his feet up. He was then beaten upon the back and feet. On one occasion this was done so ruthlessly that one of the prisoners looking on fainted. It was more than he could stand to see. Because of such treatment, even a few of the Witnesses succumbed to fear, and consented to shout the patriotic sayings in order to avoid the beatings.

However, the many Witnesses who faithfully endured proved that with trust in Jehovah it was possible to keep integrity to Him even under these severe tests. For example, the Witness who suffered the vicious beating that caused another prisoner to faint explains in what a wonderful way he was strengthened and comforted:

"While I was lying on the ground being beaten I was praying to Jehovah to help me endure this torture. I was very happy because Jehovah, the Almighty God, helped me. Afterward, I wet a handkerchief with water and put it on my back to absorb the heat. After three days I was in a very good condition, as if I had not been beaten on my feet or on my back. This was due to the help of Jehovah and the care shown to me by the brothers."

Another Witness, who regularly visited congregations as a traveling representative before being put in the concentration camp on June 7, also observed: "Regardless of the amount of insulting and beatings that we received, a few seconds would pass and we would not feel anything more even though the beatings continued. We were feeling that Jehovah God was always with us."

Yes, Jehovah did indeed prove to be with his faithful servants; his name is without question like a strong tower into which they can run for protection. (Prov. 18:10) When his people in the camp placed their trust in him, he made the way out so that they were able to remain steadfast. Even the severe pain of the beatings was softened, making it possible for them to endure savage treatment—to the amazement of camp officials and other prisoners.

A real witness was thereby given to the hundreds of prisoners and officials in the concentration camp. One of them told a Witness: "I am very happy to know persons who remind me of the early Christians and who are ready to endure all persecution for the sake of the faith. I will

teach my children that in the concentration camp there were true Christians in the full sense of the word, and that these are Jehovah's witnesses."

The Witnesses appreciated fully that it was not by their own strength that they were able to endure, but that it was by the strength that comes from God. Therefore, they did not neglect a study of his Word, even though their Bibles had been taken away from them when they entered the camp. One of them explains how they arranged to take in the strength-giving spiritual food:

"Each morning we would discuss an appropriate Bible text, selecting one that would be encouraging to the brothers. We would also select two chapters from the Bible to talk about. Then each of us would draw from our memory the information we could remember from these chapters. Each evening, too, we would gather for a Bible talk. These daily Bible discussions and talks indeed proved strengthening to us. We also used to encourage one another with 1 Peter 5:8, 9, in order that we might not fail, but continue walking on the road to life."

Finally, on November 14, 1967, after more than five months of confinement for most of them and even longer for some, the Witnesses were released. However, even after returning to their home cities, some were subjected to savage beatings by local officials because they refused to sign a declaration stating that they would cease serving as witnesses for Jehovah. And until this day, even though out of the concentration camp, they and their fellow Witnesses are constantly threatened and harassed by officials.

IS FREEDOM OF WORSHIP PROHIBITED?

A person might naturally assume from this account of religious persecution that freedom of worship is prohibited by the Constitution of the United Arab Republic. But it is not! To the contrary, observe these fine Constitutional guarantees:

Article 33: Homes have their sanctity and they may not be entered, except in the cases, and in the manner, prescribed by the law.

Article 34: Freedom of belief is absolute. The State protects the freedom of the practice of religion and creeds in accordance with custom provided this does not infringe upon public order or conflict with morality.

Article 35: Freedom of opinion and scientific research is guaranteed. Every individual has the right to express his opinion and to publicize it verbally or in writing or by photography or by other means within the limits of the law.

Article 36: Freedom of the press, printing and publication is guaranteed within the limits of the law.

Article 37: Egyptians have the right to peaceable assembly, without carrying arms and without the need for prior notice.

Also, the United Arab Republic is a member of the United Nations, and has endorsed the Universal Declaration of Human Rights, which upholds the right of all persons to freedom of thought, conscience, speech, religion, and peaceful assembly.

Does the United Arab Republic really stand behind these guarantees provided by her own Constitution and by the Universal Declaration of Human Rights? Or are they simply pleasant-sounding promises? Will President Nasser and his government officials endeavor to defend the constitutional rights of religious minorities? Or will they continue to be influenced by the obviously false charges of religious leaders that Jehovah's witnesses are politically dangerous Zionists?

WHAT YOU CAN DO

If you are appalled by the religious persecution of Jehovah's witnesses in the United Arab Republic, you can inform President Nasser and other prominent officials how you feel. At times those in positions of responsibility are unaware of the extreme injustice and brutality of

some of their subordinates. You can also let them know about the activity of Jehovah's witnesses in your own country; how it is carried on openly and constitutes no political threat. It is your privilege to speak out in behalf of those in the United Arab Republic who have been maliciously misrepresented and cruelly persecuted because of their religious faith. Address your appeal to:

Mr. Gamal Abdel Nasser
President of the United Arab Republic
Cairo, U.A.R.

Mr. Hussein El Shaffei
First Vice-President of the
United Arab Republic
Cairo, U.A.R.

Mr. Diaeddin Mohamed Daoud
Minister of Social Affairs
Cairo, U.A.R.

Mr. Abdul Mohsen Abul Nur
Minister of Local Administration
Cairo, U.A.R.

Mr. Mahmoud Riad
Minister of Foreign Affairs
Ministry of Foreign Affairs
Cairo, U.A.R.

Mr. Shaarawy Mohamed Gomaa
Minister of the Interior
Ministry of the Interior
Cairo, U.A.R.

Mr. Mohamed Fayek
Minister of National Guidance
Ministry of National Guidance
Cairo, U.A.R.

Mr. Mohamed Abu Nosseir
Minister of Justice
Ministry of Justice
Cairo, U.A.R.

Dr. Sarwat Okasha
Minister of Culture
Ministry of Culture
Cairo, U.A.R.

Results of Repeated Visits to One House

IT IS remarkable that a Christian minister would call almost continuously for some fifteen years to conduct Bible studies with the people of one house. However, in Akron, Ohio, this is what has occurred, as is explained:

"About fifteen years ago when I was preaching from house to house I placed the Bible-study aid *'Let God Be True'* with a lady. I soon began a home Bible study with her, and after two years she was baptized in symbol of her dedication to serve Jehovah God. However, in time, this lady moved out of the house.

"Later, as I was again making ministerial calls in this neighborhood, I met the new tenants. These included a man, his wife and their children. This family, too, agreed to a Bible study, and we again used the study aid *'Let God Be True.'* They progressed in Bible knowledge, and later the man dedicated his life to serve God. But this is not all.

"After a little while I was able to start a Bible study with several young people who had moved into the house. The message fell upon receptive hearts, because two of the young men finally symbolized their dedication to Jehovah God by water baptism. One of them eventually became a full-time pioneer minister.

"You might think that there could not possibly be anymore response from that one house. However, new tenants moved in, and one Sunday morning I was making ministerial calls in the neighborhood with my daughter. I said to her: 'If anyone invites me in, I believe I will start a Bible study.' The lady of the house invited us in, saying that she wanted to see Jehovah's name in the Bible. A Bible study was started in the *'Let God Be True'* book, and the householders progressed to the point that they dedicated their lives to God and were baptized in 1966.

"Still, this is not quite all. You see, there are now new tenants living in that house. And, recently, while making ministerial calls in the neighborhood I placed the Bible-study aid *'Things in Which It Is Impossible for God to Lie'* with the occupants, a man and his wife. I am now holding a home Bible study with them."

On the Joyful March to Mankind's Millennium

AMONG the precious promises the Scriptures contain for the faithful footstep followers of Jesus Christ is the one found at Revelation 20:6: "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."

Are these thousand years to be understood literally or figuratively, and when do they take place? If anyone should know, it certainly would be the apostle John, to whom Jesus Christ revealed these things. And how did John view the thousand years? According to the testimony of Papias, a disciple of John, John believed these thousand years to be literal and in the distant future.*

The prospect of ruling as kings for a thousand years did not make Jesus or his faithful apostles anxious to rule before Jehovah's due time, as was the case with some of the Christians at Corinth, whom the apostle Paul had to reprove. (Matt. 4:8-10; John 6:15; 1 Cor. 4:8-10) However, after the apostles fell asleep in death, grievous wolves entered into the Christian sheepfold, even as foretold. In time professed Christians were no longer willing to wait for a future rule of a thousand years but desired to rule as kings at once, in particular the bishops of Rome.

Thus it gradually came about that the teaching of Augustine prevailed. He taught that the thousand-year reign of Christ was figurative. But in what did their yielding to the temptation to rule as kings before God's due time result? A glorious Messianic rule? Far from it! Instead, it brought about the Dark Ages!

Arguing against a literal future millennial rule by Christ, some have claimed that such a teaching would chill the missionary ardor of Christians to make disciples of all nations. (Matt. 28:19, 20) But not so! Today no people are more zealous in carrying out this missionary commission than are the Christian witnesses of Jehovah, who believe that the 1,000-year reign of Christ is literal and future. In comparatively few years these have grown to more than a million. Today they are carrying out this commission in 197 lands and islands of the sea and that in 169 languages. Last year they devoted 184 million hours to this work!

And no wonder. What good news they have to tell the people! They proclaim the good news that the millennial rule of Christ will begin with this generation and that it will mean ever so many blessings for the people: the binding of Satan and his demons for a thousand years; having a righteous heavenly government in full control of earth's affairs. It will be an earth-wide rule of peace and prosperity; all mankind will learn righteousness. Even all the dead in Hades will be brought back to benefit from that Kingdom rule. Eventually there will be no more death, neither sorrow nor pain, neither mourning nor crying.—Isa. 26:9; Rev. 20:13; 21:4.

All who have made this hope truly their own might be said to be on a joyful march, in a victory procession, to mankind's millennium, even as described at Psalm 68:24-28.* Yes, ever since 1919 the Christian witnesses of Jehovah have been marching in such victory processions. What victories Jehovah God has given them over their enemies, as can be seen by favorable court decisions and their great prosperity spiritually and numerically! And even as the women in ancient Israel played a prominent role in the victory processions, so today we find women have gained a prominence that cannot be overlooked or go unmentioned.—Ps. 68:11.

As Jehovah's people share in this victory procession they keep feasting on God's Word both privately and with one another at their congregational meetings and larger assemblies. At the same time they try to conduct themselves now as they know all will have to do when mankind's millennium prevails under the beneficent rule of Jesus Christ and his Kingdom associates. More than that, they invite others to join them in this joyful march to mankind's millennium by going from house to house, making return visits, conducting Bible studies, and incidentally as they have opportunity. And doing so gives them even more joy than did receiving the good news that was brought to them in the first place!—Acts 20:35.

* For details see *The Watchtower*, April 15, 1967.

* For details see *The Watchtower*, November 1, 1967.

SEEKING THE WAY OF APPROACH TO THE SOURCE OF LIFE

"He decreed the appointed seasons and the set limits of the dwelling of men, for them to seek God, if they might grope for him and really find him."
—Acts 17:26,27.

EVER since our first parents were driven from the garden of God into the unfinished wilderness the way of approach to the great Source of life has engaged the thoughts of God-fearing men and women. How to draw near again to their grand Creator and enjoy with him the intimate relationship originally enjoyed by Adam has been a matter of first importance to those of reverent mind. Such persons have somehow realized the truth that was later expressed by one of God's prophets: "You [Jehovah] are too pure in eyes to see what is bad; and to look on trouble you are not able." The memory of those cherubs stationed at the east entry of Eden with "the flaming blade of a sword" would long continue as a reminder to man that only cleansed and purified creatures can safely approach him. Moses later reminded the people of Israel about this when he declared: "Jehovah your God is a consuming fire, a God exacting exclusive devotion." The imperfections and uncleanness of fallen man rendered him liable to the destructive fire of Jehovah's just judgment of death. How could he ever safely draw near to the "long-lasting conflagrations" of the holy Sovereign of the universe?—Hab. 1:13; Gen. 3:24; Deut. 4:24; Isa. 33:14.

[2] Man, left to his own devices, could never have discovered an acceptable way of approach to the Creator. Happily, he has not been left on his own. Jehovah demonstrated his great compassion for his handicapped creatures in that he prophesied about the eventual triumph of righteousness and at the same time held open for humans a means of communication with himself. In Eden there had been the "covering cherub," who doubtless had some responsibility in the matter of protecting and promoting the interest of pure worship on earth. God now continued to use angelic intermediaries, offering ample evidence of the fact that he "makes his angels spirits, and his public servants a flame of fire."—Gen. 3:15; Ezek. 28:14; Heb. 1:7.

[3] For example, it was by the hand of an angel that appeared to him in the burning thornbush that Moses was commissioned to be the ruler and deliverer of Israel. And on the occasion when Gideon received the divine appointment as liberator and judge, the angel messenger caused fire to come down and miraculously consume the proffered sacrifice. The heavenly messenger who ap-

1. (a) Since Adam's failure, about what have God-fearing persons wondered? (b) Why has Jehovah appeared to be so distant from them?

2. What has Jehovah done about man's estrangement from him?

3. What examples have we of Jehovah's provision for communication with imperfect humans who seek him?

peared to Samson's parents to announce the birth of a most unusual son, after delivering the good news, ascended in the flame of the altar upon which Manoah and his wife were rendering up a burnt offering to Jehovah. Back in Lot's day it was angels who served as rescuers of that godly man and his daughters, when flaming destruction came upon the cities of the District. These are instances of God's provision for godly humans to be in communication with him.

[4] The Bible's accurate record reveals angels as ministering in a great variety of ways to the needs of man and the worship of God. They delivered and taught God's words to humans (Luke 1:19); they drew near to God's presence on behalf of humans (Matt. 18:10); they kept close watch over the divine interests here at the earth, reporting developments to the Sovereign Ruler. (Dan. 10:12-14; Zech. 1:10) And in vision they have appeared to favored humans, under compact symbol of four living creatures or in their countless myriads, congregated in the heaven of heavens before the King of eternity, worshiping him with paeans of thanksgiving. (Dan. 7:10; Rev. 4:6-8) We can be most thankful to Jehovah that mankind has not been cut off altogether from communication with him.

[5] The vital role of angels in linking man with God, while also shielding sinful man from direct exposure to the unmitigated justice of God, was doubtless impressed upon Jacob when he was privileged to behold in his dream a great ladder reaching from earth to heaven with angels ascending and descending upon it. Jacob was but one of a succession of faithful patriarchs or heads of families to whom Jehovah communicated his will and purpose through angelic ministers. Indeed, this very fact stamps Jehovah's approval upon that ancient patriarchal system whereby men were to spread out in their family groups and populate the whole earth. Under that system the father of a family or tribe became its prince and priest, responsible for proper conformity to Jehovah's principles of just rule and clean worship. As prince and priest each worthy family head would take the lead in dispensing justice patterned after God's just dealings, in maintaining clean worship, offering sacrifices on behalf of the family, and in a general way serving as God's representative to the family

In a dream Jacob was shown that angels have a part in God's communication with man

4. In what variety of ways has Jehovah employed angel messengers to lovers of righteousness?

5. How did Jehovah show his approval of a righteous patriarchal system among men on earth?

and mediating before God in its behalf.

6 The Hebrew word *kohén,* from which our word "priest" is rendered, is uncertain as to its derivation. To a certain scholar *kohén* contains the idea of "doing the business of, or acting as a mediator for, another." The word signifies "priest" and, in some contexts, a "lieutenant; chief minister or official." (2 Sam. 8:18; 1 Chron. 18:17) A related Arabic word means "to approach, draw near, have intimate access to." A related Babylonian word has the meaning "votive, offering homage to the Deity." Another authority states that the word "priest or president was a title often conferred upon princes and kings, something or someone consecrated to the Deity." Noah, Shem, Abraham, Jacob, Job and Amram are but a few of those early patriarchs who presided faithfully in their respective families and at the same time showed concern for the interests of pure worship, but the Bible does not call them by the name "priest," *kohén* (Hebrew) or *hieréus* (Greek).

INTRUDERS AND USURPERS

7 There were, however, those who greatly debased and abused the office of patriarchal religious head, and who rendered themselves unfit truly to represent the holy and loving Creator. They used the office for their own personal aggrandizement, and to leave behind them what they thought to be imperishable monuments of their own personal fame. Nimrod stands out as an early example of such ones who follow the Devil's lead and strive to divert from God to themselves the worship and service of fellow creatures. It appears that he was not a firstborn son, and so very likely he usurped authority and position properly belonging to older sons of Cush. His contempt for the patriarchal arrangement may be seen in his invading and subjugating neighboring families and tribes, and by his herding men into compact and easily controlled city organizations.—Gen. 10:7-12.

8 Flouting God's purpose for man, Nimrod instituted a religio-political dictatorship, with himself as chief of state. Relative to the working out of his ambitions and those of his successors, we have this historical note: "The theory of the 'divine right of kings' was rigidly adhered to in Babylonia and Assyria. When the monarchs speak of themselves as nominated by this or that god to be ruler of the country, this was not a mere phrase. The king was the vicar of the deity on earth, his representative who enjoyed divine favor and who was admitted into the confidence of the gods. In earlier days priestly functions were indissolubly associated with kingship. The oldest kings of Assyria call themselves 'priests of Asshur.' "[a]

9 Nimrod's course became the pattern for ambitious men in all those families who later migrated in all directions from Babylon when Jehovah confounded the language of the tower builders. (Gen. 11:5-8) Of the Pharaohs, we read: "The King remained in Egypt the only representative between gods and men. Even when the priesthood developed, and offerings were continually made to the gods on behalf of mankind, the priests were not the mediators, for they merely represented the King. . . . The priests offered sacrifices, approached the gods, mediated between man and god solely in the name of the King."[b]

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6. What are some of the basic ideas connected with the Hebrew word that is translated "priest"?
7. Name some of the ways in which Nimrod operated contrary to Jehovah's will.
8. What facts about Assyria and Babylonia indicate an example set by Nimrod?
9. How does Egypt's history bear out the fact that proper patriarchal rule was not practiced?

a *Religion of Babylonia and Assyria,* by M. Jastrow, p. 374.
b *Ancient Religions* (1750 ed.), edited by V. Ferm, pp. 37, 293.

10 As to the ancient empire of the Incas in the land we now know as Peru, scholars point to evidence showing that this line of rulers replaced an earlier system of belief embracing the idea of a supreme Being, Creator of all things. The new system "was founded in the particular interest of the royal family, and directed mainly to the support of their pretensions and authority. By means of it, they invested themselves with a power firmer and more extensive than that of the most powerful aristocracies of the East."c "The priesthood was a complex hierarchy, which was headed by the Inca emperor, who was so divine that his sister alone was sufficiently sacred to be his wife. Principal positions under the emperor were held by members of the royal Inca family."d

11 India's history shows the same deterioration from patriarchal arrangements, for, in describing the ruling caste, one historian records that "they alone are qualified to superintend religious observances, and without them the intercourse between man and the gods cannot be kept up. From his birth the Brahman is a being of a superior holiness; he is destined to higher ends than other men, and the distinction between him and them must be manifested in all his acts and habits throughout life. He is the natural lord of all the classes."d

12 Thus we note how throughout the earth selfish human creatures set themselves up as obstacles rather than mediators between God and man, and declared that only through their intercession and at their pleasure could men ever attain to the favor of heaven. By manipulation of mysterious religious power they have been able to establish and maintain oppressive rulership over their fellowmen. History books are filled with the record of the cruelties and miseries that have been heaped upon the enslaved subjects of those autocrats who masqueraded as ministers of righteousness.

c *Harper's New Monthly Magazine,* June 1853, "Ancient Peru—Its People and Its Monuments."
d *History of Religion,* Allan Menzies, p. 337.

10, 11. Is Nimrod's example to be noted in other lands?
12. What did selfish rulers constitute themselves?

FAITHFUL PATRIARCHS

13 By comparison, how refreshing to turn to the record of faithful patriarchs who discharged their responsibilities with honor to God and blessing to men! Consider Noah, for example. At birth it was prophesied of him that he would bring comfort to his family, and subsequent events proved that prophecy true. He was a seeker after God, so much so that he found great favor in Jehovah's eyes. He showed himself anxious to attain to the righteousness of God, he dealt faultlessly with his fellowmen in contrast to Nimrod's evil way, and he walked with God in humility. He was a preacher of righteousness to his contemporaries, so giving evidence of a deep concern for the welfare of humankind. Though ignored and ridiculed by the majority, he was blessed to see his own family respond to the teaching he had given and survive with him the global catastrophe. Coming forth from the ark of survival, he faithfully exercised the priestly function by conducting worship and offering grateful sacrifice to Jehovah for himself and his family.—2 Pet. 2:5; Gen. 8:20.

14 Abraham's history reveals him as an outstanding family head with a keen sense of his religious responsibilities, even though he was not the firstborn son, particularly from the moment when, his fa-

13. Explain whether Noah measured up to God's requirements for patriarchal priests.
14. What are some of the facts about Abraham showing that he was anxious to carry out Jehovah's will as to family heads?

ther Terah having died, he led his household into the land about which God had spoken to him. When Jehovah confirmed with him the covenant whereby his offspring were to possess the land of his sojourning, Abraham was called upon to perform priestly duties, setting in order the slain sacrifices. (Gen. 15:9-18) Again when he had raised a promising son and heir in his old age, by reason of God's miraculous intervention, and then was commanded to sacrifice that only son, we see him in action as a family priest. Throughout his travels he raised altars for the worship of Jehovah, publicly calling upon the holy name of his God so that the peoples then in Canaanland got to hear about the true God. He also faithfully taught his household to reverence and love the Sovereign God. Remember, too, how he exercised the function of mediator when pleading with Jehovah on behalf of possible righteous inhabitants of the wicked city of Sodom near Gomorrah.—Gen. 12:8; 13:18; 18:19, 22-32.

Noah led his family in worship

[15] We next encounter the record of Melchizedek. Here is one of whom the Bible gives no genealogy, nor any account of the length of his life or the time of his death. But he is the first one in the Bible to be called "priest," specifically "priest of the Most High God," from which we may conclude that he loyally maintained in the kingdom of Salem the worship of the true God, keeping separate from the filthy, degrading religious practices of the pagan Canaanites round about. He went out to meet and bless the victorious Abraham as he returned from the rescue of Lot. There is no doubt that he was directed by Jehovah to do so, and, indicating that Abraham also so understood the situation, that patriarch rendered to the priest-king of Salem a generous share, a tenth, of all the spoils he had taken from the defeated combine of kings from the north.—Gen. 14:18-20.

[16] Isaac and Jacob both held tenaciously to the teaching of Abraham, each one in his own generation demonstrating loyalty to his 'anointing' from God, his commissioning to have some share in the preparation and building up of a seed or holy nation that would eventually inherit the land of promise. They were continually directed and protected by Jehovah as his special representatives. Of them, the Bible tells how Jehovah kept his eyes upon them for good: "He did not allow any human to defraud them, but on their account he reproved kings, saying: 'Do not you men touch my anointed ones, and to my prophets do nothing bad.'" (Ps. 105:14, 15) They, for their part, kept strictly to God's will for them, namely, to remain in the land as temporary residents, in contrast to the greedy, materialistic squat-

15. What kind of a priest was Melchizedek?

16, 17. What was pleasing to Jehovah about the course of Isaac and Jacob?

ters in Canaan. They presided over and promoted true worship in their households. Wherever they went they presented a highly commendable reflection of the God they worshiped.

17 In his early manhood Jacob is described as "a blameless man, dwelling in tents." (Gen. 25:27) That he, although not the firstborn son, had a high regard for the blessing and favor of Jehovah, and at the same time discerned the complete indifference of his brother Esau in such matters, may be understood from the bargain he made for possession of the birthright. Material advantage would not loom so large in his mind as the precious privileges and responsibilities that would properly devolve upon the heir to faithful Isaac. Jacob's deep appreciation for all the protective care that Jehovah had thrown around him through all his times of trouble prompted him to vow one-tenth of his income regularly for the service of true worship. (Gen. 28:22) Not least among the special pronouncements of God given through this faithful representative were the blessings upon his sons just prior to his death.—Gen. 49:1-28.

18 According to patriarchal custom his firstborn son, Reuben, should have been the one to inherit the birthright in Israel. However, Reuben disqualified himself when he committed fornication with his own father's concubine, the mother of some of his brothers. Thus he showed utter disregard for the sacred relationships right inside his father's household. He was therefore unfit to give the proper lead as holder of the birthright. (Gen. 49:4) So, the double portion of the birthright went later to Joseph, rulership went to Judah, and the priesthood to Levi's house. Even when Reuben's descendants, Dathan and Abiram, endeavored in Moses' time to assert the forfeited right of rulership, Jehovah acted swiftly to uphold his word given through Jacob. Those Reubenites paid with their lives for daring to challenge Jehovah's prerogative to debase those who displease him and exalt those who bring him pleasure.—Numbers chap. 16.

19 As one whose patience and godliness were truly put to the test by a combination of calamities that left him childless, friendless and suffering the excruciating pains of disease, Job shines forth as another true worshiper of God. To family and acquaintances he recommended the worthiness of his God, never charging him with folly in permitting the terrible blows Job had sustained. Unlike faithless priests of ancient and modern times he did not charge God with wrong in permitting wickedness. Even in his earlier state of prosperity he had always kept in mind the status of his children before God, diligently offering sacrifices on their behalf, just in case, as he himself said, "my sons have sinned and have cursed God in their heart." (Job 1:5) When subjected to the slanders of his opponents he upheld the justice and the name of Jehovah. Finally, when Job was healed and delivered from all his troubles, the lives of his sharp-tongued critics depended upon his prayer for acceptance of the sacrifices of their repentance before God. The latter end of Job assuredly shows that he had pleased Jehovah in his service as priest and family head.—Job 42:8, 12.

20 At the advanced age of eighty years Moses was commissioned by Jehovah's angel to be prophet, deliverer, ruler, mediator and priest to the nation of Israel. (Ps. 99:6) His first assignment was to lead

18. How did Reuben disqualify himself from birthright privileges, and with what result?

19. What can we conclude about Job from the record of his experiences?

20. Give the facts of Moses' life that prove him to have been a faithful promoter of God's purposes.

that typical nation out from Egypt's bondage. As mediator between his stiffnecked fellow Israelites and Jehovah he had to step in, time and again, to deflect the devastating blows that Jehovah contemplated dealing out to a disobedient and ungrateful people. (Ex. 32:10-14; Num. 14:11-19) In this capacity also he mediated God's covenant with the nation while yet no other provision had been made for a national priesthood. As a dependable messenger he communicated the whole counsel of God to the people, and insisted upon their compliance with the divine requirements. He spent himself willingly in the work of administering justice in their huge encampments. He was zealous in the defense of right worship and swift to act against those who impaired it. With all his responsibility and the God-given privileges he enjoyed, there is not a hint of selfish ambition to be found in the record concerning him. He could still be called "by far the meekest of all the men who were upon the surface of the ground."—Ex. 18:17, 18; 32:32; Num. 12:3.

[21] Moses, be it remembered, had been educated in all the wisdom of Egypt at the court of the Pharaoh. He had had opportunity to observe the priestly orders of that land with all their schemes for controlling the people and enriching themselves, while always upholding the oppressive ruler as the favored one of the gods. Even though the road of personal ambition might have brought him wealth and power in Egypt, he chose to identify himself with the people of Jehovah and accept the reproaches that must have been leveled at a people whose God had not even provided them with a country, of their own. Little did Egyptian scoffers realize what was in store for them and their proud land.—Heb. 11:24-26.

[22] Up to Moses' time the favor of communication with the Creator with the help of angelic messengers was limited to but a few godly households. While this served to keep alive the belief in a great and beneficent God, yet there were so many questions unanswered. How could imperfect men become reconciled to their pure Creator? Would the barrier between them and God, that perfect angels and loyal but imperfect patriarchs had been unable to remove, ever be set aside? How could bondage to sin and death be removed? Would the generations of man just continue, like the grass, to sprout up and remain for a short time and then die? The faithful family heads themselves must often have pondered such questions as they looked up at the night sky and realized some of the immensity of God's creation. They could but wait patiently until Jehovah revealed his purposes to them step by step. He had given his servants advance notice of the great Deluge, of the destruction of the land of Sodom and of certain deliverance from the land of Egypt. They did have a God who could and would fulfill his word. Surely that was sufficient basis for hoping that in due time He would reveal the way of approach to life and peace with Him!

COMING IN THE NEXT ISSUE

- A Heavenly Priesthood—God's Provision for Life Seekers.
- Regulations for the Heavenly Priesthood.
- Encourage by Commendation.
- A Man Whose Heart Was Upright.

21. What choice did Moses have, and what proper choice did he make?

22. Though Jehovah continued to communicate through angels with lovers of righteousness, what questions called for answers, and what hope for approach to God was there?

A TYPICAL PRIESTHOOD POINTS THE WAY

"Israel is my son, my first-born . . . a kingdom of priests and a holy nation."
—Ex. 4:22; 19:6.

IN THE eighth generation from Abraham (to Nadab son of Aaron) his seed had grown to be a throng numbering into the millions, but serving as slaves to a harsh taskmaster, Pharaoh of Egypt. Their numbers had already exceeded the native population, so jealous fear dictated a policy of reduction through hard bondage. At this critical point Jehovah's angel appeared to Moses at the burning thornbush and informed him: "Unquestionably I have seen the affliction of my people who are in Egypt, and I have heard their outcry as a result of those who drive them to work; because I well know the pains they suffer. And I am proceeding to go down to deliver them out of the hand of the Egyptians and to bring them up out of that land." He instructed Moses to say to Pharaoh: "This is what Jehovah has said: 'Israel is my son, my first-born. And I say to you: Send my son away that he may serve me. But should you refuse to send him away, here I am killing your son, your first-born.' "—Ex. 1:8-10; 3:7, 8; 4:22, 23.

[2] Pharaoh did prove foolhardy enough to refuse compliance with the demand for release of Jehovah's firstborn, his people Israel, and so he had to pay the penalty. With a mighty hand Jehovah delivered his people, and in doing so smote the land of Egypt with heavy blows that doubtless crippled that nation for many decades. Not only were the cattle and crops severely damaged by a series of calamities, but the firstborn of every household and of every beast were slain by Jehovah's angel, and finally the flower of Egypt's warriors together with their horses and chariots were engulfed in the returning waters of the Red Sea. Jehovah could therefore with truth declare: "It was I who brought Israel up out of Egypt and who went delivering you from the hand of Egypt." —1 Sam. 10:18.

[3] In the third month following that great liberation Jehovah's firstborn people were encamped before Mount Sinai, and through his prophet Moses Jehovah there declared to them: "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) Think of that! A nation of priests, and Jehovah's firstborn, implying that they would con-

1. In Moses' time how did Jehovah refer to the people of Israel, and under what circumstances?
2. Did Jehovah give proof of his being a God to the Israelites? How?
3. What grand opportunity did God place before the people of Israel?

stitute but the first of a family of nations that Jehovah would come to have! And this particular "son" would be highly distinguished as a priestly nation that in due time might have the privilege of representing all other national groups before Jehovah. This holy nation was to be heir of Jehovah's blessings in a special sense, so that through it benefits might go to all other peoples in accord with God's promise to faithful Abraham.—Gen. 22:18.

4 With fascination, then, we go on to consider how God began to deal with this nation he was pleased to designate as his firstborn. From a loose association of tribal groups they were now to become one nation under theocratic rule, God-rule. To promote this purpose, a special arrangement was made for a system of national worship. To the requirements of pure family worship, already familiar through the instruction of faithful patriarchs, there were now to be added certain new and unique features, namely, a holy place of central worship, a priesthood, and regulations governing pure national worship of Jehovah their great Deliverer.

5 The pattern Moses followed in construction of a portable temple or holy place was not based upon something that prophet had seen in Egypt. It was given him by Jehovah, for God's angel messenger counseled Moses: "And see that you make them after their pattern that was shown to you in the mountain." In view of this the details of this pattern were sure to be bound up with deep and significant implications for the future, particularly when we realize that this tent was but a temporary provision for the period of their journeyings on the way to the land promised to Abraham their forefather.—Ex. 25:40.

4. With what provisions did Jehovah arrange to weld the tribes of Israel into a theocratic nation?
5. Why should we expect that the details of construction of the tent in the wilderness would be important?

6 The curtains draped on posts around the courtyard of the tent separated that holy place from the surrounding encampment of the Israelites. The tent itself was divided into two parts, one of which was in shape an exact cube. This was the innermost or Most Holy compartment. It was screened from the anterior room by a curtain of beautifully embroidered material. Behind that curtain there was but one item of furniture, the ark of the testimony, with its lid of solid gold intricately fashioned into the shape of a throne-seat overshadowed by cherubims with outspread wings. Inside the Ark itself were the tablets of the Ten Words written by the finger of God, and, later, a sample of the manna from heaven in a gold container, as well as the almond rod that testified to God's selection of Aaron's house for the priesthood in Israel. In the front compartment there were a table for showbread, a lampstand of gold and an altar for incense. In front of the tent stood the large copper washbasin, while between it and the gate of the courtyard was located the large altar of sacrifice. Whether the nation was in camp or on the march, this holy place of worship was handled exclusively by a specially selected and sanctified priesthood.—Exodus chaps. 25, 26, 27.

A REPRESENTATIVE PRIESTHOOD

7 Jehovah directed his mediator Moses to form a priesthood that would be representative of the entire nation. Aaron and his male offspring were selected as a special priestly family through which a succession of high priests would be assured. Heretofore, under patriarchal provisions, the firstborn sons would have been in line to perform as priests, each one in

6. Describe the construction and the furnishings of the tent.
7. In what ways was the tribe of Levi particularly blessed and honored by Jehovah?

behalf of his respective family group. Now, however, Jehovah directed that the entire tribe of Levi was to substitute for the firstborn of all Israel, and was to be formed into the congregation or tribe of the firstborn under the direction of the family of Aaron. (Num. 3:41) Their forefather Levi had been involved with Simeon in presumptuous and vengeful violence, for which they were to suffer. However, when Moses called for volunteers to serve as executioners against stubborn and idolatrous fellow Israelites, the tribe of Levi responded promptly. Now, see how Jehovah marvelously blessed them! As a tribe they were now privileged under Aaron to take the lead in matters of worship, just as did faithful firstborn sons or heirs under patriarchal custom.—Gen. 49:5-7; Ex. 32:25-29; Num. 3:5-51.

[8] Aaron was the one selected by Jehovah to be the high priest and to have the main responsibility for the right worship of a people who should strive to be worthy of the designation "a holy nation." Note how this responsibility was emphasized by certain features of the high priest's attire: "And Aaron must carry the names of the sons of Israel on the breastpiece of judgment over his heart when he comes into the Holy as a memorial before Jehovah constantly. And you must put the Urim and the Thummim into the breastpiece of judgment, and they must prove to be over Aaron's heart when he comes in before Jehovah; and Aaron must carry the judgments of the sons of Israel over his heart before Jehovah constantly. And [the turban with special gold plate fastened on its front] must come to be upon Aaron's forehead, and Aaron must answer for the error committed against the holy objects, which the sons of Israel will sanctify, that is to say, all their holy gifts; and it must stay upon his forehead constantly, to gain approval for them before Jehovah." (Ex. 28:29, 30, 38) In all of this we can see that emphasis is placed upon the need for purification of the people's worship lest Jehovah should break forth upon them with fiery execution merited by their sinful condition.

8. How was Aaron's office shown to be a vital one in God's provision for the people of Israel?

INSTALLATION OF THE TYPICAL PRIESTHOOD

[9] Chapter twenty-nine of Exodus sets forth the instructions for installing the Aaronic priesthood, and chapter eight of Leviticus recounts the actual putting into effect of Jehovah's requirements in this regard. All Israel was called on to witness the ceremony at the entrance of the courtyard. Moses first washed Aaron and his four sons and then clothed Aaron with the distinctive priestly garments. Then he took some of the anointing oil and sprinkled it on the tent and its furnishings and utensils. Finally he poured some of the oil upon the head of Aaron. Then Moses clothed Aaron's sons in their priestly garments. There followed the sacrificing of one young bull and two rams, in each instance Aaron and his sons first placing their hands upon the heads of the animals presented for slaughter. In effect, that was a testimony on their part that those animals were substituting for themselves, and so the particular disposition of those animals would be indicative of their cleansing from sin and condemnation before God, resulting in their being a holy, clean priesthood worthy of being used in Jehovah's priestly service.

[10] The young bull was slaughtered and its blood spattered upon the altar of sacrifice and poured out around its base as a special sanctification of this holy "table"

9. What steps did Moses take in connection with the installation of the typical priesthood?
10. Explain (a) how the various parts of the bull of the sin offering were used, (b) how the first ram was handled, and (c) how the ram of installation was dealt with.

upon which the future offerings by fire to Jehovah would be consumed. The intestinal fat of the bull with its kidneys and the appendage of the liver were then made to smoke upon the altar, while the remaining parts of its flesh with its skin and its dung were burned outside the camp. The first ram was then slain and its blood also sprinkled on the altar, after which the entire animal was made to smoke upon the altar. The second ram was treated differently. Some of its blood was smeared by Moses on the right earlobe, the right great toe and the right thumb of Aaron and his four sons. The fatty portions and the right leg were then placed upon the hands of those five men and waved to and fro before Jehovah. Moses then took such portions and smoked them on the altar as an installation sacrifice. The choice breast portion was waved to and fro before Jehovah by Moses himself and then eaten by Moses as his portion of this special offering.

[11] Moses then took some of the anointing oil mingled with blood from the altar of burnt offering and spattered it upon Aaron and his sons and their garments. He next instructed them to boil the remaining parts of the installation ram and eat it as something holy at the entrance of the tent of meeting. There they must continue on duty, day and night, for seven days in all, keeping the obligatory watch of Jehovah. On each of the succeeding six days another bull must be offered for a sin offering. Thus it was to take seven days to fill the hands of this typical priesthood with power and acceptability to appear before Jehovah on behalf of the nation of Israel.

[12] Since it was to be expected that the members of this numerous nation would be approaching with their personal and tribal offerings now that an empowered priesthood was available, the need for a great body of duly authorized helpers to the priesthood became apparent. Moses was directed to meet this need by a formal ceremony that is described for us at chapter eight of the Bible book of Numbers. On this occasion the eligible males of the tribe of Levi were brought forward, and the people, probably through their representative chieftains, laid their hands upon the heads of the Levite men. The Levites were then caused to move to and fro before Jehovah as a wave offering from the sons of Israel. Then two young bulls were brought forward, and upon these the Levites laid their hands, after which the bulls were slaughtered, one of them as a sin offering and the other as a burnt offering. The significance of this presentation of the Levites and their acceptance by Jehovah is referred to in the words of God's angel to Moses: "And *I shall take* the Levites in place of all the first-born among the sons of Israel. And *I shall give* the Levites as given ones to Aaron and his sons from among the sons of Israel, to carry on the service of the sons of Israel in the tent of meeting and to make atonement for the sons of Israel, that no plague may occur among the sons of Israel because the sons of Israel approach the holy place."—Num. 8:18, 19.

11. What further instructions as to the installation ceremony did Moses arrange to have carried out?
12. Give a description of the setting apart of the Levites as helpers to the Aaronic priesthood.

REGULATIONS FOR THE TYPICAL PRIESTS

[13] The priests and Levites were required to maintain personal, fleshly cleanliness, supervise the offerings of the people, perform all the services of the sanctuary and supervise strict observance of God's law among the people. Officiating priests had to be without defect or blemish of any kind. They must not become yoked in mar-

13. What regulations were to apply to the priesthood of Aaron?

riage to a foreigner or to an ineligible Israelite girl. They must drink no intoxicating beverage while on duty at the tent. They were responsible for blowing the holy trumpets, thus giving definite leadership to the people, whether in the matter of setting up or breaking camp, engaging in battle or celebrating some special festival to Jehovah. No Levite was to be given any land inheritance when the people arrived in Canaan. Instead they were to be given dwelling places in forty-eight cities strategically located throughout the lands assigned to the various tribes. In this way Jehovah's earlier decree that they were to be scattered in Israel was carried out, but at the same time Jehovah saw to it that there were those who could supervise pure worship present in all the tribal portions of the land.—Num. 10:1-10; Leviticus chap. 21; Num. 35:6; Gen. 49:5, 7.

[14] Instruction was given through Moses for the various offerings that could be brought to the tent of meeting, some of them community offerings and some of them family or personal offerings; sin offerings for wrongs committed, guilt offerings on account of guilt that in some way might become attached to the offerers; voluntary offerings of thanksgiving and offerings made on the occasions of making some vow before Jehovah. (See Leviticus, chapters 1 through 7.) Then, once each year, there were atonement day sacrifices, offered on the tenth day of the seventh month. This was when a special recleansing and resanctifying of the entire tent arrangement was to take place, as though readying the nation for another year in which they might continue to have Jehovah's presence and favor with them. (Leviticus chap. 16) This was the one day of each year when the high priest penetrated the Most Holy with the blood of the atonement offering. Before doing so he had to make sure that no underpriests were present in the front compartment of the tent, and that the Most Holy itself had been filled with smoking incense.

[15] Other statutes relative to the pure worship of the entire nation were also provided, these to be enforced by the priesthood under the direction of its high priest. Fat and blood were not to be eaten on pain of death. The fat was to be smoked upon the altar for a sweet odor to Jehovah. The blood, when not offered upon the altar, was to be poured out upon the ground. All types of sexual uncleanness were to be avoided or immediately expiated by the corresponding sacrifice or punished by death. Slander, extortion, recourse to spiritism of any kind, were matters to be investigated and the guilty ones adequately punished. Special provision was made for cases of unintentional pollution through contact with a dead body or some other unclean thing or person. Thus Jehovah stressed to the Israelites the vitalness of maintaining a clean camp so that he could, without damage to them, continue to dwell in their midst.—Lev. 3:17; Numbers chap. 19.

[16] Thus in great detail did Jehovah provide a central place of worship, a priesthood representative of the entire nation, and proper regulations and sacrifices. But to what extent would this loving provision be appreciated by the people? How near would it bring them to the pure and holy God? Certainly this Aaronic priesthood continued for many centuries. Through its hands passed the offerings of generation after generation of Israelites. In due time its members officiated in the

14. (a) What are some of the offerings that were brought to the tent of meeting? (b) What was unique about the atonement day sacrifices?

15. What statutes did Jehovah give to the people, and who would have much responsibility for their proper observance?

16. (a) To what extent was God's provision of the tent arrangement appreciated? (b) What facts point to failure on the part of the priesthood?

grand temple constructed by Solomon in the city of Jerusalem. But the people continually gravitated toward idolatry and unclean pagan practices. Even this representative priesthood proved unfaithful! In fact, not long after that initial installation Aaron's sons, Nadab and Abihu, suffered fiery death at the hand of Jehovah for daring to perform unauthorized rites within his holy place of worship. The sons of Eli later presented another disappointing example of greedy men who used the holy office of priest to serve their own profane and selfish ends. The prophet Micah, in a later day, could rightly charge that Israel's "own priests instruct just for a price," and not out of love for Jehovah and their fellow worshipers.—Lev. 10:1, 2; 1 Sam. 2:12-17; Mic. 3:11.

17 There were some faithful members of this priesthood whose records shine out in vivid contrast to the course of the faithless ones. Phinehas, grandson of Aaron, demonstrated commendable zeal for pure worship when he promptly slew the son of an Israelite chieftain and a pagan princess as they engaged in forbidden sex relations. Jehovah gave him, in reward, a "covenant of peace," "the covenant of a priesthood to time indefinite." Jehoiada, who courageously protected and instructed the young prince Jehoash of Judah, saving him from the murderous campaign of his pagan grandmother, Athaliah, furnishes another fine example.—Num. 25:1-13; 2 Chron. 22:11; 23:1-3.

18 As we reflect upon the subsequent history of Israel we must realize that the Aaronic priesthood failed on the whole to elevate the minds and hearts of the people and bring them closer to God. It did not ward off the well-deserved, desolating blows that came upon temple and city, priesthood and people, first in 607 B.C.E. and then again in 70 C.E. Since the nation failed to obey strictly the voice of Jehovah their Savior and to keep his covenant, they did not qualify to become his "special property" out of all peoples of earth. Jehovah's judicial decision is therefore expressed by his prophet: "Because the knowledge [of my will] is what you yourself have rejected, I shall also reject you from serving as a priest to me."—Hos. 4:6.

19 That entire arrangement of holy place, priesthood and regulations did, however, point to the need for some greater provision for the relief of men from the burden of sin and for bringing them into closer communion with the immaculate Father in heaven. Also, since the people of natural Israel, as a nation, failed to qualify as Jehovah's firstborn and priestly nation, we can be confident that he would in due time reveal how such a "holy nation" would be formed, to his own praise and the blessing of all families of the ground. It should also be noted that those provisions for national worship had much to do with outward cleansing and offered very little of inner cleansing whereby the people might enjoy a good conscience toward God. All peoples, therefore, including the Israelites, still labored under the handicap of a bad conscience, a consciousness of being impure and naked before the eyes of God, and having no one worthy and able to present an adequate offering in their behalf. That Aaronic priesthood, with all its ministrations, having only "a shadow of the good things to come, but not the very substance of the things, [it] can never with the same sacrifices from year to year which they

17. Were there some good examples of faithfulness in the priesthood?
18. Why did not the typical nation qualify to become Jehovah's "special property"?
19, 20. (a) What benefits are derived from our knowledge of those dealings with Israel? (b) In what way did Israel share the handicap upon all nations? (c) What weaknesses needed to be overcome?

offer continually make those who approach perfect."—Heb. 10:1.

20 How, then, and upon what basis could people ever hope to draw near to the God of heaven, the Source of life, and enjoy with him a relationship unclouded by a bad conscience? How could the fatal weakness of human imperfection as noted in the mediator Moses, in the high priest Aaron and his underpriests, and in the entire people ever be overcome? Jehovah himself provides the happifying answer, which we shall discuss in the next issue of *The Watchtower*.

The Christian's View of SELF-DEFENSE

IN A world so filled with crime and violence, the protection of one's life and property is a matter of increasing concern.

This problem confronts everyone, including you. If you are one of Jehovah's witnesses you also have to contend with an additional problem in this regard: the opposition that comes as a result of your faithfulness to Jehovah God.

To determine how to handle matters connected with self-defense, the Christian, dedicated to do the will of Jehovah, goes to the highest source of wisdom, God's Word. Through a study of the Bible, he is aided to appreciate the laws and principles by which he is to be guided.—2 Tim. 3:16, 17.

Does this mean that the Christian is to pay back wound for wound, blow for blow, as mentioned in the Law that God gave to ancient Israel, since that is in the Bible? (Ex. 21:24, 25) No, for Christians are not under that Law. After Jesus Christ died, that Law arrangement came to an end. It was succeeded by something better, the Christian system of things. The apostle Paul showed that Jesus is "the mediator of a correspondingly better covenant, . . . he has made the former one obsolete." (Heb. 8:6, 13) Paul also said: "You are not under law but under undeserved kindness." (Rom. 6:14) Of course, where a Christian requirement has the same underlying principle as a requirement of the Law, then it can be helpful to note also how that particular matter was handled then.

"LOVE YOUR NEIGHBOR AS YOURSELF"

Jesus said: "You must love your neighbor as yourself." (Matt. 22:39) As a person is to love his neighbor, he is also to love himself. That means he ought to take care of his mind and body. The Christian, therefore, should not needlessly jeopardize his life, for that would bring no honor to God. Since a Christian has dedicated his life to do God's will, he is to protect it so he can serve his Creator.—Rom. 12:1.

Jesus did not give up his life needlessly. On one occasion, those listening to him "became filled with anger; and they rose up and hurried him outside the city, and

they led him to the brow of the mountain . . . in order to throw him down headlong." Did Jesus try to get away? Yes, he did! The account tells us: "But he went through the midst of them and continued on his way." In the turmoil, Jesus was able to get away to safety.—Luke 4:28-30.

The apostle Paul likewise loved his life and protected it. He fled from dangerous situations many times. (Acts 9:23-25; 14:5, 6) Even when he was taken into custody by the authorities, he worked for his release by appealing to Caesar.—Acts 25:11.

The principle involved in these examples was given by Jesus when he said: "When they persecute you in one city, flee to another." (Matt. 10:23) Thus, it is the Christian course to try to avoid difficulty, when possible. Then the problem of how to defend one's person will not arise.

AVOIDING DIFFICULTY

Even when there is not persecution because of one's faith, the same general principle applies. For example, you may live in a city that undergoes rioting or other disorders. What are you to do? You can choose to flee the danger. How? It may not always be possible to leave the area, but you can retire to a safe place indoors and stay there until the danger has passed. As Proverbs 26:17 says: "As one grabbing hold of the ears of a dog is anyone passing by that is becoming furious at the quarrel that is not his." A person who heeds this advice does not get involved in the disturbances of this wicked system of things. He does not get near them even out of curiosity, but avoids them whenever possible. This serves as a protection to him.

Similarly, it is wise to seek to avoid being drawn into a situation where you may have to defend your person. For instance, you may meet a belligerent person on the street, when using public transportation, or perhaps even at your place of work. The principle to follow when confronted by such hostile person is: Do not add fuel to the fire. "Where there is no wood the fire goes out." (Prov. 26:20) Instead, "an answer, when mild, turns away rage." (Prov. 15:1) By talking in a kind, mild tone you may be able to turn away the wrath of the aroused person and avoid difficulty.

And if such mild answering does not quell the other person's antagonism, then what? Proverbs 17:14 answers: "Before the quarrel has burst forth, take your leave." Thus, as in the case of fleeing persecution when it is possible, the Christian way is to get away from unreasonable persons to avoid difficulty whenever possible.

This avoiding of difficulty also means not taking unnecessary risks when traveling. Be cautious in dangerous neighborhoods, particularly at night. You might even change your secular occupation if it endangers your life by making it necessary to come home late through dangerous areas. Thus application of Christian principles can help you avoid difficulty.

WHEN PERSONALLY CONFRONTED

However, there are times when difficulty cannot be avoided. For example, even in daylight hours you may be accosted by a robber who has a weapon. What can you do? You might try to reason with the robber, perhaps identifying yourself as a Christian minister, if you are one of Jehovah's witnesses. Many times this has resulted in Christians' being left alone and safe.

But what if that will not suffice, and the accoster is determined to get some money at all costs? Ask yourself: Which is more important, my money or my life? Can I continue to serve Jehovah without the money I may have in my wallet or purse? Can I continue to serve Jehovah without

my life? The answer is obvious. Life is far more valuable. Hence, it is extremely unwise to endanger your life just for money. And since many robbers today will not hesitate to use violence if the victim resists, it is the course of practical wisdom to let them have the money.

This same thought holds true if a thief enters your home. If he has a weapon, you may have no opportunity to call the police for assistance. The thief may be after money or other material items only. Resistance could end up in injury or death for many members of the family, so it would be unwise to resort to what some might consider "heroics" to defend material things. The safety of yourself and your loved ones comes first.

But what if you are accosted by a violent person, one who begins to attack you? Then reasoning and peacefully handing over material possessions may no longer be enough. In this extreme situation the Christian is justified in protecting himself. If unable to get away, or if in his own home, he can ward off blows and defend himself, doing what he can to restrain the attacker. Of course, if there are several, or many attackers, even this defense may prove unsuccessful.

True, a blow struck in self-defense might injure the assailant. But if it resulted in killing the attacker, this should not be intentional. A Christian who might thus accidentally kill his assailant should recognize the seriousness of what has happened. Realizing that he may bear bloodguilt for what has happened, even though it was unintentional, he ought to go humbly to God in prayer to seek his forgiveness through Christ Jesus.

What can be done if your family or spiritual brothers and sisters come under physical attack in your presence? You could undertake resistance as much as possible if there were no other means of assistance available. Such may bring your life in danger, but as Jesus said: "No one has love greater than this, that someone should surrender his soul in behalf of his friends." (John 15:13) It might prove practical, depending upon the circumstances, to go for help instead of trying to handle the situation alone. If there is a large group attacking one's family or Christian brothers, the wise course may be to get police help if that is available. So the course to follow depends upon the circumstances. And even the same situation may be handled in different ways by different ones. Each person will have to decide the best course to take depending upon what he knows of the situation at the moment.

ATTEMPTED RAPE

If you are a Christian woman, what should you do if, in spite of all precautions, you are set upon by a rapist? If you cannot deter him by reasoning, or by calling upon the name of Jehovah, then what? As a Christian you are under obligation to resist. This resistance includes screaming and creating as much disturbance as possible to try to frighten off the attacker and attract help. If the attack continues and you cannot break free to flee, then you would be justified even to inflict damage on your assailant if necessary. Resistance is imperative, because the rapist is after, not just money, but your virtue. An issue of integrity to Jehovah's laws is involved here. So by no means would it be proper quietly to submit to rape, as that would be consenting to fornication.—1 Thess. 4:3.

The principle is like that set out at Deuteronomy chapter 22. There it states: "In case there happened to be a virgin girl engaged to a man, and a man actually found her in the city and lay down with her, you must also bring them both out

to the gate of that city and pelt them with stones, and they must die." Why would the girl have died under that Law covenant? The scripture continues: "The girl for the reason that she did not scream in the city." If she did not make the effort to scream, she was viewed as consenting to fornication. But if the woman screamed and resisted and nonetheless was overpowered, then she was not guilty of complicity: "The girl . . . screamed, but there was no one to rescue her."—Deut. 22:23-27.

Resistance includes screaming and creating as much disturbance as possible

Would it be different if the man had a weapon and threatened to kill you if you did not submit? No, the Scriptures plainly state that Christians are under obligation to "flee from fornication." (1 Cor. 6:18) It is true that you face the possibility of death in this case. But you have no guarantee that if you meekly submit, your assailant will not kill you anyhow to avoid identification.

Christian women are wise if they do all they can to avoid making themselves targets for rapists. Knowing that the morals of this generation are sinking to new lows, take every precaution. In unsafe areas avoid traveling alone after dark. As Ecclesiastes 4:12 states: "If somebody could overpower one alone, two together could make a stand against him. And a threefold cord cannot quickly be torn in two." Also consider how you dress. If a woman adopts the provocative, suggestive styles of dress now so prevalent, she indicates that she is a woman of loose morals, and in so doing she may invite trouble.

Yet, in spite of all precautions and resistance, it may occur that a Christian woman is seized by one or more assailants and raped. This has happened in recent times in the country of Malawi. Many Christian women were raped by mobs of vicious, animalistic males, mainly youths. This came as persecution; because they steadfastly refused to join in political activities that would compromise their integrity to Jehovah, they were attacked. Despite their defense, and the defense of husbands and other Christian brothers, they were all overpowered by sheer numbers. Yet, by resisting even under such circumstances Christian men and women show where they stand in the matter.

In such cases, Christians need to work hard to keep their balance and not resort to physical retaliation after such an attack, thinking this is the same as self-defense. It is proper to seek justice through all legal means, but it is not Christian to seek personal vengeance after the attack is over. "Vengeance is mine, and retribution," says Jehovah. (Deut. 32:35) Remember, Jehovah knows full well the hurt that has been inflicted upon his servants. Are we to think that the great God of Justice will not settle accounts in his due time? We can be certain that Jehovah will soon crush unrepentant wicked ones out of existence.

We can also be certain that Jehovah will reward his integrity-keeping servants with everlasting life in his new system of things. Mental and physical health will be restored to them in perfection, so that any hurt that Christians have received for maintaining integrity to God's laws will in time fade from memory. God will compensate for the hurt of his people, so that

the horrible deaths in Roman arenas, German concentration camps or humiliations at the hands of beastly individuals such as in Malawi will not be remembered. "The former things will not be called to mind, neither will they come up into the heart." (Isa. 65:17) It is always beneficial to remember what Jesus said: "Five sparrows sell for two coins of small value, do they not? Yet not one of them goes forgotten before God. But even the hairs of your heads are all numbered. Have no fear; you are worth more than many sparrows."—Luke 12:6, 7.

RESORT TO ARMS?

Such persecutions of Jehovah's servants cause some to wonder whether they should consider arming themselves with weapons such as revolvers and rifles to protect themselves and their loved ones.

True, in ancient Israel carnal weapons were used at times. But as noted previously, Christians are not under the Law covenant. They are under the superior Christian system of things, particularly the law of love. (John 13:34, 35) They have beaten "their swords into plowshares and their spears into pruning shears." (Isa. 2:4) How, then, could they reverse this process and take up arms and still consider themselves Christians?

If a Christian armed himself for protection, might he not kill some innocent person and incur bloodguilt before Jehovah? Additionally, in some cases the sight of a gun has caused robbers to fire their own weapons, taking the life of the victim. If the victim had not pulled out a weapon he might have been merely robbed, not killed. Also, in many cases having a gun in the house has resulted, not in protection for the family, but in death when the gun was accidentally fired, such as by young children.

Did Jesus arm himself in anticipation of attack? Did his followers? It is evident from 2 Corinthians 11:23-27 that the apostle Paul was often in dangerous territory. Yet, did he feel the obligation to carry a deadly weapon to protect himself or young Timothy, who traveled with him? Can we imagine the apostles, or Jesus, preaching the superior law of love and at the same time carrying on their activity armed with swords and lances?

The only reported occasion when Jesus' followers had weapons was before receiving the holy spirit at Pentecost. This was on the Mount of Olives. Why did they have weapons here? Because Jesus had told them to! (Luke 22:36-38) Why? So Jesus could demonstrate powerfully that, had he desired to resort to carnal weapons for self-defense, he could have. But he did not! Rather, he reprimanded the one who used his weapon, saying: "All those who take the sword will perish by the sword." (Matt. 26:51, 52) Thus, among other things, Jesus showed he would not seek protection by means of such deadly weapons. It is as Paul later said: "The weapons of our warfare are not fleshly."—2 Cor. 10:4.

This principle of not bearing carnal weapons for self-defense really serves as a protection in many instances. How so? Because resorting to deadly weapons to defend persecuted Christians would likely result in far greater hurt than by not using them. If God's servants were to carry arms, and fire at their assailants when persecuted, it is very likely that the full wrath of the police, or even government troops, would descend upon them. Many more Christians would probably be killed than if they had not carried arms. And if Christians, such as those in Malawi, had been armed, would countries such as Mozambique have allowed them entry as peaceful refugees?

But what about training in such 'arts'

of self-defense as boxing, karate and judo? With such skills a man can kill another person with his bare hands, which is why the hands of those so trained are viewed by many as lethal weapons. When Jesus was attacked he did not resort to vicious karate blows, nor did he try to flip his opponents on their backs judo-style. Jesus and his followers did not spend time training to fight physical battles. Thus, the Bible counsels Christians: "A slave of the Lord does not need to fight, but needs to be gentle toward all, . . . keeping himself restrained under evil." (2 Tim. 2:24) And keep in mind too that one who trains in physical self-defense is far more likely to resort to violence in difficult situations than to do what he can to avoid violence. No, such preparations are contrary to the spirit of Romans 12:18, which says: "If possible, as far as it depends upon you, be peaceable with all men."

KEEP YOUR EYE ON EVERLASTING LIFE

A Christian does what he can to defend himself and his loved ones on a personal basis in harmony with Christian principles. Yet, he also appreciates that his present life is not so important that he would compromise Jehovah's laws to try to save that life. Obedience to Jehovah and everlasting life in his new system of things are far, far more important.

So the prime consideration in these "last days" is the keeping of integrity to Jehovah, not the hanging on to the present life at all costs. Compromising God's laws to save life now would really cost life, for as Jesus said: "Whoever wants to save his soul will lose it." Jesus added: "For what benefit will it be to a man if he gains the whole world but forfeits his soul?" But if we do not compromise, if we keep integrity to Jehovah, then, as Jesus said: "Whoever loses his soul for my sake will find it."—Matt. 16:24-26.

So if you keep Jehovah and everlasting life in view at all times, you will be an integrity-keeper. Even when opposition or persecution endangers life, you will firmly pursue what pleases God: "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.

Hence, stand firm. Grow mighty in the faith. Trust in Jehovah to give you strength to withstand any opposition or persecution that comes. "Throw your burden upon Jehovah himself, and he himself will sustain you. Never will he allow the righteous one to totter." (Ps. 55:22) Thus, if you are a Christian there is no need for you to live in constant fear of assault or persecution. You can confidently face the future as you pursue your Christian course, knowing that, when difficult times come, Jehovah will sustain you.

Rejoice too in the knowledge that very soon Jehovah will bring his power to bear against this wicked system of things and will crush out of existence all those who cause hurt. And without fail he will reward his integrity-keeping servants: "For the upright are the ones that will reside in the earth, and the blameless are the ones that will be left over in it. As regards the wicked, they will be cut off from the very earth; and as for the treacherous, they will be torn away from it."—Prov. 2:21, 22.

● What is the Scriptural thing to do when a Christian is expected to stand or bow before a judge or ruler or to use some exalted form of address for such a person?—H. A., Africa.

Christians are encouraged by God to show respect for civil rulers or persons of authority. In regard to such superior authorities, the apostle Paul wrote under inspiration: "Render to all their dues, . . . to him who calls for fear, such fear; to him who calls for honor, such honor." (Rom. 13:1, 7) Paul also wrote that intercession could be made "concerning kings and all those who are in high station." (1 Tim. 2:1, 2) The customary way in which this honor and respect are expected to be rendered varies from place to place. It might include bowing to the ruler, prostrating oneself on the ground before him, rising when he enters the room or using some special form of address. In such cases, the Christian is called upon by local custom to show respect for the man's official position, his office.

There is Biblical precedent for showing a degree of respect by assuming some special posture. Jacob bowed seven times on meeting Esau. (Gen. 33:3) The patriarch Abraham bowed down to the pagan natives of Canaanland, the sons of Heth. (Gen. 23:7, 12) When Jesus was on earth, he, as Jehovah's King-designate, allowed persons to do obeisance to him. (Matt. 8:2; 9:18) Since these actions did not involve actual worship of a human, they were permitted as demonstrations of respect. —Ex. 34:14; Matt. 4:10.

There are also Biblical examples showing how honor for persons in authority was rendered orally. Paul referred to the Roman governor Festus as "Your Excellency Festus." (Acts 26:25) Both God's servants and pagans used expressions such as, 'Let the king live to time indefinite,' indicating the desire that the ruler have a long life.—1 Ki. 1:31; Dan. 3:9.

However, this matter of rendering honor to human authorities has limitations. Christians must remember that Jehovah alone deserves one's worship. (Ex. 20:3-5; Ps. 100:3) A law that Jehovah has long stressed is that worship must not be given to created things, including humans, for that would be idolatry. Paul and Barnabas knew this, so when the men of Lystra started treating them as gods, they implored: "Why are you doing these things? We also are humans having the same infirmities as you do." (Acts 14:11-15) When prostrating oneself before a human is done in an attitude of worship, it is wrong! Hence, when Cornelius did such a thing, Peter would not permit it, saying: "Rise; I myself am also a man." (Acts 10:25, 26) It would be wrong to perform worshipful acts even to an angel, as was pointed out to John when he was overcome by emotion and was about to lose his spiritual balance and worship an angel.—Rev. 19:10; 22:8, 9.

These examples need to be borne in mind when it comes to giving honor to a tribal chief, judge or civil authority. Scripturally it would be wrong to ascribe to such humans the powers of a god. (Acts 12:22, 23) As for any particular case, the ones involved must decide whether customary respect for the office of one in authority is being requested, or whether the words and deeds expected amount to religious worship or violate the injunction: "Flee from idolatry." (1 Cor. 10:14) If a ruler is not even present and words or acts of adulation for him are required when only his picture is displayed or in greeting other persons, that would be an idolizing of him.—1 John 5:21.

The course of the early Christians is of interest in this regard. As we have already seen, Paul showed proper honor to Festus. Also, even though the ruling Caesar was by no means living according to Christian principles (having by that time murdered relatives, including his mother, and become notoriously immoral), Paul respected his office and appealed to "Caesar."—Acts 25:10-12.

Was this respect typical of Christians then? Yes! The book *The Early Church and the World* says: "When they were brought on trial, they usually pleaded their cause with courtesy and deference to their judges." Then commenting about men who in the second century wrote in defense of Christianity, it observes: "Their language is courteous; they observe the rules of official etiquette in giving the Emperors their full honorary titles, and they add complimentary expressions."—Pp. 108, 109, 258, 259.

But does that mean that the early Christians could do everything they were expected to do in honoring civil officials? Could they, for example, call the emperor their Leader, Savior or God? Could they offer incense in his behalf? No, there was a limit as to how far they could

go. We are told: "The normal expression of loyalty, alike to the emperor and to the imperial City, was to burn incense to his genius and to the genius of Rome. The Christian held that such action was to offer worship to gods or divinities that he did not recognize."* What would the Christians do when called upon to sacrifice to the emperor, crossing the line, so to speak, from respect to religious worship? History answers: "Christians refused to . . . sacrifice to the emperor's genius. . . . It was also carefully explained to [the Christian] that he was not worshiping the emperor; merely acknowledging the divine character of the emperor as head of the Roman state. Still, almost no Christians availed themselves of the chance to escape."†

So the early Christians refused to ascribe to a human ruler the powers of a god or to perform religious acts of worship toward a civil authority, but they were willing to show proper honor. Yet, in some aspects of this matter conscience comes into play. Even when it is recognized that bowing to a ruler is just a common local form of respect for his position and not an act of worship, some Christians might decline participation. Or some might feel compelled to avoid using certain customary expressions of honor in regard to a specific ruler because of his actions, yet still striving to be peaceful, law-abiding citizens. The respect that others have for their fine conduct, and their own tact, might enable the Christians to follow the dictates of their conscience without interference. (Acts 24:16) But if not, then they would have to be willing to accept the consequences of their decision.—1 Pet. 2:19.

One final point that deserves brief comment in this context is the importance of the Scriptural position of neutrality. Sometimes individuals who could conscientiously make an oral expression of respect for a civil authority are urged to join in shouting political slogans or in singing patriotic songs. To do so would amount to taking sides in the political affairs of the nations. Could a Christian do that, since Jesus said that true worshipers "are no part of the world, just as I am no part of the world"? (John 17:16) If one refused to share in such activities he might receive opposition temporarily, but the apostle Peter counseled: "It is better to suffer because you are doing good, if the will of God wishes it, than because you are doing evil."—1 Pet. 3:17.

In all these matters Christians want to think first about maintaining acceptable worship and God's approval. Guiding their lives so as to do this will work to their everlasting good, as it did for Jesus, who said: "In the world you will have tribulation, but take courage! I have conquered the world."—John 16:33.

* *The Rise of Christianity,* Ernest William Barnes, pp. 300, 333.

† *Those About to Die,* Daniel P. Mannix, pp. 135, 137.

ANNOUNCEMENTS

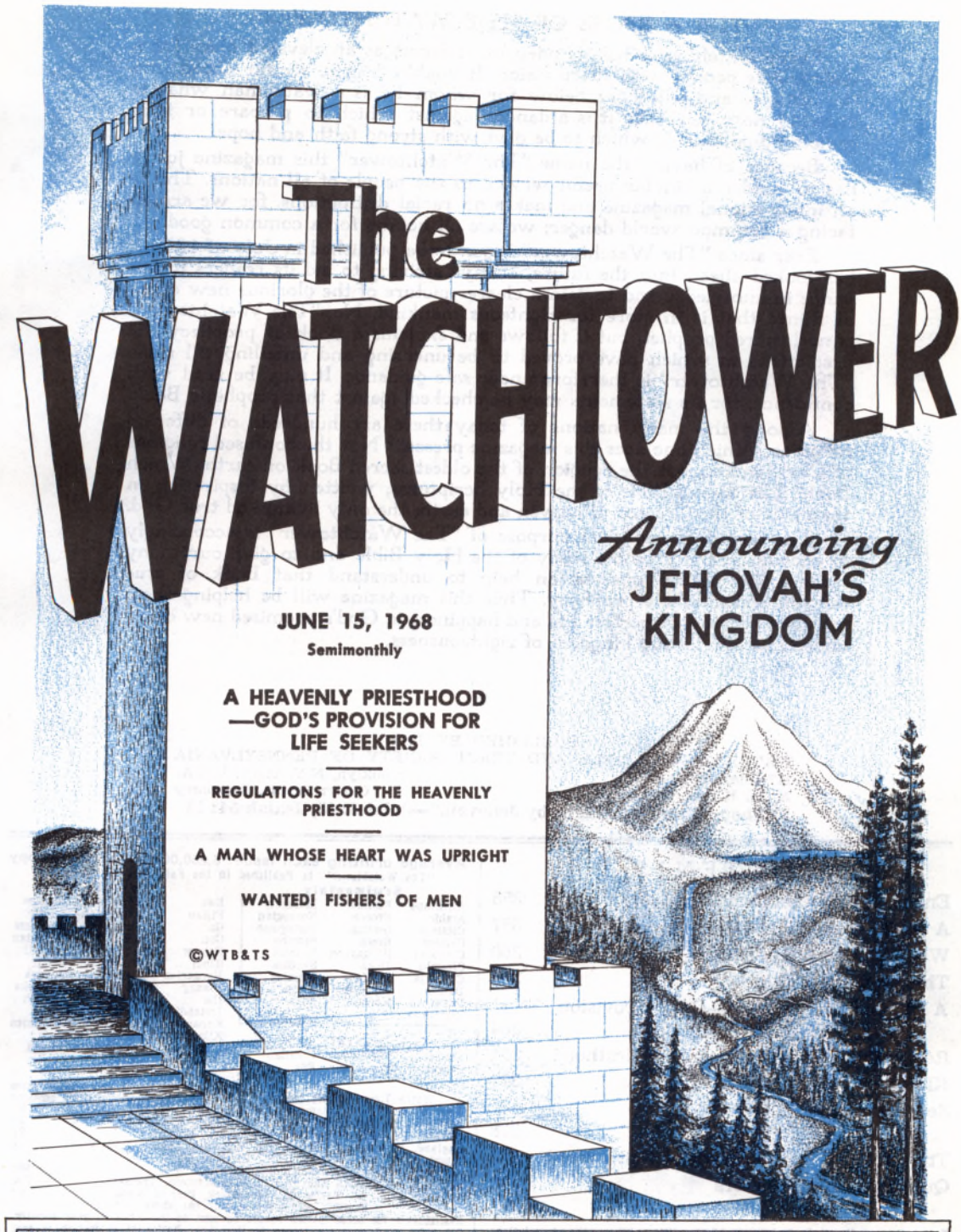
FIELD MINISTRY

Happiness! Perfect health! Justice! Peace! To those who understand Bible prophecy these words have real meaning. They describe the millennial reign of Jesus Christ. (Rev. 20:6) Jehovah's Witnesses have made this hope their own and thus may be said to be on a joyful march to mankind's millennium. They want to help others to join in this joyful march to mankind's millennium. To that end, they urge everyone to read the Bible. During the month of June they will be calling at the homes of as many persons as possible to offer them a fine, modern-English Bible, the *New World Translation of the Holy Scriptures,* along with a Bible-study aid booklet, for just $1.

"WATCHTOWER" STUDIES FOR THE WEEKS

June 23: Seeking the Way of Approach to the Source of Life. Page 332. Songs to Be Used: 69, 92.

June 30: A Typical Priesthood Points the Way. Page 339. Songs to Be Used: 93, 112.



The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

JUNE 15, 1968
Semimonthly

A HEAVENLY PRIESTHOOD —GOD'S PROVISION FOR LIFE SEEKERS

REGULATIONS FOR THE HEAVENLY PRIESTHOOD

A MAN WHOSE HEART WAS UPRIGHT

WANTED! FISHERS OF MEN

©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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Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

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AT – An American Translation
AV – Authorized Version (1611)
Dy – Catholic Douay version
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
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Ro – J. B. Rotherham's version
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Encourage by COMMENDATION

WORDS are of little value when deeds are needed. (Jas. 2:15, 16; 1 John 3:17, 18) But it would be a mistake to conclude that fine words are useless. By no means! There are times when fine words are just the thing needed, even as the inspired proverb shows: "As apples of gold in silver carvings is a word spoken at the right time for it."—Prov. 25:11.

The value of fine words can be illustrated by the experience of a hardworking mother of five children. Diligently she labored to keep her house and the clothes of her family neat and clean and, what is more, she cooked very good meals. But did her family ever think of giving her a compliment because of how clean she kept their home and for the tasty meals she prepared day after day? No. When she once brought this to their attention, they replied: "O Ma, you should know that so long as we don't complain, everything is just fine!"

How typical of many, many families! Yet how thoughtless, how unwise and how unloving! Life is so full of things that tend to depress or discourage. "Time and unforeseen occurrence befall" all of us; we become victims of circumstances over which we may have little or no control. (Eccl. 9:11) Disappointments and personal failings have a tendency to produce negative thinking. How much appreciated, then, is the word of commendation whenever it can be given! So, look for opportunities to commend instead of harping on weaknesses and shortcomings.

In all of this the Christian apostle Paul set a truly fine example. In writing to the various Christian congregations in his day he had much counsel to give, but almost invariably he began his letters by giving encouraging commendation. Thus to the Christians at Rome he wrote: "First of all, I give thanks to my God through Jesus Christ concerning all of you, because your faith is talked about throughout the whole world." (Rom. 1:8) Likewise to the Christians at Philippi he wrote: "I thank my God always . . . because of the contribution you have made to the good news from the first day until this moment." (Phil. 1:3, 5) And in his first letter to the Christians in Thessalonica he devoted all of

what is now the first chapter to commending them for their faith, endurance and zeal. The apostle John manifested the same loving thoughtfulness. When writing to certain individuals, to "the chosen lady" and to Gaius, he likewise began with words of commendation.—2 John 1, 4; 3 John 3, 4.

Who cannot take a lesson from the apostles Paul and John in this regard? Are you an employer or foreman? Do you think of giving encouraging commendation when an employee works diligently and conscientiously, perhaps putting forth special efforts because of unusual circumstances? Or are you an employee that has been favored with more than usual understanding and consideration on the part of your employer or foreman? If so, have you made some expression of appreciation therefor? Or, you parents, when your children show themselves dutiful, resisting temptations to follow the selfish, wayward course of others and, instead, bring home from school good reports as to their studies and conduct, do you bestow encouraging commendation?

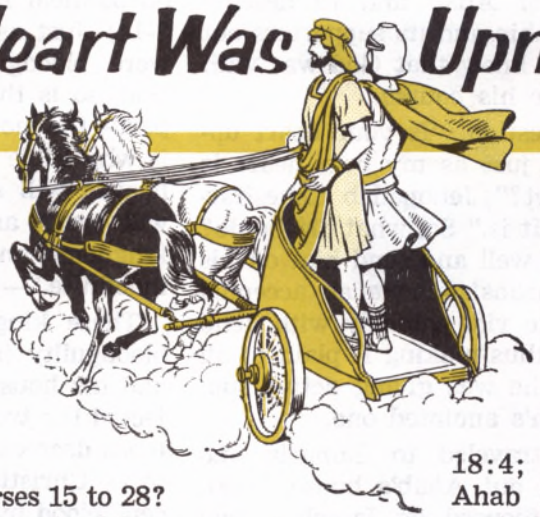
What about you youths? Did you ever think of going out of your way to express appreciation to your father and mother for all they do for you? After all, your mother might have left you as a babe at some foundling home or your father might have deserted his family, as so many thousands of fathers and mothers have done. Did you ever think of surprising them by a "thank you" card or message in the mail? Recently a pair of Brooklyn daughters did that to their widowed mother, and what happiness it brought her!

The apostle Paul also set us another example in his use of fine words to encourage others. He did this by employing a Greek form of the verb (the present tense) that does not mean simply to do something but to *keep on doing it*. It might be likened to the popular expression, "Keep up the good work!" Most Bible translations fail to give this fine shade of meaning, which is known as the continuative present, but the *New World Translation* is one that does justice to Paul's carefully chosen words. So we find Paul writing: "*Keep* this mental attitude in you that was also in Christ Jesus." "*Keep working* out your own salvation with fear and trembling." "Whatever things are true, . . . righteous, . . . chaste, . . . lovable, . . . *continue considering* these things." "Finally, *go on acquiring power* in the Lord and in the mightiness of his strength."—Phil. 2:5, 12; 4:8; Eph. 6:10.

How wise it would be for all who have the responsibility of oversight or who have others in their care, such as parents, schoolteachers, overseers, foremen and employers, to take a page from the apostle Paul in this respect. "Keep up the good work" is encouraging in two ways. The adjective "good" shows appreciation for what has been accomplished and telling one to "keep up" what he is doing serves as an incentive or admonition to do more of the same. Many are the opportunities for such fine words at the congregational gatherings of Christians, even as indicated by the inspired apostle's admonition: "Let us hold fast the public declaration of our hope without wavering, for he is faithful that promised. And let us consider one another to incite to love and fine works, not forsaking the gathering of ourselves together, as some have the custom, but encouraging one another, and all the more so as you behold the day drawing near."—Heb. 10:23-25.

Truly, fine words, encouraging words of commendation, do have their place in the lives of all of us, and, in particular, in the lives of all who profess to be Christians!

A MAN Whose Heart Was Upright



THE Bible account of Jehu and Jehonadab is thrilling! It is filled with action. But more important still, it points significantly to modern-day developments that involve you. Have you read it? Why not open your Bible now to Second Kings, chapter 10, verses 15 to 28? What is said there will aid you in determining your position before God in this most critical time of history.

Here is the background. It was the tenth century B.C.E. General Jehu was commissioned by Jehovah God to cut off King Ahab of Israel and his entire house. "You must strike down the house of Ahab," he was told. Also, Jehu was to uproot Baal worship, which Ahab's pagan wife Jezebel had promoted in the land. (2 Ki. 9:6-10) Why was this purging commanded by God?

It was because of Ahab's extreme wickedness, and the debased Baal worship that he practiced. As the Bible says: "Without exception no one has proved to be like Ahab, who sold himself to do what was bad in the eyes of Jehovah, whom Jezebel his wife egged on." (1 Ki. 21:25) These two were champions of a religion in which worshipers gathered at "high places of the Baal in order to burn their sons in the fire as whole burnt offerings to the Baal." (Jer. 19:5; 1 Ki. 16:30-33) Worshipers of the true God Jehovah were even hunted down and slain. Ahab was blood-guilty in God's sight. (1 Ki. 18:4; 19:10) Since Ahab refused to repent of his badness, he and his house, along with Baal worship, deserved destruction! Only in this way could life-giving worship of the true God be maintained.

But how did the people feel about Jehu's lightning campaign as he carried out the decree of execution? Did some harshly accuse him of being an opportunist or a heartless killer? Did they ignore the fact that Jehovah himself had authorized the executions? How would you personally have reacted? Would you boldly have sided with God's commissioned executioner, regardless of the unpopularity such a course would bring? That is something you must determine. But we do know of a man who received God's blessing because he had the right attitude.

JEHONADAB'S HEART WAS RIGHT

This man was Jehonadab, son of Rechab. At 2 Kings 10:15 we read about his encounter with Jehu. The indication is that this was no chance meeting. Jehonadab was on his way to meet Jehu and of-

fer his unqualified support. He recognized in Jehu the champion that Jehovah had raised up to wipe out the bloodguilty political regime of Ahab and to destroy filthy Baal worship and its supporters out of the land. He knew that God was with Jehu to prosper his course.

To Jehu's question, "Is your heart upright with me, just as my own heart is with your heart?" Jehonadab unhesitatingly replied: "It is." So, what did he do? Just wish Jehu well and send him on his way? By no means! Jehonadab accepted the invitation to ride publicly with Jehu in his chariot, thus making it plain to all observers that he was giving active support to Jehovah's anointed one.

First, they traveled to Samaria and finished wiping out Ahab's house. Next, attention was focused on Israelite Baal worshipers. These claimed to be worshiping the true God, but their practice of a form of worship condemned by the Creator of man made them worthy of death in God's eyes.

So by a stratagem Jehu lured the priests and worshipers of Baal into their great temple of idolatrous worship. He had them dress in their special vestments of identification. He screened the throng to make sure that no worshiper of the true God remained in their midst. Then, with exits sealed off, Jehu gave the signal to his personnel: "Come in, strike them down! Do not let a single one go out." But Jehonadab, who was right there to witness the slaughter decreed by God, survived. He had an upright heart.—2 Ki. 10:16-25.

MODERN PARALLELS

But what does all of this have to do with us today? Well, we are living through developments of history that parallel the situation in Jehonadab's time. Just consider some of these details.

Bible prophecy clearly identifies our time as "the conclusion of the system of things," when God will wipe out all wicked political regimes of earth. (Matt. 24:3-14) Just as Ahab and his house of old were bloodguilty and deserved destruction, so is the case with Ahab's counterpart—the modern-day political State. That is why Bible prophecy says: "The God of heaven will set up a kingdom that . . . will crush and put an end to all these kingdoms, and it itself will stand to times indefinite."—Dan. 2:44.

These kingdoms of today are just as bloodguilty in God's sight as were Ahab and his house. Like Ahab, they have rejected the true God Jehovah and his righteous decrees. Even governments claiming to be Christian have shed rivers of innocent blood by promoting and fighting two world wars and numerous smaller wars in just this generation! In particular, they have copied Ahab by persecuting and killing true worshipers of God who refuse to support their unholy enterprises. In "Christian" Germany alone thousands of true worshipers of Jehovah suffered martyrdom during the second world war for not supporting Hitler's schemes of conquest. Truly, "all these kingdoms" of earth deserve destruction, even as did Ahab and his house.

But what about the modern counterpart of ancient Baal worship, which was practiced and upheld by Ahab? Interestingly, Israelite Baal worshipers also often professed to worship the true God Jehovah. They mixed the two forms of religion, contaminating true worship with pagan practices. Today, too, it is common for persons to profess Christianity, the true worship of the heavenly Father of Jesus Christ, and, at the same time, share in pagan practices.

For example, the pagan background of many of Christendom's teachings and re-

ligious holidays is well known. The people of Christendom are like the Israelites of old who would combine pagan Baal worship with service to the true God. Furthermore, Israelite Baal worshipers offered "their sons in the fire as whole burnt offerings," a practice detestable to Jehovah. (Jer. 19:5; 32:35) So, too, the religions of Christendom, while claiming to follow Christ, have urged that sons of her worshipers be offered in sacrifice in nationalistic wars.

Therefore, just as Jehu served as Jehovah God's executioner against Ahab's house and the supporters of Baal worship, so Jesus Christ, the Greater Jehu, has been commissioned by God to execute all His enemies. He will destroy "all the kingdoms of the world" and all supporters of Baal-like false religions. But there will be survivors, like Jehonadab.—Matt. 4:8, 9; Dan. 2:44; Rev. 18:21-24; 19:11-16.

WHERE DO YOU STAND?

Just as Jehu of old separated the true worshipers to be preserved from the worshipers of Baal to be executed, so the Greater Jehu today is identifying persons either for destruction or for preservation. How so? By their response to the message concerning God's kingdom, which God is having preached "in all the inhabited earth as a witness to all the nations." (Matt. 24:14) In this way, those who reject God's kingdom by Christ are identified as Jehovah's enemies just as clearly as were those worshipers of Baal who put on their religious vestments.

Well, then, where do you stand? Is your heart upright toward God, as was Jehonadab's? Remember, Jehonadab actually got into the chariot and rode with Jehu. He thereby publicly declared his support for the righteous executional work in which Jehu was engaged. Are you similarly in heart harmony with the executional work of Jesus Christ? Have you publicly declared that support?

This is done by publicly supporting the representatives of the Greater Jehu, who are now proclaiming earth wide the message that God's kingdom will soon 'crush and put an end to all these kingdoms of earth,' and will then usher in righteous conditions. (Rev. 21:3, 4) Even as Jehonadab got into the chariot, so it is vital that you, too, join yourself with these earthly representatives of the Greater Jehu. It is important that you thereby show publicly that you believe that Jesus Christ is right in executing the bloodguilty political system, as well as all false religion and its supporters.—2 Thess. 1:7-9.

How urgent, therefore, it is to learn the facts about the appointment and commissioning of Jesus Christ as God's Executioner, and then adjust your attitude and your life to conform to that knowledge! Even now current developments throughout the earth underline the fact that the foretold destruction draws on apace. It will come and accomplish its devastating work just as surely as Jehu's executional forces wiped out the house of Ahab and all Baal worshipers in Israel. Will you be a surviving witness of that just judgment, as Jehonadab was in his day? It depends on you.

Make sure, then, that your course today clearly identifies you as one whose heart is upright, that you agree with Christ Jesus in his attitude toward a doomed system of things. By so doing you can avoid the certain disaster that is coming upon all those who refuse or neglect to identify themselves publicly as friends and supporters of the Greater Jehu, God's anointed King, Christ Jesus.

WANTED! FISHERS OF MEN

IN THE autumn of the year 36 C.E. the Christian "fishing net" was first let down into international waters under direction of the now resurrected Jesus Christ. With what purpose in view? To net a great multitude of humans, Gentiles now as well as Jews, for the service of God's kingdom. Peter, Paul, Timothy, Barnabas, Silas and others left home and obeyed the urgent call to move into distant "fishing" areas where tremendous catches of men awaited them.

Today again an urgent call goes out. Jesus still tells his followers: "I will make you fishers of men." (Matt. 4:19) There are still marvelous opportunities for those who will take up his offer and engage in the most exciting, challenging and yet satisfying vocation available. Have you thrilled to the reading of the Acts of the Apostles? Have you followed their trials and their gladsome experiences as they moved about among the nations? You, too, can personally rejoice as they did in the privilege of "fishing" in all waters. The need for those who can go to productive areas of the sea of humankind is still great!

If you are a family head, why not seriously contemplate moving to where there is greater need for the devoted service of yourself and your family? It is reported that Central America abounds with towns and cities of 10,000 population and more, places where the help of men who can take on responsibilities in congregational activity is needed. There may even be secular work in your own line of work to be had in some of those lands. And what a boon to be able to have your children schooled in the language of another people and equipped to preach the good news of the Kingdom among that people! If you are married and without a family, it should be still easier for you to make such a move.

As to single young men and women, those already dedicated to God, how fine it would be to break away from this world's unsatisfying occupations, enter the full-time preaching service, and ready yourselves for an invitation to be trained at the Watchtower Bible School of Gilead for missionary service! As you begin to plan for such enlarged privileges of Kingdom service, Jehovah will bless you. You will feel a closer kinship to all those devoted men and women of the first century and of our own century who left home and friends with the firm resolve to find and make new friends in another land, doing so for the sake of the Kingdom.

GUATEMALA, A FISHERMAN'S PARADISE

There is Guatemala. Over twenty years ago about twenty missionaries arrived there after graduating from Gilead. What happened? Let them tell the story: "As we witnessed from door to door in this tropical highland city (Guatemala City), we marveled as day after day we were

bathed in sunshine that was neither hot nor cold. We learned the names of the volcanic peaks lining the horizon. We visited the colorful markets where we bought and learned to enjoy strange tropical fruits and vegetables. We could buy orchids for a few cents a dozen. We found out how to cook on wood-burning stoves. We discovered that plumbing standards are by no means uniform the world over. Like everyone else, we ran out into the patio when the earth trembled. We learned to greet everyone local fashion with a handshake and a friendly pat on the shoulder."

But did their "fishing" operations succeed? In Guatemala City alone the number of active Witnesses has grown in twenty years from 10 to over 700. The city has thirteen congregations now. And some of the missionaries moved out into other towns where the missionary homes became the nucleus of new congregations in ever so many places. But does Guatemala still need more fishers? According to the *1968 Yearbook of Jehovah's Witnesses* there is still only one Witness for every 3,024 of population. Would you be useful there? Here is how the missionaries already there reply:

"Could you have endured with the Israelites in the Arabian desert? Could you have trekked through the wilderness from Babylon to Jerusalem with Zerubbabel? Could you have walked all around Galilee and Judea with Jesus? Do you put faith in the inspired words: 'It is a means of great gain, this godly devotion along with self-sufficiency. For we have brought nothing into the world, and neither can we carry anything out. So, having sustenance and covering, we shall be content with these things'? (1 Tim. 6:6-8) If your answers are in the affirmative, you have the real missionary spirit and can certainly help in Guatemala."

HONDURAS PROMISES A GOOD "CATCH"

Honduras looks quite small on the map, but with less than a thousand Witnesses, there is but one to every 2,152 of population. So there are good "fishing" opportunities there. In fact, the report from Honduras has this to say: "If more missionaries were available, the territory here would blossom forth in full bloom before our very eyes." And what a variety of places to choose from! Puerto Cortés, the principal port, right on the Atlantic, with a hot climate continually tempered by cool breezes; San Pedro Sula, second-largest town, where one local full-time preacher brought five new persons into association with the congregation in five months; Tela, another port town, with a beautiful beach, nice warm climate and plenty of interest; Choluteca, seventh-largest town, where the work is carried on mostly by female Witnesses.

Here is what the missionaries say about the capital, Tegucigalpa: "Here you have almost perfect climate the year round, and what a field of interest there is! The work is well received here, and one could immediately start many Bible studies in the homes of eager inquirers." And an invitation so much like the Macedonian call (Acts 16:9) is this appeal for more missionaries in Honduras: "What a stimulant they would be to the local brothers, and how they could train the local Witnesses to be mature ministers, rounded out in their ministry!"

COME, WITH YOUR "NETS," TO EL SALVADOR

El Salvador is another area where "fishers of men" are urgently needed. Though it has 1,105 active Witnesses, this is not enough; for it amounts to but one Witness for every 3,000 of the population. Says the local representative of the Watch Tower Society: "In spite of the

good work of 48 special full-time preachers, there are still many places where the need is great. The population has doubled in the last twenty years, so there is really more to do now than when the Witnesses started here about twenty-three years ago."

Here is a list of likely places for those who have the faith to move to where the "fishing" is better: Metapán, a warm valley city about thirty-five miles north of Santa Ana, with no Witnesses, but many people interested in Bible knowledge; Santa Rosa de Lima, located on a fine military highway, eight miles from the Honduran border, has a population of some 15,000 and no Witnesses; Ilobasco, a typical little town near the Lempa River, with white adobe houses and a fine view of a volcanic peak, has nobody to care for the known interest there; Port Libertad, on the Pacific Coast, has 10,000 people, and has to be considered as isolated territory; and the entire State of Chalatenango, on the border with Honduras, has no Witnesses as yet.

One Gilead graduate, who has now been serving in El Salvador for seventeen years, expresses satisfaction and joy in the work she continues to accomplish: "The people are in need of so much spiritual help, in order that they may learn what it means to live. When they embrace the truthful message of the Bible and begin to arrange their lives in accord with God's will, their progress is amazing. Their original background did not emphasize spiritual values. But to see the change in their lives, when their eyes of spiritual understanding are opened, is worth all the inconveniences and troubles one may have to encounter. I used to think I would live here until Armageddon. But now it seems the most natural thing in the world to live here forever and ever."

A FINE PLACE TO "LET DOWN YOUR NET"

Nicaragua, land of lakes and volcanoes, sounds like a place where "fishing for men" would be rewarding. And it is. There is but one Witness there for every 2,000 inhabitants. About one-half of the whole country can be classed as "unassigned territory" for Kingdom witnessing, and the entire eastern half has only thirty-five Witnesses. The grip of superstitious, religious fear is largely broken, and people receive and listen to the Kingdom message in a kindly, respectful manner.

In this land the newcomer has to adjust to the slower pace of living. At times the heat of the tropics has to be endured, as well as the downpours of rain that manufacture thick, gooey muck in abundance. Measures have to be taken to protect against malaria, jaundice and parasites. But listen to what one missionary of many years has to say about this: "It seems all my friends and relatives in the north (Canada) have as many sicknesses as I have had, and I never felt any better pioneering in the north than I do here. Besides, we live in an age of improved drugs and treatments. The early Christians never had what we have for curing and treating their sicknesses; still, they learned to work with their problems and overcame them."

There is the other side of the coin. A clean and comfortable place to return to at the end of each day of rewarding "fishing"; good, wholesome meals with plenty of fresh fruit; but, best of all, a real paradise to work in, where everyone takes time to listen to what you say, where the majority eagerly accept Bible literature, and where you can start more Bible studies in the homes than you can possibly care for. All of this along with the satisfaction of knowing that you are engaged in the grand "fishing" work initiated by Christ Jesus!

WHAT CAN YOU DO ABOUT IT?

How can you help to fill this urgent need for fishers to 'catch men alive' in many parts of the world? (Luke 5:10) If you can personally respond, do so. But it may be that, due to age, infirmity or other restrictive circumstances, you cannot do that, even though you would like to. However, if you are a parent or one who has influence with younger people, there is something you can do. What is it? Just listen to this report from one of those countries in need of "fishers of men":

"About half of the missionaries here declare that they were encouraged by their parents from youth on. As one of them said, 'My parents told me that the best inheritance that they could give me would be the full-time ministry.' Others were encouraged by other full-time ministers and missionaries, who talked to them and encouraged them to take up the missionary career."

Truly, then, many can share in the service of channeling more "fishers of men" to fruitful areas of the sea of humankind. From youth on, children can be encouraged to make missionary service their goal, to do what Paul and Timothy and so many others have done—left home and friends for the sake of the Kingdom. There is no limit to the "catch" that they will be blessed with as the Lord Jesus Christ directs the whole operation from his glorious heavenly throne.

The missionary life is a life of self-denial, in some respects, but a life that brings its own precious rewards. Note how missionaries now serving in Central America feel about it: "You are used to the fullest extent possible and Jehovah has put you there and you have the satisfaction that you are giving your all in his service." "I never had so many thrills and blessings in all my life until I reached my missionary assignment." "We have found that God's people are the same all over the world. We feel right at home here among the local brothers, just as though we were in the same family but living in another locality. We look forward to many happy years here."

Will you give this matter of serving where the need is greater some serious consideration? The developing circumstances in some of those lands to the south are themselves a sign loudly proclaiming, "Wanted! Fishers of Men."

(Those who can respond to the call for service where the need is greater may write the Office of the President, Watch Tower Bible and Tract Society of Pennsylvania, 124 Columbia Heights, Brooklyn, N.Y. 11201, for a Memorandum on Serving Where the Need Is Great. Also, they can write the branch office of the Society in the country to which they wish to move for other particulars.)

They Wanted a Bible

◈ In a certain section in Uganda, Africa, it is difficult to get persons who are studying the Bible to obtain their own personal copy of God's Word due to the lack of money. One man who was invited to attend a group Bible study noticed that everyone there had his own copy of the Bible. This encouraged him to break his costly smoking habit and use the money he saved to obtain his own copy. In the same section there was a lady who was studying for many months without her own copy of the Bible. She wanted one very much, and finally she decided to cut meat out of her diet in order to save enough to get a Bible. After obtaining it she said: "Meat is not going to show me the way to everlasting life but this Bible is." Truly such a person appreciates that man does not live on bread alone. —Matt. 4:4.

A Heavenly Priesthood
—GOD'S PROVISION FOR LIFE SEEKERS

"The Law made nothing perfect, but the bringing in besides of a better hope did, through which we are drawing near to God."
—Heb. 7:19.

THE nation of Israel failed to obey the voice of Jehovah their God and to keep his covenant, and were rejected from being his kingdom of priests when their rejection of his own Son, the Messiah, brought to its limit his patient endurance of their faithlessness. Were all mankind to be once more plunged into fearsome darkness, cut off from communication with their Creator, the Source of life? How clear to God-fearing persons it had now become that man's urgent need was a priesthood that would remain faithful and endure forever, so that obedient men might attain, not only communication with God, but also eventual realization of the hope of drawing close to him in the happy and cloudless association that perfect Adam once enjoyed! But how could this come about? It would necessitate some provision for lifting men out from under the disability of sin. From the purely human viewpoint such a possibility was remote.

[2] Happily Jehovah had made just such a provision and, additionally, had given in his written Word strong assurances of it. This means of access to his favor and life was perfectly and accurately depicted by the functioning of the Aaronic priesthood in Israel, for the apostle Paul wrote: "Which men [Aaronic priests] are rendering sacred service in a typical representation and a shadow of the heavenly things."—Heb. 8:5.

[3] In order the better to grasp all the wonderful features of this generous provision by Jehovah, we must at the outset understand that it is a matter of heavenly, spiritual, invisible things. For centuries godless men have proceeded upon the assumption that they can attain to genuine peace and success by their own unaided efforts and schemes. They have ignored entirely the principle expressed in God's law to Israel: "Not by bread alone does man live but by every expression of Jehovah's mouth does man live." (Deut. 8:3) Those who would gain life, therefore, must hear, understand and apply in their lives the expressions of Jehovah that are available to us in his written Word. Let us, then, with all reverence consider the marvelous way in which Jehovah has used material things to teach us deep, spiritual truths about which we could in no other way get to know.

THE HIGH PRIEST

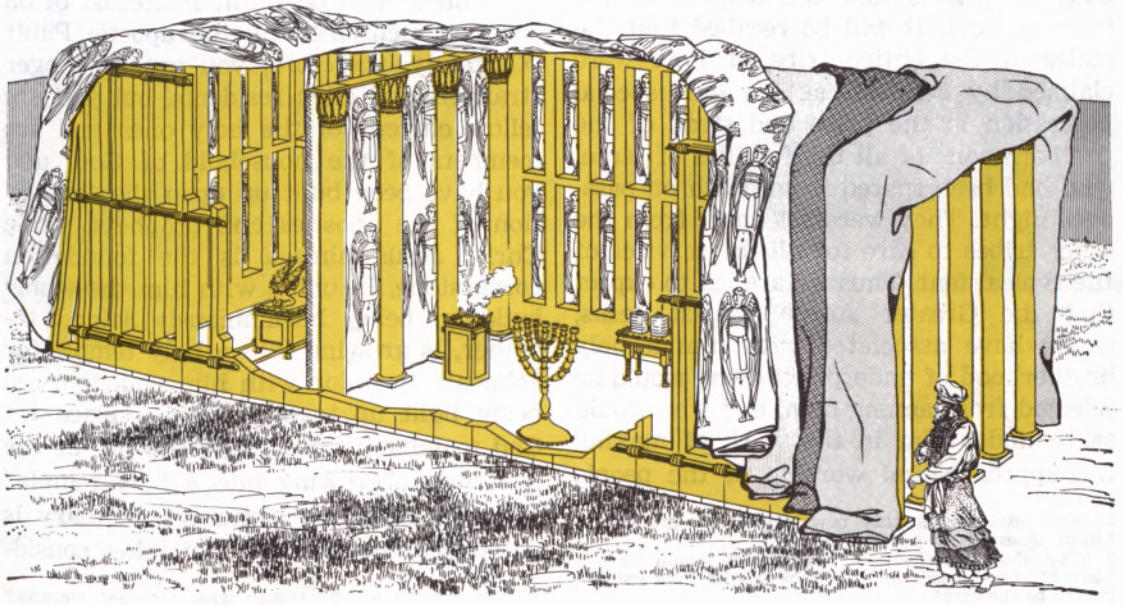
[4] Identifying some of the realities point-

1. With the failure of Israel to become Jehovah's "holy nation" of priests, what questions arose?
2. How do we know that God had made provision to meet man's need?
3. At the outset, what should we understand about the significance of all the typical details?
4. What do we learn to be the realities pointed to by the high priest, the blood of sacrificial victims, and the tent?

ed to by the typical shadows, the apostle Paul wrote under inspiration: "However, when Christ came as a high priest of the good things that have come to pass through the greater and more perfect tent not made with hands, that is, not of this creation, he entered, no, not with the blood of goats and of young bulls, but with his own blood, once for all time into the holy place and obtained everlasting deliverance for us. For Christ entered, not into a holy place made with hands, which is a copy of the reality, but into heaven itself, now to appear before the person of God for us." Christ, therefore, is identified as the head of a heavenly priesthood, while his entry into God's presence in heaven with the merit of his perfect sacrifice was what was foreshadowed by the entry of Israel's high priest into the Most Holy compartment of the typical tent bearing the blood of unblemished animals. This being clearly seen, there is opened up to our understanding the true meaning of a host of typical shadows.—Heb. 9:11, 12, 24.

5 Christ Jesus did not inherit the priesthood of the tribe of Levi, for he did not even belong to that tribe according to fleshly birth. He had been born of a virgin daughter of the tribe of Judah. His is a priesthood that is much more effectual in bringing humans nearer to God. How much more effectual? Listen to how Paul the apostle answers: "This hope we have as an anchor to the soul, both sure and firm, and it enters in within the curtain, where a forerunner has entered in our behalf, Jesus, who has become a high priest according to the manner of Melchizedek forever." "In being fatherless, motherless, without genealogy, having neither a beginning of days nor an end of life, but having been made like the Son of God, he remains a priest perpetually." "Consequently he is able also to save completely those who are approaching God through him, because he is always alive to plead for them." "We have such a high priest as this, and he has sat down at the right

5. How does the apostle Paul describe the advantages of Christ's priesthood over that of Aaron?



hand of the throne of the majesty in the heavens, a public servant of the holy place and of the true tent, which Jehovah put up, and not man."—Heb. 6:19, 20; 7:3, 25; 8:1, 2.

6 From these texts we should note that Jesus was without any predecessor in office, for it was an entirely new priesthood that God was granting him, one taking over all the vital functions of previous priests and priesthoods, one that would endure forever and that would be adequate to meet all the apparently insurmountable obstacles that divide sinful man from his pure and righteous Creator. Also, we learn that the tent erected under Moses' supervision is but a shadow of the "true tent" or invisible, heavenly arrangement provided by Jehovah himself so that repentant humans might come back into harmony with him and gain peace and life.

BODY OF UNDERPRIESTS

7 When we think of a high priest we think of him as the chief one of a body of priests. Thus Aaron was head over the body of priests and the helpers of the tribe of Levi. It will be recalled that the males of the entire tribe of Levi were claimed by Jehovah as his own special possession in the place and stead of the firstborn sons of all the families of Israel who had been spared from death on passover night. They were set apart from the other tribes to care for all the services of the typical tent. Thus we are led to expect that the Greater Aaron, Christ Jesus, would have associated with him a holy brotherhood of underpriests who would be selected from among men, and who would serve under him in the work of making the approach and worship of the people acceptable to God. Agreeable to this expectation, the apostle Paul wrote: "Consequently, holy brothers, partakers of the heavenly calling, consider the apostle and high priest whom we confess—Jesus." "He [God] saved us and called us with a holy calling, not by reason of our works, but by reason of his own purpose and undeserved kindness."—Heb. 3:1; 2 Tim. 1:9.

8 That the "true tent" depicts something invisible in the heavens is suggested by the fact that from the gate of the courtyard of Moses' tent of meeting the people of Israel could see only what went on outside the tent. Everything inside the tent was unseen to them, and was always kept hidden from their sight whether the nation was encamped or they were on the march. Then, too, if we relate the wilderness tent to the later temple of Solomon's construction, and which was built on much the same lines, though with more endurable materials, we can begin to grasp the full significance of those typical places of worship. Jesus Christ went into this "true tent" before the temple of "living stones" was begun at Pentecost of 33 C.E., as mentioned by the apostle Paul: "Certainly, therefore, you are no longer strangers and alien residents, but you are fellow citizens of the holy ones and are members of the household of God, and you have been built up upon the foundation of the apostles and prophets, while Christ Jesus himself is the foundation cornerstone. In union with him the whole building, being harmoniously joined together, is growing into a holy temple for Jehovah. In union with him you, too, are being built up together into a place for God to inhabit by spirit." The use of the expression "growing into a holy temple" indicates that this heavenly sanctuary is no sudden development, but takes consid-

6. How effectual is this new priesthood granted to Christ Jesus?

7. Why should we expect that Christ would have a body of underpriests, and does the apostle Paul indicate this to be the case?

8. How are we to understand what the tent pictures?

erable time to complete.—Eph. 2:19-22.

9 Paul addressed these words to first-century Christians, to his fellow proclaimers of God's kingdom. Thus it becomes clear to us that specially called and selected ones from among humankind are awakened to the expectation of becoming spirit, heavenly creatures and forming a holy priesthood under Christ. Note also that God is to inhabit this temple of "living stones." (1 Pet. 2:4, 5) However, in the case of the ancient lifeless material temple, the Most Holy compartment of the tent in the desert prefigured the heavenly place of God's presence, for it contained the ark of the testimony with its golden cover surmounted by two cherubs with outstretched wings screening what would seem to be a throne-seat. Jehovah himself declared to Moses: "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." The great High Priest and his priesthood will hear and relay to all obedient ones the voice of Jehovah, the source of all power, authority and instruction.—Ex. 25:22.

10 Our attention next shifts to the anterior compartment of the tent. It is divided from the Most Holy by a beautiful linen curtain embroidered with cherubs, as is the entire inside lining of the tent. The identification of this symbolic curtain, given under inspiration, supplies the clue to our understanding of the significance of the outer compartment. The apostle Paul says: "Therefore, brothers, since we have boldness for the way of entry into the holy place [heaven itself] by the blood of Jesus, which he inaugurated for us as a new and living way through the curtain, that is, his flesh." (Heb. 10:19, 20) Seeing that the curtain represented Jesus' flesh, it follows that his willingly dying as a perfect, sacrificial victim opened the way for his reentry into the glorious presence of his Father by his resurrection as a mighty spirit creature. And the apostle here clearly indicates that through the sacrifice of Jesus' fleshly body and his blood others will eventually follow him into the heavens after concluding their earthly course in faithfulness till death, being "made alive in the spirit" like their High Priest.—1 Pet. 3:18.

9. What facts as to the Most Holy are very fitting?
10. What is represented by the curtain in front of the Most Holy, and how does this further confirm our understanding of the meaning of that inner compartment of the tent?

IN HEAVENLY PLACES

11 As a concealed place, not to be viewed by nonpriestly worshipers of God, and yet not representing the very presence of God in heaven, we must conclude that that anterior compartment was a shadow of the peculiar position occupied first by Jesus and later his underpriests while yet in the flesh. Having availed themselves of the merit of Christ's ransom sacrifice, the underpriests have dedicated their lives to Jehovah, and he, in turn, has called them with a heavenly calling. From then on that heavenly call occupies the most treasured place in their thoughts and lives. That they may, even while yet in the flesh on earth, enter into service under the glorified High Priest, Jehovah gives them a new birth by his holy spirit, constituting them his spiritual sons, and commissioning them to perform priestly functions. His holy spirit coming upon them serves as an advance token of the heavenly life that awaits them as a reward. Here is how the apostle Peter puts it: "Blessed be the God and Father of our Lord Jesus Christ, for according to his great mercy he gave us a new birth to a living hope

11. What is represented by the anterior compartment of the tent, and how do we come to understand it so?

through the resurrection of Jesus Christ from the dead, to an incorruptible and undefiled and unfading inheritance. It is reserved in the heavens for you, who are being safeguarded by God's power through faith for a salvation ready to be revealed in the last period of time."—1 Pet. 1:3-5.

12 This "new birth to a living hope" is what distinguishes between the limited number called to be "priests of God and of the Christ" in the heavens and the great crowd of other worshipers of God whose hope it is to live on a cleansed earth when the prayer is completely fulfilled: "Let your will take place, as in heaven, also upon earth." (Matt. 6:10) While these underpriests of Christ still serve in the flesh, they look and act no differently from the great crowd of God's servants whose hopes are earthly. Nevertheless, in Jehovah's view they are already in the place of his special protection, and have a view of their spiritual relationship to God and Christ that no others can fully comprehend or share. They know that before they can be finally joined with Christ in the heavens they must loyally finish their service on earth as active proclaimers of God's name and purpose. For them is the precious promise: "Prove yourself faithful even to death, and I will give you the crown of life."—Rev. 2:10; 20:6.

13 Here is how other texts of Scripture describe the position of this priestly company while yet they continue in the flesh: "To you who have been sanctified in union with Christ Jesus, called to be holy ones." "Blessed be the God and Father of our Lord Jesus Christ, for he has blessed us with every spiritual blessing in the heavenly places in union with Christ." "But God, who is rich in mercy, for his great love with which he loved us, made us alive together with the Christ, even when we were dead in trespasses—by undeserved kindness you have been saved—and he raised us up together and seated us together in the heavenly places in union with Christ Jesus." With their strong hope of a heavenly inheritance and the deep sense of responsibility that accompanies this close relationship to God and to Christ, it is as though they were already, in anticipation, seated in their places reserved for them in the heavens. How appropriately this was foreshadowed by the embroidered cherubs that surrounded those privileged to enter and serve in the anterior compartment of the typical tent! —1 Cor. 1:2; Eph. 1:3; 2:4-6.

12. What distinguishes between those of the priesthood under Christ and others of Jehovah's worshipers, and what is the actual difference?

13. How do other texts of Scripture describe those called to the heavenly priesthood while they are still in the flesh?

PRIESTLY SERVICES

14 The service of the heavenly priesthood while yet they are busy on earth may be discerned by the furnishings of that fore-compartment of the typical tent. Since these are all out of view of Israelites standing at the gate of the courtyard, they must signify things that are spiritually discerned, and about which only the members of the heavenly priesthood can have the fullest appreciation. The lighted seven-branched, golden lampstand depicts the spiritual light that they receive through God's Word and spirit while serving in their spiritual state yet on earth. Being thus enlightened, they therefore have the commission to be "the light of the world" by reason of holding aloft and publicly proclaiming the enlightenment they have received from God through Christ. As those lamps were fueled by the oil, so the priesthood under Christ are enlightened by Jehovah's holy spirit, and,

14. (a) The fact that the furnishings of the tent were not visible to the Israelites indicates what? (b) What is represented by the lampstand?

being now enlightened themselves by the symbolic lampstand, they are thereby qualified to impart to others the life-giving knowledge of God's will and purpose. (Ps. 119:105) This understanding of the significance of the oil is borne out by the fact that the great High Priest, Christ Jesus, was anointed, not with oil, but with God's holy spirit, as we are assured by the apostle Peter: "God anointed him [Jesus] with holy spirit and power." —Acts 10:38.

15 The gold-plated table for showbread upon which the twelve ring-shaped loaves were laid out in two rows of six each, with frankincense upon each row, comes next to view. Unseen to those outside and yet becoming a means of sustenance to the holy priesthood under Aaron, they picture the Word of God on which the spiritual priesthood must feed, every word coming out of God's mouth. (Deut. 8:3; Matt. 4:4; Jer. 15:16) Also, we are reminded of the conversation between Jesus and his disciples on one occasion: "He said to them: 'I have food to eat of which you do not know.' Therefore the disciples began saying to one another: 'No one has brought him anything to eat, has he?' Jesus said to them: 'My food is for me to do the will of him that sent me and to finish his work.' " (John 4:32-34) At that time holy spirit had not come upon those disciples, so they did not understand. Later the spirit-anointed members of his priesthood recognized that the sustaining power for their lives as spiritual sons of God proceeds from feeding on God's Word and their devotion to the performance of Jehovah's will for them.

16 Other rich provisions of Jehovah for the sustenance of his holy priesthood are brought to mind in connection today with this bread. There is the continuous provision of spiritual truth supplied through the columns of this magazine constantly. Christ's underpriests today are constantly reminded of the great debt of gratitude they owe to the One who gives them all things richly for their enjoyment. (1 Tim. 6:17) Appreciatively they busy themselves about the service of the "true tent" for the benefit of other multitudes of lovers of truth and righteousness.—2 Tim. 4:2.

17 The golden incense altar stood immediately in front of the curtain screening the Most Holy from view. This was stationary. But there was a portable "golden censer" that the high priest carried into the Most Holy on the atonement day. Lest he die, the high priest would take incense together with coals of fire and make incense smoke fill the Most Holy before venturing to bring in the blood of the special sacrifices on the annual atonement day. (Heb. 9:1-7) Correspondingly, Jesus' ministry of three and a half years leading up to his sacrificial death and his resurrection was marked by perfect integrity-keeping amid fiery heat of persecution and by submissive prayer to his Father for strength and direction. (Heb. 5:7) In ancient Israel the underpriests could offer incense on the incense altar in the Holy. (Luke 1:8-10) Likewise, as regards the underpriests of Jesus Christ, all members of his priesthood must pray incessantly if they would receive the needed supply of holy spirit to maintain integrity and gain access to the heavenly courts. Since "the incense means the prayers of the holy ones," its being upon the golden incense altar would indicate Jehovah's provision for the united prayers and integrity-keeping on earth of this body of priests under Christ.—Rev. 5:8; 1 Thess. 5:17.

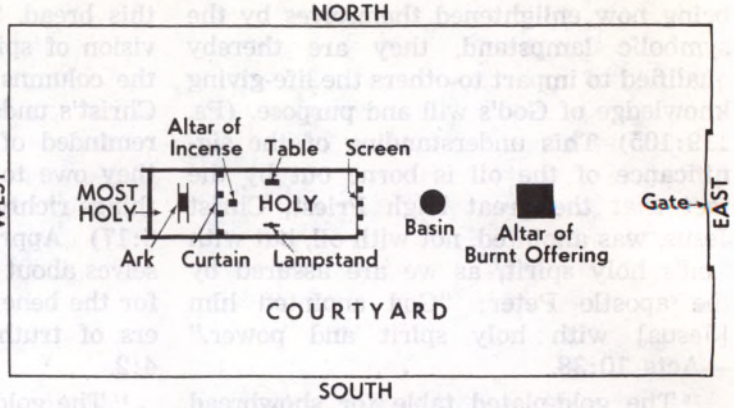
15, 16. What is suggested by the showbread upon its table?

17. What is the significance of the golden incense altar?

OTHER REALITIES

[18] Just inside the gate of the courtyard stood the copper altar. Since it was visible to those at the gate, we should expect it to stand for something quite tangible. Also, it must be closely identified with the sacrifices offered upon it. Visibly here at our earth Jesus did offer himself willingly as a sacrifice nineteen hundred years ago, and upon the basis of his sacrificial death he began to gather around himself an organization of believers, of those whom he would form into a holy priesthood, in which and through which spiritual sacrifices would be offered up to God, the "sacrifice of praise" and of good works. (1 Pet. 2:5; Heb. 13:15, 16) Ancient Aaronic priests did not have anything to do with this symbolic altar on which Christ was offered.—Heb. 13:10-13.

[19] The washing of the priests at the large copper basin located in front of the tent, and within view of the onlookers, points to a provision for the cleansing of the heavenly priesthood, the effects of which should likewise be visible to persons at earth here. Paul describes the process when he writes: "The Christ also loved the congregation [of his underpriests] and delivered up himself for it, that he might sanctify it, cleansing it with the bath of water by means of the word, that he might present the congregation to himself in its splendor, not having a spot or a wrinkle or any of such things, but that it should be holy and without blemish." The results of this progressive cleansing must become clearly evident



Ground Plan of the Tabernacle

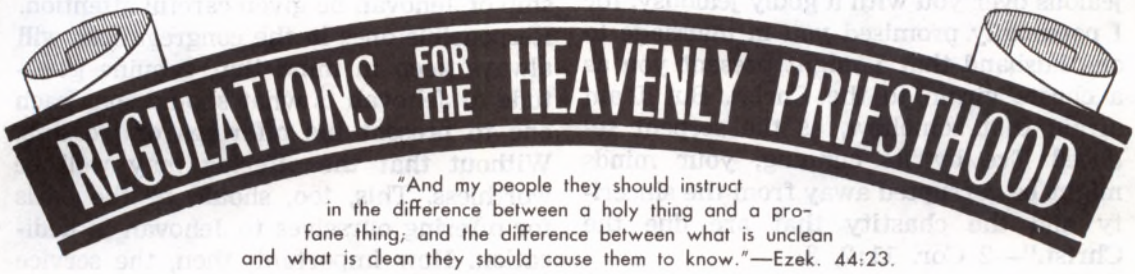
in their lives and activities here on earth. —Eph. 5:25-27.

[20] That typical courtyard itself represents the state of human perfection in which Jesus offered himself to God as the "one sacrifice for sins perpetually," like that unblemished bull of the sin offering. (Heb. 10:12) But how could that be, you ask, since the entire tribe of Levi, representing the heavenly priesthood under Christ, were serving inside that holy enclosure? The answer may be noted from what Paul says about God's dealings with those called to the heavenly priesthood: "But you have been washed clean, but you have been sanctified, but you have been declared righteous in the name of our Lord Jesus Christ and with the spirit of our God." (1 Cor. 6:11) Thus cleansed from Adamic sin by the blood of Christ Jesus and counted righteous, as though perfect humans, the body of spiritual underpriests are awakened to the hope of spiritual sonship and are called upon to lay down their imputed perfect human life in faithful service after the example of their High Priest.

[21] How gladdened we should all be by the knowledge that we are living at the

18. Since the copper altar is not inside the tent, what should we expect as to its significance? What do we understand it to represent?
19. How does the apostle Paul explain the copper washbasin in the courtyard?
20. Explain the meaning of the courtyard of the tent.
21. Why should the presence on earth of a remnant of the members of the heavenly priesthood be of great encouragement to us today?

time when the last few remaining members of that holy priesthood who have not yet completed their earthly course are still here in our midst! Their very presence unites us in strong and courageous unity to face the critical times that have now come upon the earth. As the sanctifying service of the typical priests brought favor and divine direction to Israel, so also we can have the assurance that God is dealing with imperfect creatures here on earth today and that by his priesthood he will eventually provide access to the Source of life for multitudes of repentant ones out of every nation and tribe and people and tongue.



"And my people they should instruct in the difference between a holy thing and a profane thing; and the difference between what is unclean and what is clean they should cause them to know."—Ezek. 44:23.

PRIESTHOODS of human origin tend to become a law unto themselves, to make and revise their own regulations and to seek power and influence for their own selfish ends. Not so the body of priests yielding obedience to the great High Priest, Christ Jesus. Their first concern is for them to be found following their high priest's steps closely, now and forever, for thus only can they be assured of the approval of the pure and holy God, Jehovah. They realize they must teach others by example as well as by precept. For their guidance in the field of right worship regulations have been provided, many of which were clearly forecast by the typical regulations governing the Aaronic priesthood and its services. So, by comparing the prophetic types and the later precepts given by Christ Jesus and his inspired disciples, we can with benefit learn that such priestly regulations are certainly of divine origin.—1 Pet. 2:21; 1 Tim. 4:11, 12.

1. How does the priesthood under Christ differ from all others, and why should the typical regulations of the priesthood have our attention?

2 The physical cleanliness enjoined upon the typical priesthood, for example, means to Christ's followers more than similar cleanness of body, clothing and general appearance. It points to a cleanness of hands from wrong actions, and a pureness of heart from wrong thinking. It speaks of a cleansing from false religious thinking through the pure teaching from God's written Word. Thus Jesus could say to his disciples: "You are already clean because of the word that I have spoken to you." Those who enjoy privileges of sacred service before Jehovah must keep themselves in a clean state of mind and body by frequent self-examination upon the basis of God's requirements.—John 15:3; Ps. 24:3-5.

3 Priests serving under Christ Jesus must do more than maintain clean personal relations with Jehovah and his organization for pure worship. They must be prepared to accept the responsibility for

2. The cleanness enjoined upon the Aaronic priesthood has what significance for Christ's anointed followers? 3. What additional responsibility comes upon those who are serving at the "true tent"?

giving the proper lead to others, making sure that such ones are indeed following that lead. So, as typical priests examined and supervised the physical condition of worshipers, the heavenly body of priests must likewise see to it that fellow worshipers today remain clean morally and spiritually. They must have the earnest attitude manifested by one of their own number, when he wrote: "For I am jealous over you with a godly jealousy, for I personally promised you in marriage to one husband that I might present you as a chaste virgin to the Christ. But I am afraid that somehow, as the serpent seduced Eve by its cunning, your minds might be corrupted away from the sincerity and the chastity that are due the Christ."—2 Cor. 11:2, 3.

[4] In Israel the offerings of the people had to be supervised and approved by the priests so as to be sure they met the requirements set by Jehovah himself for each particular situation. For example, a pigeon could not be offered where a young goat was prescribed. Also, a lame and otherwise valueless animal could not be presented if the offerer had something better to offer. (Mal. 1:14) Correspondingly today the underpriests of Christ or their appointed helpers, responsible men, should be anxious to see that each one is offering to Jehovah the sacrifice of praise that is commensurate with his ability. And, too, there should be aid for each worshiper so that his ability is continuously built up by kind and loving counsel and by faithful example. The meaning of the typical offerings brought by the individual Israelites is explained by the apostle Paul when he writes: "Through him [Christ Jesus] let us always offer to God a sacrifice of praise, that is, the fruit of lips which make public declaration to his name. Moreover, do not forget the doing of good and the sharing of things with others, for with such sacrifices God is well pleased." —Heb. 13:15, 16.

[5] Remembering that in those ancient times it could occur that someone might bring a sacrifice to the Lord without real devotion or with some impure or selfish motive, as did Cain, we know it is important that the motive for service and worship of Jehovah be given careful attention. Responsible ones in the congregations will always keep in mind that genuine gratitude to Jehovah is what should spur each one to present his offerings of worship. Without that the offering may well be worthless. This, too, should be the basis for offering ourselves to Jehovah in dedication. How important, then, the service of aiding would-be worshipers to study to know God and Christ! Such knowledge taken into good and honest hearts is what begets gratitude, an overriding desire to express appreciation. Christians who have this sound foundation of understanding do not require to be pushed or pressured into presenting their sacrifices to Jehovah. Spirited Bible discussion and kindly practical suggestions are most effective. 'Take my kindly yoke upon you,' is the invitation of the High Priest, Christ Jesus. —Matt. 11:29, 30.

SACRIFICES

[6] Caring for all the services of the sanctuary was the duty of the priesthood under Aaron. Here we can reflect on how easy it was made for the Israelites in general to bring their offerings to Jehovah. Had not the Levites already cared for all the multitude of details so that the holy place with all of its utensils and provisions

4. What responsibility does the Christian priesthood have with regard to the offerings of worshipers?

5. Oversight by the priests of the actual condition of the worshipers themselves points to what?

6. The facilities provided for the worship of the Israelites at the tent point to what provisions for which worshipers today can show appreciation?

was always in readiness? In the same way congregations of Christians can appreciate the great amount of work that has been done by responsible servants in drawing up schedules, preparing programs, arranging meetings, organizing effective preaching campaigns, all with a view to facilitating the earnest worship of the whole congregation.—1 Tim. 5:17.

7 Think of how encouraging and refreshing it must have been to worshipers of Jehovah to bring their offerings to faithful priests who rejoiced in their privilege of service at the tent, instead of to surly, overbearing or even evil ones like the sons of Eli! It would be so easy today for responsible brothers to think only of the heavy load of responsibility coming upon them and to overlook the marvelous results that Jehovah is giving in the way of multiplying worshipers. Joy must go hand in hand with responsibility. The apostle Paul was well-balanced on this score, for here is how he expressed himself: "Besides those things of an external kind, there is what rushes in on me from day to day, the anxiety for all the congregations." "Notwithstanding, even if I am being poured out like a drink offering upon the sacrifice and public service to which faith has led you, I am glad and I rejoice with all of you."—2 Cor. 11:28; Phil. 2:17.

8 Faithful priests under Aaron had to combine loving consideration of the people's circumstances with strength and firmness of purpose. After all, Jehovah's requirements had to be carried out, his law had to be enforced. They had to reflect Jehovah's dealings, firm where he was firm, forgiving where he was forgiving. Phinehas had to slay the Israelite who fell for the female bait held out by pagan religion. (Num. 25:7, 8) He and his fellow priests had to show a different attitude toward those overtaken in sin and giving evidence of genuine repentance. They had to adopt Jehovah's own attitude as expressed at Isaiah 66:2: "To this one, then, I shall look, to the one afflicted and contrite in spirit and trembling at my word." Thus it is in the Christian congregation that there must be firmness in expelling brazen offenders against God's laws, and at the same time loving rehabilitation for those who have, in weakness, fallen into sin and who then repent.

7. What should be the mental attitude of those who compose the Christian priesthood, and with what effect on worshipers?
8. How should strength and firmness combine with love in the services of the Christian priesthood?

MARRIAGE

9 In Israel the priests were forbidden to enter into a marriage alliance with a foreigner. Indeed, the Israelites in general were warned against such a course. The danger was that a pagan mate would influence one to apostatize from true, clean worship. This regulation can bear literal application in the Christian congregation today, for the apostle Paul wrote: "Do not become unevenly yoked with unbelievers." (2 Cor. 6:14) This also constitutes a warning to avoid all kinds of interfaith movements or actions. Joining even in the prayer, whether spoken or sung, of someone who is not a dedicated servant of Jehovah, could render one guilty of the practice of interfaith.

10 The command to the Aaronic priests to abstain from intoxicating liquor when on duty at the holy place was to ensure that approach to Jehovah would be with proper respect, and also to make sure that the priesthood were wide awake and alert to their duties to aid the people in clean worship. Today in a literal way those who have service to perform in the field

9. Marriage requirements of the typical priesthood point to what in the reality of today?
10. In what senses must those of the priesthood under Christ understand the prohibition on intoxicating liquor while on duty?

preaching or at congregation meetings will apply this regulation. They too must respect Jehovah and appreciate the holiness of all things pertaining to public worship. (1 Cor. 11:20, 21) Christians today must also be on guard against all the insidious forms in which the intoxicating, sleep-inducing doctrines of Babylon the Great are presented.

11 Priests were not permitted to eat their portions of the sacrifices outside the holy limits of their own households. Referring to this provision, the apostle Paul instructed: "Do you not know that the men performing sacred duties eat the things of the temple, and those constantly attending at the altar have a portion for themselves with the altar? In this way, too, the Lord ordained for those proclaiming the good news to live by means of the good news." (1 Cor. 9:13, 14) So, persons who receive the means of livelihood or small monetary allowances in return for devoting themselves fully to services that promote the worship of fellow Christians, or to the field ministry of teaching and preaching, are in fact rewarded with holy things, monies and other goods that have been devoted to the service of the Lord. "The worker is worthy of his wages," is the way the Scriptures describe this principle. (Luke 10:7) But those wages, whatever form they take, are holy and must be used by the laborer, not in some foolish, worldly manner, nor for personal enrichment, but in a way that will extend and improve the opportunity of the laborer to continue in his or her life's work of dedication to Jehovah.

TRUMPETS

12 The Aaronic priests alone were authorized to sound the sacred trumpets. The notes they blew must be clear and understandable so that the people might know what was required of them. The apostle Paul wrote: "For truly, if the trumpet sounds an indistinct call, who will get ready for battle? In the same way also, unless you through the tongue utter speech easily understood, how will it be known what is being spoken? You will, in fact, be speaking into the air." (1 Cor. 14: 8, 9) There is responsibility, therefore, for Christ's underpriests today to sound out a clearcut, easily understandable message from God's Word to all peoples, one that is couched in the language of today, that will stand out from the false and blatant and biased messages of human organizations. Fearlessly, and using this journal in a signal manner, as they have done for over eighty-five years, the underpriests of Christ Jesus are sounding forth a clear message from God's Word for this day in which we live. Also, they have, by Jehovah's undeserved kindness, been privileged to produce and publish the *New World Translation of the Holy Scriptures,* the Bible in easily understood language of today. That all of this does constitute a distinct trumpet call is fully proved by the great crowd of people from all races and nations who are responding to it and sincerely seeking to approach Jehovah in dedication.

13 Not to be overlooked is the fact that this same "trumpet" message sounds the call to warfare against Jehovah's enemies. It is true that those who respond do not engage in any literal warfare with fleshly, man-made weapons. They do, however, equip themselves with the "suit of armor" and the weapons that God has provided, and as they move forward in battle against superhuman, devilish foes, God gives them the power to pull down strongholds of error and emancipate prisoners who have longed for mental and spiritual

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11. What do we learn from the eating by typical priests of their portions of the sacrifices?

12, 13. The priestly duty of sounding the sacred trumpets points to what?

freedom to serve God.—Eph. 6:10-18; 2 Cor. 10:3-6.

NO LAND INHERITANCE

14 The fact that the priests and Levites were to receive no land inheritance is also most significant. The scripture explains: "And Jehovah went on to say to Aaron: '. . . I am your share and your inheritance in the midst of the sons of Israel. And to the sons of Levi, look! I have given every tenth part in Israel as an inheritance in return for their service that they are carrying on, the service of the tent of meeting.'" (Num. 18:20, 21) Those of the heavenly priesthood under Christ look forward to no earthly inheritance, for their "citizenship exists in the heavens." Thus, as the remnant of underpriests still serve here in the flesh and administer the sacred things of God's visible organization for pure worship, they have no selfish stake in material possessions. Everything they have is devoted to Jehovah and his "true tent."—Phil. 3:20.

15 By his prophet Jehovah declared: "For the lips of a priest . . . should keep knowledge, and the law is what people should seek from his mouth; for he is the messenger of Jehovah of armies." (Mal. 2:7) Thus a grave responsibility devolves upon the remnant of the body of Christ's underpriests today. Theirs is the obligation to keep on ministering to fellow worshipers in all the earth "their [spiritual] food at the proper time." (Matt. 24:45) Have they proved faithful to this commission? Happily we can answer Yes. For many decades now they have published in the pages of *The Watchtower* a diet of faith-building knowledge. Therein have been set forth unequivocally the requirements of the pure and holy God relating to the many and varied departments of human activity. God's mind on so many vital issues of the day has been made clear. Attention has been focused upon the Bible as the living Word, a guide in all matters for those who are seeking the Source of life.

16 Since Jehovah gave the nation of Israel its existence as well as all their possessions, and eventually their land, he could very justly require the payment to the Levites of the tenth of everything they acquired, the firstborn of their animals or the value thereof, and the value of their firstborn children. In this way provision was made for the upkeep of the tent of meeting and all the arrangements for pure worship. The priests were responsible to use these provisions in a wise and judicious manner, having in mind that all the valuable things that thus came into their stewardship represented the sincere and devoted worship of their fellow Israelites. —Num. 18:8.

17 To what does this point in the reality having to do with the priesthood under Christ? Evidently this means a responsibility upon the "faithful and discreet slave" and its appointees in the congregations today to see that the multitude of small contributions made by dedicated Christians throughout the world are wholly devoted to the purpose for which they are offered, namely, the wide proclamation of this good news of the established Kingdom to all nations. That this is being faithfully cared for is to be seen in the record of the many new and larger branch homes and factories where more and more dedicated men and women are busily engaged in producing and distributing Bible literature in scores of languages. It can also be seen in the increased quan-

14. The inheritance provision of the typical priesthood holds what significance when applied to Christ's body of priests?

15. What additional responsibility devolves upon the Christian priesthood, and has it been faithfully discharged?

16, 17. The stewardship of the tithes of all Israel pictures what responsibility upon the "faithful and discreet slave," and how is it being handled?

tity of printed Bible-study aids that are shipped out from factories operated by the Watch Tower Bible and Tract Society. It is also evident in the great numbers of specially trained ministers who are being sent out to remote places, both at home and abroad, to organize lovers of truth and righteousness for study of the life-giving Word of God and for participation in the offering of sacrifices of praise.

SABBATH KEEPING

18 Sabbath keeping, one of the obligations imposed by Jehovah on the Israelites, would properly come under the special supervision of the priests. They would be responsible, as God's representatives, to see that those rest days were faithfully observed. (Ezek. 44:24) The purpose of the sabbath is expressed thus: "And you must remember that you became a slave in the land of Egypt and Jehovah your God proceeded to bring you out from there with a strong hand and an outstretched arm. That is why Jehovah your God commanded you to carry on the sabbath day." (Deut. 5:15) Not only would the godly Jew enjoy a welcome respite from labor on this day, but he would also have opportunity to contemplate the marvelous deliverance that God had given together with all the subsequent blessings of victory and prosperity in the land he gave to Israel. Thereby he would be moved to render unto Jehovah the finest of his possessions as offerings in expression of loving gratitude to the Giver of every good gift.

19 Since it is the principle back of, and not the letter of, the Mosaic law that applies to followers of Christ Jesus, this matter of sabbath keeping has an even deeper significance to them. From the moment when each Christian offers himself in dedication to Jehovah he is under obligation to live each day, seven days a week, fifty-two weeks a year, as though it were a sabbath of rest. Not rest from doing good and performing the service of God, but rest from selfish labors looking to achievement of personal ambitions. Rather, he puts the worship of God first in his life, and even when he has to engage in secular work so as to earn a living for himself and his family, he never loses sight of the fact that he is a dedicated slave of God. He keeps always in mind the marvelous deliverance from sin and death's dominion that Jehovah has provided through the sacrifice of his dear Son. His life should be a life of praise to Jehovah.

20 Rightly, then, the underpriests of Christ should supervise such spiritual sabbath keeping. They must aid those who are approaching God to see the appropriateness of dedicating their lives to Jehovah. They must also aid all those who have undertaken a life of dedicated service to Jehovah to keep to it faithfully and to maintain a clear vision of this genuine rest from selfish labors. That is why this journal repeatedly publishes reminders to all who love God of their obligation to assemble regularly for study and training, for this is how all worshipers are incited to love Jehovah and prove their love by right works.—Heb. 10:24, 25.

EXAMPLES

21 Not only must the anointed followers of Christ Jesus follow their High Priest in the matter of teaching God's requirements by precept and example, but others who would please Jehovah must strive to follow their example in turn. All who

18. What was the value of the sabbath provision to the Israelites?

19, 20. How does this apply to Christian worshipers, and what responsibility does this bring upon the Christian priesthood?

21. Do the requirements for worship and conduct of the Christian priesthood apply to anyone else? Explain why.

approach the Source of life and gain his favor must also keep themselves clean physically, morally and spiritually; they must offer the best of their service to Jehovah and with good motive; they must undertake duties and responsibilities in God's congregation with joy and appreciation; they must be firm for right worship; they must keep themselves clear of unnecessary association with worldly persons; they must always approach opportunities of Kingdom service with reverence and wakefulness; they must use all of Jehovah's provisions for them in a way that honors the Giver; they must be prepared to speak out the message of God clearly and understandably to others; they must be prepared to devote themselves and their possessions to the furthering of Kingdom interests, while, of course, making proper and reasonable provision for those dependent upon them. Jehovah calls upon all of his worshipers to live up to the same high standard set forth in his written Word.

[22] Jehovah's provision of a holy priesthood under Christ, the great High Priest, is made so that all who will may come and receive education for life. (Rev. 22: 17) In a typical manner he disclosed the regulations that would govern such a body of heavenly priests. He also provided shadow pictures of the process by which he would empower that priesthood for effectual service. This he did in order to build up our confidence in the existence and authority of such a priesthood. How grand to realize that we have a fully installed and powerful High Priest with his assisting body of priests to aid us in all of our weaknesses and problems so that we can approach and at last stand approved before the pure and holy One, Jehovah!

22. By what, then, are those called to the heavenly priesthood recognized, and how does this affect all other sincere worshipers?

Kindness Conquers Prejudice

● The apostle Paul advised Christians: "Do not let yourself be conquered by the evil, but keep conquering the evil with the good." (Rom. 12:21) The practicalness of this counsel is seen in the experience had by one of Jehovah's witnesses in Ghana, Africa, who did not let evil embitter and harden him. He applied the Bible's instructions, and this is what happened:

While going from door to door, he met a woman who heaped insults upon him, claiming that Jehovah's witnesses are nothing but book sellers. She refused to listen to any explanation that he attempted to offer her and gruffly drove him off. The Witness left peacefully without any attempt to retaliate or answer her sharply. Later he happened to meet a little boy who was crying because his little friends did not share some of their sweets with him. Touched to the heart, the minister lovingly bought some sweets for him. Unknown to the Witness, this little lad was the son of the woman who had just insulted him so strongly at her door.

When the boy arrived home, he showed the sweets to his mother and explained that one of Jehovah's witnesses had kindly given them to him. This caused the woman to feel very ashamed of her antagonistic and rude attitude so that she immediately went in search of the minister and apologized for her past rudeness. The minister took advantage of this opportunity to explain the Bible's message, and a Bible study was arranged and conducted in her home regularly. Today this woman is a dedicated servant of Jehovah God. Kindness triumphed over prejudice.

Serving God With All My Heart And Strength

As told by Irma E. Friend

WHEN I was very young I used to listen with rapt attention to my grandfather, who would tell us Bible stories by the hour. I learned to love and respect God and Christ and to appreciate those who gave years of their lives to God's service. The desire to serve God with all my time and faculties grew within me. My uncle and aunt, serving as missionaries in India, used to come home every four years, and as they told of their experiences I used to hang on every word. At least, I used to think, I could be a missionary nurse.

I was just into my teens when World War I broke out. Our home was in neutral Switzerland, where mother and I shared the very common practice of knitting warm socks and gloves for men on both sides of the conflict. Our hearts ached for the multitudes of men pressured into fighting and killing and devastating a land once peaceful and beautiful.

For some time in my teens I was an invalid, confined to bed. Our minister suggested that I use some of the time to read the Bible. My brother made a special stand so that our big family Bible could be conveniently propped up for me in bed, and this proved to be such a good way of spending the long days.

In the spring of 1917 both my mother and I were in bed, she following a severe heart attack. Our Protestant minister called often, and I used to ask him about the Kingdom about which we had been taught to pray, "Your kingdom come." He answered that the Kingdom was within us. But I could not accept this, for, after all, the millions involved in the international conflict were people inside of whom the kingdom of God was supposed to be.

In July of that year my beloved mother died. I was heartbroken. Father took me out of the city to a lovely valley. Here at a sanatorium for young girls my sorrow was even worse when father and my sister left. Though the girls were very kind to me, I just could not stop weeping. To get away from everyone, I walked around the grounds and found a small garden house for a retreat.

LIGHT SHINES INTO DARKNESS

I sat by a table sobbing, my head buried in my arms. Then, a hand gently touched my shoulder and a sweet voice comforted me about the loss of my mother. "You will see your mother again in God's kingdom," assured this fourteen-year-old girl. My interest was immediately aroused. How did she know that? I wondered. So I began asking questions, and the resurrection and other promises of the Bible sounded so wonderfully comforting as she explained them to me. We became inseparable.

"Just wait until Sunday when my mother visits," she said to me that first day.

"She can really explain all of this to you, for she is an Earnest Bible Student." She really could, and every other Sunday we would read and study together with her. In the intervening weekends, when my folks came to see me, they would marvel at the continuing improvement I was making. When I explained the main reason for my happiness, they said nothing against it, for they were only too glad that happiness had returned to me.

I can recall my girl friend's mother telling about Bethel (meaning "house of God"), which was and is the Watch Tower Society's headquarters in Brooklyn, New York. "How I would love to work there!" I exclaimed vehemently. She smiled and said: "It would be wonderful if you could, but that is too far away, Irma, and they need strong, healthy people there." Nevertheless, the seed of hope had been planted, and it gradually took root.

When I was finally released from the sanatorium, my friend continued to visit me periodically. My family liked her, and father even allowed me to visit her home in an outlying small town from time to time. These were opportunities for me to attend Bible Student meetings, for at home father always expressed his dislike of "small sects." In time my father became really opposed; also my stepmother. But by that time I was already well grounded in my convictions, young as I was.

DEDICATION OPENS UP A NEW LIFE

I had already dedicated my life to God and his service in October 1918, but by reason of father's objections I could not symbolize that new relationship by baptism until 1920. That was the year I was introduced to Max Freschel. He helped me so greatly in my search for greater knowledge of God's will. Later he asked if I would be interested in serving full time at the Swiss Bethel. I replied that this had been my goal from the first time I heard of Bethel. Still later he asked me to marry him and join him in the full-time ministry. Two wonderful opportunities at one and the same time! Imagine my great happiness!

We were married in October 1921, and soon after received an invitation to serve in the Watch Tower Society's Central European office in Zurich. Many were the privileges that now came to us. The Society's president, J. F. Rutherford, and other American brothers would visit from time to time, bringing great blessing and stimulus to us all. In 1925 we moved into our newly built Swiss Bethel at Bern, and Max and I served there for almost a year. We often think of the dear co-workers with whom we labored there. Many of them are still happily busied in the work at the Bern branch; others have gone to their heavenly reward.

In May 1926 Brother Rutherford visited the Swiss branch and at the same time we all attended a wonderful assembly at Basel. There had been some trouble and strife among some of the Swiss brothers; but Jehovah through his "faithful and discreet slave" organization kept us on the right path. Soon my husband received a telegram inviting both of us to serve at headquarters in Brooklyn. Can you picture our joy and the readiness with which we responded? Of course, it was not easy to leave our beloved friends and relatives in Switzerland, but we knew that, in accord with the promise of the Lord, many more brothers, sisters, fathers, mothers and children awaited us beyond the ocean. —Matt. 19:29.

Landing at New York in July 1926, we found our old friend Charlie Eicher there to greet us at the pier. And how kindly we were received by Brother Rutherford and the smaller Bethel family of those days!

Though I spoke very little English, I had only to look in the eyes of the brothers and sisters to note the warmth of their welcome. It was not easy at first for a Swiss girl to get used to the grime of New York. And, too, I would often be lonesome and homesick when Max was out on the road as a "pilgrim" representative of the Society. But I kept reminding myself that I was indeed serving here at the very place I had longed to be since childhood.

I got a lot of encouragement from German-speaking co-workers in those first days, but then soon I began to learn English and to cultivate many deep friendships. At first I worked with Alberta Ford. We made beds and dusted and scrubbed together. She was swift and efficient, and must have needed lots of patience with me in those days. Her zeal, her devotion to Jehovah, and her strong desire to serve her brothers were a real inspiration to me. We were very close right up to her death in 1960.

Meantime, the years just flew by in our busy, joyful life in Bethel. As my husband likes to express it: "There never was a dull and empty moment in our lives." In 1941 we became American citizens and my husband changed his first name to Maxwell and our name to Friend, indicative of our greatest desire to be forever friends of our heavenly Father and his entire family in heaven and on earth.

HAPPILY SPENDING OURSELVES AT GILEAD

In 1943 Brother Knorr, now president of the Society, asked Maxwell if we would go to the Society's beautiful Kingdom Farm near Ithaca, New York, he to serve as instructor at the newly opened School of Gilead for missionaries, and I to serve as housekeeper. It was hard to leave Bethel, and I shed quite a few tears over the matter, but what a wonderful blessing was in store for us! After busy weeks of preparation, the first class of students arrived, and the very busy seventeen years of Gilead service started.

What a wonderful privilege we enjoyed, particularly as we became close friends to so many of the dear and faithful full-time ministers who offered themselves for missionary training! What an inspiration to be of some help to so many young men and women willing to leave behind home, friends and comforts, and spend themselves in behalf of peoples of many races and climates! For twenty-five years now I have enjoyed knowing many of them personally and I do love them all dearly. How their zeal and devotion have helped multitudes to believe in and serve Jehovah and his King!

During all those years my privileges have been rich and satisfying. I never did have to miss any of the large assemblies, and what overflowing blessings they have brought to us, and what a throng of friends we have gained through the years! I always thank Jehovah that he made us so wonderfully, so that, no matter how many friends we have, we still have room in our hearts for many more.

ANOTHER CHANGE, MORE JOYS

Kindly taking into account our advanced age, Brother Knorr called us back to Bethel headquarters, where we might have the joy of continuing to work without too much of the weight of responsibility. Again it was hard to leave our friends, but at least we could plan, as we have done, to make an annual "pilgrimage" to that lovely place.

Work at Bethel continues to be a real joy to me. It is so satisfying to expend one's strength in Jehovah's work and in behalf of his zealous worshipers, and to do so from the heart. Knowing as I do how hard our brothers and sisters work in the office and factory, I am always moved

to put forth even better efforts to make their rooms cozy, so they always have a comfortable resting-place after work. True, I often get tired physically; but each day Jehovah renews our strength, and if we use good sense to husband our energies and make wise use of rest periods it is amazing how we can keep going even as we grow older.

Not without health problems, it has been for me at times quite an uphill struggle; but, then, overseers have proved to be so kind and sympathetic, and they are always lending help when needed. And there was always some kind doctor brother who would help me meet some of the most trying situations. Truly, Jehovah has provided for all our needs. He keeps his loving promises if we faithfully discharge our undertakings relative to our dedication to him. It is so much, much better "to stand at the threshold in the house of [our] God rather than to move around in the tents of wickedness."—Ps. 84:10.

What has helped make those many years of full-time service happy and satisfying has been my dear husband's complete devotion to Jehovah and his organization. He has been a constant example to me. No matter how big a personal problem loomed, after I told him and talked it over with him it was no longer big. He just loves serving Jehovah and has always been satisfied with whatever place of service he has been assigned, serving there as a humble lover and friend of God and Christ. How could I not want to serve devotedly by his side all these years? I assured him back in 1920 that I wanted to do this, and I still feel the same way about it.

When I get tired, after doing what I can and wishing it could be more, I often think of Rebekah. She gladly served refreshing water to Abraham's servant, Eliezer, and when his thirst was quenched she eagerly went on drawing water for his ten camels. She must have been quite weary after all that labor, but she was contented; and what a rich reward she received! There is indeed deep content when we do what we can, even if it is not all we would like to do.

This satisfaction in doing what we can, be it in the field ministry, in missionary service, in the congregation or serving at Bethel, is so highly rewarding! Even though we are still unprofitable servants to Jehovah, it is so encouraging to reflect on the fact that he kindly affords us opportunity to be his fellow workers, even when our part is so infinitesimal when compared with the vast treasures of his kindness continually expended in our behalf.—1 Cor. 3:9.

Ever since that memorable day in 1917 when a young girl's hand and voice were used by Jehovah to bring me comfort from God's Word, the Bible, I have always wanted to extend the same blessing to others in need. Revelation 21:1-4 has been a favorite text of mine, and I have used it time and time again to rescue people in sorrow. I am so grateful to Jehovah for granting me the help necessary to be, not a missionary nurse, but one of his Kingdom messengers in this unique era. Jehovah has surely directed matters, and I shall ever be thankful to him and to his dear Son, my Savior, and to my brothers and sisters who have so lovingly aided me to stay on the road toward endless life and happiness.

COMING IN THE NEXT ISSUE

- Empowering a Priesthood for Effectual Service.
- Is Your Religion the True One?
- Can You Too Have the Joys of the Missionary?
- Guard Against Coveting.

Transformed by the Power of God's Word

THE apostle Paul counseled: "Be transformed by making your mind over," yes, "be made new in the force actuating your mind," clothing "yourselves with the new personality, which through accurate knowledge is being made new." (Rom. 12:2; Eph. 4:23; Col. 3:10) Does the application of these words in this modern age produce results? The following experience of one of Jehovah's witnesses gives the answer:

"While I was working as a secretary in a large firm, my work brought me into contact with a young man who was typical of this old system of things. He smoked constantly and, when irritated, his language was atrocious. His manner was crude and he made very cutting remarks. He spent his evenings and weekends in bad company and in bad places.

"One day at noon he came to my desk. I usually ate my dinner there so I could be alone and study. He milled around for a while as if he had something on his mind and finally said: 'May I ask you a question?' I replied that he could, whereupon he pulled a chair up to my desk and asked me what my religion was. At the time I did not know why he asked me this, but later I found out that he had noticed that I acted differently from the others in the office.

"I told him that I was one of Jehovah's witnesses, but this provoked no response, for his expression remained the same. He said that he had never heard of them and asked what made them so different from any other religion. Though I explained there were many differences, I emphasized the hope of eternal life on earth under God's kingdom. With my Bible, I gave him the Scriptural proof. Soon it was time to return to work, but the next day he came back to continue our discussion. The lady he worked with later told me of his reaction to our first talk together. He told her that he had spent the whole dinner hour talking religion with me. When she asked him what religion I belonged to, he replied: 'I do not remember exactly, but whatever it is, they have it!'

"After a while he quit working there and I suggested that he have a regular home Bible study. I made arrangements for the presiding minister of the congregation of Jehovah's witnesses in his vicinity to call on him and to help him. He never had the chance to do this, for the young man looked up the Kingdom Hall himself and arranged for a Bible study.

"How thrilled I was to see him attending all the sessions of our circuit assembly! Imagine the joy I felt in hearing him give his first talk in the Theocratic Ministry School in his congregation! Soon he was baptized. Later I had the added joy of hearing him deliver his first public lecture. As I sat listening to him, I could not help but remember what he used to be like back there at work—his bad habits and his foul language. Now here before me was the same person transformed by the powerful Word of God into a qualified minister. He continued to advance so that now he is devoting himself full time to the work of helping others to 'put on the new personality which was created according to God's will in true righteousness and loyalty.'—Eph. 4:24."

● Why do certain Bible translations differ as to the numbering of the Psalms, and where exactly do they differ?—J. C., U.S.A.

While it is generally agreed that the book of Psalms originally contained 150 psalms, there is some uncertainty as to how they were divided. This is illustrated when one compares Psalms in the *King James* or *Authorized Version* (*AV*), with Psalms in the Roman Catholic *Douay Version* (*Dy*). Both have 150 psalms, but their numbering is not the same.

The *Authorized Version* follows the arrangement in the Hebrew Masoretic text (M). Since the *New World Translation of the Holy Scrip-*

tures (*NW*) was translated directly from the original languages, it also follows the Hebrew numeration. However, the ancient translation of the Hebrew Scriptures into Greek, called the Greek Septuagint (LXX), arranges some of the psalms differently. It unites Psalms 9 and 10 as well as 114 and 115, and it divides both 116 and 147. Yet, the total is the same. The Latin *Vulgate* (*Vg*) continues the divisions found in the Greek. Since the *Douay* and many other Catholic translations are based primarily on the *Vulgate*, the numbering in these translations is different from that found in translations following the Hebrew text.

There are reasons offered to support both sides of the question of whether the Greek *Septuagint* is correct or not. And it must be admitted that no man today can be absolutely certain how these few controversial psalms were originally arranged. But many scholars acknowledge the weight of authority of the Masoretic text. Even if it is not as old as extant copies of the *Septuagint*, it is not a translation into another language, as is the Greek *Septuagint*.

The following chart presents the two most common arrangements:

M, NW, AV, etc. Psalm	*LXX, Vg, Dy, etc.* Psalm
1-8	1-8
9, 10	9
11-113	10-112
114, 115	113
116	114, 115
117-146	116-145
147	146, 147
148-150	148-150

It is evident from the above that if one is accustomed to using a translation following the Hebrew arrangement, he might have difficulty in locating a certain psalm in the *Douay Version* or another translation following the *Septuagint* arrangement. As a general guide, he could try the psalm with the next lower number. If he commonly used the *Douay*, he could increase the number by one when seeking most of the psalms in translations following the Hebrew arrangement.

One other noteworthy variation in certain translations involves the verse numbers. Some translations at times number the superscription or introductory remarks for certain psalms as verse one in those psalms. So, if one located the correct psalm, but the verse seemed in error, it might well be one verse later in that translation. It might even be two verses later if the title or superscription was long and was counted as verses one and two in that psalm, such as in Psalm 52 (Psalm 51 in the *Douay Version*).

● Since the Jewish priests wore head coverings when serving in the temple, why did the apostle Paul later write that men should not wear a head covering, but, rather, that women should? —L. H., U.S.A.

These two directions were under different arrangements. It was not until the *conclusion* of the Jewish arrangement, with its systems of priests, sacrifices and temple worship, that Paul explained what God desired concerning head coverings under the Christian arrangement. (Heb. 9:26) Just as Jehovah had the right to alter his procedure of true worship, he could make a change in regard to who should wear a head covering.—Dan. 4:35.

The wearing of head coverings on the part of Israelite priests was not a matter of personal choice; it was by directive from God. The high priest had to wear a special turban. A small gold plate engraved with the words "Holiness belongs to Jehovah" was fastened to the forefront of the turban and thus came to be upon the high priest's forehead. (Ex. 28:4, 36-38) The underpriests wore headgears of a somewhat different type. (Ex. 28:40) In both cases the head coverings would serve as a sign of submission to Jehovah, as well as being "for glory and beauty." (Ex. 28:2, 40) Thus the priests wore head coverings out of obedience to their God and Lawgiver.

However, in describing what was proper in the Christian congregation, the apostle Paul showed that *women* praying or prophesying in the congregation, where a male would normally do that, should wear a head covering. For the male ministerial servant in the congregation, a head covering would be improper; it would shame his head, Christ. (1 Cor. 11:3-16) Let us note, though, that there was a difference here. At the temple or tabernacle under the Jewish arrangement, no women performed priestly duties, so there was no need to draw a distinction between male and female. But in the Christian congregation both males and females might be serving. So, by inspiration, Paul appropriately pointed out that under certain circumstances a Christian woman was to "have a sign of authority upon her head because of the angels," whereas the men who were directly representing Christ were to do so bareheaded.

In both cases, under the Jewish priestly arrangement and under the Christian arrangement, the head covering served as a sign of submission. But there was double reason for the women serving in the Christian congregation to have a head covering. They thus pictured the subjection of the congregation to Christ, and, additionally, by wearing a head covering they acknowledged the headship of the male in God's arrangement.—1 Cor. 11:8, 9; Eph. 5:21-24.

● What does the Bible mean when it speaks of Christians' 'greeting one another with a holy kiss'?—L. L., Canada.

In the conclusions to four of his letters, the apostle Paul encouraged Christians in the first century to "greet one another with a holy kiss." (Rom. 16:16; 1 Cor. 16:20; 2 Cor. 13:12; 1 Thess. 5:26) And in a similar vein, the apostle Peter urged: "Greet one another with a kiss of love." (1 Pet. 5:14) Though the Bible does not provide details about this practice among first-century Christians, a brief look at the custom of kissing among the Hebrews sheds some light on the matter.

In Biblical times affection, respect or peace was often shown by kissing on the cheek, forehead, lips or hand. This could be done without any romantic or erotic overtones. There are Bible examples of male relatives kissing, and of kisses between male and female relatives. (Gen. 29:11, 13; Ex. 18:7) Also, kissing was a gesture of affection between men who were very good friends. (2 Sam. 19:39; Acts 20:37) These tokens of friendship and affection might seem unusual to persons who have been trained to be more reserved with their feelings. But to those people it was no more unusual than is a hearty handshake between close friends today.

So Paul and Peter were not establishing any new Christian custom or solemn religious rite. Rather, they were drawing upon a form of greeting that was already common in their day. Among Christians this would not be a mere formalism, but would truly reflect the brotherhood and spiritual oneness of those united by true worship. When fellow Christians greeted "one another with a holy kiss" there would be no improper familiarity or scandal, but a demonstration of chaste, godly affection. This same close, warm and chaste spiritual affection and brotherhood is cultivated among true Christians today, even though local customary greetings usually take some other form.—John 13:34, 35.

ANNOUNCEMENTS

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July 14: Regulations for the Heavenly Priesthood. Page 371. Songs to Be Used: 61, 13.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

JULY 1, 1968
Semimonthly

EMPOWERING A PRIESTHOOD FOR EFFECTUAL SERVICE

IS YOUR RELIGION THE TRUE ONE?

CAN YOU TOO HAVE THE JOYS OF THE MISSIONARY?

GUARD AGAINST COVETING

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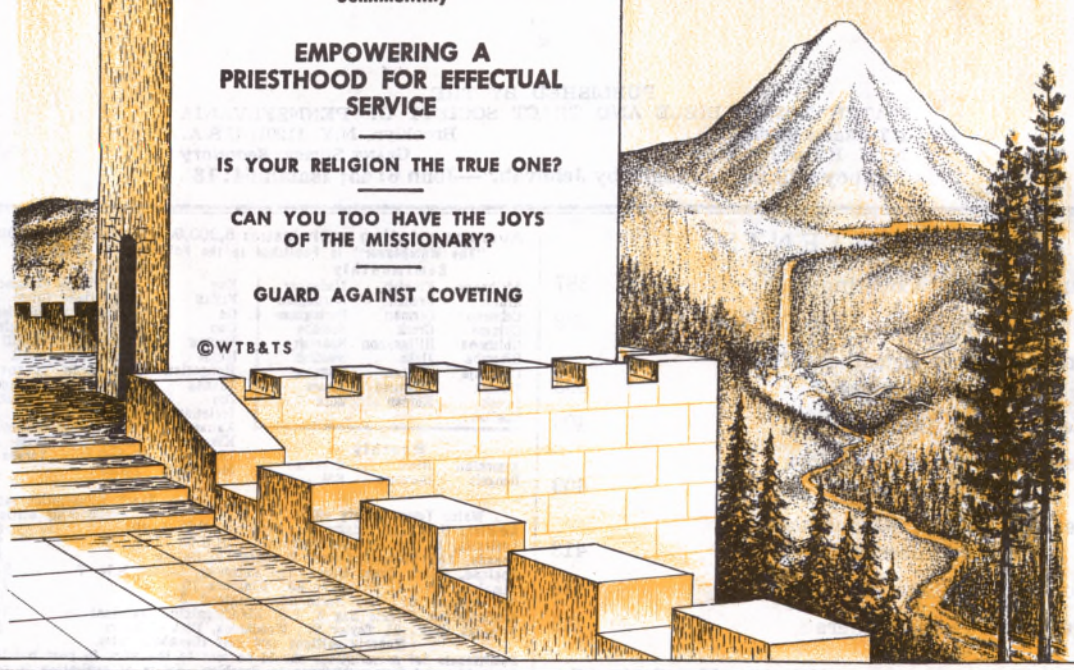

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

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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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AT – An American Translation
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Dy – Catholic Douay version
JP – Jewish Publication Soc.
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Guard Against COVETING

DO YOU want to live long and enjoy a life of happiness? Then one of the things you must do is to guard against coveting the possessions of other people.

There are many things that it is lawful for you to desire to possess, such as a mate, an automobile, or a home. But you should never desire these things if they belong to another; you may not covet another's possessions. Thus it is also right to seek to improve, to seek advancement, but not by forcing someone else out of his position.—1 Tim. 3:1.

To covet has been defined as "to long inordinately for something which belongs to another; as to covet a neighbor's piece of property because of its fine view." Covetousness is a form of greed that is especially reprehensible in that a covetous person not only wants things for himself, but he sets his heart on things that rightfully belong to another. Covetousness is bound to breed trouble. Not without good reason did Jesus Christ warn: "Guard against every sort of covetousness." —Luke 12:15.

The Bible not only warns against covetousness but also contains examples showing the harm that results from coveting. In the time of Joshua, the successor to Moses, Achan, together with his entire family, came to a bitter end because of his coveting some of the riches of the city of Jericho that were devoted to Jehovah God. (Josh. 7:16-26) Centuries later, wicked King Ahab sealed his doom by reason of his coveting the vineyard belonging to Naboth. Naboth had refused to sell it and so Ahab's wife Jezebel procured it for him by having Naboth falsely accused and slain.—1 Ki. 21:4-16.

Fully aware of how deeply ingrained in the heart of fallen man covetousness is and the harm it can cause, the Creator, Jehovah God, forbade it in the tenth of the Ten Commandments: "Neither must you desire your fellow man's wife. Neither must you selfishly crave your fellow man's house, his field or . . . anything that belongs to your fellow man." (Deut. 5: 21) It might be said that this very commandment of itself stamps the Decalogue or Ten Commandments as containing far more than human wisdom. How so? For what human lawmakers would ever have thought of making such a law which, though entirely unenforceable by man,

forbids wrong thinking and gets at the root of so many of mankind's problems? It makes each man his own moral policeman, as it were, putting him on guard against this basic selfish tendency.

How ingrained coveting is in human nature, that is, fallen, sinful human nature, can be seen from the fact that a child seems to be instinctively covetous. Any desirable thing he sees he immediately wants to grasp. He must be trained, disciplined, so as to appreciate that there is such a thing as private ownership. He must be taught to respect the rights and possessions of others.—Prov. 22:15.

The apostle Paul warned that 'covetousness is idolatry.' In what way can it be said that coveting another's possessions makes one an idolater? In that he makes an idol of himself. He is like those whose "god is their belly." He makes his selfish cravings the uppermost thing in his life. —Col. 3:5; Phil. 3:19.

In these days it appears that covetousness has run wild in such lands as the United States, as can be seen by the looting associated with the rioting that took place right after Dr. King's assassination. Thus it is reported that in Washington, D.C., the riots there were marked by an "eerie carnival atmosphere" as jolly looters "dashed in and out of shattered shop-windows carrying their booty away in plain sight of the law." One of the looters said, "Man, we're getting what we want." It is not as though these looters were needy persons, for a check of Detroit looters last year showed that, of 115 arrested by the police, 105 had good jobs and late-model autos. Nor could the looting be termed solely a racial protest, because among the looters were white persons, and stores owned by Negroes were also looted by Negroes.

Since the inclination of the heart of man is toward covetousness from his youth up, how can we guard against it? First of all, by reminding ourselves continually that all covetousness is displeasing to our Maker, Jehovah God, and incurs his wrath. Fearing to displease him will help us to avoid what is bad.—Gen. 8:21; Prov. 8:13.

Secondly, we will be helped to guard against covetousness by taking to heart the Scriptural counsel: "You must love your neighbor as yourself," and, "Just as you want men to do to you, do the same way to them." You would not want another to covet your marriage partner, or any of your possessions, would you? Then do not covet his or hers. Coveting leads to trouble with your fellowman, even as noted by the disciple James: "From what source are there wars and from what source are there fights among you? . . . You desire, and yet you do not have. You go on murdering and coveting." Yes, coveting makes you the enemy of the one whose possessions you covet, and for this enmity some have paid dearly.—Mark 12: 31; Luke 6:31; Jas. 4:1, 2.

Further, learning the lesson of contentment will help us to guard against coveting. Wisely the Bible counsels that godly devotion along with contentment is great gain, and that, having food and shelter, we should be content with these things. Appreciation of the simple fact that with added possessions go added burdens and greater fear of loss can do much to help us to be content.—Eccl. 5:11, 12; 1 Tim. 6:6-8.

The apostle Paul set a good example for all Christians in this matter. He wrote that at no time had he coveted others' possessions. Instead, he sacrificed himself for his fellowmen. No doubt one reason he was able to do this was that he had learned to be content in whatever state he found himself. Happy are all those who seek to imitate him in this!—Phil. 4:12; 1 Thess. 2:5-12.

IS YOUR RELIGION The TRUE ONE?

There is a way to tell. Do you know how?

"HOW am I to know for sure that my religion is the true one?" you may ask. "There are hundreds of different religions, and each one claims to be true. I don't have time to study every religion."

Is that the way you feel? It is understandable that you may. However, since the many different religions teach conflicting doctrines, it is obvious that not all of them can be true.

The Bible, too, indicates this, for it speaks of "one faith," and encourages: "Keep testing whether you are in the faith, keep proving what you yourselves are." (Eph. 4:5; 2 Cor. 13:5) The Bible also warns about being misled by false ministers, who "keep transforming themselves into ministers of righteousness." (2 Cor. 11:14, 15) Jesus Christ himself said that many persons would be misled into taking the broad road to destruction, and so warned: "Be on the watch for the false prophets."—Matt. 7:13-15.

It is natural that you should desire not to be misled. But how can you avoid it? How can you know for sure that your religion is the true one? It can be done by finding out whether its teachings are supported by God's Word, which Jesus said is the truth. (John 17:17) Also by determining the kind of fruitage the religion produces. Fine, wholesome fruitage is an indication that the religion is the true one, whereas bad fruitage is an indication that it is false.—Matt. 7:16-23.

So the test is a relatively easy one to make. If a religion is not in accord with what the Bible teaches, then it is not in harmony with truth. It is not the true religion. (Rom. 3:4) You have nothing to fear in examining your beliefs by the standard of God's Word, for if you have the true religion you can only be reassured. And if what you believe is not in keeping with the Bible, then you should welcome the truth, because it leads to eternal life.—John 17:3.

MAKING THE TEST

Following are a few questions that should help you to see whether your religion adheres to the Bible. Answer the inquiries as you read them. Then ponder what the Bible has to say. If yours is the true religion it will be in harmony with the Bible. Since the *King James Version* is perhaps the Bible most commonly used in English-speaking countries, all references will be from it in making this doctrinal test, though you will find the same truth in any other Bible translation.

First, does your religion teach the "Trinity" doctrine, which claims that Almighty God and Jesus Christ and the holy spirit are three persons combined to make one God? Does it say that the Son, Jesus Christ, is coeternal and coequal with the Father, Jehovah God?

Now consider what the Bible says on this matter: "There is one God, and one mediator between God and men, the man Christ Jesus." (1 Tim. 2:5) Thus, God is

one person, and Jesus is no part of God but is the mediator between God and man. Jesus, too, said: "Hear, O Israel; the Lord our God is one Lord." (Mark 12:29) And of himself Jesus said: "I am the Son of God." (John 10:36; see also Luke 1:32.) So rather than Jesus' being God or a part of God, the Bible speaks of him as the Son of God.

Are Jehovah God and Christ Jesus coeternal, as the "Trinity" doctrine claims? Of Jehovah the Bible says: "From everlasting to everlasting, thou art God." Also, it calls him "the high and lofty One that inhabiteth eternity." (Ps. 90:2; Isa. 57:15) Hence he was not born, was not created; he had no beginning. But note that the Bible calls Jesus Christ "the firstborn of every creature," and "the beginning of the creation of God."—Col. 1:15; Rev. 3:14.

And what about their being coequal? Those who teach the "Trinity" believe that they are. But Jesus said: "My Father is greater than I." (John 14:28) And the Bible, at Mark 13:32, says that the Father has knowledge of important information of which the angels and the Son are ignorant. Obviously, then, Jesus and the Father are not equal. How does your religion compare with what these scriptures teach? It should agree with them if yours is the true religion.

Make the test on another fundamental teaching. Does your religion teach that the soul is immortal, which means it cannot die? Note what the Bible says: "None can keep alive his own soul." (Ps. 22:29) "He hath poured out his soul unto death." (Isa. 53:12) "Every living soul died." (Rev. 16:3) "The soul that sinneth, it shall die." (Ezek. 18:4, 20) The Bible answer is obvious. It teaches that souls are mortal, that they can and do die. Does your religion teach that? It should if it is the true one.

Try another question. Does your religion teach that only the wicked go to hell, that hell is a place of fire and that none are resurrected from hell? The Bible says that Jesus Christ was in hell three days and was resurrected from there. In a prophecy concerning him, it explains: "Thou wilt not leave my soul in hell [*sheol*]; neither wilt thou suffer thine Holy One to see corruption." (Ps. 16:10; Acts 2:31) Also, Jonah was a man that was as in hell and got out alive. When swallowed by a big fish, Jonah said: "Out of the belly of hell [*sheol*] cried I." (Jonah 2:2) Where was Jonah? In the fish's belly, and there was no fire there!

What, then, is hell? Let us see from the Bible. At Genesis 37:35 Jacob, one of Jesus' forefathers, when mourning for his son Joseph, whom he thought to be dead, lamented: "I will go down into the grave [*sheol*] unto my son mourning." Here the *American Standard Version* leaves the Hebrew word *sheol* untranslated; the *King James Version* renders it "grave," but the Catholic *Douay Version* renders it "hell." Obviously *sheol,* or hell, is mankind's common grave. And note that the Bible says: "Death and hell delivered up the dead which were in them." (Rev. 20:13) Yes, all those in hell are to be resurrected! Does your religion teach this? Since the Bible does, so will the true religion.

Now for another question. Does your religion teach that the dead are conscious? The inspired Scriptures say: "For the living know that they shall die: but the dead know not any thing." (Eccl. 9:5) "The dead praise not the LORD, neither any that go down into silence." (Ps. 115:17) So, according to the Bible, the dead are not conscious. However, they have the grand prospect of being raised from unconsciousness by means of a resurrection from the dead.—John 5:28, 29; Acts 24:15.

You can also very easily make the test

in connection with other teachings. For example, does your religion teach that Christians are still under the Mosaic law, and that the observance of a weekly sabbath day is therefore binding upon them? (Rom. 6:14; Col. 2:16, 17) Does your religion permit any praying or bowing before images in worship? (Lev. 26:1; 1 Cor. 10:14) Does it allow the eating of blood? (Lev. 17:12-14; Acts 15:28, 29) Does it have a clergy class upon which it bestows titles such as "Father" and "Reverend"? (Matt. 23:9; Job 32:21, 22) The scriptures here cited show that the true religion does not teach or practice any of these things.

It is important that you make such a test. If you are not certain what your religion teaches, then, by all means, find out. Then examine its teachings in the light of God's Word. See if these are supported by the Bible. If they are not, reject that religion. Locate the religion whose teachings are in harmony with the Bible. Yes, heed the Bible admonition: "Prove all things; hold fast that which is good."—1 Thess. 5:21.

EXAMINING THE FRUITAGE

The true religion can also be identified by the fruitage it bears. Jesus Christ explained that there is one outstanding feature by which it can be recognized, saying: "By this all will know that you are my disciples, if you have love among yourselves." (John 13:35) Does your religion produce this fruitage of love? Does it inspire its people genuinely to love one another, regardless of the race or nationality to which they belong?—1 John 4:20.

Is it not obvious that, instead of bearing the fruitage of love, the major religions of the world have condoned and even encouraged their members to hate and war against persons of another race or nationality? During wartime millions of persons belonging to the same religion have slaughtered one another on the battlefields, with each side supported by their respective clergy who are also of the same religion! Religions that produce such unloving fruitage are not pursuing the way of love and of true religion. By the fruitage they bear you can identify them to be false.—1 John 3:10-12.

Examine further. Whether the religion that you have been taught is the true one can also be determined by its attitude toward the world. Jesus Christ showed the proper position of true worshipers when he said: "They are no part of the world, just as I am no part of the world." (John 17:16) And his disciple James wrote: "Do you not know that the friendship with the world is enmity with God?" —Jas. 4:4.

The true religion, therefore, obeys these Scriptural instructions and keeps separate from the world. Does your religion do so? Or is it an integral part of the world and its politics? Does it, for example, encourage participation in political elections? If you really desire God's blessing, you cannot afford to maintain connections with a religion that disobeys Christ's instructions on these matters.

Continue to examine. Whether the religion that you have been taught is the true one or not can also be determined by its attitude toward God's name, Jehovah. (Ps. 83:18; Isa. 12:4, 5) Jesus Christ set the proper example in this connection by publicizing God's name, explaining in prayer to his Father: "I have made your name manifest to the men you gave me out of the world." (John 17:6) Does your religion bear this fruitage? Is it particularly noted for its making known God's name and purposes? The true religion is.

Examine yet further. The true religion can also be identified by its imitating Jesus' example of giving an important place

to God's Word. It firmly believes that "all Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight." (2 Tim. 3:16) Therefore, it is particularly noted for its activity of teaching others God's Word. Is yours? Does your religion provide free home Bible instruction at the convenience of interested persons? The true religion does.

Continue the examination, for there is yet another outstanding feature of the true religion. That is its preaching of the message of God's kingdom. Jesus Christ also set the example in bearing this fruitage. The Bible explains: "He went journeying from city to city and from village to village, preaching and declaring the good news of the kingdom of God." (Luke 8:1) He also instructed his disciples. (Matt. 10:12-14) And when giving the commission for Christians living in these "last days," Jesus said: "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come."—Matt. 24:14.

How does your religion measure up? Does it take the Kingdom message to the homes of the people, performing the ministry in the way Jesus and his apostles did? Can its ministers say, as did the apostle Paul: "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) The ministers of the true religion can, for this is the principal way they perform their ministry.

THE TRUE RELIGION

So there is a way to identify the true religion. First, it can be recognized by its teachings. The true religion does not teach the "Trinity" doctrine; it does not say that man has an immortal soul; nor does it teach that humans will suffer everlasting torment in a hellfire after death. Rather, it teaches that the Father, Jehovah God, is greater than the Son; it says that the dead are unconscious, and it explains that they are resting in their graves until the resurrection. Really, does not the Scriptural truth on just these matters help greatly to identify the true religion?

How helpful, too, is the examination of fruitage! We have seen that the true religion bears the fruitage of love, and that those who practice it refuse to slaughter fellow believers during wartime, regardless of their race or nationality. They keep completely free from worldly politics. They regularly speak about God, and frequently use his name Jehovah. They are outstandingly noted for conducting Bible studies free of charge in the homes of interested persons. And the ministers of the true religion call regularly from house to house preaching about God's kingdom.

Are you familiar with the religion that fits this description? Is it your religion? If it is not, then it is vitally important that you search to find the true religion.

This will require some personal study on your part. But it is not difficult. God has provided his Word, the Bible, which outlines what is true religion. Study the Bible. Prove what is false and reject it. Prove what is true and hold it fast. After learning what God's will is, do it. The apostle John revealed how important it is for you to do this, writing: "The world is passing away and so is its desire, but he that does the will of God remains forever."—1 John 2:17.

COMING IN THE NEXT ISSUE

- The Holy Scriptures Supply Spiritual Needs.
- Drawing Comfort from the Scriptures.
- Was There an Earthwide Flood?

Empowering a Priesthood FOR EFFECTUAL SERVICE

"The priests of Jehovah you will be called; the ministers of our God you will be said to be."—Isa. 61:6.

HISTORY, ancient and modern, records the formation of numerous priesthoods that have claimed ability and authority to bring men nearer to God and obtain for them divine blessings. Because those priesthoods were not called by God, were not ordained by him but rather by men, and were formed, for the most part, of selfish position seekers, they have produced no good results. In fact, candid persons will admit that humankind today is drifting farther and farther from the Creator, Jehovah God, and is seemingly doomed to self-destruction in thermonuclear war. In this extremity, how vital for honest-hearted people to learn of God's merciful provision of a priesthood to which he has granted all the necessary qualifications for an effectual ministry!

[2] After Moses had been called to the heights of Sinai and there instructed by Jehovah's angel, he was in position to reveal God's will to the nation of Israel. Likewise, Christ Jesus, having entered the very presence of his Father in heaven, was in position to reveal the mystery of Jehovah's will to his faithful followers on earth, with the help of God's holy spirit poured out upon them, so that they might have intellectual capacity to grasp the wonderful things revealed. (Heb. 9:24; 1 John 5:20) Let us follow along, then, with Bible open at the eighth chapter of the Bible book of Leviticus, and seek to understand what the Greater Moses, Christ Jesus, has to tell us about the installation of a heavenly priesthood foreshadowed by that typical priesthood installed on Nisan 1-7, 1512 B.C.E.

[3] *Jehovah proceeded to speak to Moses.* (Vs. 1) "And Jehovah proceeded to speak to Moses, saying:" The Source and the channel of every good thing that comes to creatures are here identified. Said Paul the apostle to others who, in association with him, had been "sanctified in union with Christ Jesus, called to be holy ones": "There is actually to us one God the Father, out of whom all things are, and we for him; and there is one Lord, Jesus Christ, through whom all things are, and we through him." We may be sure that an understanding of God's arrangement for empowering an everlasting priesthood will prove to be most beneficial to us. —1 Cor. 1:2; 8:6.

1. Why have many priesthoods noted in history failed the people?
2. What vital reason is there for giving careful attention to directions of the Greater Moses today?
3. What vital truth is pointed to by Leviticus 8:1?

[4] *The assembly congregated at the entrance.* (Vs. 3) "And make all the assembly congregate at the entrance of the tent of meeting." The assembly of all those nonpriestly tribes points to a multitude out of all nations that must in due time be assembled and instructed as to the opportunities and requirements for life. Such gathered ones correspond to "the twelve tribes of Israel" over whom the heavenly priesthood under Christ Jesus is destined to rule. (Matt. 19:28) In modern fulfillment we have observed, particularly from and after the year 1935, the assembly of a great crowd of Jehovah's earthly "sheep" who are vitally interested in his provision for their eventual reconciliation with him.

[5] *This is the thing that Jehovah has given command to do.* (Vs. 5) "Moses now said to the assembly: 'This is the thing that Jehovah has given command to do.' " Pointing to Jehovah as the originator of this marvelous provision of a life-giving priesthood on behalf of obedient humans, Christ Jesus displays complete subservience to his Father. As he expressed the matter during his earthly ministry: "I do nothing of my own initiative; but just as the Father taught me I speak these things." How essential, then, for us to pay close attention to the things spoken and done on authority of the Sovereign God himself!—John 8:28.

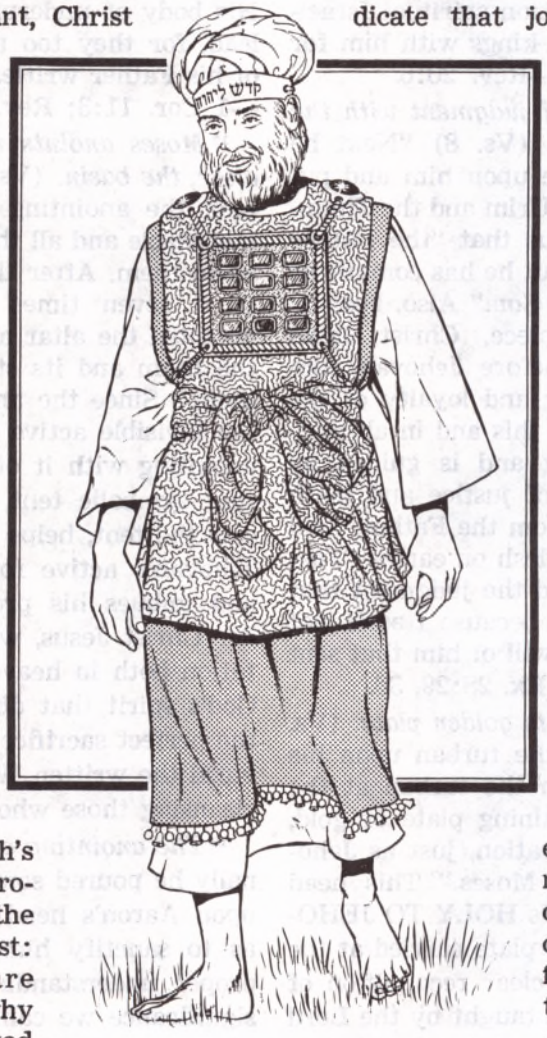
[6] *Moses washes Aaron and his sons with water.* (Vs. 6) "So Moses brought Aaron and his sons near and washed them with water." Since Aaron was selected to be the high priest, he represents none other than Christ Jesus. So the washing here could in no wise refer to any cleansing of the one who was "loyal, guileless, undefiled." Rather, the washed Aaron points to that sinless One who, according to the apostle Paul, "offered himself without blemish to God." (Heb. 7:26; 9:14) As to the sons of Aaron, their washing by Moses tells of a real cleansing process that is performed upon ones who have been selected and called to be members of the heavenly priesthood. So it cannot refer to the baptism of Christ's underpriests, particularly since baptism does not refer to the matter of cleansing. Paul, writing under inspiration, tells us what this washing is: "Christ also loved the congregation [of his underpriests] and delivered up himself for it, that he might sanctify it, cleansing it with the bath of water by means of the word, that he might present the congregation to himself in its splendor, not having a spot or a wrinkle or any of such things, but that it should be holy and without blemish." (Eph. 5:25-27) By the application of his teaching to their minds and hearts, and with the operation of God's holy spirit, these are made spiritual sons of God, "a certain first fruits of his creatures."—Jas. 1:18.

[7] *Linen robe and sash put upon Aaron.* (Vs. 7) "After that he put the robe upon him and girded him with the sash and clothed him with the sleeveless coat and put the ephod upon him and girded him with the girdle of the ephod and bound it closely to him with it." At Revelation 19:8 we learn that "the fine linen stands for the righteous acts of the holy ones." Christ, the High Priest, has certainly been identified by the long series of righteous acts he has performed from the time when he willingly agreed to lay aside heavenly glory and become a man right up to the present time, righteous acts that are so because of being in full harmony with

4. The assembly of the other nonpriestly tribes has what significance for us?
5. What relationship between Christ Jesus and his Father in heaven is indicated by Moses' words at verse 5?
6. What is represented (a) by the washing of Aaron, and (b) by the washing of his sons?
7. (a) The linen robe placed upon Aaron pictures what? (b) And the sash?

Jehovah's progressively revealed purposes. The sash can also be understood in the light of what Isaiah the prophet wrote: "And righteousness must prove to be the belt of his hips, and faithfulness the belt of his loins." This well describes Jehovah's chief servant, Christ Jesus, who always delights to acknowledge his submission to the Father. —Isa. 11:5.

[8] *The sleeveless coat,* with blue its predominating color, and having a handsome fringe of embroidered pomegranates alternating with gold bells, was truly a garment of beauty. As blue was to serve as a sign to the Israelites that they must "remember all the commandments of Jehovah and do them," the glorious heavenly High Priest sets the right example for all in highly prizing Jehovah's reminders. How appropriate to his lips are the words of the psalmist: "Your reminders are wonderful. That is why my soul has observed them." While on earth he had continually referred to the reminders of God's written Word. (Num. 15:37-41; Ps. 119: 129) The pomegranates speak of the fruitfulness and productivity that mark the service of this faithful priest of the "true tent," while the golden bells suggest joyful proclamation. Since the "sound from him must be heard when he goes into the sanctuary before Jehovah and when he comes out," this would indicate that joyful proclamation is due, not only when his resurrection and ascension to heaven take place, but also when he appears again to his faithful followers at the time of his second presence.—Ex. 28: 35.



[9] Atop the sleeveless coat is next placed the ephod, one part hanging down in front and the other hanging down behind. Today the great King-Priest who is like ancient Melchizedek bears upon his shoulders the God-given responsibility to administer the benefits of two covenants that promised marvelous blessings to obedient humans. One of these was given to faithful Abraham in the long distant past (at his back), while the other is of much later date, the covenant that God made with Christ Jesus himself for a kingdom, which covenant he mentioned to his close followers on the occasion of that special evening meal he

8. (a) The blue sleeveless coat has what application? (b) And what about its ornamental fringe?

9. What do we understand from (a) the two parts of the ephod, and (b) the engraved jewels at the shoulders?

inaugurated for them just before his sacrificial death. (Gen. 12:1-3; Luke 22:28-30) That the two portions were fastened at the shoulder by jewels engraved with the names of the twelve tribes is telling us in symbol how Jesus Christ joins with him in his administration spiritual Israelites who will "rule as kings with him for the thousand years."—Rev. 20:6.

[10] *The breastpiece of judgment with the Urim and Thummim.* (Vs. 8) "Next he placed the breastpiece upon him and put in the breastpiece the Urim and the Thummim." This reminds us that "the Father judges no one at all, but he has committed all the judging to the Son." Also, bearing the symbolic breastpiece, Christ Jesus bears responsibility before Jehovah constantly for the purity and loyalty of the spiritual Israelites. In this and in all matters he has at heart and is guided by the sound principles of justice and truth that he has learned from the Father. Said he in the days of his flesh on earth: "Just as I hear, I judge; and the judgment that I render is righteous, because I seek, not my own will, but the will of him that sent me."—John 5:22, 30; Ex. 28:29, 30.

[11] *The turban with its golden plate.* (Vs. 9) "Then he placed the turban upon his head and placed upon the turban at the forefront of it the shining plate of gold, the holy sign of dedication, just as Jehovah had commanded Moses." This head covering and the words HOLY TO JEHOVAH engraved on the plate carried at the forehead express the clear recognition of the headship principle taught by the Lord Jesus to his disciples and transmitted to us by them: "But I want you to know that the head of every man is the Christ; in turn the head of a woman is the man; in turn the head of the Christ is God." More than that, this beautiful badge tells of the frank and open confession of the heavenly High Priest that he is owned by his God and Creator, and he will never render himself in service to anyone else. His body of underpriests must follow his lead, for they too must have "the name of his Father written on their foreheads." —1 Cor. 11:3; Rev. 14:1.

[12] *Moses anoints with oil the tent, the altar, the basin.* (Vss. 10, 11) "Moses now took the anointing oil and anointed the tabernacle and all that was in it and sanctified them. After that he spattered some of it seven times upon the altar and anointed the altar and all its utensils and the basin and its stand so as to sanctify them." Since the anointing oil stands for the invisible active force of Jehovah, the anointing with it of all the provisions of that symbolic tent, both inside and outside the tent, helps us to understand that Jehovah's active force is what approves and imbues his propitiatory system under Christ Jesus, with all of its manifestation both in heaven and on earth. It is God's spirit that directed the offering of the perfect sacrifice for sin, and that provided the written Word and its power for cleansing those who approach him.

[13] *The anointing of Aaron.* (Vs. 12) "Finally he poured some of the anointing oil upon Aaron's head and anointed him so as to sanctify him." That we have the proper understanding of the oil and its significance we can note from the words of the apostle Peter: "You know the subject that was talked about throughout the whole of Judea, starting from Galilee after the baptism that John preached, name-

10. What is pictured by Aaron's bearing the breastpiece and its contents over his heart?

11. How has Christ Jesus given the right example to his underpriests, as pictured by the turban and its golden plate?

12. What vital truths are represented by the anointing of the tent, the altar and the basin?

13. How does Aaron's anointing apply in fulfillment, and how does it in the fulfillment affect Christ's body of priests?

ly, Jesus who was from Nazareth, how God anointed him with holy spirit and power." (Acts 10:37, 38) And that this anointing extends through him to his priesthood members we are assured by Paul: "But he who guarantees that you and we belong to Christ and he who has anointed us is God. He has also put his seal upon us and has given us the token of what is to come, that is, the spirit, in our hearts."—2 Cor. 1:21, 22.

[14] *Aaron's sons clothed with robes of installation.* (Vs. 13) "Moses then brought Aaron's sons near and clothed them with robes and girded them with sashes and wrapped the headgear upon them, just as Jehovah had commanded Moses." This takes place after the investiture of Aaron and after he had been anointed with oil. So, in later fulfillment, the anointing of Jesus at Jordan in the fall of 29 C.E. preceded by more than three and a half years the anointing with holy spirit of his disciples at Pentecost of 33 C.E. They too must follow their High Priest in performing righteous acts of devotion in obedience to the revelation of Jehovah's will for them.

BULL OF THE SIN OFFERING

[15] *Aaron and sons lay hands on the bull's head.* (Vs. 14) "Then he led up the bull of the sin offering and Aaron and his sons laid their hands upon the head of the bull of the sin offering." Their action shows that they are directly involved in this proffered victim. Christ Jesus, for his part, gladly agrees to 'carry the sin of many people, and to interpose for the transgressors,' while his anointed followers readily confess that he constitutes the sacrifice for their sins upon whom they load all of their guilt. The bull, then, stands for the "man Christ Jesus, who gave himself a corresponding ransom for all." (1 Tim. 2:5, 6) The prospective members of the heavenly priesthood must rest their hope of life and acceptance with Jehovah squarely upon their faith in that precious offering.

[16] *Blood of bull applied to the altar.* (Vs. 15) "And Moses proceeded to slaughter it and take the blood and put it with his finger upon the horns of the altar round about and purify the altar from sin, but the rest of the blood he poured at the base of the altar, that he might sanctify it to make atonement upon it." Since those things visible outside the tent refer to things visible here upon earth, it is of special significance that the blood is applied, not to the copper basin, but to the altar. The cleansing 'bath of water of the word' needs no sin-atoning benefits applied to it, for "the sayings of Jehovah are pure sayings." (Ps. 12:6) However, the symbolic altar on which Jesus was offered is clean and pure and to God just like the copper altar after the sacrificial blood was applied to it. The horns of the altar, particularly, speak of its power for acceptance with God, which power derives from the merit of Christ's sacrifice for sins. On the basis of Christ's sacrifice on God's symbolic altar all the gifts and vows of those who seek favor and reconciliation with Jehovah must now be presented.—Heb. 13:10-12.

[17] *Intestinal fat, liver, kidneys smoked on altar.* (Vs. 16) "After that he took all the fat that was upon the intestines, and the appendage of the liver and the two kidneys and their fat and Moses made them smoke upon the altar." The sizzling,

14. The appropriate timing of the clothing of Aaron's sons has what significance?

15. What does the bull of the sin offering picture, and what is the significance of Aaron and his sons' laying their hands on its head?

16. In the realities, what is to be understood by the blood's being applied to the altar and not to the wash-basin?

17. The smoking of the fat and the inward parts on the altar has what application in the reality?

smoking fat here accurately represents the burning zeal with which Christ Jesus performed the will of Jehovah upon earth, seeing that it was amid fiery persecution and reproach that he had to maintain integrity. Speaking prophetically for Christ Jesus, the psalmist declares: "For sheer zeal for your house has eaten me up, and the very reproaches of those reproaching you have fallen upon me." (Ps. 69:9; Rom. 15:3) The vital inward organs of the offering here represent the inmost feelings and longings of the High Priest, the pure motive with which he rendered all in worship to his Father.

[18] *Remainder of bull burned outside the camp.* (Vs. 17) "And he had the bull and its skin and its flesh and its dung burned with fire outside the camp, just as Jehovah had commanded Moses." As the fat and inward parts refer to that which is not seen, the true inclinations and inmost desires of the creature, so the outward parts, the flesh and bone, that cover the vital organs seem to point to the outward man, in Jesus' case the fleshly body upon which the enemy wreaked their fierce hatred. To aid us in discerning the reality of this part of the shadow picture, we have to read the words of the apostle Paul: "For the bodies of those animals whose blood is taken into the holy place by the high priest for sin are burned up outside the camp. Hence Jesus also, that he might sanctify the people with his own blood, suffered outside the gate. Let us, then, go forth to him outside the camp, bearing the reproach he bore." (Heb. 13:11-13) At the installation of the Aaronic priesthood the blood of the sacrificed bull was not taken into the Most Holy, because such procedure could only be done one day of each year, the day of atonement, Tishri 10. But we do know that at the installing of the priests the bull here did represent the "one sacrifice for sins forever."

[19] Jesus' faithful course under trial and persecution to the death perfected or qualified him to be the High Priest who would enter heaven itself with the value of his own sacrificed, perfect human life. Thus the apostle Paul could write: "Although he was a Son, he learned obedience [under the most crucial test] from the things he suffered; and after he had been made perfect [in obedience] he became responsible for everlasting salvation to all those obeying him." (Heb. 5:8, 9) His body of underpriests must also display the same courage and endurance under enemy reproach even until death.

THE RAM OF THE BURNT OFFERING

[20] *The ram of the burnt offering presented.* (Vs. 18) "He now brought the ram of the burnt offering near, and Aaron and his sons then laid their hands upon the head of the ram." Again the imposition of hands by Aaron and his sons points to the fact that this ram involves all the members of the heavenly priesthood, and since it is a burnt offering "for a restful odor" unto Jehovah, it is expressing the prayer of the Greater Aaron to Jehovah that he would now apply the benefits of his ransom sacrifice to the members of his body of underpriests so that they might be in position to function acceptably on behalf of still others who would be drawing near to God. Jesus' anointed followers lean entirely upon the merit of his offering of himself for their sins so as to become usable and acceptable to Jehovah.

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18. The portions burned outside the camp have what significance, and how does the apostle Paul confirm this?

19. In what way did endurance of persecution specially qualify Christ Jesus?

20. What does the ram of the burnt offering signify, and why the imposition of hands upon its head?

[21] *Application of the blood of the ram.* (Vs. 19) "After that Moses slaughtered it and sprinkled the blood round about upon the altar." Again we note the blood being applied to the altar, pointing to the cleanness and purity of God's altar by means of which the atoning merit of Jesus' shed blood comes to his underpriests. Thereby the way is opened for multitudes of honest-hearted persons from all nations and languages to assemble themselves unto an organization of priests through which, during the Millennium, Jehovah is pleased to receive them for instruction and cleansing under direction of the great High Priest in the heavens.

[22] *The entire ram smoked upon the altar.* (Vss. 20, 21) "And he cut up the ram into its pieces, and Moses proceeded to make the head and the pieces and the suet smoke. And the intestines and the shanks he washed with water, and Moses then made the entire ram smoke upon the altar. It was a burnt offering for a restful odor. It was an offering made by fire to Jehovah, just as Jehovah had commanded Moses." The completeness of Jesus' sacrifice of himself, his physical and mental powers, his inmost thoughts and desires, his walking in a pure course, is noted by the shadow representation here. His anointed followers must follow the path he trod, throw themselves wholeheartedly into the service of the "true tent." They can never permit any other concern of life to overshadow their devotion to the interests of God's pure worship. As did their Leader, so must they think, not of themselves alone, but of the multitude of others who urgently need help to make a successful approach to Jehovah.

21. That ram's blood being applied to the altar has what meaning for us?

22. The disposition of the entire ram of the burnt offering has what application to Christ Jesus and to his underpriests?

THE RAM OF THE INSTALLATION

[23] *The ram of installation presented.* (Vs. 22) "Then he brought the second ram, the ram of the installation, near, and Aaron and his sons laid their hands upon the ram's head." Again we have to appreciate that this offering is something of prime concern to the entire priesthood under Christ, for Aaron and his sons again laid their hands upon this third animal offering. The blood of Jesus having first been offered for the sins of humankind, and then special request having been made for the benefits of that sacrifice to begin accruing to his anointed followers, the third step is to constitute the actual installation of this body of priests, charging them with duties and responsibilities relating to pure worship. Here, too, emphasis is placed upon the perfect offering from which stems the empowering of this priesthood to serve effectually at the "true tent" of God's worship.

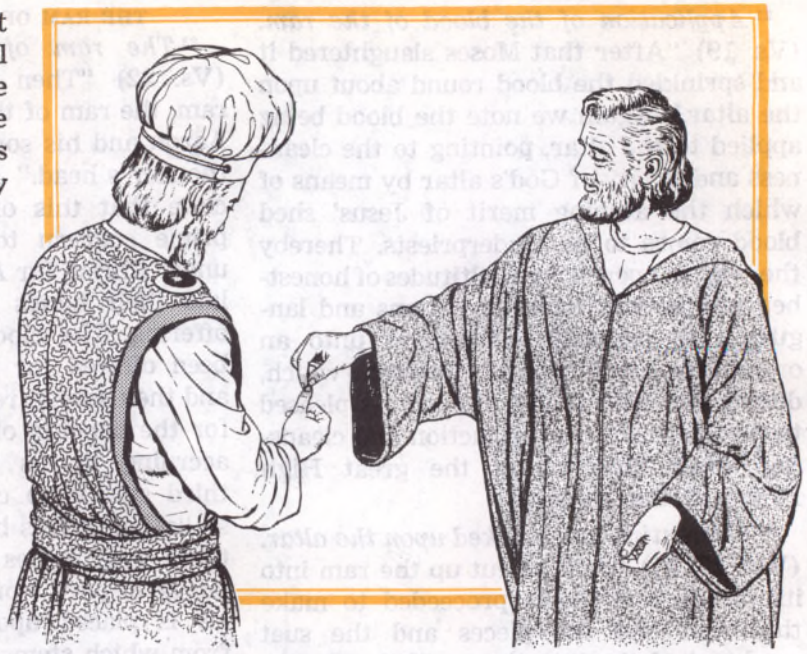
[24] *Blood applied to Aaron's right ear, thumb, toe.* (Vs. 23) "After that Moses slaughtered it and took some of its blood and put it upon the lobe of Aaron's right ear and upon the thumb of his right hand and upon the big toe of his right foot." During his sacrificial ministry of three and a half years on earth, the greater High Priest, Christ Jesus, provided the perfect example for his underpriests. His ear was continually attuned to the directions of Jehovah as expressed in the written Word; he gave these his primary attention. His physical and mental abilities and equipment were expended fully in doing the work assigned him; he gave of his best. And never did his feet stray from the narrow path of integrity-keeping; prophetically his very steps had been plotted

23. How does the presentation of the ram of installation apply in the reality?

24. How has Christ Jesus fulfilled the picture of Aaron having his right ear, thumb and great toe smeared with blood?

out for him, and thus it could be said that "all the things written in the law of Moses and in the Prophets and Psalms about me" were truly fulfilled.—Luke 24:44.

25 *Blood applied to Aaron's sons.* (Vs. 24) "Next Moses brought Aaron's sons near and put some of the blood upon the lobe of their right ear and upon the thumb of their right hand and upon the big toe of their right foot; but Moses sprinkled the rest of the blood round about upon the altar." Jesus' anointed followers are committed to a course identical with that of their High Priest. They too must give their best attention to the directives of God's Word as made plain to them by holy spirit. They must apply the best of their physical and mental powers to the work of carrying out the things heard, and they must ever walk in a right way before Jehovah, constantly 'making straight paths for their feet.' (Heb. 12:13) They must grasp God's service, as it were with right hand, and apply their best powers to their priestly duties.



Moses put some of the blood of the ram of installation upon the lobe of Aaron's right ear and upon the thumb of his right hand and upon the big toe of his right foot

26 How comforting and thrilling it is to know that Jehovah's exalted King-Priest after the manner of Melchizedek is reigning and has an organization of priestly servants to serve with him during the Millennium as an acceptable approach for multitudes as they bring their gifts and offer their vows to the Sovereign Ruler of all the universe, with strong hope of being eventually brought into full harmony with him!

25. How does the application of the blood to Aaron's sons apply to the Christian priesthood?

26. Why is information about the heavenly priesthood under Christ of special comfort to life seekers today?

PART 2

THE present welfare and future prospects of a great crowd of persons out of every nation, tribe, people and tongue are, in God's purpose, tied in with a divinely approved priesthood composed

1. Why is information about the heavenly priesthood vital today, and what is meant by their installation?

of a glorious heavenly High Priest and his underpriests. It should give us strong confidence to learn that the shadow pictures of the law given through Moses point clearly to that priesthood and show that their "being adequately qualified issues from God," in harmony with the inspired words of the apostle Paul to that effect. (2 Cor. 3:5) Since the empowering of this priesthood is referred to by Jehovah himself as 'a filling of their hands with power,' it is of special interest to us to note the next step in this series of shadow pictures enacted under the direction of Moses for our instruction and encouragement.—Lev. 8:33; Heb. 10:1.

[2] *Wave offering of ram of installation.* (Lev. 8:25-27) "Then he took the fat and the fat tail and all the fat that was upon the intestines, and the appendage of the liver and the two kidneys and their fat and the right leg. And out of the basket of unfermented cakes that was before Jehovah he took one unfermented ring-shaped cake and one ring-shaped cake of oiled bread and one wafer. He then placed them upon the fatty pieces and the right leg. After that he put all of them upon the palms of Aaron and the palms of his sons and began to wave them to and fro as a wave offering before Jehovah." The rich, fatty portions of this ram together with its liver, kidneys and right leg, as well as baked offerings, are loaded upon the hands of high priest Aaron and his sons, and by them waved to and fro before Jehovah. The waving denotes continuous action as distinct from a single act. Jesus' anointed followers have the privilege of sharing with their High Priest in a continuous course of devotion to the service of Jehovah, a service that is marked by zeal for Jehovah's name and by a giving of the best of their mental and physical efforts. And there must be joy in such a privilege, for the apostle Peter bids them to "go on rejoicing forasmuch as you are sharers in the sufferings of the Christ [for the sake of Jehovah's name], that you may rejoice and be overjoyed also during the revelation of his glory."—1 Pet. 4:13.

High priest Aaron with a wave offering including parts of the ram of installation

[3] Members of this priesthood share with their High Priest a ministry that calls for purity from sin and false religion (the unfermented cake), fruitful service marked by the fruits of the holy spirit (the oiled cake), and by workmanship of the finest quality (the wafer). The ministry of the High Priest himself exemplified all these excellent qualities, and he stands ready at all times to aid his underpriests as they strive to follow his steps closely. Such continuous offering of de-

2. What is pictured by the waving to and fro before Jehovah of choice portions of the ram of installation?

3. In the reality, how do the baked goods included in the wave offering relate to the ministry of Christ and his underpriests?

voted practical works of faith are fitly accompanied by prayer to the builder of the "true tent," in harmony with the words of the psalmist: "May my prayer be prepared as incense before you, the raising up of my palms as the evening grain offering."—Ps. 141:2; 1 Cor. 5:8.

[4] *Wave offering smoked upon the altar.* (Vs. 28) "Then Moses took them off their palms and made them smoke upon the altar on top of the burnt offering. They were an installation sacrifice for a restful odor. It was an offering made by fire to Jehovah." The wave offering is completed by Moses' taking the portions from the hands of Aaron and his sons and burning them upon the altar on top of the burnt offering. From this it becomes evident that the faithful continuing ministry of Christ's priesthood must lead all its members to spend themselves and their humanity in its entirety for the interest of the "true tent" of God's own building. This offering, too, is spoken of as a restful odor, indicating that it now pleases Jehovah to accept the services of this body of priests sponsored by his own beloved Son, and to receive their offerings with pleasure.

[5] *Wave offering of the breast by Moses.* (Vs. 29) "And Moses proceeded to take the breast and to wave it to and fro as a wave offering before Jehovah. From the installation ram it became the portion for Moses, just as Jehovah had commanded Moses." The breast of the installation ram, doubtless including the heart, since it is not otherwise mentioned, was waved to and fro by Moses and then taken to himself as his portion of the offering. Moses here appears to act as the special representative of Jehovah, and in accepting the breast he foreshadows Jehovah's own acceptance of Jesus Christ and of the priests under Christ on the basis of his Son's own perfect offering, an offering rendered up with gladness in response to the Father's invitation: "My son, do give your heart to me, and may those eyes of yours take pleasure in my own ways." (Prov. 23:26) Jesus' underpriests must also give wholehearted devotion to the worship at the "true tent" and sing its Builder's praises with heartfelt joy.

[6] *Sanctification with oil and blood.* (Vs. 30) "After that Moses took some of the anointing oil and some of the blood that was upon the altar and spattered it upon Aaron and his garments and upon his sons and the garments of his sons with him. Thus he sanctified Aaron and his garments and his sons and the garments of his sons with him." The spattering of the mixture of blood from the altar and oil upon Aaron and his sons and their garments served to sanctify them. This seems to speak of a more effectual priesthood whose identification and authority from God would be marked by a spirit-filled ministry and whose acceptance with God is founded upon strong faith in the precious sacrifice of Christ Jesus. Both persons and garments being spattered suggests that the members of this priesthood, individually and collectively, inwardly and outwardly, must be identified as depending fully upon the merit of Christ's atoning blood and bringing forth the rich fruitage of Jehovah's holy spirit.

[7] *Aaron and his sons boil and eat the flesh.* (Vs. 31) "Then Moses said to Aaron and his sons: 'Boil the flesh at the entrance of the tent of meeting, and there is where you will eat it and the bread

4. The smoking of the wave offering on the altar has what significance?
5. Moses' waving of the breast of this second ram points to what in the reality?
6. The spattering of oil mixed with blood has what application to the Christian priesthood?
7, 8. Complete disposition of all that is left of the ram of installation indicates what as to the real installation?

that is in the installation basket, just as I was given the command, saying, "Aaron and his sons will eat it." ' " The shadow here tells of the complete disposition of the installation sacrifice. So, too, it is Jehovah's will that the empowering of the priesthood under Christ should proceed to its thorough completion. Also, here we have indication of Jehovah's ample provision for the spiritual sustenance of this body of priests under Christ. They are also promised sufficient material necessities for each day as they go on discharging their priestly duties, for the apostle Paul declares: "Do you not know that the men performing sacred duties eat the things of the temple, and those constantly attending at the altar have a portion for themselves with the altar? In this way, too, the Lord ordained for those proclaiming the good news to live by means of the good news." As they busily preach and teach the good news, God puts it into the hearts of appreciative hearers to share with them material necessities of life. —1 Cor. 9:13, 14; Eph. 3:16; Gal. 6:6.

[8] *Leftovers of installation sacrifice burned.* (Vs. 32) "And what is left over of the flesh and the bread you will burn with fire." Whether by eating on the part of the priests or by burning, that installation sacrifice was to be completely consumed. In the reality Christ Jesus applies the merit of his sacrifice to its fullest extent toward those who are formed into a holy priesthood so that they may be fully acceptable to God and fully empowered to extend effectual help to others who seek to approach the Source of life.

[9] *Keeping the obligatory watch seven days.* (Vss. 33-35) "And you must not go out from the entrance of the tent of meeting for seven days, until the day of fulfilling the days of your installation, because it will take seven days to fill your hand with power. Just as it has been done this day, Jehovah has commanded to be done so as to make atonement for you. And you will stay at the entrance of the tent of meeting day and night for seven days, and you must keep the obligatory watch of Jehovah, that you may not die; for so I have been commanded." The exemplary High Priest of God fulfilled his period of duty of three and a half years here on earth, and then was raised a spirit creature and exalted to the highest position in the universe under the Creator. His underpriests must also faithfully complete the term of their earthly ministry, devoting themselves wholly to the interests of the "true tent," so that they may also in due course be raised to life as spirit creatures. While still on earth this priesthood has been given an effective "ministry of reconciliation" on behalf of other life seekers. When its members complete their faithful ministry in the flesh by participation in "the first resurrection," then truly their hands are filled with power to serve God's purpose effectually to bless multitudes upon this earth during the Millennium.

9. What is the application of the "obligatory watch" (a) to Christ Jesus, and (b) to his anointed followers?

A HEAVENLY PRIESTHOOD IN ACTION

[10] Thus blessings for men and women of all nations and tribes and peoples and tongues who now turn in repentance to the "true tent" of God's building do not have to wait until the last members of that body of priests finish their earthly ministry in order to gain benefits. No, for the blood of Jesus' perfect offering has been applied in behalf of these last members, and by God's holy spirit they have been given a new birth as his spirit-begotten sons and have been qualified to do what they could not otherwise do as mere imperfect human creatures. Jehovah

10. Why are blessings from Jehovah available even now through the ministry of Christ's body of priests?

gives clear indication of this fact by the signal of his approval on the Aaronic priesthood that was made to appear before all Israel. Let us take note of how this came about as we give consideration to the ninth chapter of Leviticus.

11 *Sin offering and burnt offering for Aaron's priesthood.* (Lev. 9:2, 7-14) "Then he said to Aaron: 'Take for yourself a young calf for a sin offering and a ram for a burnt offering, sound ones, and present them before Jehovah.' Then Moses said to Aaron: 'Go near to the altar and render up your sin offering and your burnt offering, and make atonement in your own behalf and in behalf of your house; and render up the offering of the people and make atonement in their behalf, just as Jehovah has commanded.' Aaron immediately went near to the altar and slaughtered the calf of the sin offering that was for him. Then Aaron's sons presented the blood to him and he dipped his finger in the blood and put it upon the horns of the altar, and the rest of the blood he poured at the base of the altar. And he made the fat and the kidneys and the appendage of the liver from the sin offering smoke upon the altar, just as Jehovah had commanded Moses. And he burned the flesh and the skin with fire outside the camp. Then he slaughtered the burnt offering and Aaron's sons handed him the blood and he sprinkled it round about upon the altar. And they handed him the burnt offering in its pieces and the head, and he proceeded to make them smoke upon the altar. Further, he washed the intestines and the shanks and made them smoke upon the burnt offering on the altar." During the installation of the priesthood Moses had acted as representative of and in the place of God. Aaron and his sons are now officiating without the immediate aid of Moses, for they have been fully installed. Likewise, Jesus Christ was fully installed in his heavenly high priesthood in 33 C.E. by God himself. Later the spirit was poured out upon his followers at Pentecost, and they humbly submitted to its directive power, and thus they began to be installed by God but through Jesus Christ and so undertook their ministry. As he promised them, the holy spirit teaches them all the things that are necessary so that they may go ahead and fulfill the responsibilities with which their High Priest has charged them. But he also promised them that he, their High Priest, would be with them always to the conclusion of the system of things. (Matt. 28: 18-20) Again the sin offering shows that this holy priesthood makes every approach to the presence of the Creator with and upon the basis of the one precious sacrifice for sins. Their constant recognition of this is what renders their ministrations effectual. The symbolic burnt offering serves as confirmation of the fact that Jehovah has accepted the sacrifice of his beloved Son and is pleased to apply its merits to the whole household of priests for whom Christ makes special intercession.

12 That Jehovah did approve of having the benefits from the "one sacrifice for sins" released unto the body of priests under Christ was testified to by the pouring out of his holy spirit upon them at Pentecost, 33 C.E. From then on they have 'declared abroad the excellencies of Jehovah,' thereby offering a spiritual sacrifice with which the Most High is well pleased, for this was the very purpose of his sanctifying and qualifying them for priestly duty.—1 Pet. 2:5, 9.

11. What is pictured by Aaron and his sons now officiating without the immediate aid of Moses, and what is the meaning of the sin offering and the burnt offering?

12. In fulfillment, when and how did Jehovah demonstrate his acceptance of the services of Christ's underpriests?

[13] *Sin offering and burnt offering for the people.* (Vss. 15, 16) "He now went to presenting the offering of the people and took the goat of the sin offering that was for the people and slaughtered it and made an offering for sin with it as with the first. Then he presented the burnt offering and handled it according to the regular procedure." It should be noted that the offering for the nonpriestly tribes of Israel followed after completion of the offering for the tribe of Levi, the tribe of high priest Aaron. Thus also the merit of the sacrifice of Christ Jesus is applied on behalf of members of the holy spiritual priesthood and brings benefits to them before benefits begin to flow to others of humankind. Indeed, the facts show that, from the outpouring of God's spirit on that Pentecostal day of 33 C.E. to the time of the calling of the final members making up the full predetermined number of 144,000 of Christ's body of priests, a period of some nineteen centuries has elapsed. From the year 1935 evidences have piled up showing that benefits are now being made available for an unnumbered crowd of nonpriestly worshipers of the true God. And after Armageddon has brought to its end the present wicked system of things and after Satan has been bound and abyssed, the flow of unhampered blessings for repentant humans will constitute strong evidence that the royal priesthood under Christ is ministering effectually.

[14] *Grain offering on behalf of the people.* (Vs. 17) "He next presented the grain offering and filled his hand with some of it and made it smoke upon the altar, apart from the burnt offering of the morning." This grain offering is in addition to the one already offered that morning with the daily sacrifice. The record says that Aaron "filled his hand with some of it" and then it was placed on top of the burnt offering on the altar. This seems to say that the ministry of Christ Jesus and his anointed followers is a fruitful one, abounding now in benefits for a "great crowd" of persons from all nations. (Rev. 7:9) The bountiful harvest of persons offering homage to Jehovah's name in this present day is the very tangible evidence of divine blessing upon the ministry of the heavenly priesthood.

[15] *Communion sacrifice for the people of Israel.* (Vss. 18-21) "After that he slaughtered the bull and the ram of the communion sacrifice that was for the people. Then Aaron's sons handed him the blood and he sprinkled it round about upon the altar. As for the fatty pieces of the bull and the fat tail of the ram and the fat covering and the kidneys and the appendage of the liver, they now placed the fatty pieces upon the breasts, after which he made the fatty pieces smoke upon the altar. But the breasts and the right leg Aaron waved to and fro as a wave offering before Jehovah, just as Moses had commanded." Just as the bull and the ram are next slaughtered and their blood applied, so too Jesus' shed blood and the application of its merit bring benefits to Christ's underpriests. But now, since 1935 C.E., some benefits begin to flow to a great crowd of persons out of all nations. Such persons are brought into closer communication with Jehovah by having instruction on how to conform their lives to his will. They receive information on how to merit divine approval and protection during the oncoming war of Armageddon. They are taught how to demonstrate their thanksgiving and appreciation to God for all his loving-kindness

13. The sin offering and burnt offering for the entire people have what meaning in fulfillment, and why is the timing of these important?
14. What is represented by the grain offering here?
15. What does the communion offering for the people signify in the reality, and what will be its eventual effect?

by sharing with the anointed body of priests in calling upon the name of Jehovah and making known his marvelous works. Through the provision of the symbolic communion sacrifice Jehovah kindly condescends to accept the worship and praise of the "great crowd," and so there is a measurable approach by them to Jehovah in peaceful relations. Eventually, during the Millennium the communion offering of the great High Priest, Christ Jesus, will bring the worthy ones of all mankind into a full and proper standing before Jehovah.

16 *Aaron blesses the people.* (Vss. 22, 23) "Then Aaron raised his hands toward the people and blessed them and came down from rendering the sin offering and the burnt offering and the communion sacrifices. Finally Moses and Aaron went into the tent of meeting and came out and blessed the people." Before entering into the very presence of Jehovah as a merciful High Priest, Christ Jesus provided for blessing people who shall eventually benefit by his effectual ministry. Did he not leave behind in the care of his underpriests the words or teachings that would mean life to all obedient ones? But after his entry into the heavens, and after he was authorized by the heavenly Father to turn his attention again to the earth, he did send forth from his heavenly throne many more blessings of life-giving knowledge and understanding, first to his body of priests yet on earth, and then through them to the "other sheep," a great crowd of whom are now joining in pure worship of the Most High.—John 10:16.

17 *Evidence of God's approval on the installed priesthood.* (Vss. 23b, 24a) "Then Jehovah's glory appeared to all the people, and fire came out from before Jehovah and began consuming the burnt offering and the fatty pieces upon the altar." Fire evidently proceeded from the direction of the tent and its Most Holy compartment and swiftly consumed the burnt offering and the fat of the communion offering of the people. To all the Israelites this was awe-inspiring but it was an assuring evidence that Jehovah accepted that priesthood and the offering on the altar as covering for their sins, so that now He could indeed be with them as their God. To a modern throng of nonpriestly worshipers, Jehovah has begun to demonstrate acceptance of Jesus Christ and his underpriests, represented in the remnant of these who are still serving here on the earth. Through this heavenly priesthood Jehovah has truly channeled a tremendous flow of spiritual revelations. As we look back on the past fifty years of history of God's dealings with his anointed servants on earth we can note how he has blessed and protected them in the face of global opposition and hatred. Just how "fire" from Jehovah's presence will be fully manifested with regard to his heavenly priesthood and Christ's sacrifice remains to be seen in the not distant future, after full installation of all the heavenly priesthood.

18 Additional evidence of Jehovah's approval upon the remnant of Christ's underpriests upon earth today may be noted in the way Jehovah is pleased to use them to call attention to the clear division between clean and unclean. Through the pages of this magazine life seekers are taught how to deport themselves in every activity of life in the manner that will bring God's blessing. Whether it is conduct in the home, or conduct at secular work, or under a great variety of circumstances, there has been no lack of clear direction from God's Word for those who want to

16. How has the Greater Aaron blessed the people?
17. What striking evidence has Jehovah given of his approval on an installed priesthood in our day?
18. What additional evidence is there of God's use of the services of a Christian priesthood?

please the Creator. And the effect of all this accurate education is truly amazing! A vast crowd of worshipers of the true God separated as by a great gulf from the confused and warring nations of this system of things, and united in a strong bond of love for Jehovah.

19 Greater evidences of God's approval and use of the priesthood under Christ Jesus, now almost all installed, await the new order of things upon earth after Armageddon. At that time the new Jerusalem, the holy city of heavenly priests, with its perfected members ruling in power with their High Priest, will extend its influence to men on the earth to an unprecedented degree. Armageddon survivors and those who later are raised from the dead will still be in need of the protective shield of a holy priesthood, for they will still be imperfect and in need of much help so as to be prepared to meet successfully the final test of their integrity when Satan is "let loose out of his prison" for a short time at the end of the thousand years of Christ's reign.—Rev. 20:7, 8.

20 *The response of the people.* (Vs. 24) "When all the people got to see it, they broke out into shouting and went falling upon their faces." That culminating evidence of Jehovah's approval on and presence with the priesthood of Aaron produced a demonstration of great joy mingled with godly fear. Does even the preliminary part of the revelation of Jehovah's approval upon a more effectual priesthood today produce such a demonstration? It surely does. Look at the great throng of sheeplike persons who have gathered around God's remnant of spiritual priests, and who, having been enlightened as to his merciful provision for their approach to him, heartily join their voices in shouts of praise to him and with godly fear engage in his worship "with spirit and truth."—John 4:24.

21 In this priesthood of Jehovah's provision they discern "the congregation of the first-born who have been enrolled in the heavens." All other earthly worshipers of Jehovah rejoice in the fact that, though since 1918 the vast majority of the 144,000 members of Christ's body of priests have assumed their places that had been reserved for them in the heavens, Jehovah has yet left upon earth a remnant of that holy brotherhood as a nucleus around which men who love God and righteousness may assemble and avail themselves of the expressions of Jehovah's goodwill. To the great crowd of worshipers out of every nation the presence of that remnant with them gives strong assurance that soon now their hope of relief and deliverance from a wicked system of things is to be realized. This is especially so as they note that each year the numbers of that remnant continue to dwindle. What hope, what expectation, what zeal for active worship this engenders in their hearts!

22 Jacob indeed received his encouraging dream-vision of the ladder connecting earth with heaven, with angels ascending and descending upon it. But what a grand vision is today granted to the great crowd of earthly worshipers of Jehovah, as they perceive with the eye of faith the instrumentality that Jehovah will shortly use to extend peace and blessings to them: "The holy city, New Jerusalem, coming down out of heaven from God and prepared as a bride adorned for her hus-

19. What post-Armageddon evidences may we expect of Jehovah's use of this installed priesthood?

20. How do lovers of God's truth and righteousness today respond to his signal blessing upon his heavenly priesthood?

21. How do modern worshipers at Jehovah's "true tent" view the presence in their midst of a remnant of Christ's body of underpriests?

22. What inspiring vision has been granted to the great crowd of earthly worshipers, and of what does this assure them?

band." Yes, that composite Bride of Christ made up of its 144,000 members will be fully identified with and subject to its Head and Husband, Christ Jesus, in his divinely given work of rehabilitation of deserving humans.—Rev. 21:2.

[23] How heartwarming to know that the high and holy God of heaven has taken into account the weaknesses and the needs and the limitations of his erring human creatures, in that he has provided "as high priest, not one who cannot sympathize with our weaknesses," but one who will have perfect insight into all our problems! (Heb. 4:15) Likewise serving under him will be a body of heavenly priests who have also personally experienced all the handicaps and troubles of humankind, and who will therefore also know how to train and help people with patience and love.

[24] God's perfect knowledge of the workings of the human mind and His recognition of our love for those who have been separated from us by death are seen in his kind purpose to bring forth from their graves a multitude of persons who will receive opportunity for life. They, too, must bring the evidences of their devotion to God's righteousness unto the "true tent," and they, too, must submit to training and direction by the royal priesthood under Christ. During the thousand years of Christ's restorative reign steps will be taken progressively to remove all causes for tears and pain, for "the holy city," Jehovah's loving provision for the reconciliation of repentant humans with Himself, will be operating effectually with the High Priest Jesus Christ. This is what the apostle John describes for our benefit: "With that I heard a loud voice from the throne say: 'Look! The tent of God is with mankind, and he will reside with them, and they will be his peoples. And God himself will be with them. And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away.' "—Rev. 21:3, 4.

[25] With this happy prospect of near approach unto Jehovah, the holy God, how grateful we should be to that great Provider of every good and perfect present! During the remaining time before the end of this doomed system of things, let us use our time wisely and pleasingly to Jehovah. Let us each one take hold of the opportunities now to gain blessings from him through our association with the remnant of Christ's underpriests yet on earth. Our associating with and accepting the lead from them in matters of true worship will be laying for ourselves a fine foundation for post-Armageddon works looking to Jehovah's final approval.

23. The composition of the heavenly priesthood furnishes life seekers with what comforting thoughts?
24. (a) What future service will be faithfully cared for by the heavenly priesthood, bringing great joy to survivors of Armageddon? (b) How is this indicated at Revelation 21:3, 4?
25. How should those future happy prospects and present favors affect our worship of Jehovah now?

He Made the Bones Too

● In commenting on his own marvelous creations, Jehovah called Job's attention to the hippopotamus, saying that its bones are like "wrought-iron rods" and "tubes of copper." (Job 40:18) Just as marvelous is the miniature stapes or stirrup bone in the human ear. It measures only 2.6 to 3.4 millimeters (0.10 to 0.17 of an inch) in length, and it weighs only 2.0 to 4.3 milligrams (0.03 to 0.065 of a grain). The God who made the massive leg bones of the hippopotamus made the tiny stapes too.

CAN YOU TOO HAVE THE Joys OF THE Missionary?

"THE other day two of us walked for two miles over a little oxcart trail, cut down into deep ruts, to reach the house where we were to conduct a Bible study. Imagine sitting there on low *banquitos* (V-shaped benches) in a little thatched-roof cottage with mud walls and a hard-packed dirt floor. In one corner, and still in the nest on the floor, two pigeons were caring for their young, while chickens came in the open door to pick rice from the neatly stacked *puñados* (literally, fistfuls of unthreshed grain) in another corner."

So reads a letter from missionaries of Jehovah's witnesses serving off the beaten track in Panama, but not too far from the blacktop highway and bustling, modern Panama City. "We do appreciate the handiwork of our Creator here in these tropics," the letter continues. "Growth here is so rapid and luxuriant that what started out as poles for our clothesline ended up budding and eventually becoming shade trees for our patio. Now we understand why most of the fence posts hereabouts are trees. And the sunsets are gorgeously colorful; we know, because we view them through our west, board-shuttered window that frames gently swaying palm fronds against the evening sky. But more beautiful still, we are finding hearing ears."

You, too, could thrill to the sights and sounds of life in countryside and small towns of a tropical land. If you are one of Jehovah's witnesses, you, too, could find pleasure as you conduct Bible studies with people in such places and note the eager inquiry in their bright eyes as you open up to them an understanding of God's purposes. Is there really a need for your help? Here is the answer of the Watch Tower Society's representative in Panama: "Yes, there is a place and a need for more missionaries. Out in our westernmost province towers majestic El Volcán (a long-since extinct volcano) more than 11,000 feet above sea level. Surrounding it is a prosperous, agricultural district that produces fine vegetables for the city markets. The climate is cool; the people thrifty; the scenery breathtaking. What an assignment for those with the real missionary spirit, who would be content without too much entertainment and would find joy and peace of mind in a simpler life—one of praise to Jehovah!"

And that is but one of the districts in Panama where there is need for preachers and teachers of God's Word. Can you count the cost and then offer yourself willingly? The time is ripe.

TIME RIPE IN DOMINICAN REPUBLIC TOO

The Dominican Republic is another land that has slumbered long under Roman Catholic control. But today there is a fer-

ment of change as humble people ask questions, read the Bible and want to know more. Even in districts not yet reached by the missionaries, people are reading the Bible, separating themselves from false religion and seeking the right worship of God. One Saturday one of those country dwellers visited the town of Santiago and chanced to see Witnesses on the street offering the Watch Tower Society's magazines *¡Despertad!* (*Awake!*) and *La Atalaya* (*The Watchtower*). He obtained two magazines and then turned up the following week asking for more literature. He invited the Witnesses to visit the people who had been studying the Bible with him.

Arrangements were made with a Witness who owned an omnibus, and groups from Santiago began to make regular visits on these sheeplike people. As a result over fifty persons progressed in the understanding of God's purposes to the point where they submitted to baptism in symbol of their dedication of their lives to Jehovah. Today there are four congregations with 102 publishers of the Kingdom in the same locality.

The Society's representative in the Dominican Republic writes: "There is a very large field left in which there is no preaching work being done. If the brothers who have cars or even motorcycles would come over and help us preach to people in the rural sections and outlying towns, no doubt the increase in the next few years would be very great indeed. Surely there are many here who are just waiting for ministers of the true God to knock at their doors! There is room for others to share in the joys of missionary work here." Can you find it in your heart to respond to the invitation that is implicit in these words?

The missionaries themselves write about their assignment to this part of the field: "Certainly missionary life is happy. Especially here in Latin America the field is so fruitful and it is such a joy to work with the people that no missionary would even consider for a moment exchanging his privilege of service for any material benefits he might be offered in his home country. In fact, those who have served for a number of years in the foreign field, and who then take a vacation in their own country of origin, are soon anxious to return to what has now become their adopted home, and where they have spiritual ties that are much stronger than fleshly ties."

ECUADOR A WIDE-OPEN FIELD

Apart from the population scattered around the countryside and in the smaller towns and villages of Ecuador, the Watch Tower Society's branch there reports that the preaching work in the two larger cities, Quito and Guayaquil, is far from done. Both cities keep growing faster than the ability of the Witnesses to cover them adequately. Most of the Watch Tower missionaries and pioneer ministers say they cannot possibly take care of all those who want to study the Bible.

Are you hesitating about whether to offer yourself for service where the need is far greater? Consider this statement from the Society's branch office:

"Yes, Ecuador is a wide-open field that has been only partially cultivated. Materials are here and ready and waiting to be built up into true Christians. After twenty years of missionary service here the workers are still comparatively few and the harvest seems to be getting greater. Even in our largest cities special pioneer ministers are cultivating and reaping as though in virtually untouched territory. Other cities and smaller towns continually send their 'Macedonian call' to the branch office.

"In Cuenca, a city of 80,000 people, half a dozen Witnesses are striving to demonstrate right worship amid a solid-Catholic population. Ibarra, the 'white city' of Ecuador, with its beautiful spring climate, has only a handful of persevering Witnesses to serve some 25,000 inhabitants. Tropical Esmeraldas, as green as the emerald from which it draws its name; these, and half a dozen other cities in cold, cool, warm or hot climates are saying, 'Come over and help us!' Even with our latest peak of over 2,000 publishers of the Kingdom, we are still too few for the work ahead."

CHOOSE YOUR CLIMATE IN BOLIVIA

Watch Tower missionaries who first went to Bolivia started preaching in the larger cities and then transferred their ministry to the smaller towns. These are either in the tropic lowlands or in the high, cool *altiplano*. The homes are made of adobe and their roofs protected by tin or tiles. Missionaries, like everyone else, had to carry water in from the patio or from the nearest river or spring. In the evening electricity was rationed to about three or four hours, and even then the power was hardly strong enough for modern electrical appliances. They used a kerosene lamp most of the time, and cooked on a kerosene burner. Nevertheless, some of the richest blessings came from preaching and teaching in these faraway places.

Watch Tower missionaries have adjusted themselves almost completely to the Bolivian way of life. They are satisfied with the simple life of the people, since it gives them more time for Bible study and ministry among the people. Life is not cluttered with materialism, and the people are happier with less. God has not died in the minds of the people. He is very much alive. Not that the people are satisfied with the rule of the Catholic church. In fact, in some places the press is ridiculing and criticizing the church, and a lot of doubts are being raised among ordinary Catholics.

What the earlier missionaries of Jehovah's witnesses have done and are doing, you can do too. Bolivia still has room for much more witnessing, from lowland plain to the lofty Andean highlands. Everywhere there are people hungering and thirsting for the real life-giving food and drink, the refreshing spiritual sustenance that Jehovah God has made available for them. Who is going to bear it to them and help them appreciate the spiritual food that can nourish them for eternal life? Are you?

EXPANSION POSSIBILITIES IN COLOMBIA

Colombia, too, is a land of climatic variety that beckons, not merely to sightseers, but to those impelled by God's spirit to go and spread the "good news" where people eagerly await it. A few years ago it was common for missionaries to encounter violent hostility, fomented by influential priests. Today, however, the attitude has so radically changed that the missionaries often answer the bell at the missionary home entrance and find someone requesting help to study the Bible.

Here is a country where, for decades, the people were discouraged from reading the Bible. But now it can readily be obtained in bookstores and elsewhere. In just a few years some 37,000 Bibles have been distributed by local Witnesses and missionaries. And the people want to understand this Book of books. This is clearly indicated by the demand for Bible-study aids. Whereas the Watch Tower Society's branch in Colombia shipped out 20,000 copies of the book *"Let God Be True"* in eight years, the more recent publication, *"Things in Which It Is Impossible for God*

to Lie," has had the phenomenal distribution of 22,270 copies in only ten months.

A pertinent question, therefore, arises. How are the 4,700 Witnesses in Colombia to accomplish the vital work of aiding those thousands of Bible readers to get a clear grasp of God's purposes? They definitely need help. And this is true, even though the joy of the preaching work moves many of the local Witnesses to earn their livelihood during one-half of each month so they can spend the other half out in the open country or in the smaller towns and villages, carrying the Word of life to others.

Expansion of the Kingdom interests in Colombia has been gradual. It could be speeded up with the help of those who have the attitude expressed in Isaiah's words, "Here I am! Send me." (Isa. 6:8) And can there be any mistaking the urgency in this report from the Society's branch office: "Except for Barranquilla, which has over one thousand Kingdom ministers, the other cities can use any amount of help, especially brothers to serve as servants in the congregations. Aside from the large cities there are a number of towns with populations from 40,000 to 100,000 without any Witnesses yet"? This call for help might well be addressed to you!

ACHIEVING A LIFE OF JOYFUL ACCOMPLISHMENT

Do you love Jehovah God with all your mind and heart? Do you have strong faith in his timetable of earthly events that sets apart this period through which we are living for the ever-widening proclamation of the Kingdom? Are you unencumbered? Do you have reasonable health? Are you satisfied that in your district the "good news" is being adequately preached? Then surely it is time for you to step forward and lay hold of the opportunity to live a life of joy and satisfying accomplishment in a land where the need is greater!

If you have no obligations that tie you to your present location, why not write to the Office of the President, Watch Tower Bible and Tract Society, 124 Columbia Heights, Brooklyn, New York 11201, and request information about preaching in other lands. And, if you have some specific country in mind, you may also write the Society's branch office there, requesting details as to part-time or full-time secular work, immigration arrangements, and so forth. It would also be helpful to provide them with information as to your age, marital status, health, occupation, and theocratic service assignments so that it may be determined how you can best be of assistance in the land you have in mind.

Effective preaching and teaching in these Latin-American countries require a knowledge of Spanish. But that should be no insurmountable problem, for local Witnesses and missionaries can offer suggestions and help that will allow you to get started in a study of the language. North American visitors to the "God's Sons of Liberty" District Assemblies in Latin America last year were amazed at how easily they could begin sharing in the witness work. Many of them accompanied local Witnesses in the house-to-house ministry and were delighted at the cordial receptions by the local people. Others used printed cards bearing a brief message in Spanish. They all agreed that the best way to see a country—how the people live, their customs and the extent of their love for righteousness and truth—is to visit from house to house and speak with the people about "the magnificent things of God."—Acts 2:11.

LETTING ALL MEN SEE JEHOVAH'S VICTORY PROCESSIONS

ACCORDING to a leading nineteenth-century Bible commentator, Psalm 68 is the most difficult of all the psalms to understand. How thankful the Christian witnesses of Jehovah can be that at their Disciple-making District Assemblies last year they received a detailed explanation of this psalm! And in particular do they have cause for rejoicing that all of Jehovah's people today can have a share in letting all men see Jehovah's victory processions. "They have seen your processions, O God, the processions of my God, my King, into the holy place." —Ps. 68:24.*

Among the first of Jehovah's victory processions recorded in the Word of God was that which took place at the time that Jehovah God gave his people Israel the victory over the pursuing Egyptians under Pharaoh by drowning them all in the Red Sea. There Moses and the sons of Israel sang a song of victory in which the women joined, dancing, playing tambourines and singing in response to the men. (Ex. 15:1-21) In later years, as Jehovah gave further victories to his people over their pagan foes, there were other victory processions.—1 Sam. 18:6, 7.

In modern times Jehovah won a great victory by means of the Greater David, Jesus Christ, when he and his angels cast Satan and his angels out of heaven between 1914 and 1918. (Rev. 12:1-12) Certainly that was a victory deserving a public procession, for it marked the birth of God's heavenly kingdom as well as a victory over Satan and his demons. All the preaching that Jehovah's people do even today is a part of this victory procession.—Matt. 24:14; Mark 13:10.

Since then Jehovah God has also given other victories to his people. Bitterly opposed by religious and political foes, the Witnesses have won victories in the courts of the land and before other governmental bodies, particularly in the United States, but also in Canada, Great Britain, Germany and elsewhere. As a result bans have been lifted, their form of worship has been recognized and they have been given constitutional or other legal guarantees and protection in many lands.

Taking the lead in these victory processions are "the gifts in the form of men," mentioned at Psalm 68:18. Who are these? The apostle Paul tells us: "He gave some as apostles, some as prophets, some as evangelizers, some as shepherds and teachers, with a view to the training of the holy ones, for ministerial work, . . . until we all attain to the oneness in the faith and in the accurate knowledge of the Son of God, to a full-grown man."—Eph. 4:11-13.

While it is the men that have taken the lead in these victory processions, women have had no insignificant part therein, even as verse 11 of Psalm 68 tells: "Jehovah himself gives the saying; the women telling the good news are a large army." How true it is that the women publishing the good news are a large army! By far the majority of the more than one million Kingdom proclaimers going from house to house, making return visits, conducting Bible studies in the homes of the people and standing on the street corners preaching the good news are womenfolk! And most of them do this while at the same time caring for their families.

Psalm 68 also tells "congregated throngs" to bless Jehovah. (Vs. 26) What congregated throngs have been doing this in modern times, as at the gathering of more than a quarter of a million persons at Yankee Stadium and the Polo Grounds in New York city in the summer of 1958! Beginning with July this year there will be still more congregated throngs blessing Jehovah throughout the northern hemisphere as the Christian witnesses of Jehovah meet at their four-day "Good News for All Nations" District Assemblies. Surely these assemblies will help many more persons to see Jehovah's victory processions!

So let every dedicated Christian living in lands where these assemblies are to be held put forth every effort to attend an assembly. More than that, let all such attend fully conscious of their spiritual need, and so be present at all sessions, paying close attention and taking notes. At the same time let them resolve also to know the 'greater happiness that comes from giving' by contributing in various ways to the success of these assemblies, thus sharing in letting all men see Jehovah's victory processions.—Matt. 5:3; Acts 20:35.

* For details see *The Watchtower*, November 1, 1967.

Youths Who Love God

A CHILD'S FAITH

● Can little children comprehend and appreciate the meaning of God's loving promise to resurrect the dead? Are they able to exercise faith in it in an intelligent way? A touching letter from a mother shows that they are capable of doing this more deeply than adults may imagine. She writes:

"I wanted to write you, thinking that my letter may be of encouragement to others who have small children and who spend time teaching them Jehovah's Word. Sometimes we aren't quite sure just how much their little minds are grasping, but when it comes right down to it they have strong faith.

"I'm speaking from our own experience with our little five-year-old daughter. She recently died of leukemia. She lived only three months after her first sign of illness. She had the bone type. Even though we tried to keep it from her, she was too bright and alert. She knew all along. Over and over again she would reassure us that she was not afraid to die because she knew she would be sleeping and Jehovah would bring her back right away, as she put it. She said: 'I know my lying in the grave won't seem long at all. It will just be like I went to sleep one night and then I will wake up and Jehovah's new order will be here and I can play with the animals, and all the wicked people will be gone.'

"You cannot imagine the relief this gave us to see such faith. The morning before she died, she said: 'Don't cry, Mommy. I will look for you in the new order.'

"Sometimes we parents wonder how much our little ones are learning, but when they are put to the test, even the most severe type, they prove they really are children who are 'holy.' (1 Cor. 7:14) How precious life is, and how good and wonderful our Great God is to give us this wonderful hope of the resurrection!"

A CONSCIENTIOUS LITTLE PREACHER

● Christian parents are keenly interested in the spiritual welfare of their children. Lovingly they train them from infancy in the pure worship of God. Just how much children absorb of this Christian training can be seen in this experience of the parents of a little girl:

"One morning, after breakfast, my youngest daughter walked into the kitchen with a magazine bag and two of the children's personal Bibles and announced: 'Momma, I'm going out to preach from house to house.' My children are always pretending to be conducting Bible studies, attending meetings at the Kingdom Hall or giving each other magazine presentations as done in the house-to-house preaching work. My wife agreed that that was good and told her not to leave the yard.

"After a short while, my wife noticed that the youngest girl was not in the backyard with the other children. Thinking she was out front, she called for her, and the neighbor lady next door opened her door and said: 'Your little girl was just here ten minutes ago saying she was a missionary and wanted to know if I wanted a Bible.' Evidently, since she could not reach the supply of magazines in our home, she resourcefully did the next best thing, use the personal Bibles.

"Now my wife realized that my daughter was not playing but had really gone out preaching. Going up the street, she found a lady working in the yard who confirmed that our daughter had been by to see her. The lady said: 'Yes, your little girl came by and asked me if I knew who Jehovah God was. When I replied, Yes, she offered me a Bible.' Farther on, another householder proved that my wife was on the right trail, for she said my daughter came by saying she was doing the Lord's work.

"Our active little preacher had evidently done some reasoning on our instructions to her about obeying Jehovah first in everything. We instill this in our children by frequently asking them, 'If Jehovah tells you to do something and Daddy tells you to do something different, whom will you listen to?' They reply, 'We'll do what Jehovah says.' This puts in their little hearts a desire to serve Jehovah and to be motivated to do his will. Our little preacher noted that Jehovah says to go out and preach, whereas Mommy and Daddy say to stay in the yard. Since you cannot talk to many people in the yard, she did what she thought would please Jehovah, and off she went with the best of intentions. By this time my wife was really worried, as we live on a busy street, and my aunt and uncle joined in the search. Since they could not find her, they returned home with the idea of calling the police.

"When they pulled in the driveway, who should be patiently waiting for everybody, but my little daughter. After all, she had done what she believed that Jehovah wanted her to do, and then returned home. When I came home, discipline was applied and encouragement was also given lest we dampen her zeal. I reasoned with her and carefully explained that she should never go out alone, as she would be in danger in view of her age. 'But, Daddy, I wasn't alone,' she replied sincerely.

"'You weren't?' I asked.

"'No, you see Johnnie was with me and I was showing him how to go from house to house too,' she said happily. This must have been a new experience for Johnnie, as he is from a Catholic home. In spite of her age, our little daughter wanted to serve Jehovah and was even training someone else to do so. Now she appreciates the need for someone to accompany her, because she has just turned five years of age."

● How is it possible for one to "grieve" the holy spirit, since it is not a person?—H. S., U.S.A.

In his inspired letter to the Christians in Ephesus, the apostle Paul provided this counsel as to how Christians should conduct themselves: "Do not be grieving God's holy spirit, with which you have been sealed for a day of releasing by ransom."—Eph. 4:30.

Many commentators in Christendom have explained this verse incorrectly because of believing the three-persons-in-one-god, or Trinity, doctrine. Many times in our publications we have presented Scriptural and historical proof that the Trinity is not a Biblical teaching, but, rather, is of pagan origin. (See, for example, chapter 12 of *"Things in Which It Is Impossible for God to Lie"* and chapter 3 of *"Babylon the Great Has Fallen!" God's Kingdom Rules!*) Hence, Ephesians 4:30 is not speaking about the holy spirit as a person, a god, part of a Trinity that can be grieved.

Far from teaching that the holy spirit is a person and a god equal to Jehovah, the Bible shows that it is simply the invisible active force of God. Jesus was to baptize "with holy spirit and fire," just as John the Baptist was baptizing with water. (Luke 3:16) A person can baptize another with water or fire by submerging or immersing that one in water or flames, but how can an individual baptize someone with another person? Water and fire are not persons, and neither is the holy spirit. On Pentecost 33 C.E. the 120 disciples were "filled with holy spirit." Obviously, they were not filled with a person. (Acts 1:5, 8; 2:4) In heaven Jesus had received holy spirit from Jehovah and he poured it out on his followers. The holy spirit was not a person being so treated, but was the active force of God. —Acts 2:33.

Those in the first century to whom Paul wrote, "Do not be grieving God's holy spirit," were anointed Christians; they had received holy spirit and had been called to heavenly life. To ones of this heavenly class Paul said: "You received a spirit of adoption." That spirit served as a seal or a "token of what is to come." (Rom. 8:15; 2 Cor. 1:22) But what did it do for them while yet on earth? It led or directed them in a life of faithfulness, toward their eventual death and resurrection to heaven. (Rom. 8:14, 17) It helped them to avoid the "works of the flesh," which could lead to God's disapproval and complete loss of holy spirit. Also, it helped them to manifest the "fruitage of the spirit" so they could go on walking orderly by spirit and have God's approval. —Gal. 5:19-25.

A Christian who ignored the fine counsel of the Bible, which was inspired or written under the direction of holy spirit, could begin to develop attitudes or traits that could result in willful sin and the loss of divine favor. He might not be sinning at the moment, yet he might be branching off on a side road that could, in time, direct him just contrary to the leading of the spirit. He thus would be "grieving" the holy spirit, to use Paul's figure of speech. While not being a person, the holy spirit is expressive of God's personality just as the Bible is. If one were to play a piece of beautiful music badly his actions might be said to be an insult to the music; it would also be an insult to the composer. Similarly, since

the spirit is under God's direction, one displeasing and "grieving" it would be resisting or grieving Jehovah.

While those servants of God who hope to live forever on earth have not been anointed with spirit and called to heavenly life, they can have just as much of God's spirit as those of the heavenly class. So they, too, could "grieve" God's spirit.

But what might a person, knowingly or unknowingly, do that would amount to "grieving" the spirit? In the same chapter, Ephesians chapter 4, Paul spoke about avoiding tendencies toward dishonest statements, sustained wrathfulness, indolence and unfit speech. If a person who had put on the new Christian personality allowed himself to drift back toward such things, he would be going against the inspired counsel of the Bible, he would be rejecting the good influence and example of mature Christians around him, yes, he would be "grieving" the holy spirit.

In Ephesians chapter 5, Paul goes on to offer counsel about avoiding any undue interest in fornication, shameful conduct and obscene jesting. Christians desirous of avoiding any "grieving" of the spirit should remember this when deciding on entertainment and what to do during periods of relaxation. Why take an interest in such things by talking about them, reading about them in books and newspapers and seeing them demonstrated in motion pictures and on the stage?

Let us consider some other situations. The holy spirit is used to develop unity in the congregation and to appoint Christians to be servants. If one spread gossip, wrangled over minor matters that could be done a number of ways, or encouraged cliques, he would be working against the spirit's leadings toward peace and unity. In a general way that would be "grieving" the holy spirit. So, those in Corinth who brought about divisions in the congregation were opposing the operation of the spirit. (1 Cor. 1:10; 3:1-4, 16, 17) Interestingly, Paul also stressed the importance of unity to the Ephesians. (Eph. 4:1-6, 16) One who undermines respect for the spirit-appointed servants by destructive criticism would also be vexing the spirit.—Acts 20:28; 1 Thess. 5:12, 13.

Thus, each Christian can consider his conduct and attitudes in the light of what he knows to be the leadings of the spirit as reflected in the Bible and the organization of Christians today. This will aid him to cooperate with the spirit and not veer off on a tangent course that would amount to "grieving" the spirit and that might eventually lead to God's disapproval and the withdrawal of the spirit altogether.

ANNOUNCEMENTS

FIELD MINISTRY

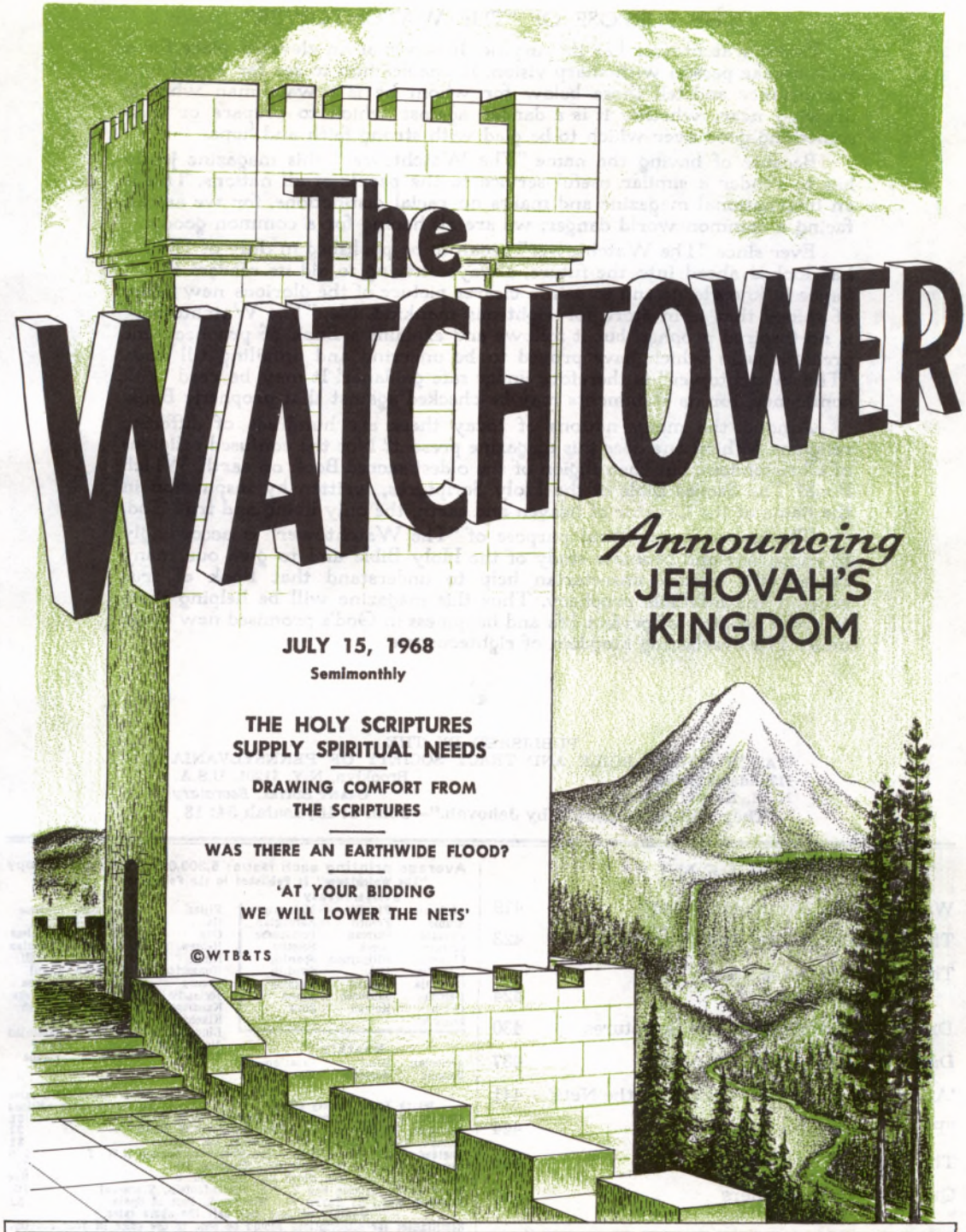
Jehovah's people have long rejoiced in the victories of their God Jehovah. In harmony with the prophecy at Psalm 68:24 they want men everywhere to see Jehovah's victory processions. All the preaching that Jehovah's people do throughout the earth today is really a part of the foretold victory processions. In carrying on their preaching work during July, Jehovah's witnesses will be offering Bible study-aid publications from house to house. The offer will be the book *Life Everlasting—in Freedom of the Sons of God*, with a booklet, on a contribution of 50c.

"WATCHTOWER" STUDIES FOR THE WEEKS

July 21: Empowering a Priesthood for Effectual Service, ¶1-17. Page 393. Songs to Be Used: 100, 86.

July 28: Empowering a Priesthood for Effectual Service, ¶18-26, and Part 2, ¶1-9. Page 398. Songs to Be Used: 82, 63.

August 4: Part 2, ¶10-25. Page 403. Songs to Be Used: 53, 12.



"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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Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

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AT – An American Translation
AV – Authorized Version (1611)
Du – Catholic Douay version
JP – Jewish Publication Soc.
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WAS THERE AN Earthwide Flood?

THE Bible book of Genesis says that God used an earthwide flood to destroy the wicked people in Noah's day. Some persons, however, have assumed that the Biblical account is exaggerated. They think it may refer to a local flood of unparalleled magnitude that likely occurred in the Mesopotamian valley. But they believe that the Bible overstates matters when it says that all humans on earth except Noah and his family died.

Yet the Bible is specific as to the Flood's being global. There is nothing in its record to limit the Flood to a particular area. Neither is there any indication that others besides Noah and his family survived.

Explaining the universal magnitude of the Flood, the Bible says: "The waters overwhelmed the earth so greatly that all the tall mountains that were under the whole heavens came to be covered. Up to fifteen cubits the waters overwhelmed them and the mountains became covered." (Gen. 7:19, 20) And, recording the effect upon all life, the account continues: "Thus [God] wiped out every existing thing that was on the surface of the ground, from man to beast, to moving animal and to flying creature of the heavens, and they were wiped off the earth; and only Noah and those who were with him in the ark kept on surviving."—Gen. 7:23.

Is there reliable evidence that a deluge of such tremendous magnitude actually occurred? From where could so much water have come? Where did it go? Does the earth itself bear evidence that it was inundated with waters that overwhelmed all land areas?

SOURCE OF THE WATERS

Obviously the source of the floodwaters was not the moisture that is ordinarily found in the atmosphere today. For it has been estimated that if all the atmospheric water were suddenly released as rain, it would cover the earth's surface only to an average depth of less than two inches. There must be another explanation, then, for all this water, and the Bible gives it.

In its brief account of creation the Bible says regarding the forming of earth's atmosphere: "And God went on to say: 'Let

an expanse come to be in between the waters and let a dividing occur between the waters and the waters.' Then God proceeded to make the expanse and to make a division between the waters that should be beneath the expanse and the waters that should be above the expanse." —Gen. 1:6, 7.

The waters "beneath" the atmospheric "expanse" were the waters on the surface of the earth. Whereas, "the waters . . . above the expanse" were vast quantities of moisture suspended high above the earth, evidently in the form of a heavy vapor. These waters surrounded our earth in its earlier history.

Regarding the possibility of the existence of such suspended waters, the book *The Genesis Flood* (1961), by John C. Whitcomb, Jr., and Henry M. Morris, observes:

> "The region above about 80 miles is very hot, over 100° F and possibly rising to 3000° F, and is in fact called the thermosphere for this reason. High temperature, of course, is the chief requisite for retaining a large quantity of water vapor. Furthermore, it is known that water vapor is substantially lighter than air and most of the other gases making up the atmosphere. There is thus nothing physically impossible about the concept of a vast thermal vapor blanket once existing in the upper atmosphere."

However, the exact height and the way in which the waters were held above the earth cannot be known by us with certainty. But we do know that it was to these suspended waters that the Christian apostle Peter referred when writing under God's inspiration about the Noachian flood. He explains that there was "an earth standing compactly out of water and in the midst of water," and that "by those means the world of that time suffered destruction when it was deluged with water."—2 Pet. 3:5, 6.

The earth in the pre-Flood days was "out of water" in the sense that the ground on which men lived and walked stood above the waters of the seas and rivers. Yet, it was "in the midst of water," since a vast quantity of it surrounded the earth, suspended far above its surface.

"But," a person might observe, "such a canopy of water suspended above the earth would greatly affect earth's climate."

Indeed it would! The light and heat rays from the sun would be diffused by the vapor canopy, while this vast canopy would prevent heat from escaping. Such a "greenhouse effect" would thus produce a milder, more uniform climate earth wide. Biologist Harold K. Blum explained this effect of water vapor upon climate, saying:

> "Just as the warm glass of the greenhouse tends to raise the temperature of the interior, the water vapor tends to raise that of the earth's surface below it. This surface, or any object on it, is constantly exchanging radiation with the water vapor in the atmosphere, so the temperature of the surface is closely dependent upon the amount and temperature of this vapor."

That earth's climate was uniformly warm at one time is commonly recognized. In an article concerning dinosaurs, *Scientific Monthly* of August 1949 observed:

> "In those days the earth had a tropical or sub-tropical climate over much of its land surface, and in the widespread tropical lands there was an abundance of lush vegetation. The land was low and there were no high mountains forming physical or climatic barriers."

Of the now-frigid Antarctic continent the French magazine *Science et Vie,* in its July 1966 issue, said:

> "This inhuman land, this desert of ice, was once a green land where streams flowed among flowers, where birds sang in the trees."

According to this source, at least sixty-one kinds of plants then grew in Antarctica.

How consistent, therefore, is the Bible's explanation that there was a suspended

mass of water above the earth in man's early history! This water vapor would have created the uniformly warm climate that is known to have once existed earth wide. And it was the unleashing of this tremendous reservoir of water, and not simply a severe rainfall, that caused the global deluge. Note how the Bible shows this in its description of the Flood:

> "All the springs of the vast watery deep were broken open and the floodgates of the heavens were opened. And the downpour upon the earth went on for forty days and forty nights."—Gen. 7:11, 12.

EFFECT UPON THE EARTH

What tremendous changes occurred in earth's surface with the fall of this vast canopy of water! This immense weight of water apparently caused a shifting and buckling of earth's relatively thin crust. Thus, new mountains were thrust upward, old mountains rose to new heights, shallow sea basins were deepened and new shorelines were established.

And, too, the sudden fall of this canopy and the tremendous upheavals of earth would create great waves of rushing water—accomplishing in a matter of days what many scientists believe took millenniums of time to occur by slow processes of erosion. Mighty torrents of water carved out deep valleys and huge canyons. Monstrous boulders were smashed together and moved great distances from their native setting, like so many pebbles.

Think of the great destruction of animal life this would cause. Then consider this report by Byron C. Nelson in his book *The Deluge Story in Stone:*

> "The way fishes by the millions are entombed in the rocks of England, Scotland, Wales, Germany, Switzerland, the American Rockies; the way elephants and rhinoceroses are buried by the millions in Alaska, Siberia, England, Italy, Greece; the way hippopotami are buried by the thousands in Sicily; the way reptiles are buried by the millions in western Canada, the United States, South America, Africa, Australia, to mention only a portion of such instances, absolutely require the explanation of great catastrophes for their elucidation."

In this connection, William J. Miller, Emeritus Professor of Geology at the University of California at Los Angeles, notes in *An Introduction to Historical Geology* (1952): "Comparatively few remains of organisms now inhabiting the earth are being deposited under conditions favorable for their preservation as fossils. . . . It is, nevertheless, remarkable that so vast a number of fossils are embedded in the rocks." A catastrophe such as the Noachian flood could account for this.

Around the Arctic Ocean there is a great swath of permanently frozen land, the greater part of which is covered with a frozen muck composed of sand, silt and earth. In an article entitled "Riddle of the Frozen Giants," *The Saturday Evening Post* of January 16, 1960, observes:

> "The list of animals that have been thawed out of this mess would cover several pages. . . . They are all in the muck. These facts indicated water as the agency which engulfed the creatures. . . . many of these animals were perfectly fresh, whole and undamaged, and still either standing or at least kneeling upright. . . .
>
> "Here is a really shocking—to our previous way of thinking—picture. Vast herds of enormous, well-fed beasts not specifically designed for extreme cold, placidly feeding in sunny pastures, delicately plucking flowering buttercups at a temperature in which we would probably not even have needed a coat. Suddenly they were all killed without any visible sign of violence and before they could so much as swallow a last mouthful of food, and then were quick-frozen so rapidly that every cell of their bodies is perfectly preserved, despite their great bulk and their high temperature. What, we may well ask, could possibly do this?"

The logical answer is that it came with the rapid change that occurred at the time of the Flood. With the removal of the in-

sulating watery canopy, the polar regions were suddenly plunged into a deep freeze, trapping animals that then lived far north of their present habitat. The proof that this was a sudden event, and not something that occurred over a long period of time, is the fact that even the green grass they were eating was quickly deepfrozen in their mouths and stomachs, where it has been discovered in modern times. How consistent this evidence is with what the Bible says about the Noachian flood!

WHERE DID THE WATER GO?

But some persons, nevertheless, question the accuracy of the Bible's account of an earthwide flood. They cannot understand where all the water from such a flood could have gone. When they contemplate waters covering "all the tall mountains that were under the whole heavens," they think of the more than five-mile-high Himalayan peaks.

However, there is no reason to believe that the pre-Flood mountains had to be nearly as high as that. You may recall that the *Scientific Monthly* magazine suggested that in earth's earlier days "there were no high mountains forming physical or climatic barriers." It was apparently the tremendous weight of the Flood waters that pushed mountain peaks to their high levels and produced more than six-mile-deep valleys in the ocean floor.

Then, too, in pre-Flood times there may have been considerably less of the earth's surface covered by water. Regarding this the book *The Genesis Flood* observes:

> "In the past decade have been discovered great numbers of 'seamounts,' which are nothing but drowned islands out in the middle of the ocean. These are flat-topped, and therefore non-volcanic in formation, and are now in many cases more than 1,000 fathoms below the surface. Yet they give abundant evidence of having once been above the surface."

Thus, there is ample evidence for accepting the Bible's account of the Flood as true. There is a logical and Scriptural explanation for the source of the Flood waters, as well as for where the waters went afterward. And such a global catastrophe provides a satisfying explanation for such an intriguing phenomenon as the millions of fishes entombed at the top of mountain ranges.

WHAT IT MEANS FOR YOU

But the Christian's reason for believing that the Flood occurred does not depend upon geological or scientific evidence. He accepts it because this account is part of the inspired Word of God, and because Jesus Christ and his disciples cited it as a warning example for us.—2 Tim. 3:16; Luke 17:26.

The apostle Peter wrote that willingly, "according to their wish," the fact of this Flood escapes the notice of many persons. Therefore they do not realize that "the heavens and the earth that are now" are being reserved for a similar "day of judgment and of destruction of the ungodly men."—2 Pet. 3:5-7.

Under divine inspiration Peter added: "Since all these things are thus to be dissolved, what sort of persons ought you to be in holy acts of conduct and deeds of godly devotion, awaiting and keeping close in mind the presence of the day of Jehovah, through which the heavens being on fire will be dissolved and the elements being intensely hot will melt!" Peter showed that persons who want to serve God can have a hope like the one Noah had—that of surviving the end of a wicked system. Furthermore, we can have the hope of thereafter entering into a righteous new system of God's making.—2 Pet. 3:11-13.

So heed the warning that Jesus gave with regard to the Biblical flood and our

day. Conform to God's requirements. Keep close in mind that we are living in a day in which, according to God's Word, a wicked system is to be destroyed. By receiving God's protection you can survive the end of this system, as Noah survived the end of the wicked system of things in his day.

The Rewards of Tact and Fearlessness

CHRISTIAN ministers know that being "made perfect in love" enables them to remain free of the restraint that fear would exercise over them. (1 John 4:18) An illustration of this is a case in Kansas. A zealous witness of Jehovah had a wife who had fallen into a state of spiritual apathy and inactivity. The Witness trying to help her relates an experience that taught this inactive one the value of being fearless yet tactful:

"One Sunday morning I called to find out when the husband wanted me to drive him to the neighboring town for the talk that he was scheduled to give that afternoon, for they had no automobile. As I came up the sidewalk, his wife ran out and met me, telling me they had guests. She asked me to be careful and not to mention the Bible since her guests were bitterly opposed. I assured her that I would be careful and tactful.

"When we entered the house, there they were seated at the table, having a late breakfast, a woman and her nineteen-year-old son. I accepted the invitation to have coffee, but the Witness and his wife seemed uneasy, as though they were afraid I would say something about the Bible. The guests said they were nightclub entertainers and had come to spend the summer here because the smog in the city was affecting their lungs.

"The mother said she could not see the sense of a city, as they were cold, hard and as unfriendly as the stones of which they were made. The son agreed and said he often wondered how far back cities went in the past. I noted that he liked history, so I said: 'Well, it is strange that you should mention that, for I have just been reading a history of the origin of cities. It shows that one of the first ones was built by a very wicked man who became the first human to bring other humans under him in a government arrangement.' They asked where the city was built. I replied that the book said that it was built in Asia on a plain called Shinar in Mesopotamia. Now they wanted to know when, and I told them that everything indicated that it was not too long after the Flood.

"The son now asked me bluntly if I really believed that there was a Flood. I told him that recorded history shows that every nation and tribe on earth has legends about a great flood that covered the entire earth, but the only authentic and sensible account I ever read was in the Bible. Since this was the first mention of the Bible in our conversation, I quickly added, 'But maybe you do not believe the Bible.'

" 'We do not know anything about the Bible, so we do not know whether we believe it or not,' answered the mother.

"The Witness now moved into the conversation and turned their attention to world governments by men and why we need God's kingdom. They listened as though they were starved for Bible knowledge. Finally he said he had to get ready for his talk that afternoon. Immediately I told them that I was driving him there and asked them if they would like to join us. They accepted the invitation readily. They came to hear his talk and they asked many questions. That evening these 'opposers' came to my home for dinner and we continued our discussion until late.

"They came to the weekly group Bible study and so did the spiritually inactive wife. She was just beaming. She said that her house was like an assembly all week. The guests stayed on and attended all the meetings in the Kingdom Hall. We had a family Bible study with them twice a week, and by midwinter they were baptized. Three years later the young man became the presiding minister in a small-town congregation. His mother entered the full-time preaching work. Later the mother told me that she was always dreary in this old system of things and had searched history for some clue to the future."

How happy all of them are that perfect love threw out fear on that summer day in Kansas!

The Holy Scriptures

SUPPLY SPIRITUAL NEEDS

"From Jehovah are the steppings of an able-bodied man."
—Prov. 20:24.

FOOD, shelter, clothing—all three are necessities of life. Man's Creator, Jehovah God, is well aware of this and has really acted to supply such needs. He gave the first man and woman, Adam and Eve, vegetation and fruit as food. (Gen. 1:29) Later, in Noah's day after the global Flood, God added animal flesh to mankind's diet, though he prohibited the eating of blood. (Gen. 9:3, 4) To this day Jehovah "makes his sun rise upon wicked people and good and makes it rain upon righteous people and unrighteous." (Matt. 5:45) Thus, earth's cycles continue, plant and animal life abound and Jehovah is magnified as the great Food Provider.

[2] God had created the earth as a home for mankind, a sheltered and suitable place in a vast universe. Various features make it the only planet known to man today that is capable of sustaining human life. Regarding just one of these factors it has been said: "Among many other functions the atmosphere also maintains the temperature within safe limits for life; and carries the vital supply of fresh water-vapor far inland from the oceans to irrigate the earth, without which it would become a lifeless desert."* We can rejoice that "the Maker of heaven and earth" has given this planet "to the sons of men." (Ps. 115:15, 16) But Jehovah also gave man intelligence. With it and the raw materials the earth supplies in abundance, it would be possible to construct suitable dwellings and so have the shelter essential to life.

[3] Adequate clothing is another human need. After Adam and Eve sinned, they became ashamed and sought to cover themselves. Mercifully, "Jehovah God proceeded to make long garments of skin for Adam and for his wife and to clothe them." (Gen. 3:6, 7, 21) Furthermore, through divine arrangement, the earth itself furnishes the necessary materials so that man, gifted by his Creator with intelligence, can make needed clothing.

[4] Jehovah is therefore the great Provider of food, shelter and clothing. In fact, "every good gift and every perfect present is from above, for it comes down from the Father of the celestial lights." (Jas. 1:17) Aged King David and his fellow Israelites contributed toward the temple

1. How has Jehovah magnified himself as the great Food Provider?
2. What part does the atmosphere play in sustaining human life on earth, and how has shelter essential to life here been provided?

* Frank Allen, biophysicist, writing on "The Origin of the World—By Chance or Design?" in *The Evidence of God in an Expanding Universe*, page 21.

3. How has Jehovah provided for needed clothing?
4. What should we acknowledge about the source of food, shelter, clothing and all good gifts?

to be constructed by Solomon, but David had to admit: "O Jehovah our God, all this abundance that we have prepared to build for you a house for your holy name, from your hand it is, and to you it all belongs." (1 Chron. 29:16) How grateful we should be that Jehovah, to whom "the beasts upon a thousand mountains" and "the productive land and its fullness" belong, has graciously supplied mankind's physical needs!—Ps. 50:10-12.

JEHOVAH SUPPLIES A GREATER NEED

5 But, a greater human need must also be met. Mankind was created with an urge to worship God. In his book *Man, God and Magic,* Ivar Lissner remarks: "One can only marvel at the perseverance with which man has striven, throughout his history, to reach outside himself. His energies were never directed solely toward the necessities of life. He was forever questing, groping his way further, aspiring to the unattainable. This strange and inherent urge in the human being is his spirituality. It is constantly leading him on toward a goal which is just beyond his reach. And that goal is God." (Pages 11, 12) Indeed, multitudes have groped for God and many have also found him. To his listeners on Mars Hill in ancient Athens, the apostle Paul once said: "The God that made the world and all the things in it . . . gives to all persons life and breath and all things. And he made out of one man every nation of men, to dwell upon the entire surface of the earth, and he decreed the appointed seasons and the set limits of the dwelling of men, for them to seek God, if they might grope for him and really find him, although, in fact, he is not far off from each one of us." (Acts 17:24-27) Almighty God, who is above all and is without equal, "is condescending to look on heaven and earth," and of him it is said: "Jehovah is near to all those calling upon him, to all those who call upon him in trueness." (Ps. 113:5, 6; 145:18) But how can those sincerely groping for God find him?

6 Jehovah has not only provided material things for man's benefit. He has also distinguished himself as the Author and Preserver of the Bible, his own Word. Mankind needs this marvelous spiritual provision, for, quoting Moses, Jesus Christ said: "Man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth." (Matt. 4:4; Deut. 8:3; 2 Tim. 3:16, 17) Imperfect man is unable to direct his own steps successfully by mere human wisdom. True indeed are these words of Proverbs 20:24: "From Jehovah are the steppings of an able-bodied man. As regards earthling man, how can he discern his way?" God's favor rests with those acknowledging their dependence upon him and he directs them, supplying their spiritual needs, even as the psalmist David observed: "By Jehovah the very steps of an able-bodied man have been made ready, and in his way He takes delight."—Ps. 37:23.

7 Men of various walks of life have viewed the Bible with deep respect. Note what has been said about it: "The Bible is God's communication, God's letter, to man." (Merlin Grant Smith, mathematician and astronomer) "There is Special Divine Revelation. Another name for that is the Bible." (Oscar Leo Brauer, physicist and chemist) "I believe the Bible is the best gift God has ever given to man." (Abraham Lincoln, United States president) "The Bible is stamped with a Specialty of Origin, and an immeasurable distance separates it from all competitors."

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5. As respects worship, mankind was created with what urge? Can it be satisfied?

6. Besides providing material things for man's benefit, in what other way has Jehovah distinguished himself as a Provider?

7. Give examples to show that men of various walks of life have viewed the Bible with respect.

(W. E. Gladstone, English statesman)* This is typical of the testimony of many thoughtful persons.

[8] Servants of Jehovah have prized the Scriptures. Hence, early Christians, for instance, desired to have them in the most useful form. Writing on the subject "The Earliest Christian Books," C. C. McCown has said: "The simple, practical, non-literary character of early Christianity is emphasized by what the recent discoveries have proved regarding their use of the codex. The Christians' religious books, both the Old Testament and the new writings which were in process of becoming sacred, were not for the leisurely reading of the well-to-do. Hard-working business people wanted as much as they could get into a book. They and the earnest Christian missionaries wished to be able to refer to this or that proof text quickly, without having to unroll many feet of papyrus. They were not dominated by any snobbish literary pretensions. Like the contents of the books, the form in which they appeared was a product of the vital moral and religious spirit which in some two centuries conquered the Roman Empire."—*The Biblical Archaeologist Reader*, page 261.

[9] Like Jehovah's witnesses of today, the early Christians were grateful for the Word of God. Because of the appreciative attitude displayed by those of Thessalonica, the apostle Paul was able to write to them: "Indeed, that is why we also thank God incessantly, because when you received God's word, which you heard from us, you accepted it, not as the word of men, but, just as it truthfully is, as the word of God, which is also at work in you believers."—1 Thess. 2:13.

* *The Evidence of God in an Expanding Universe*, edited by John Clover Monsma, 1958, pages 150, 84; *Halley's Bible Handbook*, by Henry H. Halley, page 22 (Twenty-third Edition, Fourth Printing, 1964).

8, 9. What was the attitude of early Christians toward the Scriptures? Prove your answer.

GOD-GIVEN GUIDE IN WORSHIP

[10] Material creation itself bears silent witness to the existence of God. For instance, the heavens declare his glory. (Ps. 19:1) Yet, such inanimate things cannot reveal the name of the Universal Sovereign or tell of his purposes. On the other hand, the Scriptures, being God's Word, are like a lamp that illuminates one's surroundings and dispels darkness. (Ps. 119: 105, 130) They reveal the greatest of all names, identifying the Most High as the One "whose name is Jehovah." (Ps. 83: 18) That God will sanctify his memorial name the Bible also makes clear, for therein Jehovah declares: "I shall certainly sanctify my great name, which was being profaned among the nations, which you [Israel] profaned in the midst of them; and the nations will have to know that I am Jehovah." (Ezek. 36:22, 23) Jesus Christ taught his followers to pray, "Father, let your name be sanctified." (Luke 11:2) To have God's approval and life, a person must know His name, be concerned about its sanctification, and call on it, for "everyone who calls on the name of Jehovah will be saved." (Rom. 10:13; Joel 2:32) The Holy Scriptures therefore supply a vital spiritual need in providing information regarding the divine name.

[11] The Bible also shows that Jehovah's name will be sanctified and highly exalted by means of God's kingdom in the hands of Jesus Christ. (Ps. 45:1-7; 110:1, 2; Isa. 9:6, 7; Dan. 2:44; 7:13, 14; Rev. 11:15-17; 12:5, 10; 19:11-16) Under its rule the spiritual and material needs of mankind will be completely satisfied. (Isa. 11:9; 65: 20-25; Ps. 67:6; 72:16) Man will then be protected from the ravages of war, for swords and spears will be made into implements serving peaceful and construc-

10, 11. (a) How do the Scriptures supply a vital spiritual need in connection with the divine name? (b) By what means will Jehovah's name be sanctified, and this will result in satisfying what human need?

tive purposes. (Mic. 4:3, 4) Of Jehovah's peace-making activities in the near future, Psalm 46:9 declares: "He is making wars to cease to the extremity of the earth. The bow he breaks apart and does cut the spear in pieces; the wagons he burns in the fire." Surely, by this means the natural human desire and need for security and peace will be fully satisfied. There is certainly reason to express gratitude to God for the Scriptures, which provide the instruction one needs to gain eternal life under such blessed conditions.—John 17:3.

12 The Bible also reveals that Jehovah is a God of love and that "the love for man on the part of our Savior, God, was manifested" through Jesus Christ. From the Scriptures Christians have learned that God sent him forth "as a propitiatory sacrifice for our sins." (Titus 3:4-7; 1 John 4:8-10) Yes, God's Word clearly outlines Jehovah's purpose in connection with the ransom sacrifice of Christ and thus it furnishes a basis for real hope.—John 3:16, 36; 1 Tim. 2:5, 6.

13 Now, consider the Israelites. They were surrounded by pagan nations giving devotion to many false gods. For example, Phoenician and Canaanite neighbors of Israel worshiped the goddess Ashtoreth, or Astarte, of whom it is said: "In Babylonia Ishtar, whose name is cognate with Astarte (Ashtart), was identified with Venus. She was the goddess of sexual love, maternity, and fertility. Prostitution as a religious rite in the service of this goddess under various names is widely attested." (*The Westminster Dictionary of the Bible*, page 46) The Ammonites worshiped Molech, in whose rites children were sacrificed.—1 Ki. 11:7; 2 Ki. 23:10.

14 But, Jehovah had supplied Israel spiritually with what the nation needed to avoid such false religious practices. He had given them his Word, in which they were told to shun religiously detrimental marriage alliances with pagans. (Deut. 7:3, 4) He also commanded: "You must not have any other gods against my face." (Ex. 20:3) Furthermore, in the Ten Commandments Israel was also instructed to render exclusive devotion to Jehovah, as well as to avoid immorality, which would certainly include "prostitution as a religious rite." (Ex. 20:4-6, 14) Then, too, through the prophet Jeremiah, Jehovah condemned impure worship that consisted of sacrificing children in fire to a false god such as Molech. Jehovah neither commanded such a thing, nor did it enter his heart. (Jer. 32:35) Of course, Israel did not always adhere to God's requirements. But there were loyal worshipers of Jehovah in the nation and God's Word guarded them from impure religion. The Bible does the same thing for righteously disposed persons today, enabling them to worship Jehovah God "with spirit and truth."—John 4:23, 24.

GUIDANCE ON PROPER LIVING

15 The Scriptures also supply spiritual needs in giving one proper direction in life. For instance, they identify and warn against the works of the flesh, contrasting these with the spirit's fruitage and showing that "those who belong to Christ Jesus impaled the flesh together with its passions and desires." (Gal. 5:19-24) If a person heeds the Bible, he will not yield to such harmful emotions as rage or jealousy, for it says: "Let anger alone and leave rage; do not show yourself heated up only to do evil." "A calm heart is the life of the fleshly organism, but jealousy

12. The Bible reveals what in connection with God's love for man that furnishes a basis for real hope?

13, 14. (a) Give examples of religious practices of pagan nations surrounding Israel. (b) In what way has Jehovah supplied guidance that makes it possible to avoid false worship?

15. Cite certain ways in which the Scriptures supply spiritual needs by giving a person proper direction in life.

is rottenness to the bones." (Ps. 37:8; Prov. 14:30) By keeping on guard through applying God's Word, an individual will also avoid immorality. (Ps. 119:9-16) He will realize that immoral conduct cannot be participated in by those desiring to please Jehovah and wishing to gain life everlasting. (1 Cor. 6:9, 10) From Proverbs chapter seven, he can learn how to guard against the cunning enticements of a prostitute, that chapter concluding with the admonition: "And now, O sons, listen to me and pay attention to the sayings of my mouth. May your heart not turn aside to her ways. Do not wander into her roadways. For many are the ones she has caused to fall down slain, and all those being killed by her are numerous. The ways to Sheol her house is; they are descending to the interior rooms of death." —Prov. 7:24-27.

16 Centuries ago Israel was urged: "Search for what is good, and not what is bad, to the end that you people may keep living; and that thus Jehovah the God of armies may come to be with you, just as you have said. Hate what is bad, and love what is good, and give justice a place in the gate. It may be that Jehovah the God of armies will show favor to the remaining ones of Joseph." (Amos 5:14, 15) The underlying reason why Jehovah's servants heed the Scriptures is not merely to avoid trouble or distress. They have actually come to 'hate what is bad and love what is good.' Also, they wish to please Jehovah and make his heart glad.—Prov. 27:11.

16. For what underlying reason do Jehovah's servants heed the Scriptures?

MEETING THE NEED FOR RELIABLE PROPHECY

17 Today many men experience great fear and anxiety concerning the future. Hence, like King Saul, some seek knowledge of the future by consulting with spirit mediums, a course condemned by God. (1 Sam. chap. 28; Deut. 18:10-12) There would be satisfaction in knowing what tomorrow holds in store, however. Here again, the Scriptures supply a vital need. They contain reliable prophecy, a fact that can be demonstrated time and time again. Yet even brief examples are faith-strengthening.

18 Jehovah inspired the prophet Hosea to write: "Samaria will be held guilty, for she is actually rebellious against her God. By the sword they will fall. Their own children will be dashed to pieces, and their pregnant women themselves will be ripped up." (Hos. 13:16) Despite its massive walls that must have seemed impregnable, Samaria did fall to the Assyrians in 740 B.C.E., fulfilling this prophecy.

19 In vision, the prophet Daniel beheld a two-horned ram, then a male goat with a conspicuous horn between its eyes. It assaulted the ram and struck it down, breaking its two horns. Subsequently, the goat's great horn was broken and four

The male goat assaulted the ram, breaking its two horns

17, 18. How do the Scriptures satisfy the desire for knowledge regarding the future? Give an example.
19, 20. (a) Of what did Daniel's vision of a ram and a male goat consist? (b) How did Gabriel explain this vision, and was his explanation correct?

horns came up in its place. (Dan. 8:1-8) What did this all mean? The angel Gabriel explained: "The ram that you saw possessing the two horns stands for the kings of Media and Persia. And the hairy he-goat stands for the king of Greece; and as for the great horn that was between its eyes, it stands for the first king. And that one having been broken, so that there were four that finally stood up instead of it, there are four kingdoms from his nation that will stand up, but not with his power." —Dan. 8:20-22.

[20] Was Gabriel right? Of course he was, as history has proved. The 'two-horned' ram, the Medo-Persian Empire, came to its end. How? The figurative he-goat, "the king of Greece," with the one conspicuous horn, Alexander the Great, overthrew the Medo-Persian World Power. Furthermore, in keeping with the prophecy, after Alexander's death, his four generals, the "four horns," replaced him, the one "great horn," by establishing themselves in power.*

[21] The Scriptures also meet a vital need by identifying the Messiah. And let it be noted that there have been many false Messiahs. M'Clintock and Strong's *Cyclopœdia* says regarding them: "No less than twenty-four such impostors have been enumerated as having appeared in different places and at different times; and even this does not exhaust the list." (Vol. VI, page 141) Scores of Messianic prophecies recorded in the Hebrew Scriptures could be cited as having been fulfilled in connection with Jesus Christ. However, some of them were directly applied to him under divine inspiration by writers of the Christian Greek Scriptures themselves. Consider some examples. Matthew was inspired by Jehovah God to show that Jesus was born of a virgin, as Isaiah 7:14 foretold (Matt. 1:18-23), that the killing of babes after his birth fulfilled Jeremiah 31:15 (Matt. 2:16-18), that he was called out of Egypt, in harmony with Hosea 11:1 (Matt. 2:14, 15), that he had a forerunner, in keeping with Isaiah 40:3 (Matt. 3:1-3), and that Jesus carried our sicknesses, as Isaiah 53:4 prophesied. (Matt. 8:16, 17) Acting under divine inspiration, the apostle John showed that Zechariah 9:9 found fulfillment when Jesus entered Jerusalem on the colt of an ass (John 12:12-15), that the prophecy of Psalm 22:18 was fulfilled after Jesus' impalement when the soldiers apportioned his clothing among themselves and cast lots for his inner garment (John 19:23, 24) and that the fact that Jesus' bones were not broken and he was pierced also fulfilled prophecy. (Compare Psalm 34:20 and Zechariah 12:10 with John 19:33-37.) These are but examples of Hebrew Scripture Messianic prophecies applied to Jesus by inspired Bible writers themselves. But even these alone suffice to identify Jesus Christ as the Messiah in the minds of those accepting the entire Bible as God's Word. We can be thankful to Jehovah that the Scriptures supply such information.

[22] Prophecies recorded by Hosea, Daniel and other prophets of God have proved true indeed. Surely, therefore, one can have confidence in those uttered by the very Son of God, Jesus Christ. Pointing to our day and the final generation living in this system of things, Christ foretold such things as increased wars, food shortages and earthquakes. These are now in evidence, proving that Christ's second presence in Kingdom power is a reality. (Matt. chap. 24) Conditions foretold by the apostle Paul as sure to mark the "last

* See *"Your Will Be Done on Earth,"* published by the Watch Tower Bible and Tract Society, chapter 9.

21. Give examples to show how writers of the Christian Greek Scriptures applied Hebrew Scripture Messianic prophecies to Jesus Christ.

22. Why can it be said that the Bible has not fallen short in the field of prophecy?

days" also exist. (2 Tim. 3:1-5) These prophecies, borne out by the facts of current history, are just as reliable as Scriptural prophecies fulfilled in the past. So the Bible has not fallen short. It has supplied the vital modern-day need for reliable information concerning the future. It discloses the divine purpose for our day and gives insight into the marvelous future events and blessings Jehovah has lovingly purposed for mankind.

[23] Truly, the Holy Scriptures supply spiritual needs. They are a God-given guide in worship. They furnish guidance on proper living. And they meet the need for reliable prophecy. Hence, just as Jehovah has proved to be the great Supplier of material needs—such as food, shelter and clothing—so he has magnified himself as the Provider of valued and essential spiritual things. How grateful all lovers of God should be for his unspeakable goodness to mankind in providing the Holy Scriptures. If you believe God's Word, you can also enjoy the blessing of telling others about Jehovah's purposes. Doing so will make you happy, for in a world filled with distress and sorrow, you will thus be declaring "the glorious good news of the happy God." (1 Tim. 1:11) Yet, to do this joyfully, it may be necessary for you to cope with certain personal problems in life. This you can do by drawing direction and comfort from the Scriptures.

23. (a) In what ways, then, do the Holy Scriptures supply spiritual needs? (b) If a person believes God's Word, he can enjoy what blessing in this unhappy world?

Drawing Comfort FROM THE Scriptures

"I have remembered your judicial decisions from time indefinite, O Jehovah, and I find comfort for myself."—Ps. 119:52.

IN THE ancient Middle East, the solitary shepherd tending his flocks in the open fields often carried some musical instrument, perhaps a pipe. With it he would break the night's stillness and entertain himself. Though lonely, he could draw comfort from music. It can stir the emotions, or produce a soothing effect, resulting in a feeling of peace and contentment.

[2] Appropriately then, the psalmist said of Jehovah God's just rules: "Melodies your regulations have become to me in the house of my alien residences. In the night I have remembered your name, O Jehovah, that I may keep your law." (Ps. 119:54, 55) At times beautiful strains would flow from a harp in the hands of a skillful instrumentalist, perhaps during songs of praise to God. "Cry out joyfully, O you righteous ones, because of Jehovah," exclaimed the psalmist, adding: "On the part of the upright ones praise is fitting. Give thanks to Jehovah on the harp; on an instrument of ten strings make melody to him. Sing to him a new song; do your best at playing on the strings along with joyful shouting. For the word of Jehovah is upright, and all his work is in faithfulness." (Ps. 33:1-4) David did not forget the melodies and lyrics of such musical compositions, for he said:

1, 2. (a) What effects can music have? (b) How has music been Scripturally linked with Jehovah God?

"I will remember my string music in the night; with my heart I will show concern, and my spirit will carefully search."—Ps. 77:6.

[3] As music can soothe a person and produce a feeling of contentment, so too does the Word of Jehovah God, the Bible, have a helpful and comforting effect upon those turning to it for spiritual aid. It is not uncommon for imperfect humans faced with trials to experience depression, grief or fear. Yet words written centuries ago under divine inspiration were penned for the instruction of Christians, so that by enduring and "through the comfort from the Scriptures we might have hope." —Rom. 15:4.

DEALING WITH DEPRESSION

[4] "It is hopeless. It seems everything I do goes wrong. I'm a failure!" Words like these are not unusual. Many voice such sentiments. Even faithful Christians are sometimes the victims of depression. However, the Scriptures show that some of Jehovah's faithful servants of ancient times also had these feelings. For instance, when Esau took Hittite women as wives, "they were a source of bitterness of spirit to Isaac and Rebekah." And unhappy Rebekah was moved to say: "I have come to abhor this life of mine because of the daughters of Heth. If Jacob ever takes a wife from the daughters of Heth like these from the daughters of the land, of what good is life to me?" (Gen. 26:34, 35; 27:46) During his severe test, Job spoke like a man who felt God had abandoned him. (Job 29:2-5) Nehemiah, concerned about the devastated state of Jerusalem and its walls, was gloomy while before King Artaxerxes. (Neh. 2:1-3) So depressed and distressed was the apostle Peter over his denial of Jesus Christ that he "wept bitterly." (Luke 22:62) The apostle Paul said of his trials and feelings: "We are pressed in every way, but not cramped beyond movement; we are perplexed, but not absolutely with no way out; we are persecuted, but not left in the lurch; we are thrown down, but not destroyed." (2 Cor. 4:8, 9) Evidently because depression beleaguered some Christians in Thessalonica, Paul admonished fellow believers there to "speak consolingly to the depressed souls." (1 Thess. 5:14) So, feelings of depression on the part of Christians today are not without ancient parallels. But, what might be done to cope with depression?

[5] At times depression develops because a person has several serious problems. Life becomes dismal because these seem to add up to one great plight. But, instead of viewing them as such, why not deal with them individually, as far as possible? Making suitable efforts to resolve one at a time is surely better than linking these problems together in one's mind and experiencing frustration. For example, a Christian woman may have a marriage mate opposed to her religion. This is *one* problem and she may be able to cope with it successfully by applying such inspired advice as that found at 1 Peter 3:1-6. However, possibly the children have also been misbehaving at school. This is *an-*

3. What effect does the Bible have on those turning to it for spiritual aid?

4. Are feelings of depression on the part of Christians today without ancient Biblical parallels? Prove your answer.

5. What view might best be adopted in dealing with problems? Illustrate.

other problem. Perhaps she needs only to report this to her husband, so that he can take remedial measures. Or, the children may need to have God's requirements explained to them, such as what is said at Proverbs 6:16-19. Possibly a difference has developed between this woman and another Christian. This is a *separate* problem and Christians should handle such matters in the manner outlined by Christ. (Matt. 18:15-17) So, then, instead of becoming depressed by looking upon several rather unrelated problems as though they formed one major dilemma, handle these matters separately and effectively by applying the Word of God in life.

[6] Sufficient rest and sleep are needed too. A person may fail to schedule his activities properly. He may stay up late at night, viewing television or engaging in some form of recreation, only to find that the good effects he had hoped to achieve thereby are nullified by the depression that often afflicts one who is fatigued. To avoid or fight against depression, balanced activity and adequate rest are important.

[7] Some Christians do not have many material possessions; they are not materially rich. This may give rise to discontent or depression. Yet, think of Jesus Christ. He once said: "Foxes have dens and birds of heaven have roosts, but the Son of man has nowhere to lay down his head." (Luke 9:58) Despite this, was Jesus happy? Indeed he was, in doing his heavenly Father's will. (Heb. 10:5-9; Ps. 40:6-8) He did not need many material possessions to be contented. He frankly stated: "Keep your eyes open and guard against every sort of covetousness, because even when a person has an abundance his life does not result from the things he possesses." This Jesus proved by means of an illustration showing that one is not preserved alive just because he has "many good things laid up for many years." Life depends upon being rich toward God. (Luke 12:13-21) Christ advised his disciples not to be anxious about such things as food and clothing and pointed out that God knows of such needs and sees that they are supplied for those who "seek continually his kingdom." —Luke 12:22-31.

[8] During his prehuman existence in heaven, Christ enjoyed spiritual things of far greater value than anything material. (John 1:1-3; Col. 1:15-17) Yet he divested himself to become a human. (Phil. 2:5-8) As a perfect man on earth, Jesus did without material riches and worldly splendor and in him true Christians who may not be wealthy have a superlative example of godly contentment. Peter and other apostles gave up many material things to follow Jesus, Peter himself once saying: "Look! We left all things and have been following you." (Mark 10:28) But were they not richly rewarded? Once they walked with Jesus Christ and heard him speak as a man on earth. Today they enjoy marvelous blessings with him in heaven, having been resurrected to spirit life in heaven for their faithfulness till death. (Rev. 2:10; 11:18; 1 Cor. 15:20-23, 50-52) Of course, not all Christians have a heavenly hope. But Christians with earthly prospects realize that marvelous blessings are in store for faithful ones here on earth and that it will not be long before they realize the complete fulfillment of these words: "Jehovah of armies will certainly make for all the peoples, in this mountain, a banquet of well-oiled dishes, a banquet of wine kept on the dregs, of

6. What relation do activity and rest have to depression?
7. If one is depressed because he does not have many material possessions, what Scriptural points can he beneficially consider?
8. (a) What examples do we find in Jesus and his apostles as far as material riches are concerned? (b) Why is this not the time to be depressed over scarcity or lack of material things?

well-oiled dishes filled with marrow, of wine kept on the dregs, filtered." (Isa. 25:6) Right now Jehovah is supplying rich spiritual fare for those who love him and he will still more abundantly furnish spiritual and material things for those having his favor. Of him, the psalmist truthfully said: "You are opening your hand and satisfying the desire of every living thing." (Ps. 145:16) This is not the time to feel great discontent or to yield completely to depression over scarcity or lack of material things. It is the time to draw comfort from Scriptural promises of grand things ahead and to serve Jehovah loyally and joyfully.

[9] Christians plagued with depression for various reasons will do well to pray to Jehovah for his holy spirit and for his aid in cultivating and displaying joy, a fruit of the spirit. (Luke 11:13; Gal. 5:22, 23) Jesus advised: "Never be anxious about the next day, for the next day will have its own anxieties. Sufficient for each day is its own evil." (Matt. 6:34) The apostle Paul recommended prayer, not apprehensive care, when he wrote the Philippians: "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) Similarly, Peter said: "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time; while you throw all your anxiety upon him, because he cares for you." (1 Pet. 5:6, 7) Yes, Jehovah really cares for those trusting in him. Of course, it is not wrong to think about a problem and take practical and suitable steps to solve it, if possible. But, after we have done what we can respecting the matter, worry will achieve nothing more and can never take the place of prayer. Fittingly, David said: "Roll upon Jehovah your way, and rely upon him, and he himself will act." —Ps. 37:5.

9. (a) For what should depressed Christians pray? (b) What did Jesus, Paul and Peter say about anxiety?

ENDURING GRIEF

[10] When King David heard of the death of Absalom, he was grief-stricken, gave way to weeping, and exclaimed: "My son Absalom, my son, my son Absalom! O that I might have died, I myself, instead of you, Absalom my son, my son!" (2 Sam. 18:33) Centuries earlier, when Abraham lost his beloved wife Sarah through death, he bewailed her and wept over her. (Gen. 23:2) Jesus Christ was also greatly grieved when his friend Lazarus died, for before going to the tomb to raise him from death "Jesus gave way to tears." (John 11:35) While there are various reasons for grief, death of a relative or close friend is certainly one cause of great, sometimes nearly overwhelming, sorrow.

[11] When death claims a cherished acquaintance, it is only natural to experience sadness. However, like the apostle Paul, Christians realize and have confidence in the fact that there will be a "resurrection of both the righteous and the unrighteous." (Acts 24:15) Hence, they do not "sorrow just as the rest also do who have no hope." (1 Thess. 4:13) While Jehovah God determines who qualifies for a resurrection, billions of human dead will be raised, and Scriptural assurances of that are comforting. Especially can one draw consolation from the Bible when the deceased loved one was a faithful Christian. If that individual had the hope of an earthly resurrection, for instance, relatively soon, during Christ's thousand-year

10. Death of a loved one or close friend caused what reaction in the cases of David, Abraham and Jesus?
11. What comfort can Christians glean from the Scriptures when a cherished acquaintance dies?

reign, he will be awakened from the sleep of death right here on earth. (Rev. 20: 11-13) One does not usually experience prolonged sadness when a dear friend goes on a long journey, for he expects to see him again upon his return. Taking a somewhat similar view of the death of such a faithful Christian acquaintance may help to lessen grief.

12 Solomon once observed: "A name is better than good oil, and the day of death than the day of one's being born." (Eccl. 7:1) That is true if a person has a good name with God at death, built up due to godly works, for then he is in line for a resurrection. Often the grief resulting from the death of a Christian loved one is increased by meditating on past experiences one has shared with the deceased. But, how much better it will be to give more consideration to the wonderful prospects of the future, as assured by the Word of God. Prayerfully, the bereaved Christian should look for aid to Jehovah, "the God of all comfort." (2 Cor. 1:3) He should endeavor to center his thoughts on the wonderful promises Jehovah has made in the Scriptures, drawing comfort from them. There is also consolation in the Biblical assurance that Jehovah will deal tenderly with fatherless and widowed ones who love him. In an inspired song David exclaimed: "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; a father of fatherless boys and a judge of widows is God in his holy dwelling. God is causing the solitary ones to dwell in a house; he is bringing forth prisoners into full prosperity."—Ps. 68: 4-6.

12. (a) When do the words of Ecclesiastes 7:1 prove true? (b) On what will the bereaved Christian do well to center his thoughts, and from what may fatherless and widowed ones draw consolation?

COPING WITH FEAR

13 Today mankind is faced with many perils, and fear stalks the earth. This highly detrimental emotion may sometimes be felt to an extent even by persons dedicated to God. Concerning fear it has been said: "On many persons the influence of fear is far more serious in its effect than the worst form of any dreaded malady. In epidemic diseases the terror they inspire is often as fatal as the infection —paralyzing the system, and robbing the body of the natural elasticity of its nervous stamina, and the mind of the buoyancy of hope, making victims of those who, from age and strength, had the best probability of escaping. Fear is a mental poison, and the most potent of all antagonists to health and medicine; it is often fatally active in the morbid developments which result in various forms of insanity; and as faith has cured more diseases than physicians ever prescribed for, so fear is more destructive than the worst physical malady."—*The Encyclopedia Americana,* 1956 Edition, Volume XI, page 74.

14 Obviously, there is good reason to avoid or conquer such fear. Persons having faith in Jehovah can face the future without apprehension, for despite worsening and fear-producing conditions throughout the earth, they can draw comfort from the words of Jesus Christ. After disclosing that fearful happenings would mark these "last days," he said: "But as these things start to occur, raise yourselves erect and lift your heads up, because your deliverance is getting near." (Luke 21:25-28) Also, Peter gave inspired admonition to shun worldly fears, saying: "The object of their fear do not you fear, neither become agitated."—*1 Pet. 3:14.*

13. What effect can fear have on a person?
14. From what can persons with faith in Jehovah draw comfort despite fear-producing conditions throughout the earth?

[15] If a person permits his mind to dwell upon matters that cause fear, it is unlikely that he will make much progress toward overcoming this emotion. So, efforts should be made to replace such thoughts with those that produce other feelings. Filling the mind with spiritually wholesome things is always wise and beneficial. The apostle Paul wrote: "Finally, brothers, whatever things are true, whatever things are of serious concern, whatever things are righteous, whatever things are chaste, whatever things are lovable, whatever things are well spoken of, whatever virtue there is and whatever praiseworthy thing there is, continue considering these things."—Phil. 4:8.

[16] Yet there is a fear that the Scriptures recommend. It is not morbid dread, but the proper and beneficial fear of displeasing Jehovah God. Thus, we are told in the final words of the book of Ecclesiastes: "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. For the true God himself will bring every sort of work into the judgment in relation to every hidden thing, as to whether it is good or bad." (Eccl. 12:13, 14) Jehovah has always supported those having proper fear of him. The patriarch Abraham was one such man, and regarding him Genesis 15:1 states: "After these things the word of Jehovah came to Abram in a vision, saying: 'Do not fear, Abram. I am a shield for you. Your reward will be very great.'" David said: "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." (Ps. 23:4) Those fearing Jehovah will be able to stand though fearful occurrences surround them and they can share the sentiments of Psalm 46:1-3: "God is for us a refuge and strength, a help that is readily to be found during distresses. That is why we shall not fear, though the earth undergo change and though the mountains totter into the heart of the vast sea; though its waters be boisterous, foam over, though the mountains rock at its uproar."

[17] Some persons fear man, but Jesus said: "Do not become fearful of those who kill the body but cannot kill the soul; but rather be in fear of him that can destroy both soul and body in Gehenna." (Matt. 10:28) At most, man can only take away one's present life. However, God can destroy a person in Gehenna, from which there is no resurrection and thus no future life as a human soul. Even the demons cannot block a person's resurrection. So Christians should not fear them. Furthermore, these wicked spirit creatures cannot gain control of the servant of God as long as he takes full advantage of Jehovah's spiritual provisions by studying the Bible and Christian publications, attending Christian meetings, praying to God and engaging in the Christian ministry faithfully. An individual doing these things is equipped with the protective suit of spiritual armor from God. (Eph. 6:11-18) Nonetheless, should a Christian be beset by fears, let him pray to Jehovah for aid, as did David, who said: "I inquired of Jehovah, and he answered me,

COMING IN THE NEXT ISSUE

- Become Zealous for Jehovah.
- Does Your Zeal Stir Up Your Brothers?
- Will You Survive the "General Judgment"?
- The Challenge of the Harvest in South America.

15. Instead of permitting the mind to dwell on matters causing fear, what should one do?

16. (a) What fear does the Bible recommend? (b) How are those having this fear benefited?

17. Why not fear man or the demons?

and out of all my frights he delivered me." —Ps. 34:4.

18 If you sometimes experience depression, grief or fear to some degree, you may then find it highly beneficial to increase your effort to aid others, as through expanded ministerial activity. This will probably take your mind off of matters of great personal concern. Jehovah comforts us so that "we may be able to comfort those in any sort of tribulation through the comfort with which we ourselves are being comforted by God." (2 Cor. 1:4) Aiding others is in itself a rewarding work.—Acts 20:35.

19 Remember, too, that present trials and tribulations will be short-lived, especially since we now stand at the very portals of Jehovah's promised new order. (2 Cor. 4:16-18; 2 Pet. 3:11-13) A significant factor that has undoubtedly helped to sustain God's servants under the most trying circumstances, as while suffering brutal persecution or incarceration, is keeping in mind the marvelous hope ahead. Paul admonished: "Rejoice in the hope ahead." (Rom. 12:12) "For the joy that was set before him [Christ] endured a torture stake, despising shame." Following his example will enable Christians to avoid getting tired and giving out in their souls. (Heb. 12:2, 3) Jehovah helps the faithful in time of distress or hardship, as Psalm 37:39, 40 shows in stating: "The 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." Those of the spiritual body of Christ who have died in faithfulness have had a resurrection to heavenly life and this has already done away with the imperfect human emotions they once had and that may have caused them distress. For the "great crowd" of faithful Christians with earthly hopes today there is the prospect of eventual human perfection, which certainly will not be accompanied by highly detrimental emotions.—Rev. 7:9, 10.

20 Always remember Jehovah's judicial decisions and find comfort for yourself. (Ps. 119:52) Draw consolation and aid from the Scriptures. Let them lift your spirits, just like beautiful, soothing music. Make certain that you are regularly among those throughout the earth who maintain happiness by singing praises to Jehovah. "Praise Jah, you people, for it is good to make melody to our God; for it is pleasant—*praise is* fitting."—Ps. 147:1.

18. If one experiences depression, grief or fear, what activity may help him?

19. (a) What significant factor has doubtless helped to sustain God's servants under the most trying circumstances? (b) What is sure to remove highly detrimental emotions for members of Christ's spiritual body and for the "great crowd"?

20. How can you find comfort for yourself?

"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. . . . 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. . . . My cup is well filled."—Ps. 23:1-5.

DETERMINED TO Praise Jehovah

as told by Harry Peterson
(A. Papargyropoulos)

I WAS born in the small town of Levidion, not far from Tripolis, one of the administration centers of the Peloponnesus, Greece. There my father raised me, and there I was educated in a Greek Orthodox background. When I was only thirteen years old, my father decided to send me to the United States, where it was expected I could earn enough money to send back dowries for my two sisters. That was in 1902.

Chicago, St. Louis, Buffalo and Salt Lake City were but a few of the places, in addition to New York, where I lived and worked for a while, taking jobs in restaurants, bakeries, and shoeshine parlors. I recall attending the Greek Orthodox Church in Salt Lake City, Utah, only to be confused at their teachings and repelled by the superstitious veneration of images. You see, I had been reading the English Authorized Bible, and then later obtained the *American Standard Version* because I found that it had in it in many places God's sacred name, Jehovah.

At one time I lived with a Mormon family, and they gave me the Book of Mormon to read and study. Though these people were very kind to me, I could not accept their religion. I had done sufficient Bible reading to realize that they had much that was in contradiction to the Bible. At that time I was specially intrigued by Daniel's prophecy on world history, and could not help feeling that somehow the nations embroiled in World War I were fulfilling the prophecies of the Bible.

In 1918 I came upon a newspaper article that told of the publication *The Finished Mystery,* put out by the International Bible Students Association, and how the book was banned in both Canada and the United States, and some of its distributors jailed.

Of course, in those days I used to have my own ideas about the application of things I read in the Bible. For example, I was sure that Germany was the fourth terrible beast of Daniel's seventh chapter. Also, on one occasion I almost gave up a good job because it involved signing numbered receipts, and I was afraid that I might get mixed up with the dreaded "number of the beast," mentioned in Revelation, chapter 13.

BIBLE TRUTH SPURS TO ACTION

When the war ended I moved to San Francisco, and there I saw a sign on a newsstand advertising *The Finished Mystery* in magazine form for only 20 cents. When I got home with it I looked up the part dealing with Revelation, chapter 13, right away and was well pleased with what I found. I began to feel that I was on the right track as to finding true reli-

gion in a very confused world. I wrote the publishers of this publication and ordered complete sets of *Studies in the Scriptures* in Greek and English.

So much did I appreciate the advancement in Bible knowledge that I was making with the aid of these Watch Tower publications, I decided to send for $100 worth of literature in Greek and English. I determined to do my best to share in praising Jehovah by interesting others in such a wonderful, enlightening message. Soon I was passing out such timely publications as *Millions Now Living Will Never Die, Can the Living Talk with the Dead?,* and *Scenario of the Photo-Drama of Creation.* I was right at home in restaurants, and so these were the first places I would go to find other Greeks.

I recall that one of the first meetings of the Bible Students (now Jehovah's witnesses) I attended was a lecture on "The Divine Plan of the Ages," an intensely interesting subject explained with the aid of a chronological chart. This experience so settled my thinking that I seldom ever missed one meeting after that time. I was baptized in 1920. I had dedicated myself to a life of praise to Jehovah, the God who gives knowledge and understanding.

In my eagerness to distribute the excellent Bible helps I was now studying regularly, I would even go inside the Greek church to contact people and place literature. However, I was rejected by the church authorities, and this made me all the more determined to get out in the work of praising Jehovah from house to house, offering the opportunity of wonderful enlightenment to others. There was immense satisfaction in this work, though at times the field seemed so large that I could not see how it would ever be adequately covered.

In San Francisco back then, there were few Witnesses and plenty of room for volunteer house-to-house ministers. There were many Greek-speaking people, too, and the question was, How were they all to be reached and helped to gain an accurate knowledge of the Bible? How glad I was when I learned there was a Greek Witness in Seattle who might be of assistance to us. I wrote him, and he replied, saying that if Jehovah opened up the way for him to come he would be delighted to do so. I did not quite understand what he meant, but someone suggested that the Witness might not have the funds to make the trip. We sent him the transportation costs, and he came. He was very successful in placing literature with the public, and I certainly learned much through observing him.

When I learned that the special issue No. 27 of *The Golden Age* magazine (now *Awake!*) exposing the activities of Christendom's clergy during World War I was to be widely distributed, I wrote the Watch Tower Society and ordered 10,000 copies in Greek. They informed me that 10,000 was the total number they planned to print for the whole world in the Greek language. So I wrote again and revised my order to 5,000. They told me to expect them the following year, 1921. And, sure enough, I received my huge shipment of magazines. From the telephone directory I was able to build up a list of 1,200 addresses of Greek families, and to each I mailed a wrapped copy of the special magazine. Out of all these, only four were returned because the householders had moved away.

Well, I still had over 3,500 copies of *The Golden Age* to spread around. It took time and plenty of traveling, even as far as Seattle, Tacoma and Chicago. But finally, in this latter city, I managed to place the last copy. After some time I left Chicago and began to move around more, always seeking to go where there might

be a Greek-speaking community. In the early twenties I enjoyed many fine experiences in the service of praise to Jehovah in Springfield, Massachusetts, in Atlanta, Georgia, and in Waterbury, Connecticut, besides attending such never-to-be-forgotten conventions as those at Cedar Point, Ohio, in 1922, and Columbus, Ohio, in 1924.

DOOR OF SERVICE OPENS WIDE

In all those years I was happy that someone like myself, of humble beginnings, should have the privilege of bringing praise to Jehovah's name by aiding other people to get a knowledge of his marvelous purposes. But then a grander opportunity opened up! I was invited to come and serve at the Watch Tower Society's Brooklyn headquarters, commencing late in April 1927. At the close of that month I received an allowance of $5.00 enclosed in an envelope with a beautiful card featuring the Bible text at Proverbs 3:5, 6: "Trust in Jehovah with all thy heart, and lean not upon thine own understanding: in all thy ways acknowledge him, and he will direct thy paths." (*AS*) There was every reason to trust Jehovah, for at headquarters I soon came to appreciate that Jehovah had a "faithful and discreet slave" faithfully caring for all the Kingdom interests here on the earth. —Matt. 24:45-47.

In 1931 the Society's president, J. F. Rutherford, asked me if I would like to transfer to Staten Island, location of the Society's radio station WBBR, and serve there as cook for the workers. This I gladly agreed to do, for not only would I be working at a job with which I was familiar, but also I would have many opportunities to share in the house-to-house ministry in a part of the field that needed more attention. At first we were just a few, and our meetings were conducted on the Society's property. But by 1932 our numbers already warranted the renting of a hall for meetings. It is encouraging to know that the group of 25 persons who used to come together at that time has now grown to upward of 500 dedicated, active servants of Jehovah, associating in four strong congregations. Jehovah is surely to be praised!

The twenty-seven years I spent at that Staten Island assignment were memorable ones. Not only did we observe the rapid expansion of the Kingdom witness work, but we also weathered considerable opposition and hatred. Twice I can recall being arrested because of our Bible-preaching activity—once at Bergenfield and once at Perth Amboy, New Jersey. At this latter place I was released after questioning, and so I took the occasion to invite all the police officers present to come and hear a special public lecture on "Intolerance" by the Society's president, Judge Rutherford. I know of at least one of those officers who came and heard the speech.

In those days I used to travel around in the witnessing work on a bicycle. When the Society for a time encouraged the use of the phonograph and recorded lectures, it was an easy matter to make room on my bicycle carrier for both the machine and my bag of books. And at the very first place where I played Judge Rutherford's sermons the householder talked me into letting her purchase the phonograph. This worked out fine, for I was then able to procure a smaller portable machine, one that was much lighter. It was surely a wonderful means of spreading accurate information, especially for those of us who felt somewhat limited in our command of English.

I concentrated a lot of my work in witnessing to storekeepers, in taverns and in other business places—places where many

persons could be reached. I recall one man coming out of a store after me, quite upset that I had left the clothbound book with him for only 50 cents. He considered it worth much more, and insisted that I accept another dollar to aid in the spread of the message. And there was the businessman with whom I left literature, always at his office, for his wife would not permit it in the home. Most unique, too, was the experience where a bartender asked me for all the magazines I had with me, and then proceeded to approach all his customers and place them at five cents each. Then he handed me the money and wished me well in my work.

I shall never forget the share I had in the publicity for the special public lecture by Judge Rutherford in New York's Madison Square Garden in 1939. With my bicycle decorated with signs that said "Learn the truth and the truth will make you free," "You need salvation; ask me about it," and so forth, I cycled from Staten Island up Broadway to Madison Square Garden and back on each of several days prior to the lecture. There was a variety of reactions on the part of the public. Some glared, some threw stones and garbage; others threatened to run me down. But I kept right on and was thankful for the privilege of sharing in an effort that was crowned with success when the auditorium was packed to capacity.

GLAD TO HAVE PUT GOD'S NAME FIRST

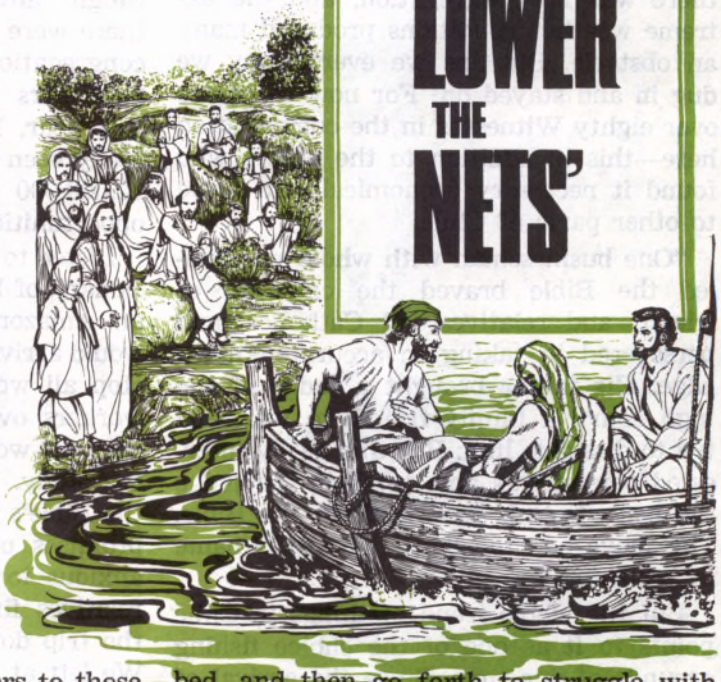
During those years of service close to the antennae of radio station WBBR we passed through an eventful epoch. Fresh light on Bible truth brought joy and happiness to many, but by others it was met with opposition and weakening of the faith. Some got weary in well-doing and fell away. Those who held fast, convinced that Jehovah's praise was the vital concern, are strong and mature today. Personally, I enjoyed most of all getting out into the field and telling people the things we were learning.

In addition to the rich spiritual benefits that have been mine during the many years of serving Jehovah, there have been other wonderful benefits. I have been able to travel to California three times, once to Hawaii, three times to Puerto Rico and once to Florida and the Virgin Islands. In every instance it has been specially pleasurable to meet fellow Witnesses, men, women and children also devoted to Jehovah's praise. Regularly attending the annual business meeting of the Watch Tower Society at Pittsburgh, Pennsylvania, has been another source of pleasure.

These latter years, back now with the large and growing Bethel family at Brooklyn, have been brimful with pleasures of service and association with loyal servants of God and Christ. I know I have much for which to be thankful. As a youth I was searching for the truth about God, and Jehovah let himself be found by me. I determined to praise his name. On coming to serve at Bethel I was asked if I would stay at my post until the Lord indicated a change. My answer was Yes. By God's undeserved kindness I have been able to hold to that decision. And, since thus far I have been privileged to give my life to Jehovah's service, I pray that I may be able to continue doing so until my last breath on earth.

It has been a joy to recount these experiences, and to express, though in a limited way, how Jehovah has kept strong my determination to keep on praising him. I feel like the psalmist must have felt when he declared: "I will exalt you, O my God the King. . . . All day long I will bless you, and I will praise your name to time indefinite, even forever."—Ps. 145:1, 2.

'AT YOUR BIDDING WE WILL LOWER THE NETS'



THAT was how the apostle Peter felt about it when Christ Jesus directed his disciples to try fishing in deeper waters. They had been unsuccessful all night, but the Master Fisherman was speaking, and he was pointing to a new fishing ground, one they had not yet tried. There was firm assurance in his voice, conviction that they would have success. And success they achieved, far beyond their hopes.—Luke 5:4-6.

So, too, it has been in modern times. Followers of Jesus today have demonstrated willingness to be guided by the directions received through the Christian congregation from the One who invited them to become "fishers of men." (Matt. 4:19) Many have moved to new fishing grounds. At his bidding they have "let down the nets" in new areas. But have they obtained the same astonishing results? And are there still such opportunities for yet others who will respond readily to the bidding of the Chief Fisherman?

Consider the facts and determine for yourself the answers to those questions. As long as Jehovah God holds open the opportunity to engage in this vast "fishing" activity, this work of 'catching men alive' and bringing them into a condition of security in God's organization, there is still time for many to yield themselves to the direction of His spirit and, where possible, move into a new "fishing" territory.

COULD CHILE BECOME YOUR HOME?

"How would you like to be in a small group here in Chile, just starting out as a missionary?" writes one of Jehovah's witnesses. "We unpack our bags, make the bed, and then go forth to struggle with a language that is still quite new to us. That is what we did almost nineteen years ago. With Jehovah's spirit to help, we kept on, and now this is what seems like 'home' to us.

"What is really challenging about the spiritual fishing work here is to have more opportunities of conducting Bible studies in people's homes than one can really handle. And then to see many persons progress from rank superstition to strong faith in God's Word brings an indescribable sense of satisfaction. Yes, you would enjoy being among these friendly people who always thank us when we study the

Bible with them or even just when we make a brief visit. This is truly HOME to us!"

And here is a report from Chile's extreme southern end: "In 1956 the first group of missionaries was assigned to work in Punta Arenas, and I had the privilege of being among them. At that time there was no congregation, and the extreme weather conditions produced many an obstacle. But are we ever happy we dug in and stayed on! For now there are over eighty Witnesses in the congregation here—this in addition to the others who found it necessary economically to move to other parts of Chile.

"One businessman with whom we studied the Bible braved the criticism of friends and relatives, all Catholics, and persevered in taking in accurate knowledge. His father brought a judge of the high court, a family friend, to visit and try to dissuade him. But this newly interested person was able to show the judge the basis for his new faith in the Bible. The judge had to admit that God's name is Jehovah."

But the whole trend of things in Chile points to it as one of the choice fishing grounds of our time. Since the arrival of the first Gilead-trained missionary back in 1945, when there were only 59 Witnesses in the whole country, the increase has been thrilling. In number of publishers of the Kingdom they have reached 5,223. But that still means that every publisher in the country has to care for a population of about 1,700. If you are one of Jehovah's witnesses, are you in position to join them and lighten their task?

FISHING PROSPECTS IN PERU

It was with mixed feelings that the first missionaries arrived in Peru in 1946. Training at the Watchtower Bible School of Gilead had helped to make them aware of the language problem, but now they would have to apply directly what little of the language they had learned. No matter how large the problem loomed, however, they knew that they must rely on Jehovah's spirit to carry them through. There were then very few local Witnesses.

And what have been the results in 'men caught alive' since that time? In 1956 there were 524 Kingdom publishers in 13 congregations. In 1966 there were 2,530 publishers in 63 congregations, and in this year, 1968, a peak of 3,100 has already been reported. But in a land of over 12,000,000 inhabitants marvelous fishing opportunities still remain.

Listen to this gripping account by a missionary of his Bible study conducted with an Amazon riverboat builder: "When I would arrive for the study Mr. R—— would stop all work on the boats and call the workers over to a shady portion of the open-air workshop where all sat down for the study. Week after week he drank in the Bible's waters of truth concerning the promises of a new order. Soon he was anxious to tell others about it—his own relatives first. He asked if I would take the trip down the Amazon to visit them. We left at 4 a.m. one dark morning, well equipped with Bibles and literature. Breakfast was cooked on an open charcoal burner as we sped to our destination. We arrived at around 6 p.m.

"It seemed that all the mosquitoes in the country had arrived at the same time, 7 p.m. being the regular feeding time for these insects. We picked up our gear and started out through the jungle over a small, well-defined path. It was hot and clammy, but the jungle noises were fascinating to hear. Finally we arrived at a little clearing in the jungle where we saw our 'house' built high on stilts. It was late now, so we put up mosquito netting and got to bed.

"After a few days of working 'from hut to hut' we arranged a public meeting for one evening. Around fifty persons came from the surrounding jungle. Our lantern drew thousands of insects and mosquitoes as well. Jacket zipped up to the neck and hat pulled down over my ears, I spoke to an audience that was most attentive. Everyone wanted literature."

Of course, Peru also has its lofty mountainous areas where the air is thin and the nights are cool enough for blankets. But everywhere throughout the land one can find hearing ears and inquiring minds. There are many places that have need of help. Some large cities still do not have one Witness, and have never been touched. Santiago de Chuco is one of these. It is in northern Peru where the government is now putting through a road to the interior. This will open up vast new fields, not only to Spanish-speaking people, but also to many Indian tribes that are only now having contact with modern society. And towns such as Chachapoyas, Moyobamba, Boca Grande and Boca Chica all are open to those who can come and serve where the need is so great.

VENEZUELA ALSO BECKONS

Here is a land that has 10 million inhabitants. Place alongside that the figure of 5,314 Witnesses, and you can see the need for more fishers of men, for many are the eager and friendly natives. How eager they are to hear the good news may be gathered from the following experiences.

One missionary toured many of the cities and towns of the country showing the Watch Tower Society's films. In one place an interested man undertook to paint one wall of his home white so that it might serve as a movie screen. In a mountain settlement near Carupano a friendly storekeeper furnished electricity from his light plant—the only source available for miles. He also offered the use of his rooster-fighting arena without charge, and even shot off rockets to inform the hill people of the event. Eighty-five of them responded, many of them riding burros.

There are missionaries graduated from Gilead School who have spent many years in the work of 'fishing for men' in Venezuela, some of them well over ten years. How do they express themselves on their record of perseverance? "As missionaries," said one, "we are so blessed by being free from the general worries that beset people of the world, free from having to spend most of our effective hours in secular work instead. Returning home each night after a full day's service brings a satisfaction in knowing that one has truly fulfilled Jehovah's will."

Said another: "To have been able to devote many years to missionary service here in Venezuela has enriched my life so much. The constant activity in the ministry has been a safeguard against the pitfalls of a world that lives so contrary to Bible principles. It also has maintained for me a clear vision of Jehovah's grand purpose."

And a Witness with fourteen years of missionary service writes: "I am glad to have been in this grand work all those years, for it has given me opportunity to observe God's mercy and protection and his marvelous ways of guiding the steps of his willing servants. I am now more convinced than ever that my decision to be a missionary was the only right one to make and I would do it all over again."

Another Witness with sixteen years of missionary activity behind him expresses himself this way: "In this service my thoughts are undivided and constantly on Jehovah's Word. It aids me to avoid bad

associations that would assuredly have presented a hazard in any other occupation. And when one gets tired physically in this work he has the satisfaction that he has spent himself in a worthwhile work, Jehovah's service."

One and all, these persevering "fishers" would say to you if they had the opportunity, "Yes, we are in urgent need of more willing hands to tend the nets." There are doubtless still many 'fine fish' in Venezuelan waters.

FOLLOWING THE APOSTOLIC EXAMPLE

The apostle Peter and his fellow fishermen yielded themselves to the bidding of the Master, Christ Jesus. The timing and the location for their further activities were laid down by One whom Jehovah used to create both fish and men, the One who could lead them in the way of success and peace. Today, we too can yield ourselves for service under the Master Fisherman, who can direct us unerringly to rich and satisfying catches of men. Through the Christian congregation he supplies the equipment, the training, the cooperation, so that Jehovah's witnesses individually can become more adept at handling the "fishing nets."

When we have taken advantage of all this help and encouragement, what are we going to do? Be satisfied with using our "fishing" abilities in a limited manner? Or are we ready to expand with the vast "fishing" organization and reach out into new and untouched regions of the sea of humankind? Chile, Peru and Venezuela are some of the places where "fishers of men" who have been plying their vocation have located vast shoals of "fishes" and have signaled for helpers. Can you respond?

If you can, it means organizing your affairs with that aim in view. It means dispensing with many of the nonessential things and laying plans that can be carried out. For example, you could write and request information from the Office of the President, Watch Tower Bible and Tract Society, about the requirements for those who would like to serve in a foreign land. Also, you could write to the branch office in the country where you believe you could serve and request information as to possibilities of obtaining entrance to that country, giving particulars such as your age, health, knowledge of Spanish, and so forth.

By all means, count the cost first. Single men and women, married couples and even families have moved and served where the need is greater in connection with the proclamation of the "good news." But each case has its own unique features. Take *your* case to Jehovah in prayer. Ask for his direction in the matter. And call to mind that God's glorified Son, Christ Jesus, now directs the entire global "fishing" effort, so assuring success for those who will be guided by him in the timing and the location of their "fishing" activities. Can you say as did Peter, 'At your bidding, Master, we will lower the nets'?

"Prove Yourself a Blessing"

● When Jehovah directed Abraham (Abram) to move to another land, God had a loving purpose in view. Abraham responded, and as a result he was blessed, and he proved himself a blessing to others. The account at Genesis 12:1-4 reads: "Jehovah proceeded to say to Abram: 'Go your way out of your country and from your relatives and from the house of your father to the country that I shall show you; . . . and prove yourself a blessing.' . . . At that Abram went just as Jehovah had spoken to him, and Lot went with him."

IT WAS not until the Vatican Council of 1870 that the head of the Roman Catholic Church in Vatican City was declared to be infallible when he speaks officially as head of the church on faith and morals. But the facts prove that he is not infallible. Even many leaders of the Catholic church argued that point during the month-long debate on infallibility at the Vatican Council of 1870.

Newman of England, who later became a cardinal, as well as Archbishop Kenrick of St. Louis opposed papal infallibility. So also did Bishop Strossmayer from the leading Croatian university and Bishop Hefele of Germany, to mention a few. Bishop Hefele stated that he had sought proof of papal infallibility for thirty years and had been unable to find it.

The declaration of infallibility is based upon the assumption that the apostle Peter was chosen by Jesus Christ to be the foundation of the Christian church and that the popes are his lawful successors. The book *The Holy See at Work* by Peter Canisius Van Lierde, who was Papal Sacristan and Vicar General of the Pope for Vatican City, states on page 55: "Our Lord determined the object of faith and morals, the incomparable treasure which He transmitted to the Church for the elevation, the spiritual life and the happiness of men. This patrimony is of such importance to humanity that Christ wished to entrust its preservation through the centuries to the assistance of the Holy Spirit, who confers infallibility upon Peter and his successors." This basic assumption is in error, and therefore the conclusion drawn from it, that the Pope is infallible, is in error. Consider the facts.

PETER NOT HEAD OF CHURCH

Rather than giving support to the contention that Peter was made head of the Christian church by Jesus Christ, the Holy Scriptures show that Jesus Christ kept that position for himself, giving it to no one else. Many years after Jesus' resurrection the apostle Paul wrote, according to the Catholic *Douay Version:* "Christ is the head of the church." (Eph. 5:23) There is no evidence in the Scriptures that Peter was the head of the church. That he was not is clear from the record of the first church council that was held in Jerusalem, about 49 C.E. Rather than presiding over the council, Peter addressed it as did Barnabas and Paul, but it was James who summed up the matter under discussion and made the recommendation that was followed by the council. —Acts 15:6-29.

It was not Peter who wrote most of the letters of instruction on faith and morals to the early church. Only two were written by him, but fourteen were written by the apostle Paul. That the apostle Paul did not regard Peter as the divinely appointed head of the church is evident from what he states at Galatians 2:9 (*Dy*):

"James and Cephas and John, who seemed to be pillars, gave to me and Barnabas the right hands of fellowship." Thus Cephas or Peter was not acknowledged by Paul, who had received the holy spirit, as being the foundation and head of the church, but only as being one of those who "seemed to be pillars" in it. Later he rebuked Peter to his face for actions unbecoming of an apostle.—Gal. 2:11-14.

But you may say, what about the statement by Jesus at Matthew 16:18 (*Dy*), where he says: "I say to thee: That thou art Peter, and upon this rock I will build my church. And the gates of hell shall not prevail against it"? The assumption that Peter is the rock foundation to which Jesus referred is in error. Peter himself testifies as to who that foundation is when he says, at 1 Peter 2:4-8 (*Dy*), that the congregation are "living stones built up, a spiritual house, a holy priesthood." Then he refers to Jesus Christ as "the stone which the builders rejected," "a stone of stumbling, and a rock of scandal, to them who stumble at the word." Thus Peter plainly confesses that the Lord Jesus Christ is that rock or foundation cornerstone upon whom the church is built.

When Jesus acknowledged Peter's faith, he said that he would build his church, not upon Peter, but upon himself whom Peter had just confessed as being the Son of the living God. This is in harmony with Ephesians 2:20 (*Dy*), which calls Christ "the chief corner stone." Since Peter was not the foundation and head of the church he could have no successors. Therefore the Pope has no authoritative basis for his claim of primacy and infallibility.

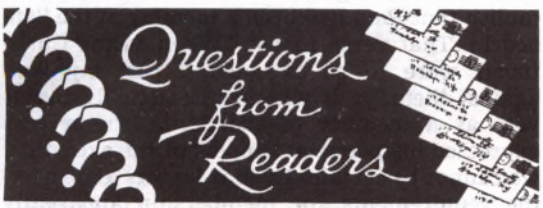
POPES HAVE ERRED

By official proclamation Pope Pius XII declared as dogma that Mary, after completing her course, "was assumed body and soul into heavenly glory." But this declaration is in direct contradiction to the inspired Scriptures and therefore is in error. The Scriptures plainly state that no fleshly body can enter heavenly glory, and this is in accord with sound reasoning, which tells us that fleshly human bodies were made for life on this earth under its atmospheric canopy, not for the realm of spirit creatures. With good reason, then, the Scriptures state at 1 Corinthians 15: 44, 45, 50 (*Dy*) with regard to the resurrection of the members of Christ's church: "It is sown a natural body: it shall rise a spiritual body. If there be a natural body, there is also a spiritual body, as it is written: The first man Adam was made into a living soul; the last Adam into a quickening spirit. Now this I say, brethren, that flesh and blood cannot possess the kingdom of God."

Pope Pius IX officially declared that Mary "was preserved free from all stain of original sin." This, too, is an error that conflicts with God's Word of truth. An inspired statement written more than twenty years after Jesus had ascended to heaven states: "By one man sin entered into this world and by sin death; and so death passed upon all men, in whom all have sinned." (Rom. 5:12, *Dy*) No exception is made for Mary. After the birth of Jesus she even presented a sin offering in connection with her purification. (Luke 2:22-24; Lev. 12:8) Like *everyone else* who descended from Adam, Mary was born in sin, and no Bible writer states otherwise. Speaking for Christ's followers, of whom Mary was one, the apostle John states: "If we say that we have no sin, we deceive ourselves, and the truth is not in us."—1 John 1:8, *Dy*.

When the facts are examined, it becomes clear that the claim of infallibility for the Pope is an outright falsehood de-

signed to mislead trusting people. Regarding religious leaders who deceive, the Bible states: "For such men are false apostles, deceitful workers, transforming themselves into apostles of Christ." (2 Cor. 11:13) As Jesus forewarned, there is grave danger to those who blindly follow the lead of such men.—Matt. 15:14.



● Which Zechariah was Jesus referring to when he spoke of "Zechariah son of Barachiah, whom you murdered between the sanctuary and the altar"?—H. R., Canada.

Jesus was speaking against the religious leaders of his day when he said, "that there may come upon you all the righteous blood spilled on earth, from the blood of righteous Abel to the blood of Zechariah son of Barachiah, whom you murdered between the sanctuary and the altar." (Matt. 23:35) In Luke's account the words "son of Barachiah" are omitted. (Luke 11:50, 51) They are also not found in Matthew's account in the Codex Sinaiticus. However, the weight of manuscript evidence is that Jesus did mention "Zechariah son of Barachiah."

Understandably one might wonder which man Jesus meant, since more than twenty men are named Zechariah in the Hebrew Scriptures. While some commentators feel that Jesus meant the prophet "Zechariah the son of Berechiah," who wrote the book of Zechariah, there is nothing to indicate that he was murdered.—Zech. 1:1; *LXX; Dy.*

The most common understanding is that Jesus referred to Zechariah "the son of Jehoiada the priest," since this Zechariah was stoned to death during the days of King Jehoash. (2 Chron. 24:20-22) Supporting this conclusion is the fact that Chronicles is listed last in the traditional Jewish canon, thereby making Abel the first righteous man recorded in the Hebrew Scriptures as having been murdered and Zechariah the last. Also, the place of death of this Zechariah, "in the courtyard of Jehovah's house," corresponds with Jesus' location of the incident "between the sanctuary and the altar."

In the cases of both Abel and Zechariah a reckoning for shedding of blood was foretold. (Gen. 4:10; 2 Chron. 24:22) And there is a strong parallel between the circumstances and events in the days of Zechariah the son of Jehoiada and those of the generation living when Jesus spoke. Soon after priest Zechariah's death, a Syrian force despoiled Judah and executed acts of judgment on Jehoash. (2 Chron. 24:23-25) After describing the bloodguilt of those to whom he was talking, Jesus said: "All these things will come upon this generation." (Matt. 23:36) Those words were fulfilled on Jerusalem and Judea in 70-73 C.E.

Who, then, was the father of this Zechariah —Barachiah or Jehoiada? Some have thought that the aged priest Jehoiada (2 Chron. 24:15) was actually Zechariah's grandfather and that his father (Barachiah) was not mentioned in the Hebrew Scriptures, though his name may have been preserved in the genealogies of the priests. Another suggestion, and one that is quite reasonable, is that Jehoiada, the father of Zechariah, who was murdered, may have had two names, as is the case with other Biblical persons. (Compare Matthew 9:9 and Mark 2:14.) Interestingly, the meaning of Barachiah (Jah blesses) is much like that of Jehoiada (Jehovah knows or regards). In any event, Jesus could appropriately draw on the unrighteous murder of Zechariah in condemning persecutors of God's servants in his day.

● Was the apostle Paul ever married?—L. B., U.S.A.

The Bible does not comment directly on this; though, from things Paul wrote, it seems possible that he was a widower during his years as a Christian.

One basis for this conclusion is the way he expressed himself in defending his apostleship when writing to the Corinthians. He pointed out that he had certain rights that he had not used. For one thing, he did not accept personal financial assistance from them, even though he had the right to eat at their expense. (1 Cor.

9:4, 11-15) Likewise, he wrote: "We have authority to lead about a sister as a wife, even as the rest of the apostles." (1 Cor. 9:5) That he mentioned this while in the process of outlining things he had the right to do but did not do, indicates that he evidently did not have a wife at that time.

As for concluding that he was a widower, note his expression at 1 Corinthians 7:8: "I say to the unmarried persons and the widows, it is well for them that they remain even as I am." He had just offered counsel to married persons. Then before going on to other matters involving married Christians, he directed comments to "the unmarried persons and the widows." The Greek word here translated "unmarried persons" applies to all unmarried persons and can mean bachelors and formerly married persons who were then without living mates. The Greek word translated "widows" definitely means formerly married women. Since Paul recommended his own situation for such ones, it is quite possible that he was a widower himself.

Other arguments have also been offered to support the position that he had once been married. For example, some have reasoned that his insight into marital matters suggests that he experienced marriage himself. Possibly so, but, since he wrote under inspiration, that is not conclusive proof.—2 Pet. 3:15, 16.

Some have reasoned that Paul was formerly a member of the Sanhedrin, and that since being married was a requirement for membership in this high court of the Jews, that would prove he had been married. Proponents of this line of reasoning point to Acts 26:10 to establish that Paul had been a member of the Sanhedrin. That verse reads: "When [some Christians] were to be executed, I cast my vote against them." But whether he actually cast a vote as a member of the Sanhedrin or just expressed his personal support of the execution, we cannot be certain. Even if he was a member, the requirements for membership apparently were not always the same. At one time only a man with a wife and children was acceptable, and there is nothing to establish that Paul had any children. So the lack of complete details regarding the Sanhedrin membership requirements weakens arguments as to Paul's marital state that are based on such possible membership.

Hence, if we hold to what can be learned from the Scriptures themselves, the most we can say is that Paul may have been married at one time, but was unmarried during the time of his missionary journeys.

ANNOUNCEMENTS

FIELD MINISTRY

Jehovah's people have long rejoiced in the victories of their God Jehovah. In harmony with the prophecy at Psalm 68:24 they want men everywhere to see Jehovah's victory processions. All the preaching that Jehovah's people do throughout the earth today is really a part of this foretold victory procession. In carrying on their preaching work during July, Jehovah's witnesses will be offering Bible study-aid publications from house to house. The offer will be the book *Life Everlasting—in Freedom of the Sons of God*, with a booklet, on a contribution of 50c.

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August 18: Drawing Comfort from the Scriptures. Page 430. Songs to Be Used: 41, 70.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

AUGUST 1, 1968
Semimonthly

BECOME ZEALOUS FOR JEHOVAH

DOES YOUR ZEAL STIR UP YOUR BROTHERS?

WILL YOU SURVIVE THE "GENERAL JUDGMENT"?

THE CHALLENGE OF THE HARVEST IN SOUTH AMERICA

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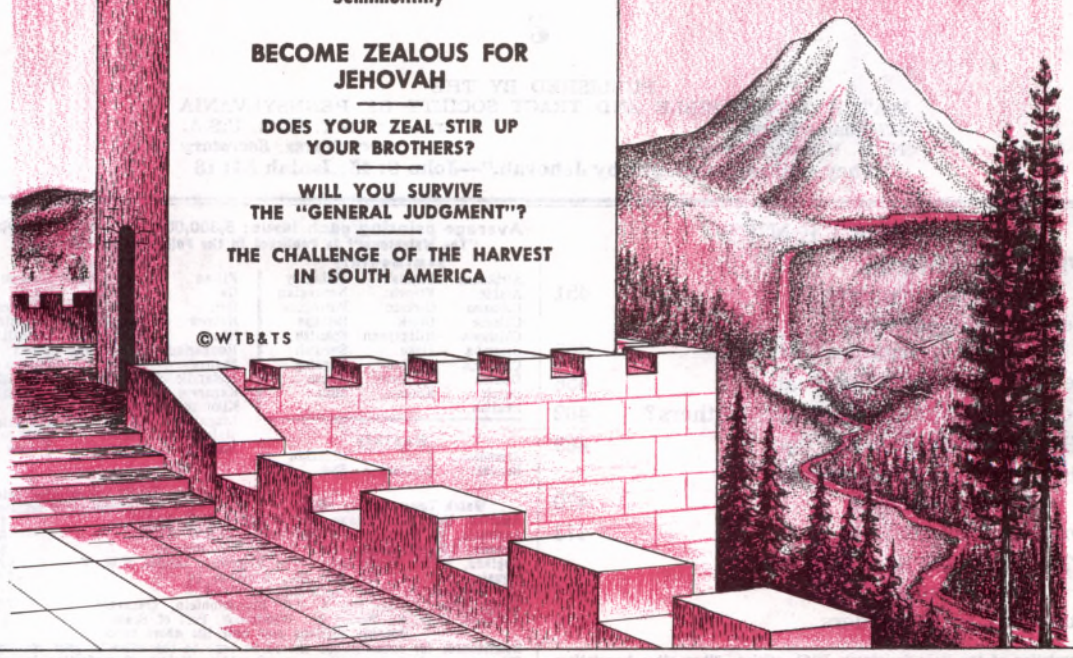

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

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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Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

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AT – An American Translation
AV – Authorized Version (1611)
Dy – Catholic Douay version
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
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Will You Survive The "GENERAL JUDGMENT"?

Is mankind in general judged at death? Or does judgment take place after resurrection?

THE "general judgment" has for centuries been a major theme for the sculptures on some of Christendom's most noted churches. This scene appears, for example, over entrances of world-famed French cathedrals in Paris, Chartres, Rheims, Auxerre, Bourges and Autun, as well as over the doors of churches in many other places. Tens of thousands of visitors have walked under these sculptures without ever stopping to realize how they contradict a basic doctrine that is taught inside these very buildings.

A common "general judgment" scene shows the dead pushing off their tombstones and rising from their graves. Catholic authorities say that the judgment represented by these sculptures arrives "after the general resurrection."[1] Yet, inside these very churches people are told that their judgment occurs at the instant of their death.

One priest wrote: "At the instant of death, the soul appears before the judgment-seat of Christ," either to be "forever excluded from God's kingdom," or to go to heaven or to purgatory.[2] Another says that "at the very moment of death our soul will be established forever in a state of friendship or enmity with God, that is in happiness or eternal woe."[3]

So, when does the judgment of the world of mankind in general occur: "At the very moment of death," or "after the general resurrection"? If the world of mankind in general is judged immediately at death, and that judgment can be neither wrong nor changed, then why the "general judgment," pictured on these churches?

Christendom's theologians endeavor to explain this by saying that the "general judgment" is not really a judgment at all. Instead, they say it is merely a "confirmation" of the previous judgment, which permits everyone to "form a proper estimate of the good or bad actions of all."[4]

But that is not what the Scriptures say. Rather than speaking of an individual judgment of each person immediately at his death, they speak of a "day" or period of time for the judgment of the majority of mankind during the coming 1,000-year

reign of Jesus Christ. This is what Paul, an apostle of Jesus Christ, said to the highest judicial court in Athens: "God . . . has set a day in which he purposes to judge the inhabited earth in righteousness by a man [Jesus Christ] whom he has appointed, and he has furnished a guarantee to all men in that he has resurrected him from the dead."—Acts 17:30, 31.

SOUL NOT JUDGED AT DEATH

Actually, the "two judgment" problem arises from assuming that judgment occurs for mankind in general "at the instant of death."[5]

The fact is that the Bible does *not* teach that "souls" immediately go on to spiritual life with God in heaven, there to be judged. While that statement may indeed shock many persons, the fact is that even leading religious authorities recognize that the Bible does not say that the soul is immortal and so lives on after the body's death.

For example, the Roman Catholic *Encyclopedic Dictionary of the Bible** says that the Hebrew word *néfesh,* which is translated "soul" in modern Bibles, actually refers to the person himself. It also says that the Old Testament "really gives no basis" for the idea that the soul "could exist apart from the body . . . after man's death." It says: "The expression *nefeš mêt,* which would literally be 'a soul of a dead man,' actually does not mean that, but it means 'a dead man,' i.e., a corpse." —Column 2288.

This same religious dictionary says the Bible does *not* present death "as a separation of soul and body," either in the "Old Testament" or in the "New Testament," which "continues to use the traditional concepts of the OT [Old Testament] in this matter."—Columns 532, 534.

* Originally published in the Netherlands as *Bijbels Woordenboek* by A. van den Born, and translated into English by Louis F. Hartman, Executive Secretary of the Catholic Biblical Association of America (New York; 1963).

THE DEAD "SLEEP"

Rather than teaching that mankind in general has an individual judgment immediately after death, the Bible indicates that the dead are dead. It says they are asleep, conscious of nothing at all, not knowing anything, but that they await the resurrection when they can stand up again to life. The Bible shows clearly that this is the state of the dead. Among numerous Biblical passages that deal with this subject, Ecclesiastes 9:5, 10 says: "For the living are conscious that they will die; but as for the dead, they are conscious of nothing at all . . . there is no work nor devising nor knowledge nor wisdom in Sheol, the place [of the dead] to which you are going." This is why the Bible frequently speaks of the dead as "sleeping," rather than as having already been "judged" and being in a place of rewards or punishments.—John 11:11.

Thus the scenes represented over the doors of Christendom's ancient cathedrals may be closer to the Bible than what is taught inside. These sculptures show people rising from their tombs to be judged. "Souls" are not represented as coming out of "hell," or down from heaven, to inhabit them. But *after* their judgment they are seen going to their reward. The Bible does not parallel the ancient Egyptian idea that "souls" could return to mummified bodies. But it does teach that the majority of dead mankind will be raised and given the opportunity to receive God's everlasting blessings.

WHEN?

When will the sleeping dead of mankind in general be raised to be judged? The Bible, in its last book, gives the order in

which the events leading up to this long-awaited resurrection will occur.

Christ's heavenly second presence arrives, his kingdom having been established in heaven. (Rev. 12:1, 2, 5) Satan's activity is confined to the vicinity of earth, where, in his anger, he causes unprecedented woes. (Rev. 12:7-12) The Lamb, Christ Jesus, standing in the royal position on the heavenly Mount Zion, is joined by his 144,000 co-judges "bought from among mankind as a first fruits to God and to the Lamb." (Rev. 14:1-4) Next, demonic expressions lead the kings of the earth into open warfare against God. (Rev. 16:13-16) Christ, with his heavenly angels, goes to battle against them, hurls man-made systems into fiery destruction and slays the enemy armies and onhangers. (Rev. 19:11-21) After that, Satan himself is seized and bound, "that he might not mislead the nations any more." —Rev. 20:1-4.

Closeup view of Judgment scene over central door of Notre Dame Cathedral in Paris

Liberated from the influence of Satan, his demons and their earthly cohorts, earth's inhabitants then begin to enjoy grand blessings. The aged apostle John was granted a magnificent vision of this glorious change in earth's leadership.

He wrote: "I saw a new heaven and a new earth; for the former heaven and the former earth had passed away, and the sea [of distressed mankind, alienated from God] is no more." By means of his Kingdom rule over the earth God himself will reside with men. "And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away."—Rev. 21:1-4.

HOW?

The earth will have been purged of wickedness, Satan and his demons will have been bound and hurled into the abyss. The righteous new conditions for which all God-fearing men have waited will have been established. These are the conditions for which all Christians have prayed when they have said to God: "Let your kingdom come. Let your will take place, as in heaven, also *upon earth.*"—Matt. 6:10.

Into these righteous conditions all those in the common grave of mankind will be resurrected. The Bible shows that this great judgment "day" (or period) will occur only after Satan is bound and Christ is seated on his "throne" during the 1,000 years of his Kingdom rule. Obviously this "day" will be longer than a mere twenty-four hours, since the Bible says that the judges rule "as kings with the Christ for a thousand years." Such a long period will allow abundant time for the resurrection to occur in an orderly manner.—Rev. 20:4.

Mankind in general will then be judged according to their heart condition—ac-

cording to their desire and willingness to do God's will, and not according to whether they previously had opportunity to learn of that will or not. "Scrolls," containing God's instructions, will be opened, and all mankind will have the opportunity to know the "things written in the scrolls." Everyone will be judged in accordance with his obedience to them.

All this is described in the apostle John's great vision of the judgment day of mankind during Christ's millennial rule. "And I saw a great white throne and the one seated on it [Jehovah God]. From before him the [present wicked] earth and the heaven fled away, and no place was found for them. And I saw the dead, the great and the small, standing before the throne, and scrolls [containing God's instructions] were opened. But another scroll was opened; it is the scroll of life. And the dead were judged out of those things written in the scrolls according to their deeds [according to their obedience to these instructions]."—Rev. 20:11, 12.

Only after their final testing when Satan is temporarily released after the end of Christ's thousand-year kingdom, they finally "come to life" in the fullest sense. All those passing the final test will be granted the right to have everlasting life on a righteous, perfected earth. Only then will their names be permanently written in "the scroll of life." This is why Revelation says of them: "The rest of the dead did not come to life until the thousand years were ended."—Rev. 20:5.

This is the "everlasting life" for which Christians hope. It is life without end on a paradise earth, cultivated to the perfection God originally purposed for this jewellike creation.

So the Bible does not teach an individual judgment of the world of mankind in general immediately after death. Instead, it teaches the general judgment of the majority of mankind during Christ's thousand-year reign, when resurrected mankind will be taught God's will and will have the opportunity of conforming to it to receive everlasting life.

PREPARE NOW

How can you prepare *now* to have your name written in the "scroll of life"? By studying God's Word, and living by it. Cultivate a personality that is receptive to God's instructions. (Col. 3:5-14) Form the habit of willingly obeying them. Developing such an obedient life pattern now will aid you to conform to the instructions God will give during the thousand-year reign of Jesus Christ. It will help you to receive God's blessings, survive the final testing, and gain everlasting life in the perfected earth. Nothing could be of greater value than to have your name finally "written in the book of life" after the end of Christ's thousand-year reign.—Rev. 20:15.

But to be privileged to live on earth during that judgment day for mankind in general and thereafter, it is urgent that you learn and do God's will at the present time. By doing this you will be in line to survive an early execution of divine judgment upon this wicked system of things, now so near at hand. Are you taking the steps necessary to survive, first the end of this system of things, and then the "general judgment"? The answer to that question depends on the life pattern you are forming now.

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KEEPING ABREAST WITH JEHOVAH'S ORGANIZATION

JESUS CHRIST foretold that in our day this good news of the Kingdom would be preached in all the inhabited earth for a witness to all nations. The fulfillment of that prophecy takes many, many proclaimers, and for them to work orderly and efficiently organization is required. And so we find it. Jehovah God has a visible earthly organization accomplishing his purpose.—Matt. 24:14.

That organization has ever been a moving, progressive organization. Progress naturally means instruction, changes and corrections. As a result there have been increased and improved understanding of Jehovah's will and purposes and a widening out of activity; as in the days of the apostles so in our day. For example, in 1938 God's people saw the need of being not democratic but fully theocratic in organization.—Isa. 60:17.

Since then God's people have obtained a better understanding of many teachings, such as regarding the resurrection. They also understand better many Bible principles and requirements, such as the need to keep wholly separate from the military and religious parts of Satan's organization even in employment.

Jehovah's organization being a moving, progressive one, those who would keep abreast with it must also make progress. They want the 'God of peace to equip them with every good thing.' (Heb. 13:20, 21)* This was the prayer of the apostle Paul regarding the Hebrew Christians. He had good reason for so praying, for they were coming short, not progressing to maturity, not keeping abreast with Jehovah's organization, even as can be seen from the contents of the book of Hebrews.

How can we who are Jehovah's witnesses today keep abreast with God's rapidly advancing earthly organization? A basic factor toward our doing so is obedience. It means that we must keep close to Jehovah, remembering that we are dedicated to him and not merely to a work or an organization. Of Jesus Christ while on earth it was stated that he learned obedience from the things he suffered. We too, then, must learn obedience.—Heb. 5:8; 13:17.

There are four things that we must do to perfect our obedience. First of all, we must study God's Word, together with the helps he has provided for our understanding it. Never should we be so occupied with the cares of this life that we cannot find some time each day for the consideration of a portion of God's Word. We must ever be conscious of our spiritual need. As soon as you receive the *Watchtower* magazine, read it through for the very enjoyment of it, apart from any thought of study.

Secondly, we must put forth zealous efforts to apply in our daily lives what we learn. We need to strive continually to bring our lives in line with Jehovah's righteous requirements. This also means being alert to every opportunity to witness to Jehovah's name and kingdom and it includes accepting assignments given to us and making the best use of them, be they large or small.—Luke 16:10.

However, all this cannot be accomplished in our own strength, and so, thirdly, we must keep praying for Jehovah's spirit to help us. This spirit Jehovah God most willingly gives, but not without effort and cooperation on our part.—Luke 11:13.

And fourthly, to perfect our obedience so that we can keep abreast with Jehovah's progressive organization we need the help of our mature Christian brothers. So attend all the meetings of the Christian congregation; listen, associate and participate.—Eph. 4:11-16.

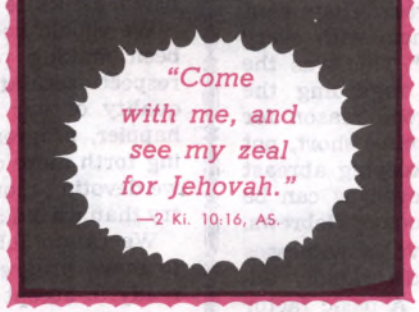
We should keep asking ourselves: Have we been making progress, and, if so, in what respect—secularly or theocratically? Is the quality of our ministry improving? Are we happier, progressing toward maturity, bringing forth more of the fruits of the spirit? Are we devoting more time to the Christian ministry than we did a year ago?

We cannot blame others if we are failing to make progress. And while we want to be ready to accept greater responsibilities whenever they are offered to us, if at all able to do so, we should not think of progress only in regard to service positions in the organization. Surely women in Jehovah's organization make progress and keep abreast with it even though they are not eligible for such service positions. Right?

Get to know your Christian brothers better. It will make for a friendly atmosphere in your Kingdom Hall and result in a positive attitude on your part. Help your brothers to move ahead, to keep abreast with Jehovah's organization. That is the best way for you to do so yourself!

* For details see *The Watchtower*, June 1, 1967.

BECOME *Zealous* for JEHOVAH



THROUGHOUT the Bible Jehovah, who made the universe, is spoken of as a zealous God, a God whose very zeal has worked marvelous wonders. Therefore, when his prophet Isaiah made important declarations concerning the purposes of the Great Jehovah, he punctuated these declarations with this sentence: "The very zeal of Jehovah of armies will do this." (2 Ki. 19:31; Isa. 9:7; 37:32) This declaration assured the people that fulfillment of these promises was beyond all doubt, since they were from the Almighty, the zealous God.

[2] The expression "the very zeal of Jehovah of armies will do this" is valuable and noteworthy indeed in that it emphasizes and insists upon God's active interest and deliberate effectiveness in the salvation of mankind. By this expression we are made to know that salvation from sin and death, and the renewed life of the people of God, will not be due to any automatic working out of history, or due to any natural or economic causes. It will be the effective work of a zealous God, for we are told: "The very zeal of Jehovah of armies will do this."

[3] Jehovah's zeal is, therefore, a cause of joy for humankind, because it gives promise of freedom from forces that oppress man physically and spiritually, which forces are frequently beyond the reach of the humble servants of God, even as Edom was. Concerning oppressor Edom, Jehovah's prophet declared: "This is what the Lord Jehovah has said, 'Certainly in the fire of my zeal I will speak against the remaining ones of the nations and against Edom, all of it, those who have given my land to themselves as a possession with the rejoicing of all the heart.'" (Ezek. 36:5, 6) All Edom-like oppressors, including Satan the Devil, his demons and his entire organization, will feel the fire of Jehovah's zeal at Armageddon. "Distress will not rise up a second time."—Nah. 1:9; Ps. 72:14.

1. (a) In the Scriptures, Jehovah is often spoken of as what kind of a God? (b) What phrase frequently follows the declarations of his prophets, and why?
2, 3. (a) Why is the phrase "the very zeal of Jehovah of armies will do this" of interest to God's people? (b) Why is Jehovah's zeal a cause of joy for mankind?

EXAMPLES OF ZEAL

[4] This zeal of Jehovah is a lesson to the people of God. It teaches that if a work is worthwhile doing, then it deserves our wholehearted support, our enthusiasm, our zeal, even as God gives of himself to his activities. This quality of God was ex-

4. What lesson does the zeal of Jehovah teach, and how has this lesson been exemplified in the lives of Jehovah's servants?

emplified in the lives of warriors, priests and prophets of God. Jehovah's only-begotten Son Jesus Christ exemplified this quality, and so did the apostles and disciples of Christ. The Levites, for example, zealously supported Moses at Mount Sinai at the time of the making of the golden calf. They slew some 3,000 men who practiced idolatry on that occasion. Phinehas, the son of Eleazar the son of Aaron the priest of Jehovah, out of his zeal for God's righteousness, killed a fellow Israelite and a Midianite woman with a lance because of their wanton practice of sexual immorality. (Ex. 32:15-29; Num. 25:6-13) The psalmist David wrote that 'sheer zeal for Jehovah's house had eaten him up, and the very reproaches of those reproaching Jehovah had fallen upon him.' (Ps. 69:9) Jehu, king of Israel, called on others to witness his zeal for Jehovah. He is described in Scripture as riding furiously, fulfilling his role as Jehovah's executioner. (2 Ki. 10:16) Faithful zealous men have reaped the reward of praise from God, with the hope of a "better resurrection" awaiting them.—Heb. 11:35.

[5] In the Christian Greek Scriptures some thirty-three times such Greek words appear as *zelos, zeloun, zelotes,* and are used exclusively of men. As Jehovah, in the Hebrew Scriptures, had been zealous for his holiness, and as his prophets expressed zeal, so now his holy ones show the same zeal, Jesus Christ above all. Twice in his career as a minister of God, his zeal for Jehovah moved him to cleanse the temple of Jehovah. The house of Jehovah must not resemble a house of merchandise, he declared. The apostle John describes one occasion in these words: "Now the passover of the Jews was near, and Jesus went up to Jerusalem. And he found in the temple those selling cattle and sheep and doves and the money brokers in their seats. So, after making a whip of ropes, 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 merchandise!' His disciples called to mind that it is written: 'The zeal for your house will eat me up.' "—John 2:13-17.

[6] The apostles of Jesus Christ followed his zealous example. At Acts 17:6, opposers accused the Christians of 'overturning the inhabited earth' with their teaching. About twenty-two years after the death of Christ, the apostle Paul wrote to the Corinthians: "Now concerning the ministry that is for the holy ones, it is superfluous for me to write you, for I know your readiness of mind of which I am boasting to the Macedonians about you, that Achaia has stood ready now for

Zeal for Jehovah moved Jesus to cleanse the temple

5, 6. (a) In the Christian Greek Scriptures, what words are used to express the English word "zeal"? (b) What examples in the Christian Greek Scriptures do we have of men of zeal?

a year, and your *zeal* has stirred up the majority of them." (2 Cor. 9:1, 2) Yes, Christian zeal proved contagious. It was a characteristic of Christianity. It stirred others up to a godly ministry.

ZEAL DEFINED

7 What is zeal? Zeal is variously defined as a passionate ardor for a cause or, less often, for a person; or as an intense eagerness in promoting some end. It is also referred to as earnestness, enthusiasm, devotion and fervor. The word for zeal in Hebrew is *kinâh,* from *kaná,* which means "to flush" with passion. The Greek word *zelos* implies a fiery consuming element analogous to the heat of zeal. And from this we get the expression "a fiery zeal." In some areas of the world, active ministers are sometimes said to be "on fire for the Lord." In the Bible, an active or enthusiastic minister of Jehovah is described as hot, while an inactive minister is said to be lukewarm.

8 Christians are urged to be zealous workers for Jehovah, for without zealous workers, a living religion is inconceivable. Without zeal, there can be no fiery triumph, no perfected Christian personalities, no lasting reward or deeds of Christian faith. Therefore, the apostle Paul writes: "Do not loiter at your business. Be aglow with the spirit. Slave for Jehovah. Rejoice in the hope ahead." (Rom. 12:11, 12) "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." (Col. 3:23, 24) "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) Paul not only said these things but lived them. The Bible writer Luke tells us that "Paul began to be intensely occupied with the word, witnessing to the Jews to prove that Jesus is the Christ." (Acts 18:5) It is to zealous activity in connection with the Lord that Christians have been called and it is this fiery service that wins the reward of everlasting life.

7. How is zeal variously defined?
8. How and why are Christians urged to be zealous?

VARIOUS KINDS OF ZEAL

9 Are you zealous for the Lord? People have been mistaken, for not all zeal is good. Zeal when roused to a passionate degree often becomes wrath; when consuming itself in self-seeking, it becomes jealousy. Zeal without an accurate knowledge of God's purposes can turn to fanaticism. So zeal may be honorable or dishonorable. There may be a guided zeal or a misguided zeal.

10 For example, the apostle Paul at Romans 10:2, 3 writes: "For I bear them witness that they have a zeal for God; but not according to accurate knowledge; for, because of not knowing the righteousness of God but seeking to establish their own, they did not subject themselves to the righteousness of God." Thus the apostle reveals that there are people who may be completely sincere in their religious convictions and zealously so, but without basis in fact, without an accurate knowledge of the truth of God. These people very often are more anxious to establish their own righteousness than God's. As a lady told a minister of Jehovah's witnesses: "I wouldn't believe you even if I knew you had the truth!" And again, there are some who do change. The apostle Paul was one. At 1 Timothy 1:12, 13, he admits that he pursued his previous course in life as a Pharisee in ignorance. "Although formerly I was a blasphemer

9, 10. What proves that there can be an honorable and a dishonorable zeal?

and a persecutor and an insolent man. Nevertheless, I was shown mercy, because I was ignorant and acted with a lack of faith." No doubt today there are many, like Saul of Tarsus, acting out of ignorance and with a lack of faith. Are you one of these? Let God's Word guide your zeal.

[11] Frequently an ignorant zeal can turn to a persecuting zeal, as it did in the case of Saul of Tarsus. Saul, who became Paul, confesses: "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; Phil. 3:6) Even today professed Christians zealous for their religious beliefs go out of their way to persecute the Christian witnesses of Jehovah. A 1966 report from Indonesia tells of mob violence and of Christian ministers who in the course of their ministry were beaten up by Protestant clergymen. The account says: "Four of the town's clergymen and approximately sixty elders of the various churches in town mobbed the house of an interested person where the first *Watchtower* study was being held. When the special pioneers and the house owner went out to ascertain the cause of the disturbance, the mob broke down the fence and attacked the three brothers. All were injured. One of the special pioneers was knocked unconscious and then savagely kicked by the presiding clergyman. . . . The clergyman who instigated this riot later visited another island where two families of Jehovah's witnesses had recently moved and built homes. After preaching an inflammatory sermon against the brothers, he led the congregation out of the church to the homes of the two brothers and destroyed their homes, leaving twelve persons without a dwelling." This, of course, was not a zeal for Jehovah that these clergymen were expressing, but a misguided zeal, which made them act contrary to the will of God. They behaved as did Saul of Tarsus, who later came to regret his dastardly acts. These clergymen may well do the same.

[12] This is not the only case of a misguided religious zeal manifesting itself in persecution of the innocent. History is filled with accounts of religious inquisitions, religious violence, religious riots and murders. Jesus Christ and, reportedly, most of his apostles were murdered at the hands of religious zealots, and so were the prophets of God before them. (Matt. 23:34, 35) Such misguided zeal could not be Christianity in action by any stretch of the imagination, for Christians have not the command to persecute, but to love, even their enemies.—Matt. 5:43-48.

[13] Superstitious zeal can drive religionists out of their minds and into believing that they are actually doing God a favor by their base deeds. Baal worshipers in Elijah's time worked themselves into a frenzy, "calling at the top of their voice and cutting themselves according to their custom with daggers and with lances, until they caused blood to flow out upon them" in hope that Baal would answer their petitions. But Baal was not the true God, but an impotent image of man's making. Elijah proved Jehovah to be the true God and he beckoned to people to become zealous for Jehovah. (1 Ki. 18:21-40) Jesus Christ related a prophecy concerning our time and he showed that people would be as uninformed about the true God to-

11, 12. (a) Show cases where an ignorant zeal turned to a persecuting zeal. (b) What proves that such zeal could not be of God or of Christ?

13. What examples do we have showing that superstitious zeal can lead to base deeds?

day as they were in Elijah's time. Jesus said: "Then people will deliver you [the true Christian] up to tribulation and will kill you, and you will be objects of hatred by all the nations on account of my name." "The hour is coming," he said, "when everyone that kills you will imagine he has rendered a sacred service to God. But they will do these things because they have not come to know either the Father or me." (Matt. 24:9; 23:34; John 16:2, 3) Jesus' words prove conclusively that it is a superstitious zeal that motivates these people into acts of violence against the servants of God.

OTHER FORMS OF ZEAL

14 Zeal may bear a perverse motive. It can be hypocritical in its showiness. The Pharisee of Jesus' illustration began to pray: "O God, I thank you I am not as the rest of men, extortioners, unrighteous, adulterers, or even as this tax collector. I fast twice a week, I give the tenth of all things I acquire." He was so concerned with himself that his selfish motive showed through. Not like the tax collector who beat his breast and said: "O God, be gracious to me a sinner." (Luke 18:10-14) Jesus said that there would be many who would say: "Lord, Lord, did we not prophesy in your name, and expel demons in your name, and perform many powerful works in your name?" And he will confess to them: "I never knew you! Get away from me, you workers of lawlessness." (Matt. 7:22, 23) This is the tragedy of a hypocritical zeal: it brings no lasting reward. Why not become zealous for Jehovah instead?

15 There is also a contentious or quarrelsome zeal, one that is argumentative over words, ways and customs. Paul, in 1 Corinthians 11:11-16, endeavors to settle the matter about a woman's wearing a head covering in the congregation, after which he says: "If any man seems to dispute for some other custom, we have no other, neither do the congregations of God." Earlier in this epistle, Paul shows there were disputes over whom they were following: "For when one says: 'I belong to Paul,' but another says: 'I to Apollos,' are you not simply men?" (1 Cor. 3:4) These need to become zealous for Jehovah and not waste vital energy over trivial matters.

16 Zeal can be partial too. The Ephraimites were described as cakes baked only on one side, in other words, half-baked. (Hos. 7:8) They were halfhearted in their devotion and service to God. How many people do we know like that? People who straddle the fence—people who enjoy hearing about the kingdom of God but who like this world too. With their mouths they praise God's people for doing a fine work, but they themselves will not join in it. Some may even attend meetings of God's people, but never make this a regular custom. They consider themselves to be Christians, even quite spiritual-minded in fact. Like the Laodiceans, they are neither hot nor cold. They are lukewarm. They have deceived themselves into thinking that they are spiritually rich and that with their lukewarm efforts God is well pleased. But this is a deception, as the angel of the congregation in Laodicea was told to point out: "Because you are lukewarm and neither hot nor cold, I am going to vomit you out of my mouth. Because 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, I advise you to buy from me gold refined by fire that you may become rich, and white outer garments that you may

14. How can zeal be hypocritical, with perverse motives?
15. What is a quarrelsome zeal?
16. (a) In what way can zeal be partial? Give an example. (b) What did the angel recommend to those lukewarm ones of Laodicea?

become dressed and that the shame of your nakedness may not become manifested, and eyesalve to rub in your eyes that you may see. All those for whom I have affection I reprove and discipline. Therefore be zealous and repent." (Rev. 3:14-19) It is not too late to awaken from this apathetic, lukewarm state. The angel recommends "be zealous" for Jehovah.

17 There is also a zeal that is temporary, a zeal that gives up. When Jehoash, king of Israel, came to the prophet Elisha and wept over the apparent fate of Israel, Elisha told him to open the window to the east and shoot an arrow. This Jehoash did. Elisha then exclaimed: "Jehovah's arrow of salvation, even the arrow of salvation against Syria! And you will certainly strike down Syria at Aphek to the finishing point." (2 Ki. 13:14-17) Elisha's declaration should have thrilled the king, but did it? When Elisha told him to take the arrows that he had and to strike the earth with them, what did Jehoash do? With the sound of victory ringing in his ears, he should have pulverized the earth with them. Instead, he feebly struck the earth three times and stopped. Elisha "grew indignant at him; hence he said: 'It was meant to strike five or six times! In that case you would certainly be striking down Syria to the finishing point, but now it is three times that you will strike down Syria.'" (2 Ki. 13:18, 19) Jehoash revealed that his zeal was temporary. It gave out. He did not allow Jehovah's promise to fire him, as it should have, had he fully believed. So today, many who hear the promises of God quickly counter them with doubt, skepticism and suspicion. The potential bonfire quickly turns into a fizzle and they wonder why they are not zealous for Jehovah. To the doubter, God's Word says: "He who doubts is like a wave of the sea driven by the wind and blown about. In fact, let not that man suppose that he will receive anything from Jehovah; he is an indecisive man, unsteady in all his ways." (Jas. 1:6-8) When serving Jehovah, there is no room for doubt. Jehovah demands exclusive devotion. The plunge into his service must be wholehearted, without reservations, and eternal. "We shall reap if we do not tire out."—Gal. 6:9.

Jehoash demonstrated zeal for Jehovah but did not maintain it. Such temporary zeal must be avoided by Christians today

A GENUINE ZEAL FOR JEHOVAH

18 There is a genuine zeal, which is a sincere warm concern for the glory of God and the spiritual welfare of mankind. It is a zeal that stems from the divine command: "Be zealous!" (Rev. 3:19) It finds its example in Christ Jesus, who "went through the land doing good and

17. (a) How can zeal be temporary? Cite an example. (b) How today can zeal show itself temporary?

18. (a) What is genuine zeal? (b) How does genuine zeal manifest itself among mankind?

healing all those oppressed by the Devil; because God was with him." (Acts 10: 38) Said the apostle Paul to Titus: Christ "gave himself for us that he might deliver us from every sort of lawlessness and cleanse for himself a people peculiarly his own, zealous for fine works." (Titus 2:14) This zeal manifested itself throughout the centuries in the Christian's attitude toward the importance of God's service. Dedicated Christians have placed the worship of God first in their lives. (Matt. 6: 33) They have become zealous for Jehovah. And this zeal can be seen in their Christian conduct and worship, in the desire and effort that they put forth to transform their minds and personalities to those of Christ. Their daily lives are permeated with zeal for Jehovah. In them, the words of the apostle Paul find fulfillment: "You no longer go on walking just as the nations also walk in the unprofitableness of their minds, while they are in darkness mentally, and alienated from the life that belongs to God, because of the ignorance that is in them, because of the insensibility of their hearts. Having come to be past all moral sense, they gave themselves over to loose conduct to work uncleanness of every sort with greediness. But 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." —Eph. 4:17-24.

[19] But where today can you find such zeal in a world of religious ferment? Who today in this era of science wants to be zealous for Jehovah? What people are willing to set aside the old easy ways of loose living in a world of collapsing morality, crime and rebellion for a new personality? What proof is there that there is a genuine religious zeal for Jehovah in the earth? The following article will answer these and other timely questions.

19. What questions are we forced to ask, and where will answers to our questions be found?

DOES *Your Zeal* STIR UP YOUR BROTHERS?

"Your zeal has stirred up the majority of them."—2 Cor. 9:2.

IN RECENT years, especially so since World War II, enthusiasm for Christendom's religious institutions has diminished perceptibly, particularly so among the youth of the world. Empty church pews go begging, while sports arenas have been bursting at the seams with record crowds on Saturdays and Sundays, days generally set aside in Christendom for the worship of God. Sports fans, many of whom are churchgoers, brave bad weather and all manner of inconveniences, often travel great distances and pay exorbitant prices to be admitted to the games. They then cheer their teams to victory or console them in defeat.

1, 2. What events prove that people still have the capacity for zeal?

[2] Some youthful fans can recite verbatim endless statistics about each player and happily volunteer all you want to know about the sport. So great has been the enthusiasm for competitive sports in recent years that in some lands huge walls have had to be built around the playing field, some even with moats filled with water, to discourage zealous crowds from storming the barriers and to keep them from charging onto the playing field and perhaps doing injury to the players. Obviously, people still have a capacity for overwhelming zeal, but religion is not what is stirring their hearts, is it?

[3] In England, the Beatles are declared to be more popular than Jesus Christ among teen-agers. The old religion is reportedly dead. There is a new religion now. It is the religion of the young crowd, with the young sound. John Lennon of the Beatles, recognizing this sweeping change in the world, announced: "Christianity will go. It will vanish and shrink. We're more popular than Jesus now." A young girl siding in with him asked: "Do you see a girl screaming over a picture of Christ as they do over a picture of the Beatles?" Quite naturally not. As little Zacchaeus once climbed up a fig-mulberry tree in order to get a better glimpse of Jesus Christ, so now youngsters line the rafters to get a better look at those who stir their souls. At the sight of the Beatles one girl cried out: "O my God! O my God! I can't stand it. I can't stand it." "God" was on her lips, but it was not a minister of God or the message of Christ that was stirring her soul.—Luke 19:2-8.

[4] What has happened to the Christian religion that once stirred the hearts of men to leave their fathers and mothers, their places of employment, climb trees, even disown themselves for the sake of Christ? Where is that revolutionary zeal that once inflamed the world? Where are the people who were once charged with overturning the inhabited earth? (Acts 17:6) Without zealous ministers, there can be no triumph of Christianity, no rewarding deeds of Christian faith. But where today can such zeal be found?

3. In England, what stirs enthusiasm among many young people?
4. What questions are asked, and why?

RELIGIOUS FERMENT IN CHRISTENDOM

[5] Within Christendom, there are evidences, more of religion dying, than of a dynamic Christianity. Evangelist Billy Graham asserted that Christendom's churches are floundering in tragic confusion. "If we have lost our enthusiasm for Christ," he said, "it is because our faith has ceased to mean much to us." Dr. Carl F. H. Henry, evangelist-theologian, said that liberal Protestantism "has lost most of its evangelical drive." And there seems to be no question about that. On October 31, 1966, while church bells in divided Berlin rang out announcing Reformation Day, many delegates reportedly were beseeching God "to breathe the spirit of Reformation into the Christian church once again." But the spirit of God apparently has left that body flat.

[6] Protestantism is without first-century zeal. A Protestant church leader in America confessed: "The Christian church is dying around the world." He described professed Christians as "smug, hate-filled [and] bigoted." "Father" Boyd, nightclub Episcopal priest, said that 'his church is moribund.' In England, religion is described as being "on the slippery slope downhill. . . . The people have deserted the church," said an Episcopal minister. He went on to say: "The same thing will happen here in America and it will doom the church."

5, 6. In what condition is Christendom's religion, as testified by her clergy?

[7] Who is responsible for this lifeless condition in Christendom's religion? What has brought it about? A Methodist leader from Nashville, Tennessee, stated that there is "too much dullness" in the church. He charged that "some of it is just plain phonyism and there is too much conformity and mediocrity to be comfortable." Former Episcopal Bishop Pike said: "We've been talking double talk for 2,000 years. No wonder we are confused." Declared one prominent Presbyterian layman recently: "Most ministers are so misguided, so completely off base and so full of liberal and humanistic thought that they are proving more worthless to their parishioners each day."

[8] His statement might have been prompted by the recent action of the United Presbyterian Church's General Assembly, which adopted a new confession of faith for the denomination. The confession rejects the view of the Bible as the "inerrant" word of God. Many clergymen and theology school professors question the reliability of God's Word the Bible. They urge a "demythologizing" of the Bible. They in substance have set themselves up as judges to determine what teachings of the Bible are "possible." They cite the virgin birth as a myth. Modern science believes the birth of a child by a virgin is impossible. Therefore, goes their line of reasoning, Mary was not a virgin at all. But once they doubt the virgin birth, what is there to keep them from doubting Christ the Son of God, the resurrection of the dead, or even the existence of God himself? It is the position of those who see much of the Bible as a myth that, although parts of it might be divinely inspired, the rest is simply the unfounded evidence of imperfect men. But if this position is taken and accepted, the Bible, the source of Christian strength, zeal and enthusiasm, is rendered useless. Even man, sin and God become the mere speculations of mortal men.

[9] But is this not what has happened in Christendom? Dr. Leslie Weatherhead, former president of the Methodist Conference, says that he would like to censor the Bible. A rector of the Anglican Church of southern England, J. C. Wansey of Woodford, said the Bible contains passages of "spiritual junk" and "poison" for the people. An Episcopal bishop says 'there is no holy spirit, no virgin birth, no resurrection and that he is not even sure about the almightiness of God.' An Anglican minister, head of the University of British Columbia's religious studies department, declared: "God is not necessary." "All sciences—including religious studies—proceed without the hypothesis of God. If knowledge can exist without God, so can life." Rabbi Joel Goor told students at the University of San Diego College for Women, on October 22, 1966: "We do not believe in original sin. We believe man sins as Adam sinned, not because he sinned," despite what the Bible says to the contrary. (Rom. 5:12; 1 Cor. 15:22) This dilution of God's Word with human speculation and nonsense has not produced a dynamic Christianity. For a diluted Christianity is no Christianity. It is false religion, void of all transforming power.

[10] A diluted religion produced in Christendom a diluted morality, which is no morality. It sanctioned the tolerance of evil, which is an evil in itself. Robert W. Wood, a minister of the United Church of Christ (a body formed in the United States by union of Congregational and

7. Who is responsible for the lifelessness of Christendom's religions?
8. What factor has led to a loss of faith and religious zeal?
9. In what way have the clergy diluted the Word of God, and with what effect?
10. What disgraceful moral state has this dilution produced?

Evangelical and Reformed Churches), said: "The moral onus of homosexuality is no greater than that of being left-handed." "Marriage" between two homosexuals is viewed as moral by this minister and he says that he would perform such a religious ceremony. Heads of religion uphold the legalization of homosexual practices between adult males, approve of sexual intercourse outside of marriage, and pooh-pooh practically every basic moral principle of the Bible, which is the basis for Christian faith and zeal. What sort of membership can be rightfully expected from such indolent, slothful, faithless leadership?

[11] A Presbyterian lay group explained its concern like this: "The authoritative message of salvation, which has power to change the hearts of men, is declared by the Holy Scriptures. But men who doubt the full integrity and authority of the Bible soon lose confidence in its message. Time is given to study 'about' the Bible while knowledge of the Word itself is neglected. Even our seminaries so minimize Bible teaching that the importance of the Scriptures is often left in doubt. . . . People are hungering and thirsting for an authoritative message of salvation. Those who compromise the authority of the Bible as a mixture of truth and error will fail this generation." God is not one to be mocked. The divine principle is: 'We reap what we sow.' (Gal. 6:7) The moral and spiritual breakdown of this generation must be laid before the pulpits and seminaries, where the authenticity of the Bible as the Word of God is being questioned.

[12] When race riots raged in Chicago, Illinois, in 1966, the failure of the Roman Catholic Church to teach Bible principles, racial justice and human dignity became terribly evident. Roman Catholics turned on one another. A nun was felled by a rock. "It hurts to think we haven't taught them better," she said. A man screamed at a priest walking side by side with a Negro woman: "Hey, father, are you sleeping with her?" A perceptive priest who lived in one of the mob-ridden areas said: "For years, most of our parishes out here have been preaching empty ritual, rules and restrictions. We got what we asked for." In other words, they reaped in riots and abuse what they have sowed in empty ritual. In Panama, a crowd threatened to lynch nuns and priests alike if they were not allowed to gamble and dance. These people, who came to Portobelo to celebrate the annual Roman Catholic Black Christ festivities, chanted: "We want the blood of a priest." These people have zeal, but obviously it is not the zeal of first-century Christianity. It resembles more the zeal of those who staked the Son of God at Calvary than that of those who followed him.

11. How did a Presbyterian lay group explain its concern?
12. What has been the fruitage of empty, ritualistic religion?

ZEALOUS CHRISTIANS IDENTIFIED

[13] Does this mean that there is no zealous representation of Christianity in the earth at this time? No, it does not mean that at all. Christianity is well represented in the earth today, and zealously so. Earth wide, there are over a million Christians responding zealously to the urgency of our times, willingly offering themselves as God's ministers. They are proclaiming the good news of God's kingdom as a witness to all nations before the end of this system of things. (Matt. 24:14) Charles S. Braden, in his book *These Also Believe,* identifies for us who these are. He writes: "It may truly be said that no single religious group in the world displayed more

13, 14. How have various authors identified the presence of zealous Christianity in the earth, and with what group?

zeal and persistence in the attempt to spread the good news of the Kingdom than the Jehovah's Witnesses." Theirs is a ministry of zealous participation, one that says more than simply, "I believe."

[14] Religious news editor Louis Cassels also had this to say of Jehovah's witnesses: "Their phenomenal growth rate is the result of a zeal for evangelism which puts the established churches to shame. Every Witness is regarded as an ordained minister, and is sent out to ring doorbells, pass out literature on street corners and preach the [Kingdom] message to as many people as possible. . . . Behind this passion for convert-winning is the firm conviction of the Witnesses that the end of human history is imminent. They expect it to come at any hour, and almost certainly within the next 10 years."

[15] Religious observers recognize that there is a zealous group of people on earth who stand for Christian principle and who are upholding Bible principles in their very lives. Even a Roman Catholic publication expressed this wishful thought: "We admire the zeal of the Witnesses, and often wish our own Catholics were imbued with a similar apostolic spirit." But wishing alone does not make zealous Christians, as Roman Catholic leaders should know.

[16] One of the identifying evidences of true Christians is the persecution they undergo because of their zeal in preaching. A Protestant publication, the *Alabama Baptist,* said editorially: "All over the world we hear of this sect [Jehovah's witnesses] being persecuted. . . . Certainly the only cause for their attack is because these have a zealous belief in their doctrines of the Bible. At least we could say this much for them, that they are the only group in our country who are so zealous in their beliefs and practices that they are resisting unto persecution." Bible writers indicate that true Christianity would be marked by zeal, which quality admittedly is evident in the lives of Jehovah's witnesses.

15, 16. How have religious observers spoken about the zeal of Jehovah's witnesses?

ZEAL MANIFESTED AND SUSTAINED

[17] But how can we identify the zeal of Jehovah's witnesses as being the genuine zeal of Christianity? The Christian apostle Paul said that zeal shows itself in the fruitage of God's spirit. (Gal. 5:22, 23) It manifests itself in a Christian's Christlike personality. A zealous Christian is not "fashioned after this system of things." He has transformed his mind, proving to himself what is "the good and acceptable and perfect will of God." Genuine Christian zeal 'abhors what is wicked,' 'loves without hypocrisy,' 'expresses tender affection for the brothers,' 'does not loiter at God's business,' is 'aglow with the spirit,' 'slaves for Jehovah,' 'rejoices in the hope ahead,' 'endures under tribulation,' 'perseveres in prayer,' shows concern for Christian responsibilities and is marked by an unflagging moral earnestness.—Rom. 12:1, 2, 9-12; Gal. 2:20.

[18] Genuine zeal is never sustained by the natural resources of persistence. This zeal finds its source in an unfading belief in Jehovah God, his Word and his purposes. Love of God and of neighbor is zeal's inspiration. It finds support by being in contact with God's holy spirit. Man's spirit catches fire from God's spirit and glows with intensity as it draws closer to the Source of all energy, namely, Jehovah. (Isa. 40:26) The writer of the Proverbs expressed this point beautifully, in these words: "The breath [spirit] of earthling man is the lamp of Jehovah." (Prov. 20:27) That lamp will never be ex-

17. How can the zeal of Jehovah's witnesses be identified as genuine Christian zeal?
18. In what way is Christian zeal sustained?

tinguished as long as it remains in touch with Jehovah the true God.

[19] Genuine Christian zeal, therefore, is the manifestation of the spirit of God in the lives of Christians. The active force of Jehovah is that which excites us to his service. It is this force that aids us to make over our personalities, to dedicate our lives to God. It is this active force that makes integrity-keepers out of us to God's glory. It gives us a persevering zeal that finds strength in the service of Jehovah. Zeal is a contagious force that stirs up others to fine works. (Titus 2: 11-14) The reported zeal of the Corinthians stirred up to eager giving the majority of brothers in Achaia, the Roman province including all of Greece south of Macedonia. This giving was not only of themselves, that is, of their strength and energy, but of their money to serve others. (2 Cor. 9:2) So we see in the lives of Jehovah's witnesses today, not only a giving of themselves in the service of God, as reflected in the 183,995,180 hours that they spent in the Christian field ministry in 1967, conducting 867,009 free home Bible studies and making upward of 66,703,000 return visits on persons who showed interest in God and his Word, but also their giving of their money to serve others. During the service year of 1967, $4,551,014.87 was spent in support of 9,528 devoted missionaries, special pioneer and circuit and district servant ministers throughout the earth. In addition to all these full-time workers, they supported 1,717 of their brothers and sisters who work in Bethel homes around the world in 96 branches. This expression of their zeal is truly representative of first-century Christianity. It is such zeal that stirs up the brothers to greater spirituality and activity. How is your zeal? Does it stir up the brothers?

[20] Genuine Christian zeal has a refreshing, persuading and stimulating effect upon the old and young. A Gilead missionary worker of Jehovah's witnesses tells how a twenty-three-year-old girl reacted when she first heard about the good news of God's kingdom: "The girl came to Geneva, Switzerland, as a French refugee and entered a Catholic home for young girls. While on vacation, a girl friend of hers spoke to her about God and the Bible. She met this friend only twice, but this was enough to create in her a desire to have a Bible study. A Bible study was started with her. She left the Catholic home soon thereafter. She began to come to our meetings at the Kingdom Hall. She is bubbling over with zeal and when she talks about the truth her eyes just sparkle. She is now talking to everyone, even though we have been studying together only four weeks."

[21] Another case of stirring zeal concerns a man of seventy who started to attend school to learn how to read and write so that he could better present the good news at the doors. At the time of his immersion he was in the third grade. It is such zeal that makes one want to do more for Jehovah. It is such zeal that stirs up the brothers.

[22] Where genuine zeal is lacking, all religious effort grows ineffective and soon subsides into flabby ineptitude. A tepid Laodiceanism, that is, a lukewarm religion, results. And the fruitage of such religion is what is in evidence in Christendom. There is no faith, no joy, no spirit for the service of God. The need, therefore, is to be whole-souled in our service to Jehovah, aglow with the spirit of God,

19. (a) What proves Christian zeal to be a contagious force? (b) How is the zeal of Jehovah's witnesses truly representative of first-century Christianity?

20, 21. What effect has Christian zeal on the old and young? Give proof.

22. What happens when zeal is lacking?

filled with zeal that stirs up others to want to become praisers of Jehovah God.

HOW YOU CAN BECOME ZEALOUS FOR JEHOVAH

23 Genuine Christian zeal requires much energy. This vital energy or force is replenished by a Christian's taking in truths from the Word of God, the Bible. For "the word of God is alive and exerts power." (Heb. 4:12) And power is what is needed to sustain Christian zeal. When Jeremiah the prophet thought of quitting his post as God's prophet, he said: "In my heart it [the word of God] proved to be like a burning fire shut up in my bones; and I got tired of holding in, and I was unable to endure it." (Jer. 20:9) When believed, God's Word exerts a force that cannot be contained. The persuasive witness of the apostle Paul when before King Agrippa moved Agrippa to say: "In a short time you would persuade me to become a Christian." (Acts 26:28) And in our time when a witness for Jehovah gave a newspaperman a lift to his hotel one bitter winter day, the newspaperman was moved to write about this experience, concluding his article this way: "It isn't often you meet such a nice, fine, friendly man —and such a good Witness for Jehovah."

24 The need, therefore, is to study God's Word daily and meditate on that Word so that it can become "like a burning fire shut up in [our] bones." The Word of God can inspire, because it is inspired of God. Paul wrote: "All Scripture is inspired of God and beneficial." (2 Tim. 3: 16, 17) Jesus Christ declared: "Man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth." (Matt. 4:4) Since by this Word man must live, it would be well that we know it.

25 If we would be zealous, there is also the necessity to keep close in mind the presence of the day of Jehovah. Knowledge of this fact moves us to right works and fine conduct. The apostle Peter exhorts: "Since all these things are thus to be dissolved, what sort of persons ought you to be in holy acts of conduct and deeds of godly devotion, awaiting and keeping close in mind the presence of the day of Jehovah . . . since you are awaiting these things, do your utmost to be found finally by him spotless and unblemished and in peace." (2 Pet. 3:11-14) This awareness of Armageddon's nearness serves as a warning to those of Christian zeal not only to preach Christ but to live lives that bespeak the times in which we are living. Such exemplary lives stir up the brothers.

26 Hence zeal calls for spiritual insight —the perception that is able to distinguish between the true and the false, right from wrong. We must be able to see spiritual values as they really are, without confusing them with specious substitutes. (Matt. 16:5-12) We must also recognize what is genuinely important and avoid confusing it with what is plausible but of secondary significance. From a physical viewpoint, a materialistic way of life, that is, eating, drinking and marriage, may appear very important indeed, but Jesus Christ cautions not to be overly anxious about these things. Rather, to keep on "seeking first the kingdom [of the heavenly Father] and his righteousness, and all these other things will be added to you." (Matt. 6: 25-33; 24:38, 39) Jehovah cares for the zealous ones.

27 Genuine spiritual insight must also be distinguished both from sentimentalism that lulls to sleep, and from a preoccupa-

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23, 24. (a) How is Christian zeal a sustaining force in the ministry? (b) What need is, therefore, highlighted?

25. What other factor must be kept in mind to sustain zeal, and why?

26, 27. (a) Why does zeal call for spiritual insight? (b) Why must spiritual insight be distinguished from sentimentalism and a preoccupation of religious forms and phrases?

tion with religious forms and phrases that do not have lasting meaning. When Jesus called on men to 'be his followers,' some of their replies showed a lack of spiritual insight and a want of appreciation of the privilege that was extended to them. Many responded quite sentimentally when they were called. One man said: "Permit me first to leave and bury my father." Another said: "I will follow you, Lord; but first permit me to say good-by to those in my household." Jesus replied: "No man that has put his hand to a plow and looks at the things behind is well fitted for the kingdom of God." (Luke 9:59-62) The apostle Paul found it necessary to counsel brothers "not to fight about words, a thing of no usefulness at all because it overturns those listening." (2 Tim. 2:14) Bickering over words and sentimentality drain one of vital energy. Insight is needed to preserve that energy for the zealous service of Jehovah.

[28] Associations must be watched if one is to become zealous for Jehovah. Bad association can, not only spoil useful habits, but dampen our zeal and rob it of its fire. (1 Cor. 15:33) Associating with doubters will, not only slow one down, but even destroy a believing mind. How often "fair weather" Christians discourage those with good intentions from going to Christian meetings and from the service of God on cold, hot or wet days! However, a zealous, spirited servant of God not only will persevere at times such as these, but will stir up the doubters to greater faith and the inactive to greater zeal. Does your zeal stir up your brothers in this way? It should.

[29] It is mandatory that we be aware that we are living at a very crucial and urgent time in human history. Christendom's religions, by her own admission, are either dead or dying. This time before the destruction of Babylon the Great and the war of Armageddon calls for zealous participation, on our part, in the finest work that can now be done, namely, to point people of honest heart to the kingdom of God as the only hope for mankind. May the Captain of our salvation find us so engaged at the hour of his inspection.

28. Why must one's associations also be watched if one is to become zealous for Jehovah?

29. What do we want to be found doing in this most urgent of times?

"HE NEARLY DIED ON THE SPOT"

● Youthful witnesses of Jehovah sometimes have their fine Christian conduct advertised in a most unusual and amusing manner. Consider the following report of an incident that took place in a Michigan junior high school:

"Deborah and Betsy are both seventh graders. Today their regular teacher for their English class was absent. In desperation, the school had a Catholic priest with his collar turned backward fill in for the day. As usual with any substitute teacher, the students really gave him a difficult time by their misbehaving and disorderliness. However, Deborah and Betsy, who are Jehovah's witnesses, were a sharp contrast by their fine behavior.

"In desperation, the Catholic priest, noticing these two students, turned to the class and cried out, 'Why can't you act like these two young ladies? They are so well behaved that they must be Catholics!'

"One boy spoke up in reply, saying, 'They are about as far as you can get from Catholics!' When the priest was told that they were Jehovah's witnesses he nearly died on the spot."

The Challenge of the Harvest in SOUTH AMERICA

"WELL, Jack, that was a very upbuilding service meeting."

"You're so right, Bert, and I am all charged up and eager to be doing something more than I have been doing. You know, my thoughts keep going out to our missionaries in faraway lands. Irene and I still get letters from South America, and every time we get one we get to talking about packing up and heading south."

"But you and Irene are doing quite a bit even now. Here you are a book study servant, and she gets to vacation pioneer every other month. And both of you are conducting Bible studies with interested people. What more can you do?"

"True, we keep busy, and so do you and Agnes. But what I have been thinking about is the far greater need in some of those other countries. Why, in some places it is just like a field of ripened grain that should be harvested without delay!"

"But isn't that the situation here in our own land? There is surely still need for a lot of work right here."

"No, it is not quite the same. Almost everyone here knows about the Watch Tower Society and Jehovah's witnesses, and most of these people have had access to the Bible. Trying to interest them in God's purposes is like coaxing a child to eat something nutritious in the midst of plenty. Mind you, the work here has to be done, but it seems to me there are plenty of new workers coming along year by year to care for it."

"You mean, then, that it is quite different in the South American countries?"

PRAYER FOR MORE WORKERS IN BRAZIL

"I surely do. Take, for example, Brazil. For many years prior to 1945 the number of Witnesses there stood at around 250, many of them immigrants from Poland and the Ukraine. Then the Society started sending in missionaries trained at Gilead School and things began to move. The next twenty years witnessed a phenomenal growth. There were more than 36,000 Witnesses by 1965. In fact, the latest report, as I recall, told about over 50,000 active Witnesses."

"But that just proves that the Kingdom work is getting to be well known down there too."

"Well, up to a point, Bert. But you have also to take into account the vastness of the territory and the huge population that is involved. Remember, Brazil has 85,000,000 population, and it is rapidly increasing. Do you realize that this poses a real challenge to the Witnesses now active there? Each Witness must be responsible for about 1,700 of the population. That alone is a big responsibility. But then, too, the population is spread over an area almost as large as the continental United

States. Brazil, in fact, is just about half the whole area of South America."

"I must admit that you have all the facts and figures. I suppose you get a lot of information through your correspondence with the missionaries."

"That's right. And they tell me that most of the work in Brazil thus far has been done in the largest cities, and there are still plenty of towns and villages that have not had a thorough witness about the Kingdom. Then, too, there are many congregations that would move ahead faster if they had the help of experienced ministers."

"But what about the language problem? Had you thought about that, Jack?"

"Yes, I have. It can loom as quite an obstacle to some, but the way I look at it, some of those missionaries who went down to Brazil in the past were older than we are, and yet they have gotten over this hurdle, and are settled down in their assignments as if completely at home. I think if a person really got down to a regular schedule of studying Portuguese he would soon have a good working knowledge, and then daily practice right there among the people of Brazil would soon produce fluency."

"What about the local religion? Aren't most of the people strong Catholics?"

"Catholics, yes, but one recent letter from there told us that the powerful grip of the church is weakening and that the people, for the most part, are friendly and listen when the Witnesses call at their doors. As an example of the change, there is the city of São João do Rei, a place where fanatical Catholics used to stone the Witnesses. Eventually one of the local priests was impressed by the endurance of the Witnesses and asked that they conduct a Bible study with him. Others also were impressed favorably, so much so that there is now an active congregation of Witnesses in that city."

"You are almost persuading me to go and serve where the need is greater. Still, I do not know whether Agnes and I could take the change of climate and customs."

"There you go, talking as if you were old folks already. Why, you are not even in your forties yet, and your health is pretty good. Besides, you are not going to be asked to work in the jungle and live in a grass hut, as some missionaries have had to do. Help is needed in many fine modern cities of 100,000 or more population. The weather may be a bit warmer than you have been used to, but missionaries have found that they can live there, and the spiritual rewards are great. Imagine working in territory where you can have as many lively home Bible studies as you care to take on!"

"Sounds great! But are you sure that things are still moving ahead in Brazil?"

"Well, listen to this passage from a recent letter we got from a missionary who went down there in 1949: 'How happy I am that I made the right choice and entered the pioneer service twenty-three years ago. Here I am being used by Jehovah in Belém, a northern city of more than 450,000 inhabitants. When we arrived in 1958 there were only 60 Witnesses here. Today that number has grown to almost 400 in several congregations. How grateful we are that Jehovah could use us in teaching so many the truth and aiding them to grow to Christian maturity!' Furthermore, I heard that 126,520 attended the Memorial in Brazil this year. Just think of the potential for increase!"

"Wonderful! I guess Agnes and I should have a serious talk about making the move to the south."

"That's just what Irene and I are going to do. Why go on wishfully thinking about

going to such an assignment? One has to do something about it. And especially so when you read and reread, as I do, these closing words of one treasured letter: 'We who are happily serving in Brazil continue to beg the Master of the harvest to send out more workers into his harvest.' And Brazil is but one portion of the large field that calls for attention in these words quoted from Matthew 9:38."

"Now you have me really interested. Tell me more."

A CHOICE HARVEST IN ARGENTINA

"Well, we also receive letters from Argentina. And it is thrilling to learn about the progress of the Kingdom work there from its small beginnings in 1924. In fact, spectacular increase followed quickly on the heels of the arrival of Gilead-trained missionaries here also. From 1946 onward the progress has been excellent, and now there are over 14,000 Witnesses serving a population of 23,000,000. Do you know what that means? About 1,650 inhabitants for each Witness, and again that population is spread across a land that reaches from the warm tropics in the north to the cold winds of the far south."

"That means one could choose his climate."

"You are right. But I would like you to listen to some of the marvelous descriptions that missionaries give of their assignments. Here is one from a missionary in Tucumán: 'This is called the garden of the Republic, so green is it and so lush with tropical vegetation. During the summer months of December, January and February there are nights when it does not cool off enough to make sleeping comfortable. So, when coming home from meetings or Bible studies it is common to see people sitting out in front of their homes or in sidewalk cafés. Of course, due to the heat the pace here is somewhat slower than in other parts of the land.'"

"Just the same, it would probably be easier to take those three hot months than the five or six cold months we northerners have to endure."

"Right, Bert. And listen to another missionary as she describes her arrival at a new assignment: 'From the Chilean capital of Santiago, snugly nestling on the western side of the Cordillera, our plane spirals like a corkscrew to gain the necessary altitude for crossing the highest mountain range in the two Americas. Seat belts are fastened, and usually left on until the short, bumpy flight ends at Mendoza on the eastern slopes of the Andes. But the few brief minutes above this majestic mass of rock and ice leaves a lasting memory. Our eyes drink in the grandeur of Jehovah's handiwork.' Missionaries really get to go places, don't they?"

"That's true, and it must be fine to see the real things instead of just looking at pictures. But what kind of assignment did Mendoza turn out to be?"

"Here is what the letter says: 'Mendoza, though so near the snow-covered Andes, is a land of sun and fertile fields. Its vineyards and olive orchards are plentiful. The tree-lined streets are so cool and refreshing. And the city is spotlessly clean. Housewives take special pride in shining the glazed-tile sidewalks in front of their homes. Between the sidewalk and the curb there is a narrow canal—a waterway that makes it possible to have trees in an area where rainfall is negligible. And people will scoop water from the canal and wet down the streets. Mendoza has the pulse of a modern, active city, with industrious and well-educated citizens. When people of this class dedicate themselves to Jehovah God, they show this same industriousness in the Christian ministry.'"

"Sounds like an ideal assignment, Jack."

"Yes, and there are many others like it. Here is the expression of a missionary from Gilead's first class: 'Now it is more than nineteen years since I came to Argentina, and I have had permanent residence since early in 1950. Nearly a third of my life I have lived in this land, and, especially since my mother's death, it is really my home. My friends here are very dear. In fact, many here in Tucumán treat me as a member of the family. I am grateful to Jehovah for the privilege of serving in this land.'"

"So there are many small places where there is need of more mature helpers, it would seem."

"Not only so, but I hear that the need is still great in Buenos Aires, the federal capital, as well as in many other cities. No doubt about it, there is a bumper harvest in those southlands that can engage all the hands and hearts that can be recruited. What do you say to both us couples doing something about it?"

"Fine by me, but where do we start?"

"Well, we could write the Office of the President, Watch Tower Bible and Tract Society, and ask for any information as to our eligibility and the things we shall have to take into account in connection with such a move."

"Suppose you do that for the four of us, and meantime I could write a letter to the Society's branch in one of those countries to find out what the prospects are of our entering their land and obtaining an assignment."

"Good. And then there is one other matter. The language, remember? We shall have to decide which country we will aim for, before we can do anything about this, for Portuguese is the language in one and Spanish the language in the other. But when we do decide, we can study the language as a group, one night each week, while we are completing all other arrangements and at the same time discharging our theocratic responsibilities here."

"Then we have one more immediate matter to look after. We shall have to talk to our fine little helpers, our wives. I think it would be good for each couple to have its private discussion first, and then we can plan on getting together, all four of us, and having a broader discussion."

"Excellent. And we can bring any recent correspondence we have from the missionaries, and in this way we can add to our basic knowledge of the South American field. Next meeting here at the Kingdom Hall it will be interesting to find out what progress we have made and what we can do about meeting the challenge of a plentiful harvest in the lands of the south. See you then."

Impressed by Honesty

◆ While at the "Disciple-making" District Assembly of Jehovah's Witnesses in Pomona, California, a delegate lost $1,000 worth of camera equipment. He reported the loss to the police department, but then found that it had been turned in to the assembly Lost and Found Department. He notified the police of this.

However, the police department sent an officer out to the assembly Lost and Found Department to verify that the equipment had actually been returned. Upon learning that this expensive equipment had been turned in, he said: "If I hadn't seen this, I wouldn't believe it." At that very moment a young child turned in some money that he had found. The officer was obviously impressed as he said: "If people everywhere were like this, I wouldn't have a job very long."

WHY CHRISTIANS SEEK TO AVOID LOOSE CONDUCT

DOING the right thing is not a matter of following the line of least resistance. It is not simply doing "what comes naturally." Far from it! Just the opposite is the case. Doing what is right requires conscious effort, alertness, determination or firmness of purpose and persistence or stick-to-itiveness, and, above all, devotion to principle. It means recognizing God's right to tell us what we may and what we may not do and then truly trying hard to conform to God's will. That involves exercising willpower, restraint and self-discipline. Such is both the right and the wise course, for God's Word tells us: "Take hold on discipline; do not let go. Safeguard it, for it itself is your life."—Prov. 4:13.

Doing that which is right required restraint or self-discipline even on the part of our first parents. Thus regarding the forbidden fruit God had commanded, even as Eve told the serpent: "You must not eat from it, no, you must not touch it that you do not die." It took the exercise of willpower to obey that command. But the forbidden fruit became a real temptation to Eve; for not only had the serpent told her that it would make her as wise as God himself, and that she would not die if she ate of it, but she saw for herself that the fruit was "good for food" and "desirable to look upon." And here is where her test came: Would she exercise self-discipline, restraint, regarding that which seemed desirable, knowing that Jehovah God had forbidden it? Would she believe God, who said that eating the fruit would lead to death, or would she believe the Devil, who argued that God was depriving her of something good?—Gen. 3:1-6.

If the exercise of willpower and self-discipline were required on the part of our first parents to do what was right in the face of temptation when they were perfect, then how much more so must it require the exercise of willpower and self-discipline on the part of humans today, so far removed from our once-perfect parents! Especially is this so since they left us a legacy of moral weakness, a tendency to selfishness and badness.

As Jehovah God himself observed, right after the Noachian flood: "The inclination of the heart of man is bad from his youth up." Yes, as Jehovah further noted by his prophet Jeremiah: "The heart is more treacherous than anything else and is desperate. Who can know it?" And compounding the difficulty for Christians is the world all around them which is dominated by "the desire of the *flesh and the* desire of the eyes and the showy display of one's means of life."—Gen. 8:21; Jer. 17:9; 1 John 2:16.

The very opposite of restraint and self-discipline is loose conduct. What is meant by loose conduct? Why do Christians seek to avoid it? It is mentioned by the apostle Paul as among the "works of the flesh" that would debar a Christian from ever-

lasting life in or under God's kingdom. —Gal. 5:19-21.

WHAT IS MEANT BY "LOOSE CONDUCT"?

The term "loose conduct" occurs some forty times in the Word of God (*New World Translation*), about thirty times in the Hebrew Scriptures and some ten times in the Christian Greek Scriptures. The Hebrew word translated "loose conduct" is *zimmáh,* which has primarily the meaning of "wicked thought or device." In the *Authorized Version* it is rendered most frequently "lewdness," but also, among other things, "mischief," "wicked mind" and "wickedness." Throughout the Hebrew Scriptures physical immorality, such as prostitution, adultery and fornication, as well as spiritual unfaithfulness, are referred to by this word.—Lev. 18:17; 20:14; Judg. 20:6; Isa. 32:7; Ezek. 23:21-49.

In the Christian Greek Scriptures the word for "loose conduct" in the original Greek is *asélgeia,* a word of uncertain origin. Concerning this word authorities on *koiné* Greek state: "Aselgeia denotes excess, licentiousness, absence of restraint, indecency, wantonness . . . the prominent idea is shameless conduct." (*An Expository Dictionary of New Testament Words*—W. E. Vine) "License mostly in the physical sphere: but figuratively also of the soul. . . . In the NT only the older and sensual sense of 'voluptuousness' or 'debauchery' is relevant. (Mark 7:22) Man necessarily falls victim to this when cut off from God. It characterizes Sodom and Gomorrah." (*Theological Dictionary of the New Testament*—Kittel) Most fitting, therefore, is the *New World Translation's* rendering of *asélgeia* as "loose conduct."

This word *asélgeia,* like its Hebrew counterpart, is repeatedly used to refer to gross sexual immorality. Thus the apostle Paul refers to pagans of his day who, "having come to be past all moral sense, . . . gave themselves over to loose conduct to work uncleanness of every sort with greediness." The apostle Peter tells that, before becoming Christians, some had "proceeded in deeds of loose conduct, lusts, excesses with wine." And then the disciple Jude wrote about ungodly men, who were "turning the undeserved kindness of our God into an excuse for loose conduct." —Eph. 4:19; 1 Pet. 4:3; Jude 4.

However, the term "loose conduct," while it includes adultery, fornication and sodomy, is by no means limited to such practices. This is apparent when we note that Christian writers, such as Mark, tell us that Jesus said that out of the heart proceed adulteries, fornications *and* "loose conduct." Likewise the apostle Paul speaks of "illicit intercourse *and* loose conduct," and of "fornication *and* loose conduct."—Mark 7:22; Rom. 13:13; 2 Cor. 12:21.

It is loose conduct in the sense that it is conduct not fastened to right principles, not restrained, not controlled. In fact, one definition of "loose" is "free from moral restraint, or lax in principle or conduct; wanting in retentiveness or power of restraint: a loose tongue."—*American College Dictionary.*

WHY IT IS WRONG

Why is all loose conduct wrong? For more than one reason. First of all, it is wrong because it is trifling with or desiring that which is forbidden by God's law. It is therefore showing disrespect to Jehovah God the great Lawgiver and to his laws. It might therefore be said to represent acts of rebellion. Such acts may be titillating, pleasurably exciting, but actually they are a finding of pleasure in anticipation of or by dwelling on acts that are forbidden. In this respect the for-

bidden fruit in Eden's garden may again be referred to. Not only were Adam and Eve forbidden to eat of the literal fruit of a specific tree, but, as Eve related, the command was also: "You must not touch it." Why? Because touching it was the first step toward eating it. Also, touching it represented wanting something that was forbidden and so was bad in itself. When one wants what is forbidden he is, in effect, rebelling against God.

And here we have an analogy with loose conduct. It includes going as far as a person can to enjoy the forbidden fruit without actually eating of it, as in the taking of unwarranted liberties with a person to whom one is not married. But even if they do not go all the way, their actions are, in effect, rebellion against Jehovah God because they treat as desirable something that God has forbidden to persons not married to each other. So all loose conduct is wrong because it is the indulging to a greater or lesser extent of desires for that which is forbidden. It is thus seen that what is involved is honesty, integrity, moral rectitude or virtue. Certainly loose conduct is not obeying the first great commandment, to love Jehovah God with all one's heart, mind, soul and strength, for to love God means to observe his commandments.—1 Cor. 6:9, 10; Gal. 5:19-21; Matt. 22:36-40; 1 John 5:3.

Loose conduct is also wrong because it violates the second great commandment, that of loving our neighbor as ourselves. Trifling with the emotions of a single person can do great harm, while trifling with the emotions of a person married to another is trespassing upon another's property. In either case such conduct displays a lack of principled love. Married persons are counseled to drink water out of their own cisterns and Christians are warned not to defraud one another in this matter.—Prov. 5:15-20; 1 Thess. 4:3-8.

LOOSE CONDUCT IS STUPID

At Proverbs 10:23 we are told: "To the stupid one the carrying on of loose conduct is like sport." Why is it stupid to view loose conduct as a sport, a game, as mere "fun"? Because one cannot indulge in it without harming oneself in one way or another, and to harm oneself is stupid. Loose conduct harms one in three ways: it worsens one's relations with the Creator, causes friction with one's neighbor and even directly causes injury to oneself.

Indulging in loose conduct displeases one's Maker, Jehovah God. There is always the danger that it will lead to an infatuation that would cause one to throw discretion to the winds, to ignore the warning signals and to risk a life of shame for a moment of madness. Thus it has been reported that close to 1 percent of the Witnesses in the United States were disfellowshiped in the past year, the majority for sexual immorality. This was done to keep Jehovah's organization clean and a safe place to welcome lovers of righteousness. Indeed, loose conduct led to expulsion from Jehovah's organization for such ones who allowed a desire for what is forbidden to develop within them.

Loose conduct is also stupid in that it can cause friction between mates. Flirting, for example, has been termed 'the game that can disrupt marriage.' The very fact that it can arouse jealousy and so disrupt a marriage proves that it is not an innocent game. For married persons to flirt with others is as foolish as it is wrong and might be said to be diluting the fine wine of marriage with water. The more loyal a married couple are to each other the sweeter their own joys will be. Not only that, but the stronger will be the marriage bond and the more moral support each will be able to give to the other when most needed, as when a serious mis-

take is made, or as when adversity strikes in the form of sudden illness, accident, unemployment, and so forth. Such couples are putting money in a bank, as it were, for a rainy day, but flirting or philandering mates are squandering their capital and may find themselves without needed emotional support in times of stress.

And then, loose conduct is also stupid because of the harm it does to ourselves directly. For one thing, indulging in loose conduct causes a loss of self-respect and tends to make one careless in regard to other matters and so causes a loss of spirituality. And loose conduct is not without deleterious effects upon the mind and body, although there is some dispute among those engaged in the healing arts as to the extent to which this is so. Among the ills that various ones have attributed to loose conduct are mental illness, tumors and prostatic disorders. Truly as the Bible says, one carrying on loose conduct is stupid. He disrupts his relationship with his Creator, weakens ties with his marriage mate and does harm to his own mind and body.

STRENGTHENING OURSELVES AGAINST LOOSE CONDUCT

How can we strengthen ourselves against loose conduct? First of all, by getting God's mind on the subject. We must keep telling ourselves that, regardless of how pleasurable or exciting or thrilling loose conduct is to the senses, it is wrong, it is bad, it is wicked. And what does *God's Word* tell us should be our attitude toward what is bad? "O you lovers of Jehovah, hate what is bad."—Ps. 97:10.

We must not only love what is right, pure and good, but we must actually *hate* what is bad if we would protect ourselves from it. How do we show that we hate what is bad? First of all, by dismissing it from our minds; by not dwelling upon it as something desirable. That means we must guard our minds and hearts, even as we are told: "More than all else that is to be guarded, safeguard your heart, for out of it are the sources of life." Yes, as Jesus so forcefully showed, loose conduct begins in the heart: "That which issues forth out of a man is what defiles a man; for . . . out of the heart of men, injurious reasonings issue forth: fornications, . . . adulteries, . . . loose conduct."—Prov. 4:23; Mark 7:20-23.

A practical aid in our fight against loose conduct is substitution. Replace dwelling on sensuous things with thinking on 'whatever things are true, of serious concern, righteous, chaste, lovable, well spoken of, virtuous and praiseworthy.' (Phil. 4:8) Yes, "quit being fashioned after this system of things," with its emphasis on sensual pleasure, "but be transformed by making your mind over." (Rom. 12:2) That means to "strip off the old personality with its practices," such as "fornication, uncleanness, sexual appetite," and "clothe yourselves with the new personality, which through accurate knowledge is being made new according to the image of the One who created it." —Col. 3:5, 9, 10.

Replace bad associations that spoil useful habits with Christian associations that strengthen good habits. (1 Cor. 15:33) Replace dirty stories or jokes with clean, wholesome humor. (Eph. 5:3, 4) Replace watching sexy motion pictures and TV programs with watching those that are wholesome and educational. If such kind are not available, then why not do without? Better none at all than the kind that tears you down, tends to demoralize you. Christians for almost two thousand years have enjoyed life without such modern forms of entertainment. They are not indispensable to contentment, happiness or peace of mind. Far better to visit with

some Christian friends in their homes than to associate with fornicators, adulterers, murderers and perverts by means of motion pictures or the TV set!

Using this principle of substitution, replacing the bad and destructive with the good and wholesome can change social gatherings from being threats to one's virtue to being upbuilding occasions. Often there is much eating and drinking, which tend to encourage one to become less discreet. Substitute noisy "jazz" and rock 'n' roll music with 'good music,' not necessarily sacred or classical, but there is an abundance of fine entertainment in the fields of folk, light classic and semi-popular music. The same applies to dancing. Substitute dancing that tends to arouse the passions with dances that are wholesome, joyous and innocent.

COMING IN THE NEXT ISSUE

- What the Clergy Are Doing.
- The Book of Truthful Historical Dates.
- Why Are You Looking Forward to 1975?
- How 1st-Century Events Are Dated in the 20th Century.

YOUTH ESPECIALLY VULNERABLE

Youth may not appreciate the fact but it is especially vulnerable to the temptation to indulge in loose conduct. Why so? For one thing, the attraction between the sexes and the virile powers are likely to be stronger in youth than in older persons. And then, too, youth is less experienced, is somewhat less mature in the cultivation of the 'fruits of the spirit,' such as goodness and self-control. Wisely God's Word says: "How will a young man cleanse his path? By keeping on guard according to your word."—Ps. 119:9; Gal. 5:22, 23.

Because of these facts it is unwise for young folks to "go steady" until they are old enough to marry and are in a position to support themselves. The modern tendency for very young folks to keep steady company with one of the opposite sex is largely responsible for the great increase in illegitimacy among teen-age girls, even unwed girls twelve years of age becoming mothers! Typical is the news heading, "Most Illegitimacy in 16-19 Group."

Youths that want to go straight and have a happy married life must recognize that it simply is not safe for young persons of the opposite sex to be off alone by themselves. Even when they are old enough to marry and are keeping company with marriage in view they need to be on guard against taking unwarranted liberties with each other. A previous generation was far wiser. It did not allow girls to go unchaperoned. When a daughter of a well-to-do family once complained to her mother that her brothers were not required to be chaperoned, but that she was, her worldly-wise mother replied: "But, child, you don't understand! Boys cannot get pregnant!" Not, however, that that is the sole reason for discretion, but it certainly should be a deterring one!

No question about it, indulging in loose conduct is bad, wicked and harmful. It goes against the four basic attributes with which Jehovah God has endowed us. It is unjust because it goes against God's righteous laws governing the procreative powers; it is unwise because it disrupts relations with God and our mates; it is unloving because it is bound to harm others; and it is misuse of power in that it is a weak yielding to the gratification of selfish desire. "God is not one to be mocked. For whatever a man is sowing, this he will also reap; because he who is sowing with a view to his flesh will reap corruption from his flesh, but he who is sowing with a view to the spirit will reap everlasting life from the spirit."—Gal. 6:7, 8.

● In view of what is recorded at Matthew 5:44, is it wrong to pray for Armageddon to come? —B. S., U.S.A.

In the Sermon on the Mount Jesus said, at Matthew 5:44: "Continue to love your enemies and to pray for those persecuting you."

Some have incorrectly concluded from those words that it would be wrong ever to look forward to the judgment and punishment of God's enemies. That Jesus did not mean this is shown from his acknowledgment that some persons are condemned to everlasting destruction in Gehenna. He said to some opposers in his day: "Serpents, offspring of vipers, how are you to flee from the judgment of Gehenna?" (Matt. 23:33) What enemies, then, did Jesus have in mind, for whom Christians are to pray?

Christ was speaking about individuals who in ignorance persecute Jesus' disciples. Christians could pray that these persons have their eyes opened to see the truth concerning Jehovah and his promised new order. Even when opposed, Christians do not react with malice, threats and hate, but they continue to show principled love. (1 Pet. 2:23) They know that often persecution comes about because of ignorance on the part of the persecutors. In fact, the apostle Paul wrote: "Formerly I was a blasphemer and a persecutor and an insolent man. Nevertheless, I was shown mercy, because I was ignorant and acted with a lack of faith."—1 Tim. 1:13.

Realizing this, Christians do not develop the spirit of vengeance that we see so prevalent today, the giving back of evil for evil. It is not the course for them. Paul counseled: "Keep on blessing those who persecute; be blessing and do not be cursing. Return evil for evil to no one." (Rom. 12:14, 17) Hence, Christians avoid reacting the way James and John did when, because of inhospitality shown, they wanted to call down fire from heaven and annihilate a certain Samaritan village. Properly, Jesus reproved them for that attitude. (Luke 9:52-55) In harmony with this avoidance of a vengeful attitude, Christians do not pray or hope that Armageddon will come soon to wipe out a certain individual who may be persecuting Christians at the moment or who has acted inhospitably toward the Kingdom good news. Jehovah has been patient up till now, and Christians ought to strive to imitate him. By showing patience and principled love they 'prove themselves sons of their Father who is in the heavens.'—Matt. 5:45; 2 Pet. 3:9.

Does all of this mean that it is wrong to pray for Armageddon to come? Well, is it wrong to pray for God's kingdom to come? No, and Matthew 5:44 does not contradict what Jesus taught his disciples to pray: "Let your kingdom come. Let your will take place, as in heaven, also upon earth." (Matt. 6:10) What does that mean? It includes the fighting of "the war of the great day of God the Almighty," resulting in the destruction of human kingdoms so that God's will can be done on earth as in heaven.—Rev. 16:14-16; Dan. 2:44.

Such a prayer is not asking God for the quick destruction of some person who may be persecuting Christians. But it is asking for the end of the present wicked system of things in God's due time. Jehovah is able to read hearts and to determine who are worthy of everlasting destruction in Gehenna. (Prov. 21:2) When we who cannot read hearts leave such judging up to God, we avoid the pitfall of becoming vengeful and bitter. We thus can concentrate on doing good and showing the principled love that serves as an identifying mark of true Christians.—John 13:34, 35.

● Since Joseph was not yet married to Mary when he learned that she was pregnant, why did he intend to divorce her?—W. M., U.S.A.

The account of this in Matthew 1:18, 19 reads: "During the time . . . Mary was promised in marriage to Joseph, she was found to be pregnant by holy spirit before they were united. However, Joseph her husband, because he was righteous and did not want to make her a public spectacle, intended to divorce her secretly."

Under the Mosaic law, an engaged woman was considered to be legally bound to the man she would marry, and so was treated as married to him. This is seen in that if a man seduced a single woman, he was responsible to marry her if her father would allow it. But if a man seduced an engaged woman, then both of them

were to be stoned to death. (Deut. 22:23-29; Ex. 22:16, 17) Similarly, the married woman in Israel who was guilty of adultery was punished by stoning, together with the man who defiled her. (Deut. 22:22; Ezek. 16:38, 40) But in cases that involved stoning to death, two witnesses were required in order to establish guilt.—Deut. 17:6, 7.

Now in Mary's case, Joseph obviously did not have two witnesses who could testify that Mary had been immoral. Nor did he see fit to press the matter publicly by searching for two witnesses against her. Instead, he chose to cancel their engaged state. But how? Dr. Alfred Edersheim comments: "From the moment of her betrothal a woman was treated as if she were actually married. The union could not be dissolved, except by regular divorce." —*Sketches of Jewish Social Life in the Days of Christ*, page 148.

So Joseph, though actually only engaged, could give her a bill of divorce. The Law allowed a man to dismiss his wife if he found evidence of indecency on her part. (Deut. 24:1, 2) By Jesus' time, the grounds for such a divorce were many. It even appears that cases of established adultery could be ended by divorce. (Matt. 5:32; 19:9) Whatever ground Joseph was going to use, he evidently was not going to make it a public matter. Rather, he "intended to divorce her *secretly*," possibly giving her the certificate of divorce in front of just two witnesses so the matter would be settled legally but without bringing undue shame on her.

We cannot overlook the fact that Joseph was in a perplexing situation. "He was righteous," and he knew Mary to be a virtuous woman. Yet she apparently was pregnant. If he learned of the pregnancy after Mary's visit to her cousin Elizabeth, Joseph may have heard about the appearance of the angel to Zechariah, the conceiving of John by barren Elizabeth and the child's miraculous leaping in Elizabeth's womb when Mary approached. (Luke 1:5-25, 39-45) But the Bible does not say so. The angel's appearance to Joseph was not to confirm what Joseph already knew by any hearsay about why Mary was pregnant. Having no witnesses against Mary before the angel's visit, his intention was in accord with the comment that he "was righteous and did not want to make her a public spectacle."—Matt. 1:19.

ANNOUNCEMENTS

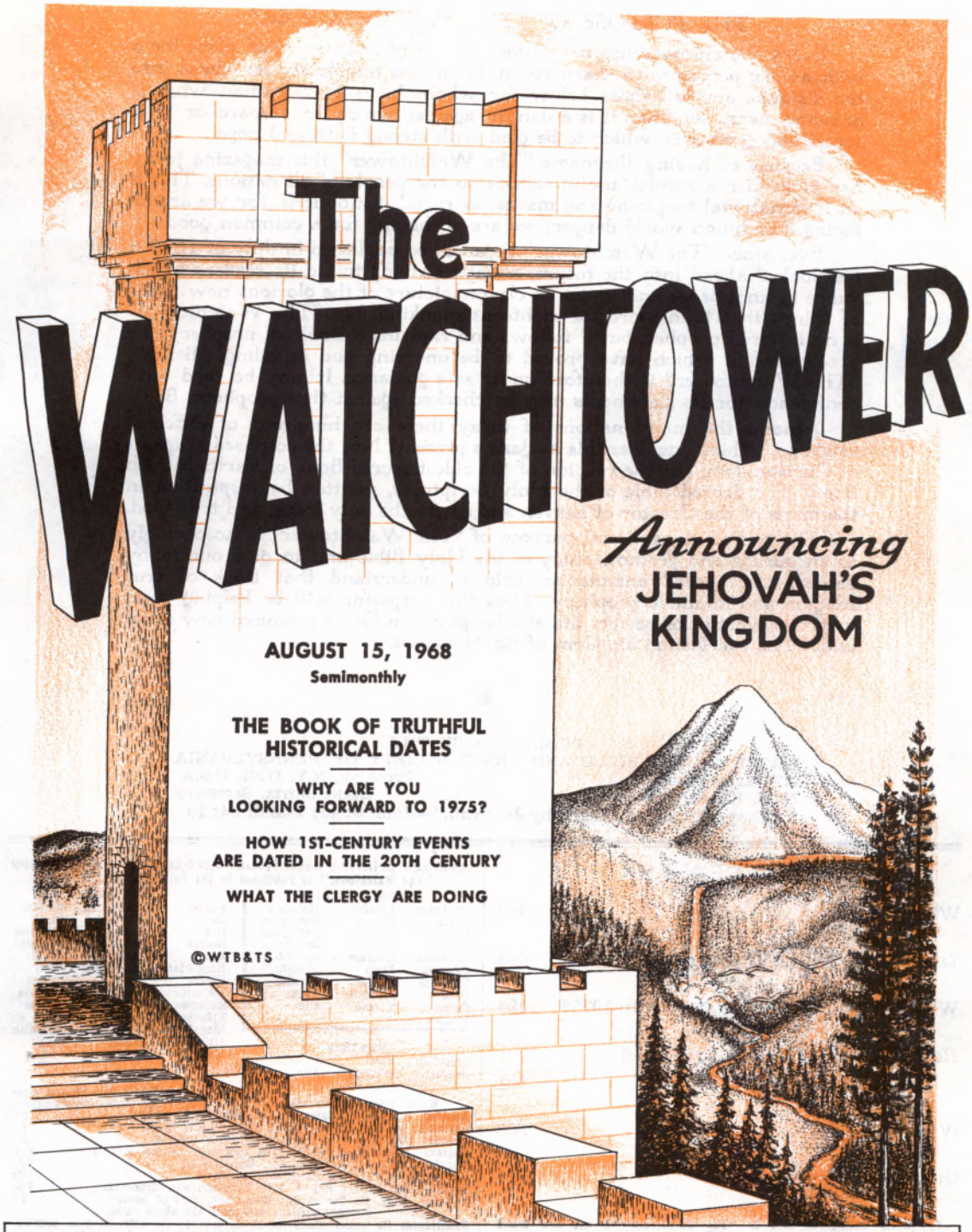
FIELD MINISTRY

Those who have dedicated their lives to Jehovah God desire to magnify his name and aid their fellowmen to love and serve him. As the Bible shows, the "God of peace" equips his people as an organization "with every good thing" so they might perform his will. (Heb. 13:20, 21) So equipped, they pattern their ministry after that of Jesus and his apostles, calling from house to house to find persons interested in the Word of God. During August, they will be offering, in their house-to-house ministry, such Bible-study aids as the books *"Things in Which It Is Impossible for God to Lie"* and *Life Everlasting—in Freedom of the Sons of God*, on a contribution of 50c each, or either of these in combination with the book *Did Man Get Here by Evolution or by Creation?* for 75c.

"WATCHTOWER" STUDIES FOR THE WEEKS

August 25: Become Zealous for Jehovah. Page 456. Songs to Be Used: 27, 16.

September 1: Does Your Zeal Stir Up Your Brothers? Page 462. Songs to Be Used: 1, 33.



"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
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AV – Authorized Version (1611)
Dy – Catholic Douay version
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What The CLERGY ARE DOING

A LITTLE boy picked up a dust-covered Bible in his home and asked his mother: "Is this God's Book?"

"Yes," replied his mother.

Then the boy said: "Well, hadn't we better take it back, because we don't ever use it?"

A headline in *This Week* magazine of February 25, 1968, asked: "What's Happening to Religion?" It noted: "Protestants accuse their religion of 'being run like a business.' Catholics say birth control is a private matter and reject the Pope's infallibility. Nuns abandon convents to live in downtown apartments. Priests leave the church in unprecedented numbers to marry. One of the nation's best known Episcopal Bishops is accused of heresy. Teachers of religion announce that 'God is dead.' . . . Today, chaos, acrimony and confusion are apparently the order of the day."

Why all this chaos? Why, in the great majority of homes claiming to be Christian, does the Bible gather dust? Why are the laws of God so often ignored and belittled? And why is there such a growing lack of respect for clergymen today?

BELITTLING THE BIBLE

Jesus Christ, his apostles and the first-century Christians all had deep respect for God's word as found in the Bible. Jesus said in prayer to God: "Your word is truth." (John 17:17) The apostle Paul said to Christians in his day: "When you received God's word, which you heard from us, you accepted it, not as the word of men, but, just as it truthfully is, as the word of God."—1 Thess. 2:13.

Yet, in the Providence *Journal* of September 30, 1967, the following item appeared:

> "Washington—(RNS)—After analyzing, clause by clause, the Lord's Prayer as recorded in the Gospel of Matthew, the Rev. Duncan Howlett, of All Saints' Unitarian Church, said it would no longer be used in his church.
>
> "The minister told the congregation that the prayer lacks real meaning, . . . As an example of his reasoning, Mr. Howlett said the clause 'Hallowed be Thy name' is a 'joke' in an age when the name of God is 'no longer as sacred as that of Washington, Lincoln or Kennedy.'"

Nor is this an isolated case. More and more clergymen belittle the Bible. A New York newspaper carried the headline: "Cleric Is Critical of Bible Teaching." It

noted that clergyman H. Smith of London said that Bible teaching for youngsters "is a waste of time and can be harmful." Yet the apostle Paul told Christian fathers regarding their children: "Go on bringing them up in the discipline and authoritative advice of Jehovah."—Eph. 6:4.

In the Toronto *Star Weekly,* the front cover showed clergyman G. Goth stating: "The Ten Commandments are Dead." The impression his article gave was that God requires persons to obey the Mosaic law today, that it is irrelevant, and that the entire Hebrew Scriptures are valueless. Nowhere did he explain, as the Bible so clearly does, that the Mosaic law is not binding upon Christians, but that it is filled with principles and prophetic patterns that are of vital importance to them. —Rom. 6:14; Heb. 10:1.

So completely have most clergymen downgraded the dynamic, inspiring message of the Bible that the religious editor of the Oakland *Tribune* said: "A recent study reveals that . . . the day of the 30 to 40 minute sermon is past. The study suggested that ministers confine their remarks to 10 minutes and not more than 15." Indeed, some even suggest a more radical confining. P. Berton of Canada, in his book *The Comfortable Pew,* stated: "The lukewarm pulpit makes hypocrites of its occupants . . . the whole problem of the Sunday sermon and its lack of conviction is one that profoundly worries men of conviction. No wonder that some, in desperation, have seriously suggested a moratorium on all preaching . . . for a period of at least a year and probably longer."

The blame for this lack of interest in God and his Word must rest largely with the clergy. They have so confused people that they no longer know what to believe. Notice how this is shown in the book *A Church Without God,* written by clergyman E. Harrison:

> "Werner Pelz, who entitled a book *God Is No More,* is a Church of England vicar; William H. Dubay, who asserts that Christ 'did away with religion,' is a Roman Catholic priest . . . Father Jackson, who says, 'If there is a God, we can't speak of him as a supreme being,' is a university chaplain; Thomas Altizer [God is dead], who wrote *The Gospel of Christian Atheism,* is an Associate Professor of Bible Studies at an American university; I am on the staff of an Anglican parish in Toronto. I claim to be a Christian and an Anglican; yet I can say, in all seriousness, that there is no God."

Observing how far Christendom's clergymen have strayed away from Christian standards, author Berton, a former member of the Anglican Church in Canada, stated:

> "It has all but been forgotten that Christianity began as a revolutionary religion whose followers embraced an entirely different set of values from those held by other members of society. Those original values are still in conflict with the values of contemporary society; yet religion today has become as conservative a force as the force the original Christians were in conflict with."

Yes, the clergy of Christendom have abandoned true Christian teaching and practice. They have become the very thing that Jesus and the first-century Christians exposed as working contrary to God's will. They are like the ones to whom Jesus said: "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.' "—Matt. 15:6-9.

SOCIAL DUTIES TAKE PRECEDENCE

Much of the clergy's time today is devoted, not to Bible teaching and study, but to social affairs. *The Saturday Eve-*

ning Post said of the average clergyman today:

"He is, instead, . . . an organizer of committees, a club chairman, and a settler of petty squabbles among good ladies of the altar guild. He is a fund raiser, a builder, a luncheon speaker, a participant in and contributor to every worthy community project, so incessantly tugged and hauled at that he must literally hide himself away if he is to find the time to let the springs of the spirit fill up through meditation, prayer and the study of the Scriptures."

Similarly, the book *The Comfortable Pew* notes: "The chains of parish life make it difficult for him to break out and be anything else, since so much of his time is devoted to tea-cup balancing and inoffensive palaver with the natives. . . . The dominance of parish life, with its social club atmosphere, means that the church is tightly tied to the secular social hierarchy of the community."

POLITICAL INVOLVEMENT

One of the main reasons for the decline in esteem that the clergy are suffering is their involvement in the politics and wars of this world. More and more persons are coming to see how inconsistent it is for clergymen to support both sides, especially in military struggles. In this regard the New York *World-Telegram and Sun* reported on March 11, 1966:

"Representatives of three religious faiths sought yesterday to convince a group of Brooklyn students that the Biblical injunction against killing did not apply to the war in Viet Nam.

"In general, the attempt was unsuccessful. The audience . . . left with the feeling, as one student put it, that the speakers were 'putting us on.'"

The clergymen involved were Catholic, Jewish and Protestant. In attempting to justify involvement in war, one of them said: "Killing must be done with a pure heart."

In a poll taken of clergymen serving as military chaplains, it was discovered that their views in no way differed from those of other military men as to the morality of modern warfare. As author Berton notes: "*None* felt that the individual soldier had any more responsibility in the matter except to serve his country. This outlook is very similar to the one that formed the core of Adolph Eichmann's defence during his trial in Israel."

Bertrand Russell said that in England "the Anglican Church has upheld every Government view including those concerning war and killing." He noted that the church actually had become a force for establishing "resistance to conscientious protest."

Of the Catholic church, the New York *Times* of December 29, 1966, reported:

"Traditionally Catholics support the nation's war efforts and leave moral responsibilities for the wars' conduct to the political authorities. . . .

"In the past local Catholic hierarchies almost always supported the wars of their nations, blessing troops and offering prayers for victory, while another group of bishops on the other side publicly prayed for the opposite outcome. And while this took place, the Vatican usually maintained a careful neutrality and advocated an early end to hostilities. . . .

"The contradiction between the Christian spirit and the conduct of the war, which was often obscured by theological subtleties, seems increasingly clear to many, as weapons grow more brutal."

At the funeral of a soldier killed in action, the pastor of a Lutheran Church in Des Moines, Iowa, performed the service. The *Register* of February 10, 1968, related: "The Rev. Martin Haerther, church pastor, said . . . he knew it was God's will." The clergyman added: "When a soldier dies in line of duty in a just war, not only is it a glorious death in the service of country but it is a blessed end for him . . . I am sure the angels were on hand to carry his soul into heaven and he is now enjoying peace."

This clergyman mentioned a "just" war. A booklet, *The Church and War,* published by the National Council of Catholic Men in the United States, comments on this. In reviewing the booklet, United Press International writer Louis Cassels observed that "the mainstream of Christian tradition is represented by the doctrine of the 'just war,' spelled out in the 5th century A.D. by the great St. Augustine." What were Augustine's rules for a "just" war? (1) It should be waged only as a necessity; (2) its only legitimate objective is to achieve a just and stable peace as quickly as possible; (3) it should be fought with mercy, avoiding all needless brutality and restricting use of violence to the minimum.

When reporting on this booklet's publication, Cassels pointed out: "In World War II, however, both sides abandoned any pretense of 'minimum' force in favor of all-out, 'total' war. Each side rained bombs on the other's cities, and millions of civilians, including women, children and the aged, were killed, maimed or rendered homeless."

Yet all the time the clergy of *both sides* regarded the war as a "just" war. Clergymen of the *same religion* prayed for victory on each of the opposing sides!

CHRISTIAN VIEW

Is a war that pits "brothers" of the same "Christian" religion against one another really a "just" war? By whose definition? Augustine's? But is Augustine a greater authority on Christian conduct and doctrine than Jesus Christ, or the apostles, or God's written Word, the Bible?

Jesus said to those who would claim to be Christian: "By this all will know that you are my disciples, if you have love among yourselves." (John 13:35) The apostle Paul said to Christians: "You should all speak in agreement, and . . . there should not be divisions among you, . . . Does the Christ exist divided?" (1 Cor. 1:10, 13) Could there be any division greater than that which results in members of the same religion killing one another?

Some clergymen do admit that there is no basis whatsoever in early Christianity for the support they have given to this world's wars. Clergyman I. Evans, former editor of *Blackfriars,* a British journal, acknowledged that such shedding of blood was incompatible with the "inherent Christian tradition of turning the other cheek." The Eugene *Register-Guard* of January 22, 1967, reported: "Until 313 A.D., Evans said, Christians took no part in the wars of the Roman Empire. With the Edict of Milan in 313 A.D. the Emperor Constantine gave the minority group of Christians full rights and obligations as Roman citizens. This, Evans said, was the beginning of the just war theory." Later, Augustine elaborated on it.

Note the sources of the "just" war theory. It comes, not from God, not from Jesus Christ, not from the apostles, not from the first-century Christians. Instead, it originated with politicians and with clergymen who had already turned apostate by the fourth century of our Common Era.

During World War II the vast majority of the clergy of all major religions in Germany accepted Constantine's and Augustine's unscriptural views. They supported Hitler's war machine. Yet after World War II the Nuremberg trials of Nazi political and military leaders found them guilty of carrying out Hitler's murderous orders. The clergy, however, were just as guilty, since they encouraged their followers to obey Hitler's orders for mass murder. On the other hand, Jehovah's witnesses upheld the true Christian view and unitedly refused to carry out the

murderous designs of the Nazis. They went to concentration camps rather than violate the Christian standard of neutrality in war, knowing that "we must obey God as ruler rather than men."—Acts 5:29.

Though Hitler has long since been discredited, and the support given him by clergymen exposed, some clergy today still uphold his memory! In the May 12, 1968, issue of *La Vanguardia Española* in Barcelona, Spain, a headline declared: "Funeral Rites for Hitler's Eternal Rest." The accompanying article said:

> "In the Church of San Martín in Desengaño Street, a mass for the eternal rest of Hitler's soul was held yesterday. In the memorial cards distributed during the service it was precisely declared that the mass was offered 'for the eternal rest of Adolf Hitler and of all the fallen in defense of Christendom and of Western Civilization.'"

PART OF THE WORLD

By their involvement in the politics and wars of this world the clergy have become part of it. Added to this is their justifying the "new morality" and their attempts to reshape doctrine and practice to conform to what is popular rather than what is right.

When a Barnard College sophomore was recently threatened with expulsion from school for breaking regulations by living with her boyfriend in an off-campus apartment, two clergymen testified in her behalf. The New York *Daily News* declared in a front-page headline: "Clerics Back Linda in Love Trial." The paper said:

> "A minister, a rabbi, and a philosophy professor spoke in her behalf . . . claiming that the college has no legal right to regulate students' private affairs. . . . The Rev. William Starr, Protestant counselor of Columbia University, cited the housing rules as 'ridiculous.' . . .
>
> "Starr was followed on the stand by Rabbi A. Bruce Goldman, Jewish counselor of Columbia University. Praising Linda for what he said was her courage and conviction, Goldman said the hearing was a 'test of civil and individual rights.'"

Similarly, *Time* magazine of May 10, 1968, reported: "Should Christianity permit polygamy? Under certain conditions, yes, argues a Roman Catholic missionary in Africa. . . . His recommendation: 'If polygamy is the established custom of a place, take the lot into the church—kids and all.'"

But does true Christianity condone fornication and adultery? No, it upholds high moral standards. (1 Cor. 6:9, 10) So how can clergymen call themselves Christian and yet promote ideas so contrary to Christianity? What they promote cannot be true religion approved by God.

Truly the clergy are a part of this world. They apply its methods, tactics, doctrines and morals. Yet God's Word warns: "Do you not know that the friendship with the world is enmity with God? Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God."—Jas. 4:4.

Does the Bible urge sincere persons to try to reform the religions and clergymen that refuse to abide by God's standards? No. Instead, God's Word urges: "Get out from among them, and separate yourselves."—2 Cor. 6:17.

Why is such separation urgent? Because, very shortly, God will execute his judgments against all religions and religious leaders that break his laws and lead others to do the same. All will come to their end soon, as well as those who adhere to them. That is why God's Word warns concerning false religion: "Get out of her, my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues. For her sins have massed together clear up to heaven, and God has called her acts of injustice to mind."—Rev. 18:4.

The Book of TRUTHFUL HISTORICAL DATES

THERE is no question in our minds as to where we are as of this moment, and we, of course, know how we got here. We are also quite conscious of time in relation to events we have personally experienced. We know, for instance, where we were and what we did an hour ago, a day ago, a week ago. Most of us know how old we are, and we can relate with a good deal of accuracy some of the great events in our lifetime.

[2] But what about the distant past before our time? What do we know about dates and events that were no part of our personal experience? For example, do we know what year Jesus was born or, more important, the date of his death? After all, he was the greatest man ever to walk this earth. Do we know what year Jerusalem was destroyed by the Babylonians? That particular date is highly important if we are to understand why certain events have occurred in our lifetime. Where are we today on the stream of time? Do we know that the seventh year from now will conclude the 6,000th year since Adam was created? And if we live to that year 1975, what should we expect to happen?

[3] These are certainly interesting and important questions, but where can we find truthful answers to them? Since events that occurred long before we were born have a great bearing on these matters, how may we obtain the facts? What written records of the past can we rely upon as factual and true?

[4] The honest seeker of the truth should not be stymied in his search for answers to these questions, thinking it is a hopeless undertaking. In reality he has at his disposal the most ancient book of history and, more important, one that can be trusted and depended upon as the supreme authority, one by which all other testimony can be measured and judged. Fortunately, this historical document is now translated in the language the inquirer can read. This book is the Holy Bible, the inspired and sacred Word of Jehovah God. Jehovah alone knows both the end and the beginning.—Isa. 46:10.

[5] Secular historians who reach back in time to tell us of the distant past, but who scornfully ignore the Bible's record, are compelled to fill in the gaps between their meager fragmentary archaeological findings with unreliable traditions, fancy calculations and outright guesswork. On the other hand, honest investigators, and

1. With what events of history are we personally acquainted?
2, 3. What are some important questions concerning past historical events?
4. What encouragement do we have to aid in finding answers to our questions?
5. Of what value is the Bible as a book of history?

there are many, recognize the truly genuine worth of the Bible as unimpeachable testimony, confirmed by all the discoveries that have been unearthed. When put to the test, the Bible indeed has proved its worth as the most complete record of ancient happenings and as a book of sterling accuracy. We are therefore equipped, with this book of truthful historical dates in hand, to count all the way back to Adam's creation with little difficulty, filling in the gaps of secular history with dependable data. What is more, we can do so quickly and with little effort.

CHANGES IN THE CALENDARS

6 Today we measure time on the Gregorian calendar, but this yardstick is less than 400 years old. It was Pope Gregory XIII, who, in 1582, did away with the Julian calendar, which by that year was some ten days out of time with the sun. To correct the discrepancy the pope ordered ten days dropped out of the month of October. So October 5 was made October 15, 1582. This present calendar is so accurate that there is only about 26.3 seconds difference between it and the true solar year, and this difference increases at the very small rate of 0.53 seconds every century. That is a difference of less than nine minutes every hundred thousand years, less than a day every sixteen million years.

7 The Julian calendar, which the Gregorian calendar superceded, was instituted by Julius Caesar in 46 B.C.E., known as "the year of confusion." This was because at that time the older calendars were some three months ahead of the sun's schedule, making it necessary for the year 46 B.C.E. to have 445 days so the sun could catch up with the calendar, so to speak.

6. When was our present calendar adopted, and how accurate is it?
7. When was the Julian calendar put into use, and what discrepancy did it correct?

8 If events recorded in the Bible were dated according to the Julian or other preceding calendars, it would be a rather simple matter to convert such dates to the Gregorian calendar. But not so. The Bible tells of particular and often detached periods and events, and these are dated in their own special ways, independent of one another. Sometimes they are dated according to the beginning of a certain king's reign (Neh. 2:1; Esther 1:1-3; Dan. 9:1, 2; Luke 3:1), or by a military victory or the destruction of a great nation (1 Ki. 6:1; Ezek. 1:1, 2; 8:1; 20:1; 40:1), or they are dated in relation to an unusual event such as the flood of Noah's day. (Gen. 9:28, 29) The difficult task, then, is to determine when these Bible events occurred if measured by our present-day calendar.

9 The problem may be illustrated by the following story. An English traveler, visiting a historic place on the continent of Europe, left his hotel one morning and slowly walked through the woods, stopping briefly at the scenic spots and the refreshing pools along the way. Sometime during the afternoon he crossed a stream and followed the path over the mountain. Toward the close of the day the question of how far he had traveled came to mind. He remembered that earlier during the day the distances between the places where he stopped were clearly marked in meters on the signposts, but after crossing the bridge the signposts were discontinued.

10 To learn how far he had come, it was not enough for our traveler to go back and translate from meters to feet the recorded distances on the early part of his journey. He must first of all measure back

8. How were events in the Bible dated, and what problem does this present in terms of our present-day calendar?
9, 10. (a) How may the problem be illustrated? (b) What is the first thing our traveler should do to solve his problem?

from his present position, over the mountain and across the bridge, to the last-recorded marker. Once this distance was determined, the rest would be comparatively easy, if he would but trust the figures on the signposts.

[11] So too in determining where mankind is on the pathway of time, it will not solve the problem simply to translate ancient calendars into present-day systems. One must first measure back in time across the gulf that separates the present from the ancient Biblical record of the past, to a stationary point in history, to a fixed date of the past, to an *absolute date,* if you please. Such a date must be one where sacred and secular historical events coincide and are linked in perfect agreement with current methods of measuring time distances. With such a date fixed in terms of the Gregorian yardstick we will know how far we have come from that point and where we are at present. Then from that pivot point we can also measure either forward or backward in dating other events of Bible history even though originally they were dated according to a different system.

THE ABSOLUTE DATE OF 539 B.C.E.

[12] One such fixed or absolute date is in connection with the events recorded in the fifth chapter of Daniel, verses one to thirty-one. That was concerning the time when the Medes and Persians under Cyrus the Great broke up Belshazzar's notorious carousal, captured the city of Babylon, and overthrew the Third World Empire. The year was 539 B.C.E. on the Gregorian calendar, four years after the Buddhist Era began in India.

11. (a) What, then, is the first thing to do in learning where we are on the pathway of time? (b) What is meant by an "absolute date," and of what value is such a date?
12. What absolute date do we have in connection with the overthrow of Babylon by Cyrus?

[13] The fixing of 539 B.C.E. as the year when this historical event occurred is based on a stone document know as the Nabonidus (Nabunaid) Chronicle. This important find was discovered in ruins near the city of Baghdad in 1879, and it is now preserved in the British Museum. A translation of this finding was published by Sidney Smith in *Babylonian Historical Texts Relating to the Capture and Downfall of Babylon,* London, 1924, and reads in part:

[14] "In the month of Tashritu [Tishri, Hebrew 7th month], when Cyrus attacked the army of Akkad in Opis on the Tigris, the inhabitants of Akkad revolted, but he (Nabonidus) massacred the confused inhabitants. The 14th day, Sippar was seized without battle. Nabonidus fled. The 16th day [October 11-12, 539 B.C.E., Julian, or October 5-6, Gregorian] Gobryas (*Ugbaru*), the governor of Gutium and the army of Cyrus entered Babylon without battle. Afterwards Nabonidus was arrested in Babylon when he returned (there). . . . In the month of Arahshamnu [Heshvan, Hebrew 8th month], the 3rd day [October 28-29, Julian], Cyrus entered Babylon, green twigs were spread in front of him—the state of 'Peace' (Sulmu) was imposed upon the city."—*Ancient Near Eastern Texts Relating to the Old Testament* (Princeton; 1955), James B. Pritchard, p. 306.

[15] Please note, the Nabonidus Chronicle gives precise details as to the time when these events took place. This, in turn, enables modern scholars, with their knowledge of astronomy, to translate these dates into terms of the Julian or Gregorian calendars. Explaining why this Chronicle makes no particular reference

13, 14. The determining of 539 B.C.E. as the year of Babylon's fall is based upon what important find?
15, 16. What accounts for the fact that the Nabonidus Chronicle makes no mention of Belshazzar in connection with the fall of Babylon?

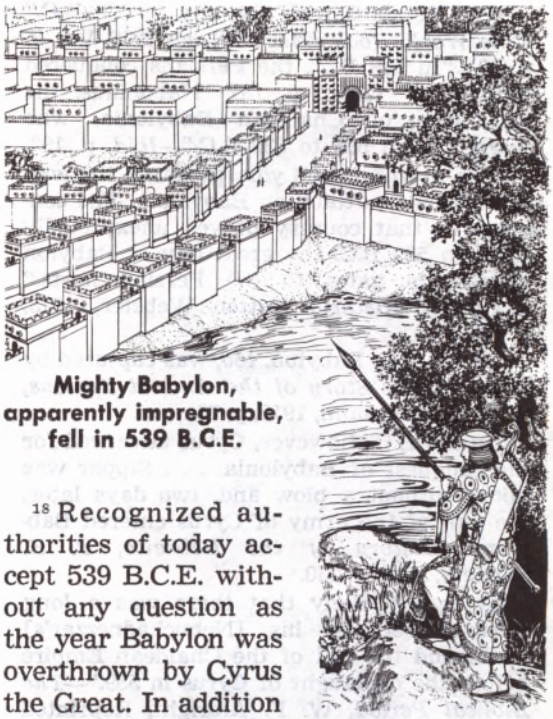
to Belshazzar in connection with the capture of Babylon by Cyrus, and also confirming the date of 539, note what professor Jack Finegan says in *Light from the Ancient Past* (1959), pages 227-229:

16 "Nabunaid (Nabonidus) shared the kingship with his own oldest son Belshazzar. Belshazzar is named as the crown prince in Babylonian inscriptions. . . . Since, therefore, Belshazzar actually exercised the coregency at Babylon and may well have continued to do so unto the end, the book of Daniel (5:30) is not wrong in representing him as the last king of Babylon. In the seventeenth year of King Nabunaid, Babylon fell to Cyrus the Persian. The Nabunaid chronicle gives exact dates. In the month of Tashritu on the fourteenth day, October 10, 539 B.C., the Persian forces took Sippar; on the sixteenth day, October 12, 'the army of Cyrus entered Babylon without battle'; and in the month of Arahsamnu, on the third day, October 29, Cyrus himself came into the city."

17 Other investigators say this: "The Nabunaid Chronicle . . . states that Sippar fell to Persian forces VII/14/17* (Oct. 10, 539),† that Babylon fell VII/16/17 (Oct. 12), and that Cyrus entered Babylon VIII/3/17‡ (Oct. 29). This fixes the end of Nabunaid's reign and the beginning of the reign of Cyrus. Interestingly enough, the last tablet dated to Nabunaid from Uruk is dated the day after Babylon fell to Cyrus. News of its capture had not yet reached the southern city some 125 miles distant."—Brown University Studies, Vol. XIX, *Babylonian Chronology 626 B.C.—A.D. 75*, Parker and Dubberstein, 1956, p. 13.

* "VII/14/17": The 7th Hebrew month Tishri, 14th day, 17th year of Nabonidus' reign.
† Julian calendar.
‡ The 8th Hebrew month Heshvan.

17. What other authorities confirm the day, month and year of Babylon's fall?



Mighty Babylon, apparently impregnable, fell in 539 B.C.E.

18 Recognized authorities of today accept 539 B.C.E. without any question as the year Babylon was overthrown by Cyrus the Great. In addition to the above quotations the following gives a small sampling from books of history representing a cross section of both general reference works and elementary textbooks.□ These brief quotations also show that this is not a date recently suggested, but one thoroughly investigated and generally accepted for the past sixty years.

"Cyrus entered Babylon in 539 B.C." (*Encyclopædia Britannica*, 1946, Vol. 2, p. 852) "When Cyrus defeated the army of Nabonidus, Babylon itself surrendered, in Oct. 539, to the Persian general Gobryas." —*Ibid.*, Vol. 6, p. 930.

"In 539 B.C. Babylon fell without a struggle to the Achaemenid Persian, Cyrus the Great."—*The Encyclopedia Americana*, 1956, Vol. III, p. 9.

"Babylon was captured by Cyrus in 539 B.C."—Yale Oriental Series · Researches · Vol. XV, 1929, *Nabonidus and Belshazzar*, Dougherty, p. 46.

□ To extend the list would be an easy matter, but it would only serve to further confirm a date not in question.

18. (a) On what date do some twenty historians and commentators agree? (b) Has this agreement only recently been reached?

"The Persians took the city in 539 B.C." (*The World Book Encyclopedia*, 1966, Vol. 2, p. 10) "In 539 B.C., the Persians conquered Babylonia." (*Ibid.*, p. 13) "Nabonidus, the last king of Chaldean Babylonia, who reigned from 555 to 539 B.C."—*Ibid*, p. 193.

"The downfall of Lydia prepared the way for a Persian attack on Babylonia. The conquest of that country proved unexpectedly easy. In 539 B.C. the great city of Babylon opened its gates to the Persian hosts." —*Ancient History*, Hutton Webster, 1913, p. 64.

"In 539 B.C. Babylon, too, was captured by Cyrus."—*The Story of the Ancient Nations*, W. L. Westermann, 1912, p. 73.

"In 539 B.C., however, Cyrus advanced for the conquest of Babylonia. . . . Sippar was taken without a blow and, two days later, the van of the army of Cyrus entered Babylon."—*History of the Hebrews*, F. K. Sanders, 1914, p. 230.

"It is not likely that there was a long interval between his [Nebuchadnezzar's] death and the fall of the Chaldean Empire before the onslaught of Cyrus in 539."—*The Biblical Period*, W. F. Albright, Reprinted from *The Jews; Their History, Culture and Religion*, edited by Louis Finkelstein, 1955, p. 49.

"Cyrus entered Babylon on October 29, 539 B.C. and presented himself in the role of the liberator of the people."—*The Zondervan Pictorial Bible Dictionary*, 1965, p. 193; see also pages 93, 104, 198, 569.

"Nebuchadnezzar had surrounded Babylon with huge walls, but after the defeat of Belshazzar's army the city surrendered with slight resistance in 539 B.C."—*World History at a Glance*, Reither, 1942, pp. 28, 29.

"When the Neo-Babylonian Empire fell to the Persians, Babylon opened its gates to Cyrus in 539 B.C. without opposition."—*The Interpreter's Dictionary of the Bible*, 1962, p. 335.

"In the seventeenth year of Nabonidus (B. C. 539), Cyrus captured Babylon."—*The Popular and Critical Bible Encyclopædia and Scriptural Dictionary*, Fallows, 1913, Vol. 1, p. 207.

"Cyrus the Great, in 539 B.C., added the Babylonian to the other empires which he had acquired and consolidated with magical ease and celerity."—*A New Standard Bible Dictionary*, 1926, p. 91.

"The city [Babylon] was taken by surprise B. C. 539."—*The Universal Bible Dictionary*, Peloubet, 1912, p. 69.

"539 B.C. marked the collapse of Semitic hegemony in the ancient Orient, and the introduction of Aryan leadership which continued for at least a thousand years. This conquest of Babylon by Cyrus laid the foundation for all the later developments under Greek and Roman rule."—*Darius the Mede*, Whitcomb, 1959, Introduction, p. 2.

"It was Cyrus, also, who conquered Babylon in the year 539 B.C. and thus became master of Mesopotamia and Syria."—*Ancient and Medieval History*, Hayes and Moon, 1930, p. 92.

"Nabonidus (Nabunaid) . . . was the last King of Babylon (555-539 B.C.)."—*The Catholic Encyclopedia*, 1907, Vol. 2, p. 184.

"In 539 the kingdom of Babylon fell to Cyrus."—*The New Funk & Wagnalls Encyclopedia*, 1952, Vol. 10, p. 3397.

"The Chaldean Empire, with its capital at Babylon (Second Babylonian Empire), lasted, . . . until 539 B.C., when it collapsed before the attack of Cyrus."—*The Outline of History*, H. G. Wells, 1921, p. 140.

"Cyrus conquered Babylonia in 539 B. C." —*The International Standard Bible Encyclopædia*, 1960, Vol. 1, p. 367.

"In the year 539 Cyrus conquers the city Babylon, Babylonia becomes a province of the Persian Empire."—Translated from the German *Bibel-Lexikon*, edited by Herbert Haag together with associates, printed in Switzerland, in 1951. See page 150 under Babylonia.

[19] With the date 539 B.C.E. so firmly fixed and agreed to by so many scholars, we are quite confident where we stand today in relation to the fall of Babylon twenty-five centuries ago. October 6, 1968, will mark 2,506 years since the fall of that third world empire.* Other important events which occurred prior to 539 may now be quite accurately dated. If one will accept the dates posted in the Bible, this becomes a rather easy matter, and some of the erroneous pitfalls into which

* In adding 539 and 1968 subtract 1 because of no zero year between B.C.E. and C.E.

19. So, then, how long ago has it been since the fall of Babylon to the Persians?

traditional chronologers of Christendom have fallen will be avoided.

JERUSALEM DESTROYED, 607 B.C.E.

[20] Believers in Daniel's God Jehovah know that the historical accuracy of the Bible does not rest upon undiscovered, incomplete, imperfect, uninspired worldly documents. So just because in the pagan cuneiform inscriptions *so far discovered* the name "Darius" is nowhere found, that does not alter in any way the truthfulness of the Bible's testimony. The historical facts written under divine inspiration are clear: "In that very night Belshazzar the Chaldean king was killed, and Darius the Mede himself received the kingdom, being about sixty-two years old." (Dan. 5:30, 31) Some investigators believe, and the argument is strong, that Darius was the same as Gubaru, Cyrus' governor, who entered Babylon with him and who appointed governors in the city.* However, Daniel repeatedly speaks of Darius the Mede, not as Governor, but as King, even personally addressing him as such.—Dan. 6:1, 6-9, 12-25.

[21] During the few months that Darius was on the throne Daniel made a startling chronological discovery: "In the first year of Darius the son of Ahasuerus of the seed of the Medes, who had been made king over the kingdom of the Chaldeans; in the first year of his reigning I myself, Daniel, discerned by the books the number of the years concerning which the word of Jehovah had occurred to Jeremiah the prophet, for fulfilling the devastations of Jerusalem, namely, *seventy years.*" (Dan. 9:1, 2) Without a doubt the question as to when this time limit of seventy years would expire was one that pressed hard upon Daniel's mind. Fortunately, he did not have to wait long for the answer.

[22] The reign of Darius I was brief; mention of "the first year" of his reign infers he was king for at least a full year. (Dan. 9:1; 11:1) Cyrus followed him on the throne by late 538 and Jehovah's prophet Daniel continued in his high office. "As for this Daniel, he prospered in the kingdom of Darius and in the kingdom of Cyrus the Persian." (Dan. 6:2, 28) That there was a very close association between these two kings and their kingdoms is indicated by the repeated expression, "the law of the Medes and the Persians." —Dan. 6:8, 12, 15.

[23] Two centuries earlier Jehovah by the mouth of his prophet Isaiah had declared: "[I am] the One saying of Cyrus, 'He is my shepherd, and all that I delight in he will completely carry out'; even in my saying of Jerusalem, 'She will be rebuilt,' and of the temple, 'You will have your foundation laid.' " (Isa. 44:28) Without further delay this two-hundred-year-old prophecy was about to be fulfilled. Cyrus acceded to the throne and "in the first year" of his reign, at least before the spring of 537, "Jehovah roused the spirit of Cyrus." He issued the famous edict permitting the Jews to return and rebuild Jehovah's temple, copies of which were written and circulated throughout the realm. This allowed sufficient time for the Jews to resettle in their homeland, 'establish the altar firmly upon its own site,' and "from the first day of the seventh month" start offering up burnt sacrifices to Jehovah. This date, the "first day of the seventh month," according to the best astronomical tables available,† is calculat-

* See *Darius the Mede* (1959 American Edition), J. C. Whitcomb, Jr., chap. 7; and *Babylonian Problems* (1923 Edition), W. H. Lane, p. 201.

20. (a) Does the name "Darius" occur in cuneiform inscriptions? (b) But of what are we sure?
21. In the first year of Darius' reign what exciting discovery did Daniel make?

† Brown University Studies, Vol. XIX, *Babylonian Chronology 626 B.C.—A.D. 75*, (1956) Parker and Dubberstein, p. 29.

22. How long did Darius I reign, and who succeeded him as king of Babylon?
23. (a) What grand prophecy was about to be fulfilled? (b) By what date were the Jews back in their homeland? Due to what speedy developments?

ed to be October 5 (Julian) or September 29 (Gregorian) 537 B.C.E.—Ezra 1:1-4; 3:1-6.

24 Here, then, very definitely established, is another milestone—the time when the seventy years of desolation of the land of Judah came to an end—about October 1, 537. (Jer. 25:11, 12; 29:10) It is now a simple formula to determine when the seventy years began. One has only to add 70 to 537 to get 607. So about October 1, 607 B.C.E., the desolating of the land of Judah and the complete emptying out of its inhabitants was fully accomplished.

25 The importance of the year 607 B.C.E. in this Biblical chronology will become more apparent in the following article, as we seek an answer to the provocative question, When was Adam created?

24. So when did the seventy years of desolation begin, and when did they end?

25. The answer to what question is related to the year 607 B.C.E.?

WHY ARE YOU LOOKING FORWARD TO 1975?

WHAT about all this talk concerning the year 1975? Lively discussions, some based on speculation, have burst into flame during recent months among serious students of the Bible. Their interest has been kindled by the belief that 1975 will mark the end of 6,000 years of human history since Adam's creation. The nearness of such an important date indeed fires the imagination and presents unlimited possibilities for discussion.

2 But wait! How do we know their calculations are correct? What basis is there for saying Adam was created nearly 5,993 years ago? Does the one Book that can be implicitly trusted for its truthful historical accuracy, namely, the Inspired Word of Jehovah, the Holy Bible, give support and credence to such a conclusion?

3 In the marginal references of the Protestant *Authorized* or *King James Version,* and in the footnotes of certain editions of the Catholic *Douay* version, the date of man's creation is said to be 4004 B.C.E. This marginal date, however, is no part of the inspired text of the Holy Scriptures, since it was first suggested more than fifteen centuries after the last Bible writer died, and was not added to any edition of the Bible until 1701 C.E. It is an insertion based upon the conclusions of an Irish prelate, the Anglican Archbishop James Ussher (1581-1656). Ussher's chronology was only one of the many sincere efforts made during the past centuries to determine the time of Adam's creation. A hundred years ago when a count was taken, no less than 140 different timetables had been published by se-

1, 2. (a) What has sparked special interest in the year 1975, and with what results? (b) But what questions are raised?

3. Is the date for Adam's creation as found in many copies of the Bible part of the inspired Scriptures, and do all agree on the date?

rious scholars. In such chronologies the calculations as to when Adam was created vary all the way from 3616 B.C.E. to 6174 B.C.E., with one wild guess set at 20,000 B.C.E. Such conflicting answers contained in the voluminous libraries around the world certainly tend to compound the confusion when seeking an answer to the above questions.

[4] In the previous article we learned from the Inspired Writings themselves, independent of the uninspired marginal notes of some Bibles, that the seventy years of desolation of the land of Judah began to count about October 1, 607 B.C.E. The beginning of this seventy-year period was obviously tied to its ending, that is, with the fall of Babylon in 539 B.C.E. So with 607 B.C.E. as dependably fixed on our Gregorian calendar as the absolute date of 539 B.C.E. we are prepared to move farther back in the count of time, to the dating of other important events in Bible history. For instance, the years when Saul, David and Solomon reigned successively over God's chosen people can now be dated in terms of the present-day calendar.

[5] At the death of Solomon his kingdom was split into two parts. The southern two-tribe part, composed of Judah and Benjamin, continued to be ruled by Solomon's descendants, and was known as the kingdom of Judah. The northern ten tribes made up the kingdom of Israel, sometimes called "Samaria" after the name of its later capital city, and were ruled over by Jeroboam and his successors. By our applying the prophetic time period of 390 years found in Ezekiel 4:1-9 with regard to Jerusalem's destruction the death of Solomon is found to be in the year 997 B.C.E. This was 390 years before the destruction of Jerusalem in 607 B.C.E.

4. What have we learned in our previous study, and, hence, what are we now prepared to do?
5. What history-making events took place in 997 B.C.E.?

ISRAEL'S ERRORS CARRIED 390 YEARS

[6] Notice what is said on this matter by the prophet Ezekiel:

[7] "And you, O son of man, take for yourself a brick, and you must put it before you, and engrave upon it a city, even Jerusalem. And you must lay siege against it . . . It is a sign to the house of Israel. And as for you, lie upon your left side, and you must lay the error of the house of Israel upon it. For the number of the days that you will lie upon it you will carry their error. And I myself must give to you the years of their error to the number of *three hundred and ninety days,* and you must carry the error of the house of Israel. And you must complete them. And you must lie upon your right side in the second case, and you must carry the error of the house of Judah *forty days.* A day for a year, a day for a year, is what I have given you. . . . And as for you, take for yourself wheat and barley and broad beans and lentils and millet and spelt, and you must put them in one utensil and make them into bread for you, for the number of the days that you are lying upon your side; *three hundred and ninety days* you will eat it."—Ezek. 4:1-9.

[8] This chapter of Ezekiel was not recounting past historical events but was prophecy of future events. It was telling of the time in the future when the glorious city of Jerusalem would be besieged and its inhabitants taken captive, all of which occurred in 607 B.C.E. So the forty years spoken of in the case of Judah ended in that year. The "error" of the northern kingdom, said to be carried for 390 years, was nearly tenfold greater when compared with the error of Judah carried for 40 years. When, then, did these 390 years end?

6, 7. What time periods are referred to in Ezekiel 4:1-9?
8. When did the carrying of the "error" of the southern kingdom end?

9 They were not terminated in 740 B.C.E., when Samaria was destroyed, for the simple fact that Ezekiel enacted this prophetic drama sometime after "the fifth year of the exile of King Jehoiachin," which would make the termination not earlier than 613 B.C.E., that is, 127 years after the destruction of Samaria by Assyria. (Ezek. 1:2) Since this whole prophetic drama plainly pointed forward to the destruction of Jerusalem, and since both the house of Israel and the house of Judah were in reality one inseparable covenant-bound people, the remnant of whom would not be a divided people upon their return from exile, there is only one reasonable conclusion, namely, the errors of both houses ran concurrently and terminated at the same time in 607 B.C.E. In this way the 70 years of desolation of the land of Judah ended 70 years after the termination of carrying the error of both houses, so that thus a remnant of both houses could return to the site of Jerusalem.

10 If the "error of the house of Israel" ended in 607, its beginning, 390 years prior thereto, was in 997 B.C.E. It began the year that King Solomon died and Jeroboam committed error, yes, great error, in that Jeroboam, whose domain was ripped off from the house of David, "proceeded to part Israel from following Jehovah," causing them "to sin with a great sin."—2 Ki. 17:21.

DATE OF EXODUS, 1513 B.C.E.

11 Looking back into the distant past we see another milestone in man's history, the never-to-be-forgotten exodus of the Israelites from Egyptian slavery, under the leadership of Moses. Were it not for Jehovah's faithful Word the Bible, it would be impossible to locate this great event accurately on the calendar, for Egyptian hieroglyphics are conspicuously silent concerning the humiliating defeat handed that first world power by Jehovah. But with the Bible's chronology, how relatively simple it is to date that memorable event!

12 At 1 Kings 6:1 we read: "And it came about in the four hundred and eightieth year after the sons of Israel came out from the land of Egypt, in the fourth year, in the month of Ziv, that is, the second month, after Solomon became king over Israel, that he proceeded to build the house to Jehovah."

13 With this information one has only to determine what calendar year Solomon began building the temple, and it is then an easy matter to figure when Pharaoh's army was destroyed in the Red Sea.

14 "And the days that Solomon had reigned in Jerusalem over all Israel were forty years." (1 Ki. 11:42) This means that his last full regnal year ended in the spring of 997 B.C.E.* Adding 40 to 997 gives 1037 B.C.E., the year that Solomon began his peaceful reign. He did not begin the temple building, as the account says, until the second month of the fourth year of his reign, which means he had ruled a full three years and one month. Thus subtracting 3 years from 1037 one gets 1034 B.C.E., the year that the building work began. The time of the year was the second month *Ziv,* that is, April-May. This, the Bible says, was "in the four hundred and eightieth year" after the Israelites left Egypt.

15 Anytime we put a "th" on the end of

9. What indicates the "error" of the northern kingdom also ended in 607 B.C.E.?
10. So when did the "error" of Israel begin?
11, 12. What other event in man's history are we now prepared to date, and with the aid of what key text?

* "The reckoning of the regnal years of the kings is based upon the year which began in the spring, and is parallel to the Babylonian method in which this prevailed."—*The New Schaff-Herzog Encyclopedia of Religious Knowledge,* 1957, Vol. 12, p. 474.

13, 14. (a) On the Gregorian calendar, in what year did Solomon begin to reign? (b) In what year did he begin the building of the temple?
15. (a) Explain the difference between a *cardinal* and an *ordinal* number. (b) So when did the Israelites leave Egypt?

a number, for instance on the number 10, saying 10th, the number is changed from a *cardinal* to an *ordinal* number. When one speaks about playing baseball in the *tenth* inning of the game, it means that nine full innings have already been played, but only part of the tenth; ten innings are not yet completed. Likewise, when the Bible uses an ordinal number, saying that the building of the temple began in the 480th year after the Israelites left Egypt, and when that particular year on the calendar is known to be 1034 B.C.E., then we add 479 full years (not 480) to 1034 and arrive at the date 1513 B.C.E., the year of the Exodus. It too was springtime, Passover time, the 14th day of the month Nisan.

HOW LONG SINCE THE FLOOD?

16 Already with the help supplied by the Bible we have accurately measured back from the spring of this year 1968 C.E. to the spring of 1513 B.C.E., a total of 3,480 years. With the continued faithful memory and accurate historical record of Jehovah's Holy Word we can penetrate even deeper into the past, back to the flood of Noah's day.

17 Stephen, the first martyred footstep follower of Jesus Christ, referred to what Jehovah said would befall Abraham's offspring. "Moreover, God spoke to this effect, that his seed would be alien residents in a foreign land and the people would enslave them and afflict them for four hundred years." (Acts 7:6; Gen. 15:13) Stephen here mentions three of Israel's past experiences: As alien residents in a foreign land, as people in slavery, and as people afflicted for four hundred years.

18 It would be a mistake to assume that all three of these experiences were of equal duration, or that they were separate individual experiences that followed one another in consecutive order. It was long after their entrance into Egypt as aliens that they were enslaved, more than 70 years later, and sometime after the death of Joseph. Rather, Stephen was saying that within the same 400-year period in which they were afflicted, they were also enslaved and were also alien residents.

19 Please note that, when Stephen said they were "alien residents in a foreign land . . . for four hundred years," he did not say and he did not mean to imply that they were not alien residents before entering Egypt. So it is a mistake to insist that this text proves the Israelites were in Egypt for four hundred years. It is true that, upon entering Egypt and being presented before Pharaoh for the first time, Joseph's brothers said: "We have come to reside as aliens in the land." But they did not say nor did they mean that up until then they had not been alien residents, for on the same occasion their father Jacob, when asked by Pharaoh how old he was, declared: "The days of the years of my alien residences are a hundred and thirty years." And not only had Jacob spent his whole lifetime as an alien resident before coming to Egypt, but he told Pharaoh that his forefathers before him also had been alien residents.—Gen. 47:4-9.

20 Since the affliction of Israel ended in 1513 B.C.E., it must have begun in 1913, 400 years earlier. That year would correspond to the time that Isaac was afflicted by Ishmael "poking fun" at him on the day that Isaac was weaned. At the time, Isaac was five years old, and this

16. How far back in history have we now penetrated, and what are the prospects of probing even deeper?
17. In recounting Israel's experiences, to what events and to what time period does Stephen refer?
18. What argues against the conclusion that these events were separate experiences following one another in consecutive order?
19. How do we know the Israelites were "aliens" before entering Egypt?
20. When did these 400 years end, and when did they begin?

was long before the Israelites entered Egypt.—Gen. 21:8, 9.

[21] Well, then, how long were the Israelites down in Egypt as alien residents? Exodus 12:40, 41 says: "And the dwelling of the sons of Israel, who had dwelt in Egypt, was four hundred and thirty years. And it came about at the end of the four hundred and thirty years, it even came about on this very day that all the armies of Jehovah went out of the land of Egypt."

[22] Here verse 40 in the *Septuagint* reads: "But the dwelling of the sons of Israel which they [and their fathers, *Alexandrine* MS] dwelt in the land of Egypt AND IN THE LAND OF CANAAN [was] four hundred and thirty years long." The Samaritan *Pentateuch* reads: "IN THE LAND OF CANAAN and in the land of Egypt." Thus both of these versions, which are based on Hebrew texts older than the Masoretic, include the words "in the land of Canaan" together with the word "Egypt."

[23] From the time that Abraham entered Canaan until Isaac's birth was 25 years;* from that time until Jacob's birth, 60 more years; and after that it was another 130 years before Jacob entered Egypt. All together this makes a total of 215 years, exactly half of the 430 years, spent in Canaan before moving into Egypt. (Gen. 12:4; 21:5; 25:26; 47:9) The apostle Paul, under inspiration, also confirms that from the making of the Abrahamic covenant at the time the patriarch moved into Canaan, it was 430 years down to the institution of the Law covenant.—Gal. 3:17.

* Incidentally, adding 5 more years to the 25, and bringing it down to the time Isaac was weaned, makes a total of 30 years. This accounts for the difference between the 400 years (Gen. 15:13; Acts 7:6) and the 430 years (Ex. 12:40; Gal. 3:17).

21, 22. Were the Israelites 430 years in Egypt exclusively, and how do certain ancient manuscripts shed light on this point?

23. (a) So how long were the Israelites actually in Egypt, and how does Paul confirm this? (b) Explain the difference between the 400 and the 430 years mentioned in the Scriptures.

[24] By adding this 430 years to the 1513 it puts us back to 1943 B.C.E., the time when Abraham first entered Canaan following the death of his father Terah in Haran, Mesopotamia. It is now only a matter of adding up the years of a few generations to date the Flood correctly. The figures are given in Genesis, chapters 11 and 12, and may be summarized as follows:

From start of Flood	
To Arpachshad's birth (Gen. 11:10)	2 years
To birth of Shelah (11:12)	35 "
To birth of Eber (11:14)	30 "
To birth of Peleg (11:26)	34 "
To birth of Reu (11:18)	30 "
To birth of Serug (11:20)	32 "
To birth of Nahor (11:22)	30 "
To birth of Terah (11:24)	29 "
To death of Terah in Haran, and Abram's departure to Canaan at age of 75 (11:32; 12:4)	205 "
Total	427 years

[25] Adding these 427 years to the year 1943 B.C.E. dates the beginning of the Deluge at 2370 B.C.E., 4,337 years ago.

6,000 YEARS FROM ADAM'S CREATION

[26] In a similar manner it is only necessary to add up the following years involving ten pre-Flood generations to get the date of Adam's creation, namely:

From Adam's creation	
To birth of Seth (Gen. 5:3)	130 years
To birth of Enosh (5:6)	105 "
To birth of Kenan (5:9)	90 "
To birth of Mahalalel (5:12)	70 "
To birth of Jared (5:15)	65 "
To birth of Enoch (5:18)	162 "
To birth of Methuselah (5:21)	65 "
To birth of Lamech (5:25)	187 "
To birth of Noah (5:28, 29)	182 "
To beginning of Flood (7:6)	600 "
Total	1,656 years

[27] Adding this figure 1,656 to 2,370 gives 4026 B.C.E., the Gregorian calendar year

24, 25. The Flood began in what calendar year, and how long was this before Abraham entered Canaan?

26, 27. (a) How long before the Flood was Adam created? In what year? (b) What indicates that Adam was created in the fall of the year?

in which Adam was created. Since man naturally began to count time with his own beginning, and since man's most ancient calendars started each year in the autumn, it is reasonable to assume that the first man Adam was created in the fall of the year.

28 Thus, through a careful independent study by dedicated Bible scholars who have pursued the subject for a number of years, and who have not blindly followed some traditional chronological calculations of Christendom, we have arrived at a date for Adam's creation that is 22 years more distant in the past than Ussher's figure. This means time is running out two decades sooner than traditional chronology anticipates.

29 After much of the mathematics and genealogies, really, of what benefit is this information to us today? Is it not all dead history, as uninteresting and profitless as walking through a cemetery copying old dates off tombstones? After all, why should we be any more interested in the date of Adam's creation than in the birth of King Tut? Well, for one thing, if 4,026 is added to 1,968 (allowing for the lack of a zero year between C.E. and B.C.E.) one gets a total of 5,993 years, come this autumn, since Adam's creation. That means, in the fall of the year 1975, a little over seven years from now (and not in 1997 as would be the case if Ussher's figures were correct), it will be 6,000 years since the creation of Adam, the father of all mankind!

ADAM CREATED AT CLOSE OF "SIXTH DAY"

30 Are we to assume from this study that the battle of Armageddon will be all over by the autumn of 1975, and the long-looked-for thousand-year reign of Christ will begin by then? Possibly, but we wait to see how closely the seventh thousand-year period of man's existence coincides with the sabbathlike thousand-year reign of Christ. If these two periods run parallel with each other as to the calendar year, it will not be by mere chance or accident but will be according to Jehovah's loving and timely purposes. Our chronology, however, which is reasonably accurate (but admittedly not infallible), at the best only points to the autumn of 1975 as the end of 6,000 years of man's existence on earth. It does not necessarily mean that 1975 marks the end of the first 6,000 years of Jehovah's seventh creative "day." Why not? Because after his creation Adam lived some time during the "sixth day," which unknown amount of time would need to be subtracted from Adam's 930 years, to determine when the sixth seven-thousand-year period or "day" ended, and how long Adam lived into the "seventh day." And yet the end of that sixth creative "day" could end within the same Gregorian calendar year of Adam's creation. It may involve only a difference of weeks or months, not years.

31 In regard to Adam's creation it is good to read carefully what the Bible says. Moses in compiling the book of Genesis referred to written records or "histories" that predated the Flood. The first of these begins with Genesis 1:1 and ends at Genesis 2:4 with the words, "This is the history of the heavens and the earth . . ." The second historical document begins with Genesis 2:5 and ends with verse two of chapter five. Hence we have two separate accounts of creation from slightly different points of view. In the second of these accounts, in Genesis 2:19, the original Hebrew verb translated "was forming" is in the progressive imperfect form. This does not mean that the animals and birds

28. How does this chronology differ from Ussher's in regard to Adam's creation?
29. Why be concerned with the date of Adam's creation?
30. What may occur before 1975, but what attitude should we take?
31. What do the first two chapters of Genesis disclose?

were created after Adam was created. Genesis 1:20-28 shows it does not mean that. So, in order to avoid contradiction between chapter one and chapter two, Genesis 2:19, 20 must be only a parenthetical remark thrown in to explain the need for creating a "helper" for man. So the progressive Hebrew verb form could also be rendered as "had been forming." —See Rotherham's translation (*Ro*), also Leeser's (*Le*).

32 These two creation accounts in the book of Genesis, though differing slightly in the treatment of the material, are in perfect agreement with each other on all points, including the fact that Eve was created after Adam. So not until after this event did the sixth creative day come to an end. Exactly how soon after Adam's creation is not disclosed. "*After that* [Adam and Eve's creation] God saw everything he had made and, look! it was very good. And there came to be evening and there came to be morning, a sixth day." (Gen. 1:31) After the sixth creative day ends, the seventh one begins.

33 This time between Adam's creation and the beginning of the seventh day, the day of rest, let it be noted, need not have been a long time. It could have been a rather short one. The naming of the animals by Adam, and his discovery that there was no complement for himself, required no great length of time. The animals were in subjection to Adam; they were peaceful; they came under God's leading; they were not needing to be chased down and caught. It took Noah only seven days to get the same *kinds* of animals, male and female, into the Ark. (Gen. 7:1-4) Eve's creation was quickly accomplished, 'while Adam was sleeping.' (Gen. 2:21) So the lapse of time between Adam's creation and the end of the sixth creative day, though unknown, was a comparatively short period of time. The pronouncement at the end of the sixth day, "God saw everything he had made and, look! it was *very good*," proves that the beginning of the great seventh day of the creative week did not wait until after Adam and Eve sinned and were expelled from the Garden of Eden.

32. What indicates the sixth creative day did not end immediately with Adam's creation?
33. (a) How do we know the end of the sixth creative day came very soon after Adam's creation? (b) How does Genesis 1:31 prove the sixth day ended before Adam and Eve sinned?

1975! . . . AND FAR BEYOND!

34 Bible chronology is an interesting study by which historic events are placed in their order of occurrence along the stream of time. The Watch Tower Society over the years has endeavored to keep its associates abreast with the latest scholarship that proves consistent with historic and prophetic events recorded in the Scriptures. Major problems in sacred chronology have been straightened out either due to fulfillment of Bible prophecies or by reason of archaeological discoveries or because better Bible translations convey more clearly the records of the original languages. However, several knotty problems of chronology of a minor nature are not yet resolved. For example, at the time of the exodus from Egypt when Jehovah changed the beginning of the year from autumn time on the secular calendar to spring time on the sacred calendar, was there, in the Jewish calendar, a loss or a gain of six months?—Ex. 12:1, 2.

35 One thing is absolutely certain, Bible chronology reinforced with fulfilled Bible prophecy shows that six thousand years of man's existence will soon be up, yes, within this generation! (Matt. 24:34) This is, therefore, no time to be indifferent and complacent. This is not the time to be toy-

34. What has brought about a better understanding of Bible chronology?
35. Why is this no time for indifference and complacency?

ing with the words of Jesus that "concerning that day and hour *nobody* knows, neither the angels of the heavens nor the Son, but only the Father." (Matt. 24:36) To the contrary, it is a time when one should be keenly aware that the end of this system of things is rapidly coming to its violent end. Make no mistake, it is sufficient that the Father himself *knows* both the "day and hour"!

[36] Even if one cannot see beyond 1975, is this any reason to be less active? The apostles could not see even this far; they knew nothing about 1975. All they could see was a short time ahead in which to finish the work assigned to them. (1 Pet. 4:7) Hence, there was a ring of alarm and a cry of urgency in all their writings. (Acts 20:20; 2 Tim. 4:2) And rightly so. If they had delayed or dillydallied and had been complacent with the idea the end was some thousands of years off they would never have finished running the race set before them. No, they ran hard and they ran fast, and they won! It was a life or death matter with them.—1 Cor. 9:24; 2 Tim. 4:7; Heb. 12:1.

[37] So too with Jehovah's faithful witnesses in this latter half of the twentieth century. They have the true Christian point of view. Their strenuous evangelistic activity is not something peculiar to this present decade. They have not dedicated their lives to serve Jehovah only until 1975. Christians have been running this way ever since Christ Jesus blazed the trail and commanded his disciples, "Follow me!" So keep this same mental attitude in you that was in Christ Jesus. Let nothing slow you down or cause you to tire and give out. Those who will flee Babylon the Great and this Satanic system of things are now running for their lives, headed for God's kingdom, and they will not stop at 1975. O no! They will keep on in this glorious way that leads to everlasting life, praising and serving Jehovah for ever and ever!

36. What helpful example did the apostles leave us in this regard?

37. So what will you be doing between now and 1975? And beyond that, what?

How 1st-CENTURY EVENTS ARE DATED in the 20th Century

IN THE previous two articles the truthfulness of the Bible's ancient history as far back as Adam's creation has been tested and proved. Any consideration of historical dates, however, would certainly be incomplete if it failed to locate Jesus' earthly ministry and that of his apostles on the stream of man's history, for, indeed, no one ever walked this earth who had a more profound effect on the lives and destinies of men and nations the world over.

[2] As already pointed out, neither our present Gregorian calendar, nor the Julian calendar, which it replaced less than 400 years ago, is in itself an adequate

1. Why is a further consideration of Bible dates important?

2. What is first necessary before first-century events can be dated?

device for locating events recorded in the Christian Greek Scriptures. This is because the Bible used an entirely different system of dating important happenings. As a consequence, before any corelation of Bible events in terms of modern calendars can be made, it is necessary to have a common starting point in time, an absolute fixed date attested to by both the Bible and proved secular history. This accomplished, other historic events reported in the Bible can be dated according to the civil calendar.

[3] After the death of Julius Caesar, his adopted son, Gaius Octavius, adroitly suppressed the power of the Roman senate, skillfully changed the image of the Republic to that of an empire, and finally seated himself securely in the saddle as Rome's first emperor. In 27 B.C.E., on his way to becoming deified, Octavius assumed a religious title of reverence, that of *Augustus*. He is also remembered for his renaming the month *Sextilis* on the Julian calendar after himself, and borrowing a day from the month of February so that the month of *August* would have as many days as July, which was named after his predecessor Julius Caesar. Now it so happened that Augustus Caesar died the 19th day of the month of his namesake, August, in the year 14 C.E., Julian calendar (August 17, Gregorian calendar). On the same day Augustus' stepson and son-in-law, Tiberius, succeeded him as emperor.

[4] August 19, 14 C.E., Julian calendar, therefore, is an established undisputed date in Roman history. All reasonable doubt is therefore removed as to what year it was when John the Baptist began his preaching work in the wilderness of the Jordan, for the historian Luke declares that it was "in the fifteenth year of the reign of Tiberius Caesar." (Luke 3:1) That "fifteenth year" did not end until August 16, 29 C.E., Gregorian calendar. It was in that year, evidently in the spring, when John the Baptist began his work.

[5] Luke, perhaps anticipating that antagonists might attack this important event, reinforced it beyond a historical shadow of doubt. After saying that it was "the fifteenth year of the reign of Tiberius Caesar," Luke added that it was at the same time when six other important rulers were in office, namely, "when Pontius Pilate was governor of Judea [27 to 37 C.E.], and Herod was district ruler of Galilee [until 40 C.E.], but Philip his brother was district ruler of the country of Ituraea and Trachonitis [until 34 C.E.], and Lysanias was district ruler of Abilene, in the days of chief priest Annas and of Caiaphas [about 18 to 36 C.E.]." (Luke 3:1, 2) With this array of rulers all in power at the same time in the fifteenth year of Tiberius' reign it would be impossible for doubters to prove from Roman and Jewish history that John's ministry did not begin in the year 29 C.E.

SEVENTY WEEKS-OF-YEARS

[6] The year 29 C.E. is of interest not simply because it was the year John the Baptist began proclaiming: "Repent, for the kingdom of the heavens [or, of God] has drawn near," but, more importantly, because the one whom God would anoint for that kingdom was standing at the very threshold. (Matt. 3:2) John as the forerunner was about six months older than Jesus. (Luke 1:34-38) It follows, therefore, that Jesus' baptism and anointing took place in the autumn of that same year, 29 C.E., Jesus being at the time

3, 4. (a) When did Tiberius Caesar become emperor? (b) So John the Baptist began his preaching work in what year?

5. How does Luke make sure for us when John the Baptist began his ministry?

6. What other very important event occurred in the year 29 C.E.?

"about thirty years old." (Luke 3:23) On that occasion John testified that Jesus there became the Anointed One, or Christ, being anointed with God's holy spirit. —John 1:32-34.

[7] That the start of the teaching work of this Anointed One was in the fall of 29 C.E. is corroborated by the long-range prophecy of Daniel 9:25, which reads in part: "From the going forth of the word to restore and to rebuild Jerusalem until Messiah [meaning Anointed One] the Leader, there will be seven weeks, also sixty-two weeks." If the seven plus sixty-two weeks, that is, sixty-nine weeks, were to be literal ones of seven days each, then the period of waiting for Messiah to put in an appearance would have amounted to only 483 literal twenty-four-hour days, a mere sixteen months! Rather, these weeks were prophetic ones. So, following the Bible rule of "a day for a year," they would represent 483 years (69 weeks-of-*years*, not weeks-of-*days*).—Num. 14:34; Ezek. 4:6.

[8] When, then, did "the word to restore and to rebuild Jerusalem" go forth? Not in 537 B.C.E., for the decree of Cyrus that year was not to restore and rebuild the city, but only to "rebuild the house [or temple] of Jehovah . . . which was in Jerusalem." (Ezra 1:2, 3) Nor was it in 468 B.C.E., the seventh year of the reign of Artaxerxes I, king of Persia, when Ezra went to Jerusalem with a special letter from the king. Nowhere in that letter does it authorize or command the rebuilding of Jerusalem; it dealt only with matters pertaining to the temple services at Jerusalem.—Ezra 7:1-27.

7. (a) When, according to Daniel's prophecy, was Messiah scheduled to come? (b) How long a period of waiting was this to be?
8. How do we know that the order to rebuild Jerusalem was not given in 537 B.C.E., or in the seventh year of Artaxerxes' reign?

[9] But in the twentieth year of Artaxerxes I it was reported to Nehemiah what "a very bad plight" the city of Jerusalem was in, and how "the wall of Jerusalem is broken down, and its very gates have been burned with fire." So when the opportunity afforded, Nehemiah brought these matters to the king's attention, and requested: "If to the king it does seem good, . . . that you would send me to Judah, to the city of the burial places of my forefathers, *that I may rebuild it.*" Furthermore, Nehemiah continued, "If to the king it does seem good, let letters be given me . . . a letter to Asaph the keeper of the park that belongs to the king, that he may give me trees to build with timber the gates of the Castle that belongs to the house, and *for the wall of the city* and for the house into which I am to enter." —Neh. 1:2, 3; 2:5-8.

[10] This plea to the king was made in the spring of the year, in the month Nisan, but by the time the letters were drawn up and Nehemiah made the long trip of perhaps 900 miles, from the Persian palace in Shushan, over 400 miles east of Babylon to Jerusalem, and by the time he delivered the king's letters to the governors "beyond the River" Euphrates, it was at the end of the lunar month Tammuz (tenth month) when Nehemiah arrived in the broken-down city. As he says, "At length I came to Jerusalem." (Neh. 2:9-11) So it was in the latter half of Artaxerxes' twentieth year of rule when the command "to restore and to rebuild" began to take effect, namely, Ab 3 or 4, 455 B.C.E., and when the 69 weeks of the prophecy began to count.—Neh. 2:11 to 6:15.

[11] It is established on competent author-

9. What events occurred in the twentieth year of Artaxerxes' reign that mark it as the time when the word went forth to rebuild Jerusalem?
10. What time of the year was the decree to rebuild the city of Jerusalem issued? But when did it take effect?
11. What year did Artaxerxes come to the throne? So when was the twentieth year of his reign?

ity that Artaxerxes I began reigning in 474 B.C.E. The Greek historian Thucydides, who lived during Artaxerxes' time, says that General Themistocles fled from Greece to Asia when Artaxerxes had "lately come to the throne," and not during the reign of his father Xerxes. The Greek biographer Plutarch of the first century C.E., and Nepos the Roman historian of the first century B.C.E., both support Thucydides on this point. Upon his arrival in Ephesus (in Asia Minor) this General Themistocles asked Artaxerxes' permission to study the Persian language for one year before appearing before the king. Permission was granted, the appearance was made, and, according to the Greek historian Diodorus Siculus of the first century C.E., Themistocles died in 471 B.C.E. In harmony with this, his arrival in Asia, as shown in Jerome's Eusebius, was in 473, which would put Artaxerxes on the throne in 474. This means that the twentieth year of this king's reign fell in or overlapped on 455 B.C.E. Based on this and other historical evidence the noted scholar Ernst Wm. Hengstenberg (1802-1869) in his *Christology of the Old Testament,* translated from the German by Reuel Keith, Volume 2, page 389, says: "The twentieth year of Artaxerxes is the year 455 before Christ. . . ." And with this Archbishop Ussher and others agree.

12 So, with the issuing and applying of Artaxerxes' famous decree for the rebuilding of Jerusalem securely anchored to the year 455 B.C.E., the ending of the 483 years of waiting until Messiah made his appearance came in the latter half of 29 C.E.* With all these facts, proof as to when Jesus' baptism and anointing occurred certainly is not lacking.

* In calculating this date, there is no "zero" year between B.C.E. and C.E.

12. Explain how this information about Artaxerxes' reign helps fix the time of Jesus' baptism?

13 The fixing of Jesus' baptism in the year 29 C.E., when he was thirty years old, also establishes the date of his birth as the year 2 B.C.E., in the fall. Jesus, then, was one year old in the fall of 1 B.C.E. There being no zero year, in the fall of the next year, 1 C.E., he was two years old, and in the fall of 29 C.E. he was thirty years old. Some chroniclers put the date of Jesus' birth at 4 B.C.E., or even as early as 6 B.C.E., basing their conclusions on Josephus' testimony that shortly before Herod's death there was an eclipse of the moon. (*Antiquities of the Jews,* Book XVII, chap. VI, par. 4) It has been calculated that there was such an eclipse March 13, of the year 4 B.C.E., and so they say the Savior was born before that date, to allow for Herod's order, calling for the killing of babies two years old and under, to be carried out.

14 However, this is not sufficient proof for setting Jesus' birth at 4 B.C.E., since eclipses of the moon are a rather common occurrence, in many years there being two eclipse seasons. More significant is Josephus' statement that Herod died thirty-seven years after being made king by the Romans. (*Antiquities,* Book XVII, chap. VIII, par. 1) Actually, Herod did not capture Jerusalem and begin his reign as king until the summer of 38 B.C.E. So if Josephus dated Herod's reign from the capture of the city, and when he actually began ruling as king, and not from when the Roman senate gave their consent three years earlier, then it brings us to 1 B.C.E. as the year of Herod's death. This easily allows time for Jesus' birth in the fall of 2 B.C.E., the visit by the Chaldean astrologers, and for the slaughter of the innocent babes of Bethlehem.—Matt. 2:1-18.

13, 14. (a) Since he was baptized in the year 29 C.E., when was Jesus born? (b) But when do some commentators say Jesus was born, and upon what evidence? (c) How does the year of Herod's capture of Jerusalem help to determine the year of Jesus' birth?

15 The rest of Daniel's prophecy concerning the seventy weeks of years confirms these dates. Daniel 9:26, 27 says that "Messiah will be cut off, with nothing for himself," an event that occurred *after* the 69 weeks-of-years and in the midst, or "at the half" of the 70th week. Since this last week, the seventieth, is logically the same length as each of the other sixty-nine, then it too was seven years long. Messiah was therefore cut off three and a half years after the fall of 29 C.E., "at the half" of the seven-year-long seventieth week, or in the spring of 33 C.E. "At the half of the week he will cause sacrifice and gift offering to cease" officially, for it was then that the Law covenant with its sacrifices was legally canceled "by nailing it to the torture stake." (Dan. 9:27; Col. 2:14) This allowed time for Jesus to fit into his ministry the four annual Passover celebrations mentioned in the Scriptures.*

16 Certain astronomical facts also give confirmation that it was 33 C.E. when Jesus was put to death. This event occurred during the twenty-four-hour day of Nisan 14, which began with 6 p.m. on Thursday and ended at 6 p.m. on Friday. This means that Jesus died Friday afternoon about 3 p.m., "the ninth hour." (Mark 15:34-37) The day after Passover, Nisan 15, was always a sabbath day regardless of what day of the week it came on. (Lev. 23:6, 7) If it fell on a scheduled weekly sabbath, then Nisan 15 was known as 'a great sabbath,' as was the case at the time of Jesus' death. (John 19:31) Now astronomical tables† show there was just such a Passover full moon on Thursday night, March 31, 33 C.E., Gregorian calendar. The only other occurrence of a full moon on Thursday night in the month of Nisan during Jesus' ministry was in the year 30 C.E., but this is ruled out as the likely year of his death, since it would allow Messiah only a six-month ministry. It is, therefore, beyond a reasonable doubt that Jesus died Friday afternoon, April 1, 33 C.E.

DATING EVENTS BETWEEN 36 C.E. AND 49 C.E.

17 The balance of the seventieth week after Messiah was put to death on the torture stake, a period of three and a half years, ran to the fall of 36 C.E., during which time Jehovah's special invitation to be of the heavenly Kingdom class continued extended exclusively to the Jews and Jewish proselytes, just as the prophecy foretold: "He must keep the [Abrahamic] covenant in force for the many for one week." (Dan. 9:27) It is for this reason that the good news of salvation did not go to the Gentiles until the fall of 36 C.E., when the apostle Peter was privileged to baptize Cornelius and members of his household.—Acts 10:1–11:18.

18 Now with the coming of autumn time of that year 36 C.E. the preaching work about the Christ was due to be greatly expanded, among the Gentile nations. Here, again, we see that Jehovah the Great Timekeeper, and the one who adequately provides precisely on time for every new feature of his work, had a man already well prepared to be the "apostle to the nations," namely, Saul of Tarsus, who became the apostle Paul.—Rom. 11:13; Gal. 2:8, 9.

19 Paul was not a newly converted novice in the year 36. Because he was a Jew his

* John 2:13 (30 C.E.); 5:1 (31 C.E.); 6:4 (32 C.E.); 12:1; 13:1 (33 C.E.).

† *Babylonian Chronology 626 B.C.—A.D. 45*, 1942, by Parker and Dubberstein, p. 46; also *Canon der Mondfinsternisse*, 1887, by Oppolzer, Vol. II, p. 344.

15. If Messiah was cut off in the middle of the "seventieth week," what year would that have been in our Common Era?
16. What astronomical facts give further proof that Jesus died Friday afternoon, April 1, 33 C.E.?
17. What occurred during the balance of the "seventieth week," and when did that week end?
18. What was due to begin from the fall of 36 C.E.?
19. By the year 36 was Paul prepared for the assignment he received?

conversion did not have to wait until 36. The light of truth, it appears, struck him within the first year after Jesus passed off the scene in the spring of 33. For the next two or two and a half years Paul worked in Damascus until it was necessary for him to make his escape in a basket through a hole in that city's wall. He then went into Arabia for a time, and finally returned to Damascus briefly before going up to Jerusalem. Paul tells us that it was three years after his conversion, which would date it 36 C.E., when he first visited Peter and James in Jerusalem. He says: "After that I went into the regions of Syria and of Cilicia."—Acts 9:23-25; Gal. 1:15-21.

[20] Continuing in this same letter to the Galatians, Paul writes: "Then after fourteen years I again went up to Jerusalem." (Gal. 2:1) The fourteenth year from 36 would make it 49 C.E., according to the custom of those days of using ordinal numbers. On that visit to Jerusalem the issue of circumcision was brought before the governing body and was settled.—Acts 15:2-29; Gal. 2:3-9.

[21] There are some other interesting happenings related in the Bible that occurred between the years 36 and 49 C.E. For example, when Claudius was emperor and just prior to the death of Herod Agrippa I, the prophet Agabus, by and through Jehovah's spirit, foretold a coming famine; the apostle James was put to death by Herod; and Peter was miraculously delivered from the same fate by Jehovah's angel.—Acts 11:27–12:11.

[22] Secular histories agree that these events occurred in 44 C.E., since Claudius was proclaimed emperor in 41 and Herod Agrippa I was eaten up with worms after the Passover of 44 C.E. (Acts 12:21-23) The foretold famine, however, did not come until the year 46, at which time Tiberius Alexander was the Roman procurator in Judea. So this allowed sufficient time, two full years, for the Christians of Antioch to prepare for the emergency and arrange for the relief measures mentioned in the account. Following these events the Bible continues in the thirteenth and fourteenth chapters of Acts to tell of Paul's first missionary tour. In company with Barnabas Paul visited the island of Cyprus and many cities in Asia Minor before returning to Antioch in Syria. This first trip, it seems, occupied the greater part of the years 47 and 48, yet leaving Paul sufficient time to return to his home in Antioch before making the aforementioned trip to Jerusalem in the spring of 49.

20. When was the issue of circumcision decided by the governing body in Jerusalem?
21, 22. What events mentioned in the Bible occurred between the years 41 and 49 C.E.?

DATING OTHER EVENTS IN PAUL'S MINISTRY

[23] See now how helpful the Bible's remarkable record is in fixing the date on our calendar of Paul's second missionary journey, between the years 49 and 52 C.E. He returned to Antioch in the spring of 49 with the special letter drawn up by the governing body in Jerusalem, a copy of which is preserved for us. (Acts 15:23-29) The account says that "after some days," probably by now the summer of the same year, 49, Barnabas returned to the work in Cyprus, but Paul and Silas set out to serve the congregations in Syria and adjacent Cilicia.—Acts 15:36-41.

[24] It therefore must have been springtime, 50 C.E., when Paul and Silas, having moved through Asia Minor, crossed over into Europe for the first time. (Acts 16:1-12) The next six months was a very busy time as these pioneers blazed a new trail and established new congregations in Philippi, Thessalonica, Beroea and Athens before reaching Corinth in the fall of 50.

23, 24. When did Paul set out on his exciting second missionary tour, and how long did it take him to get to Corinth, Greece?

What a service year that had been! Just think of it, in a matter of perhaps fifteen months, these first-century missionaries had traveled some 1,300 miles, probably a great deal of it on foot, and had firmly established many new congregations made up of both Jews and Gentiles.

25 That it was late in the year 50 when Paul arrived in Corinth is confirmed by secular history. Paulus Orosius, a historian of the early fifth century, says that it was January 25 in the year 50 when Emperor Claudius ordered all Jews to leave Rome. So time is allowed for Aquila and Priscilla to pack up their belongings, obtain passage, sail for Corinth, arrive there and settle down in what was to be their new home for the next year and a half, and set up a tentmaking business, all this would have easily filled the months of time until Paul got to Corinth in the fall of the same year. As we read, Paul "found a certain Jew named Aquila . . . who had recently come from Italy, and Priscilla his wife, because of the fact that Claudius had ordered all the Jews to depart from Rome."—Acts 18:2.

26 Another point on which the historical accuracy of the Bible is confirmed is found in this same eighteenth chapter of Acts, verse 12. "Now while Gallio was proconsul of Achaia, the Jews rose up with one accord against Paul and led him to the judgment seat." Archaeologists have found a fragment of an inscription, containing a rescript of Emperor Claudius, which proves that Gallio was proconsul of Achaia from the summer of 51 to the summer of 52. After Gallio threw this case out of court Paul remained in Corinth "quite some days longer" before leaving for Antioch in Syria. (Acts 18:18) So it appears that Paul arrived in Corinth in the fall of 50, was dragged before Gallio a year or so later, and left there in the spring of 52, as the Bible says, after a stay of eighteen months all together. (Acts 18:11) This allowed him time to reach Antioch by midsummer, 52 C.E.

27 One might reasonably conclude that after so many busy years of full-time missionary service, and after enduring all the hazards and perils of first-century travel, Paul would have settled down in retirement here in Antioch for a good long and well-earned rest. (2 Cor. 11:26, 27) But no! Paul gave no thought to retiring. In all his writings, in all his activity, there is a constant and compelling urgency to press forward with the work with even greater speed and efficiency.

28 We therefore are not surprised to find that after only a short time in Antioch this energetic missionary again took to the road. After "he had passed some time there" in Antioch it was probably the fall of 52 when he set out on his third tour. Traveling overland this time "from place to place through the country of Galatia and Phrygia, strengthening all the disciples," he reached Ephesus where he probably stayed the next two and a half years. (Acts 18:23; 19:1-10) Then, as he says, he left there after the festival of Pentecost (now the year 55), went through Macedonia and down to Corinth, spending the winter there, before retracing his steps through Philippi by Passover time the next spring. This then allowed Paul sufficient time to reach Jerusalem at the time of Pentecost, 56 C.E.—1 Cor. 16:5-8; Acts 20:1-3, 6, 15, 16; 21:8, 15-17.

29 No sooner had Paul arrived in Jerusalem than he was pounced upon by his

25. What historical evidence shows that Paul did not get to Corinth until the latter part of the year 50 C.E.?
26. What find by archaeologists confirms Paul's stay in Corinth as being from the fall of 50 to the spring of 52?
27. Was Paul content to retire now that he was back home in Antioch?
28. Tell about Paul's third missionary tour, both the places visited and the time covered.
29. What dates are assigned to Paul's experiences, from the time of his arrest in Jerusalem until his death in Rome?

religious adversaries, and for safety's sake he was secretly hustled down to Caesarea by Roman soldiers. There he remained in jail for two years, until bribe-seeking foxy Felix was replaced as governor by Festus. (Acts 21:27-33; 23:23-35; 24:27) As to the year Festus became governor, *The Encyclopædia Britannica* comments on the two schools of critics who contend for 55 and 60-61 respectively, saying: "It can be said confidently that the truth is between these two extremes, for the arguments urged in each case appear less to prove one extreme than to disprove its opposite."* We therefore accept the year 58, in harmony with all the foregoing facts, as the time that Paul's appeal to Caesar for a hearing of his case was granted, and he was shipped off to Rome. After surviving the most famous shipwreck of all history, and wintering on the island of Malta, the following spring, in 59, Paul arrived in Rome, where for the next two years he remained a prisoner, preaching and teaching, until the year 61. (Acts 27:1; 28:1, 11, 16, 30, 31) Paul's second imprisonment in Rome, which terminated in his execution, was probably during the years 64-65 C.E.—2 Tim. 1:16; 4:6, 7.

[30] This review of first-century events has been both interesting and faith-building. The Bible writers knew nothing about modern calendars, yet their care and accuracy and the methods they used in dating events have proved most helpful in pinpointing ancient happenings on the stream of time. The harmony of sacred chronology in every detail, its integrity to the truth, adds to our confidence and trust in the Holy Scriptures, and our belief that the Bible is indeed Jehovah's Word of Truth.

30. Of what benefit has this study of first-century events proved to be?

* *The Encyclopædia Britannica*, 1946 Edition, Vol. 3, p. 528; and Young's *Analytical Concordance to the Bible*, p. 342, under "Festus."

What can I do?

WHAT can *I* do? That is a good question. But more to the point, what do you want to do? Have you dedicated your life to the Giver of every good thing, Jehovah God? Would you now like to carry out that dedication in the fullest manner possible?

Possibly you are now employed in some kind of secular job. But if you are one of God's dedicated ministers you can never make a career of that job, can you? You may even enjoy to some degree the luxuries of these modern days. But is it not a fact that these soon become commonplace? Car, television, comfortable home, and so on—they still do not fully satisfy. Nothing short of having the fullest share possible in the primary work of God's devoted servants here on earth can really satisfy.

Well, there is a way for single men and women, and young married couples, yes, and older ones too, to gain more joy and peace in dedicated service. It is in a ca-

reer of full-time preaching. Instead of giving the major part of your time and energy to secular activity, why not give it to the Kingdom work, with just enough secular work to defray daily expenses? Trust Jehovah, whose Word, the Bible, promises: "Keep on, then, seeking first the kingdom and his righteousness, and all these other [necessary] things will be added to you." —Matt. 6:33.

But are you not so sure? Why not give Jehovah God the opportunity to make good his promise in your case? Those who have tested out the certainty of God's promises have discovered that this is the way of success.

COMING IN THE NEXT ISSUE

- "Whatever a Man Is Sowing, This He Will Also Reap."
- "Let Us Not Give Up in Doing What Is Fine."
- Is Your Soul Immortal?
- What It Means to Be Honest.

TESTIMONY FROM PARAGUAY

Here is what one missionary in Paraguay says: "Arranging my personal affairs so as to be unencumbered with financial and other obligations proved to be the only obstacle to my taking up missionary work. After serving for more than ten years here in Paraguay, I am still firmly convinced that I made the wise decision. Helping spiritually impoverished ones with God's Word and aiding fellow Witnesses to grow to maturity have been a source of great spiritual happiness to me."

And a young woman, not quite two years in a missionary assignment, explains: "I wanted to be used to the fullest extent in Jehovah's service. Reading the *Yearbook of Jehovah's Witnesses* stimulated my desire to teach Bible truth to people in other lands who have not been privileged to hear the Bible message. So I started out as a pioneer. Then came the call to Gilead School for training as a missionary. Now, here I am in Paraguay, happy to have attained such a wonderful privilege."

And the opportunities in Paraguay have not run out. Referring to Concepción, a city of 30,000 inhabitants, a report has this to say: "Missionaries have served here in the past, and the small congregation of seven continues to spread Bible knowledge faithfully. We hope soon to be able to bolster their efforts with special pioneer help. Its setting, along the east bank of the Paraguay River, and the friendliness of the people make it a most desirable assignment."

"Then there is Villarrica," the report continues: "Local special pioneers (engaged full time in preaching) are now looking after this congregation of thirty persons. If the needed personnel were available the Society would reopen a missionary home here, for with new industries starting up the population is bound to grow. The Witnesses already there would appreciate help, and would give their fullest cooperation to anyone who might come to assist them.

"Though the Society maintains two fine missionary homes in Asunción, Paraguay's capital, and though there are three congregations there with a total of some 300 Witnesses, there is still plenty of territory and so many interested ones that the Witnesses here cannot find time to call back on all of them. There are many among the city's population of 350,000 who will patiently listen to the Kingdom message, even if spoken in faulty Spanish. People here still have time to talk about the Bible and God's purposes."

Of course, there are many other places in Paraguay that just as eloquently answer your question, What can *I* do?

URUGUAY SHOULD BE CONSIDERED

Note, too, the experiences in Uruguay of those who came from other lands, learned the local language and customs, and settled down to a career of aiding humble Uruguayans to an accurate knowledge of God's Word. There is one Witness from the United States, a former Catholic, who left the comfort of home to take up full-time preaching. She was invited to Gilead School for missionary training, and now has been in her foreign assignment for more than twenty-two years. She says: "I wouldn't want to change a day of it."

And another missionary here in Uruguay graduated from Gilead School's first class back in 1943 and has been busy here ever since. Is he sorry about the way things turned out? "Why should I be sorry," he says, "when I have been an eyewitness to the growth of the Kingdom work in this land? I have observed and shared in the growth from 33 Witnesses to well over 2,400." To this day he recalls how, when the public lecture campaign began, twenty persons to whom he had witnessed about the Kingdom came to hear. Today, several in that first audience are themselves active Witnesses.

But there is still lots of opportunity for willing helpers. A missionary Witness relates that she and three others were assigned in 1963 to work a section of Montevideo, a vast territory extending along the coast and including the pleasant residential area of Carrasco. When they first began work they conducted a Bible study in their apartment for the benefit of a handful of eager students. Now the attendance has grown far beyond the apartment-size study group. And they report that even now much of the territory is reached but once a year. Help is truly needed in order to concentrate better on the planted seeds of Bible truth, if they are to be productive of more praisers of God.

ANSWERING YOUR QUESTION

So there is something you can do, if you are willing, if you are prepared to do without nonessentials, if you really want to fill your life with satisfying labor that will always be remembered by God. (Heb. 6:10) You may not need to leave your own land, if it contains areas where there is still need for more intensive Kingdom proclamation. You could, under direction of the branch office of the Society in your country, move to another area and find some kind of part-time secular work with which to maintain yourself in a fruitful ministry.

It may even be that there is urgent need for more preaching activity in your own neighborhood. In that case your enrolling as a full-time representative of the Society would give you the extra time. It may be that your present employer would consider keeping you on on a part-time basis, leaving ample time for you to carry on the vital Kingdom ministry. Otherwise, you may seriously consider changing your place and even your type of secular work, just so you can put the Kingdom and its interests first in life.

If, however, you are in position to move to another land, it is your privilege to write the Office of the President, Watch Tower Bible and Tract Society, 124 Columbia Heights, Brooklyn, New York 11201, and inquire for basic information needed by those who wish to enter a foreign land. Also, it would be of assistance to write the Society's branch office in the country to which you would like to move. Such correspondence should be sent to the Watch Tower Society at the appropriate address appearing on the concluding page of the *1968 Yearbook of Jehovah's Witnesses.*

If you lay your circumstances before the branch office, frankly informing them about your health, your financial status,

your plans and your knowledge of the language, your Christian brothers there will be able to appraise the situation and advise you of the possibilities that are open to you. It must be kept in mind, of course, that the Society's branch office cannot become responsible for you. However, it will give full cooperation in matters such as putting you in touch with local Witnesses, informing you of the types of secular work available, setting out the requirements for those entering their country, and so on.

OTHER CONSIDERATIONS

Meantime, you could obtain a beginner's grammar book of the language in the country to which you plan to go. If you have previously studied a foreign language, you will have the advantage of knowing how to go about it. If there is someone who knows the language, it may be that you could enlist his aid. If you can attend evening-school classes in the language, without interfering with your ministry and theocratic studies, this could be helpful.

It is, of course, to be expected that obstacles will arise as you take steps toward a life of greater usefulness in the Kingdom ministry. Is it not obvious that the "god of this system of things" will seek to discourage you in such a purpose? (2 Cor. 4:4) But be persevering. Refuse to be easily deterred. Remember, it is God's will that "in all the nations the good news has to be preached first." (Mark 13:10) He will assuredly bless your consistent effort to increase your share in this most unselfish service.

Finally, can you think of any more effective answer to the question, What can *I* do? than that appearing on page 59 of the *1968 Yearbook of Jehovah's Witnesses?* It says:

"With the marvelous expansion now taking place in foreign lands and the crying need for more disciple-makers, every one of Jehovah's witnesses with health and the freedom to take up missionary work should give the most serious consideration to saying, 'Here I am! Send me.' The highest profession one can follow is to serve Jehovah full time. The missionary service in particular is a privilege, which, if engaged in zealously between now and Armageddon, will ensure immeasurable happiness in the ages to come. Consider the joy of experiencing, in the new order, the happy companionship of those you now help to escape the destruction of this system of things."

Even if you are not eligible for Gilead training as a missionary, it may well be that your maturity and years of experience as a minister of the Kingdom have equipped you so that you could do justice to some other assignment where the need for Kingdom preaching is urgent. Why not answer the question, What can *I* do? with positive action?

● Why did the apostle Paul say, as recorded at 1 Corinthians 1:17, that Christ dispatched him "not to go baptizing"? He did baptize believers, did he not?—G. Q., U.S.A.

In the midst of his comments about a problem with divisions existing in the Corinthian congregation, the apostle Paul wrote: "For 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."—1 Cor. 1:17.

We can be certain that Paul was well aware of Jesus' command to make disciples and to

baptize them. (Matt. 28:19, 20) And Paul traveled widely, making disciples and teaching people to observe all the things Jesus commanded. He did not minimize the importance of baptism, but recommended it.—Acts 19:1-5.

The statement in 1 Corinthians 1:17 must be understood in context. In the verses before, Paul mentioned that he baptized Crispus, Gaius and the household of Stephanas. (1 Cor. 1:14-16) He was not doing that without Christ's permission, but, rather, with the authorization recorded at Matthew 28:19.

The point the apostle was making was that he did not consider the baptizing of individuals his exclusive or primary assignment. Christ specifically told Paul that he was to preach, to be "a witness" to the nations. (Acts 26:16; 9:15) While Paul could and did baptize individuals, there are reasons why he may not have baptized great numbers. The context shows that divisions could spring up. If the apostles themselves specialized in baptizing, it might have contributed to the formation of parties or cliques of Christians baptized by certain men.

So when Paul stayed in Corinth, some years before writing his first letter to the congregation there, he did baptize some persons. But baptism was not a special rite to be performed just by the apostles, nor was it more meaningful when performed by an apostle than when done by another male member of the Christian congregation.

ANNOUNCEMENTS

FIELD MINISTRY

Those who have dedicated their lives to Jehovah God desire to magnify his name and aid their fellowmen to love and serve him. As the Bible shows, the "God of peace" equips his people as an organization "with every good thing" so they might perform his will. (Heb. 13:20, 21) So equipped, they pattern their ministry after that of Jesus and his apostles, calling from house to house to find persons interested in the Word of God. During August, they will be offering, in their house-to-house ministry, such Bible-study aids as the books *"Things in Which It Is Impossible for God to Lie"* and *Life Everlasting—in Freedom of the Sons of God,* on a contribution of 50c each, or either of these in combination with the book *Did Man Get Here by Evolution or by Creation?* for 75c.

THE ANNUAL MEETING IN PITTSBURGH

At ten o'clock in the forenoon of Tuesday, October 1, 1968, the annual meeting of the members of Watch Tower Bible and Tract Society of Pennsylvania will be held at the Society's office located at 4100 Bigelow Boulevard, Pittsburgh, Pennsylvania. All members of the corporation should be certain that the Secretary's Office has their addresses so that the letters of notice will reach them shortly after September 1.

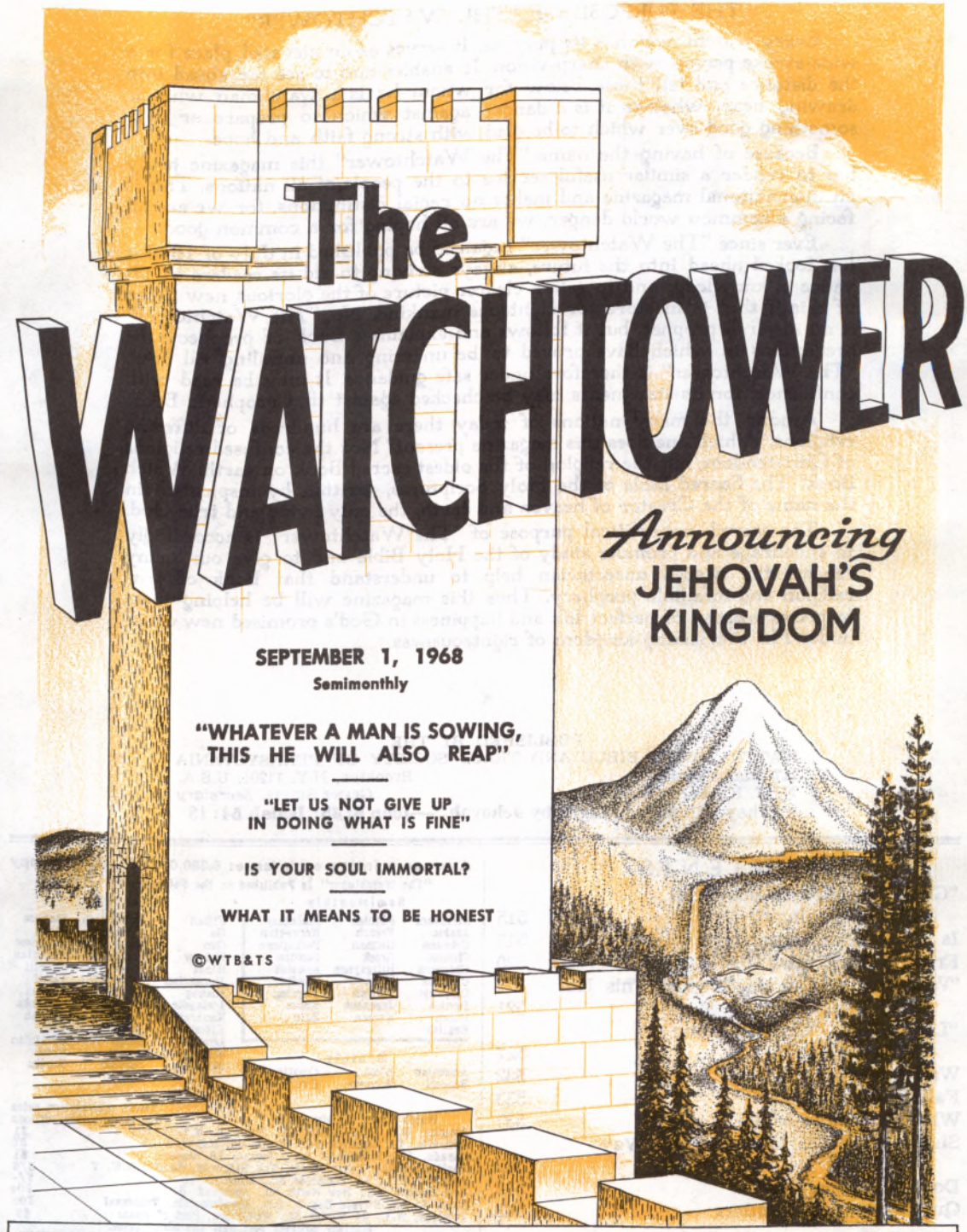
Along with the notice of the annual meeting, which will be mailed to all the members of the corporation, proxies will be sent. The proxies are to be returned so as to reach the office of the Secretary of the Society not later than September 15. Each member should complete and return his proxy promptly whether he is going to be at the meeting personally or not.

"WATCHTOWER" STUDIES FOR THE WEEKS

September 8: The Book of Truthful Historical Dates, and Why Are You Looking Forward to 1975?, ¶1-3. Page 488. Songs to Be Used: 22, 43.

September 15: Why Are You Looking Forward to 1975?, ¶4-37. Page 495. Songs to Be Used: 45, 68.

September 22: How 1st-Century Events Are Dated in the 20th Century. Page 501. Songs to Be Used: 77, 79.



"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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The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
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"Godly Devotion Is Beneficial for All Things"

THE Bible shows that godly devotion or godliness is rewarding. It not only holds out the hope of eternal salvation, but brings benefits even now. As the Christian apostle Paul says: "Godly devotion is beneficial for all things, as it holds promise of the life now and that which is to come." Yes, godly devotion brings with it rewards even at the present time, and not only those of a spiritual nature but also those of a physical kind.—1 Tim. 4:8.

What is meant by "godly devotion"? The Greek word that the apostle Paul here used is variously rendered "godliness," "spirituality," "piety," "religion," "spiritual fitness," "holiness," "spiritual exercise" as well as "godly devotion." Its literal meaning is 'being considerate of sacred things.'

Why is godly devotion beneficial now? For one thing, because it inculcates morality, the control of one's passions, and so protects one from all the ills, emotional, mental and physical, that so often result from loose conduct. (Prov. 7:22, 23; 23:29-32) It is beneficial now in that it helps one to be content, self-sufficient. It guards one against the snare of the love of money that can cause so much harm, just as we are warned: "The love of money is a root of all sorts of injurious things, and by reaching out for this love some have been led astray from the faith and have stabbed themselves all over with many pains." —1 Tim. 6:10.

Then, again, godly devotion is beneficial now in that it brings with it the spirit of God, which, the Bible explains, produces "soundness of mind." (2 Tim. 1:7) For example, a few years ago a Christian witness of Jehovah preaching the good news of God's kingdom from house to house happened to meet a man who had been a patient in a mental institution. This man had been suffering for ten years from paranoid schizophrenia and his doctors told him that there was no hope of a cure for him. He was very unclean and unkempt in his personal appearance and was living outside the institution only because he was willing to take the required medication, which consisted of thirty-three pills each day.

Although this man at first proved to be very trying, he evidently was sincere, and so the Christian minister kept making return visits. He conducted a regular Bible study with the man, by means of which he learned about God's righteous requirements and the wonderful hope of the blessings to come to mankind under God's kingdom. Gradually this patient took an interest in his personal appearance. Then he quit smoking, and after eight months

he was so improved in his condition that he was able to get along without any drugs. At the end of a year he was taken off the doctor's list, discharged as cured.

Four years have passed since the Christian minister going from house to house first called on this man, and today he is still enjoying good health and has a good job. More than that, he is very active in the Christian ministry, bringing to others the comforting good news about Jehovah God's kingdom that did so much for him. What accounted for this change in a man who after ten years of medical treatment had been pronounced incurable by his physicians? Godly devotion or 'consideration of sacred things.' He is proving true the promise of Jehovah God: "Abundant peace belongs to those loving your law, and for them there is no stumbling block." —Ps. 119:165.

Godly devotion is also beneficial now in that it brings hope into the life of one who has suddenly lost a loved one. It helps to heal the wounds of grief and gives one something to live for, even though one suffers a sudden and tragic loss. Thus recently at a Christian missionary school a youthful husband died suddenly of a heart attack in the middle of the night. Shocking as this tragic blow was to his young wife, who was a missionary student along with him, she met that blow calmly. She resolved to continue her missionary training even though now facing the prospect of going to her missionary assignment, not as a married woman with a husband on whom to depend, but as a single woman.

What a contrast from some of the experiences one reads about in the newspapers! For example, a "skydiver," a parachutist, whose wife had been killed when her parachute failed to open, committed suicide by jumping out of a plane at 3,200 feet after first making certain that his parachute would not open up. Also, there was a schoolteacher whose husband had drowned when a boat in which they were riding overturned due to a storm. She slipped out of her life jacket to join him in death. "If Tom is gone, I want to go too," were her last words. Such grief often takes its toll even though there be no violent attempts at self-destruction. According to a recent issue of the *British Medical Journal,* the death rate of those who have lost a loved one suddenly in death is five times that of the average.

Here we have it: Godly devotion gives one something to live for, even when a close relative may die suddenly. This is because one's interests are not centered around just one's own family. More than that, godly devotion gives one faith in the resurrection, in the hope of everlasting life on a paradise earth, in the hope of seeing one's loved ones again right here upon the earth in God's due time. Godly devotion, or giving consideration to sacred things, moves one to find time for bringing honor to one's Creator, Jehovah God, and to show love for one's neighbor as for oneself. At the same time it prepares the Christian for any eventuality in that it recognizes how death entered into the world and why God has permitted it, together with wickedness, for so long. But more than that, it provides the certain hope that Jehovah God will bring an end to all sorrow, crying, pain and death. —Rev. 21:4.

Truly, godly devotion, or consideration for sacred things, means not only eternal salvation, life in the system of things to come, but many benefits now, physically, mentally, emotionally as well as spiritually.

"Since all these things are thus to be dissolved, what sort of persons ought you to be in holy acts of conduct and deeds of godly devotion, awaiting and keeping close in mind the presence of the day of Jehovah."—2 Pet. 3:11, 12.

IS YOUR SOUL *Immortal?*

What did the early Christians teach about the soul and immortality?

Where did Christendom get its ideas about immortality of the soul?

IN THIS materialistic epoch many persons doubt the idea of immortality of the soul, which they consider to be a basic teaching of the "Christian religion." Few have any idea that early Christians taught something entirely different about the soul.

You might be surprised to know that modern religious scholars recognize that what the Bible teaches about the soul is far different from what today's religions teach. In fact, a knowledge of what early Christians really taught about the soul and immortality could have a profound effect on your outlook toward modern religious teaching.

Christendom cites Justin (who died about the year 165 of our Common Era) as one of its martyrs. Rather than saying that all souls are immortal, as do today's religious leaders, Justin Martyr wrote: "Some souls perish."[1] In a later day this idea might have gotten him classed as a "heretic" rather than as a "martyr."

Tatian, a Christian writer who lived during the last part of the second century, wrote: "O Greeks! The soul is not by itself immortal . . . it dies and dissolves with the body, when it does not know the truth . . . if therefore it rests isolated from the light, it sinks into the matter and dies with the flesh."[2] Tatian, too, would have been in direct contradiction with modern religious teaching.

A recent scholarly Catholic book on Christendom's early writers shows that other "Church fathers" also taught that many souls die. It says of the soul: "Like Justin and Theophilus of Antioch [of the second century], Arnobus [near the beginning of the fourth century] assumes that it is not immortal by nature, but that it can be made immortal by the grace of the Christian God."[3]

Indeed, there is a great difference between this idea that the soul is "not immortal by nature" and the modern idea that it is inherently immortal.

AN ANCIENT GREEK IDEA

Since the idea that the soul is inherently immortal was not taught by early Christians, from where did it come? Where did Christendom get it?

The evidence indicates that it was from the idol-worshiping ancient Greeks. The Bible teaches that the soul dies, and that the hope of future life depends on the resurrection. The Greek idea was different from this. *The Dictionnaire Encyclopédique de la Bible* (1956), a leading French-language Bible encyclopedia, says that the ancient Greeks believed that "the soul, created before the body, remains when it is destroyed, continuing to live its own life; because the soul is immortal and the

death of the body represents in its existence a real liberating deliverance."[4]

A similar view is held by many professed Christians today. They say the soul is immortal, that it continues to live after the body dies, and that death is a great deliverance and liberation, which enables the soul to return to God. This idea existed in Jesus' day, but he did not teach it —the idol-worshiping Greeks did.

As time passed, the mixture of this Greek idea into professed Christianity increased. The above-mentioned Bible dictionary edited by Westphal says:

> "It was particularly when Christianity separated from Judaism that one began to mix closely the ideas of resurrection and immortality. . . . Contemporary Christian thought still suffers the effects of this confusion. Spiritual heirs of both the Greeks and the Jews, we still explain survival sometimes by the Jewish idea of a resurrection, sometimes by the Greek idea of immortality, without even noticing the internal contradictions of our thinking."[5]

What, then, is the truth on the matter? Is the Greek idea of immortality true? Is it found in the Bible? What does the Bible teach about the soul and immortality?

WHAT IS THE "SOUL"?

The Bible's teaching about the soul is very clear. It says that when man is animated by the breath of life from God, man becomes "a living soul." At Genesis 2:7 it is written: "And Jehovah God proceeded to form the man out of dust from the ground [elements found in the earth] and to blow into his nostrils the breath of life, and the man came to be a living soul." You will note that this passage does not say the soul was created before the body. Neither does it say the soul was "given to" or "put into" man. Nor does it say that the "breath of life" was the soul. Instead, it says that when man came alive, beginning to breathe, "man came to be a living soul."

The Biblical dictionary edited by Westphal referred to above had to admit this, despite the fact that it is so different from what Christendom teaches. It notes that, according to the Bible, man's being resides "in the body animated by the breath of the Lord, thus becoming a living soul (compare Gen. 2:7)." It also said that "this soul is inseparable from the body, a fact that explains why sometimes the Old Testament uses the word 'soul' for man . . . and sometimes the word 'flesh' . . . without the meaning being essentially different."[6]

Thus, as used in the Bible, the word "soul" means a living, breathing, sense-possessing creature. This is why the Bible also calls animals "souls," though it does not use this word for plants.

CAN IT DIE?

If, as the above-mentioned Protestant authority recognizes, "the soul is inseparable from the body," does this mean that when you die your soul dies? Yes. The Bible speaks of souls as dying, and as being struck fatally, killed, destroyed or devoured. And it uses the specific term "dead soul."*

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* For examples see Leviticus 21:11; Numbers 6:6. More than eighty instances in which the Bible refers to the soul as being capable of dying are cited on pages 3558, 3559 of the 1963 one-volume edition of the *New World Translation of the Holy Scriptures.*

When you look these verses up in your modern translation of the Bible, you may find that the word "soul" has been replaced by "body," "man," "me," "person," or another word. This is because translators who believed that the Bible teaches the soul is immortal obviously encountered a problem of conscience when they came across passages that say it dies. However, in each of the above-mentioned instances the word used in the Bible's original Hebrew language is *néphesh*, which these same translators rendered elsewhere as "soul."

The Hebrew word for "soul" is used *750 times* in the Bible to refer to (1) a person, an individual, or a lower animal, or (2) the life that a person or animal enjoys as such. This is entirely different from the ideas modern Christendom has inherited from the ancient Egyptians, Babylonians, Greeks and Romans.

It may further surprise many persons to know that, exactly opposite to what is taught in modern catechism classes and Sunday schools, Jesus' own disciples said that the soul dies. In their gospels, epistles and other writings that are now included in the Christian Greek Scriptures of the Bible, the words "soul" and "souls" appear more than fifty times. Yet not one single time is the word "immortal" associated with them. *Not even once* does the Bible use the common expression "immortal soul."

Instead, Jesus' disciple James showed that a sinning soul dies. He wrote: "Know that he who turns a sinner back from the error of his way will save his soul from death." (Jas. 5:20) In the apostle John's vision of God's anger "every living soul died, yes, the things in the sea."—Rev. 16:3.

Further, Jesus and his apostles accepted, believed, and frequently quoted from the earlier books of the Bible. In those inspired books you can read: "The soul that is sinning—it itself will die." (Ezek. 18:4) Indeed, that differs from the ideas of the ancient Greeks—and from the ideas that modern Christendom inherited from them and now teaches in her churches.

Certain religious leaders recognize that the Bible uses the word "soul" in a manner far different from the way today's churches use it. The Bible dictionary edited by Westphal says that the Hebrews did not imagine the soul "without a body to support it."[7] This Protestant authority adds: "Man is therefore an indivisible whole; without the body the soul remains inconceivable, and without the soul the body is only an inert mass."[7]

Sincere Catholics and Protestants alike, who have assumed that the idea that the soul is immortal is supported in the writings of Jesus' apostles, may be shocked to read what a major new Catholic reference work says about this. The *New Catholic Encyclopedia* (bearing the imprimatur of the archbishop of Washington; published in 1967 by the Catholic University of America) admits (Vol. 13, page 467): "The notion of the soul surviving after death is not readily discernible in the Bible."

Showing how the Hebrew word that the Bible uses for "soul" differs from Christendom's modern concept, that encyclopedia says:

> "*Nepes* [or néphesh] is a term of far greater extension than our 'soul,' signifying life (Ex 21.23; Dt 19.21) and its various vital manifestations: breathing (Gn 35.18; Jb 41.21), blood [Gn 9.4; Dt 12.23; Ps 140 (141). 8], desire (2 Sam 3.21; Prv 23.2). The Soul in the OT [Old Testament] means not a part of man, but the whole man—man as a living being. Similarly, in the NT [New Testament] it signifies human life; the life of an individual, conscious subject (Mt 2.20; 6.25; Lk 12.22-23; 14.26; Jn 10.11, 15, 17; 13.37)."

The *Encyclopedic Dictionary of the Bible,* by A. van den Born, points out that at Job 13:14 (a Hebrew poetical passage in which the same statement is made in different words on two lines parallel with each other) "my *nefes*" is found parallel with "my flesh."

It says that when the part of the Bible written before our Common Era "speaks of rescuing or delivering a man's *nefes* from the nether world (Ps 30,4 [3]; 86,13; 89,49 [48]; 116,4; Is 38.17; Prv 23,14), it means no more than that this man is saved from dying (cfr. Ps 33,19; 56,14 [13]; 78,50; Jb 33,18. 22. 28) or that he is snatched from mortal danger; in all these cases the man's *nefes* is merely a synonym for the man himself."—Columns 2287, 2288.

It also says that *psykhé,* the word used for "soul" in the Christian Greek Scriptures of the Bible, "frequently designates *physical* life."—Column 2288.

IMMORTALITY

The word "immortality" does appear in the apocryphal book of Wisdom, which was originally written not in Hebrew but in Greek, and is sometimes inserted into the pre-Christian Hebrew Scriptures. But even this apocryphal book does not say that the *soul* is immortal. This Catholic dictionary says specifically that "it is probable that in Wisdom immortality means the imperishable life that will be given to the elect in their resurrected bodies." It adds: "In the New Testament also immortality is gained only in the resurrection. . . . This is the reward which awaits the just on Judgment Day." —Column 854.

Actually, the words "immortal" and "immortality" are rarely used in the Bible. In the *King James Version* they appear a total of only *six* times. At 1 Timothy 1:17 and 6:16 God and Christ are spoken of as being immortal, or incorruptible. At Romans 2:7 immortality (or incorruptibility) is spoken of, not as something inherent in man, but as something to be 'sought.' Second Timothy 1:10 says Christ 'shed light' on this subject. Finally, at 1 Corinthians 15:53, 54, the word "immortality" is used twice, not to describe something people have, but something they must "put on."

Thus, the Bible teaches that the soul is the life you enjoy. Your soul is YOU. When you live, you are a living soul. When you die, the soul is dead.

Then, is there no hope for man?

Yes, there is hope. But it does not depend upon your having an "immortal soul." Instead, it depends upon one's being covered by the ransom sacrifice of Jesus Christ, so that he will be resurrected, or restored to life, on a perfected paradise earth after God destroys the present wicked system and establishes righteous conditions of lasting peace and justice earth wide.—Rev. 20:11-13; 21:1-4.

This resurrection hope, rarely discussed in today's churches, is taught in both the Hebrew and the Christian Greek Scriptures of the Bible, and was stressed by first-century Christians. In fact, one modern religious authority said: "The most startling characteristic of the first Christian preaching is its emphasis on the resurrection."[8]

Knowing the Bible truth about the soul enables you to make a vital decision. What is that? To determine which religion is true and which religion is false. For any religion that teaches the false doctrine of the immortality of the soul must be false. This being so, will you continue to associate with such or will you associate with those who teach God's truth?

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From a Tiny Seed

A seed of a giant sequoia tree of California weighs only *1/3,000th of an ounce.* But from such tiny seeds grow trees well over 200 feet high. One such tree is 272 feet tall and it has a base circumference of over a hundred feet, meaning that it would take about seventeen men with outstretched arms to encircle it. It is just one example of the handiwork of God.

"Whatever a Man Is Sowing, This He Will Also Reap"

"Do not be misled: God is not one to be mocked. For whatever a man is sowing, this he will also reap; because he who is sowing with a view to his flesh will reap corruption from his flesh, but he who is sowing with a view to the spirit will reap everlasting life from the spirit."—Gal. 6:7,8.

HOW well the farmer knows the truthfulness of this principle, "whatever a man is sowing, this he will also reap," as far as it may be applied to his literal sowing and reaping! After having sown his fields with oats, when the time comes for the new blades to begin sprouting it is too late for him to wish he had planted wheat instead. No amount of wishful thinking on his part will change his crop into something else. No! The farmer is bound to reap what he has sown. An unchangeable law of nature is at work, a law that originated with the Creator of all living things. As the inspired account of creation tells us: "And God went on to say: 'Let the earth cause grass to shoot forth, vegetation bearing seed, fruit trees yielding fruit according to their kinds, the seed of which is in it, upon the earth.'" (Gen. 1:11) In the outworking of this natural law, "God is not one to be mocked. For whatever a man is sowing, this he will also reap."—Gal. 6:7.

[2] The inevitability of this natural law underscores the force of Paul's words in verse eight of this chapter of his letter to the Galatians: "Because he who is sowing with a view to his flesh will reap corruption from his flesh, but he who is sowing with a view to the spirit will reap everlasting life from the spirit." Yes, what we sow in the soil of our lives is bound to have fruitage also 'according to its kind,' according to whether the *seed* we sow is good or bad, with a view to the spirit or with a view to the flesh. Since "God is not one to be mocked" in this regard either, it behooves us to look well to the way we sow now.

[3] As regards our personal lives, the purpose for which we sow is as important as the seed itself. We can have good "seed" to sow, but wrong motive, "sowing with a view to [the] flesh." This can corrupt the seed and yield corrupt fruitage. Health, strength, time, the power of speech, hearing, the ability to read, other natural abilities, opportunities of being with others, responsibility toward others—each and all of suchlike things can be used for good or for ill, for the selfish satisfaction of the flesh or for the upbuilding of the spiritual lives of ourselves and others.

[4] In view of the fact that sowing with a view to the flesh means reaping corruption, you will surely want to avoid sowing in that way. How is it that one 'sows with a view to the flesh'? A number of things readily come to mind that are rightly included in this kind of sowing. Not the least of these is the pursuit of material possessions as an end in itself. Do you find yourself discontented with what you have? jealous or envious of what others possess?

1, 2. (a) How does the principle stated at Galatians 6:7 prove true as to literal sowing? (b) How does Paul apply the principle to the Christian?

3. As to our personal lives, what can be said as to the seed we can sow and as to our motive in sowing?
4. What is one way of 'sowing with a view to the flesh'?

Are you getting caught up in the frantic struggle to keep up with the Joneses? If so, it is time to take an honest look at the way you are sowing. It could well be that it is with a view to the flesh.

5 Not that it is wrong to have some concern for material things. A man who has a family must give some thought to providing the needed material things of life: food, clothing and adequate shelter for his wife and children. A Christian failing to make such provision is spoken of as having "disowned the faith" and being "worse than a person without faith." (1 Tim. 5:8) But the Christian does not want to be *"eagerly pursuing"* as his goal in life the satisfaction of his material needs, as is the case with the peoples of the nations as a whole. (Matt. 6:32) Jesus commanded: "Keep on, then, seeking first the kingdom and his righteousness, and all these other things will be added to you." (Matt. 6:33) So it is a matter of keeping things in their right place, not "sowing with a view to [the] flesh" by making material things one's goal in life, but using our material possessions as a means to increase our praise and service of the true God, Jehovah. In this way we will be sowing so as to benefit our spiritual lives, and we will be taking into account the will of Jehovah, the Great Spirit, as this is made plain for us by the operation of his holy spirit or active force and by means of his Word of truth.

6 Many of the Jews who followed Jesus for a while evidenced that they did so "with a view to [the] flesh" and not with a view to spiritual things. On one occasion a crowd of Jews followed Jesus from the eastern shore of the Sea of Galilee over to Capernaum. When they finally caught up with Jesus, he said to them: "Most truly I say to you, You are looking for me, not because you saw signs, but because you ate from the loaves and were satisfied. Work, not for the food that perishes, but for the food that remains for life everlasting." (John 6:26, 27) Having just shared in the overabundant supply of food miraculously provided for the 5,000, they figured that following Jesus was an easy way to satisfy their selfish appetites. They gave no thought to the significance of the miracles they beheld, which were, in reality, signs proving Jesus to be the long-promised Messiah, the very "bread of life." —John 6:41-48.

7 It may be true that possession of material wealth brings a certain amount of pleasure. A Christian possessed of riches is, in fact, in a position to do a great amount of good in behalf of others, and particularly in advancing the interests of God's kingdom. Doing so results in genuine pleasure and satisfaction. But all too often the possession of wealth leads to the pursuit of selfish pleasure, to a 'sowing with a view to the flesh.' Money opens the door to opportunities for worldly pleasures hitherto denied, and the temptation is strong to enjoy them while the door is open. If "the deceptive power of riches" takes hold, it chokes out the love of the truth and, within a little time, causes one to be "unfruitful" as to spiritual things. (Matt. 13:22, and footnote in 1950 edition) Yes, "those who are determined to be rich fall into temptation and a snare and many senseless and hurtful desires, which plunge men into destruction and ruin. For the love of money is a root of all sorts of injurious things." (1 Tim. 6:9, 10) In this respect, then, you will not want to be misled. If you sow with a view to the flesh because of love of money you are bound to reap corruption, yes, destruction and

5. How can we sow with a view to the spirit even in connection with material things?

6. How did many of the Jews who followed Jesus manifest a wrong viewpoint toward his ministry?

7. What opportunities and dangers come with material riches, with what possible consequences?

ruin. For "God is not one to be mocked" as to the outworking of this law of life either.

IMPROPER SEXUAL DESIRE

8 The harboring of improper sexual desires is likewise a "sowing with a view to [the] flesh," which, if unchecked, is certain to produce eventually the fruitage of corruption. At Galatians 5:19 the apostle Paul lists first among "the works of the flesh" fruits of improper sexual desires, namely, "fornication, uncleanness, loose conduct."

9 In this connection we might think back for a moment on the illustration of the farmer sowing seed in his fields. Actually the grains of seed he sows are very small, and when they fall on the ground they become practically invisible. Likewise, in connection with improper sexual desires. The seed may be small and sown almost indiscernibly to others, possibly even to ourselves. Today, from every direction the enticements to improper sexual desires crowd in upon us, and especially upon the teen-agers. "Romantic" novels, and particularly the cheap picture-story–type magazines, glamorize fornication and adultery under the guise of "true love," the hero rescuing the heroine from an "unfortunate marriage," and suchlike. Few films today can hope for success without somewhere in the script pandering to the perverted moral taste of the majority of cinemagoers. Schoolchildren, especially those at high schools, are exposed to the talk of their schoolmates, which often gravitates to sex and "adventures" with those of the opposite sex, real or imagined.

10 A young Christian may be tempted to say that he can listen to such conversations without harm. "They just go in one ear and out the other," he might say. But, beware! As information goes in one ear and out the other it passes through the mind, and, on its way, small seeds of unclean thoughts can take root and later germinate into improper sexual desire. Certainly if one spends time with sexy books and allows the mind to toy with what one reads or sees in the way of sexy pictures, unclean thoughts are bound to be the result along with improper sexual desire. And such "sowing with a view to [the] flesh," even though in the privacy of one's mind, will in due time lead to those works of the flesh, "fornication, uncleanness, loose conduct." "Do not be misled: God is not one to be mocked," for one sowing in this manner will indeed reap in like manner, along with "corruption from his flesh."

11 While it is true that loose sexual conduct leads as often as not to the literal corruption of the flesh in the way of syphilis, gonorrhea and other social diseases, "sowing with a view to [the] flesh" leads to the greater corruption that means the loss of all life from God, loss of the hope of living everlastingly. Wrote Paul to the Romans: "The minding of the flesh means death, but the minding of the spirit means life and peace; because the minding of the flesh means enmity with God, . . . those who are in harmony with the flesh cannot please God." (Rom. 8: 6-8) Yes, the time for such "sowing with a view to [the] flesh" must be in the past for those who have come to the light of truth. They no longer want to be reaping the fruitage of darkness but want to reap the fruit of light. "For you were once darkness," wrote the apostle, "but you are now light in connection with the Lord. Go on walking as children of light, for the fruitage of the light consists of every sort of goodness and righteousness and truth.

8-10. (a) In what way may the seeds of improper sexual desire be sown in the mind? (b) If unchecked, to what does such desire inevitably lead?

11. (a) Loose sexual conduct leads to what still greater corruption? (b) What admonition is therefore appropriate?

. . . So keep strict watch that how you walk is not as unwise but as wise persons, buying out the opportune time for yourselves, because the days are wicked." —Eph. 5:8-16.

THE RIGHT MOTIVE

12 But there are other ways of "sowing with a view to [the] flesh" that may not be quite so obvious and yet can also greatly affect our spiritual growth as Christians and even be disastrous for us. We can even be doing things that are right and good in themselves, but, if the motive is wrong, if our actions are for self-justification, self-praise or from a spirit of jealousy or rivalry, our good works would be worthless and we would see the corrupting of our spiritual lives.—Rom. 10:3; Prov. 14:30.

13 This very attitude corrupted the nation of Israel. Jehovah God, through the mediator Moses, gave that nation a set of laws, "the Law." In his letter to the Galatians, Paul explains that the Law "was added to make transgressions manifest," to remind the Jews that they were sinners in need of the kind of sacrifice that could really take away sins and deliver them from the condemnation of death. They were really "being guarded under law, being delivered up together into custody," which should have resulted in their "looking to the faith that was destined to be revealed." Thus the Law would have been for them a "tutor leading to Christ." (Gal. 3:19, 23, 24) But the Jews as a nation would not have it that way. They did keep many of the things of the Law, but they did not attain to the goal to which the Law was leading. "Israel, although pursuing a law of righteousness, did not attain to the law. For what reason? Because he pursued it, not by faith, but as by works." The Jews wanted to make "a pleasing appearance in the flesh" and wanted others to be circumcised and keep the Law so that they might have "cause for boasting in [the] flesh" of others. —Rom. 9:31, 32; Gal. 6:12, 13.

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

15 While Christians today are not under the Law that was given through Moses to Israel, yet, being imperfect and subject to sin, they can fall into the same snare of self-righteousness, making "partial distinctions" on the basis of the works of the flesh, pursuing righteousness "not by faith, but as by works." (Jas. 3:17; Rom. 9:32) Therefore, let us ever remember that any standing as to righteousness we have with God is only as a result of the undeserved kindness of God on the basis of the ransom sacrifice of his beloved Son, Jesus.

12. What effect does wrong motive have on the spiritual life of the Christian?
13. Why did the Law not lead the majority of Jews to accept Christ?
14, 15. (a) How did Jesus illustrate the self-righteous attitude of the Pharisees? (b) How can Christians today fall into this same snare of self-righteousness?

16 Jehovah's witnesses are busy people. They have "plenty to do in the work of the Lord," and they have confidence that, as they keep their motive for their service pure and on the basis of love, their "labor is not in vain in connection with the Lord." (1 Cor. 15:58) They invite others of all nations to share with them in their fine work of declaring the good news of God's kingdom, recognizing that "God is not partial, but in every nation the man that fears him and works righteousness is acceptable to him." (Acts 10:34, 35) Being interested in the progress of this Kingdom work, they keep a record of their activity, of the hours spent in preaching and of the results obtained. Besides providing encouragement as the progress is noted, it also helps congregations to see readily where improvement can be made and as to how the ministry can be carried on more effectively. Such records also provide the basis for rendering loving personal assistance to new ministers and to those who are finding difficulty in making advancement in the ministry. To provide some basis for considering the congregation's progress as a whole, suggested average goals have been offered as a means of encouraging a balanced ministry, so that attention is given to covering territory regularly by house-to-house visits as well as to making return visits and conducting home Bible studies with interested persons.

17 But such suggested goals can never be used as a basis for measuring the integrity of a Christian. Nor should one's works in the ministry become the basis for making comparisons with other Christians so as to lead to self-righteousness and boasting. Many years of full-time preaching or of serving in some prominent position in Jehovah's organization provide no basis for making partial distinctions or for becoming like those for whom Jesus gave the illustration noted above, those "who trusted in themselves that they were righteous and who considered the rest as nothing." (Luke 18:9) Not everyone is in the same stage of growth toward Christian maturity. Also, circumstances and natural abilities determine to some extent what someone can do or cannot do in the way of Christian activity, just as they may determine what one can do in the way of giving financial support to God's work, as Jesus illustrated in his comments about the contribution for the temple made by the needy widow.—Luke 21:1-4.

18 The Christian minister will never want to become a slave to figures; to be putting in time preaching just for the sake of reaching some hour-quota, or to build up some record of service with his congregation or with the Watch Tower Society. While it is commendable for a minister to seek to reach or surpass suggested goals for a balanced ministry, it would be unwise indeed to make these an end in themselves. Always, the Christian minister will want to keep alive in his heart and mind the right motives for his service activity, indeed, in all he does in connection with the congregation. "Whatever you are doing, work at it whole-souled as to Jehovah, and not to men, for you know that it is from Jehovah you will receive the due reward of the inheritance."—Col. 3:23, 24.

19 That is why it is most appropriate that each one of Jehovah's dedicated witnesses spend some time in prayer before each occasion of sharing in the ministry. Whenever Jehovah's witnesses meet together before sharing in group preaching

16. Why do Jehovah's witnesses keep a record of the work accomplished in the ministry, and what is the purpose of setting goals in the ministry?
17. What should not be made the basis for judging the integrity of fellow Christians, and why?
18. What right attitude toward his ministry will a Christian want to take?
19, 20. Why is prayer before setting out in preaching activity appropriate and beneficial?

activity a prayer for Jehovah's blessing on their activity is always offered. For one thing, this helps them to be mindful of the purpose of their preaching. First and foremost, this is to declare Jehovah's great name and purpose. Then, too, it provides the opportunity to aid righteously disposed persons to find the way of salvation and life, while, at the same time, to sound the warning of Jehovah's judgments due to come on this present evil system of things. Also, the ministry provides each one of us with the opportunity to demonstrate his loyalty and integrity to Almighty God.

COMING IN THE NEXT ISSUE

- "This Is the Land" of the Word of Truth.
- Archaeology and the Land Support the Word of Truth.
- The Art of Correcting Another.
- The Seriousness of It.

[20] Preaching with such thoughts in mind always results in joyful satisfaction, no matter how people respond to the message. Truly, this is sowing with a view to the spirit.

[21] It may be that you are one who has shared in the Christian ministry for a number of years but now finds missing this feeling of joyful satisfaction. The preaching of the good news of God's kingdom may have become such a burdensome thing to you that you are at the point of quitting this blessed work altogether, or you may have already done so. Why should this be? At one time you did have joy in the service of God, did you not? Yes, you were once filled with enthusiasm and zeal. You were able to say that you had the "spirit" of Christian service. You had started out sowing with a view to the spirit. But somewhere along the way perhaps you changed your sowing habits. Could it be that you allowed yourself to fall into the habit of looking at things in a fleshly way, seeing just quotas, figures, working just for the work's sake without the real goal in mind and failing to keep alive your faith by feeding on the Word of God? After starting out well in sowing with a view to the spirit, you may now be in danger of failing altogether to attain to completeness of spiritual maturity, something that never can be attained by sowing to the flesh.—Gal. 3:2, 3.

[22] Sincerely consider the question: How are you sowing? With a view to the flesh or with a view to the spirit? Without doubt it is your desire to sow with a view to the spirit. Why, otherwise, would you be reading this magazine? Be assured of this: just as the one "sowing with a view to his flesh will reap corruption from his flesh," just as surely the one "sowing with a view to the spirit" will reap something. What? Everlasting life! (Gal. 6:8) What an incentive to look well to the way we are sowing, to learn how to sow in harmony with God's spirit to the eternal interests of our spiritual lives! Even now there is a bountiful fruitage for us to reap as we sow with a view to the spirit. By all means, then, "keep walking by spirit . . . the fruitage of the spirit [even now] is love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control. . . . If we are living by spirit, let us go on walking orderly also by spirit."—Gal. 5:16, 22-25.

21. Why may the Christian ministry become burdensome to some, and what danger then appears?

22. (a) What incentive is there for us to sow "with a view to the spirit"? (b) What fruitage is to be reaped now by those who sow in harmony with God's spirit?

"LET US NOT GIVE UP IN DOING WHAT IS FINE"

THE apostle Paul as a faithful overseer and shepherd of the flock of God was always anxiously concerned about helping others to make progress in their spiritual lives. To the Christians at Rome he wrote: "I am longing to see you, that I may impart some spiritual gift to you in order for you to be made firm." (Rom. 1:11) It was this warm, loving interest in others that made the ministry of this apostle so successful and such a blessing to those with whom he served. His Christian brothers appreciated his love. The thought of losing this brother of theirs was enough to cause "the older men of the congregation" of Ephesus to be "especially pained," yes, even to weep. In a spontaneous gesture of their love for him "they fell upon Paul's neck and tenderly kissed him." —Acts 20:17, 37, 38.

2 Just a few moments before this moving occasion, Paul had been encouraging the older men from the Ephesus congregation to have this same loving concern for those under their spiritual care. He wanted them also to do all they could to aid the members of the congregation to be "sowing with a view to the spirit." Earnestly he told them: "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."—Acts 20:28.

3 Most certainly there is the need for overseers of this kind in the Christian congregation today. No, not just men of zeal for the ministry, men who can set a fine lead in the public preaching from house to house, men who can give stirring public discourses from the platform and who demonstrate a fine knowledge of Bible teaching. True, such qualities are to be commended and are most beneficial both for the congregation and for others who may listen to the preaching of the "good news." But Paul's concern as an overseer, as indicated in the Bible passages noted above, is for the flock already gathered. He is concerned about their growing spiritually, their becoming "full-grown" as spiritual men "to the measure of growth that belongs to the fullness of the Christ." The apostle expressed himself in those very words when he wrote back to the congregation at Ephesus after his arrival in Rome as a prisoner. (Eph. 4:11-13) This, then, becomes a primary concern of Christian overseers and their ministerial assistants today: to help each one in the congregation to grow spiritually, to help each one to sow "with a view to the spirit" so that each one may "reap ever-

1. What kind of overseer of God's flock did Paul show himself to be, and how did his Christian brothers respond?

2. What admonition did Paul give to the older men of the congregation of Ephesus?

3. What kind of overseers are needed in the congregation of God's people today?

lasting life from the spirit," not giving up "in doing what is fine."—Gal. 6:8, 9.

4 It is true that our helping one to put more time in the preaching of the good news may be one way of helping a member of the congregation to do more sowing with a view to the spirit. But it need not necessarily be so. It could even make one think he is making spiritual progress when he is in fact lacking in some more essential aspect of spiritual growth. So, in connection with spiritual growth it is well for the individual Christian and for the overseer to have in mind these further words from Paul's letter to the Galatians: "For if anyone thinks he is something when he is nothing, he is deceiving his own mind. But let him prove what his own work is, and then he will have cause for exultation in regard to himself alone, and not in comparison with the other person. For each one will carry his own load."—Gal. 6:3-5.

5 Those Jewish Christians in the congregations in the province of Galatia who put great stock by their being circumcised were indeed 'deceiving their own minds.' Having once professed faith in Christ Jesus and his sacrifice as the means of salvation from sin and death, they were now 'shoving aside the undeserved kindness of God.' As Paul pointedly wrote to them: "If righteousness is through law, Christ actually died for nothing." Their accepting such ideas was "senseless," they were being brought "under evil influence." So the apostle reasons with them: "After starting in spirit are you now being completed in flesh?" Impossible! Looking at things in a fleshly way could not complete them as spiritual men with everlasting life in view. They were considering themselves something when they were nothing. Their making comparisons on the basis of the flesh, preferring circumcision over uncircumcision, did not advance them ahead of their uncircumcised Christian brothers in growth toward spiritual maturity. To the contrary, because of such attitude their undergoing suffering for the name of Christ would be, in fact, to no purpose. They would fail to reap everlasting life, because of sowing with a view to the flesh instead of to the spirit.—Gal. 2:21; 3:1-4.

6 So, too, our enduring suffering and persecution today, our fine works of preaching and teaching in the public ministry can be to no purpose if we begin to trust in those works of ours as the basis for righteousness rather than in the undeserved kindness of God. We also will be thinking we are something when we are nothing, deceiving our minds. Some have fallen into this trap and become overconfident as to their position, favorably comparing their activity and record with others. They are really trying to be "completed" as Christians "in the flesh" rather than in a spiritual way.

7 Thus, if we are in a position to assist others in the way of Christian maturity we will want to help them to that goal in the right way. We will want to help each one to sow with a view to the spirit, that he might reap spiritual fruitage and make real spiritual advancement with everlasting life in view. How can this be done? One fine suggestion Paul offers is noted at Galatians 6:4: "Let him prove what his own work is, and then he will have cause for exultation in regard to himself alone, and not in comparison with the other person."

8 A Christian overseer will want to have this principle in mind when offering assistance to fellow members of the congre-

4. In helping others to make spiritual progress, what words of Paul to the Galatians is it well to have in mind?

5. How were some Jewish Christians in Galatia 'deceiving their own minds' in the way they reasoned?

6, 7. (a) How have some Christians today fallen into the trap of trying to be completed "in flesh," after having started "in spirit"? (b) So, in helping others, what will we want to do?

8. Why is empathy so important in giving the right kind of assistance to others?

gation. This requires real empathy or fellow feeling, the ability to put oneself in the other person's shoes. Individual members of the congregation, depending on a variety of factors such as years and experience in the truth, ability to grasp and retain information and apply it, early training in youth, present problems of daily living, and so forth, are in different stages of spiritual growth. What the next step may be for them to take depends largely on just where they stand on the road to Christian maturity. The overseer needs to discern this in order to give the counsel and encouragement each individual personally needs.

[9] For example, it is readily seen that one who has not yet begun to attend meetings with any regularity is not in position to take the step forward into the public ministry, to preach the good news to others from house to house. The spiritual effort to make such a large step forward might result in a faith-hurting fall rather than in a spiritual advance toward maturity, not to speak of the fact that such a person is not in position to represent the congregation properly, not yet being a regular associate of it. True, we do want all of those interested in God's Word to make advancement to the point where they are sharing in the Christian ministry. This is Jehovah's will for them. But they need to make advancement step by step, making orderly progress according to a good spiritual routine.

[10] It is indeed encouraging when we can see we are making progress. That is true of anything we do, is it not? It is true of the very young child when he first learns to do something new: to crawl, to take his first few steps, to speak his first words. He will gurgle with delight at having accomplished something. Sometimes progress, because it takes time, is barely noticeable. This is likewise true of growth. You may sit and watch a plant in your garden for hours and fail to discern any evidence of growth. But it is growing! After you have been away for a few days and return—why, it is easy to see the changes in the garden, changes due to growth. A parent, seeing his child every day, may not be so conscious of the child's growth, but some friend, returning after some months' absence, will immediately remark to the youngster, "How you've grown!" It is encouraging for a youngster as he gets older when his growth in other directions is also noted. If he is helped to see how he is making advancement in his school lessons, he is encouraged and is likely to work harder. He has a sense of accomplishment, of satisfaction. A discerning parent also looks for spiritual growth in his children, and gives warm, loving commendation where appropriate. He wisely guides his children to take the steps forward in spiritual growth according to their individual needs and abilities. He refrains from making discouraging comparisons with other children, but aids each child to "prove what his own work is," how he is making advancement, and the child finds "cause for exultation in regard to himself alone, and not in comparison with" some other child, which may discourage, or, in some cases, give a false basis for encouragement.

[11] Failure to see any progress in oneself can be most discouraging. Oftentimes persons newly associated with the Christian congregation and who have been having

9. What kind of progress do we want others to make, and why?
10. (a) Why is it important for a parent to take note of progress on the part of his children and to give appropriate commendation? (b) On what basis will the wise parent encourage his children to make progress?
11. (a) To encourage his Bible student, what will the discerning minister want to do? (b) What kind of help will be of most profit to spiritually sick persons, but how should it be given? (c) What will give the newly associated or spiritually sick ones genuine cause for exultation?

a Bible study for some time may feel they are not making the desired progress. A discerning teacher will therefore help such ones to see the progress they are, in fact, making, being ready to give warm and sincere commendation where suitable. Likewise, the overseer will want to do the same for those regularly associated with the congregation. No, not flattery. If a person who has been an active associate of the congregation becomes spiritually sick he needs genuine help, loving assistance. It will help him to see just what his work is, what it is that is lacking, and then to have some practical suggestions to overcome his problem. Maybe his problem is that he is just not sure what he needs to do, what step to take. Help and guidance as to what to do to strengthen his spiritual life will be appreciated. True, such help should always be given in a loving and tactful way, but it also needs to be honest and realistic. When such help is given with love and empathy, the ones assisted are grateful for being helped to take the right step on the road to spiritual growth and maturity. As these ones make steps forward, commend sincerely. Help them to discern their own progress. Then they will have cause for exultation, and this in regard to themselves, not in comparison with some other person.

ALERT TO LOSS OF SPIRITUALITY

12 Sowing with a view to the spirit results in spiritual growth. If we stop sowing with a view to the spirit, we stop growing spiritually. Even worse, if we return to sowing with a view to the flesh, we cease doing what is fine and our appreciation for spiritual things withers, leading to spiritual inactivity and death. At one time we may have "walked according to the system of things of this world." "Yes, among them we all at one time conducted ourselves in harmony with the desires of our flesh, doing the things willed by the flesh and the thoughts, and we were naturally children of wrath even as the rest." (Eph. 2:2, 3) But when we began to feed upon the truth of God's Word, when we began to discern and do what Jehovah's holy spirit made clear to be His will for us, then we began to come alive in a real sense. (1 Cor. 2:11, 12; 2 Cor. 3:6) If we go on sowing with a view to the spirit we "will reap everlasting life from the spirit." We do not want to lose this blessed harvest of eternal life, do we? Then, we need to be alert to discern in ourselves any tendency to going back to sowing with a view to the flesh.

13 It may be, dear reader, that you are already a member of a congregation of Jehovah's witnesses. Well, how do you view your fellow Christians? Do you know that the way you look at others provides you with a clear indication of the way you are sowing? It will quickly tell you whether you are looking at things in just a fleshly way or in a spiritual way. If, for example, you see you are beginning to find fault, mentally downgrading others' efforts in Jehovah's service, here is a warning sign that you are in danger of going back to sowing with a view to the flesh. If you do have some cause for disagreement with your Christian brother or sister, if you feel that you have been sinned against by that one, be quick to put matters right, either by not 'keeping account of the injury'—and that means really putting it out of mind, not bearing any grudge—or by following through on Jesus' counsel at Matthew 18:15-17 in order to gain your brother. This is acting in

12. If we want to reap the fruitage of everlasting life from our sowing, to what must we be alert?

13, 14. (a) How does one show one is acting in harmony with God's spirit in dealing with personal problems with others? (b) Failing to act in harmony with God's spirit in such matters can lead to what consequences? (c) How does being spiritually minded make for good relations between Christian brothers?

harmony with God's spirit. (1 Cor. 13:5) What is the result if you do not follow this course? A grudge is retained in the heart against that brother or sister. This, in turn, colors your whole relationship with that one. The appearance of the "offender" on the platform to present a Bible talk or take part in a discussion or demonstration produces a feeling of resentment and you find yourself listening in a critical attitude rather than with love and appreciation. This is the attitude of "fleshly men," not "spiritual men," is it not? —1 Cor. 3:1-3.

14 This does not mean we are unaware of the weaknesses of others. But, the spiritually minded man, producing the fruitage of God's spirit, is merciful, long-suffering, full of kindness. He makes allowances for others. He bears in mind that each one in the congregation is Jehovah's servant, seeking to please Him.

15 Loss of spiritual-mindedness may show up in feelings of jealousy. It may be one has anticipated some assignment or privilege of service being given to him but he is passed over in favor of someone else. The 'fleshly man,' the one 'sowing with a view to the flesh,' will find resentment welling up in his heart. This resentment dispels joy, making it difficult or even impossible to cooperate with the brother now appointed. Not without good reason the disciple James writes: "Who is wise and understanding among you? Let him show out of his fine conduct his works with a meekness that belongs to wisdom. But if you have bitter jealousy and contentiousness in your hearts, do not be bragging and lying against the truth. This is not the wisdom that comes down from above, but is the earthly, animal, demonic. For where jealousy and contentiousness are, there disorder and every vile thing are." —Jas. 3:13-16.

16 A sure sign of loss of spiritual vision is when we begin to resent encouragement or counsel from mature Christians, even when it is appropriate, given in love and with the backing of the Scriptures. Be alert to this danger signal. Avoid any tendency to belittle counsel by telling yourself: "Oh, it's just old So-and-so speaking," thus viewing the counsel as from only a human source rather than from Jehovah through one of his servants. Actually, because we are associated with the true organization of God, we can expect to have personal assistance offered to us, to receive counsel and encouragement as we need it. Those "who have spiritual qualifications" are under orders to care for the flock, to restore in a spirit of mildness those who take "some false step." (Gal. 6:1) Welcome such help. Doing so, you manifest the kind of humility that leads to a blessing from Jehovah, to receiving of his undeserved kindness and being exalted to life in his righteous new order.—Jas. 4:6, 10.

17 A common symptom of loss of spirituality is a loss of zeal for the Christian ministry. The first zeal of 'Christian youth,' fired by the expectation of soon realizing the hope of life in happiness under God's kingdom, may wear off. Time passes and Armageddon does not come as soon as anticipated. The daily problems of life crowd in again and remind us of our imperfections and weaknesses. Or perhaps we find ourselves looking longingly at the present material benefits being enjoyed by others, and the temptation not to miss out on life's present pleasures saps our devotion to Jehovah's cause.

15. Of what are feelings of jealousy and resentment indicative, and what attitude does James encourage?

16. Why should we fight off any tendency to reject encouragement from others or belittle counsel?

17, 18. (a) What other symptom of loss of spirituality is perhaps most likely to affect the Christian, and what may contribute to this? (b) Why is this no time to be giving up in doing what is fine?

18 But, really, is this a time to be giving up in doing the fine work God has given to his servants in these "last days"? Of all times, this is the time to be showing endurance in Jehovah's service. The long-promised kingdom of His has been ruling from the heavens since 1914. We are now well along into the time of the end, the last days for this present system of things. The complete end of wickedness is near, in our generation. The lives of millions hang in the balance; they are in urgent need of our help. What a privilege it is for dedicated Christians to turn honest-hearted men and women away from the mad course of this world to embrace the true worship leading to everlasting life! By all means, then, "let us not give up in doing what is fine, for in due season we shall reap if we do not tire out. 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. 6:9, 10.

19 Do not brush off as of no consequence tendencies to 'sow with a view to the flesh.' Naturally, being still imperfect, we are still plagued by the weaknesses of the flesh. We find we do not always do the things we would like to do, or we do things we wish we did not do. But, we must not give in to the desires of the flesh, "to live in accord with the flesh." Yes, we have a war going on within ourselves, between our mind, with which we strive to be in harmony with the leadings of Jehovah's spirit, and our flesh. (Rom. 7:18-23; 8:12, 13) To give in to the flesh, to resume sowing with a view to the flesh, is bound to mean a reaping of corruption, yes, death. But, "he who is sowing with a view to the spirit will reap everlasting life from the spirit."—Gal. 6:8.

20 To those enduring in doing what is fine come these loving words of encouragement and counsel: "However, in your case, beloved ones, we are convinced of better things and things accompanied with salvation, although we are speaking in this way. For God is not unrighteous so as to forget your work and the love you showed for his name, in that you have ministered to the holy ones and continue ministering. But we desire each one of you to show the same industriousness so as to have the full assurance of the hope down to the end, in order that you may not become sluggish, but be imitators of those who through faith and patience inherit the promises."—Heb. 6:9-12.

19. What "war" does each one have to contend with, and what vital issue is at stake?

20. What encouraging words are recorded at Hebrews 6:9-12 for those who endure faithfully in doing what is fine?

Wallet Recovered

◆ When members of the cleaning department first entered the Memorial Auditorium in Utica, New York, to prepare for the "Disciple-making" District Assembly of Jehovah's Witnesses this past year, they discovered a wallet containing $62. It was turned over to the assembly Lost and Found Department, and when no one claimed it by the conclusion of the assembly, it was turned over to the convention overseer, who went through it and found some identification and a phone number.

Upon calling the individual, it was discovered that he had lost the wallet on July 1, 1966, while attending a graduation a year before. The first thing he asked was: "Is there any money in it?"

He was asked: "How much did you have in it?"

He replied: "Sixty dollars."

When he was told there was $62 in it now, he was speechless. He was greatly impressed by the honesty of Jehovah's witnesses.

FAITH'S REWARD

As told by EMLYN WYNES

CAREERS of this world hold out rich and glistening rewards to people—fame and wealth, for example. The value of fame may be judged by the fact that today only the educated few are acquainted with the famous men of the past. And as to wealth, what advantage does it offer when it cannot guarantee health and happiness? The course of faith, on the other hand, holds out to anointed Christians an unfading crown, "the crown of life."—Rev. 2:10.

Faith produces even more than that. It brings its own day-by-day rewards to the man who exercises it, and I can testify to this as I review my forty-six years as a dedicated slave of the true God, Jehovah. Ordinarily, forty years is a long time, but in my experience those forty-six years have passed swiftly and brought many treasured memories.

I was brought up in a small village of Monmouthshire, England, where I often heard the Bible discussed by my brother, who became a Bible Student back in 1918. Also, I had an uncle who was deeply interested in the publications of the Watch Tower Society such as *The Divine Plan of the Ages*. My parents, who soon also came to appreciate the accurate Bible knowledge found in those publications, were very hospitable, and our home was always open to many of the full-time representatives of the Society.

Meantime, I had been regularly attending the Methodist Church, where I found they were teaching ideas quite contrary to those of the Bible Students, as Jehovah's witnesses were then known. However, one group in the Methodist Church began to deny the authenticity of parts of the Bible, and that gave me cause for some sober thinking.

I recall how a man who owned a small piece of ground with a hut on it gave it over for use as a meeting place of the Bible Students. It was whitewashed, a cement floor was put in, and with some chairs and a table with an oil lamp, it was ready for use as a meeting place or Kingdom Hall, as such a meeting hall is now known. What impressed me was that one of the Society's traveling representatives gave a Bible lecture in that small hut. In 1921 the same group built their own fine meeting hall, which is there to this day. And I am happy to recall how I had a small share in that construction—one of the earliest assembly halls of Jehovah's witnesses in the country.

Fanatical religious persecution by Baptists so incensed many of my relatives that they began to associate with the targets of the persecution, Jehovah's witnesses, and they are loyal to this very day. I, too, was deeply affected. So much so that one evening, as I came out of the billiard parlor, I recalled that the Witnesses were having a meeting just up the street. What a surprise they had when I joined them. There they were sitting around a table, deep in discussion of Bible topics that were far beyond my grasp at the time. But I recognized that they were

sincere and convinced that they were on the right track.

This was a turning point for me. I began to study the Bible seriously and to associate with the Witnesses. Eventually, convinced that God was blessing and directing this little group, I threw in my lot with them, dedicating my life to Jehovah even as they had done. In 1922 I got my start in the house-to-house ministry, and how encouraged I was that day when I placed a copy of *The Harp of God* at my very first call!

FAITH LEADS TO FULL-TIME SERVICE

In 1932 I married, and since then Doris has been my cherished partner in the ministry. She, too, has been active for forty years. From the first we determined that our home would always be open to those devoted to Jehovah's service. On one occasion we had as many as thirteen full-time Witnesses with us during a special campaign in Bristol. Naturally, my wife and I began to think seriously about the full-time ministry for ourselves.

Many things had to be settled first, selling our home and giving up my business position. My employers told me I was mad to take such a step, and especially when I tendered my final notice even before my home was disposed of. Offers of promotion were made, but we had made up our minds. Soon the house was sold and we repaired to Manchester, in the north of England, on our first assignment. That was in 1938.

Almost at once I was appointed to be overseer of one of the local congregations as well as "city servant," or the Society's representative for the entire city. Then, too, a couple of homes were opened up by the Society for the numerous full-time ministers that were assigned to serve in this area, and it was part of my work to supervise these. It was a busy time but a happy time too. The war was raging, but though German bombs fell in the vicinity, no serious damage was sustained by any of our fellow Witnesses.

Then, too, because of false rumors in which we were described as "a dangerous Fifth Column," we were often shadowed and accosted in the streets by detectives; and one of the "pioneer" homes was even ransacked from top to bottom at one o'clock in the morning; but naturally no evidence of any subversive activity could be found. Nothing but Bibles and Bible literature.

UNDISCOURAGED BY WARTIME PRESSURES

During the war prejudice against the Witnesses was often fanned into violent opposition by Christendom's clergy. At one meeting that we organized, where the recorded lectures of J. F. Rutherford, former president of the Watch Tower Society, were featured, a Catholic woman was ejected for disturbing the peace. Soon she was back in the hall with a mob of her friends, including a city alderman. The police were called in, and despite the alderman's threats, the mob was expelled. Later, however, when we were leaving the auditorium they tried to overturn our bus. The Society arranged for the printing and distribution of thousands of leaflets, which were widely distributed in the same area. They contained an exposure of this alderman's illegal activities. Soon after, we learned that he had died of heart failure.

Then there were numerous privileges in connection with visiting Witnesses who had been imprisoned because of their stand of neutrality. We even conducted the annual celebration of the Lord's evening meal in some of the prisons, even though prison governors at times sought to prevent it. In one instance an uncooperative prison governor gave permission only at the last moment—and then

as a result of a telegram from the Watch Tower Society's branch office reminding him that discriminatory action could lead to an official inquiry by the office of the Home Secretary.

Jehovah's protecting care was frequently evident. I recall one assembly we had with several thousand in attendance. At its close we had barely left the auditorium when a bomb came through the roof and demolished the structure. Also, a hotel where many of the Witnesses were accommodated was destroyed by a bomb—but not one Witness was hurt! Surely "the angel of Jehovah is camping all around those fearing him."—Ps. 34:7.

Appearances in courts were frequent in those days, too, for I was often called upon to defend fellow Witnesses charged under the mobilization laws. One irascible judge kept asking irrelevant questions about my earnings and the balance sheet of the Society. When I pointed out that I was not a prisoner but a witness and did not have to answer such questions, he had me thrown out of court. The very next day, though, on advice of the Society, I gained an interview with this judge and managed to present the case of our fellow Witnesses, even though he still fumed and fussed. This time, however, I was ushered out of his presence in a more civil manner.

Finally my own turn came, my own day in court. I can still hear the verdict of an honest judge ringing in my ears: "This man has favorably impressed this tribunal; we are satisfied that he has not joined the Witnesses for any base or ulterior motive; we are satisfied that his conscience would be violated if he were called upon to take any part in military service. He realizes to the full his duties as a citizen, therefore there is no necessity to impose any conditions. His service to Jehovah is unlimited."

FAITH'S DAY-TO-DAY REWARDS

It has been a source of constant joy to be able to serve for so many years without a break as one of the Society's traveling representatives, visiting congregations, working with fellow Witnesses in all parts of the British field. It has been faith-strengthening to note the growth of the organization in Britain from 2,000 Witnesses to well over 54,000. In the early days we used to travel around a circuit of 26 congregations, and it would *entail* a journey of some 300 miles. Now there are so many congregations and so many circuits that one does not have to go far to visit the same number of congregations.

Assemblies have always been a wonderful blessing, particularly to those exercising faith in God's grand purposes. I shall always remember the first large gathering I attended in London's Alexandra Palace in 1926. I can still recall the hush of the huge audience in Royal Albert Hall as the then president of the Watch Tower Society, J. F. Rutherford, delivered the sobering talk entitled "World Powers Are Tottering—the Remedy." And what a privilege to be one of the hundreds who shared in a street distribution of the special booklet released on that occasion, *The Standard for the People!*

Then there was the outstanding assembly in Paris in 1937. The speaker on this occasion had said: "The Gestapo are in this audience and some of you brothers will be arrested before you leave this assembly." Realizing the crisis facing them, the brothers sang the concluding song with great feeling—"God be with you till we meet again." What a touching scene! The fearlessness of the whole association was a real stimulus to faith.

Another joyous assembly was held in Leicester, England, in 1941, despite wartime restrictions, food rationing and much fanatical opposition. The lecture "Children

of the King," relayed from St. Louis, Missouri, was listened to intently and the book *Children* was passed out to hundreds of youngsters who lined up on the platform. Many of those same children are now grown up, responsible servants in the congregations all around this country.

Perhaps above all else our association at the Nuremberg assembly with Witnesses who had just emerged from the horrors of Hitler's concentration camps brought us to an even stronger faith in Jehovah's protection and guidance over his people. Singularly blessed too were those of us who were privileged to cross the ocean in 1950 and attend the great convention in New York's Yankee Stadium. Here is where we heard for the first time that the prospective modern princes that will share in ruling the earth under Christ's heavenly kingdom are already here.—Ps. 45:16.

It was also an added privilege to attend the 1958 convention in New York city. All these assemblies built up a great degree of appreciation for God's organization. It was truly thrilling to live through all those years, to gain deeper insight into Jehovah's way of administering the affairs of his people, to see, one after another, Kingdom controls coming into effect and bringing to Jehovah's witnesses world wide a unity and peacefulness that are unmatched in any other organization among humans.

Even when, for a time, I was hospitalized it was happifying to be able to go on sharing in the worldwide work of spreading Bible knowledge. I spent many hours witnessing to doctors, nurses, students and patients, yes, and even visitors. The soothing effect of the message of the Kingdom was quite noticeable. One doctor who came to visit the patients in our ward exclaimed as he came in: "What has happened? This is the most pleasant and happy ward in the whole hospital!"

At that time I enjoyed other rewards of faith that I must mention. From all over the country came hundreds of letters and cards to remind me that I had not been forgotten—and this in itself was a tremendous witness to those around me in the hospital. And as the time came to leave the hospital, scores of kind offers arrived, many homes were offered as places of recuperation. I was experiencing fulfillment of Jesus' promise as recorded at Luke 18:29, 30.

LOOKING AHEAD IN FAITH

When the time comes to leave this feature of Kingdom work, which I have treasured so much in serving fellow Witnesses, it will be with reluctance. However, I know that Jehovah has service privileges for each one, young and old, weak and strong, and it is my desire to fill up the remainder of my days here on earth with activity that in some small way reflects honor to Jehovah, the faithful God.

As I look back on the way I have come I can but note that whatever I have been able to accomplish has been done in the strength and faith that God provides, through his Word, his spirit and his organization. The warmth and consideration of fellow laborers has been most helpful. My dear wife, too, has been at my side a pillar of strength, supporting me in my responsibilities.

I have no fears for the future. Jehovah has strengthened me in the past, and I feel sure that he will continue to exercise undeserved kindness toward me, so that I shall never be in want physically or spiritually. My heart overflows with appreciation for his *indescribable free gift.* I look forward to the final reward of faith, life forever in the sunshine of Jehovah's favor.

What It Means to Be HONEST

THE Alitalia jet plane had just landed in Vienna after making a nonstop flight from New York city. From it disembarked more than a hundred passengers, Christian ministers intent on attending a convention already in progress at the Wiener Stadthalle. The ministers were all ushered into the customs inspection room, where only a few inspectors were to be seen and they did not seem to be in any great haste. Some of the passengers, eager to get to the Stadthalle, started wondering, At this rate how long will customs inspection take?

Then the inspectors requested two of the ministers to come forward and open their luggage. Most carefully the inspectors examined the contents. Fully satisfied, they waved the more than a hundred others through without further ado. But suppose one of these two who had her baggage examined had been trying to smuggle something into the country? Then what? It would not only have meant a great delay for all the rest as each one had his luggage examined, but it would have meant a bad reputation for the Bible society sponsoring this convention.

This true-life story underscores a few of the many reasons why Christian ministers should be honest. They owe it to their God, they owe it to their Christian neighbors and they owe it to themselves.

What does it mean to be honest? To be honest, the dictionary says, means to be "characterized by integrity and straightforwardness in conduct, thought, speech, etc.; free from fraud." It "implies a refusal to lie, steal or deceive in any way. Genuine, open, frank, upright."

The Bible shows that the Creator, Jehovah God, is "the God of truth." He is perfectly honest, just: "All his ways are justice. A God of faithfulness, with whom there is no injustice; righteous and upright is he." Yes, "it is impossible for God to lie."—Ps. 31:5; Deut. 32:4; Heb. 6:18.

DISHONESTY WIDESPREAD

Today this God of truth, Jehovah, is largely ignored, and with what results? There is a glaring lack of honesty in every sphere of human endeavor, in every aspect of human relationship, social, economic and political. Stores are robbed of hundreds of millions of dollars annually by shoplifters. Employees rob their employers in many and various ways. Insured persons rob insurance companies by making false claims. Thus the claims bureau of the American Insurance Association estimates that 75 percent of all insurance claims are to some degree fraudulent, resulting in a loss of $350 million annually.

Cheating by students, it has been reported, is taken for granted by many of them. Citizens are dishonest with their governments, failing to pay taxes or claiming deductions to which they are not

entitled, or smuggling goods into their country. And what about the governments themselves? Especially as regards the United States there is what has come to be called the "creditability gap." By this is meant that there is a large gap between what the government gives out as facts and what actually turns out to be facts or is believable. Thus the New York *Times,* April 18, 1968, told of a committee of the American Society of Newspaper Editors reporting that, as regards the United States government, "the creditability gap yawns wider than ever before." In fact, the committee reported that the United States government news channels had gotten so used to telling falsehoods that "official deceit is being practiced both when there is need of it," as with regard to military secrets, "and when there is not."

And what dishonesty there is among those professing to be Christians, both those in the pulpits and those in the pews! Thus the Cleveland, Ohio, *Plain Dealer,* February 21, 1968, told that a poll of 3,000 Protestant clergymen revealed that the majority of those under forty years of age did not accept most Biblical concepts, meaning that they did not believe that Moses wrote the first five books of the Bible, that Jesus had a virgin birth and was miraculously raised from the dead, and so forth. In short, they do not believe the Bible is the inspired Word of God. And yet these men profess to be Christian ministers, followers of Jesus Christ, who said of God's Word the Bible: "Your word is truth." (John 17:17) And the Louisville, Kentucky, *Times,* February 10, 1968, told of the complaints that youths lodge against organized religion. Among other things, it stated: "There was one word that kept cropping up in letter after letter, Hypocrisy."

With such bad examples all about them, what are true Christians going to do? Be dishonest because 'everybody's doing it'? Are they going to treat the matter lightly, and "make a derision of guilt"? (Prov. 14:9) Will they imitate the world and thus prove themselves a part of it, or will they keep themselves "without spot from the world"?—Jas. 1:27.

BE HONEST IN SPEECH

To be honest means, among other things, to be truthful in one's speech. In the strongest of terms the Bible condemns the practice of lying. Thus Satan the Devil is shown to be the original liar. (John 8:44) How seriously God views lying can be seen from what happened to Ananias and Sapphira. They were immediately stricken dead by God's power because they lied to the apostle Peter, a member of the Christian congregation's governing body. Their punishment would seem to indicate that Jehovah views especially seriously any lying or misrepresentation practiced toward those having the right to know the facts because of having positions of oversight in the Christian congregation, such as the traveling representatives of the governing body today.—Acts 5:1-11.

One may think that what Ananias and Sapphira did was not such a bad thing. They did not cause any loss to come to others by reason of their lying; it was not as if they had covered up a theft with lies. Neither had they deprived others of what was due them. What was their sin, their fault? Dishonesty! Hypocrisy!

Yes, they wanted to appear better than they really were. They wanted to have a fine reputation among God's people, as being among the generous souls who sold their property and *then gave all the* proceeds to help their Christian brothers, although really keeping back some of it. The lesson that Christian ministers of to-

day can take from this incident is that they must be 100-percent honest in reporting their Christian activity. The servants in the congregation must likewise be scrupulously honest when it comes to reporting on what purports to be the condition of the congregation to a traveling representative of the governing body of Jehovah's people. What is being reported should not be 'window dressing,' just done for the occasion of the visit of the traveling representative who acts as an inspector, but the facts should be presented as they truly are 365 days of the year.

Here the apostle Paul set Christians today a fine example, for he could write that "in every way we recommend ourselves as God's ministers, . . . by love free from hypocrisy, by truthful speech." (2 Cor. 6:4, 6, 7) Most fittingly he and the apostle Peter admonish Christians to be truthful, honest in speech: "Wherefore, now that you have put away falsehood, speak truth each one of you with his neighbor." "Do not be lying to one another." "He that would love life and see good days, let him restrain his tongue from what is bad and his lips from speaking deception."—Eph. 4:25; Col. 3:9; 1 Pet. 3:10.

A Christian may think it is showing love to hide the truth, even from someone who has the right to know, in order to protect another from disciplinary action. But such a course is not true, principled, *agápe* love, but a form of selfishness, or at best a mistaken kindness. Thus a mother kept the facts of her daughter's conduct from her husband so that the father would not get angry and discipline his daughter. But when the daughter got pregnant, because of keeping company with the kind of youths her father did not approve of, the mother could no longer hide the facts from the father, who was greatly shocked. But the mother had no reason to be, for she could have known to what her daughter's course of action might lead. Similarly, a Christian should not withhold facts bearing on keeping the Christian congregation clean from those having the oversight of it, simply to prevent a wrongdoer from being disciplined.

REPAY WHAT YOU BORROW

To be honest also means to give back what you borrow. It means never to assume debts that you do not have good reason to believe that you can repay. And once having incurred debts, it means to be punctual in repaying them according to the agreement. Borrowing from others and not paying back causes one to become blameworthy as well as a burden to others. Here also the apostle Paul was most exemplary, even as he wrote the Christians at Thessalonica. He labored and toiled night and day "so as not to put an expensive burden upon any one of" them. "You are witnesses, God is also," he said, "how loyal and righteous and unblamable we proved to be to you believers." Yes, Paul did not use the fact that he was an apostle and a Christian missionary as an excuse or justification to burden others or to become blameworthy in any such way as by incurring debts and then not paying them off.—1 Thess. 2:9, 10.

All Christians, and especially all full-time preachers, do well to examine themselves as to whether they are coming short in this respect or not. Some professed Christians have failed to follow Paul's example, and this has resulted in reproach being heaped upon Jehovah's name and organization. In doing this they have further failed to heed Paul's counsel in this matter, for he also wrote: "Do not you people be owing anybody a single thing, except to love one another." Not to pay back what one owes is dishonest,

whether one owes much or little, whether one owes a Christian brother who has been kind enough to make a loan or owes a mercantile establishment for things he has purchased.—Rom. 13:8.

In fact, to borrow and not to pay back puts one in the class of the wicked, even as the psalmist David wrote: "The wicked one is borrowing and does not pay back." And especially is he blameworthy if he delays paying back when he is able to do so, for, as the writer of Proverbs put it: "Do not hold back good from those to whom it is owing, when it happens to be in the power of your hand to do it. Do not say to your fellow man: 'Go, and come back and tomorrow I shall give,' when there is something with you."—Ps. 37:21; Prov. 3:27, 28.

BE HONEST WITHIN THE FAMILY CIRCLE

Honesty is also required within the family circle. In money matters and in the use of one's time there is often the temptation for marriage mates to be dishonest. Wives may misrepresent how much they spend on groceries so as to have money for something that their husbands may consider a luxury.

Then there is the matter of being honest in sex interest. It is not honest for marriage mates to show romantic interest in another aside from one's marriage mate. Dishonesty in little things, such as flirting, hurts the other and could well lead to more serious things, such as an infatuation, which, in turn, might result in adultery and disfellowshiping from the Christian congregation.—Prov. 5:15-23.

Then, again, parents must be honest with their children. This includes their practicing what they preach in the way of adhering to Bible principles. Do parents tell their children not to lie, and then lie with regard to their tax reports? Do they tell children not to steal, and then take towels from a motel? Do they tell their children to be law-abiding, and they themselves violate traffic laws?

On the other hand, children must be honest with their parents. Their parents have the right to know what they are doing, who their friends are and how they are spending their time, money, and so forth. Practicing dishonesty in little things early in life may well set a pattern for becoming a criminal while one is still a teen-ager. All such is included in the Scriptural command for children to honor their parents.—Prov. 6:20-23; Eph. 6:1-3.

BE HONEST TOWARD OUTSIDERS

Christians have the obligation also to be honest in all their dealings with outsiders, those outside the Christian congregation and the family circle. For one thing, they must be exemplary taxpayers, wholly honest in this regard, for they have clear Scriptural injunctions to this effect. When the subject of paying taxes was brought to the attention of Jesus Christ, he said: "Pay back, therefore, Caesar's things to Caesar, but God's things to God." And to the same import the apostle Paul counseled: "Render to all their dues, to him who calls for the tax, the tax." Of course, this includes paying duty on things brought into one's country. —Matt. 22:21; Rom. 13:7.

Christians should also be honest in their relations with their employers. They should not tell falsehoods to be excused from work or take advantage of circumstances to idle during work time. They are to work, "not with acts of eyeservice, as men pleasers, but with sincerity of heart, with fear of Jehovah. Whatever you are doing, work at it whole-souled as to Jehovah, and not to men." Yes, as wise King Solomon put it: "All that your hand finds to do, do with your very power." —Col. 3:22, 23; Eccl. 9:10.

BEING HONEST IS REWARDED

A person should not be honest only because it pays. Those who are honest only because "honesty is the best policy" put policy ahead of honesty, and may find at times that honesty may not seem to be the best policy and so be tempted to be dishonest. However, since being honest is a Scriptural requirement, it is to be expected that good results will follow, in view of the Scriptural principle that "whatever a man is sowing, this he will also reap."—Gal. 6:7.

Honesty brings a Christian the approval of God: "O Jehovah, who will be a guest in your tent? Who will reside in your holy mountain? He who is walking faultlessly and practicing righteousness and speaking the truth in his heart." Yes, "the devious [dishonest] person is a detestable thing to Jehovah, but His intimacy is with the upright ones."—Ps. 15:1, 2; Prov. 3:32.

Further, honesty works for a good conscience and so makes it easy to live with oneself. Christians repeatedly are commanded to have a good conscience, and is not being honest imperative to having one? (Rom. 13:5; 1 Tim. 1:5, 19; 1 Pet. 3:16) All should strive to be able to say as did Paul: "Brothers, I have behaved before God with a perfectly clear conscience down to this day." What a reward, what a satisfaction, to be able to say that! —Acts 23:1.

Then, again, he who is honest will not be stumbling others. Jesus warned of this offense, saying that it would be better for one to have a millstone tied to one's neck and thrown into the sea than for one to stumble one of his followers. (Luke 17:2) Here again Paul set a good example: "In no way are we giving any cause for stumbling, that our ministry might not be found fault with." And he prayed that the Christians at Philippi might "not be stumbling others."—2 Cor. 6:3; Phil. 1:9, 10.

And still another reward that comes from being honest is the good name that it gives Jehovah's people. For example, in Spain a number of Witnesses are in prison because of their conscientious scruples. There the director of one prison asked the one in charge of the carpenter shop why he always put one of the Witnesses in charge of his equipment storage room, and he was told: "The Witnesses are the only reliable and honest persons in the prison. They don't fight with others or gamble, nor do they sneak liquor into the prison against regulations." A similar report comes from Hungary. There in one village the new police chief was quite hostile to Jehovah's witnesses. Then one day a Witness brought to the police station a portfolio she had found and which contained a considerable sum of money. This caused him to change his mind about the Witnesses, as became evident by what he said at a party when he heard abusive remarks made about the Witnesses: "These people should not be abused in this way, because they are truly honest, the best of all people. If only all were Jehovah's witnesses! I never have any trouble with them." —*1968 Yearbook of Jehovah's Witnesses.*

Is not that the way it should be? As Jesus said in his Sermon on the Mount: "Let your light shine before men, that they may see your fine works and give glory to your Father who is in the heavens." Truly, there are many fine rewards for being honest!—Matt. 5:16.

Show Imperiled Mankind the Way to Security

MOST persons ignore the greatest threat to security and life that faces mankind today. And what is that?

It is the eternal destruction by God of all who share in the bloodguilt of the nations, and the time of execution is near. As we read at Isaiah 26:21: "Look! Jehovah is coming forth from his place to call to account the error of the inhabitant of the land against him, and the land will certainly expose her bloodshed and will no longer cover over her killed ones." Thus also at Revelation 19:11-16 the apostle John tells of the Word of God, Jesus Christ, going forth to execute vengeance.

To escape being destroyed forever by Jehovah's Executioner, what must one do? One must first of all recognize one's own bloodguilt and repent thereof, and then convert by turning around and following a course of righteousness. One must separate oneself from all bloodguilty organizations, be they political or religious. Further, one must exercise faith in Christ's blood and dedicate oneself to do God's will. As the apostle John wrote: "The blood of Jesus his Son cleanses us from all sin." (1 John 1:7) All who have exercised such faith can say with the psalmist: "You yourself alone, O Jehovah, make me dwell in security."—Ps. 4:8.*

All Christians who now "dwell in security" have the obligation to show others of imperiled mankind the way to security. How so? In that Christians are obligated to love their neighbors as themselves and to do to others as they would have others do to them. (Mark 12:31; Luke 6:31) Since they were glad that someone showed them the way to security they are obligated by these principles to show other imperiled ones that way. And this they must do *now*, for there is an urgency about this matter; even as in ancient times the unintentional manslayer had no time to lose to get to the city of refuge if he would escape being slain by the avenger of blood.—Matt. 24:20, 21.

The more earnestly and efficiently Christian ministers go about discharging their obligations to others, the more effective they will be and the more happiness they will experience as they thus help others to get on the way to security.

* For details see *The Watchtower*, August 15, 1967.

Do You Remember?

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

● Why is the earth capable of accommodating all the billions of dead persons who will be resurrected?

The earth has over 57 million square miles of land area. Scientists estimate that it can accommodate a population of perhaps fifty billion persons, which is far more than the total number of persons who have ever lived on this earth.—Pp. 260, 261.*

● What did Jesus' baptism in water symbolize?

Not his dedication, because he was a member of a dedicated nation, but his presentation of himself before Jehovah to do Jehovah's will for that time. That will included the laying down of his human life in sacrifice. —P. 299.

● After 36 C.E. what did water baptism symbolize for both Jews and non-Jews?

It symbolized the dedication of oneself to God through Jesus Christ.—P. 299.

● Who has instigated the recent persecution of Jehovah's witnesses in the United Arab Republic?

Christendom's churches, especially those of the Coptic Patriarchate.—P. 325.

● What family, of what tribe, were to serve as a representative priesthood for the nation of Israel?

Aaron and his family of the tribe of Levi. —Pp. 340, 341.

* All references are to *The Watchtower* of 1968.

● What might one of Jehovah's witnesses do when he is accosted by a robber who demands his money?

He might calmly try to reason with him and identify himself as a Christian minister. If that fails, he would show appreciation of the value of his life if he did not endanger his life in an endeavor to hold onto the money. —Pp. 346, 347.

● Why should a Christian woman resist even to the death an attempted rape?

Because it is an attempt on her virtue, and to consent to it is to consent to fornication. It is a matter of integrity to Jehovah's laws. —P. 347.

● How did Jehonadab prove that his heart was upright and united with Jehu?

He rode in Jehu's chariot and showed publicly that he was giving his active support to Jehovah's anointed one.—P. 358.

● What did the Most Holy and the curtain that divided it off from the Holy in Israel's tabernacle for worship picture?

The Most Holy represented the heavenly place of God's presence, and the curtain pictured Christ's perfect flesh.—P. 367.

● Why is covetousness idolatry?

Because it causes one to make an idol of oneself, and one's selfish cravings become the uppermost thing in one's life.—P. 388.

● What evidence is there that Jehovah has shown his approval of the priesthood of Christ and his underpriests?

He has channeled through them a tremendous flow of spiritual provisions. He has also blessed the anointed on earth and protected them in the face of global opposition and hatred.—P. 406.

● What fear do the Scriptures recommend?

The proper and beneficial fear of displeasing Jehovah.—P. 435.

● On what basis will mankind in general be judged during the 1,000-year *judgment day*?

On the basis of their heart condition, evident in their obedience to God's will at that time, and not according to whether they previously had an opportunity to learn and do that will or not.—Pp. 453, 454.

● What is zeal?

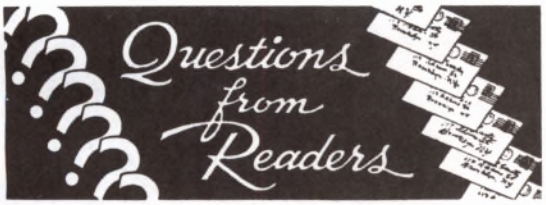
It is a passionate ardor for a cause, an intense eagerness in promoting some end. It is also referred to as earnestness, enthusiasm, devotion and fervor.—P. 458.

● How can one become zealous for Jehovah?

By regularly studying his Word, keeping close in mind the presence of the day of Jehovah and watching one's associations. —Pp. 468, 469.

● In what three ways does loose conduct harm a person?

It damages his relations with his Creator. It causes friction with his neighbor and it even directly causes emotional and spiritual, if not also physical, injury to himself.—P. 476.



● If, as stated at John 18:31, the Jews in Jesus' time did not have the authority to execute lawbreakers, how could they stone Stephen to death?— H. H., U.S.A.

The degree of authority of the Jews at that time as to capital punishment is somewhat uncertain. Many scholars believe that forty years before the destruction of the Temple (70 C.E.), or about 30 C.E., the Jews ceased to pronounce capital or death sentences. This would seem to be in line with the comments made by the members of the Sanhedrin when they delivered Jesus up to the Roman governor Pontius Pilate. We read: "Pilate said to them: 'Take him yourselves and judge him according to your law.' The Jews said to him: 'It is not lawful for us to kill anyone.' "—John 18:31.

It may be, though, that the Romans allowed the Jewish authorities the right to execute violators of religious law, but not violators of political law. According to Jewish historian Josephus, the Roman general Titus acknowledged that the Romans granted the Jews permission to kill defilers of the Temple. (*Wars of the Jews*, Book VI, chap. II, par. 4) Even if this indicated a general policy, it would not affect what we read in John 18:31.

The Jewish religious leaders were murderers, willing to slay an innocent man to accomplish their ends. Thus they plotted Jesus' death. (John 8:44; 11:48-53) But a problem arose. They were afraid that acting against Jesus would

cause an uproar among the people, many of whom respected or followed Jesus. (Matt. 26:4, 5) So after they had arrested Jesus secretly and condemned him on a religious charge, they sought to get Pilate to have Christ executed. Definitely Governor Pilate could do so, for he said to Jesus: "Do you not know I have authority to release you and I have authority to impale you?" (John 19:10) If the Romans killed Jesus on a political charge, that would tend to absolve the religious leaders of responsibility before the people for the death.

Whether the Jews themselves had authority to execute only violators of religious law, or did not have authority for any sort of capital punishment, they could still "take the law into their own hands," as it were. On a number of occasions mobs wanted to kill Jesus. (John 8:59; 10:31; Luke 4:29) By mob action and conspiracy the Jews tried to do away with the apostles of Jesus. (Acts 5:33; 9:23, 24; 14:19; 21:27-31; 23:12) Hence, with or without legal authority, the Jews in general, older men, scribes and members of the Sanhedrin, who were incriminated and enraged by Stephen's masterful discourse, "began to gnash their teeth." Caught up in their wrath, the mob "cried out at the top of their voice and put their hands over their ears and rushed upon [Stephen] with one accord. And after throwing him outside the city, they began casting stones at him," causing his death.—Acts 6:12; 7:54-60.

ANNOUNCEMENTS

FIELD MINISTRY

Mankind today is imperiled. How so? Because of the destruction that Almighty God will soon bring upon this system of things and upon all who share in its bloodguilt. To escape being destroyed and to find security, one needs to put one's trust in Christ's ransom sacrifice and then to follow closely in the footsteps of Jesus Christ. Only then can one say with the psalmist: "You yourself alone, O Jehovah, make me dwell in security." (Ps. 4:8) Jehovah's witnesses want to show imperiled mankind God's provision for security, and during September they will do this in their ministry by offering one of their latest books for Bible study, and then arranging to provide free home Bible instruction for anyone who wants to understand God's Word.

THE ANNUAL MEETING IN PITTSBURGH

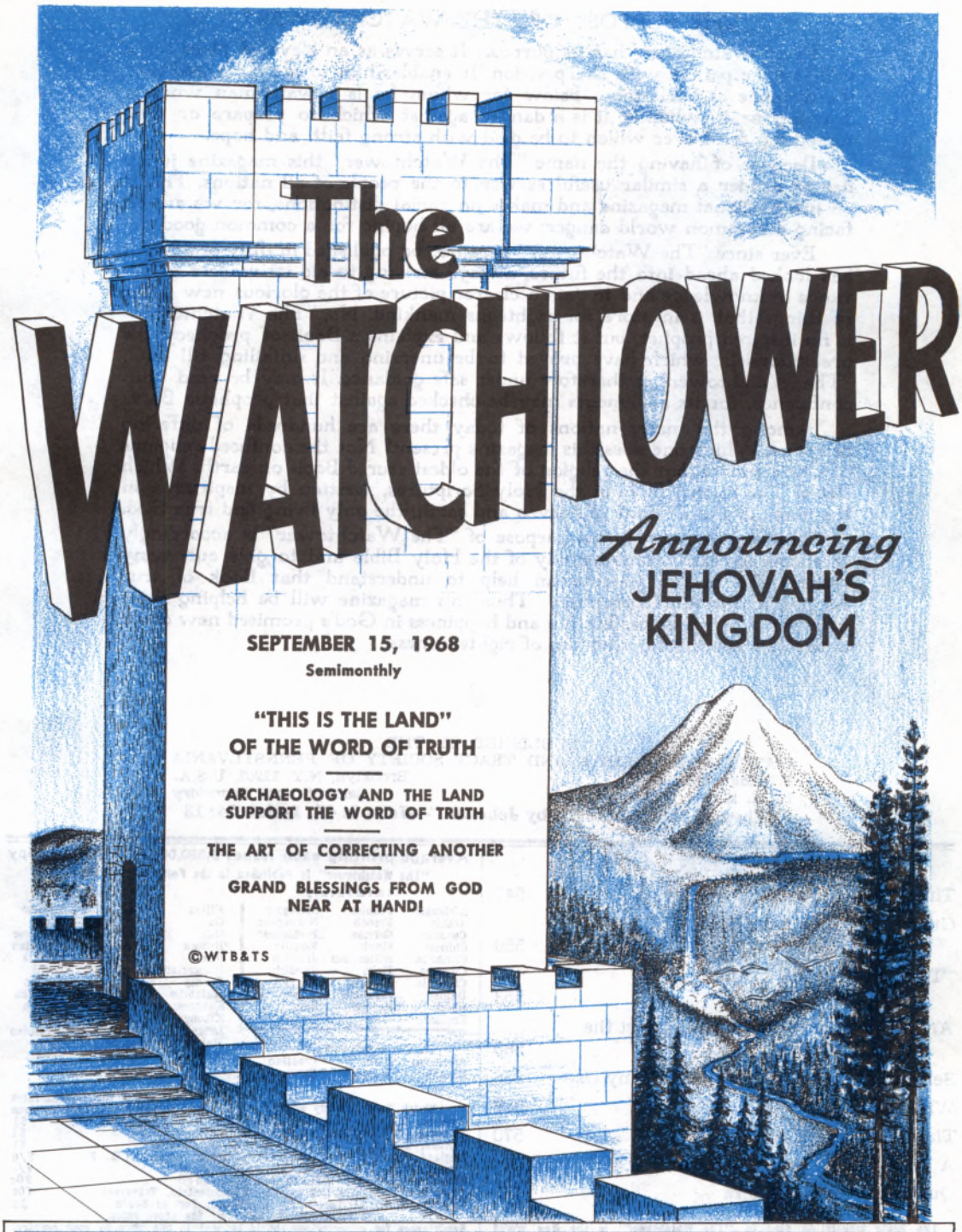
At ten o'clock in the forenoon of Tuesday, October 1, 1968, the annual meeting of the members of Watch Tower Bible and Tract Society of Pennsylvania will be held at the Society's office located at 4100 Bigelow Boulevard, Pittsburgh, Pennsylvania. All members of the corporation should be certain that the Secretary's office has their addresses so that the letters of notice will reach them shortly after September 1.

Along with the notice of the annual meeting, which will be mailed to all the members of the corporation, proxies will be sent. The proxies are to be returned so as to reach the office of the Secretary of the Society not later than September 15. Each member should complete and return his proxy promptly whether he is going to be at the meeting personally or not.

"WATCHTOWER" STUDIES FOR THE WEEKS

September 29: "Whatever a Man Is Sowing, This He Will Also Reap." *Page 521. Songs to Be Used: 75, 15.*

October 6: "Let Us Not Give Up in Doing What Is Fine." Page 527. Songs to Be Used: 85, 99.



The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

SEPTEMBER 15, 1968
Semimonthly

"THIS IS THE LAND" OF THE WORD OF TRUTH

ARCHAEOLOGY AND THE LAND SUPPORT THE WORD OF TRUTH

THE ART OF CORRECTING ANOTHER

GRAND BLESSINGS FROM GOD NEAR AT HAND!

©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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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 ART of CORRECTING ANOTHER

ANYONE can correct another. But to correct another in a way that does some good is an art. It is necessary to know, not only what to say, but when to say it and where and how.

Take, for example, this true-life incident. In a certain living room there was a group of what might be called well-educated people. All were listening intently as one of their number, a man, told an interesting story. At one point his wife interrupted to correct him on a slight mistake in grammar. Clearly displeased, the husband repeated his grammatical error with added emphasis and proceeded with his story. Obviously, his wife had not learned the art of correcting another.

Most important in the art of correction is the question of motive. The motive should never be a negative one, to belittle, to embarrass another, or out of resentment or spite. The very best motive for offering correction is love. No doubt the wife who corrected her husband in the matter of grammar did so because of her love for him. She probably would not have thought of saying anything if another man had made that mistake, because it probably would have meant little to her. No doubt about it, among the ways that love can be shown is by offering correction. As God's Word says: "Faithful are the wounds of a friend."—Prov. 27:6, *RS*.

However, one who is truly a friend, and who really loves others, also needs to cultivate empathy. More is needed than good intentions. They might be likened to the power needed to run machines. Important as the power is, it is also important for machinery to be finely adjusted, with gears and bearings not too loose nor too tight, and essential also is enough of the right kind of lubrication. Otherwise, in spite of all the power available, the machine will soon grind to a halt. Similarly when correcting another, you need, not only good intentions, but also the wisdom of empathy, that is, the ability to put yourself in the other's place, so as to know how to go about it, that the correction might do some good.

Important in the art of correcting another is being certain of your facts. You may think you know, and then find out

you were mistaken and so suffer embarrassment for having presumed to correct. Not to be overlooked is the need to take into consideration circumstances that might have a bearing on whether a thing is wise or unwise, whether a certain course of action should be criticized or not. A person may make a very poor showing along a certain line of activity, but if you knew all the facts, all the obstacles he had to contend with, you might be less inclined to correct him. Under the circumstances he might be doing very well indeed.

There is also the matter of correcting trifles. One young husband complained to his very bright young wife: "Dearie, within just two minutes you have corrected me four times, and that in regard to sheer trifles. Did it really matter whether these little things were done in just a certain way?" No, it would not have mattered, and in mentioning them she betrayed a lack of empathy. Apparently she was letting herself get into the bad habit of correcting her spouse in regard to trifles, unessential details, and so was in danger of becoming a nagger.—Prov. 21:9; 27:15.

Why did she do it? Why do so many others like her do it? It could well be because of some unconscious discontent with their lot of submission as defined in the Scriptures. Or it might be a feeling of rivalry of which not even she herself was aware. This, in turn, might be due to thoughtlessness on the part of her husband. A wise and loving husband can do much to remedy matters by ever showing appreciation for what his wife is and for all she contributes to his comfort, pleasure and well-being, physically, emotionally and intellectually.—1 Cor. 11:3, 9.

WHEN AND WHERE?

If it seems advisable to give correction, it is well to keep in mind that, whenever possible, it is best to correct another in private. Illustrating this is still another true-life incident.

A mature Christian was training another Christian, a motherly person, in the house-to-house ministry in one of the low-income housing projects in Brooklyn, New York. As was his custom, from time to time he would offer suggestions on how she could improve her ministry, correcting her. Afterward he felt he had done quite well in giving thought, time and effort to help this beginner. But that was the last time he saw her for months. What had gone wrong?

When another mature Christian called to find out why she had stopped attending the congregation's meetings he learned that she had been greatly hurt because she had been corrected in the presence of others, fellow Christians. It took considerable patient explaining to help her get over her hurt and see matters in their right light. After that she again began to associate with her fellow Christians at the local Kingdom Hall. What a lesson that was for the minister who had tried to help her in the first place! Unless we are careful and display empathy, we can do more harm than good, even with the best intentions in the world.

Married couples in particular do well to keep this principle in mind. As one Christian marriage counselor well observed: "It is good for man and wife to give counsel to each other, but always do it in private. Have regard for each other's feelings. Do not belittle your mate before others. Nor is it wise to do it in the form of teasing." This includes parents' not correcting each other in the presence of their children.

But it must be added that at times those in authority might be required to give correction in the presence of others, even as noted at 1 Timothy 5:20: "Re-

prove before all onlookers persons who practice sin." However, that is done, not over minor matters, but when one makes a *practice of sin.* And it is not so much for the sinner's benefit as for the benefit of onlookers, even as the apostle Paul goes on to say: "That the rest also may have fear."

HOW AND TO WHOM?

Except for such rare occasions, it is always wise to put the one to be corrected in a receptive frame of mind. One of the ways this can be done is by first giving some praise or commendation. By first having something favorable to say you can make a person more amenable to correction. It will help him to appreciate that you are not prejudiced, that you take note of the strong and good points as well as the weak points and, more than that, that you have empathy and appreciate that receiving correction is not likely to be pleasant.

If you would master the art of correcting another you must be concerned with how you give the correction. Unless the error is very serious and there is willfulness or indifference associated with it, it is best to proceed in offering correction in a gentle manner, with kindness and mildness. Wise is the inspired advice: "Brothers, even though a man takes some false step before he is aware of it, you who have spiritual qualifications try to restore such a man in a spirit of mildness, as you each keep an eye on yourself, for fear you also may be tempted." (Gal. 6:1) Yes, kindness and mildness make it so much easier for another to accept your correction. This, however, requires self-control, for correcting another in mildness, in kindness and calmly is not following the line of least resistance.

The art of correcting another includes taking into consideration the matter of position. Certainly those in authority need not feel apologetic when they, in wisdom and with mildness, offer correction to those in their charge. Administering correction is part of the duty of husbands, fathers, teachers and Christian shepherds. True, these themselves might at times err and have need to have an error called to their attention. This, of course, should be done in a most respectful manner.

All these principles governing the correcting of another can well be applied by Christian ministers to their preaching and teaching activity. It might be said that they have been commissioned by Jehovah God to offer correction to all with whom they come in contact in their ministry. How so? In that they have been commanded to warn the world of mankind of the impending destruction of this system of things. To carry out this commission effectively requires their mastering the art of correcting others.

So they also must, first of all, be fully informed so as to know what to say; they must also have the right motive, giving the warning out of the goodness of their heart, because of love, even though others may not appreciate it. They must consider the time and place, not insisting upon being heard when it is not convenient for others to listen. Neither do they press their message on those who do not appreciate sacred things; they 'do not throw what is holy to dogs.' And in doing all this they give with mildness and kindness a reason for the hope that is in them. By thus mastering the art of correcting another they can hope to do the most good in their Christian ministry.—Matt. 7:6; 1 Pet. 3:15.

GRAND BLESSINGS FROM GOD Near at Hand!

DO YOU want to live in peace and happiness? Do you desire good health and long life for yourself and your loved ones? Do you long to see wickedness and suffering end? Every honest-hearted person wants these things. But today, in all parts of the earth, violence, crime, hunger and sickness are increasing. Why is the world so filled with trouble? What does it all mean? Is there any sound reason to believe that conditions will really get better in our lifetime?

Yes, there is reason for such hope, and it is clearly set out in a book that is published in more languages than any other book in the world. That book is the Bible. It tells us of God's purpose to set up an entirely new system of things for mankind. If you had the power to do so, would you not bring to an end the conditions that cause so much sorrow? Of course you would! Should we think that the Creator of mankind will do any less? The Bible tells us that "God is love." (1 John 4:8) Surely this loving heavenly Father knows what mankind needs. He has the power to fill those needs, and he will most certainly do so, for Psalm 145: 16 says of God: "You are opening your hand and satisfying the desire of every living thing."—See also Deuteronomy 32: 4.

When will God satisfy man's desire for true peace and happiness, along with lasting health and life? Must mankind wait for thousands of years more? No! The time is near at hand! But how can this be? Conditions in the world are getting worse, not better. True, but the Bible clearly showed, long in advance, that these very conditions would come. It prophesied that 'in the last days critical times hard to deal with would be here.' In describing those "last days" it said: "Men will be lovers of themselves, lovers of money, self-assuming, haughty, blasphemers, disobedient to parents, unthankful, disloyal, having no natural affection . . . 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." Does this not describe perfectly conditions existing today? Yes, the existence of these very conditions is proof that we are living in the "last days" of the present wicked system of things.—2 Tim. 3:1-5.

Soon the loving Creator will bring to their end both wickedness and those who cause it. But God will richly bless honest-hearted ones who want to do what is right, for he promises: "The world is passing away and so is its desire, but he that does the will of God remains forever." —1 John 2:17.

WHAT GOD WILL DO FOR MANKIND

What a change this earth will experience! There will be no more war, nor will there be any of the suffering that war brings. Hatred, selfishness, crime and violence will all be things of the past. Instead,

there will be perfect peace and security on earth. God's own Word declares: "Just a little while longer, and the wicked one will be no more; . . . 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) Such peace will exist, not only between nations, but among neighbors and in every household. Think what a grand blessing that could be to you! And how reassuring to know that the fulfillment of this heart-warming promise does not depend on men! It is God who will bring it about. How? By destroying the wicked and by educating his people in the ways of peace. —Prov. 2:21, 22; Isa. 54:13.

Among the many blessings that people will enjoy in the new system of God's making is good health. Even death, which brings much sorrow to all of us, will be no more. The Creator's promise is: "And [God] will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. . . . Look! I am making all things new." (Rev. 21:4, 5) That is something that no human ruler, no scientist, no doctor can do; but it is something that God will do.

Is it reasonable that God's only purpose for man is that he spend twenty years growing up, perhaps another twenty or thirty years gaining knowledge and experience, and shortly thereafter begin to grow old, suffer from sickness and die? Why should man's life be so short when even a turtle may live to the age of two hundred years and a tree may live far longer? God made man to live, not to die. The Creator promises that soon it will be possible to enjoy life everlastingly, right here on earth. His Word says: "He will actually swallow up death forever." And it also explains: "The righteous themselves will possess the earth, and they will reside forever upon it." (Isa. 25:8; Ps. 37:29) With peace-loving neighbors, good health and satisfying activity to fill our lives, what a pleasure that will be!

How can you be sure that this new system will come? How can you be sure it is not just a dream? You can be confident because Almighty God has promised it. The One who created and sustains the universe has given his guarantee that it will come. "God . . . cannot lie." (Titus 1:2) As a man of faith rightly said to his fellowmen: "Not one word out of all the good words that Jehovah your God has spoken to you has failed. They have all come true for you. Not one word of them has failed."—Josh. 23:14.

These thrilling truths about a new system of things are found in God's Word, the Bible, the Holy Scriptures. There is no other source of information available to man that explains in a truly satisfying way the reason for what has happened on earth and God's purpose for mankind. While men were used to write the Bible, they did so under the direction of God's powerful active force or holy spirit, so that "all Scripture is inspired of God." (2 Tim. 3:16) Just as an invisible radio beam can carry information to you, so God's invisible active force directed the writers of the Bible to put down what he wanted mankind to know. That is why one of those writers, the apostle Paul, could say: "When you received God's word, which you heard from us, you accepted it, not as the word of men, but, just as it truthfully is, as the word of God." —1 Thess. 2:13.

WORLDWIDE CHANGE NEAR

God's Word of truth tells us very clearly that we are fast nearing a worldwide change. It shows us that our time is the one Jesus Christ had in mind when he foretold the end of this wicked system.

Jesus foretold many things that his future followers should watch for so they would know when the end was near. He said that the last days of this wicked system would be marked by such things as world wars, food shortages, increasing lawlessness and a growing loss of faith in God. (Matt. 24:3-12) He said there would be "anguish of nations, not knowing the way out," and that men would "become faint out of fear and expectation of the things coming upon the inhabited earth." (Luke 21:25, 26) We have seen the fulfillment of these prophecies in our lifetime.

Many men who study world events are convinced that a great change is definitely in the making. The famous writer Walter Lippmann said: "For us all the world is disorderly and dangerous, ungoverned and apparently ungovernable. Everywhere there is great anxiety and bewilderment." He added that all this "marks, I believe, the historic fact that we are living through the closing chapters of the established and traditional way of life."* Also, as reported back in 1960, a former United States Secretary of State, Dean Acheson, declared that our time is "a period of unequaled instability, unequaled violence." And he warned: "I know enough of what is going on to assure you that, in fifteen years from today, this world is going to be too dangerous to live in."†

All the many things foretold in God's Word of truth indicate that the time for world change is upon us right now! What we see going on throughout the world today in fulfillment of Bible prophecy shows that our time is the one that will see the destruction of this entire wicked system. Present-day governments will be removed to make way for the rule of all the earth by God's government. (Dan. 2:44; Luke 21:31, 32) Nothing can stop this change, because God has purposed it.

TRUTH THAT LEADS TO ETERNAL LIFE

The coming world change will affect every person on the face of the earth, including you. If you love life and want to live, you should hasten to take in accurate knowledge of God, his purposes and his requirements. That is what God wants you to do, for it is his will that "all sorts of men should be saved and come to an accurate knowledge of truth." (1 Tim. 2:4) Accurate knowledge from God's Word of truth will enable honest-hearted persons to survive the end of the present wicked system. As the Bible says: "Seek Jehovah, all you meek ones of the earth . . . Seek righteousness, seek meekness. Probably you may be concealed in the day of Jehovah's anger."—Zeph. 2:3.

Accurate knowledge of God will show you how to find protection during the end of this system. It will also reveal the way to eternal life in God's grand new system. Jesus Christ said in prayer to God: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ."—John 17:3; see also John 4:14.

How encouraging it is to know that soon we will see the end of all the world's troubles! How thrilling it is to know that we have the hope of shortly entering a new system where we can forever enjoy life to the full! This should give every one of us strong reasons for wanting to learn the truth from the Bible. By seeking this truth we begin to lay "a fine foundation for the future, in order [to] get a firm hold on the real life," "eternal life" in God's new system of things.—1 Tim. 6:19, *AV*.

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* *Newsweek*, October 9, 1967, p. 21.

† *U.S. News & World Report*, June 13, 1960, pp. 116, 119.

"This Is the Land"
OF THE WORD OF TRUTH

"Jehovah went on to say to him: 'This is the land about which I have sworn to Abraham, Isaac and Jacob, saying, "To your seed I shall give it." I have caused you to see it with your own eyes.'"—Deut 34:4.

SINCE you are blessed with life on this wonderful earth where man resides, you may be interested in geography, at least to some extent, because men are interested in their home. Geography truly is a fascinating, descriptive science of the earth and its life. It deals especially with the description of the land surface and the areas occupied by water, the seas and other bodies of water. It studies the air, the distribution of plant, animal and human life, as well as the natural resources of the land, and also, to a degree, man's industries and the records of these various elements and their mutual relation to one another.

[2] In giving consideration to the earth, you can, of course, actually see many of its features. Also, maps are available in considerable detail. So you do not have to go to every part of the earth to learn something about it, but it is physically possible for you to verify what you learn from study by actually visiting and seeing the various regions of earth. All of this results in what could be referred to as a fine geography lesson, personal firsthand study of the science of the earth and its features.

[3] Familiarity with sections of the earth is also gained through news items reporting current events. During the summer of 1967 the attention of the world was centered upon a small portion of the globe that lies just east of the Mediterranean Sea. In June of that year a brief, violent war was waged and the news media of the world carried detailed accounts of the conflict and the territory where it took place. These printed reports included maps, diagrams, pictures, photographs and drawings, indicating to readers the geographical features of the area, indeed a lesson in the geography of that part of the earth, enabling people to have a clearer understanding of the area than prior to these published reports.

[4] The accounts of this Israeli-Arab conflict, which erupted into war June 5, 1967, included a feature that is true of no other part of the earth. They made innumerable references to facts that are applicable exclusively and distinctively to this area. This is very significant. It confirms the fact that this land was the locale for past events of greatest importance that concern you. Notice some of the points made in the reports:

[5] Jerusalem was referred to as "this historic city," "revered by Christians because it was the site of many major events in the life of Jesus." Reference was made to "the ancient Biblical roads between

1. Geography is of what interest to us?
2. Explain two ways of becoming familiar with regions of the earth.
3. What unusual "geography lesson" did the summer of 1967 provide?
4, 5. (a) In the accounts of the Israeli-Arab war of 1967, how is the battleground shown to be unique? (b) Of what heightened interest is this to us?

(Tel Aviv) and Jerusalem," "the Christian holy places," the Mount of Olives, Calvary, the site of King Solomon's temple, to Bethlehem as the birthplace of Jesus, "Damascus . . . founded by Uz, son of Aram . . . already a city by the time of Abraham. . . . Paul was converted to Christianity on his way to the city."

6 Emphasizing the historical nature of the battleground, a Jewish rabbi is reported to have said excitedly: "We are now realizing the dreams of the Jews for two thousand years! We are entering the messianic era." The area was referred to in the war reports as "the land of Canaan which the Arabs call by its Roman name Palestine and the Jews call Israel," and the combatants as "the descendants of Isaac and the descendants of Ishmael." "Jews and Arabs have a historic association going back 3,500 years, both being Semitic peoples. Jews trace their ancestry to Abraham through his son Isaac and his grandson Jacob. Arabs also claim to be descendants from Abraham through another son, Ishmael."

7 Relative to a map published with a war bulletin: "The map . . . gives, at a glance, the extent of the Israeli victory. Israel now holds strategic positions that make its frontiers far more defensible than in the past—the Old City of Jerusalem and the Judean Hills; the Samarian Hills of Jordan; the Golan Heights of Syria; the Gaza Plain; positions dominating the Strait of Tiran, and key communications junctions in Sinai running right to the east bank of the Suez Canal."

8 The Wailing Wall, the Mount of Olives, Mount Scopus, the Valley of Jehoshaphat, Tiberias, the Sea of Galilee, the Syrian bluffs above the waters where Peter fished, the Mount of Beatitudes, the site of the miracle of the loaves and fishes, Mount Hermon, all these figured in the geography of the war and, impressively: "It was in this cruel and lovely land, 2,000 years ago, that peace and mercy were first preached by a Jew of Nazareth as universal doctrine."

9 The One who made the earth, Jehovah the Creator, arranged matters so that in this particular section of the earth, in a relatively small area, events took place that are of great importance to you. This portion of the earth is that referred to in Deuteronomy 34:1-4: "Then Moses proceeded to go up from the desert plains of Moab into Mount Nebo, to the top of Pisgah, which fronts toward Jericho. And Jehovah went showing him all the land, Gilead as far as Dan, and all Naphtali and the land of Ephraim and Manasseh and all the land of Judah as far as the western sea, and the Negeb and the District, the valley plain of Jericho, the city of the palm trees, as far as Zoar. And Jehovah went on to say to him: 'This is the land about which I have sworn to Abraham, Isaac and Jacob, saying, "To your seed I shall give it." I have caused you to see it with your own eyes, as you will not cross over there.' "

10 A further description of this land is: "From the wilderness and this Lebanon to the great river, the river Euphrates, that is, all the land of the Hittites, and to the Great Sea toward the setting of the sun your territory will prove to be." (Josh. 1:4) In showing the land to Moses, Jehovah God made reference to his promise to Abraham, and it was to Abraham that Jehovah gave this description of the land: "On that day Jehovah concluded with Abram [Abraham] a covenant, saying:

6. State additional facts emphasizing the history of this region of the earth.

7, 8. (a) Relative to a map published with a war bulletin, to what points is interest directed? (b) Give additional direct ties of modern events with Bible history.

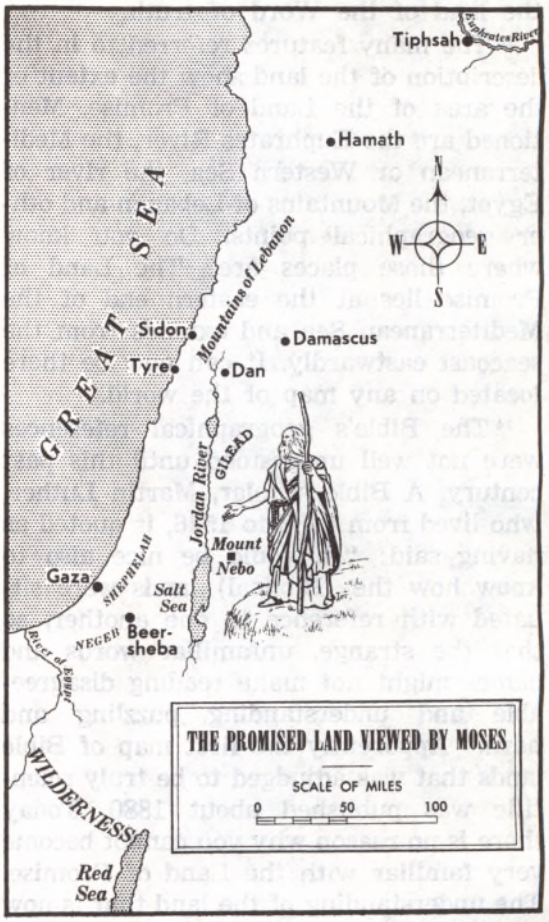
9. As to this particular section of the earth, what does the Creator's Word say?

10. (a) From the further description of the land given in Joshua 1:4 and Genesis 15:18-21, point out on the map herewith included areas and the boundaries. (b) So when Jehovah told Moses, "This is the land," to what did he refer?

'To your seed I will give this land, from the river of Egypt to the great river, the river Euphrates: the Kenites and the Kenizzites and the Kadmonites and the Hittites and the Perizzites and the Rephaim and the Amorites and the Canaanites and the Girgashites and the Jebusites.' " (Gen. 15:18-21) Moses was interested in all the land. He very much wanted to go to the northern part of the land of promise in the region of the Mountains of Lebanon, but God did not allow him to do so. Rather, eventually God showed him the land from the vantage point on the top of Pisgah on Mount Nebo. (Deut. 3:23-28) So you see, this was a very specific and definitely described territory that God selected for his purpose; and to his covenant people, the Israelites, Jehovah God gave as a gift this delightful land. This wonderful Promised Land was the setting for many events recorded in God's Word the Bible, and largely it was the location for the recording of the Word of truth. So the Promised Land of which Jehovah said, "This is the land," is the land of the Word of truth, the land of the Bible, the land of the book that is today the religious book of Christians.

[11] The land of the Word of truth demonstrates that reliance upon the Word is completely reasonable. The land supports the Word. Persons question the existence of places to which the Bible makes reference and they question events that the Bible says occurred. We cannot doubt the fact of the existence of the Bible, because we have the book of Holy Scriptures, but these persons deny the accuracy of the Bible. Are they going to try to deny the existence of the land? Hardly; the land is there!

[12] The land and what it contains today you and anyone else can see. The description of the Promised Land as contained in the Bible is not vague but, on the contrary, descriptions provide specific names



and specific places. Christians should take an interest in these details because they are a part of the Word of truth. In his farewell, the servant of Jehovah, Joshua, stated: "I am going today in the way of all the earth, and you well know with all your hearts and with all your souls that not one word out of all the good words that Jehovah your God has spoken to you has failed. They have all come true for you. Not one word of them has failed." (Josh. 23:14) In his farewell Joshua made

11. How does the land support the Word?
12. Give reasons why Christians today are especially interested in this land.

reference to the 'good land that Jehovah has given you.' Christians rely on the Word of truth and, in doing so, are aided and strengthened by their knowledge of the land of the Word of truth.

13 The many features referred to in the description of the land show the extent of the area of the Land of Promise. Mentioned are the Euphrates River, the Mediterranean or Western Sea, the river of Egypt, the Mountains of Lebanon and other geographical points. Do you know where those places are? The Land of Promise lies at the eastern end of the Mediterranean Sea and extends from the seacoast eastwardly. It can now be there located on any map of the world.

14 The Bible's geographical references were not well understood until this past century. A Bible scholar, Martin Luther, who lived from 1483 to 1546, is quoted as having said: "It would be nice also to know how the (Biblical) lands were situated with reference to one another, so that the strange, unfamiliar words and names might not make reading disagreeable and understanding puzzling and hard." Apparently the first map of Bible lands that was adjudged to be truly scientific was published about 1880. Today there is no reason why you cannot become very familiar with the Land of Promise. The understanding of the land that is now available will be helpful to you in your understanding of the Bible itself. This land, the setting for the events of the Word of truth, is real and not mythical. It is a land you can visit today.

15 The Bible, the Word of truth, itself constitutes an invaluable gift from Jehovah, a gift not to the Israelites alone but to all interested believers. These two great gifts, the land and God's Word, are still with us. Neither can be obliterated. The Word directs us to pay attention to the land. This land of Palestine, the land of Jehovah's worship of old, means more to Christians than it does to other persons. The Bible's extensive use of definite locations makes the land and the locations important to us. While surface features of the land have changed throughout the centuries, the land is still there and your use of it in pinpointing events emphasizes the truthfulness of the Biblical account and makes the Word of truth live for you.

16 It is natural and it is proper for you to relate events mentioned in the Bible to the location when this is given in the account. When the setting is known, interest is added to the event and meaning is appreciated more fully. There are many reasons why we should become acquainted with the land itself, so we may know as fully as possible what it was that Jehovah referred to when he said to his servant Moses, "This is the land."

A SMALL STAGE FOR TREMENDOUS EVENTS

17 "Jehovah your God is bringing you into a good land, a land of torrent valleys of water, springs and watery deeps issuing forth in the valley plain and in the mountainous region, a land of wheat and barley and vines and figs and pomegranates, a land of oil olives and honey, a land in which you will not eat bread with scarcity, in which you will lack nothing, a land the stones of which are iron and out of the mountains of which you will mine copper. When you have eaten and satisfied yourself, you must also bless Jehovah your God for the good land that he has given you." (Deut. 8:7-10) The land is thus described in the Bible as be-

13, 14. (a) Have the Bible's geographical references always been well understood? (b) What did Martin Luther say on this? (c) How recent are scientific maps of Bible lands? (d) To what extent can we come to know the Bible territory?

15. (a) Included in Jehovah's gifts to man are what two that are still with us for our benefit? (b) How are they of benefit to us?

16. To what extent do we relate events to locations?

17. What paradisaic description once applied to this land?

Gebal
Lebanon Mountains
Mount Hermon
Sidon
Tyre
Dan
GREAT SEA
(Western Sea)
NAPHTALI
Hazor
Chorazin
Sea of Galilee
Nazareth
Plain of Esdraelon (Jezreel)
Megiddo
Caesarea
Beth-shan
River Jordan
MANASSEH
GILEAD
Plain of Sharon
Samaria
Mount Ebal
Sychar
Shechem
Jacob's Well
Mount Gerizim
River Jabbok
EPHRAIM
Bethel
Shiloh
Michmash
Jericho
Mizpah
Ai
Gibeon
Qumran
Desert Plains of Moab
Plain of Elah
Jerusalem
Mount Nebo (Pisgah)
Azekah
Bethlehem
Lachish
Beth-zur
PHILISTINES
SHEPHELAH
JUDAH
Hebron
Debir
Dead Sea
Jordan River
District
Arnon River
Beer-sheba
Gomorrah
MOAB
Sodom
Zoar
NEGEB
ARABAH
EDOM
WILDERNESS
Red Sea
Ezion-geber
JERUSALEM
Temple
Mount of Olives
Kidron Valley
Valley of Hinnom
Bethany
N
W
E
S
THE LAND OF THE WORD OF TRUTH
(where many events referred to in the Bible took place)
SCALE OF MILES
0 10 20 30

ing at that time a veritable paradise. The ancient land serves as a pattern of the earth under the reign of Jehovah's heavenly kingdom by Christ Jesus, paradise.

18 The area of the ancient Land of Promise is determined by the descriptions that have been previously set out herein and also by the one found in Numbers 34: 1-12. We will not set out the text here but recommend that you read it from your copy of the Bible. On the map herewith you will see the extent of this land that constitutes the small stage for the important events enacted thereon. Speaking strictly, it was only about 35 miles in width from east to west and 300 miles in length in a general northerly and southerly direction. Actually about 150 miles of it was settled, amounting to an area of approximately 6,000 square miles. This was in the days of the power of the kingdom under Solomon, "For he was holding in subjection everything this side of the River, from Tiphsah to Gaza, even all the kings this side of the River; and peace itself became his in every region of his, all around. And Judah and Israel continued to dwell in security, everyone under his own vine and under his own fig tree, from Dan to Beer-sheba, all the days of Solomon."—1 Ki. 4:24, 25.

19 In addition to this the Israelites settled east of the Jordan over a considerable area, and this in addition to the area above described as being under Solomon gives a total of about 10,000 square miles. So that is the size of the stage for dramatic events.

20 The variety and the extremes that are found in this geographic area are easily visualized and it will be helpful for us to do so. The Promised Land has some general characteristics that are quite easy to remember. The land as actually occupied by the Jews extended from the Lebanon Mountains shown on the map herewith in the north to the wilderness in the south, the Negeb. Along the Western Sea or the Great Sea, now known as the Mediterranean, which constituted the western boundary of the Land of Promise, there is a series of plains, the area of the plains extending along the seacoast through Caesarea and Sharon.

21 East of there, between the seacoast and the mountains, is the Shephelah ("Lowland") or the hill country. On the map you see the Shephelah toward the south above the Negeb. In this hill country, the Shephelah, you see on the map the city of Lachish, referred to twenty-three times in the Bible.

22 Lying generally east of the Shephelah or hill country are the mountains of Samaria and of Judah. They include the territory in which the city of Jerusalem is located. You see Jerusalem, also called Zion, on the map, west of the northern end of the Dead Sea, and you see the Mount of Olives and Bethany. To the north of there are the mountains of Samaria, including Mount Gerizim. There is Jacob's Well, the village of Sychar and also the city of Samaria. This area was in the territory of the ten tribes of Israel following the division of the nation of Israel into two parts.

23 Look to the right of Jerusalem and to the north, that is, to the northeast of Jerusalem, and you see the city of Jericho. Jericho is located on the western side of the next important geographical feature of the Promised Land. This outstanding geographical feature is the great Rift Valley, which runs north and south from the

18. Using the map on page 555, describe the Land of Promise further.
19. The stage for Bible drama assumed what proportions?
20. State the general geographical characteristics of the land along the Mediterranean Sea, referring to the map on page 557.
21. Eastwardly, what is the next characteristic?
22. On the map, where are the other points here named?
23. Point out on the map the Rift Valley and related locations mentioned here.

mountains in the north and contains the Jordan Valley, the river Jordan, the Sea of Galilee, the Salt Sea or Dead Sea and extends down to the Arabah and the Red Sea.

24 Then east of the Jordan River and east of the Salt Sea are the hills and tablelands of Moab. On the map you see Mount Nebo and Pisgah indicated. At this high elevation Moses stood and surveyed the land, looking north and west and south, being able to see across the countryside toward the Mediterranean Sea, and he viewed the great area and heard Jehovah's words to him: "This is the land."

25 Thus you have some general features of the Promised Land: the plain along the Mediterranean seacoast, the hill country or Shephelah, the mountains of Samaria and of Judah, where Jerusalem is located, the great Rift or Jordan Valley including Jericho, and then there are the hills and tablelands east of the Jordan River including the country of Moab.

26 Many physical features mentioned in the Bible can be located on this and other maps, including the Kidron Valley, the Valley of Hinnom, the Arabah, Arnon River, Jordan River, Mount of Olives, Plain of Esdraelon, Mount Carmel, Mount Hermon, river Jabbok.

27 Here is something important to us: in each of these areas there is an abundance of discovered archaeological support of the Bible involving places mentioned in the Word of truth. Why should this be so important? Because of the fact that, while there are many places mentioned in the Bible that have been known and located throughout the centuries, there are many other places that the Scriptures name but the locations of which have not been known over the years; and critics of God's Word have said in effect that, since the locations of these sites are not known, it follows that the Bible accounts are not true and the Scriptures are therefore not reliable. The facts of archaeological support prove something essential to us in this connection. They prove that, when persons claim that places mentioned in God's Word never existed, the persons making these claims are wrong. "Skeptical criticism" of the Bible on the basis of nonidentification of Bible sites has especially come forth from the eighteenth century onward. In the language of one archaeological authority, William Foxwell Albright: "The patriarchal narratives of Genesis and the Mosaic tradition of the following books of the Pentateuch have been discredited by the modern higher criticism . . . Some treat Moses as a legendary figure." This criticism has been characterized as "the hypercritical attitude which previously obtained" but which is now overwhelmed by the facts of more recent discoveries in the Promised Land.

28 So the situation is that we have the land before us; we can visit it. The geographical surface features of the land itself are plain and evident and can be identified by even the casual visitor as being those referred to in the Word of God. However, in respect to people and places that have heretofore been identified by the Bible itself, critics who oppose God's Word and attempt to discredit it have claimed that such persons and places were fictitious and therefore, be-

24. Where did Moses stand to view the land?
25. Using the map, review the five general geographical features of the land.
26. Locate on the map other Bible sites.
27. (a) What fact is important to us? (b) Why is this of importance? (c) What now overwhelms certain criticism?

28, 29. The land is of what advantage to the truth seeker?

cause of this, the Bible account is mythical, unreliable and not to be taken as a sure guide.

[29] We have said that the facts of archaeological support prove such Bible critics to be wrong. Are you not interested in noticing just a few of these archaeological discoveries that confirm the Bible? The following article deals with some of such.

Archaeology and the Land

SUPPORT THE WORD OF TRUTH

"You well know with all your hearts and with all your souls that not one word out of all the good words that Jehovah your God has spoken to you has failed. They have all come true for you. Not one word of them has failed."—Josh. 23:14.

THE Land of Promise, which Jehovah God gave to his people Israel, supports and confirms his Word of truth, the Bible, which he has given as an invaluable gift, not to the Israelites alone, but to all who would worship him. The Word refers to the land; the land supports the Word and particularly conquers the evil Bible criticism with the good facts from archaeology. We feel you will be interested in some of these facts and in the comments relative to them made by authorities in the field of archaeology.

[2] "It is perfectly true to say that Biblical archaeology has done a great deal to correct the impression that was abroad at the close of the last century and in the early part of this century, that Biblical history was of doubtful trustworthiness in many places." So states J. A. Thompson in *The Bible and Archaeology.*

[3] "In Palestine, places and towns that are frequently mentioned in the Bible are being brought back once more into the light of day. They look exactly as the Bible describes them and lie exactly where the Bible locates them." This is the view of Werner Keller in *The Bible As History,* Introduction, and he continues, "There kept hammering in my brain this one sentence: 'The Bible is right after all!' "

[4] Have you heard of the Bible account of the great deluge, the Flood, being called in question? It has been ridiculed by some Bible critics who have thereby dishonored God and Christ Jesus, doing injury to those whom they succeeded in influencing. Yet archaeological excavations are interpreted as confirming the Bible account of the Flood, appearing in the seventh chapter of the book of Genesis. There is archaeological support of the truthful Scriptural account of the "tower with its top in the heavens."—Gen. 11:3, 4.

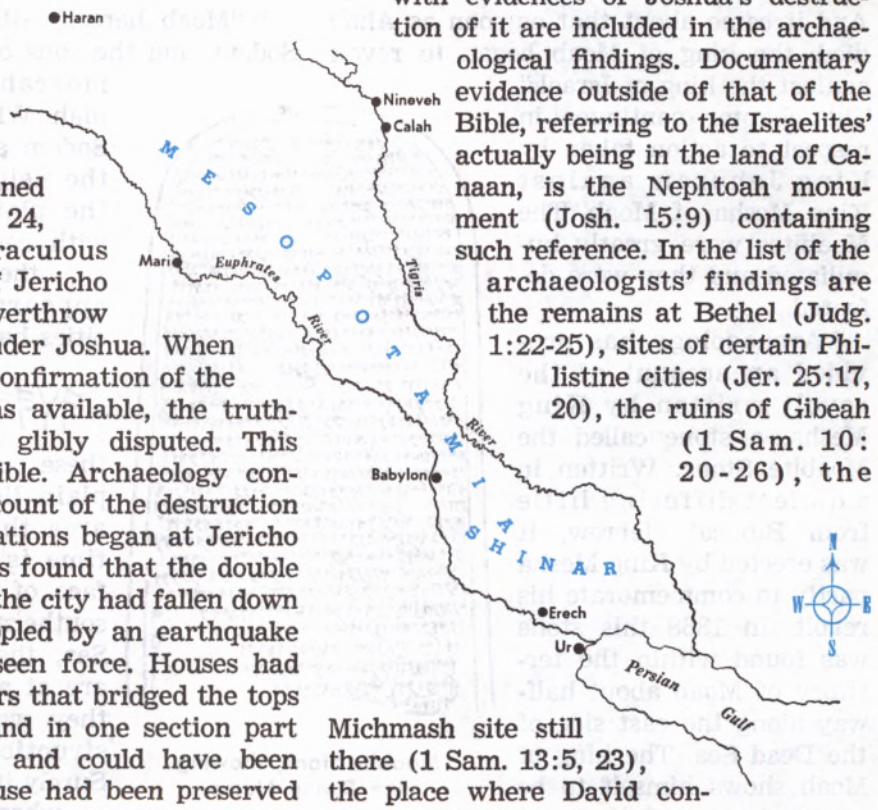
[5] Places referred to in the tenth and eleventh chapters of the Genesis account,

1. To whom are Jehovah's gifts of the land and the Word given?
2, 3. Give experts' opinion that evil Bible criticism is conquered by good from archaeology.
4. Is there evidence outside the Bible of the great deluge?
5. Point to the maps to locate sites now determined as here listed.

the existence and location of which are confirmed by the reports of archaeology, include the site of Calah, Erech, Ur of the Chaldeans, Haran, cities all of them; and the persons of Genesis chapter eleven, namely, Peleg, Serug, Nahor, Terah and Haran, referred to in cuneiform writings that were found in the ruins of the palace of Mari. The ancient site of Shechem and of the wells at Beer-sheba are likewise so indicated.

[6] The destruction of the ancient city of Jericho, located on the west side of the great Rift Valley, is mentioned in Joshua 6:20, 24, showing the miraculous fall of the walls of Jericho and that city's overthrow by the Hebrews under Joshua. When no archaeological confirmation of the Bible's account was available, the truthfulness of it was glibly disputed. This is no longer possible. Archaeology confirms the Bible account of the destruction of the city. Excavations began at Jericho in 1930. Excavators found that the double walls surrounding the city had fallen down the slope as if toppled by an earthquake or some other unseen force. Houses had been built on rafters that bridged the tops of the two walls and in one section part of the wall stood and could have been where Rahab's house had been preserved in the Biblical catastrophe. The excavators found evidence of intense fire. The city had been burned. This was no ordinary burning, because the layer of ashes was unusually thick and it appeared that all available fuel had been gathered to accomplish a thorough destruction. The city had not been looted, neither had there been any substantial rebuilding of the city until hundreds of years thereafter, about the time of King Ahab, when the Bible tells us that it was rebuilt. Today you can go to the Rift Valley, to the site of the excavations of the ruins of that ancient city of Jericho and see this archaeological support of the Bible account.

[7] As in the case of the ruins of Jericho, so the ruins of another city taken by the Israelites under Joshua, Hazor, together with evidences of Joshua's destruction of it are included in the archaeological findings. Documentary evidence outside of that of the Bible, referring to the Israelites' actually being in the land of Canaan, is the Nephtoah monument (Josh. 15:9) containing such reference. In the list of the archaeologists' findings are the remains at Bethel (Judg. 1:22-25), sites of certain Philistine cities (Jer. 25:17, 20), the ruins of Gibeah (1 Sam. 10:20-26), the Michmash site still there (1 Sam. 13:5, 23), the place where David conquered Goliath (1 Sam. 17:2, 3), the ruins of Beth-shan and the house of Ashtoreth (1 Sam. 31:10), Megiddo in the north plain of Jezreel with its great stables (1 Ki. 9:15), Ezion-geber with its copper and ship works (1 Ki. 9:26), the site of Gebal (Ezek. 27:9), the stronghold at



6. State the confirmed facts regarding Jericho, and locate the site on one of our maps.

7. Here many other sites claim attention. What is each, and where is it on the large map?

Mizpah (1 Ki. 15:16, 22) and the palaces of Samaria with their ivory and other luxurious furnishings (1 Ki. 22:39).

[8] The book of the Word of truth states at 2 Kings 1:1: "Moab began to revolt against Israel after the death of Ahab." In 2 Kings 3:4, 5 this is verified: "As regards Mesha the king of Moab, he became a sheep raiser, and he paid to the king of Israel a hundred thousand lambs and a hundred thousand unshorn male sheep. And it came about that as soon as Ahab died, the king of Moab began to revolt against the king of Israel." The chapter continues in respect to action taken by King Jehoram against King Mesha of Moab. The Moabites were greatly humiliated and they were defeated.

[9] Archaeology has provided an account of the revolt written by King Mesha, a stone called the Moabite Stone. Written in a dialect differing little from Biblical Hebrew, it was erected by King Mesha partly to commemorate his revolt. In 1868 this stone was found within the territory of Moab about halfway along the east side of the Dead Sea. The king of Moab shows himself to be a worshiper of the god Chemosh. In his account he mentions the name of Israel's God, Jehovah. The false god Chemosh could not save Moab. The writing of Mesha on the Moabite Stone could not cover up Jehovah's victory over Moab. Said Jeremiah: "The people of Chemosh have perished." And Zephaniah prophesied: "Moab herself will become just like Sodom, and the sons of Ammon like Gomorrah." (Jer. 48:46; Zeph. 2:9) This has been the case with Mesha and his people, the Moabites. The Moabite Stone not only uses the Tetragrammaton in Hebrew-Phoenician characters but it mentions fourteen *places* found in the Bible record. This stone has long been available to Bible researchers.

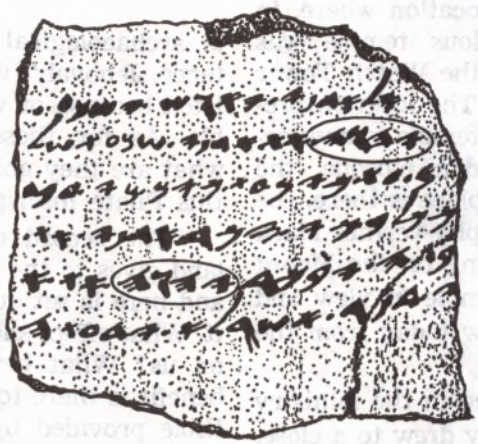
[10] "Moab herself will become just like Sodom, and the sons of Ammon like Gomorrah," stated Zephaniah. What was the fate of Sodom and Gomorrah and the neighboring cities of the plain? "We can say with certainty today that . . . the riddle of the disappearance of the two cities has been solved," declares Werner Keller. The solution is that these corrupt cities of the plain lie in ruins in the area that at the present time is beneath the surface of the waters of the southern end of the Dead Sea, the waters of which are at a level higher than they were before the destruction of these cities. Surely it is true that "from . . . when Israel consolidated its occupation of . . . Palestine . . . Biblical tradition is increasingly illuminated by archaeological and documentary material of all kinds." "To sum up, we can now again treat the Bible from beginning to end as an authentic document of religious history," says archaeologist Albright.

Moabite Stone, showing the Divine Name

8. Relate the Bible account concerning King Mesha.
9. What has archaeology contributed to the Mesha account in support of the Bible?
10. Where lie the ruins of Sodom and Gomorrah, and this according to what authority?

[11] The fulfillment of Jehovah's prophetic pronouncements of destruction upon his enemies as they were centered in the various cities of their times is shown in the ruins of those cities. Such ruins are wonderful confirmations of the accuracy of the pronouncements of God's prophets. These "wonders" are listed by one authority as including Tyre, Sidon, Bethel, Samaria, Jerusalem, Babylon and the nations of Egypt, Edom and the Philistines. Sites that have been the scene of excavation for archaeological research include: Hazor, Chorazin, Nazareth, Caesarea, Samaria, Shechem, Shiloh, Bethel, Jericho, Gibeon, Gibeah, Jerusalem, Qumran, Bethzur, Lachish, Debir and Ezion-geber, and this does not complete the list by any means.

[12] On the large map in this issue in the Shephelah you will find located Lachish, near which was Azekah. The ruins of both of these cities have been excavated. From these excavations have come archaeological treasures that establish a multitude of details in confirmation of the Bible accounts. In 1935 in the ruins of a guardroom of the Double Gatehouse there were found eighteen pieces of pottery inscribed with writings. These turned out to be a number of letters, and the collection is now known as the "Lachish Letters." They confirm the Bible's mentioning fire signals in Jeremiah 6:1, and Lachish as a neighboring town of Azekah referred to in Jeremiah 34:7. They confirm the Scriptures in mentioning Lachish and Azekah as the last two fortified cities left remaining. They confirm the fact that Judah went down to Egypt for assistance in violation of Jehovah's commands. We have in the "Lachish Letters" the record of this military outpost holding out against Nebuchadnezzar. Furthermore, they show that the Jews at that time did not object to using the name Jehovah. The four Hebrew letters, the Tetragrammaton, of the name of God, Jehovah, are included in the "Lachish Letters."



One of the "Lachish Letters," containing ancient Hebrew letters for "Jehovah"

[13] In the eighth chapter of Joshua the account states that Mount Ebal was the place where Joshua built an altar to Jehovah, and the people of Israel, their old men, officers, judges, priests, Levites, alien residents and the natives, all gathered there in front of Mount Ebal and Mount Gerizim. To Israel were read the blessing and the malediction. Mount Gerizim and Mount Ebal are there today. You can visit them. In 1963 hundreds of Jehovah's witnesses went to this geographical site and to other sites in the Land of Promise, and there in the southern part of the land of Samaria in the vicinity of Mount Gerizim and Mount Ebal many of them, as Jesus did, drank water from Jacob's Well near the village of Sychar where the cool, refreshing underground stream still flows. The Jordan River, the Sea of Galilee, towns of Bethlehem and Hebron, the Val-

11. Name the "wonders" here listed and locate each one that is shown on the accompanying maps.
12. What are Lachish and Azekah, where are they located, and what support do they now give to the Word of God?
13. (a) What are some of the Bible-supporting sites found today in Samaria? (b) What other points can travelers now see? Where are they on the map?

ley of Hinnom, with many, many other geographical locations, are still there and you can see them. Anyone can see them, and, inasmuch as they are still observable today, they serve as support for the Word of truth.

14 These last-mentioned examples are quite obvious and so is this one establishing the accuracy of the Scriptural setting of Jesus' great prophecy. Mark 13:3 says: Jesus "was sitting on the Mount of Olives with the temple in view." The Mount of Olives is still there today. From it you look to the west, past the Garden of Gethsemane, over the Kidron Valley to the easterly walls of the present city of Jerusalem and you see the location where, in Jesus' day, the marvelous temple was standing as depicted on the Watch Tower Society's 1968 calendar. The location previously occupied by the temple is now occupied by a Mohammedan mosque, the Dome of the Rock. The place is there, the land is there, the geography verifies Mark 13:3. As Jesus was sitting on the Mount of Olives he had the temple in view and the temple site is in view today from the Mount of Olives.

15 Pontius Pilate figured in the ministry of Jesus, as that ministry drew to a close, and quite recently Caesarea on the coastal plain contributed a valuable archaeological find in respect to Pontius Pilate, the Roman governor of Jerusalem in the time of Christ Jesus. Pilate was known only by the record concerning him in the Bible and the writings of ancient historians, particularly Josephus, but archaeological evidence concerning him has been unknown. However, in 1961 an Italian archaeological expedition from the University of Milan found near Caesarea a stone slab thirty-one by twenty-three inches in size bearing writings including the Latin names of Pontius Pilate and Tiberius. This

Partial inscription found at Caesarea, second line of which reads "[Pon]tius Pilatus"

is archaeological proof of Pilate's existence. Jehovah's witnesses know Pilate existed because of what is stated in the Bible. As for those who deny the Bible: what are they going to do about the Pontius Pilate inscription?

16 The record of the support that the land gives to the Word of truth continues and here is set out but a small portion of it. What effect should this knowledge have on us? What benefit is it to us? What benefit is there to us in the support of the Bible provided by archaeology? Wherein is the wonderful gift of Jehovah in the Promised Land an aid to us at this late date? Knowledge of the Bible and the land, support of the Bible by archaeology and by the land itself should increase our appreciation for the Word of truth. As the discovery of ancient manuscripts has helped restore the pure, original text of the Bible, so the discovery of the multitude of artifacts has brought convincing confirmation that the things stated in the Bible text are historically, chronologically and geographically reliable right down to the minutest detail.

14. Today, what corresponds to the view Jesus had when he sat on the Mount of Olives?
15. In addition to the Bible, what is proof of the existence of Pontius Pilate? Where was it found?
16. What benefit is there for us in the support of the Bible provided by archaeology?

17 Thus archaeology confounds the critics of the Bible. A noted British scholar, director and principal librarian of the British Museum for many years, said concerning the Bible: "The evidence of archaeology has been to re-establish its authority and likewise to augment its value by rendering it more intelligible through a fuller knowledge of its background and setting. Archaeology has not yet said its last word; but the result already achieved confirms what faith would suggest, that the Bible can do nothing but gain from an increase of knowledge."

18 Archaeologist Nelson Glueck in his book, *Rivers in the Desert,* says (1959, p. 31): "As a matter of fact, however, it may be stated categorically that no archaeological discovery has ever controverted a Biblical reference."

19 Let us list or relist benefits brought to the cause of truth and the Word of God by the facts of archaeology. Archaeology: confirms the patriarchal narratives, the rule of Saul, the reign of David, aids in the location of geographical places, helps fix the chronology of Bible events, informs us regarding the customs and the culture of Bible times, gives historical background to the Bible and aids in the understanding of the meaning of some Bible words. Undeniably the land of the Word of truth is existing; it is there. So are we going to become as well acquainted with it as we can? When places and areas are mentioned in the Bible account or in our study of the Word of God, will we consult maps that we have in our Bibles or other maps and locate these places? Do we wish to increase our understanding of what we read in the Bible? We certainly do. Visualizing the geography enhances our understanding of the written word (something that we should desire). We can gradually familiarize ourselves with the Promised Land and thereby gain more familiarity with the Bible itself.

COMING IN THE NEXT ISSUE

- Maintain Proper Christian Balance.
- Maintaining Balance in Human Relationships.
- 'Suffering Evil as a Right Kind of Soldier.'
- Are You Obligated to Keep a Weekly Sabbath Day?

20 The land exalts its Creator. We are glad for his exaltation. The gift vindicates the Giver. We rejoice in Jehovah's vindication. We love and appreciate the gift of God's Word. We say with Psalm 119: 130, 140: "The very disclosure of your words gives light, making the inexperienced ones understand. Your saying is very much refined, and your own servant loves it." We are Jehovah's servants. We love his Word of truth!

21 The critics and contradictors of God's Word have nothing to offer but falsehood, doubt, perplexity, perversion. That is not for us. Rather, the truth expressed by Joshua is recognized by Jehovah's witnesses, who join in saying: 'We well know with all our hearts and with all our souls that not one word out of all the good words that Jehovah our God has spoken to us has failed. They have all come true for us. Not one word of them has failed.' —Josh. 23:14.

17, 18. (a) What is the published view of the principal librarian of the British Museum? (b) of archaeologist Glueck?
19. (a) What does archaeology confirm? (b) How can we familiarize ourselves with the Promised Land?
20. How should we respond to Jehovah's gift of the land and the Word?
21. For us, Joshua 23:14 has what import?

Serving AS LONG AS I CAN BE OF ANY USE

As told by William T. Hannan

IT WAS back in 1922 that I saw my privilege and opportunity to serve my God Jehovah more fully. A call had gone forth for more workers at the headquarters of the Watch Tower Society in Brooklyn, New York, as it was beginning to print its own Bible literature. I wrote for an application, and among the questions it contained was: "How long can you stay?" After giving that question serious thought I wrote down: "As long as I can be of any use." I am truly thankful to Jehovah that, by his undeserved kindness, I have been able to 'be of use,' serving him full time for the past forty-six years and that I can still look forward to further years of use in his service.

I was privileged to hear of God's purposes seventy years ago, in 1898, at the early age of six. My mother first gleaned a measure of understanding of God's glorious purposes from a tract that had been used in wrapping a holiday gift parcel sent to her by her sister, my aunt. However, as the top of the tract was missing, there was nothing to identify the author or publisher of it.

Two years later my mother came across a copy of *The Divine Plan of the Ages,* Volume I of "Millennial Dawn," written by Charles Taze Russell. She at once recognized it as being the same teaching as that of the tract that had been used as wrapping paper. Mother eagerly devoured the book and read it to us. It presented strong reasons for believing that God exists, that the Bible is indeed his inspired revelation, and that soon God's kingdom would come and his will be done upon earth as in heaven.

We continued to attend the Presbyterian church even though mother frequently found fault with what the preacher said. Then in 1905 we moved to a farm my father had purchased some six miles out of Bridgeton in southern New Jersey. Now for the first time we came in touch with the Bible Students, as Jehovah's witnesses were then known. We met with them every Sunday for Bible study and from them obtained the rest of the Bible helps published for the Bible Students. From this time, at the age of thirteen, I had my own set of these books and began to apply my heart to the acquiring of wisdom.

I SEE THE OPPORTUNITY FOR THE HIGH CALLING

As the years went by, my knowledge and understanding of Bible truth increased, but I felt diffident about trying to meet the requirements for the heavenly calling, which was the goal of all of the Bible Students in those days. Then in 1914 the Photo-Drama of Creation, a production consisting of slide and motion pictures and telling the story of the Bible in four evening presentations of two hours each,

came to Bridgeton. It made a deep impression upon me and gave me a tremendous boost in Bible truth. One day, not long thereafter, I came to the conclusion: Perhaps there is an opportunity for me also to run for the heavenly high calling. So, early in 1915, at the age of twenty-three, I made my dedication to do Jehovah's will and was baptized that summer at an assembly in Bridgeton. From then on I really began to experience the joy of serving Jehovah, being used by him. Among those joys were taking my mother and my sisters to the meetings each week in a new Model-T Ford I had bought.

In 1915 I had the pleasure of hearing Pastor Russell for the first and only time as he spoke in Wilmington, Delaware. I have never forgotten his striking introductory remarks. After viewing his audience he said: "Well, have you gotten rid of the old doctrines and superstitions of the Dark Ages? If you haven't, then take an emetic and get rid of them!" He then proceeded to administer the emetic! Late the next year he finished his earthly course, and I had the privilege of attending his funeral in New York City. There had just been a flower show at Madison Square Garden and a Bible Student who was a florist brought his whole display over to the funeral. It was truly a beautiful sight to behold, and the remarks on that occasion left a lasting impression upon me.

THE TURBULENT WAR YEARS

In 1917 the United States entered World War I, and I was drafted and called up for physical examination. Being opposed to killing a fellowman, I filled out the form for conscientious objectors, as provided by the government, but the draft board refused to consider it. When the examining officer read my paper, he asked: "Do you know what's on here?" I answered: "I ought to, I wrote it." He was highly incensed, and I knew that the board would not honor my request to be deferred as a conscientious objector. However, with legal help I was able to be deferred on the basis of essential farm work and so was placed in Class 4. Later I was again notified to report for military duty, but the Armistice came first and so I never had to report.

In 1918 the officials of the Watch Tower Society were arrested and wrongly convicted of interfering with the war effort and sent to the federal prison at Atlanta, Georgia. It was my privilege to attend the annual business meeting of the Watch Tower Society held on January 4, 1919. What a thrill it was to me to see Jehovah looking out for his work! About three months later we were glad to hear that J. F. Rutherford and his seven companions were released from the Atlanta penitentiary, and still later that they were fully cleared of all charges.

In July of 1917 the Society published *The Finished Mystery,* Volume VII of the "Studies in the Scriptures," as the books came to be called. While some were critical of it, to me it seemed to be just what we had been waiting for. Later during the war it was suppressed. After the war it was released and in its magazine, 'paperback' form, it was the first publication explaining the Bible that I presented in preaching from house to house. I still remember clearly the first door I approached. I thought I had my presentation well prepared, but when the lady of the house appeared, I just stood there speechless. Finally she said: "Well, what do you want?" That gave me the assist I needed, and that day I was able to place twenty of these publications commenting on the Bible books of Ezekiel and Revelation.

The first big convention I was privileged to attend was held at Cedar Point,

Ohio, in 1922. There we learned that, far from the preaching work drawing to a close, as some had thought, it was, in fact, really just beginning. During one discourse by the president of the Society, J. F. Rutherford, a banner was unfurled and we saw and heard the command: 'Advertise! Advertise! Advertise! the King and Kingdom.' I felt a tingling in my spine. That talk made me want to hurry home and get busy in Jehovah's service.

ANSWERING THE CALL

It was at that assembly where I learned about the need of full-time workers at the Watch Tower Society's headquarters. I answered the call. The Friday before I was to leave for Brooklyn my father, brother and I were digging potatoes late in the evening, and there were just a few short rows left. My father looked up at the sky and said: "I don't think it will rain tonight and so we can finish tomorrow."

To this I replied, "But we won't be here tomorrow."

When my father asked, "What are you going to be doing?" we told him we were going to Bridgeton to help distribute the Resolution that had been adopted at the Cedar Point convention. Father flew into one of his violent rages and let us have a barrage of profanity, ending up by saying, "You had better hunt a new job!"

I had not as yet told him that I was going to work at the Watch Tower Society's printing plant in Brooklyn, so this gave me a good opportunity. I replied: "Dad, I have already found a new job. I am going to the Watch Tower headquarters in Brooklyn on Monday morning." He turned away and did not say another word. He had nothing against our religion. In fact, when discussing religion with others he would defend our beliefs. But he did have a bad temper and he did not want anything to interfere with his farming business.

How happy I was to be in the full-time service of Jehovah God, where I knew that my labors would not be in vain! Later when I came to visit the folks, my father took me aside and said: "If you will come back home and run this place, you can have it and all you can make from it." He had recently lost $30,000 gambling in stocks and was getting weary.

But I replied: "No, Dad, I feel I have already wasted far too many years of my life, so from now on I am going to lay up treasures in heaven, where thieves do not break in and steal."

JOYS OF FULL-TIME SERVICE

In the Watch Tower Society's printing plant I was able to be of use on the magazine trimmer until 1925. Then I was of use as a truck driver for fifteen years. The little Model-T Ford pickup truck depicted on page 98 of the book *Jehovah's Witnesses in the Divine Purpose* is the one I started with.

About a year after I came to the Society's headquarters my roommate invited me to spend a weekend with his folks. It proved to be most enjoyable, and among others, I was introduced to his sister, a fine young Christian woman. We enjoyed each other's company and began a correspondence that has continued to this day. At one point the question of marriage did come up, but we decided that we both were in position to take the advice of the apostle Paul and choose the better way as well as make room for the words of Jesus regarding remaining single for the sake of the kingdom of the heavens. So our friendship has remained just that over the years. We have proved Paul's words true in our case, and we are both happy and contented that we were

able to do so.—Matt. 19:10-12; 1 Cor. 7: 25-38.

Beginning in 1923 it was my privilege to help in building radio station WBBR on Staten Island on weekends. I was used to hard work and this was indeed hard work, such as digging out green stumps by hand; but since it was Jehovah's work, I was glad to be of use in this way. Later when we heard the good news of God's kingdom going out over WBBR we felt well repaid. Soon an orchestra was organized to furnish music for the radio programs, and, as I played the violin, I volunteered. However, they needed a bass fiddler and so I took lessons on the bass, and, according to my teacher, I was an apt pupil. We rehearsed two evenings during the week and put on a program every Sunday. As I was very fond of good music, I greatly appreciated this privilege, which lasted for four years.

Among other happy experiences and milestones in my life was that of attending the convention in Columbus, Ohio, in 1931, where we Bible Students embraced the name "Jehovah's witnesses." What an honor to bear that name! A few years after that the Society bought a farm near Ithaca, New York, so as to feed the headquarters family better. As I had been a farmer I was asked to help on this farm, going there in December 1940, and I served there for eighteen more years.

After a few years I began to suffer intense pains in my abdomen, necessitating surgery for cancer of the lower bowel in July 1947, since which time I have been a colostomy case. I recovered rapidly and for eleven more years was able to do heavy farm work. Then my strength began to fail and so I was transferred to Brooklyn, where I could both get better medical treatment and do lighter work. While the average life extension of those having had this operation is but ten years, by Jehovah's undeserved kindness I have been able to keep going, to be of use, for twenty-one years since then. Though somewhat handicapped by sciatic rheumatism, I am still able to work full time in the parcel-post department at the Society's shipping department.

Since I am unable to do much walking, I preach evenings and weekends by means of letter writing, such as writing bereaved ones about the Bible's resurrection hope. Among my replies was one from a widow who sincerely thanked me for the comfort my letter had brought her and asked for help in answering Bible questions. I sent her a copy of *"Make Sure of All Things."* Another who has shown appreciation and who is making fine progress is an American soldier stationed in Europe.

In looking back, my seventy-six years now seem very short, although, as the poet says, "they seemed not always short." I am truly thankful for the privilege of still being of use in preaching this good news of God's kingdom and grateful also that Jehovah's people can look forward to never-ending joyful service to their great Creator in the coming system of things. —Mark 10:29, 30; 13:10.

Why Man Dies

◆ The science editor for the New York *Times*, Walter Sullivan, observed: "The cells of our bodies (with a few exceptions, such as brain cells) are constantly replenishing themselves. It would seem that, barring accident or disease, this should continue indefinitely, but because of some subtle influence the replacement process is imperfect. This, the essence of aging, is now under intensive study. It is not inconceivable that it can be controlled." What is that influence that results in death? The Bible shows that it is sin. (Rom. 5:12) Only God can relieve obedient ones of its effects.

THE SERIOUSNESS OF IT

"LITTLE things mean a lot." Those words, the title of a popular American song, are true in so many situations. Little things often betray the condition of the heart, not to say anything of their frequently leading to big things.

The truth inherent in that song title might be said to be included in the more weighty principle stated by Jesus Christ, the Son of God: "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.

Jesus spoke those words to Jews who were under the law of Moses. That law concerned itself not only with the big things of life, such as the Ten Commandments, which forbade idolatry and murder, but also with seemingly little things. For example, the Israelites were not permitted to eat certain sea creatures, certain mammals and certain winged creatures.—Lev. 11:4-20.

It might have been argued, what difference does it make whether a fish has fins and scales so long as it has been procured honestly and tastes good? Or what difference does it make whether a mammal chews its cud and has its hoof split? These were apparently little things, but they had to be taken seriously by the Israelites. No doubt the Creator and Lawgiver of Israel, Jehovah God, had more than one good reason for giving these laws back there, not least of which was to keep his people from unduly fraternizing with their pagan neighbors.

That Jesus Christ appreciated the importance of taking apparently little things seriously can be seen from his remarks to the religious leaders of his day. He reproached them for paying the tithes of spices, very little things, and yet disregarding the far more weighty things, such as "justice and mercy and faithfulness." But did he mean by that reproof that if one did the more important things he could ignore the apparently little things? By no means! For Jesus went on to say: "These things"—justice, mercy and faithfulness—"it was binding to do, *yet not to disregard the other things,*" the little things, the paying of the tenth of the spices such as the mint and the dill. —Matt. 23:23.

The same principle applies today. There are the weightier matters for God's people to do: Study His Word and the literature that helps one to understand it; attend Christian gatherings, in particular the meetings of the local *congregation;* preach and teach the good news of God's kingdom at every opportunity, in favorable season and in unfavorable season, and bring forth the fruits of God's holy spirit, such as love, joy, peace, long-suffering and self-control. Without a doubt these are the "weightier matters" and should receive a Christian's prime concern. But while caring for these things Jehovah's people may not ignore the seemingly little things.

These also must be taken seriously.—Gal. 5:22, 23; 2 Tim. 4:2; Heb. 10:23-25.

What might these be? Included in them is keeping free from all customs that are either directly or indirectly condemned in the Scriptures as being rooted in false religion or that are part of Satan's system of things, such as the celebration of holidays, political and religious. While not celebrating these may, to some persons, seem to be a little thing, that does not make it less important in the sight of God, and mature Christians appreciate that fact. No faithful Israelite in ancient times could have been forced to violate God's law by eating pork even on pain of death. And just as Jehovah God had good reasons for forbidding his people back there to eat certain things, such as blood, so there are good reasons why Jehovah's people should refrain from celebrating worldly holidays today.—John 18:36; 1 Cor. 2:12.

BIRTHDAY CELEBRATIONS

Do we want to keep in step and in tune with the faithful men of God or with the pagans? According to Hastings' *Encyclopædia of Religion and Ethics,* birthday celebrations go back to ancient times and in particular were those of prominent and important pagans highly regarded and observed. Was there any more prominent and important person ever to walk this earth than Jesus Christ, the Son of God? Yet God did not see fit to have the exact date of Jesus' birth recorded, nor does the Bible report that Jesus' apostles celebrated his birthday. The Lord Jesus himself commanded that his death be commemorated, not his birth.—1 Cor. 11:20, 23-26.

The only birthday celebrations mentioned in the Bible are of two pagan rulers and each of these events was marred by an execution. Pharaoh's was marred by the execution of his chief baker, and King Herod's by the execution of John the Baptist. (Gen. 40:20-22; Mark 6:21-29) Taking their cue from these facts, the early Christians refused to celebrate birthdays. Thus Augustus Neander, noted historian, says in *The History of the Christian Religion and Church During the Three First Centuries:* "The notion of a *birthday festival* was far from the ideas of the Christians of this period in general." And the *Catholic Encyclopedia* (1911 Edition) quotes Origen as saying: "Of all the holy people in the Scriptures, no one is recorded to have kept a feast or held a great banquet on his birthday. It is only sinners who make great rejoicings over the day they were born into this world."

From these facts we can ascertain God's will in the matter, so what should we personally do? We should show that we are concerned about conforming to God's will by refusing to share in any way in birthday celebrations, whether our own, or those of our friends or relatives or of some prominent persons. If we are to be pleasing to God, we must learn to be faithful in all things. To illustrate the principle in another way, faithfulness in the marital tie obligates each not only in big things but also in seemingly little things.

Testifying to the truth of the principle stated by Jesus about faithfulness in little things leading to faithfulness in big things is the experience of the three Hebrew companions of Daniel in ancient Babylon. When faced with the problem of eating foods forbidden by the law of Moses, they could have tried to excuse themselves on the basis that they were captives in a foreign land and so had no choice in the matter. But what a blessing they received for taking seriously even what might have seemed to be little things! They, to-

gether with Daniel, proved to be both healthier and wiser than all the other captives who kept on eating the king's dainties, some of which most likely had been offered to the gods of Babylon. Faithfulness in these "little things" without a question strengthened them so that when faced with the greater test of bowing down to the image the king had erected on the plain of Dura, they were able to stand, courageous, firm and bold.—Dan. 1:3-21; 3:1-30.

More than that, their taking a firm stand resulted in a great witness to Jehovah God; and this has also been proved true in modern times. Thus the *1968 Yearbook of Jehovah's Witnesses* tells the following experience in its report on Brazil: "A mother told of sending her small son to kindergarten, but first explained in detail some of the things that might come up that are not approved in God's Word. She also visited the teacher and explained the Scriptural view of these things. One day when she went to get her little boy, the teacher called to her and told her she admired the child very much, for he stood up for his beliefs. One of the children brought a cake to school to celebrate his birthday, and the teacher had been given the Bible reasons why Jehovah's witnesses do not celebrate birthdays, so she wondered what the child would do. When the other children sang the birthday song, the little boy sat silent. When the cake was cut and he was offered a piece he politely refused and ate the lunch he had with him. The mother was especially proud of her son's understanding, for she said: 'He likes cake very much.'" Such faithfulness in what may, to some persons, seem to be little things, taking them seriously, can aid one in being faithful to God when confronted with even more difficult tests of faith.

RELIGIOUS CELEBRATIONS

There are other customs that are common among the nations too. Some of them are fundamentally religious. What is the attitude of faithful Christians toward them? Of the religious customs of the nations surrounding them, Jehovah God commanded his people in ancient times: "Do not learn the way of the nations at all."—Jer. 10:2.

Today it is generally recognized that Christmas has pagan antecedents. The Christmas tree, the yule log, the mistletoe and even the date December 25 are all admittedly of pagan origin. And the same must be said about Easter eggs and the Easter rabbit.* The celebration of Christmas and Easter therefore are forbidden by the words of the apostle Paul: "You cannot be drinking the cup of Jehovah and the cup of demons; you cannot be partaking of 'the table of Jehovah' and the table of demons." "'Therefore get out from among them, and separate yourselves,' says Jehovah, 'and quit touching the unclean thing'; 'and I will take you in.'"—1 Cor. 10:21; 2 Cor. 6:17.

Wise Christian parents will not let sentimentality cause them to compromise in the matter of Easter and Christmas holidays. Early in life Christian parents should warn their children against the snare of conformity with the world, wanting to be like everyone else, fearing to stand out as different because of Bible principles. Christians are admonished not to be conformed to this system of things but to be transformed by making their minds over. (Rom. 12:2) Children that are properly reared will be glad at the fact that they are different, that the world is puzzled at them. (1 Pet. 4:3, 4) They should be taught to see these celebrations for what they are: of pagan origin, God-

* Alexander Hislop in *The Two Babylons* produces an abundance of proof showing the pagan origin of both Christmas and Easter.

dishonoring, marked by sham and commercial exploitation. Then they will tend to pity those who practice such things rather than envy them! At the same time the parents themselves need to be on guard that they do not compromise, do not send out greeting cards or have Christmas decorations in their homes just to be considered 'reasonable' or 'good fellows.'

In particular must any Christian who is in business for himself be on guard lest he let the fear of financial loss cause him to decorate his place of business with pagan holiday trimmings and stock pagan holiday goods, all of which are directly related to false religion. For anyone who is a dedicated witness of Jehovah to let profit or any other motive cause him to compromise in these matters would make him guilty of apostasy. And, as the Bible makes clear, such persons who turn back to 'eating at the table of demons' cannot continue to eat at "the table of Jehovah."

There may also be a temptation to share in holiday festivities because they are designed to appeal to the fallen flesh. Christmas music and decorations and those associated with Easter may appeal to one's emotions. And parties, with their abundance of food, drink and dancing, are appealing to the flesh regardless of the occasion. But let no Christian forget that to choose to follow the leading of sin's law means death, for those "in harmony with the flesh cannot please God."—Rom. 8:8.

In the same way St. Valentine's parties and celebrations must be viewed. Because of its associations the St. Valentine's holiday is something to be avoided. It is named after one or more Roman Catholic "saints," "saints" made such by men and not by God, and the practices associated with it are of pagan origin. Thus we are told regarding its origin: "A practice in ancient Rome at the festival of Lupercalia, during the month of February, when, among other ceremonies, the names of young women were placed in a box, from which they were taken by young men as chance directed. The pastors of the early church, finding it impossible to extirpate this pagan ceremony, changed its form."* The actual purpose of the feast was to ensure fertility of people, flocks and fields.

There certainly is no objection to having wholesome good times together as a family, giving gifts and sending greetings to one's friends to let them know that they are loved. But it should be evident that it shows no real love for others if these things are done in a way that encourages them to practice customs that you yourself know to be pagan. Nor does such a course please God, and true Christians do want to please him!

OTHER CELEBRATIONS

Of course, religious celebrations are not the only ones. Some are held in honor of nations and their heroes. How do Jehovah's witnesses view these? They do not interfere with what other people may want to do, but they are keenly aware that Jesus Christ said that his true followers would be "no part of the world." (John 17:16) They know too that the Bible says that, when a person becomes spotted up with participation in the affairs of the world, his worship is not clean and acceptable to God. (Jas. 1:27) Why is this?

Because, as Jesus showed, "the ruler of the world" is not Jehovah God, but Satan the Devil, the enemy of God. (John 14:30) The Devil is the one who offered Jesus all the kingdoms of the world in exchange for his worship, and right down to this day he continues to exercise a powerful control over the nations. (Matt.

* *The American Cyclopædia*, Vol. 16, p. 244 (1883).

4:8-10) Conditions on earth today bear out that Scriptural fact. Jehovah's witnesses believe what the Bible says, and for that reason they avoid participation in the holidays that tend to glorify any part of the old system of things. They know that God's kingdom will soon crush out of existence all the kingdoms of this world, and it itself will endure forever. (Dan. 2:44) They, too, want to endure forever, and so they put their full confidence in God's provision for the blessing of obedient mankind.

We cannot escape it. If we want to be pleasing to Jehovah God, if we are resolved to love him with all our heart, soul, mind and strength, we cannot view the festivities of this system of things as harmless. We must realize the seriousness of avoiding them. Faithful early Christians refused to yield in the slightest to perform acts savoring of idolatry, not even to save their lives. Those who would be pleasing to Jehovah today must follow their example. In all such matters let Christians keep in mind the principle: "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.

A READY AND FITTING DEFENSE

AT A circuit assembly of Jehovah's witnesses in Texas some time ago, this interesting experience was related. It shows how opposition can be met and successfully overcome.

"Another Witness and I were preaching from house to house in a rural section. As I approached the first house two men were sitting on the porch. The householder was not interested but his guest, George, was very hateful toward us. He said we were peddlers of God's Word and that he did not need those 'old magazines' as he had all he needed. He said he read the King James Bible and believed every word of it. With that he left.

"When I approached the second house, there was George on the porch talking to the householder. Yes, he had already done his underhanded work. The householder said he was not interested. George left by now. Coming to the third house, there he was again; this time with a married couple.

"What George did not know was that last fall I had left some literature with this couple. At that time they were leaving to spend the winter in Florida. They had kindly let me show them how to study the literature. This was my first return visit to them since they came back from Florida. I did not know what they thought about the literature we left them.

"When George began his sermon against us, I watched the couple to see their reaction to it. Immediately I noted that the husband was visibly embarrassed because he liked what he had read in the Watch Tower Society's books. I quickly asked George a direct question: 'How much of the literature have you read?'

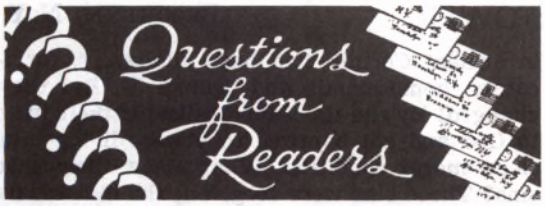
"'Nary a page,' he replied scornfully, 'nor do I intend to!'

"'Do you mean to tell us,' I asked, 'that you have not read any of this literature and yet you have decided on the matter and are now trying to influence others to your way of thinking?'

"'Yes, ma'm,' he answered.

"'And you believe the King James Bible?' I asked. He again replied that he did. I then asked him to read Proverbs 18:13, which says, 'He that answereth a matter before he heareth it, it is folly and shame unto him.'

"'That is the Bible, all right!' cried the householder, 'and I do not judge any man because I do not want any man to judge me.' They asked me to sit down, and George left. The man then told me that he enjoyed our method of searching the Scriptures, and right there I started a home Bible study with him and his wife. The next house I visited—yes, no George."



● If Isaac was willing to serve as a sacrifice victim, why did Abraham have to tie him hand and foot?—J. D., U.S.A.

The Biblical account tells us about Abraham and Isaac: "Finally they reached the place that the true God had designated to him, and Abraham built an altar there and set the wood *in order* and bound Isaac his son hand and foot and put him upon the altar on top of the wood. Then Abraham put out his hand and took the slaughtering knife to kill his son."—Gen. 22:9, 10.

Both Abraham and Isaac are listed in Hebrews chapter 11 as men of faith and true worshipers of Jehovah God. So if Jehovah directed them to do something, those faithful men would obey voluntarily. Thus, we can conclude that Isaac was willing to give himself to be a sacrifice, since that was what Jehovah instructed.

The fact that Genesis 22:9 mentions that Abraham bound Isaac hand and foot does not change this conclusion; rather, it supports it. According to the Jewish historian Flavius Josephus, Isaac was twenty-five years old when this incident took place. (*Antiquities of the Jews,* Book I, chap. XIII, par. 2) If that is correct, then Abraham was about 125 years old. Plainly, aged Abraham did not overpower his young and healthy son in order to bind him. If Isaac had been unwilling to be sacrificed in obedience to God and his father, there is little question that he could have resisted. That he allowed himself to be bound establishes his willingness to serve as a sacrifice. He knew that Jehovah had performed a miracle in restoring his parents' reproductive powers, and so he no doubt rested his hope in a resurrection as his father did.—Heb. 11:19.

Even if a person were willing to serve as a sacrifice, there might be violent involuntary reactions when the slaughtering knife was used. Abraham's binding of Isaac hand and foot would prevent or control such involuntary reaction. Interestingly, in describing the sacrifice of a lamb in Herod's temple courtyard, Dr. Edersheim writes: "Then the sacrificing priest, surrounded by his assistants, fastened the lamb to the second of the rings on the north side of the altar. . . . The sacrifice was held together by its feet, the fore and hind feet of each side being tied together." (*The Temple,* p. 132) And the real "Lamb of God," foreshadowed by Abraham's sacrifice, was nailed to the torture stake even though offering himself willingly as a sacrifice.—John 1:29; Heb. 10:9, 10.

● I would like to become one of Jehovah's witnesses, but some years ago I got divorced and remarried. What steps must I take to be acceptable for baptism?—D. C., U.S.A.

We regularly receive inquiries of this type. It is fine to see that the truth recorded in the Bible has touched the hearts of the ones inquiring and has moved them to want to live in harmony with God's righteous requirements so as to be able to serve him acceptably. Such individuals are to be commended.

The past circumstances of those coming to an accurate knowledge of God vary greatly. Some have been married, divorced and remarried (even a number of times) before learning of God's will and moral requirements as to marriage. Not attempting to deal with each particular situation here, we will set out some general comments that probably will cover most cases.

In regard to marriage, Christians are responsible to live in accord with two sets of law. The first, and most important, is the law of God. Obviously, Jehovah as the Creator and Lawgiver has the right to direct how his creatures should conduct themselves. (Isa. 33:22) The other is the law of the land where one lives. By direct statement and by example the Bible indicates that the legal requirements for registration of marriage are to be complied with by those desiring God's favor. (Matt. 22:21; Titus 3:1; Luke 2:1-5) Neither law can be ignored by Christians.

Thus, a person who gets married must do more than acknowledge that he is taking on responsibility before God; he must also conform to the legal requirements of the land where he lives. In a Christian sense he is not really married and entitled to the privileges of marriage until he has done so.

Now let us turn this matter around and consider divorce. In view of the above, it should be clear that the requirements of both God and the state must be met as to divorce. The law of the land may permit divorce on many grounds, but God's law allows for divorce only

on the ground of adultery. (Matt. 19:9)* If a person obtains a divorce on any ground other than adultery (because no adultery has been committed), he is not free, according to God's law, to marry again. Carrying this further, if a person with such a legal, but unscriptural, divorce then marries another person, this would be a serious violation of God's law; it would be adultery. (On the other hand, if adultery has been committed, the innocent mate is not free to seek another mate until a legal divorce has been completed. The requirements of both God and the state must be met.)

So if a person in ignorance as to God's law got a legal divorce on some unscriptural ground and then remarried, the requirements of the law of the land would have been met, but by remarrying the person would have committed adultery according to divine law. This adultery terminates the former marriage according to God's law, but it does so by a serious violation of Jehovah's own law. What is to be done in such a case?

Many persons committed sins prior to learning of God's requirements. Before becoming Christians, some in the Christian congregation in ancient Corinth had been adulterers, fornicators, homosexuals and drunkards. But they changed! By the time they dedicated their lives to God and got baptized they were living in a clean moral condition. What about their past sins? Those sins were forgiven; the individuals were "washed clean" by faith in the ransom sacrifice of Jesus Christ.—1 Cor. 6:9-11.

Consequently, if a person today learns God's law and realizes that in the past he committed the serious sin of adultery, he ought to go to God in prayer and seek forgiveness on the basis of the ransom sacrifice of Jesus Christ. As the apostle Peter declared: "Everyone putting faith in him [Jesus] gets forgiveness of sins through his name." (Acts 10:43; Eph. 1:7) Then he ought to prove the sincerity of his repentance. But how? He cannot go back to his former mate. He no longer has any claim legally or Scripturally on that person. Nor can he go back and live his life over again. But he can live in harmony with Bible laws and principles from this time onward. He can show that he now appreciates the sacredness of marriage by living up to the responsibilities that he now has as a married person, and he can move forward in learning God's will and doing it. —Col. 1:9, 10.

* For details, see chapter 8 of *Life Everlasting—in Freedom of the Sons of God*, published by the Watchtower Bible and Tract Society.

ANNOUNCEMENTS

FIELD MINISTRY

Mankind today is imperiled. How so? Because of the destruction that Almighty God will soon bring upon this system of things and upon all who share in its bloodguilt. To escape being destroyed and to find security, one needs to put one's trust in Christ's ransom sacrifice and then to follow closely in the footsteps of Jesus Christ. Only then can one say with the psalmist: "You yourself alone, O Jehovah, make me dwell in security." (Ps. 4:8) Jehovah's witnesses want to show imperiled mankind God's provision for security, and during September they will do this in their ministry by offering one of their latest books for Bible study, and then arranging to provide free home Bible instruction for anyone who wants to understand God's Word.

"WATCHTOWER" STUDIES FOR THE WEEKS

October 13: "This Is the Land" of the Word of Truth. Page 553. Songs to Be Used: 30, 95.

October 20: Archaeology and the Land Support the Word of Truth. Page 560. Songs to Be Used: 69, 100.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

OCTOBER 1, 1968
Semimonthly

MAINTAIN PROPER CHRISTIAN BALANCE

MAINTAINING BALANCE IN HUMAN RELATIONSHIPS

WHO IS GOD?

ARE YOU OBLIGATED TO KEEP A WEEKLY SABBATH DAY?

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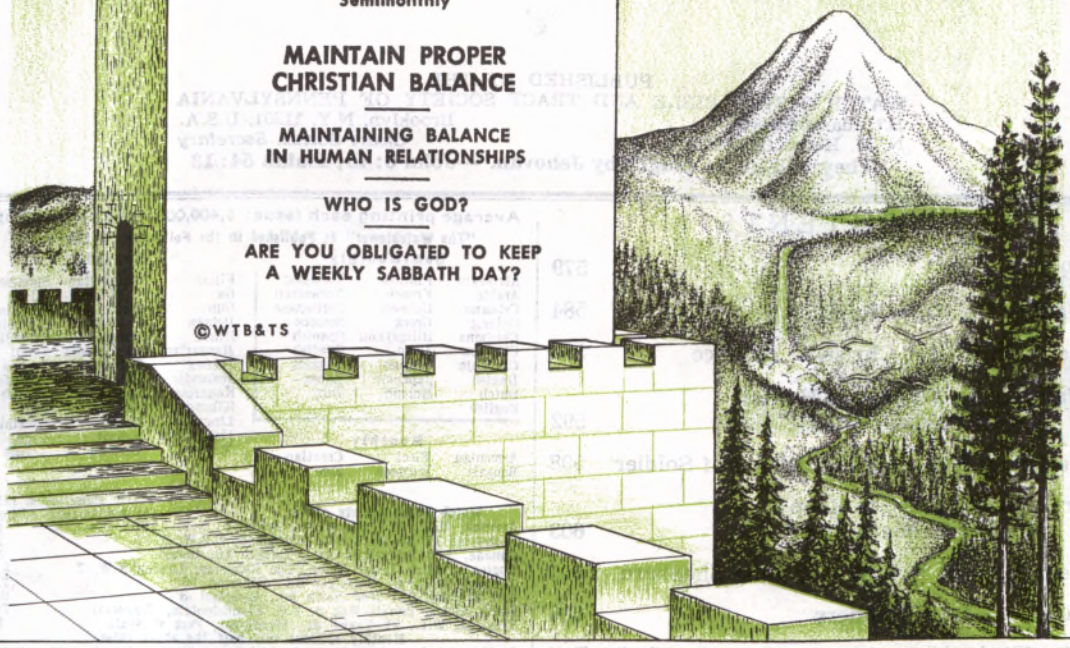

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

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
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AV – Authorized Version (1611)
Dy – Catholic Douay version
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
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Who Is God?

MAN'S need for God and his help has never been greater than now. Our lives depend upon knowing him. But, strangely enough, there is much confusion as to who he is, for today, as in the past, there are many gods worshiped in different lands. Yet the Bible makes clear that there is only one true God. Thus the apostle Paul says: "Even though there are those who are called 'gods,' whether in heaven or on earth, just as there are many 'gods' and many 'lords,' there is actually to us one God the Father, out of whom all things are." —1 Cor. 8:5, 6.

To distinguish himself from the many false gods, the true God has given himself a personal name. This sets him apart from all others. "Is not 'God' his name?" some may ask. No, for "God" is merely a title, just as "President," "King" and "Judge" are titles. God's personal name is made known to us through his Word, the Bible, and that name is JEHOVAH. In many translations of the Bible this name is found at Psalm 83:18, where we read (*AV*): "That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth."

Also, in almost all translations the name is found at Revelation 19:1-6 as part of the expression "Alleluia" or "Hallelujah." This means "praise Jah" (a shortened form of Jehovah). *The Catholic Encyclopedia* (1910, Vol. VIII, p. 329) says of this Divine Name: "Jehovah, the proper name of God in the Old Testament." However, *The Jerusalem Bible,* a recent Catholic translation, regularly uses the name "Yahweh," as do a number of other translations. Why is that?

God's name is represented thousands of times in Hebrew, mostly the language in which the first thirty-nine books of our modern Bibles were written, by the four Hebrew letters YHWH. In ancient times the Hebrew language was written without vowels, the reader supplying the vowels as he read the words. So, the problem is that today we have no way of knowing exactly which vowels the Hebrews used along with the consonants YHWH. Many scholars think the name was pronounced "Yahweh," but the form "Jehovah" has been in use for many centuries and is most widely known.

Because there is uncertainty as to the exact pronunciation of God's personal name, some clergymen say you should not use it at all, but instead simply say "God" or "the Lord." However, they do not insist that you should not use the names "Jesus" and "Jeremiah." And yet these commonly used pronunciations are quite different from the Hebrew pronunciations "Yesh'ua" and "Yirmeiah'." The vital point is not what pronunciation you use for the Divine Name, whether "Yahweh," "Jehovah," or some other, as long as the pronunciation is common in your language. What is wrong is to *fail* to use that name. Why?

This is because those who do not use it could not be identified with the ones whom God takes out to be "a people *for his name.*" (Acts 15:14) We should not only know God's name but honor it and praise it before others, as God's Son did when on earth. He taught his followers to pray: "Our Father in the heavens, let your name be sanctified." And in prayer to his Father he said: "I have made your name manifest to the men you gave me out of the world."—Matt. 6:9; John 17:6, 26.

GOD'S QUALITIES AND WHY WE SHOULD WORSHIP HIM ALONE

What does the Bible itself tell us about God? It tells us that "God is a Spirit." (John 4:24) A spirit is not composed of flesh and blood, nor of other material substances that can be seen or felt by human senses. (1 Cor. 15:44, 50) So, human eyes have never seen God, as the Bible testifies: "No man has seen God at any time." (John 1:18) He is far superior to anything our eyes behold. The majesty of the mountains, the brilliance of the sun, and even the glory of the starry heavens are nothing as compared to him. These are all just 'the works of his fingers,' speaking in a figurative way.—Ps. 8:1, 3, 4; Isa. 40:25, 26.

No wonder that in the heavens the song is sung: "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?" (Rev. 15:3, 4) As the Creator of all things, Jehovah God, the "King of eternity," existed before all others. He is "from everlasting to everlasting," meaning that he had no beginning and will never have an end.—1 Tim. 1:17; Ps. 90:2, *AV*.

How right, then, that our worship should go only to him! As we consider his creative works, we too can say: "You are worthy, Jehovah, even our God, to receive the glory and the honor and the power, because you created all things, and because of your will they existed and were created." (Rev. 4:11) He accomplished the creation, not with tools such as men use, but by means of his holy spirit, which is his invisible active force.—Gen. 1:2; Ps. 104:30.

It is that same holy spirit by which he later caused the Bible to be written so that we might know his will and purposes for men on earth. "Men spoke from God," the Bible explains, "as they were borne along by holy spirit." (2 Pet. 1:21) Even we can have the guidance and help of that spirit or active force if we seek God's help. Jesus Christ showed this when he said: If you "know how to give good gifts to your children, how much more so will the Father in heaven give holy spirit to those asking him!"—Luke 11:13.

Since all things were created 'because of his will,' they all must serve God's purpose. Jehovah informed the first man and woman, Adam and Eve, of his purpose for them, and he held them accountable to act in harmony with it. Are we, too, account-

able to God? Yes, because God is the Source of our life. This is true, not only because we have descended from that first human pair to whom God gave life, but also because our continued life each day depends on the sun, rain, air and food from which Jehovah continues to let us benefit. (Ps. 36:9; Matt. 5:45) To what extent, then, do we live our lives in harmony with God's purpose for us? We ought to think seriously about this, because our opportunity for eternal life is at stake.

Are we really to fear God? Yes, but with a healthy fear of rebelling against his will, because his will is *right*. In even ordinary things, do we not fear to take risks that could cause injury or loss of life? How much more so should we fear to displease "Jehovah God, the Almighty"? Yet we can be glad that he is almighty, for, "as regards Jehovah, his eyes are roving about through all the earth to show his strength in behalf of those whose heart is complete toward him." (2 Chron. 16:9; see also Isaiah 40:29-31.) And we may be sure that always Jehovah uses his power with a right purpose and for the good of those loving what is right. For "God is love."—1 John 4:8.

Jehovah, therefore, is not an oppressive God. "All his ways are justice." (Deut. 32:4) True, he is "a God exacting exclusive devotion," but he is also "a God merciful and gracious, slow to anger and abundant in loving-kindness and truth." (Ex. 20:5; 34:6) "He himself well knows the formation of us, remembering that we are dust." (Ps. 103:14) We can be happy indeed to have such a just yet compassionate God as our Supreme Judge, Lawgiver and King.—Isa. 33:22.

With Jehovah there are "wisdom and mightiness; he has counsel and understanding." (Job 12:13) Evidence of his wisdom is seen in all his creative works, in both heaven and earth. We may well ask, then: "Why should anyone ever doubt God's wisdom?" The Bible shows that his requirements are for our good, with our everlasting welfare in view. It is true that there may be times when we, as humans having limited knowledge and experience, do not fully appreciate why a certain law stated by God is so important, or how it really works for our good. Yet our firm belief that God obviously knows far more than we do, that his experience is so much greater than ours, and that what he does is for our everlasting good, will move us to obey him with a willing heart.—Ps. 19:7-11; Mic. 6:8.

IS GOD A "TRINITY"?

Many religions of Christendom teach that God is a "Trinity," although the word "Trinity" does not appear in the Bible. The World Council of Churches recently said that all religions that are part of that Council should advocate the belief that there is "one God, Father, Son and Holy Spirit," that is, three persons in one God. Those teaching this doctrine admit that it is "a mystery." The Athanasian Creed, of about the eighth century of the Common Era, says that the Father, the Son and the Holy Ghost (Spirit) are all three of the same substance, all three are eternal (and hence had no beginning), and all three are almighty. So the creed reads that in the "Trinity none is afore or after other; none is greater or less than another."* Is that reasonable? More importantly, is it in agreement with the Bible?

This doctrine was unknown to the Hebrew prophets and Christian apostles. The *New Catholic Encyclopedia* (1967 edition, Vol. XIV, pp. 306, 304) admits that "the doctrine of the Holy Trinity is not taught in the OT [Old Testament]," and further

* *Cyclopædia of Biblical, Theological, and Ecclesiastical Literature*, by J. M'Clintock and J. Strong, Vol. II, p. 561

says: "It is not, as already seen, directly and immediately the word of God." It also admits (on page 299): "The formulation 'one God in three persons' was not solidly established, certainly not fully assimilated into Christian life and its profession of faith, prior to the end of the 4th century. But it is precisely this formulation that has first claim to the title *the Trinitarian dogma.* Among the Apostolic Fathers, there had been nothing even remotely approaching such a mentality or perspective." So the early Christians who were taught directly by Jesus Christ did not believe that God is a "Trinity."

When Jesus was on earth he certainly was *not* equal to his Father, for he said there were some things that neither he nor the angels knew but that only God knew. (Mark 13:32) Furthermore, he prayed to his Father for help when undergoing trial, saying, "Let, not my will, but yours take place." (Luke 22:41, 42) Also, he himself said: "The Father is greater than I am." (John 14:28) Because of this, Jesus spoke of his Father as "my God" and as "the only true God."—John 20: 17; 17:3.

After Jesus' death, God raised him to life again and gave him glory greater than he had before. However, he was still not equal to his Father. How do we know? Because later the inspired Scriptures state that God is still "the head of the Christ." (1 Cor. 11:3) The Bible also says that Jesus is to reign as God's appointed king until he has put all enemies under his feet, and that then shall "the Son also himself be subject unto him that put all things under him, that God may be all in all." (1 Cor. 15:28, *AV*) Clearly, even since his resurrection Jesus Christ is not equal with his Father.

But did not Jesus say on one occasion, "I and the Father are one"? (John 10:30) Yes, he did. However, that statement does not even suggest a "Trinity," since he spoke of only two as being one, not three. Jesus was surely not contradicting the scriptures we have already read. What he meant by this expression he himself made clear later when he prayed regarding his followers that "they may be one just as we are one." (John 17:22) Jesus and his Father are "one" in that Jesus is in full harmony with his Father. And he prayed that all his followers might likewise be in harmony with his Father, with Jesus and with one another.—1 Cor. 1:10.

What about the statement at John 1:1 (*AV*), which refers to Jesus as "the Word," saying: "In the beginning was the Word, and the Word was with God, and the Word was God"? Does that not prove the "Trinity"? No. Notice, first of all, that only two persons are mentioned, not three. Also, in this same chapter, verse 2 says that the Word was "in the beginning *with* God," and verse 18 says that "no man hath seen God at any time," yet men have seen Jesus Christ. For these reasons, and in full harmony with the Greek text, some translations of verse 1 read: "The Word was with God, and the Word was divine," or was "a god," that is, the Word was a powerful godlike one. (*AT; NW*) So this portion of the Bible is in agreement with all the rest; it does not teach a "Trinity."*

As for the "Holy Spirit," the so-called "third Person of the Trinity," we have already seen that it is, not a person, but God's active force. (Judg. 14:6) John the Baptist said that Jesus would baptize with holy spirit even as John had been baptizing with water. Water is not a person nor is holy spirit a person. (Matt. 3:11) What

* Trinitarians have practically ceased to cite the words "the Father, the Word, and the Holy Ghost: and these three are one" that appear in some Bible versions at 1 John 5:7. Textual scholars agree that these words are a later spurious addition to the inspired text.

John foretold was fulfilled when God caused his Son Christ Jesus to pour out holy spirit on the apostles and disciples during the day of Pentecost 33 C.E., so that "they all became filled with holy spirit." Were they "filled" with a person? No, but they were filled with God's active force.—Acts 2:4, 33.

What, then, do the facts show as to the "Trinity"? Neither the word nor the idea is in God's Word, the Bible. The doctrine did not originate with God. But, you will be interested to know that, according to the book *Babylonian Life and History* (by Sir E. A. Wallis Budge, 1925 edition, pp. 146, 147), in ancient Babylon, the pagans did believe in such a thing; in fact, they worshiped more than one trinity of gods.

WORSHIPING GOD "WITH SPIRIT AND TRUTH"

To love and respect a person, one needs to know him as he really is. To give God the exclusive devotion that he deserves, you need to study his Word and 'prove to yourself the good and acceptable and perfect will of God.' (Rom. 12:2) The important thing is not how humans want to worship God, but how God wants to be worshiped.

Religious ceremonies and "aids to devotion" may seem beautiful in the eyes of those who use them, but how does God view them? Surely you want to know, because you want to have God's approval. God's own Son tells us that "the true worshipers will worship the Father with spirit and truth, for, indeed, the Father is looking for suchlike ones to worship him." (John 4:23, 24) Is the use of images, for example, worship "with spirit and truth"? Does it please God?

At Exodus 20:4, 5, in one of the Ten Commandments, God himself says: "You shall not make yourself a carved image or any likeness of anything . . . you shall not bow down to them or serve them." (The Catholic *Jerusalem Bible*) Some people regard a religious image simply as an "aid" to worshiping God because they can see and touch the image. But God inspired the apostle Paul to write: "We are walking by faith, not by sight." (2 Cor. 5:7) God is very frank about the matter. He tells us that the use of images is no part of true worship, but that such images are "a falsehood."—Isa. 44:14-20; Ps. 115:4-8.

Even though one may say that the honor given to a religious image is less than that given to God, God himself shows that he will not share any of his glory and praise with such images, declaring: "I am Jehovah. That is my name; and to no one else shall I give my own glory, neither my praise to graven images." (Isa. 42:8) We should be glad that he makes this matter so clear in his Word, because we want our worship to be acceptable to him.

Lovingly, the apostle John warns us: "Guard yourselves from idols." (1 John 5:21) Also the Bible admonishes: "Flee from idolatry." (1 Cor. 10:14) Why not look around your home and ask yourself whether you are doing this? By bringing your life and way of worship into harmony with Jehovah's loving will you may gain his everlasting blessings.—Deut. 7:25.

Continue to learn of Jehovah's majesty and his loving purposes, and you will grow in love for him. Never let a day go by without thanking him for the good things that you enjoy because of his loving-kindness. As you learn more about him, impress upon your heart the importance of loyalty to him as the great God of the universe. By loving obedience to him, you will put yourself in the way that leads to eternal life.—Eph. 4:23, 24; Ps. 104:33-35.

Finding the Right Religion

THE following account of his search after the religion of Jesus Christ was given by a student at the Kingdom Ministry School at the Watch Tower Society's headquarters:

"At thirteen I decided I wanted to become a minister. I planned to get a scholarship to college. However, in my junior year in high school my mother had a stroke and was hospitalized—the left side of her body completely paralyzed. The family broke up, my brothers and sisters scattered here and there in foster homes. But I was still bent on getting to college and entering the ministry.

"At sixteen I was still giving much thought to the vocation I had chosen. But at times I would think to myself, Why become a Methodist minister? Why not a Catholic priest, or a rabbi, or a Hindu or Moslem minister? The main thing was to aid the poor, knocked-about people, to comfort them and teach them. Then I began to ask myself, Who was the best minister ever in the whole wide world? Why, it was Jesus Christ, of course! Then the religion that follows his example is the one I want to serve with as a minister.

"So I started to study the life of Jesus in the Bible. I noted that he loved the people and taught them so well from God's Word that they, in turn, were able to teach others. I liked that. So, I would look for this feature in the right religion. I would check on how much Bible study there was among members of my own church. I did, and found that there was little of real understanding. Most people seemed to think that religion was only for Sundays.

"I questioned my minister about why he took up the ministry in the first place, and asked if he thought he had made a success of it. He told me that when he first started he thought he was going to set the world on fire, but finally realized that a man can only do so much. I asked him to explain from the Bible his favorite sermon theme, the Trinity or three persons in one God. He said that if I went to the seminary I would be taught about it there, that it was impossible for him to explain it to me from the Bible.

"I then asked him if a minister should set the right example in morals for the rest of the church members, in view of the fact that Jesus said to his flock: 'Follow me.' He replied: 'I am only human, and not Jesus; so just do as I say and not as I do.'

"After this interview I knew that the right religion must be elsewhere. So I began a search from church to church, reading about various religions, always using Jesus' ministry as the model. After about two years without success, I got to wondering how God could expect persons to worship him if he did not have a religion that imitated Jesus, to give them the right example.

"One day a friend of mine asked me to pick up some soiled clothing from one of his dry-cleaning customers. I did, and the customer handed me a *Watchtower* magazine, asking me to read it and let her know later what I thought about it. When I returned her clean garments I told her I had never read a magazine with so many quotations and citations from the Bible. She invited me to attend a lecture at the Kingdom Hall of Jehovah's witnesses. I accepted, thinking to myself, Why not to a Kingdom Hall? since I have been to so many other churches.

"It was on the top floor, and as I ascended the stairs I recall thinking with a smile, This church is going to bring me closer to heaven than any of the others I have tried. But when I stepped into the hall I was amazed—no crosses, no pictures of bleeding hearts, nor of Jesus carrying a lamb, no altar, but just people of different races quietly sitting side by side. And during the sermon I heard more Scripture texts quoted and explained than I ever heard from all other clergymen I had listened to in the past.

"After the lecture I asked a Witness sitting near me about the Trinity. In but a few moments he gave me ample proof from the Bible itself to show that this was no Bible doctrine. Then I asked more about the significance of the year 1914, mentioned by the speaker that day. He explained to me by Bible chronology the importance of that vital date, backing up his Scriptural argument with a chart of dates that he drew for me freehand.

"My long search for the right religion ended that day. This was exactly what I had been looking for, the religion that followed the pattern of Jesus' ministry, and extended to all Christians the privilege of training for the ministry. It was a happy moment in my life. I thanked God that he had drawn me to his people."

MAINTAIN PROPER CHRISTIAN BALANCE

"Christ suffered for you, leaving you a model for you to follow his steps closely."—1 Pet. 2:21.

JEHOVAH God has made provision for humans to obtain everlasting life in a righteous new system of things. With this end in view, "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) But to obtain this grand reward of life, we must maintain proper Christian balance. The Son of God, Jesus Christ, did; and, in doing so, he set a perfect example or model. Therefore, all who would walk steadily before God must "follow his steps closely." (1 Pet. 2:21) But, admittedly, maintaining proper Christian balance is not easy.

[2] To appreciate better just what is involved in balance, observe the comments of *Webster's Dictionary of Synonyms:* "Balance implies a state in which no one part, element, factor, or influence overweights another or is out of due proportion to the others. It therefore suggests a steadiness or well-being that is usually not outwardly evident until a disturbance occurs . . . thus, a man loses his *balance* and falls when by slipping on the ice his weight is shifted and his legs no longer support him." Such a loss of balance and subsequent fall can be damaging. Similarly, to lose balance when riding a bicycle or motorcycle can mean a painful or even fatal accident. The value of physical balance is obvious.

1. What provision has God made, and what is required in order to benefit from it?
2. What is involved in maintaining balance?

LEARNING CHRISTIAN BALANCE

[3] However, proper spiritual balance is of even greater importance, for it is an absolute necessity in order to receive God's blessing and everlasting life. The first human pair, Adam and Eve, lost spiritual balance; they went away off course in disobedience to God. It meant their death, and an unbalanced start in life for all their offspring, including us today. Yes, all of us were conceived in sin and brought forth in error, with a natural bent toward wrongdoing.—Ps. 51:5; Rom. 5:12.

[4] Therefore, since none of us were born with Christian balance, we have to learn it. Just as a baby starting to walk learns physical balance by diligent effort, so we must exercise initiative and perseverance to master Christian balance. Many have got onto their feet, so to speak, and have walked as Christians in the footsteps of the Master, Jesus Christ. They have accepted the ransom sacrifice, separated themselves from this wicked world and its bad practices, and have even dedicated their lives to serve Jehovah God. (Matt.

3. Why is spiritual balance so vital? Is it something we inherit at birth?
4. How is spiritual balance achieved, and once it is acquired can it be lost?

20:28; John 17:16; Heb. 10:7) But then they have failed to maintain Christian balance. Something has unbalanced them and caused them to leave off following in the footsteps of Christ.

5 The question, therefore, is: After learning Christian balance, can we faithfully, despite the circumstances that arise in our lives, maintain this balance? Can we continue walking closely in the footsteps of Christ? Everlasting life in God's righteous new system of things is dependent upon our doing so!—2 Pet. 3:13; Rev. 21:3, 4.

BALANCE IN OUR RELATIONSHIP WITH GOD

6 The first essential to proper Christian balance is to maintain a correct relationship with our Creator, Jehovah God. But what is a proper relationship with God? Consider the perfect model Christ. Willingly he presented himself to do his Father's will. At all times Christ kept the worship of God as the focal point to which all other activities were related. Pleasing his Father was always his chief concern. Similarly, we, too, must appreciate the importance of serving our Creator, and our indebtedness to Him. Indeed, Jehovah provides all the things necessary to sustain life, including the sun, the rain, the air we breathe, and the food we eat, as well as essential spiritual provisions. (Matt. 5:45; Acts 14:15-17) With the Bible psalmist we should readily acknowledge: "For with you is the source of life." —Ps. 36:9.

7 But since God owns everything, what can we give Him in reciprocation for His goodness? We are free moral agents, so we can *choose* to worship Jehovah God; we can love Him with our whole heart, mind, soul and strength. (Matt. 22:37, 38) Such whole-souled devotion is not something unbalanced; rather, it is what is involved in keeping a proper relationship with God. Jesus Christ himself said: "It is Jehovah your God you must worship, and it is to him alone you must render sacred service." (Matt. 4:10) Giving God exclusive devotion is vital to maintaining our Christian balance.

8 However, it is much easier to talk about loving God and to write to others about following Christ's example of giving to God exclusive devotion under all circumstances than actually to do it. For example, King Solomon, when faithfully serving Jehovah, wrote: "Fear the true God and keep his commandments." (Eccl. 12:13) But, later, Solomon was enticed to disregard God's commandments and failed to practice what he wrote. Why? What makes it so difficult to maintain proper Christian balance?

9 It is not only man's sinful inclination toward wrongdoing that makes it difficult. (Rom. 7:20, 21) But another prominent factor is the wicked influence of the invisible spirit creature Satan the Devil, whom the Bible calls "the god of this system of things." (2 Cor. 4:4) Satan's efforts are designed to destroy one's proper relationship with God, to create situations or circumstances to unbalance Christians. Jesus Christ indicated this when, on the last night before his death, he turned to his apostle Simon Peter and said: "Simon, Simon, look! Satan has demanded to have you men to sift you as wheat." (Luke 22:31) A close look at Satan's efforts to shake Peter from God's favor can be of real benefit in helping us today to maintain proper Christian balance.

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5. What questions might each Christian ask himself?
6. What is the first essential to achieving Christian balance? What example did Christ set in his attitude toward God?
7. What is a balanced view as to what we owe God?
8. What example illustrates the difficulty of giving God exclusive devotion?
9. Why is it difficult to maintain proper Christian balance?

FEAR UNBALANCES

[10] First, consider the setting for the momentous events that occurred. It was early spring of the year 33 C.E. and time for the annual Passover festival celebrated during the month of Nisan. Jesus and his twelve apostles met for the occasion in an upper room somewhere in Jerusalem after 6 p.m., at which time the Jewish day began. God's instructions were that the Passover lamb must be kept until the fourteenth day of Nisan "between the two evenings," which is interpreted by some authorities to be between sunset and deep twilight. During this time it was to be killed and afterward roasted whole. (Ex. 12:6-10) Roasting such an animal whole would perhaps take four to five hours. Thus, it was likely close to midnight when the Passover meal was finished and Christ instituted the memorial of his death. After this, Jesus and his disciples went out to the garden of Gethsemane, where Jesus was arrested and taken into custody. —Mark 14:17-46.

[11] During the chill and darkness of those early morning hours, the Bible account says, "they now led Jesus away to the high priest, and all the chief priests and the older men and the scribes assembled. But Peter, from a good distance, followed him as far as in the courtyard of the high priest; and he was sitting together with the house attendants and warming himself before a bright fire. Meantime the chief priests and the whole Sanhedrin were looking for testimony against Jesus to put him to death, but they were not finding any. Many, indeed, were giving false witness against him."—Mark 14:53-56.

[12] Jesus was being evilly misrepresented by those false witnesses. Not only that, but the inspired record says: "Some started to spit on him and some to cover his whole face and hit him with their fists and say to him: 'Prophesy!' And, slapping him in the face, the court attendants took him." (Mark 14:65) What injustice! That mob was Devil-inspired! Satan was responsible for stirring up those men, and causing them physically to abuse Jesus and to insult him. How would all this affect Peter? Would he, in imitation of his Master, maintain proper balance under these trying circumstances?

[13] We are not left in doubt, for the Bible narrative continues: "Now while Peter was below in the courtyard, one of the servant girls of the high priest came, and, seeing Peter warming himself, she looked straight at him and said: 'You, too, were with the Nazarene, this Jesus.' But he denied it, saying: 'Neither do I know him nor do I understand what you are saying,' and he went outside to the vestibule. There the servant girl, at the sight of him, started again to say to those standing by: 'This is one of them.' Again he was denying it. And once more after a little while those standing by began saying to Peter: 'Certainly you are one of them, for, in fact, you are a Galilean.' But he commenced to curse and swear: 'I do not know this man of whom you speak.'" —Mark 14:66-71.

[14] But this was not the truth. Peter definitely did know Jesus. In fact, a few short hours before, while with Jesus, he had asserted: "Lord, I am ready to go with you both into prison and into death." "Although all the others are stumbled in connection with you, never will I be stumbled!" (Luke 22:33; Matt. 26:33) What caused this sudden change in Peter's attitude? It resulted because of fear. The

10. (a) What religious occasion did Jesus and his disciples meet to celebrate Nisan 14, 33 C.E.? (b) What basis is there for believing it was perhaps close to midnight when they departed for the garden of Gethsemane?
11. What did Peter do when Jesus was taken into custody?
12. How was Jesus treated at this time?
13. What effect did this treatment of Jesus have upon Peter?
14. What caused Peter to deny Christ?

circumstances caught Peter unawares. Jesus was depicted as a vile criminal. The truth was being distorted. What was right was made to appear wrong, and the innocent one as guilty. Because of the pressures of the occasion Peter was thrown off balance. Suddenly his proper sense of loyalty was upset, to his own sorrow. "He broke down and gave way to weeping," the Bible says.—Mark 14:72.

IT CAN HAPPEN TODAY

15 Similar circumstances can arise today. Satan the Devil is still active, endeavoring to unbalance Christians and ruin their relationship with God. And we can be certain that tactics that proved so successful against Peter will be employed against modern Christians. It is true that Peter quickly regained spiritual balance. He was deeply repentant and obtained the forgiveness he so earnestly sought. He became one of the most fearless ministers of the unpopular Jesus Christ, and died faithful to Jehovah God. But what a miserable experience when he denied his Master Jesus three times! How much better that an experience such as this be avoided! Are you prepared to meet circumstances similar to the one faced by Peter? They can arise, and, indeed, likely will.

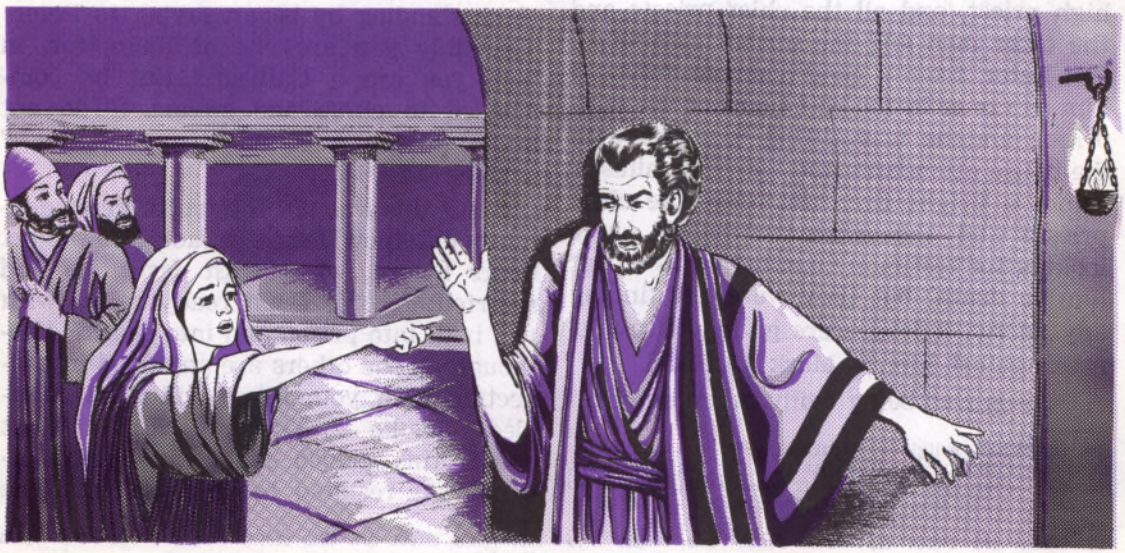
16 There are ever so many situations in which improper fear can unbalance a dedicated Christian and cause him to forget his proper relationship with Jehovah God. It may be fear of what the neighbors might think if they should see him going from house to house with the Kingdom message. Yes, what if one should be seen by his own employer! What a terrifying thought this can be to one who has forgotten that it is what God thinks of him that truly matters! Children in their adolescent years are especially prone to be afraid of what people think of them.

17 Perhaps you are a young Christian, and the setting is a school classroom where you are a student. There the Bible beliefs of Jehovah's witnesses may enter

15. (a) Why might we expect to meet circumstances similar to that faced by Peter? (b) Was Peter permanently unbalanced by this experience?

16. What may be responsible for unbalancing some Christians today?

17, 18. What discussion could develop in a school classroom to create circumstances similar to the one faced by Peter?



Peter, thrown off balance, denied the Lord

into a class discussion. Prejudice and a spirit of patriotism may be strong. "Jehovah's witnesses are subversive. They are against the government," one youngster asserts. This is a charge similar to the one hurled against Jesus on the day of his execution. (Luke 23:2) "Jehovah's witnesses won't vote or fight for their country," another youngster joins in. Yet, strict neutrality relative to the political affairs of the nations was the course pursued by Jesus Christ and early Christians. (John 6:15; 15:17-19; Jas. 4:4) One modern textbook observes: "Zealous Christians did not serve in the armed forces or accept political offices."* But the students and teacher are unfamiliar with the teachings of the Bible on the matter, or the beliefs and practices of early Christians. The discussion grows more intense.

18 "Jehovah's witnesses are anti-Christian," one girl claims. "For they don't even celebrate Christmas!" The feelings against Jehovah's witnesses mount. Those present do not realize that Christmas is a pagan celebration, that it is without Bible support and was not observed by early Christians. They are unfamiliar with the testimony of standard reference works to this effect. Then another youngster makes the accusation: "Jehovah's witnesses do not love their own children. They will let them die before they will give them a lifesaving blood transfusion!" How awful Jehovah's witnesses must be! That is the feeling that pervades. The youngsters are not aware that the Bible strictly forbids eating blood, and that early Christians abstained completely from both animal and human blood.†—Lev. 17:10; Acts 15:20, 29.

19 At about this point someone in the classroom may turn to you and ask: "You are one of Jehovah's witnesses, aren't you?" Then you will be in a situation similar to that faced by the apostle Peter. What will you say? How will you meet the situation? Will you maintain your proper Christian balance? Will you serve as a faithful Witness of Jehovah God, even as Jesus Christ did? (John 17:6; Rev. 1:5) Now is the time to prepare to meet such circumstances that may arise. It is now that you should make the firm resolve to imitate the fearless example of Jesus Christ in such situations. This will help you to avoid being thrown off balance.

ADVANCE PREPARATION

20 We need prayer and regular consideration of God's Word in order to keep a proper relationship with Jehovah God, and thus maintain our Christian balance. Jesus recognized this need. During those momentous final hours of his earthly life he was especially aware of it. Therefore, while with his disciples in the upper room that last night he spoke encouragingly regarding faith-strengthening spiritual matters, concluding his discussion: "In the world you will have tribulation, but take courage! I have conquered the world." Then he prayed at length with his disciples, after which they departed for the garden of Gethsemane.—John 16:33–18:1.

21 Out in the garden Jesus continued to pray to his heavenly Father, seeking His guidance and direction. Before leaving them so as to pray privately, Jesus told Peter and two other of his disciples: "Stay here and keep on the watch." But did they? Did they heed Jesus' instructions?

* *World History, The Story of Man's Achievements*, 1962, Habberton, Roth and Spears, p. 117.

† *M'Clintock and Strong's Cyclopædia*, Vol. 1, p. 834. observes relative to the position of early Christians in connection with blood: "So far were they from drinking human blood, it was unlawful for them to drink the blood even of irrational animals. Numerous testimonies to the same effect are found in after ages."

19. (a) What questions would face a Christian youth in that situation? (b) When should preparation be made for such a possibility?

20. What is required to maintain proper Christian balance, and how did Jesus show that he recognized that need?

21, 22. In what way did the disciples in the garden of Gethsemane fail to copy Christ's example?

The Bible record says: "He came and found them sleeping." How disappointing! This was no way to prepare themselves for what lay ahead. Jesus then turned to Peter and said: "Simon, are you sleeping? Did you not have strength to keep on the watch one hour? Men, keep on the watch and praying, in order that you do not come into temptation. The spirit, of course, is eager, but the flesh is weak." (Mark 14: 32-38) True, it was late, probably well past midnight by this time. The flesh was tired. Nevertheless, they should have imitated Jesus' example. This was a time to pay more than the usual attention to spiritual matters. The promised seed of God's woman was about to be bruised! What a momentous occasion!—Gen. 3:15; Gal. 3:16.

22 Did Peter and the other disciples therefore take seriously Jesus' urgent encouragement this second time? Mark's account says: "And he went away again and prayed, saying the same word. And again he came and found them sleeping, for their eyes were weighed down, and so they did not know what to answer him." (Mark 14:39, 40) Peter and his associates did not listen! They neglected to pay attention to Jesus' instructions. Before departing to pray for a third time, Jesus no doubt urged his disciples again to keep awake and to pray. But yet once more his admonition went unheeded! For Jesus "came the third time and said to them: 'At such a time as this you are sleeping and taking your rest! It is enough! The hour has come! Look! The Son of man is betrayed into the hands of sinners.'" —Mark 14:41.

23 Is it not likely that this lethargic, sleepy condition was a factor in causing the disciples a few moments later to abandon Jesus and flee, just as the prophecy foretold they would? (Mark 14:50; Matt. 26:31; Zech. 13:7) It cannot be overemphasized: Advance preparation and spiritual strengthening are vital if a Christian is to meet trials of his faith successfully. This is as true now as it was then. For, if anything, we are living in times when Satan is even more active. Bible prophecy clearly shows that recently, during this generation, he and his demons have been cast from heaven, with the consequences announced by the heavenly voice: "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) We are in that short period of woe right now! Satan is doing all within his power to unbalance Christians and shake them from God's favor.

24 This, therefore, is no time to allow ourselves to become spiritually lethargic. We need to bestir ourselves spiritually, and prepare for the trials of faith that lie immediately ahead. Do not assume the attitude that, because you have been an active Christian for so many years, there is no danger of jeopardizing your relationship with Jehovah God and losing his favor. Do not feel that you can afford to miss congregation meetings, or be unattentive when spiritual matters are discussed. (Heb. 2:1; 10:24, 25) We all need to keep spiritually watchful, regularly studying God's Word privately and with fellow Christians, if we are to maintain proper Christian balance. Nor can we neglect prayer. A close relationship with God nurtured by regular communication with him is an absolute necessity for balance. Imitate Christ's example! Although he was spiritually the strongest person to walk the earth, he persevered in prayer, and particularly so during that final night

23. (a) What undoubtedly was a factor in the disciples' abandoning Jesus, and what, therefore, cannot be overemphasized? (b) What basis is there for believing Satan is even more active today?

24. What must all Christians do to maintain balance?

of his human life. If we are to keep spiritual balance, we must do the same.

KEEP YOUR EYES ON THE PRIZE

[25] What assisted Jesus to maintain spiritual balance was his keeping foremost in mind the joy of pleasing his heavenly Father and of receiving His gift of eternal life. Therefore we are urged: "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) So to maintain balance, follow Jesus' example! Keep your eyes set on the privilege of honoring your Creator and of receiving His prize of life!

[26] However, it may not always be easy to keep the interests of Jehovah God, who is invisible, first in our life. This is especially true when there are so many visible attractions in this world. For example, money and the many enticing things it can buy. Many Christians have been thrown off balance by an uncontrolled desire for material things. (2 Tim. 4:10) They have failed to imitate Jesus Christ, who always kept the interests of his Father foremost. In fact, Jesus so completely assigned his personal comforts to a secondary place that he once said: "Foxes have dens and birds of heaven have roosts, but the Son of man has nowhere to lay down his head." —Luke 9:58.

25. What assisted Jesus to maintain balance?
26. Why is it not always easy to put God's interests first in our life?

[27] The patriarch Moses also set a fine example in keeping God's worship first in his life. He was raised as a son of the daughter of Pharaoh, no doubt enjoying the magnificence of the royal palace of that powerful ancient ruler. Yet, Moses chose reproach as a servant of Jehovah God in preference to all the treasures of Egypt. Why? The Bible record says: "For he continued steadfast as seeing the One who is invisible." (Heb. 11:23-27) Yes, his attention was fixed on his unseen God, Jehovah. Maintaining his proper relationship with Jehovah was responsible for Moses' exemplary spiritual balance. He appreciated that everything belongs to Jehovah, and that humans can only give worship and devotion to Him in return. Later, the psalmist David had the same balanced view, and wrote: "I have placed Jehovah in front of me constantly." —Ps. 16:8.

[28] In order to maintain proper Christian balance, we, too, must have this view. This is especially true now when there are so many material attractions at every turn. The attaching of too great a value to any of them can be unbalancing. So, keep your eyes fixed on the things above, on your invisible God, and do not have as your chief interest selfish material pursuits. (Col. 3:2) Yes, to maintain Christian balance and to gain the prize of everlasting life, imitate the example of Jesus Christ, who left you "a model for you to follow his steps closely."—1 Pet. 2:21.

27. What fine example was set by Moses and David?
28. What concluding admonition should we be diligent to heed?

Brace up your minds for activity, keep completely balanced and set your hope upon the undeserved kindness that is to be brought to you at the revelation of Jesus Christ. As obedient children, quit being fashioned according to the desires you formerly had in your ignorance, but, in accord with the holy one who called you, do you also become holy yourselves in all your conduct, because it is written: "You must be holy, because I am holy."—1 Pet. 1:13-16, NW, *1950 edition.*

MAINTAINING BALANCE in HUMAN RELATIONSHIPS

"The one who loves God should be loving his brother also." —1 John 4:21.

ALTHOUGH rendering exclusive worship to our heavenly Father, Jehovah God, is essential to Christian balance, inseparably linked with such devotion to God is love for our fellow humans, and especially those related to us in the Christian faith. (Gal. 6:10) This means that a proper relationship with our Christian brothers is also necessary to maintain Christian balance. The apostle John pointedly indicated this when he wrote: "If anyone makes the statement: 'I love God,' and yet is hating his brother, he is a liar. For he who does not love his brother, whom he has seen, cannot be loving God, whom he has not seen. And this commandment we have from him, that the one who loves God should be loving his brother also." —1 John 4:20, 21.

[2] What, though, is involved in loving fellow Christians? What is a proper relationship with them? How should we view our association with one another in the Christian congregation? The worldly view often is to seek friends or associates on the basis of what they can do to enhance one's prestige and image. It is common for worldly persons to consider themselves superior or more important than others. Many times their attitude is to use others, to cheat or tread on them before others can do the same to them. But how different is the balanced Christian view! Note the inspired admonition of God's Word: Do "nothing out of contentiousness or out of egotism, but with lowliness of mind considering that the others are superior to you, keeping an eye, not in personal interest upon just your own matters, but also in personal interest upon those of the others. Keep this mental attitude in you that was also in Christ Jesus, who, although he was existing in God's form, . . . emptied himself and took a slave's form."—Phil. 2:2-7.

[3] Consider how pleasant life would be if everyone lived in harmony with this Scriptural counsel and imitated the example of Jesus Christ! There would be no selfishly coveting the possessions or abilities of others; there would be no trying to outshine others, to prove that you are better than they are. Nor would there be efforts to show others up, to embarrass them. It is the selfish worldly attitude of thinking too much of oneself, seeking prominence and preeminence, that unbalances and creates unpleasant relations. How vital, therefore, for Christians to heed the apostolic counsel:

[4] "Quit being fashioned after this system of things, but be transformed by making your mind over . . . I tell everyone there among you not to think more of himself than it is necessary to think . . . In brotherly love have tender affection for one another. In showing honor to one

1. What besides love of God is essential to Christian balance, and how does the apostle John indicate this?
2. What is often the worldly view toward human relationships, but what should be the Christian's attitude toward his fellows?
3. What would life be like if everyone exercised the attitude Christ did?
4, 5. What Bible counsel is it vital that we follow, but is it always easy to do so?

another take the lead. Be minded the same way toward others as to yourselves; do not be minding lofty things, but be led along with the lowly things. Do not become discreet in your own eyes."—Rom. 12:2, 3, 10, 16.

5 However, it is admittedly much easier to talk about loving our brothers, about being lowly in mind, about doing nothing out of contentiousness or egotism, about considering that others are superior than it is to conduct ourselves in harmony with these inspired instructions. Even the apostles of Jesus Christ were for a while badly unbalanced by an improper view. It was again manifested during the last Passover meal, which they celebrated with Jesus in an upper room in Jerusalem on the night of Nisan 14, 33 C.E.

DISPUTE OVER WHO IS THE GREATEST

6 After the Lord's supper was over, a disturbing controversy developed among the apostles over the question of position or rank, "over which one of them seemed to be greatest." (Luke 22:24) Just a few days before, as they were about to come to Jerusalem for the eventful final week of Jesus' earthly ministry, this same matter had come up. On that occasion the mother of the apostles James and John came to Jesus and requested a preeminent position for her sons in his kingdom. "When the ten others heard of this," the Bible record says, "they became indignant at the two brothers." However, Jesus stepped in to calm down their irate feelings by pointing out that the arrangement within God's organization was altogether different from that with which they were acquainted in the world. The persons in positions of responsibility among them, Jesus said, should be servants of their fellows. Yes, "whoever wants to be first among you must be your slave. Just as the Son of man came, not to be ministered to, but to minister and to give his soul a ransom in exchange for many." —Matt. 20:17, 20-28.

7 Apparently, however, the apostles could not comprehend what Jesus meant by this. What he said was evidently so new and different from what they were used to seeing practiced that it did not eradicate the worldly idea from their mind. They maintained an unbalanced view of their relationship with one another. They thought back perhaps to when Israelite kings of the Davidic line ruled, and assumed that the Messianic king Jesus Christ, too, would have an earthly government with men of high position and rank. They may have had personal ambitions to serve in such high official capacities. So, after the institution of the Lord's supper, the disciple Luke records, "there also arose a heated dispute among them over which one of them seemed to be greatest."—Luke 22:24.

8 Notice that this was not merely a minor controversy; rather, it was a "heated dispute." The matter was evidently something the apostles had been thinking about, and now it erupted into a full-scale argument. How this must have grieved Jesus! After all the months that he had been with them and set them an example of lowliness and humility! And now, at such a time as this, to be having *such* contentions! Here it was the last night of Jesus' earthly life when he intended to give the apostles parting words of instruction and encouragement. Jesus' references to God's kingdom that night doubtless laid the basis for this argument among

6. (a) What disturbing dispute developed among Jesus' apostles on the Passover night of 33 C.E., and what prompted a similar controversy some days before? (b) What did Jesus say regarding his followers' proper relationship to one another?

7. What made it difficult for the apostles to comprehend the import of Jesus' counsel?

8. (a) How must this dispute have affected Jesus? (b) What does it illustrate?

the apostles. It simply illustrates how deep-seated within imperfect men can be the desire for distinction, to have prominent positions and prestige.

Jesus taught his apostles humility

JESUS' LOVING COUNSEL AND EXAMPLE

[9] How did Jesus handle this dispute? Did he harshly correct his disciples? Did he humiliate them with severe criticism? No, but in a loving way, and no doubt with an appealing tone to his voice, he again patiently pointed out to them that the Christian arrangement was altogether different from that of the world. He said: "The kings of the nations lord it over them, and those having authority over them are called Benefactors. You, though, are not to be that way. But let him that is the greatest among you become as the youngest, and the one acting as chief as the one ministering." Then Jesus asked them: "For which one is greater, the one reclining at the table or the one ministering?" Obviously it is the one that reclines at the table and who is ministered to that is considered the greatest. However, Jesus pointed out: "But I am in your midst as the one ministering." —Luke 22:25-27.

[10] Would they comprehend what Jesus was teaching them this time? Would they be able to appreciate fully that all Christians are brothers, and that the one given heavier responsibilities in the Christian organization should be as the "youngest," being lowly of mind and considering that the others are superior to him? (Matt. 23:8-12) Would they appreciate that within the Christian organization there was to be a complete reversal of procedure from what is generally followed in the world? The disciples accepted the fact that Jesus was their teacher and leader, really the greatest among them; there was no dispute about that. But earlier on that night Jesus had washed the feet of his disciples. (John 13:1-12) Jesus was there actually ministering to them!

[11] When Jesus pointed out, "I am in your midst as the one ministering," he apparently was not referring simply to the fact that he ministered to them in a spiritual way, as their teacher. No, but Jesus actually waited upon and served them in

9. How did Jesus handle this dispute?
10. What questions are raised as to the apostles' comprehension of Jesus' words?
11. In what way did Jesus minister to his followers?

a physical way also, sharing in activity ordinarily reserved for persons of lesser importance. But on that final day with them in the flesh, Jesus sent Peter and John ahead to Jerusalem, "and they got things ready for the passover."—Matt. 26: 17-19; Luke 22:7-16; Mark 14:12-18.

12 The apostle John, who was an eyewitness to events of the night, describes what there occurred: Jesus "got up from the evening meal and laid aside his outer garments. And, taking a towel, he girded himself. After that he put water into a basin and started to wash the feet of the disciples and to dry them off with the towel with which he was girded." (John 13:2-5) Can you imagine that? Jesus actually went around to each of his apostles, knelt before them, washed their feet and dried them off! Even those of Judas Iscariot!

SIGNIFICANCE OF HIS ACT

13 To wash the feet of another in those times was not an unusual thing in itself. In Eastern lands roads were frequently dusty, and since people generally wore sandals or went barefooted, their feet became dirty. So when entering a house, it was an act of hospitality on the part of the host to have the feet of his visitor washed. Both Abraham and Lot extended this hospitality to strangers, who turned out to be materialized angels. (Gen. 18: 4; 19:2; Heb. 13:2) But a Pharisee that entertained Jesus neglected this gesture. (Luke 7:44) The task was considered one of the most menial, and was generally assigned to the lowest servant of the household. Thus, the young woman Abigail showed true humility when she addressed the servants of David: "Here is your slave girl as a maidservant to wash the feet of the servants of my lord."—1 Sam. 25:41; 1 Tim. 5:10.

14 To impress the point of his instruction Jesus chose to perform this most menial and yet needful service. He began washing the feet of his apostles. The apostle Peter did not understand why Jesus was doing this, and so objected to his Master's acting as such a lowly slave in ministering to him. But Jesus told Peter: "What I am doing you do not understand at present, but you will understand after these things." Then, when he had finished with the washing and had put his outer garments back on and laid himself down at the table, he explained to them:

15 "Do you know what I have done to you? You address me, 'Teacher,' and, 'Lord,' and you speak rightly, for I am such. Therefore, if I, although Lord and Teacher, washed your feet, you also ought to wash the feet of one another. For I set the pattern for you, that, just as I did to you, you should do also. Most truly I say to you, A slave is not greater than his master, nor is one that is sent forth greater than the one that sent him. If you know these things, happy you are if you do them."—John 13:6-17.

16 In what a remarkable way Jesus inculcated within his apostles the need to be lowly in mind! How effectively he showed them that they should not aspire to positions of honor and prestige but should be willing to perform the humblest of services for one another! Jesus was not here instituting a ritual of foot washing, which has been practiced with much hypocrisy in certain religions of Christendom. No, but he was teaching them an attitude of mind—one of humility, one of

12. Before this dispute and his words of counsel, in what significant way did Jesus minister to the twelve apostles?
13. What Bible examples illustrate the ancient custom of washing another's feet, and to whom was this task usually assigned?
14. Why, at this time, did Jesus wash his apostles' feet? But how did Peter at first react?
15. How did Jesus explain the reason for washing his followers' feet?
16. What lesson was Jesus teaching by this act?

concern for the interests of others and of willingness to perform the lowliest of tasks in behalf of their brothers. This is the balanced attitude that Christians should maintain toward one another.

17 Peter and the other apostles got the point. (1 Pet. 3:8) It was a lesson that the faithful ones learned well, for the Bible record reveals that they maintained this balanced view and worked together in unity to build up the Christian congregation. None of them ambitiously sought prominence or prestige. In fact, some years later when the controversial question of circumcision was raised, "the apostles and the older men gathered together" in Jerusalem and discussed it in an orderly manner. And apparently it was not one of the apostles who presided, but the disciple James, half-brother of Jesus.—Acts 15:6-29; 12:1, 2.

A NEW COMMANDMENT

18 Later, after washing his apostles' feet and dismissing Judas Iscariot, Jesus again drew attention to the example that he had set, saying to the eleven remaining ones: "I am giving you a new commandment, that you love one another; *just as I have loved you,* that you also love one another. By this all will know that you are my disciples, if you have love among yourselves." (John 13:34, 35) As circumcised Jews under the Law covenant, the apostles were already under the command to love their neighbors as themselves. (Matt. 22:39; Lev. 19:18) But now Jesus said that his true followers would be recognized by their demonstrating a more extensive, superior love—in imitation of his example.

19 Jesus did indeed set a unique example in showing love. Tirelessly he expended himself in ministering to others, considering their interests before his own. Due to his complete absorption in helping people in the way to life he often sacrificed the normal comforts to which humans are accustomed. (Luke 9:58) This was demonstrating love to a greater extent than the neighbor love that was required by the Law covenant. You will recall that, on the occasion that the two apostles persuaded their mother to ask in their behalf for chief positions in the Kingdom, Jesus said: "For even the Son of man came, not to be ministered to [to be served], but to minister [to be a servant of others] and to give his soul a ransom in exchange for many." (Mark 10:35-45; Matt. 20:20-28) Jesus never sought self-glorification, but humbly ministered to his followers, until finally he humbled himself to the point of giving his life in their behalf. What superior, exemplary love!—Phil. 2:8; John 15:12, 13.

20 As Christians, we are under obligation to copy this example of Jesus. We must, not only love Jehovah God as he did, but also imitate the unselfish love he showed for his followers. (1 John 4:20, 21) Do you have the kind of love that he demonstrated? Would you surrender your life for your Christian companions? True, we may not be called upon literally to sacrifice our life in their behalf, but our love must be of such quality that we would willingly do so if the need arose. "We are under obligation to surrender our souls for our brothers," the apostle John explained. (1 John 3:16; Rom. 16:3, 4) Think now: If we have that degree of love, should we not be willing to serve humbly the interests of our brothers? Should we not be tender, kind and considerate toward those for whom we would willingly surrender our souls? Was this not a lesson that Jesus

17. What evidence is there that the apostles got the point of Jesus' instruction?
18. How did Jesus later again draw attention to the example he had set for his followers?
19. What unique example of demonstrating love did Jesus set?
20. How will imitating Jesus' example of showing love affect our relationship with our Christian brothers?

endeavored to inculcate within his followers?

MAKING OVER THE MIND

[21] How clear it is that to maintain a proper relationship with your Christian brothers you must "quit being fashioned after this system of things, but be transformed by making your mind over"! (Rom. 12:2) The Christian attitude of mind is so different from that of worldly people. How common it is for persons with special education, such as the clergy, medical doctors, scientists or lawyers, to have a superior attitude, thinking that they are better than others! The same is true of persons with special talents, such as sport or movie personalities, or those possessing attributes of striking physical beauty or exceptional intelligence. The admiration that these receive often causes them to have a superior frame of mind. But remember that the balanced Christian attitude is one of "lowliness of mind considering that the others are superior to you."—Phil. 2:3.

[22] What, though, does it mean to be lowly of mind and to consider that others are superior to you? It does not mean, for example, that an expert violin player should think that a companion who has never touched that instrument can play it better than he. This obviously is not the case. Many people have training or talents that cause them to excel above others who have not had similar training or possess comparable talents. But this does not make them superior persons. Nor should it cause them to be high-minded, considering that others are inferior to them. The Bible is here referring to one's attitude of mind, and the sincere mental attitude of a Christian should be that others are superior to him. He should never think that somehow he is a superior person, and therefore should be waited upon and served by others. Undoubtedly there was not one activity to which Jesus' apostles set their hand or mind that Jesus could not have done many times better. Yet, Jesus humbly ministered to them, even getting down and washing their feet!

[23] How refreshing and pleasant are ones who truly demonstrate this humble attitude of mind! What a fine, balanced view these have toward their relationship with their Christian brothers! They are altogether different from persons of this system of things. Just because some may have more money or material possessions this does not cause them to think that they should receive special consideration over persons of lesser means. They appreciate that money does not make them superior persons, and they act accordingly. (1 Tim. 6:17) Similarly, persons belonging to a particular race or nationality realize that this does not in any way make them superior to others. Therefore, they remain lowly in mind, sincerely considering that even persons of a less popular race or nationality are superior to them.—Rom. 10:12.

[24] This same humble frame of mind should especially be exercised by the appointed overseers, ministerial servants and others who enjoy special privileges of service within the Christian organization. True, others in the congregation are urged to cooperate with and imitate the faith of such ones, but none of these taking the lead should ever think that they are superior because they preside at meetings, perhaps have greater speaking or organizational abilities, or are able to devote more time to Jehovah's service. (Heb. 13:

21. Why must Christians be transformed by making their minds over?
22. What does it mean to be lowly of mind and to consider that others are superior to you?
23. In what way are Christians who have a balanced view different from many people of the world?
24, 25. Who especially should take the lead in exercising love and demonstrating lowliness of mind?

7, 17) Note that after urging the younger men to be in subjection to the older men who are responsible for shepherding God's flock, the apostle Peter instructed: *"All of you* gird yourselves with lowliness of mind toward one another, because God opposes the haughty ones, but he gives undeserved kindness to the humble ones." (1 Pet. 5:5) None are omitted. Everyone, including the one taking the lead, is to gird himself with lowliness of mind. "Be in subjection to one another in fear of Christ," the Bible commands.—Eph. 5:21.

25 The overseer should, in fact, be the one setting the example in being humble and lowly of mind. This is what the Right Shepherd Jesus Christ did. He went to great lengths to impress by example the need for his followers to have love and humility. So, then, should the overseer. He is not a boss, but a servant of his brothers. (Matt. 20:25-27) This is something vital for him to remember. Yes, it is a matter that every Christian should learn well, for in order to maintain balance in our relationship with one another, we must be loving our brothers and never think that we are superior to them. —1 John 4:21; Phil. 2:2-4.

26 Think ahead to the time when everyone who lives on earth will have this same refreshing attitude of mind! What a pleasant place this will be to live! Then everyone alive will be perfectly clothed with the "tender affections of compassion, kindness, lowliness of mind, mildness," and especially love. (Col. 3:12-14) Yes, all will love Jehovah God with their whole heart, mind, soul and strength; and they will have a Christlike love for their brothers. What a grand incentive to maintain balance now, so as to live then!

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26. What is a real incentive to maintaining Christian balance now?

'SUFFERING EVIL AS A RIGHT KIND OF SOLDIER'

As told by Gerhard Oltmanns

"AT ALL costs we will obey the laws of God even if it means losing our lives and we will continue to assemble for worship. If your government oppresses us it will have to render an account to God Almighty.' These were the concluding thoughts of a resolution received at the Chancellery of the Third Reich on October 7, 1934. Hundreds of copies of the same message came from congregations of the banned "earnest Bible students," known in other countries as Jehovah's witnesses.

I shall never forget that day, for at ten o'clock that morning we had assembled for prayer, and then, after discussion, we resolved unanimously to send this message to Hitler's government. We could never follow Hitler as leader, or recognize him as such, for we had already undertaken to be 'fine soldiers of Jesus Christ,' the genuine God-given "leader and commander to the national groups." (2 Tim. 2:3; Isa. 55:4) To me especially it was a thrilling occasion.

You see, I had first contacted the Bible students in May 1924. It happened when I was helping one of my workmates to move to another house. I came across an old mandolin, and for no reason at all I strummed off in low bass the old hymn, "Praise the Lord, the Mighty King of Glory." That did it. We were soon in earnest Bible discussion, for the workmate turned out to be a Bible student. I was raised a Lutheran, but I could not help being impressed by his Bible knowledge. On the surface, however, I showed no agreement with his ideas.

Then books came through the mails—one after the other—the seven volumes of a work entitled "Studies in the Scriptures," written by Charles T. Russell. I started reading at odd moments. Then I set aside more time for studying them. Eventually I would keep on reading well into the night. At times I was really riled at the exposure of Lutheranism. At other times I found myself in complete agreement with the writer.

About this time I consented to go and hear a noted speaker, a Catholic priest, who was to speak to a group of World War I veterans, many of whom were still young men. He boasted about his work of saving souls in the trenches. But what he said about one young man who, in his dying hour, refused to receive the priestly ministrations really shocked me. The dying man turned his back on the priest. "So," the speaker declared, "I yelled in his ear, May the Devil take your sinful soul to hell!" My revulsion at such unchristian behavior moved me to write to the offices of the Watch Tower Society and order fifty booklets on the topic "Hell: What Is It? Who Are There? Can They Get Out?" Without realizing it I was on the way to becoming an active witness of Jehovah.

In 1925 my secular work took me to the vicinity of Oldenburg. I located the congregation of Jehovah's witnesses there and was amazed when the presiding minister welcomed me as if he knew I would be coming. When I asked how he came to know about me, he said: "The Society's office has written us about you. We have been expecting you. We are glad that you have come." Soon after, I found the opportunity to symbolize my dedication to Jehovah God by baptism in water.

In 1928 came marriage. I married a zealous Bible student who has continued with me to the present day, my life companion and fellow soldier. Meantime, we were in no doubt that there was a spiritual warfare to be waged, for much of the territory in which we were preaching was peopled by Catholics. Peaceful activity was not guaranteed. Newspaper propaganda began to spread lies against us. Nevertheless, we kept on spreading the Kingdom message in towns, villages and countryside.

THE FIGHT INTENSIFIES

How happy we were that we had worked so thoroughly and so conscientiously up until spring of 1933! For now the advent of Hitler's government loomed like the warning of black storm clouds. Would we persevere under evil conditions? Now that our work was threatened and disturbed by the brown-booted supporters of Hitler's "thousand-year rule of peace," would we still follow the direction of our Leader in heaven, Christ Jesus?

Pressure was brought to bear on us. Our family of four was driven from our accommodations, and we were often without food. I still have the official document from the president of the government, from which I quote: "As long as you continue with these sentiments you must care for your family's welfare yourself." We

prayed that we might be able to endure uncompromisingly. We resisted the adversary. And, just when it appeared that there was no way out, Jehovah time and again sent us help.

The conditions forced me to move about and accept even the most laborious type of work. For example, in 1934 I was working as a hotel porter, as a dishwasher and later as an assistant at the buffet on the North Sea island of Heligoland, 200 kilometers from home. But even this late we still managed to get the *Watchtower* magazines. What a boon they were! And we learned why Jehovah's people must endure, even though being tested to the limit. Jehovah's name and sovereignty were at issue. We had the privilege of proving Satan a liar in his defiant claim that God could not put a man on earth who would remain faithful under persecution.—Job 1:9-11.

'PRISONERS FOR THE LORD'

On June 4, 1938, I fell into the clutches of the Gestapo. I was sentenced by a special court in Hanover and served time in six different prisons. For almost twenty months I was cut off from all association with fellow Witnesses, at times even in solitary confinement. I had to draw upon my store of Bible knowledge to sustain myself spiritually. One day a friendly warden slipped a Bible into my cell. It reminded me of the angel that brought sustenance to Elijah—so unexpected was it. (1 Ki. 19:5-8) And it was comforting to reflect on why I was suffering—because I had not been intimidated and silenced, refusing to hide the sayings of Jehovah, the Holy One.—Job 6:10.

Most dangerous were those worldlings who tried to offer advice in those days. One former inmate of a concentration camp, a political prisoner, to whom I had witnessed about the Kingdom, described his own experiences and said: "Be smart and sign. Of 400 Witnesses in our camp, each day fifteen who had refused to sign were given 'hell.' " But I well knew which course would honor Jehovah.

In January 1940 I ended up in the Sachsenhausen camp, near Berlin. Here I found 400 other Witnesses. Since March 1938 they had been isolated and denied the rights enjoyed by other prisoners. No newspapers, no books and, at first, no mail. Later, one letter of five lines per month was permitted. Mockers scoffed: "Where is your Jehovah now?" There were casualties too. One old man died in my arms, faithful to the death. His last words were to encourage us to hold firm.

And there were still opportunities to witness about the Kingdom. For example, thirty of us Witnesses were detailed to help build a new SS headquarters in Berlin. As I concluded a discussion I had with an SS leader, I happened to say: "Sir, you are a soldier. I also am a soldier." I had in mind 2 Timothy 2:2-4. After that in difficult times he would help me by saying to his men: "Leave Oltmanns in peace. Oltmanns is a soldier!"

In the spring of 1941 what is now song number eleven in the songbook *"Singing and Accompanying Yourselves with Music in Your Hearts"* was composed. Jehovah was truly strengthening us to continue undaunted. With the apostle Paul we could confidently declare: "We are pressed in every way, . . . perplexed, . . . persecuted, . . . thrown down, but not destroyed."—2 Cor. 4:8, 9.

A little relief came to us in September 1941. At midday we heard over the camp loudspeakers: "Jehovah's witnesses, Bible students, attention! Just five minutes to eat, and then move at once!" We were allowed to leave the punishment area where we had been isolated from others. Now we were to be treated like other in-

mates of the camp. We came to be wanted as reliable workers. "They should be won over by flatteries, since they only get the more determined under pressure"—thus it was said in a letter of the SS. "We need them also after the war to settle in the east where they can preach the gospel of peace to the Slavic peoples."

We kept up, then, our congregational studies. In fact, some of the guards in the towers looked forward to this, for they would hear us sing folk songs, then a song of Zion, which was followed by prayer and our study. But one day there came a new block overseer. Could we have our study as usual? Why not? We prayed about it, and then proceeded. Suddenly, in the midst of our study of Daniel, chapter 11, the door of the dayroom opened and there stood our new block leader. I believe he was more shocked than we were. He stood silent for a minute or so and then gestured that we could carry on. How enthusiastically we sang our closing song!

In August 1942 we were betrayed by a member of one of Christendom's sects. One morning everything was searched, including the sacks of straw on which we slept. A great deal of literature was found. Then punishment was meted out—fifteen of our number receiving twenty-five lashes each. One quiet worthy one, who tried to take the blame in order to protect others, received fifty lashes. Then we all had to carry heavy stones on the double.

In March 1943 we were loaded into cattle cars, the windows of which were equipped with barbed wire, and taken by rail through Belgium and Paris to picturesque Saint-Malo. Here we saw our first palm trees. We were ferried to the British island of Alderney, at that time occupied by the German army. It did not hurt us to have a refreshing sea voyage after all those months of detention. On this stony island someone gave me an English Bible, a German-English dictionary, and the books *Government* and *Reconciliation*. The SS men thought I was studying the language, but in reality our group was once again being built up spiritually.

A TURNING POINT

Then came the Allied invasion in 1944. The death struggle of the "thousand-year Reich" was under way, and even we could sense that. Three weeks later one of the last German ships to leave Cherbourg took us aboard and transported us to the sunny island of Guernsey. It had been planned to sink the ship with all of its cargo of helpless prisoners, but the captain would not agree. Eventually we got to Jersey, and a few days later a good helmsman took us through the Allied blockade and landed us once again at Saint-Malo.

Then a train race across Europe began. Allied pilots tried to put the locomotive out of action, but refrained from bombing the cars, for they carried partisan prisoners and American prisoners, as well as our group. On the way through France the people showed much kindness, often giving us fine wine when we asked for water. Sadly, though, some of our number died on this journey. In one place three Witnesses were interred in one grave. Their fleshly bodies were no longer able to bear up, though spiritually they were strong.

Weeks passed. Through Flanders, Holland and Germany we rolled. Nor did we stop there. Our captors took us here and there through Czechoslovakia, and finally to the Munnigholz camp at Steyr. How grateful we were when the month of May came and we could see the white flag flying! We wept for joy. We longed to see our families again. Were they still alive? And then we wanted to get back into the Christian fight again, the spiritual warfare for

which we had enrolled as soldiers. But traffic had been brought to a standstill. The country had been devastated.

Happily we found an old army truck and repaired it. We also made a banner with the words, "Jehovah's Witnesses Home from the Concentration Camps." With this banner and with birch branches, and still in our striped prison clothes, we fifty Witnesses traveled joyfully through Bavaria and Saxony to Leipzig. There we parted, and, as previously promised, I returned home punctually in the evening. It was the 4th of June—exactly seven years after I had been taken away by the Gestapo!

BACK HOME—BUT NO FURLOUGH

The children were also safely home when I arrived. It was thrilling to read the judge's report on them, when they were only twelve and nine years of age. "We will not say Heil Hitler," they had said. "We will not salute the Hitler flag. We will not join the B.D.M. even though we know we will not be allowed to stay with mother. Our father is in concentration camp because he believes in God. The pastors say they also believe in God, but they are not in concentration camp, because they are compromising." Surely they had been blessed with a loving mother who bravely studied God's Word with them daily.

But this was not the time for a furlough. Through his organization Jehovah was calling all soldiers of Christ to remain awake and busy. I was privileged to receive appointment as a special traveling representative of the Watch Tower Society in northwest Germany. Could I carry on? A weak heart was no encouragement to me. However, Jehovah answered our prayers, and the brothers everywhere were most encouraging. In fact, congregations of Jehovah's witnesses were springing up like mushrooms after a warm summer rain.

And how our cup has kept running over since then! Service work reestablished in 1947; our first postwar convention at Kassel in 1948; the grand, unspeakable joy of flying across the ocean in 1950 for the huge "Theocracy's Increase" convention at New York City's Yankee Stadium, where seventy of us from Germany were present. We had come through a fiery ordeal. Now our cup of blessing was overflowing.

Unforgettable, too, the Nuremberg assemblies, conducted on the grounds of the Reich party. The 144 pillars became symbols of the victory of God's triumphant kingdom under the scepter and crown of his appointed King, Christ Jesus. In 1955 over 107,000 loyal subjects of that "Leader and Commander" filled these grounds and sang songs of praise to Jehovah of armies. From the tower I looked over this vast concourse and tears of joy welled up in my eyes. Under Christ the King multitudes were learning to do what no worldly religious or political organization had been able to do—unite people of all nations in peace and loving cooperation.

You young people who stand at the threshold of full-time service unencumbered, do not say, "I am not qualified to serve," or, "It is too much for me." Press on in Jehovah's strength. He will support and strengthen you just as he did a "cloud of witnesses," both in ancient and modern times. Keep in mind that God's true worshipers are warriors, for we live amidst an alien, enemy world. Until Jehovah's final victory forever ends Satan's whole organization, it is your privilege as well as ours to be 'fine soldiers of Jesus Christ,' ready to fight theocratically and to endure.

ARE YOU OBLIGATED TO KEEP A WEEKLY SABBATH DAY?

IT MAY be that you have been taught from childhood by your church that God requires Christians to observe a weekly sabbath day. But did you know that the Holy Bible nowhere commands Christians to do so?

Perhaps you may point to the fourth of the Ten Commandments as your reason for keeping it, but the command there about holding the sabbath sacred and not doing any work on that day was not given to Christians. (Ex. 20:8-11) It was given to Israelites who were gathered at the foot of Mt. Sinai in the sixteenth century before our Common Era. God told them that sabbath observance was a "sign between me and you during your generations." (Ex. 31:13) He did not say this to any other nation.

What did sabbath observance mean for these people? It meant that they could do no form of work on that day. They were not to carry a load, gather sticks, cook a meal or even light a fire. It was to be a day of complete rest from labor, and anyone who violated that law by doing any kind of work was to be put to death. —Ex. 16:23-25; 31:15; 35:3; Num. 15: 32-35.

Any person today who believes he is obligated to observe this sabbath law, to be consistent, likewise ought to refrain from all forms of labor. But how do most people spend the day of the week that they regard as a sabbath? They rest from their weekly labors but usually engage in other forms of work such as mowing the lawn, puttering around the garden, playing golf, cleaning the house, cooking a special meal, taking a drive, and so forth. If they really were under the divine sabbath law any of these activities would make them violators of it. So they are not actually keeping it.

But since the sabbath law was given only to the nation of Israel, how can people who were never part of that nation be expected to obey it? When a law in one country requires merchants to close their stores on a certain day, must the people in other countries also close their stores because of that law? Of course not! It applies only in the one country. So too with the sabbath law. Only the people within the borders of the ancient Israelite nation were required by God to obey it. Other nations were not under that obligation.

Nevertheless, some persons might argue that Christians are supposed to observe a weekly sabbath day, and they may point to Genesis 2:2, 3 as proof. There the Bible states that God proceeded to rest on the seventh day and "proceeded to bless the seventh day and make it sacred." This is a historical statement of what God did. But where is there anything in it that commands man to cease every manner of work on the seventh day of every week as a religious observance? There is certainly nothing wrong with resting from work one day a week, but when churches claim that God requires it of all Christians as a religious observance, they are misrepresenting the facts.

In the more than 2,500 years from Adam down to the giving of the sabbath law to the Israelites at Mt. Sinai, the Bible makes no mention of any command from God to observe a weekly sabbath day. Furthermore, there is no record of any man of faith during this period ever keep-

ing such an observance. Thus evidence is lacking that God requires weekly sabbath observance of all mankind because he rested on the "seventh day."

JESUS CHRIST OBSERVED THE SABBATH

Although there is no specific command for Christians to observe the weekly sabbath-day law, can it not be said that God expects them to keep it because Jesus Christ did? The answer is No! Jesus Christ belonged to the nation to whom the sabbath law was given and therefore was required to keep it. Like the other Israelites, he was required to show obedience to God by obeying the requirements of the law that was given at Mt. Sinai.—Gal. 4:4.

But after Jesus' death the law given to those people no longer applied to the Jewish followers of Jesus Christ, for he had brought the Law covenant to an end by fulfilling its purpose. At Romans 7:4 the Bible states: "So, my brothers, you also were made dead to the Law through the body of the Christ." And in verse six, it expands this thought by saying: "But now we have been discharged from the Law." Since Christ fulfilled the purpose of the Law covenant, the Bible says: "Christ is the end of the Law." (Rom. 10:4) God replaced it with a new covenant, and that new covenant does not require weekly sabbath observance for God's approval.—Heb. 12:24.

Many of the fine commands in the Law covenant were repeated to Christians, and they became part of that new covenant. The commands against immorality and idolatry, for example, are shown to apply to Christians, at 1 Corinthians 5:11-13 and Acts 15:28, 29, but no mention is made of weekly sabbath-day observance. That was not given to Christians.

That Paul, an apostle of Jesus Christ did not regard weekly sabbath-day observance as a Christian requirement is evident from what he wrote about the observing of days. In his letter to certain Christians who were persuaded to keep observances of the Law covenant he 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.

WHAT THE SABBATH-DAY OBSERVANCE MEANS TO CHRISTIANS

The sabbath observance that was required of the nation of Israel prophetically pointed forward to the peaceful and restful reign of Jesus Christ, who is called the "Lord even of the sabbath." (Mark 2:27, 28) His thousand-year reign will be like the weekly sabbath in that it will be devoted to the worship of Jehovah God and will be a time of real refreshment for man, physically and spiritually. The sabbath day was one of the many things in the Law covenant that were "a shadow of the things to come."—Col. 2:17.

There is no need for Christians to think they are obligated to observe the weekly sabbath law given to the Israelites. God does not require it of them, as the Bible shows, but he does require them to worship, obey and serve him. This they are expected to do every day of the week. They are also required to assemble together for worship and instruction. (Heb. 10:25) Since it is the custom in most countries for people to be off from work

NEXT ISSUE! SPECIAL!
Man's Rule About to Give Way to God's Rule

once a week, that day would be a convenient one to do it. Talking about God's purposes with one's neighbors is another fine way to use this day.—Rom. 10:10.

In view of these Scriptural facts, if you have been taught by your church that the Almighty God requires you to observe a weekly sabbath day to gain his approval, you have not been told the truth. Instead of leading you in the way of the truth, it is misleading you and binding you to religious falsehood. Would it not be better to follow the truth that Jesus said would "set you free"?—John 8:32.

Keep Free to Follow Our Fine Shepherd

THE Lord Jesus promised his disciples: "If you remain in my word, you are really my disciples, and you will know the truth, and the truth will set you free." All true followers of his have been made free by the truth of God's Word. This freedom, however, is not an unlimited freedom. Only Jehovah God can and does enjoy that. But all of God's faithful servants can enjoy a relative freedom, a freedom to do what is right and freedom from false religion, from the fear of man and, among other things, freedom from enslavement to sinful practices.—John 8:31, 32.

Christian freedom also needs to be relative because Christians are members of God's organization. Every organization has certain requirements that must be met by those belonging to it. Otherwise, instead of a common harmonious effort to realize the purpose of the organization, there would be confusion and a frustrating of purposes. Most fittingly, the Bible is an organizational book. Its Hebrew Scriptures were entrusted to an organization, the nation of Israel, and its Christian Greek Scriptures were directly written either to the Christian congregation or to individual Christians.

The Christian congregation itself is an organization, in which certain ones take the lead, such as overseers and ministerial assistants. Concerning these, Christians are counseled: "Remember those who are taking the lead among you . . . and as you contemplate how their conduct turns out imitate their faith. Be obedient to those who are taking the lead among you and be submissive, for they are keeping watch over your souls as those who will render an account."—Heb. 13:7, 17.

These might be said to be substituting for the "fine shepherd," Jesus Christ (John 10:11), and were foretold by Jehovah's prophet: "I will raise up over them shepherds who will actually shepherd them; and they will be afraid no more."—Jer. 23:4.*

Having gained this freedom, all of Christ's followers must be diligent to keep free to follow our Fine Shepherd. In particular does this mean to be on guard lest they become ensnared because of the imperfect and selfish and weak inclinations of the flesh. Among these is love of ease, or laziness. Unless Christians put forth a real effort to combat this tendency it can easily become a bondage that will keep them from doing all they could and should in the way of personal study, meeting attendance and field ministry. They must exert themselves vigorously if they would keep zealously free.—Luke 13:24.

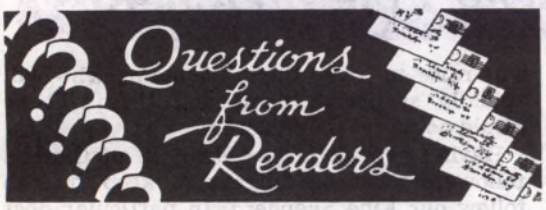
And then there is the snare of materialism, the love of money or of the fine things that money can buy. A fine home luxuriously furnished, or a high-priced motorcar, can give one pleasure and pride of possession. But if the acquiring of such fine things interferes with our keeping free to follow our Fine Shepherd, then are they not the fruits of materialism?

The apostle Paul gives good counsel in this regard, which is ever so much more pertinent in our day than it was in his: "Moreover, this I say, brothers, the time left is reduced. Henceforth let those . . . making use of the world [be] as those not using it to the full; for the scene of this world is changing." (1 Cor. 7:29, 31) Just as a runner must strip off all unnecessary clothing if he would win the race, so Christians today must keep free from the burdens of the materialistic world as far as possible if they would follow the Fine Shepherd into the new order of things. —1 Cor. 9:24-27; 2 Pet. 3:13.

* For details see *The Watchtower*, October 1, 1967.

Love for Jehovah, as well as for our neighbor, requires that we "put off every weight" in order to keep free to follow the example set by Jesus Christ. Look how full-time pioneer ministers, missionaries, those having gone to serve where the need for Christian ministers is greater and those serving at Bethel homes often have left behind many fine material things in order to imitate the apostles, who, as Peter said, left all to follow Jesus. And what blessings, what joys are theirs as they thus serve!—Heb. 12:1; Mark 10:28-30.

So let each dedicated Christian ask himself: "Am I keeping myself free to follow the Fine Shepherd?" And, "Can I make myself available for increased privileges of service, such as those of the pioneer ministry or Bethel service?"



● Is it proper for a Christian who is engaged to be married to break off that engagement? —A. H., U.S.A.

Marriage is a gift from God that can bring happiness and fulfillment to an individual; yet it also brings serious responsibilities, so it should not be taken lightly. While in some places parents still arrange the betrothal of their offspring, in many societies a single adult is allowed the freedom to select a mate. If two Christians in this latter situation agree or promise to marry, they can be expected, under normal circumstances, to keep their word.

Before a person agrees to a thing, he should give it the forethought the matter demands. Then when he gives his word, he can follow Jesus' advice to "let your word *Yes* mean Yes, your *No*, No." (Matt. 5:37) Special solemn oaths are not needed by Christians in order to make their words believable. When one says something, he should mean it.

So when two Christians have reached an agreement that they are going to marry, their word should stand. No special public statement or act is usually needed, though often such is made. In discussing "Breach of Promise of Marriage," *American Jurisprudence*, Volume 8, pages 849 and 850, said: "No particular form of words is necessary to give rise to the [betrothal]; it is sufficient that the minds of the parties have met and that the engagement is mutually agreed upon."

Of course, it is not an engagement when a proposal only has been made, but not accepted. The same legal book said: "The promise by one party without a corresponding promise to him is only an offer of marriage and not a contract [engagement]." (Page 849) Thus when we speak of an engagement, we mean a mutual agreement involving the honest word of both parties.

Engagement was considered so serious among the Hebrews that a betrothed woman was spoken of as the man's wife, though, of course, he could not have relations with her until they actually were married. (Gen. 29:21; Matt. 1:18, 19) The engaged woman had a legal standing different from an unengaged virgin. (Ex. 22:16, 17; Deut. 22:23-29) This highlights the importance of the engaged state.

Are there, though, any things that would justify the one-sided breaking of an engagement? It would be a very rare situation that would justify a mature Christian's one-sidedly doing so. Fraud or concealment of vital facts might justify ending an engagement. Let us give two examples: A woman deliberately concealed the fact that she was not Scripturally free to marry, and she accepted the proposal of a man who had made limited inquiry about her marital state. If later he learned that she was not yet in position to marry, he would be justified in canceling the engagement. In fact, he would be Scripturally obliged to do so. (Matt. 5:32) Or if a man willfully lied to cover facts so that a woman would accept his proposal, her learning of the facts and of his lying might lead her to end the engagement. (Col. 3:9) In these cases, the spiritually older men responsible to guard the moral purity of the Christian congregation would want to know of such dishonesty so steps could be taken to protect other Christians.

In other cases, where a valid reason does not exist, the one-sided breaking of an engagement would indicate instability and immaturity. Obviously, that sort of person could not be put before the congregation as an example of

Christian maturity. If a male in the Christian congregation did this, he would not qualify for responsibilities in the congregation. Overseers and ministerial servants are to be "free from accusation," and this one would hardly be that. (1 Tim. 3:10) If he does not know his own mind and cannot honor his word in regard to marriage, will he be able to do so in other matters? He needs to grow to maturity.

However, a word of caution is in order relative to those not personally involved in courtships. While it is fine to be interested in the happiness of two Christians who are courting, the details of their courtship are quite personal, involving those two and their families. Others, men and women, need not pry as to what progress their courtship is making. (1 Pet. 4:15) If the couple has some announcement to make, inviting others to share their happiness, that is time enough to learn about it. Or, if the brothers responsible for directing the congregation think that the course of an engaged male is calling into question his spiritual maturity, they can look into the matter. It is not something that has to come up for public discussion and comment.

All of this should emphasize the importance of recognizing a proposal to marry, engagement and marriage itself as serious matters. By demonstrating spiritual maturity and wisdom concerning these things, Christians can do what is proper, in accord with the Scriptures and in their best interests.

● My husband and I both do secular work. Since I earn some of the money, would it not be proper for me to say how it will be used? —U.S.A.

The question of who will decide how and when money that a wife earns will be used is a difficult one. This can be seen in that laws covering this matter vary greatly from place to place. In some areas all that a wife earns is, in actuality, her husband's, to be used as he sees fit. In other places this extreme position is moderated, and the law recognizes that the wife is an adult with certain rights, just as the husband has legal rights. Thus there is diversity of laws on this matter.

We must say that it would be a sad thing if two persons united in wedlock and who probably vowed to love and cherish each other had to start considering each other as opponents at law. According to God's Word, a man and wife "are no longer two, but one flesh." (Matt. 19:6) They are to be working together, unitedly striving to have a happy and successful marriage through their cooperative efforts. Jehovah has outlined in his Word principles that, if followed by the husband and wife, each in that one's respective place in the marriage arrangement, can lessen or eliminate marriage problems such as this one. And good results can often be obtained even when only one mate is a believer or Christian.

The Scriptures counsel: "A husband is head of his wife as the Christ also is head of the congregation . . . Husbands, continue loving your wives, just as the Christ also loved the congregation." (Eph. 5:23, 25) But what does this mean when applied to family finances?

First, it means that the husband bears the principal responsibility for making decisions about how the family's money will be used. The loving husband would probably want to discuss such matters with his wife to get her feelings and suggestions, but, especially on major matters, he is the one to make the final decisions. Depending on the time, abilities and preferences of those involved, he may delegate certain everyday decisions to his wife, such as the purchase of food and some clothing as well as the caring for some bills and regular expenses. Of course, if he expects this, he will have to provide her with funds to do so. Also, in some places the law recognizes the wife's right to certain "pin money," or money for personal articles and other uses, such as in connection with her worship. Wise husbands will not be unnecessarily strict with their wives in such matters, but will "continue dwelling in like manner with them according to knowledge, assigning them honor as to a weaker vessel, the feminine one." (1 Pet. 3:7) So each couple can reach a personal understanding on such things.

But continuing on this matter of headship: The husband's position does not give him oversight of the family's finances without a corresponding obligation. Rather, he also bears the principal responsibility to provide for the family's support. Under normal circumstances, it is not his wife who is expected to hold a job and earn a living for the family—he is! He should feel the primary weight of the Biblical principle: "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.

What, though, if the wife does hold a secular job and so earns money? Does this affect things? Well, let us examine just why a Christian wife would be in such a position.

Surely a mature Christian wife would not be holding a secular job because of the glamour of it, or out of independence and so as to compete with her husband, or to escape her primary responsibilities, or because of a desire for excessive possessions. Women in the world who do not really need to hold a secular job, but who do so because of such reasons, have often wound up with emotional problems and severe difficulties in their marriages. How wise, then, is the Bible's counsel that a married woman concentrate on the vital role of caring for the home and family. (Proverbs chap. 31; 1 Tim. 5:14) Also, this will probably allow the wife more time to devote to spiritual interests. So in many ways she will be able to make a valuable contribution to the happiness of the entire family.—Prov. 6:20-22.

Possibly, though, the husband, because of some adversity, is not able to earn enough to cover the family's basic needs (not desires) in life. After discussing the matter, it might be decided that the wife will take on secular employment for a time. Does the fact that she will be earning money change the husband's position in regard to family finances? No! In fact, if both husband and wife needed to hold secular jobs, it should be obvious what the money they earn is for—food, clothing and shelter. As a submissive Christian wife she should recognize her husband's Scriptural obligation to direct the family in regard to such things, even though she might be contributing some of the money.

It is unnecessary for us to try to establish rules in regard to the handling of family finances. We can encourage husbands and wives to strive to shoulder their respective responsibilities relative to the family and its support. Marriage calls for loving cooperation on the part of husband and wife. So when a couple strive to cooperate on this financial aspect of life also, it will allow them to keep it in its proper place and will prevent it from overshadowing the more important spiritual aspects of their marriage.

ANNOUNCEMENTS

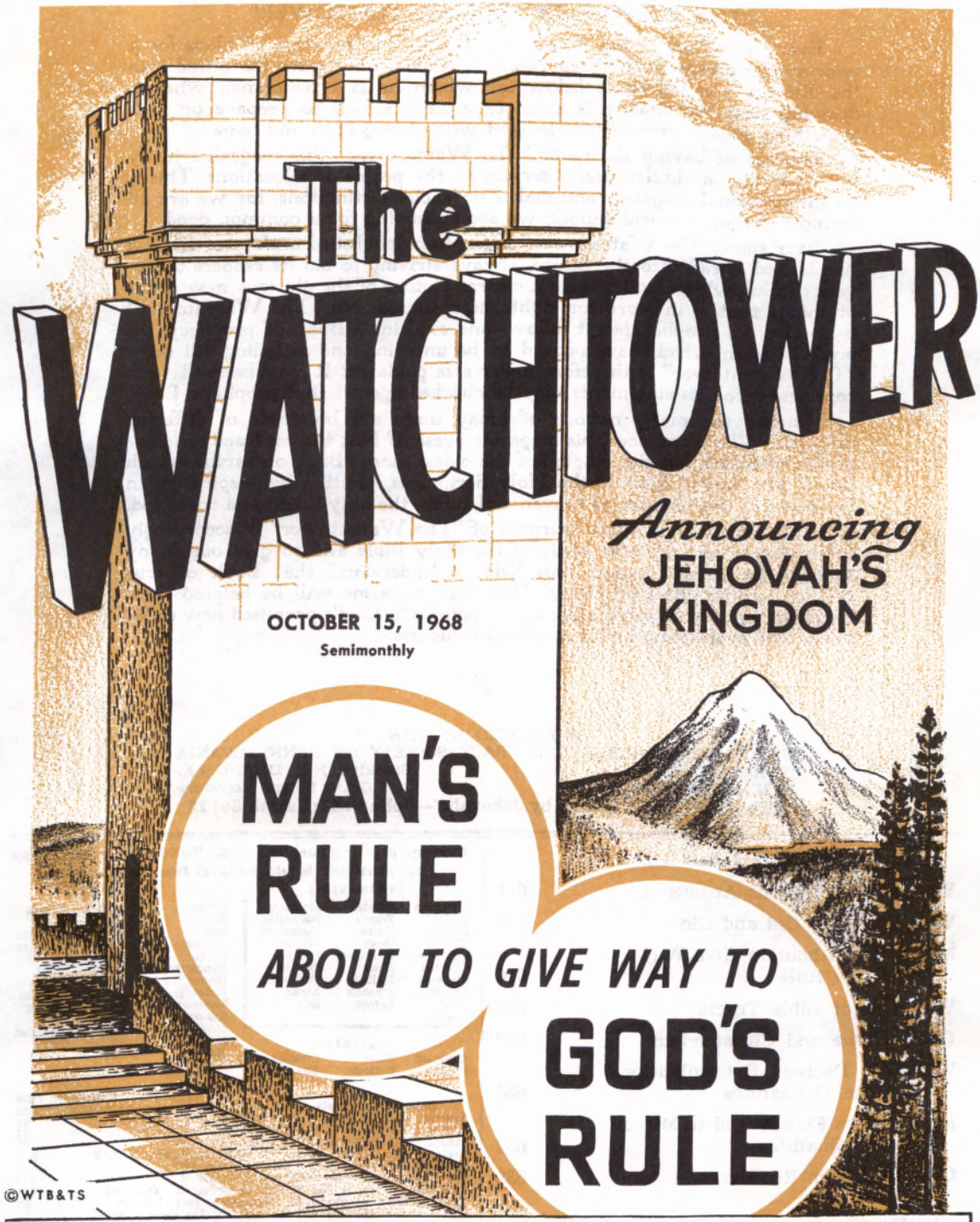
FIELD MINISTRY

Millions of persons are in bondage to superstition and false religion. Shackled by doctrines that are contrary to the Bible, they are in fear of mortal men and religious systems. But the truth that Jesus Christ taught can free them. All who would be free today and who would stay free spiritually need to follow that Fine Shepherd and walk in the paths of divine truth. First, however, people must wake up to their bondage to religious superstition and falsehood. To help people wake up and break free and stay free by means of God's truth, Jehovah's witnesses are offering in their ministry during the month of October a year's subscription for the *Awake!* magazine, with three Bible-study-aid booklets, on a contribution of $1.

"WATCHTOWER" STUDIES FOR THE WEEKS

October 27: Maintain Proper Christian Balance. Page 585. Songs to Be Used: 14, 119.

November 3: Maintaining Balance in Human Relationships. Page 592. Songs to Be Used: 52, 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.
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

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXXIX October 15, 1968 Number 20

Your Bible Questions Answered

HAVE you wondered why God has permitted wickedness for so long? And when you see crime and violence increasing, have you asked, 'What's this world coming to?' What does the future hold?

Then again, perhaps you have experienced the loss of a loved one in death. Have you wondered what happens to a person when he dies? Why is it that man grows old and dies after such a brief existence, when even some trees live thousands of years? Did God make man to die?

Also, which of the many religions on earth does God approve? How can you determine which is the right religion? Really, what does God require of you?

All of these questions, and many others, do have an answer. But the answers that satisfy will never come from the teachings or philosophies of men. They can come only from the Almighty God and Creator, who originated life and who knows for a certainty what the answers are. And he has given mankind a source that provides the answers to such troublesome questions. That source is God's own Word, the Bible.

God himself gives his assurance that what you read in the Bible is the truth. There he has had it recorded: "God . . . cannot lie." (Titus 1:2) "It is impossible for God to lie." (Heb. 6:18) So when you go to the Bible to find answers to your questions, you can have complete confidence that what you read is the truth.

Jesus Christ himself quoted the Scriptures as God's Word. His disciples also accepted them as such. Other first-century Christians knew that God had revealed himself to mankind through his Word. That is why the apostle Paul said: "When you received God's word, which you heard from us, you accepted it, not as the word of men, but, just as it truthfully is, as the word of God."—1 Thess. 2:13.

So the Bible is not the product of men's minds, but is the product of God's mind: "All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight." (2 Tim. 3:16) Hence, whatever your Bible questions are, you can be sure the Bible will 'set things straight.'

However, you no doubt have observed people who have Bibles but who cannot authoritatively answer questions such as were raised at the beginning of this article. Why is that? One reason may be that they are not really searching God's

Word. When the first-century Christians wanted answers to Bible questions, what did they do? The record says: "They received the word with the greatest eagerness of mind, carefully examining the Scriptures daily as to whether these things were so." (Acts 17:11) That was the key! They *carefully examined* the Scriptures to find answers to their questions.

Yet, many persons who read their Bibles wish they could have some help in understanding it. A disciple of Jesus named Philip once approached a man who felt this way. The man was reading the Scriptures. Philip asked him: "Do you actually know what you are reading?" The man answered: "Really, how could I ever do so, unless someone guided me?" (Acts 8:30, 31) Then Philip took time to explain what the portion of Scripture he was reading meant. It thoroughly satisfied the man. He had his Bible question answered.

Thus, in addition to our searching the Bible for answers, the assistance of persons who are well acquainted with the Bible, who understand it and believe it, is most beneficial. But are there persons like Philip today who will take the time to assist others? Yes, there are. In fact, there are hundreds of thousands of such persons who perform the same service that Philip did, free of charge.

You may already recognize that it is Jehovah's witnesses who come to your home to offer you this free assistance in getting answers to your Bible questions. It may surprise you to know how many people take advantage of their service. In 198 lands throughout the world, they assist people in well over a *million* homes each week to find answers to their Bible questions.

Is there a 'catch' to this service? Is there an ulterior motive somewhere? You cannot be blamed for being suspicious, as so much that is done in the world today is motivated by selfishness. But Jehovah's witnesses have no selfish motives in this. They take their own time, and at cost to themselves, to assist others.

Why do they do this? Because they take to heart the two great commandments Jesus noted, that of loving God and that of loving one's neighbor. (Matt. 22:36-39) They have cultivated this motive of unselfish love because they appreciate how much genuine happiness, peace of mind and hope they have received themselves as a result of getting their own Bible questions answered. Therefore, they sincerely want to share with others what they have learned. This brings them further joy, for, as Jesus said, "there is more happiness in giving than there is in receiving."—Acts 20:35.

By letting God speak to you through his Word, you will no longer have to wonder about life's perplexing questions. You will know for sure such things as why we grow old and die; where the dead are; what God approves and disapproves in religion; why God permits wickedness; what the increase of lawlessness in our time means; what the future holds; when God will bring perfect peace, happiness and life to mankind; and what God requires of you.

Yes, you can have such basic questions, and many more, answered to your complete satisfaction. Why not write the publishers of this magazine and request the free service that Jehovah's witnesses provide for answering your Bible questions? Or the next time that Jehovah's witnesses call, why not invite them in and ask them to show you how to find these answers? And why is this important to you? Because "if you search for [God], he will let himself be found by you."—2 Chron. 15:2.

WHY WE GROW OLD AND DIE

EVERY normal person desires life with good health. We seek relief from the pain and suffering that disease brings and we long for some way to escape from the weakening effect old age has on our bodies. It hurts us, too, when we see those we love afflicted by these things. Because of this, many persons ask, "Was all this part of God's original purpose? When God created man, was it his purpose that man should grow old, and become deaf or blind? Did he mean for man's skin to wrinkle with age, his heart to become diseased and his other organs to break down? Really, did God make man to die?"

No, Jehovah God did not create man for such a miserable future. The Bible tells us that Jehovah provided a lovely garden home for the first human pair, and he blessed them. Reviewing his creative work, God rightly declared it "very good." (Gen. 1:28, 31) This means that Adam and Eve were created perfect, without a defect in mind or body. (Deut. 32:4; Prov. 10:22) They had the prospect of living forever.

Interestingly, modern scientists know that the human body continually renews itself by replacing its cells. And they say that, under the right conditions, it is capable of living forever. A Nobel Prize winner, Dr. Linus Pauling, explained that man's bodily tissues replace themselves and, theoretically, should continue to do so forever. Biochemist William Beck also observed: "I can see no reason why death, in the nature of things, need be inevitable." Yet, in spite of being so made, men continue to grow old and die. Why? God's Word the Bible gives us the satisfying answer.

RESULTS OF DISOBEDIENCE

When Jehovah created Adam and Eve, they became the earthly part of God's great family, which already included a great number of spirit creatures in the heavens. God was the Father of the human pair, since he had given them life. The gift of life, however, was conditional; that is, it would continue to be theirs only as long as they met the condition of loving obedience to their heavenly Father. Obedience to law is necessary to continued peace and good order, so they had to recognize God as their Supreme Ruler. Did they know this? Yes, because Jehovah placed upon them a test that emphasized the seriousness of obedience. He said to Adam: "From every tree of the garden you may eat to satisfaction. But as for the tree of the knowledge of good and bad you must not eat from it, for in the day you eat from it you will positively die." —Gen. 2:16, 17.

This test of obedience was not a difficult one. They were not deprived of needed food, nor were they tested beyond their ability. However, their obedience would show that they appreciated their relationship with God. (1 John 5:3) Although some persons have the idea that the 'forbidden fruit' had to do with sex relations between the man and woman, this was not the case. God himself had already told them to "be fruitful and become many and fill the earth." (Gen. 1:28) When God commanded them not to eat the fruit of a certain tree it merely meant that God singled out one of the many fruit trees of Eden and commanded the human pair not to eat of its fruit.

Why was the tree called "the tree of the knowledge of good and bad"? Because, as a result of God's command, its fruit symbolized knowledge, even apart from the express commands of God, of what is "good" and what is "bad" for them. So, for the human pair to take of this fruit would mean that they were turning their backs on their heavenly Father and rejecting his divine guidance and perfect will. While simple, the test involved much. It involved man's dependence on his Creator and man's recognition of divine authority. Remember, too, that Jesus Christ applied to imperfect humans the rule that "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) How much more did this apply to perfect creatures!

Why did Eve break God's law and eat of the fruit? The idea did not begin with her but was presented to her by a spirit creature using a lowly serpent through which to speak. That spirit creature, identified in the Bible as Satan the Devil, is therefore called "the original serpent." (Rev. 12:9) The invisible creature speaking through the serpent openly denied the truth of God's command that Eve quoted. He represented the tree's fruit as being able to cause her to be like God, deciding for herself what was "good" and what was "bad." Eve then began to view the fruit as very desirable and she disobeyed God by eating of it. Adam, her husband and head, upon finding out what she had done, did not oppose her course but joined her in it.—Gen. 3:1-6; Jas. 1:14, 15; 1 Cor. 11:3.

By this lawless act they became guilty of sin, and so they brought upon themselves the penalty of sin. (1 John 3:4) In considering the rightness of God's decision we should not make the mistake of judging the seriousness of what Adam and Eve did by the way many people view things in our time. Today disobedience to parents is common, often going unpunished. Stealing also is common, and many think that, if what is stolen is small, the theft does not matter much. Rebellion and speaking against authority are likewise frequent today. But that does not make these things right! Much of the rotten fruitage we see today in the form of growing delinquency and crime is due to failure of parents and others in authority to correct matters at the start.—Prov. 13:24; Eccl. 8:11.

God was not going to encourage wrongdoing by a failure to enforce his own law. By their disobedience Adam and Eve showed a great lack of love for the One who had provided so wonderfully for them. They were guilty of stealing, because they took what their Creator said was not theirs. Still worse, they joined with God's enemy and, by their actions, called God a liar. Jehovah owed it to himself and to all his universal family to uphold the law. This he did. As a result of their deliberate sin the lawless couple were driven out of Eden to die.—Gen. 3:22-24.

The effect of sin upon them might be illustrated by what happens to a piece of fine machinery when it is not used properly, according to the maker's instructions. The machine will develop weaknesses and, in time, break down. Similarly, as a result of ignoring the instructions of their Maker, Adam and Eve lost their perfection. Their minds and bodies began to break down, and finally ceased to function, in death. That is what disobedience and removal from God's favor meant for them. (Gen. 3:16-19) After Adam had used up the tremendous vitality of his once-perfect body, he died at the age of 930 years. This was within the symbolic "day" of one thousand years that God had set.—Gen. 5:5; 2 Pet. 3:8.

EFFECT UPON OFFSPRING

But, since we today did not disobey that law in Eden, why is it that we also get sick and die? It is for this reason: All of Adam's offspring were born after his disobedience and after he had been expelled from God's family. Thus his offspring inherited sin and death from him. All men inherit imperfection, because all come from Adam and Eve. As the Bible book of Job tells us: "Who can produce someone clean out of someone unclean? There is not one." (Job 14:4) Also, at Romans 5:12 the Bible explains: "Through one man [Adam] sin entered into the world and death through sin, and thus death spread to all men." Just as a perfect piece of machinery cannot be produced from an imperfect mold, so Adam in his imperfection could not produce perfect children, free from sin.—Ps. 51:5.

The effect of Adam and Eve's sin upon their offspring can be compared with what often happens when people who ignore God's law and live immorally bring forth children. Such people may get diseased in the sex organs that God gave them to bring forth their children. The children of such "unclean" parents may be born physically or mentally damaged because of the sin of their parents. So, too, our first parents became "unclean," imperfect, subject to sickness, and finally death. They could pass on to their offspring only what they themselves had: imperfection, sickness and death. That is why we all grow old and die, and why we so easily do what is wrong.

However, it is one thing to make unintentional mistakes because of inherited sin, but entirely another matter deliberately to practice what one knows to be wrong. (1 John 5:16) If one is truly repentant over mistakes he makes because of inherited weaknesses, he can expect merciful forgiveness from God. (Prov. 28:13) But he must be careful that, once he knows what is right, he does not deliberately choose to follow a course contrary to God's will. To do so would mean loss of God's favor and of life itself.—Deut. 30:15-20; Heb. 10:26, 27.

Happily, Jehovah has made loving provision to save repentant ones from the bad effects of inherited sin and death. This grand relief will come through the ransom sacrifice of Jesus Christ. Concerning this provision the Bible says: "God sent forth his only-begotten Son into the world that we might gain life through him." (1 John 4:9) So, in God's due time, under the Kingdom rule of his Son, inherited human imperfection will gradually be taken away, and mankind will no longer feel the effects of Adam's sin. Why, even the death we inherited from Adam will no longer have power over us! (Rev. 21:3, 4; 1 Cor. 15:26) You can be one who will enjoy such blessings. How? By taking advantage of the provisions that Jehovah has made and proving your love for him by keeping his commandments. —Jer. 7:23; Eccl. 12:13.

"Let your kingdom come. Let your will take place, as in heaven, also upon earth."
—Matt. 6:10.

RULE, as we here consider it, means the exercise of authority or control. The word also carries with it the thought of a period of time during which a special ruler or government exercises control; also, the state of being governed. In languages that are drawn from or built upon the Latin, the word comes from the Latin word *regula,* which means "straightedge, rule"; and, in turn, this word comes from the Latin verb *régere,* which means "to lead straight; to guide." The word "government," which is associated with the word "rule," is drawn from the Latin verb *gubernáre,* which is borrowed from the Greek verb *kybernán,* which means "to steer," and then "to guide, to govern," and "to act as a helmsman, a pilot." When it is viewed from this understanding, there is nothing wrong in itself with the idea of "rule" by means of a government. And what right-minded person does not want "rule"? Especially when a person is imperfect, as all of us are, who does not want a "rule," a "straightedge"? If we are anxious to go straight, to do things right, who does not appreciate being steered right, directed and governed right? In such a world as this, many of us still do. Such a straight rule by right government will shortly be given to mankind, with wonderful blessings resulting. But by whom?

1. (a) What meaning for the word "rule" are we interested in, and from what Latin words is its derivation? (b) With such understanding, how do right-minded individuals view "rule"?

[2] Man today is well acquainted with rule and government, for all his experience therewith. The estimates made by devotees of the evolution theory as to the length of man's existence upon this terraqueous globe cannot be relied upon; they are mere wild, unfounded, unreasonable guesses. According to the most authoritative source of information, the accurate history of man from his true beginning, man has been upon this earth now close onto six thousand years. During almost all that time he has been subject to man's rule, in varieties thereof at various times or in various parts of the earth. What form of rulership and government has man not tried for his benefit, from cruel despotisms to modern-day republics and so-called "people's democracies"? *The Encyclopædia Britannica* takes note of this. Under the heading of "Government" (in Volume 10, edition of 1946) it says:

2-4. Why can it be said man is well acquainted with rule and government, and what interesting comment on this is made by *The Encyclopædia Britannica?*

[3] "Government in the ancient world presents three main types—the great despotic empires of Sumeria, Egypt, Assyria, Persia, Macedon; the city states of Asia Minor, Greece and Italy, and the unique empire in Rome of a city-state gradually becoming the centre of empire, and, in the process, changing its republic system into an autocracy, limited only by the survival of some republican institutions and traditions. . . . the Roman theory of universal domination lasted on throughout the Middle Ages and, through the titular supremacy of the Holy Roman Empire, delayed the emergence of national territorial states with a clear title to independence. This delay was assisted by the equally universal claim of the popes to human obedience, and by the efficient organization of the Church system of Government through the canon law, and the courts which administered it, throughout the Christian world. . . . "

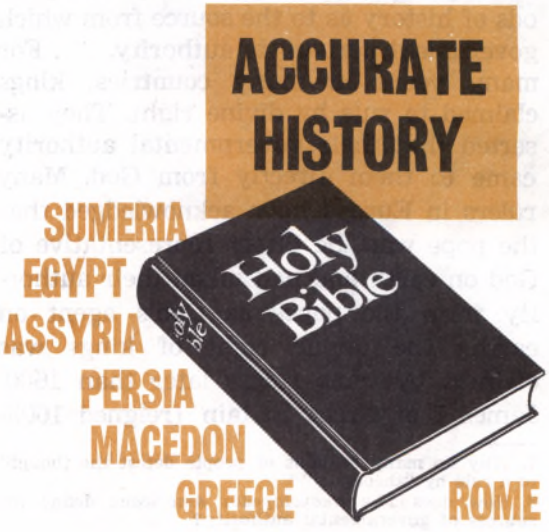
[4] Pointing to the effects of political developments during the sixteenth century upon government, the same *Encyclopœdia* article says: "MODERN TIMES. If the modern nation-state clearly emerges in the 16th century the history of modern government falls equally clearly into two main periods since that time, the period before and the period since the French Revolution [of the eighteenth century]. . . . Modern democracies show great variations in their governmental organization," and it speaks of the flexible kinds and the rigid kinds.—Pages 560-565.

[5] The same ancient governments mentioned by *The Encyclopœdia Britannica,* namely, those of Sumeria (or Babylonia), Egypt, Assyria, Persia, Macedon, Greece and Rome, are dealt with in a book far older than the *Britannica* and parts of which, in fact, were written right in Babylonia, Persia, Macedonia, Greece, and Rome in Italy, and thus giving us a direct insight into the rule and government of those places. That accurately informative and authoritative book, although finished in the first century of our Common Era, has today a wider circulation than *The Encyclopœdia Britannica* and is still found to be an authority even regarding modern times. That book is The Holy Bible or The Sacred Scriptures.

[6] It is the only book that gives mankind an authentic account of its beginning and of its history for more than four thousand one hundred years. Furthermore, some of its many predictions or prophecies which have not yet been fulfilled carry us right down into this twentieth century of our Common Era and even for a thousand years from today. Rightly, this marvelous Book tells us much about man's rule and how it would work out. It is the only book that assures us that man's rule is now about to give way to God's rule. This is because this book was written under the inspiration of God's invisible, directive active force or spirit and hence

5. What book far older than the *Britannica* deals with ancient governments, and what advantage does it have over other books?

6. Outline the many excellent features of this book called the Bible.



comes to us from the hand of God the Creator, who has preserved it to this day for our salvation.

WHY MANY TODAY DO NOT WANT GOD'S RULE

[7] The thought of coming under God's rule is becoming detestable to more and more millions of people today. To their minds it brings the thought of theocracy, which is really what God's rule means. But to many of those persons who revolt at the idea of God's rule, theocracy makes them think of corrupt, oppressive rule by immoral, greedy, self-seeking, totalitarian religious priests and clergymen, who demand the absolute, unquestioning obedience of all mankind and who demand also their money under the cloak of false religious pretenses. For many centuries Europe had such a so-called theocracy run by priestcraft. This time of priests openly meddling in worldly politics and trying to hold the political rulers subject to them is referred to in *The Encyclopedia Americana* (in Volume 13, edition of 1956), in its article on "Government," in the following words:

[8] "SOURCE OF GOVERNMENTAL AUTHORITY. Various ideas have been held by different people in different periods of history as to the source from which government derives its authority. . . . For many years in many countries, kings claimed to rule by divine right. They asserted that their governmental authority came to them directly from God. Many rulers in Europe have acknowledged that the pope was the direct representative of God on earth and had taken their authority from the popes as God's agent on earth. The divine right of kings was claimed by some rulers later than 1600. James I of Great Britain (reigned 1603-1625) was a staunch advocate of divine right."—Page 89.

[9] Not only the earlier kings of Europe during the time of the Holy Roman Empire considered the pope of Rome to be "God's agent on earth," but the popes themselves and the religious hierarchy under them as well as the common people thought the same as those kings. Thus such popish rule through his hierarchy was considered a theocracy, and that is one of the meanings given by the dictionary to the word "theocracy." Thus, too, because of considering themselves to be "the direct representative of God on earth," the popes claimed to wield universal sovereignty, universal domination. What student of European history does not know of the pope's claim to the right to crown and uncrown kings, to enthrone and unthrone kings? What student does not remember how Pope Leo III crowned King Charles the Great or Charlemagne at Rome on Christmas Day of the year 800? But it was Napoleon Bonaparte who crowned himself emperor in the presence of the helpless pope, shortly after the French Revolution. What wonder, then, that intelligent persons of today who are informed on the kind of rule that prevailed during the time of the popish "theocracy" cannot stomach the thought of God's rule being about to come, if God's rule means the restoration of such a hierarchical rule!

[10] Fortunately such priestly theocratic rule has been only a sad part of man's rule, for religious popes and priests and clergymen are mere imperfect, dying men. Certainly such religio-political rule by the priests and clergy of Christendom has disgracefully misrepresented God's rule. Hence when man's rule gives way to God's

7. Why do many millions of people detest the thought of a rule by "theocracy"?
8. How does *The Encyclopedia Americana* define the sources of governmental authority?
9. What meaning came to be given to the word "theocracy," and so how do people often feel when such a theocratic rule is recommended for mankind?
10. What must happen to the religio-political rule by priests and clergy of Christendom and pagandom?

rule the politico-religious rule of the priests and clergy of Christendom and also of pagandom must also give way and disappear for all time, to mankind's eternal relief.

HIGHER RULE THAN MAN'S INEVITABLE

11 Yet when we talk of man's rule giving way to something else, the question arises, Can there be any other kind of rule over the whole earth than man's rule? The evolutionist and the materialist will emphatically answer No! But they stubbornly blind themselves to the facts of history. Man is certainly not ruling the rest of the visible, tangible universe, even by means of his rockets and spacecraft. The Creator of the universe, God Almighty, does that. He has the Creator's right to do so. He rules all the rest of the universe, so why not also the earth? It is impossible to stop him from doing so. Just because man has lived upon the earth now for about six thousand years and more than three thousand million humans today inhabit the earth, this does not give them the legal right to the earth and its rulership. God never gave up his Creator's ownership of the earth and his right to rule it and its inhabitants. He was ruling the earth when he created man and gave man his start in earthly life. That was almost six thousand years ago. Was there anything wrong or bad about God's rule then?

12 Consider: God did not create man a grunting, beastlike caveman partway up any scale of natural evolution. The Creator of all the glorious universe in outer space created man as a creative work that would bring credit to his divine creative ability. God himself is perfect and all-good, and he created a perfect work when he made the first man. The Bible writer named Moses, who lived for forty years under ancient Egyptian rule, got God's spirit of inspiration and wrote concerning God's creative work: "I shall declare the name of Jehovah. Do you attribute greatness to our God! The Rock, perfect is his activity, for all his ways are justice. A God of faithfulness, with whom there is no injustice; righteous and upright is he. They have acted ruinously on their own part; they are not his children, the defect is their own. A generation crooked and twisted! Is it to Jehovah that you keep doing this way, O people stupid and not wise? Is he not your Father who has produced you, he who made you and proceeded to give you stability?" (Deut. 32: 3-6) From these inspired words there is no mistaking that Jehovah God created the first man perfect.

13 The hairy, low-browed, vicious-looking caveman imagined by the evolutionists could never be in God's image and likeness. The creation account written by the inspired prophet Moses says that God purposed to create man in his image and likeness and that he actually did so. For this first man he also created a perfect wife. When he thus finished his creative work respecting our earth, God took an overall view of his work and he pronounced it to be "very good." God the Creator is the best critic in all existence, and when he pronounced his earthly work "very good," it was indeed so. (Gen. 1:26-31) In this "very good" state of human perfection man got his start, this indicating that God the Creator purposed to rule over intelligent earthly creatures with whom he could deal on the basis of their perfection, a man and woman who reflected what God was and who could appreciate what

11. Why can we be assured that a rule on earth other than man's is going to be a reality?
12. In what condition or state was the first man created, and how under divine inspiration does Moses show this to be so in Deuteronomy 32:3-6?
13. (a) Why is the evolutionist theory of man's existence false and misleading? (b) How did the Creator, Jehovah, purpose to deal with man whom he had created?

God was and who would be able to yield perfect obedience to him, even in the smallest thing, as well as in all other things.

14 What kind of living conditions did God's rule mean for that perfect first man and woman? Poor, slummy, crowded living quarters in a polluted atmosphere and general environment? Or in a jungle where he was constantly in danger of being attacked by ferocious wild animals or vipers? To do so would have been inconsiderate, inconsistent, unloving on the perfect God's part. Only perfect conditions would be suitable for his perfect human creatures. A paradise of Eden, a garden of pleasure! In proof that God's rule is good for its subjects, Genesis 2:8-15 tells us: "Jehovah God planted a garden in Eden, toward the east, and there he put the man whom he had formed. Thus Jehovah God made to grow out of the ground every tree desirable to one's sight and good for food and also the tree of life in the middle of the garden and the tree of the knowledge of good and bad. . . . And Jehovah God proceeded to take the man and settle him in the garden of Eden to cultivate it and to take care of it."

15 God created this perfect man, who bore God's "image and likeness," with the ability to appreciate law and order. In order to keep this perfect intelligent creature aware of the fact that he was responsible to his Creator and was subject to God's rule, God placed a simple limitation upon him, a small one indeed but one that would therefore prove the perfectness of his obedience. Genesis 2:16, 17 informs us: "And Jehovah God also laid this command upon the man: 'From every tree of the garden you may eat to satisfaction. But as for the tree of the knowledge of good and bad you must not eat from it, for in the day you eat from it you will positively die.'" God as Creator and Lawgiver was perfectly within his right in laying such a command upon his human creation. It did not imply that the man had criminal tendencies that needed to be legislated against to curb his wicked inclinations. It merely asked for him to restrain himself in one small regard in order to show respect for his Creator and perfect love for his heavenly Father.

16 The man, being newly created, had yet to prove his obedience to his invisible heavenly Creator, and his keeping of this simple command would lead him to perfect his obedience to God. It would remind him that his enjoying everlasting life in happiness in a paradise earth depended upon perfect obedience to his Creator God and Father. Thereafter the perfect man had to decide whether he desired to continue forever under God's rule or not.

17 It was after this that God created a wife in lovely perfection for the man and married them. In order to inform the man and woman why he had put them on earth and had married them in the paradise of Eden, Jehovah God stated his further law to this perfect couple. It was not a law for them to refrain from doing anything bad, but it was a law for them to do good to the very ends of the earth, and this under God's blessing. Genesis 1:28 tells us: "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.'"

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14. What type of living conditions for the perfect man and woman did God purpose, and how is this evident from the Bible account at Genesis 2:8-15?

15. What ability did the perfect man in God's image have, and so why was the limitation of Genesis 2:16, 17 placed on the perfect man?

16. To what would obedience on the part of the man lead, and of what remind him?

17. What further law or command did Jehovah place on the first man and woman in the paradise of Eden, and was it a good law or a bad one?

[18] Ah yes, "have in subjection" all the lower animal creations, but not have in subjection all other human creatures who as their offspring and descendants would in due time fill the earth that would be subdued to a paradise beauty everywhere. God issued to the first man and woman, Adam and Eve, no commission to set up man's rule over humankind. God's rule, that then obtained there in the garden of Eden, was to continue, and all the perfect offspring of Adam and Eve were to be subject to God's rule. It was to be a pure, ideal theocracy, with no human priests or pope. What would this mean for all mankind under such rule by the invisible God and heavenly Father? Everlasting life in human perfection, in peace and happiness, in an earth-embracing paradise!

START OF MAN'S RULE

[19] Under such paradise conditions, with such wondrous divinely ordained goals set before one, who would want to start man's rule in the earth? In fact, who started man's rule such as we have today throughout the earth? When was it started? Man himself started it, back there in the paradise of pleasure almost six thousand years ago. Before they started filling the earth with perfect offspring, the woman Eve and the man Adam did so. It took only one small act to do so, and that was to break the law of God's rule against the eating of the fruit of the tree of the knowledge of good and bad. Adam and Eve's doing so was induced, not by God their Creator and Father, but by a newly arisen rebel who opposed God's rule, not only in the earth but throughout all heaven. In the language of Adam and Eve their word for "Resister" or "Opposer" was Satan, and for this reason this original rebel against God's rule in heaven and earth is called in God's written Word "Satan."

[20] Satan was not visible to Adam and Eve, for he is a superhuman, invisible spirit creature. By tricky use of a serpent or snake in the garden of Eden and making human speech appear to come forth from it, he first suggested to the unsuspecting Eve the desirability of breaking the law of God's rule and the setting up of man's rule on earth. With regard to God's warning of the punishment of death for eating disobediently from the tree of the knowledge of good and bad, Satan said through the serpent: "You positively will not die. For God knows that in the very day of your eating from it your eyes are bound to be opened and you are bound to be like God, knowing good and bad." (Gen. 3:1-5) In other words, Eve and Adam did not need God's rule in order to know what was good and what was bad. By breaking his law and eating the forbidden fruit, they would become like God their Creator in ability to know good and bad and they could set up their own standards of good and bad and of right and wrong. Thus they would enjoy man's rule and this would give them independence and freedom. Did ever any politician use any argument slicker than that?

[21] First Eve decided for human rule of mankind, and then she prevailed upon her husband Adam to decide for man's rule of man. (Gen. 3:6, 7) The garden of Eden was God's earthly realm, where God's rule or theocracy should hold sway; it was no place for man's rule. So God the Creator

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18. (a) What was not included in man's authority on this earth? (b) Who, then, was to rule over man, and with what result?

19. How, then, did man's rule get its start on earth, and who was responsible for starting such rule?

20. In what way did Satan suggest that breaking God's law would lead to desirable results for Eve, and what promise was he falsely holding out for the first human couple?

21, 22. (a) Because first Eve and then Adam decided for human rule, what did Jehovah now do, and how was this really a merciful action on his part? (b) What words of condemnation did he have for Satan the Devil?

drove them out of the garden of Eden, under condemnation of death. He could have executed them in death on that very same twenty-four-hour day, but mercifully did not do so. He had purposed that Adam and Eve should have offspring, and he stuck to this purpose. Why? In order that he might have mercy upon their offspring and might reestablish divine rule or theocracy over them in the earth. Thus he would vindicate his own universal sovereignty as the Great Theocrat and also vindicate his purpose in placing man upon this earth. His self-respecting purpose to do this was really behind the belligerent declaration that he now made to the serpent who pictures Satan the Devil:

22 "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.

23 That vindicative purpose Jehovah God has stuck to for all these millenniums of time till now. In the first century of our Common Era he inspired the Christian apostle Paul to write to the faithful Christians in Rome: "I want you to be wise as to what is good, but innocent as to what is evil. For his part, the God who gives peace will crush Satan under your feet shortly." (Rom. 16:19, 20) Furthermore, the last book of the Bible, called Revelation or Apocalypse, is undergoing fulfillment in our very day, and it describes in symbolic vision how Satan the Devil and his wicked seed will be crushed and bruised in the head. (Rev. 19:11 to 20:10) This is all a guarantee that Jehovah God still holds to his original purpose to destroy Satan, who wickedly instigated man's rule in the earth, and will reestablish God's rule, theocracy, here. It is positively certain, therefore, that Almighty God has purposed to let man's rule continue in the earth for only a limited time. That time is now very near its end. For this we should be glad!

23. What Biblical guarantees do we have that Jehovah continues to hold to his original purpose to rule this earth himself?

MAN'S RULE DISASTROUS —GOD'S RULE THE REMEDY

24 Yielding to Satan the Devil, the first man and woman chose man's rule. So God let them have it, not inside the theocratic garden of Eden, but outside it. There God let Adam and Eve and their offspring have man's rule till now. In view of the way in which it got started on the earth, could it have the blessing of the only living and true God, the Creator of man? The answer to that question is found in the answer to the question, Is there any evidence to show that man's rule has had the blessing of the God whose rule man has rejected? The true-to-fact answer is No! The first man born to Adam and Eve committed murder upon his own godly brother and afterward started the building of cities, with all the problems of city government and life. (Gen. 4:1-17) Fifteen centuries after that the inhabited earth became so filled with violence of corrupt-minded people that God wiped out that human society and its cities in a world-engulfing flood.—Gen. 6:1 to 7:24.

25 Had that global flood not occurred, the world population would have been greater today, the world's population explosion would have come sooner with all its problems of jobs for everybody, *food* for everybody, housing adequate for everybody, tax burdens and increasing costs of governments. The human family started off anew with only eight survivors of the Flood, or with four married couples. For a time man's rule was wiped out by this "act of God," the Flood. The proph-

24. Cite examples to show that man's rule from the start has not had the blessing of the Creator.

25. (a) What happened to man's rule at the time of the Flood? (b) What command given to Adam and Eve did Jehovah now repeat to the Flood survivors, resulting in what today?

et Noah, who was instructed by Jehovah God to build the great ark for the preserving alive of himself and his immediate family, was a believer in God's rule. After the Flood he continued walking with God, just as he had done before the Flood. (Gen. 6:8, 9; 8:18-22) Jehovah God gave Noah and the three sons His laws for living in the post-Flood earth and, as he had said to Adam and Eve, so he said to Noah and his sons to multiply their offspring and make the earth swarm with their descendants. (Gen. 9:1-7) Do we have a swarm of people on earth today, more than forty-three centuries after the Flood? Yes, according to the opinion of some, but not too great a swarm, only badly distributed.

[26] The earliest effort to set up man's rule again on a notable scale came in the days of Noah's great-grandson named Nimrod the son of Cush. Note how the Bible, in Genesis 10:8-12, describes it: "And Cush became father to Nimrod. He made the start in becoming a mighty one in the earth. He displayed himself a mighty hunter in opposition to Jehovah. That is why there is a saying: 'Just like Nimrod a mighty hunter in opposition to Jehovah.' And the beginning of his kingdom came to be Babel [or, Babylon] and Erech and Accad and Calneh, in the land of Shinar. Out of that land he went forth into Assyria and set himself to building Nineveh and Rehoboth-Ir and Calah and Resen between Nineveh and Calah: this is the great city." The beginning of Nimrod's kingdom at Babel or Babylon was not the beginning of the kingdom of God, a theocracy. It was the outstanding beginning of man's rule under Nimrod, the "mighty hunter in opposition to Jehovah." Like the murderer Cain, Nimrod began herding people into cities under his control. Was that a good thing? For the correct answer we have only to look at the mounting problems to which that small beginning has led today!

[27] Ever since Nimrod's day we have had man's rule in the earth. During all these thousands of years have we had any rule of God, a kingdom of God, a theocracy? Yes, but only on a small scale, only a miniature foreview of the coming theocracy, the coming kingdom of God. When was this? In the year 1513 before our Common Era, in the days of the prophet Moses, and for nine centuries after that, or down till 607 B.C.E. After delivering Moses and his people from the then dominant world power, Egypt, God assembled them at Mount Sinai in the Arabian Peninsula. There he organized them as a nation and gave them the basic Ten Commandments and hundreds of related laws and also a system of religious worship that was pure and acceptable to him. He gave them strict rules and laws for a clean, helpful priesthood. He gave them no visible king. He himself was their invisible heavenly King, their Lawgiver, their Judge as well as their God. (Ex. 15: 18-21; 19:1 to 20:26; Isa. 33:22) That was, as the historian Flavius Josephus of our first century calls it, a "theocracy" over one nation of earth.

[28] As in the case of the theocracy in the garden of Eden, we ask, What was wrong with this post-Flood theocracy? Nothing! And as long as that nation lived in harmony with that theocracy or expression of God's rule they had his protection and blessing and prospered in their God-given land, over there in the Middle East. Only when the people forgot Jehovah God their

26. (a) How did man's rule again get started on a notable scale? (b) How was Nimrod like Cain, and was this a good thing for the people?

27. (a) Has there been any rule by God since Nimrod's day, and, if so, when and where? (b) Who was the king, and what type of government was it called by Josephus?

28. Was there anything wrong with such theocracy, and, if not, why did the people lose out on the Creator's blessing and protection?

King and Ruler and departed from his worship and broke his laws and followed the customs and worship of the surrounding pagan nations, they got into trouble. For their disciplining, Jehovah God let them come under man's rule as exercised by pagan nations nearby. Only when the afflicted people sorrowed over their wrong, unfaithful course and pleaded to come under God's rule again, He delivered them from their oppressors and gave them theocratic freedom and favor again.—Judg. 1:1 to 16:31; 21:25; Acts 13:16-20.

[29] The descendants of that people who were then under God's rule or theocracy have survived for thousands of years down to this day and even have nationhood. Why do they have a democratic republic today, and not a theocracy? It was because of a faithless desire that they expressed long ago for man's rule like that of the pagan nations right around them. Lacking faith in their invisible heavenly King, Jehovah God, they asked the prophet Samuel to set a visible human king over the nation.

[30] Samuel believed in theocracy or God's rule, and he was very much upset over their request. But Jehovah God said to Samuel: "Listen to the voice of the people as respects all that they say to you; for it is not you whom they have rejected, but it is I whom they have rejected from being king over them." Under God's direction, Samuel told the people about all the problems and burdens that having a visible human king over them would bring, but the people persisted in demanding such a human king. (1 Sam. 8:1-22) So God instructed Samuel to anoint such a human king over the nation. How did this form of man's rule work out?

29. Why do the descendants of that people ruled by God not have a theocracy today?
30. What did God instruct his prophet Samuel to do when His people asked for a visible, human king?

MINIATURE KINGDOM OF GOD BY HIS ANOINTED ONE

[31] The first king anointed was Saul the son of Kish of the tribe of Benjamin. Because of later on disobeying God's commands and at last going over to demonistic spiritism King Saul proved to be a failure. (1 Chron. 10:1-14; Acts 13:20, 21) Then God set up as king over the nation of his people the former shepherd boy of Bethlehem, David the son of Jesse of the tribe of Judah. Because of David's devotion to the worship of Jehovah God, there was given to him God's promise or covenant to set up a dynasty of kings in David's royal family forever. (Acts 13:22; 2 Sam. 2:1 to 7:17) Accordingly David's beloved son Solomon became his successor to the throne, to rule at Jerusalem as the visible representative of God. About this we read, in 1 Chronicles 29:23: "And Solomon began to sit upon Jehovah's throne as king in place of David his father and to make a success of it, and all the Israelites were obedient to him." It was in the days of wise King Solomon that this form of theocracy with a visible human king sitting "upon Jehovah's throne" at Jerusalem reached its peak of prosperity and glory.

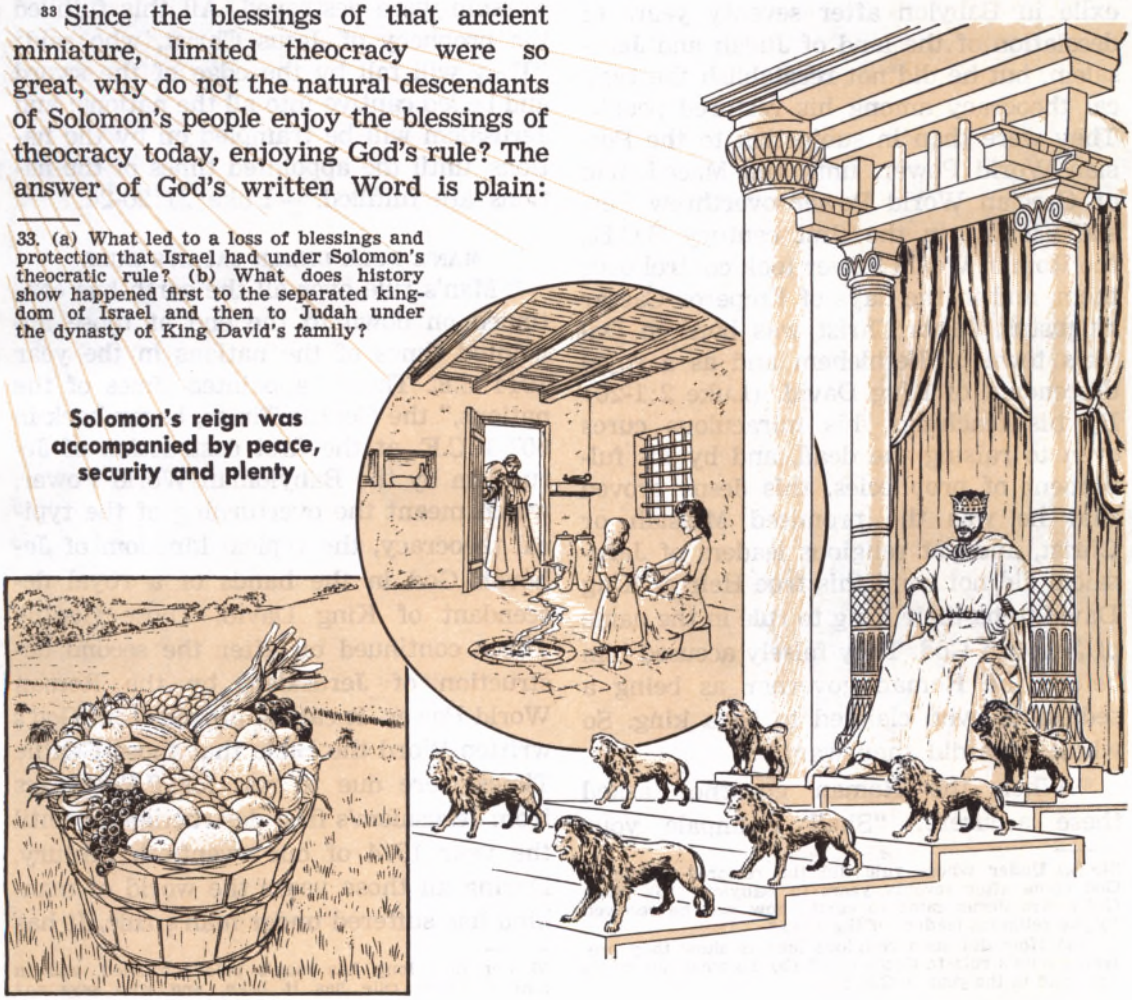
[32] Contrast the condition of all the man-ruled nations of our twentieth century with the historical account of the reign of theocratic King Solomon, as found in 1 Kings 4:24, 25: "And peace itself became his in every region of his, all around. And Judah and Israel continued to dwell in security, everyone under his own vine and under his own fig tree, from Dan to Beersheba, all the days of Solomon." There was an abundance of people in the nation, but there was no food problem, no starva-

31. What kind of kings did Saul, David and Solomon prove to be in Israel?
32. Describe conditions for the people under the rule of theocratic King Solomon. Of what was this a prophetic picture?

tion creeping up upon the nation. Rather, 1 Kings 4:20 reports: "Judah and Israel were many, like the grains of sand that are by the sea for multitude, eating and drinking and rejoicing." This was, not only an example of the blessings of the people under God's rule or theocracy, but also something more important: it was a prophetic picture of the coming blessings for all mankind under God's kingdom in the hands of his heavenly Son, Jesus Christ, who has proved to be wiser and greater than ancient Solomon.—Matt. 12:42.

[33] Since the blessings of that ancient miniature, limited theocracy were so great, why do not the natural descendants of Solomon's people enjoy the blessings of theocracy today, enjoying God's rule? The answer of God's written Word is plain: the worship of false gods, the gods of the ancient pagan nations, worked its way into the nation of Jehovah's favored, chosen people. This took them away from God's rule and put them under the rule of demons exercised through the demon-worshiping pagan nations. After King Solomon's death the nation was broken into two parts, in the year 997 B.C.E. The larger part lasted as a separate kingdom for 257 years and was finally swallowed up by the Assyrian World Power in 740 B.C.E. The smaller part continued as a

33. (a) What led to a loss of blessings and protection that Israel had under Solomon's theocratic rule? (b) What does history show happened first to the separated kingdom of Israel and then to Judah under the dynasty of King David's family?



Solomon's reign was accompanied by peace, security and plenty

kingdom, with capital at Jerusalem, under the dynasty of King David's family, more than a century longer, until 607 B.C.E. Then the Almighty God, in fulfillment of his own prophecies, permitted the kingdom of Jerusalem to be overturned by the world power of Babylon. (2 Ki. 25:1-26; 2 Chron. 36:11-21; Ezek. 21:18-27) With that disastrous event the typical theocracy of Jehovah God in the earth went out of existence.

34 From that year 607 B.C.E. onward man's rule has dominated all the earth till now. True, Jehovah God mercifully brought back his repentant remnant from exile in Babylon after seventy years of desolation of the land of Judah and Jerusalem, but he did not reestablish the typical theocracy among his restored people. They were then in subjection to the Persian World Power, until the Macedonian or Grecian World Power overthrew Persia. Finally, in the first century B.C.E., the Roman World Power took control over them, and in the days of Emperor Caesar Augustus, Jesus Christ was born in David's town of Bethlehem and as a royal descendant of King David. (Luke 2:1-20) By his teachings, his miraculous cures even to raising the dead, and by his fulfillment of prophecies, this Jesus proved that he was the promised Messiah or Christ, and yet religious leaders of Jerusalem did not want this true Heir of King David to be their King to rule in the name of Jehovah God. They falsely accused him before the Roman governor as being a seditionist who claimed to be a king. So whose rule did they want?

35 When the Roman governor asked these accusers: "Shall I impale your king?" the chief priests, who should have been theocratic, led the crowd in shouting back: "We have no king but Caesar." (John 19:1-15) Thus they cried out for man's rule instead of for God's rule by his Messiah of the royal family line of David. They got it. But thirty-three years after Jesus Christ was impaled, buried and resurrected from the dead to heavenly life, they rebelled against Caesar as king. God did not help them, but man's rule by Caesar prevailed, and in the year 70 C.E. over a million of the rebels were killed, 97,000 were carried away into slavery, and Jerusalem and her magnificent temple of worship were destroyed. All this fulfilled the prophecy of Jesus Christ, who said: "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.

34. (a) Under whose rule did the restored people of God come after seventy years in Babylon? (b) When God's Son Jesus came to earth, how was he received by the religious leaders of the Jews?

35. (a) How did such religious leaders show they preferred man's rule to God's rule? (b) To what did man's rule lead in the year 70 C.E.?

MAN'S RULE UNDER SATAN'S RULE

36 Man's rule over all the earth has continued on down to the end of those appointed times of the nations in the year 1914 C.E. Those "appointed times of the nations," the Gentile Times, began back in 607 B.C.E. at the first destruction of Jerusalem by the Babylonian World Power, which meant the overturning of the typical theocracy, the typical kingdom of Jehovah God in the hands of a royal descendant of King David. Those Gentile Times continued on after the second destruction of Jerusalem by the Roman World Power. It can be proved from God's written Word the Bible that those Gentile Times were due to run for 2,520 years from Jerusalem's first destruction, or until the year 1914 of our twentieth century. During all those years the world of mankind has suffered under man's rule. It has

36. For how long has man's rule continued, and in reality whose rule has it been, and who says so?

really been Satan's rule, for Jesus Christ pointed to Satan the Devil as "the ruler of this world," and the Christian apostle Paul called him "the god of this system of things." (John 12:31; 14:30; 2 Cor. 4:4) Not even the establishment of religious Christendom in the fourth century brought in the kingdom of God or God's rule. It has been Satanic!

37 After now more than the 2,520 years of the Gentile Times, what promise does man's rule give of peace and stability and security, prosperity and plenty, to the world of mankind? What promise has man's rule given of fulfilling the commission given to the perfect Adam and Eve in the garden of Eden to subdue all the earth and convert it into a global paradise for mankind's everlasting happy home? Well, after the end of the Gentile Times in 1914 man's rule brought on two world wars and an era of violence surpassing even that of Noah's days before the flood. Since the end of World War II in 1945 man's rule has made this earth an arsenal for the stockpiling of atomic and nuclear bombs of frightful killing power. The problem of poverty has become tougher than ever, while at the same time the ruining of the earth rapidly proceeds.

38 Does mankind in general today want God's rule because of the difficulties and mortal dangers into which they have come? Hardly. Mankind in general fights, not only against the laws of God as set out in the Holy Bible, but also against the laws of God's creation, which scientific men call "Nature." In demonstration of this note what was discussed and brought out at the sessions of the American Association for the Advancement of Science as held in New York city during the last week of the year 1967. It showed the damage that man in this scientific, nuclear, space age is doing to his natural environment. The so-called "balance of nature" is being destroyed. The amount of oxygen for mankind to be breathed is being reduced. The earth's soil and waters are being befouled for the commercial profits of modern industry. The intricate network of natural processes for the maintenance of animal and human life is being disrupted.

39 One university professor said that man's environment is being put under a stress "to the point of collapse" and that our planet earth is getting close to "a crisis which may destroy its suitability as a place for human society." In the closing paragraph of its editorial on the subject "Man versus Nature," the New York *Times*, under date of January 1, 1968, said: "Earth's capacity to support human life is finite. If that limit is exceeded vast disasters could result—and some of those disasters may not be far off. What is implied in these discussions is a direct challenge to popular ideas about 'progress.' Humans can survive only if the natural environment that has produced and supported it is protected against the powerful threats that now impinge as man uses godlike powers with much less than godlike wisdom."

40 Viewed from the standpoint of the world situation today, it is becoming undeniably plain that man is unable to rule himself. He is unable to survive by his own human efforts and without the help, guidance and blessing of the God who created man and all the laws that govern man's environment. From sheer necessity of man's present extremity, the time has come when God simply has to take over

37. What is the state of earth's affairs now after more than 2,520 years of man's rule?
38. What proof have we that mankind in general today has no desire for the earth to be ruled by God?
39. What warning was contained in a New York *Times* editorial entitled "Man versus Nature"?
40. How is it undeniably plain that man is unable to rule himself?

the rule of this earth for the saving of the human race.

GOD'S TIME AT HAND!

41 However, man's urgent necessity is not alone the thing that dictates that the Almighty God and Creator must take over the rulership of all the earth by his Messianic kingdom. God's own self-appointed time dictates that he now reestablish his rule on earth. In spite of human rulers and their political supporters who feel that man's rule absolutely has to be carried forward in order to avoid world disaster, God as a precise Timekeeper will follow his own time clock and at the exact time he will restore theocracy, God's rule, to this planet, over all the earth. His time is near, which is why man's rule is about to give way to God's rule. Man's rule will not give way peacefully, but human rulers will continue to fight against God's kingdom to maintain their domination of all the earth. Man's rule will therefore have to give way under defeat and destruction brought upon it in the "war of the great day of God the Almighty" at what is called Armageddon. (Rev. 16:14, 16) God's rule will triumph and prevail on earth forevermore.

42 It is not mere imagination for us to say that the Gentile Times of man's rule under Satan's rule ended in the year 1914 C.E. This bold fact is proved by the world war beginning that year and followed by famines, pestilences, earthquakes, religious persecution and international distress and perplexity, just as foretold by Jesus Christ in his prophecy on the "conclusion of the system of things." (Matt. 24:3-12; Luke 21:10-19) The ending of the Gentile Times in that unforgettable year meant that God's kingdom in the hands of descendants of the royal line of King David that was overturned at Jerusalem in 607 B.C.E. was reestablished, not at earthly Jerusalem over in the Middle East, but in the heavens. Its authority was put into the hands of God's resurrected Son, Jesus Christ, who as a man on earth was the rightful and permanent heir to the throne of King David. (Luke 1:26-37) That kingdom now rules at the "heavenly Jerusalem" far beyond any power of the Gentile nations to trample upon it. That heavenly kingdom of the Christ will be the divine means to replant God's rule in the earth.

COMING IN THE NEXT ISSUE

- The "Good News" of a World Without False Religion.
- The Crowning Assault upon All False Religion.
- Be Wise—Be Slow to Anger.
- What Did You Get Out of Your "Good News" Assembly?

43 All honest persons who have lost faith in man's rule have solid reason now to rejoice that man's rule is about to give way to God's rule. For over sixteen centuries Christendom has hypocritically prayed the "Lord's prayer" but at the same time individual genuine Christians have also prayed the prayer, "Our Father in the heavens, let your name be sanctified. Let your kingdom come. Let your will take place, as in heaven, also upon earth." (Matt. 6:9, 10) The heavenly Father will without fail answer this prayer that was taught by his own faithful Son, Jesus Christ. The taking place of God's will here on earth as also in the heavens means that God's rule will displace man's rule and will be enforced over all the earth by his kingdom in which his heav-

41. (a) Besides man's urgent necessity for God's rulership, what else of even greater importance needs consideration? (b) Will man give up his rule of earth peacefully, and, if not, what will be necessary?

42. (a) When did man's uninterrupted Gentile rule of earth cease, and how can we be assured that this is so? (b) What was established in 1914 to replant God's rule in the earth?

43. Through whom will Jehovah displace man's rule, and what is to happen to the symbolic serpent who promoted man's rule originally?

enly Son Jesus Christ reigns. He primarily is the Seed of God's woman that was promised in the garden of Eden about six thousand years ago. He, then, is the particular One that will bruise the symbolic serpent, Satan the Devil, in the head. (Gen. 3:15; Rom. 16:20) That symbolic Serpent was the One that promoted and maneuvered man's rule in the earth ever since man rebelled in Eden.

44 Forty-three centuries ago Noah and his family in the ark survived the end of the "world of ungodly people" through the flood. (2 Pet. 2:5; 3:5, 6) In a parallel fashion, in this generation a relatively "great crowd" of earthly lovers of God's rule, who pray for his kingdom to come, will survive the violent end of man's rule in the earth. Under God's protection they will realize their hope of being preserved through the "war of the great day of God the Almighty" at Armageddon and of entering into God's new order on earth. There they will wholeheartedly submit to God's rule. They will not be like the faithless people of the prophet Samuel's day and demand to have a visible, earthly, human king over them. They will rejoice in the invisible heavenly King whom Jehovah God has installed in royal power and will lovingly and faithfully obey him. Their blessings under God's rule through this heavenly King, Jesus Christ, will be far greater than those enjoyed by the people under the reign of wise King Solomon.

45 Man's rule today, reinforced by stockpiles of nuclear bombs, threatens to annihilate the whole human race. God's rule through his Messianic kingdom will do more than preserve the lives of those who survive the war of Armageddon. It will restore to life on earth the unnumbered thousands of millions who died during the thousands of years of man's rule. When a man on earth, Jesus Christ promised that there would be a resurrection of the dead for whom he laid down his perfect human life as a sacrifice. (John 5:25, 28, 29; 11:25, 26) As heavenly King he will see to it that such resurrection takes place. The wonderfulness of it all is beyond our powers to comprehend.

46 To all those granted the gracious favor of living in the paradise earth under God's rule as enforced by his Messianic kingdom the opportunity will be offered of gaining endless life in human perfection and godliness, with perfect peace and security. Man's rule could never bring this about. God's rule will do so. How glad, then, we can be that man's rule is now about to give way to God's rule forevermore!

44. (a) What parallel of survival forty-three centuries ago does a "great crowd" of earthly lovers of God's rule look forward to today? (b) What will be their attitude under God's rule in the new order on earth?

45. In addition to preserving a "great crowd" through Armageddon, what else will God's rule through his Messianic kingdom do?

46. What opportunity will be offered mankind in God's Messianic kingdom, and so in what should we now rejoice?

Wise Use of Bible Tracts

◆ In the United States a woman benefited from the wise use of Bible tracts. One of her workmates in her place of employment in Maryland was a witness of Jehovah. One day she asked the Witness questions about the various religions. Could they all be right? Since time was limited at her place of employment, the Witness gave her the Bible tracts *Which Is the Right Religion?* and *What Do Jehovah's Witnesses Believe?*, encouraging her to read them. After reading them, she wanted more information; and a home Bible study was started. Four months after first receiving the Bible tracts, this woman was attending meetings at the Kingdom Hall and sharing in the Kingdom ministry.

GOD'S NAME and CHRISTENDOM

WHILE the church service proceeds in many of Europe's religious buildings, attenders may chance to look around them and examine the ornate furnishings, the intricate carved work, the frescoes and murals that embellish walls and ceilings—mementos of the Baroque Period of European art. Observant ones will note many symbols and try to figure out what they all mean. There is one symbol among them that may well be puzzling. What can it be?

Often it occupies the most exalted place in the scheme of decoration, so it must be representative of something or someone quite important. It looks like a word of four letters—but, to most people, very strange letters. Frequently the four letters are framed in a triangle that is set amid a brilliant sunburst, either painted or sculptured. What is the meaning of this mysterious symbol that is not even mentioned during church services?

Well, the dictionary has a word for it, a word from the Greek language meaning "four letters." It is "Tetragrammaton." It is defined as "the four Hebrew letters usually transliterated YHWH or JHVH that form a biblical proper name of God." Does it not seem rather odd that there is a Biblical proper name for God and yet clergymen have very little, if anything, to say about it?

PERHAPS IN YOUR CHURCH

Many churches and cathedrals, particularly those dating back to the sixteenth and seventeenth centuries and even earlier, feature this divine name in Tetragrammaton form. Perhaps it is to be found in your church. Why not look around and find out?

The church at Steinhausen, Germany, for example, has a fresco on the ceiling depicting angels and clouds, the central position occupied by a triangle framing the four-letter name. And far above the altar of the Catholic Basilica in Gossweinstein, Frankish Switzerland, the same symbol appears amid a gilded sunburst. Other locations in Germany where God's proper name appears in Hebrew lettering are: the Basilica at Ottobeuren; the parish church of St. Trudpert, Minstertal; the Catholic Church at Vilseck, Oberpfalz; the monastery church of the Benedictines at St. George, Isny, Allgäu; the palace chapel of Zeil Palace, near Leutkirch, Allgäu; the Lorenz Church in Kempten, Allgäu.

Since God's personal name was important enough to be placed in such prominent positions when those churches were built, why is this four-letter Hebrew word not explained to parishioners? Why, in fact, is it usually studiously avoided by clergymen? Is there something embarrassing about this name to modern theologians? Could their tendency to shy away from this subject be due, as some claim, to the fact that the original vowel sounds with which the name was pronounced in ancient Hebrew are no longer known? No, that can hardly be accepted as an adequate reason, for then all of the other proper names in the Hebrew Scriptures would have been dropped—names such as Abraham, Joshua, Melchizedek, and so on.

Can you imagine a history without names?

Netherlands clergyman Hellmut Rosin admits that ecclesiastics had to make a decision, in face of the more than 7,000 occurrences of God's personal name in the original Scriptures. The choice before them, according to this religious spokesman, was 'to take this sacred name seriously or view it as only a matter of historical interest.'

That some clergymen of an earlier era *did* take it seriously is obvious. Inside the dome of the Nordlingen Church, Germany, this name dominates the scene. In a ceiling mural of yet another church at Salem, near the Boden See, Moses is depicted at the burning thornbush, and the Tetragrammaton serves as the symbol of God's presence. Still other occurrences of the name are to be seen in the monastery church in Schöntal, in a church at Waldenburg, twenty miles from Stuttgart, in the monastery of Speinsharth in Kemnath/Bayreuth, Bavaria, and in the Evangelical Church at Fürstenau.

In Strasbourg's cathedral church, to the left of the clock, is a circle containing three words, one under the other: the Tetragrammaton, and the word for "God" in Greek and in Latin. And not only in Germany, but in Roman Catholicism's own homeland there are examples of the four-letter divine name. On the facade of the Basilica of St. Victor in Varese it appears prominently in the pediment over the main entrance. Even in St. Peter's Basilica in Rome there are at least two occurrences of the name.

Is it not to be expected, then, that Catholics should know something about this personal name of God—a name so prominent in church decoration? Yet the experience of a visitor to the cathedral in Toledo, Spain, indicates that this is by no means the case. In this church the artist El Greco included the four-letter Hebrew name in one of his famed murals. The visitor was erroneously informed by a tour guide, a professor from Barcelona University, that these four letters stood for "Gloria Maria" in cryptographic Latin.

The Tetragrammaton on the facade of the Basilica of St. Victor, Varese, Italy

HOW DOES CHRISTENDOM EXALT GOD'S NAME?

Christendom's churches, Catholic and Protestant, have made free use of the Bible's book of Psalms in their liturgies. Yet her parishioners must often be in doubt about who is the subject of their formal praise songs, the Lord Jesus Christ or the Father of Christ Jesus. Throughout the original text of the Psalms the four-letter Hebrew name of God appears more frequently than in any other Bible book, and the underlying theme of the Psalms is powerfully expressed in the words of Psalm 34, verse 3: "O magnify Jehovah with me, you people, and let us exalt his name together." But worshipers in Christendom's churches sing about an anonymous "Lord."

Instead of magnifying the name of the Sovereign God, clerical policy has been to keep silent about the divine name. In fact, theologian Johann D. Michaelis, whose eighteenth-century translations of the Hebrew Scriptures frequently have the German form "Jehova," admits that his "friends insisted that I not at all insert

this foreign word." Who those "friends" were he does not say, but in response he told them that ordinary integrity as a translator demanded that he reproduce the proper name of God just as other proper names, such as Abraham, Isaac and Joshua, were reproduced.

Meantime, renovation of religious buildings has scarcely kept pace with the brainwashing of Christendom's divinity students. In the cathedral at Grenoble, France, can be seen an example of the four-letter name, though it is upside down; also in Switzerland, in the Jesuit church at Einsiedeln, in the canton of Schwyz, it appears high up in the ceiling. And in St. Martin's Church at Olten, Switzerland, in the prominent place usually occupied by the Tetragrammaton, church decorators have placed the name JEHOVAH, spelled out in full.

There can be no doubt that ecclesiastical respect for the One "whose name alone is JEHOVAH" (Ps. 83:18, *AV*) has greatly diminished. Queen Elizabeth I of England, for example, as titular head of the English Catholic Church, ascribed to Jehovah, rightly or wrongly, deliverance from the Spanish Armada, for her commemorative medal declares: "יהוה [not 'God' or 'LORD'] blew with his wind and they were scattered." But under her successor, King James, religious dignitaries who undertook the translation of the English Authorized Version Bible determined to follow superstitious custom and uniformly insert "LORD" or "GOD" in almost every occurrence of the Hebrew Tetragrammaton.

The name JEHOVAH on the ceiling of the St. Martin's Church, Olten, Switzerland

Nonetheless, visitors to St. Nicholas Chapel, on England's Isle of Wight, can still see the Tetragrammaton in a prominent place on the ceiling. And in the royal city of Edinburgh, over the entrance of the choir room of St. Mary's Cathedral, the name "JEHOVA" appears in an inscription dated 1614. Also, the city of Plymouth has, on its municipal coat of arms the legend: "The name of Jehovah is the strongest tower." (Prov. 18:10) Even Westminster Abbey, London, is not without its specimen of the four-letter Hebrew name of the Creator.

King Christian IV of Denmark and Norway (1588-1648) was another monarch of Christendom who professed recognition of Jehovah. On Copenhagen's Round Tower, on Købmagergade, completed in 1642, he arranged for a rebus inscription that may be translated: "May true teaching and righteousness guide, Jehovah, in the heart of the crowned Christian IV." Elsewhere in Denmark are to be found examples of prominent use of the Tetragrammaton: above the altarpiece in St. Paul's Church on Bornholm; in churches at Tønder and Møgeltønder; on the outside gable of the Holmens Kirke (Dockyard Church) in Copenhagen.

King Christian also accorded to the four-letter Hebrew name of the Creator a prominent place on the ceiling of the hall at Frederiksborg Castle, Hilleröd. Also, one of his coins, dated 1644, bears the inscription "יהוה Justus Judex" or "Jehovah the righteous Judge."

In Sweden, in the Church of St. Mary, Hälsingborg, the Tetragrammaton appears in a rail before the altar. In Finland it is to be noted over the west door of St. Charles Church in Helsinki, as well as in Kuopio Cathedral, the new church in Kauhajoki, East Bothnia, in an old church in the market town of Lohja, and in Oulu Cathedral in the north.

As part of the religious decoration of the Baroque Period the Tetragrammaton symbol found its way across the ocean to the Americas. In St. Paul's Chapel, Trinity Parish, New York city, a structure completed in 1776, the four Hebrew letters of the divine name appear immediately above the altar. Also, they are to be noted at the center of the arch above the altar, in a gilded, wooden cartouche depicting the rays of the sun. Also, in Trinity Church on Wall Street, in stained-glass windows above the altar, appear letters that are representative of the divine name.

But now, Christendom's representatives are prepared to forget about God's own personal name. The inspired Word of God, on the one hand, declares: "Everyone who calls on the name of Jehovah will be saved." (Rom. 10:13; Joel 2:32) But modernist clergymen share the attitude voiced by a Canadian cleric: "The name that people give to God is also unimportant. He is not likely to listen to their prayers less carefully because they address him as 'Allah,' or even, like the North American Indians, as 'Manitou.'" They ignore the fact that it is not a question of what the people name God, but rather the name that He himself announces as his own personal one.—Isa. 42:8.

THE MYSTERY MAINTAINED

So the policy of keeping quiet about the sacred name is followed throughout Christendom. The significance of that four-letter symbol that dominates so much of church decoration remains a mystery to most churchgoers. Perhaps they view it as just one more of the mysteries of their religion—something they will never be able to fathom. While they repeat the words of the Lord's Prayer, "hallowed [or sanctified] be thy name," few worshipers—whether in the church at Palafrugell-Gerona, Spain, or in Belgium's huge Arlon Cathedral, or in Luxembourg's churches at Differdange and Dudelange, or in the Cathedral Church of St. Charles in Vienna, Austria—are aware of the relationship of that symbol on their church walls and the prayer they are voicing.

Of course, modern clerics have particular reason, so they think, for maintaining a ban on God's own personal name as regards their religious services. This is the era of ecumenism, when stress is laid, not on what one believes, but on how far one is prepared to yield on Bible principles in order to achieve a deceptive union of religionists with divergent views. To Bible-forsakers the God of the Bible, under his own chosen name, Jehovah, is too stern, too much of a disciplinarian, too intolerant of lies, hypocrisy and moral delinquencies—a God who demands of his worshipers exclusive devotion.—Nah. 1:2.

Thus, in producing modern Bible translations, Christendom's theologians and translators prefer to drop the Tetragrammaton or the more understandable Jehovah or Yahweh, and substitute some more neutral-sounding expression such as "Lord." However, the Bible assigns *no other name* to the true God, though it does describe him under various titles. It has only one personal name for God—a name that he himself proclaims and that we should not ignore.—Ex. 34:5-7.

CHRISTENDOM'S FAILURE

The failure of Christendom to magnify God's own personal name is one of the

powerful indications that she has outlived her usefulness. Even in the face of so many examples of where the sacred name was at one time the object of higher regard, clergymen today have banished the name from their formal services. They cavil about the form of the name, whether it should be Jehovah, Yahweh, Yahve, and so on, and in the end decide to forget about it and substitute the vague title "Lord."

But this failure on the part of ecclesiastics is not allowed to pass unnoticed. Long ago the God of the Bible declared: "My name will be great among the nations." (Mal. 1:11) He has raised up witnesses in this time of the end loudly to proclaim his name and fame to the ends of the earth. Those Christian witnesses of Jehovah are fully aware of their responsibility to follow faithfully in the steps of the chief Witness, Christ Jesus. They keep ever mindful of the fact that during his ministry on earth Christ Jesus 'made his Father's name known to his disciples.' (John 17:26) They, too, as dedicated slaves of the Most High God, must make known the personal name of the true God as well as his grand purposes toward man and the earth.

Why GOD DECREED EXTERMINATION for the CANAANITES

WHAT a grand liberation it was! Jehovah God freed the Israelite descendants of faithful Abraham from oppressive slavery in Egypt. Miraculously the Red Sea opened, the Israelites escaped through the passageway dry-shod, but their Egyptian pursuers perished when God brought the held-back waters down upon them. (Ex. 14:1-31) He explained to the Israelites: "I am Jehovah your God, who brought you out of the land of Egypt to give you the land of Canaan."—Lev. 25:38.

In keeping with God's decree, the Israelites under commander Joshua subjected Canaanite cities to complete destruction when they eventually came into the land. The instructions from God were: "You should without fail devote them to destruction. You must conclude no covenant with them nor show them any favor." In obedience to this command, "Joshua proceeded to strike all the land of the mountainous region and the Negeb and the Shephelah and the slopes and all their kings. He did not let a survivor remain, and everything that breathed he devoted to destruction, just as Jehovah the God of Israel had commanded."—Deut. 7:2; Josh. 10:40.

But was it not needlessly cruel to destroy all resisting Canaanites, including women and children? Why did God decree such a complete extermination? Many persons who have read the Bible have wondered about this. While not being critical of God, nevertheless, they have

not fully understood the purpose of decreeing total destruction for the Canaanites.

WHY GIVEN THE LAND

Just prior to their entry into Canaan, Moses made clear to the Israelites why Jehovah would back them up in the conquest of the land. He explained:

"Hear, O Israel, you are today crossing the Jordan to go in and dispossess nations greater and mightier than you . . . And you well know today that Jehovah your God is crossing before you. A consuming fire he is. He will annihilate them, and he himself will subdue them before you; and you must dispossess them and destroy them speedily, just as Jehovah has spoken to you.

"Do not say in your heart when Jehovah your God pushes them away from before you this, 'It was for my own righteousness that Jehovah has brought me in to take possession of this land,' . . . in fact, it is for the wickedness of these nations that Jehovah your God is driving them away from before you, and in order to carry out the word that Jehovah swore to your forefathers, Abraham, Isaac and Jacob."—Deut. 9:1-5.

Thus, there were principally two reasons why Jehovah gave the land of Canaan to the Israelites and authorized them to dispossess the Canaanite populations. First, centuries before, God had promised this very land to the descendants of Abraham, Isaac and Jacob. And secondly, because of their extreme wickedness the Canaanite people merited destruction.

PROMISED TO THE PATRIARCHS

It was at Jehovah's instruction that Abram or Abraham packed up his household and left his own country to travel 'to the country that God would show him.' The Bible record relates: "Finally they came to the land of Canaan. And Abram went on through the land as far as the site of Shechem, near the big trees of Moreh; and at that time the Canaanite was in the land. Jehovah now appeared to Abram and said: 'To your seed I am going to give this land.' "—Gen. 12:1-7; 13:14-16.

Later Jehovah God specified the boundaries of the land, and by means of a covenant deeded it to the seed or descendants of Abraham. The Bible says: "On that day Jehovah concluded with Abram a covenant, saying: 'To your seed I will give this land, from the river of Egypt to the great river, the river Euphrates.' " (Gen. 15:17-21) To Abraham's son Isaac and to Isaac's son Jacob, Jehovah God reaffirmed this covenant, promising the land to their descendants.—Gen. 26:3-6; 28:13-16.

Certainly Jehovah God, the Almighty Creator, has the sovereign right to give any portion of land to whomever he desires. As the Christian Greek Scriptures explain: God "made out of one man every nation of men, to dwell upon the entire surface of the earth, and he decreed the appointed seasons and the set limits of the dwelling of men." (Acts 17:26) Yes, God reserved the right to set limits or boundaries for peoples, as the Bible says: "When the Most High gave the nations an inheritance, when he parted the sons of Adam from one another, He proceeded to fix the boundary of the peoples with regard for the number of the sons of Israel."—Deut. 32:8.

Therefore, to the Israelite descendants of blessed Abraham Jehovah God apportioned the land of Canaan. God had a very important purpose for doing this. He desired to have a special people governed by his righteous laws, and through them to bring forth the Messiah, the savior of obedient mankind. Eventually, by means of this Messianic Son of God, all nations

of mankind would have the opportunity to bless themselves.

True, God could have apportioned some other land to Israel, thus making it unnecessary to dispossess the Canaanite people. But by giving this land to Israel he used them as his instruments to destroy the grossly wicked Canaanites.

A LONG HISTORY OF WICKEDNESS

The Canaanites had a long history of wickedness. They descended from Canaan, the grandson of Noah, through Ham. (Gen. 9:18) And apparently Canaan had a definitely corrupt trait, perhaps of a lustful nature, that was manifested by some abuse in connection with his grandfather Noah. Canaan's father Ham, though having knowledge of this act, either failed to prevent it or to take disciplinary action against the offender. So Canaan received a divine curse. (Gen. 9:20-25) By means of his foreknowledge God could see the bad results in which this evil characteristic would eventually culminate among Canaan's descendants.

Even by Abraham's time one segment of the Canaanite population, those residing in the neighboring cities of Sodom and Gomorrah, were so given over to indulgence in loose, immoral conduct in defiance of every law, that God reduced their cities and their whole populations to ashes. Abraham had pleaded in their behalf, but not even ten righteous persons could be found in the cities.—Gen. 18:20–19:29; 9:19; 2 Pet. 2:6-8.

Also indicative of the badness of the Canaanites is the effect upon Isaac and Rebekah that their son Esau's marriage to Canaanite wives had. The Bible says that these wives were a "source of bitterness of spirit to Isaac and Rebekah" to the extent that Rebekah had 'come to abhor her life because of them.'—Gen. 26:34, 35; 27:46.

Therefore, Jehovah God purposed to set a limit upon the Canaanite badness, during which time it would become obvious to any honest observer that they were deserving of destruction. That period paralleled the time during which God was preparing a people for his name from among Abraham's descendants. Note how Jehovah informed Abraham about the future movements of his posterity: "In the fourth generation they will return here, because the error of the Amorites [apparently the strongest Canaanite tribe] has not yet come to completion."—Gen. 15:16.

Thus Jehovah had been long-suffering. He had been undeservedly kind to those corrupt and wicked tribes of Canaan, permitting them to squat in a fruitful land, a "land flowing with milk and honey," and pollute it with all of their abominations. Now the day of *reckoning* approached. They had refused to reform. They must take the consequences.

WICKEDNESS REACHES ULTIMATE

But were the Canaanites really *that* wicked to merit extermination? Did the women and children also have to be wiped out? Was it in harmony with God's justice and love to subject those people to such complete destruction?

The Bible reveals that the Canaanites were indeed *that* wicked. After commanding the Israelites to avoid incest, fornication and other such practices, God commanded: "You must not allow the devoting of any of your offspring to Molech. . . . And you must not lie down with a male the same as you lie down with a woman. It is a detestable thing. And you must not give your emission to any beast to become unclean by it, and a woman should not stand before a beast to have connection with it. It is a violation of what is natural. *For all these detestable things*

the men of the land who were before you have done, so that the land is unclean." (Lev. 18:2-23, 27) Yes, child sacrifice, incest, sodomy and bestiality were the way of life of the Canaanites! In addition, they practiced magic, divination, sorcery and other things detestable to God.—Deut. 18:9-12.

The Canaanite religion was extraordinarily base and degraded, their "sacred poles" evidently being sex emblems and many of the rites of their "high places" involving gross sexual excesses and depravity. No wonder God ordered their extermination! If even the women and children were allowed to remain, they would entice the Israelites to practice immoral, false worship.—Ex. 23:24; 34:12-17; Num. 33:52; Deut. 7:3-5; 20:16-18.

From secular sources, particularly the ancient documents discovered in 1929 at Ras Shamra (ancient Ugarit) on the Syrian coast, much has been learned about the gross immorality of Canaanite worship. Baal is presented as the most prominent of the gods, and Astarte or "Ashtoreth" as a prominent goddess, even as the Bible record shows to have been the case.—Judg. 2:12, 13; 6:25-32; 10:6; 1 Sam. 7:3, 4.

A god of fertility, Baal is described as going through recurrent cycles of dying and reviving, corresponding with the seasonal cycles of growth and decay or dormancy of the vegetation on earth. Thus, Baal's coming to life again to be enthroned and mated with his wife, considered to be Ashtoreth, was celebrated with licentious fertility rites at the autumnal new year. Worshipers gave themselves up to drunkenness and sexual orgies of unrestrained debauchery, believing that their sexual intercourse helped to bring about the full awakening and mating of Baal with his wife.

Although Ashtoreth was represented principally as a fertility goddess, she also symbolized the qualities of violence and war. Thus Professor John B. Noss in his book *Man's Religions,* notes of her: "She sometimes took sword in hand, sprang naked upon a horse, and rode forth to bloody slaughter." Among the Philistine inhabitants of Canaan, Ashtoreth was apparently a goddess of war, since the armor of defeated King Saul was placed in the temple of the Ashtoreth images.—1 Sam. 31:10.

Archaeological finds have pointed to the gross immorality associated with the worship of Ashtoreth. *Halley's Bible Handbook,* 1964 printing, page 161, says of such finds: "Also, in this 'High Place,' under the rubbish, Macalister found enormous quantities of images and plaques of Ashtoreth with rudely exaggerated sex organs, designed to foster sensual feelings.

"So, Canaanites worshipped, by immoral indulgence, as a religious rite, in the presence of their gods; and then, by murdering their first-born children, as a sacrifice to these same gods."

How despicable! Can any person properly find fault with God for ordering the extermination of such immoral, wicked people? *Unger's Bible Dictionary,* page 912, observes: "Canaanite religion with its orgiastic nature worship, the cult of fertility in the form of serpent symbols, sensuous nudity and gross mythology are revealed in their stark reality in these texts [discovered at Ras Shamra]. No longer can critics accuse the God of Israel of injustice in ordering the extermination of these debilitating cults."

IN KEEPING WITH GOD'S JUSTICE AND LOVE

The Canaanites knew forty years in advance of Israel's coming and had powerful evidence that Almighty God was with them. (Josh. 2:9-21, 24; 9:24-27)

However, with the exception of Rahab and her family and the cities of the Gibeonites, those who came in for destruction neither sought mercy nor availed themselves of the opportunity to flee, but instead chose to harden themselves in rebellion against Jehovah. So there was no injustice on God's part in ordering the execution of such stubborn opposers.—Josh. 11:19, 20.

The decreed extermination of the Canaanites was actually a loving command of Jehovah God, and by failing to carry it out completely the Israelites suffered greatly. For the continued presence of the Canaanites among them brought infection into Israel that, in the course of time, undoubtedly contributed toward more deaths (not to mention crime, immorality and idolatry) than the decreed extermination of all the Canaanites would have produced had it been faithfully effected.—Num. 33:55, 56; Ps. 106:34-43.

By his execution of the Egyptian armies in the Red Sea, his fiery overthrow of the cities of Sodom and Gomorrah and his decreed extermination of the wicked inhabitants of Canaan, Jehovah God reveals that he will not tolerate wickedness indefinitely. Therefore, how happy we can be that very soon, by means of his chief executioner Jesus Christ, he will destroy this wicked system of things and usher in a new order of righteousness!—2 Thess. 1:6-9; Rev. 19:11-21; 2 Pet. 3:13.

Missionaries Encouraged to Mirror Godly Qualities

"WHAT do you see when you look into a mirror?" This question set the theme of an address by N. H. Knorr, the Watch Tower Society's president, on the morning of September 8, 1968. The occasion was the graduation of the 46th class of the Watchtower Bible School of Gilead in New York city.

Holding up a large mirror, the president asked the audience of 2,045 persons what they could see when they looked into it. It would be their reflection. But that reflection would be only of one's physical, or outward, appearance. It would not reveal what a person was really like on the inside.

Then, the president held up an open Bible and asked: "What do you see when you look into this mirror?" When a person looks into this book, does he see himself? By reading the Bible, we listen to Jehovah God talk to us. We will thus see what Jehovah requires of us and can compare what we really are to God's standards. How much better a Christian can see himself when peering into God's Word than he can when looking into a literal mirror! The audience appreciated this fine illustration.

From the book of James, chapter 1, it was pointed out that if a person is just a hearer of God's Word, but not a doer, then "this one is like a man looking at his natural face in a mirror. For he looks at himself, and off he goes and immediately forgets what sort of man he is." (vss. 23, 24) But one who persists in peering into the perfect law of God and who takes to heart its counsel will change his personality to conform to God's law. Then this person, "because he has become, not a forgetful hearer, but a doer of the work, will be happy in his doing it."—vs. 25.

This counsel was especially appropriate for the ninety-nine missionaries being sent to other lands after their training at Gilead School. They were reminded that their physical appearance is not what counts with God, for "God does not go by a man's outward appearance." (Gal. 2:6) Far more important is what they look like when compared to God's Word. Since these missionaries will be taking the truths from the inspired Scriptures to persons in other lands, it is vital that they let people see what they are really like, that they uphold God and his Word and live by his laws.

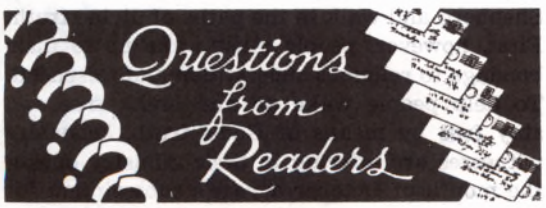
After this address, diplomas were given to the graduates, and the country to which each would be sent was announced for the benefit of the audience. In all, the ninety-nine graduates had come from eight countries and would be sent to thirty-two different lands, most of which would be located in Latin America and Africa.

Earlier, the Society's vice-president, F. W. Franz, showed that as a person's literal breath gives evidence of his physical or emotional condition or what he has taken into his mouth, so what a person figuratively 'breathes out,' that is, what he gives vent to, is evidence of his personality, or inmost self. (Prov. 20:27) Reference was made to Acts chapter 9, verse 1, where it relates how Saul was "breathing threat and murder against the disciples of the Lord." But after his conversion to Christianity, he became the apostle Paul and uttered expressions that worked for the benefit of others.

The vice-president pointed out that those who take in the atmosphere of this wicked world under Satan will be influenced to breathe out what works for the hurt of others. But those who continue taking in knowledge of God and applying it in their lives will be influenced to work for the good of others. Their 'breath' will be that of love, peace, mercy and a desire for the salvation of others. Missionaries, and others, by breathing out the good news of God's kingdom will receive God's favor and be blessed with the literal breath of life forever in God's new system.

After an intermission for lunch, the program in the afternoon included musical selections and an outstanding discussion on the theme "When Experience Speaks, Do You Listen?" The upbuilding experiences of older Christian brothers and sisters serve as a great encouragement for younger ones as they contemplate full-time work such as missionary activity, or being at Bethel homes such as the one housing the Watchtower Society's headquarters in New York.

Following this, the program concluded with a striking dramatization of the theme "Maintain Courage Through Trust in Jehovah." Highlighted was the fact that today, as in times past, Jehovah's people can have full confidence that what Jehovah has promised will without fail come to pass. Vividly portrayed was the faith that the prophet Daniel had in Jehovah's promises during the reign of King Belshazzar of Babylon. After this inspiring drama, a final song and prayer brought the graduation exercises to a conclusion. Those in attendance were heard to express deep appreciation for the truly upbuilding information that helps to fortify Christians for the work ahead.



● In what way did the Israelites in the wilderness "drink from the spiritual rock-mass that followed them," as stated at 1 Corinthians 10:4?—I. M., U.S.A.

The apostle Paul commented about the provisions God made for the Israelites after they left Egypt, saying: "All ate the same spiritual food and all drank the same spiritual drink. For they used to drink from the spiritual rock-mass that followed them, and that rock-mass meant the Christ."—1 Cor. 10:3, 4.

It seems that the apostle had two meanings in mind here, the first literal and the second spiritual.

In view of his preceding comments about passing through the Red Sea, it is apparent that Paul was alluding to the literal food and drink that God provided miraculously for the Israelites in the wilderness. Jehovah supplied manna on a regular basis for them. Since this literal food was produced miraculously or through Jehovah's spirit, it might be termed "spiritual food."

Similarly, God through his spirit provided drink for them. Shortly after leaving Egypt the people lacked water. At God's direction Moses

took his rod and struck a rock, producing water for the some two million Israelites as well as for their animals. (Ex. 17:5-7) Near the end of their forty-year trek Moses again struck a rock and water gushed forth for that huge congregation.—Num. 20:1-11.

How did they drink in a literal way from a "rock-mass that followed them"? While the rock Moses initially struck did not roll along after them for all those years, the fact is that they had divinely provided water from a rock-mass on at least two occasions, one near the beginning and one near the end of the forty years. So the literal water might be said to have followed them in that sense. Or, when the water was provided in such enormous amounts, it might have been somewhat of a river that "followed" them or went along with them, kept up with them, in that they could drink from it for a while as they journeyed.

But how is this suggestive of a way that those Israelites back there partook of spiritual provisions that followed or went along with them? The Israelites were expecting the "seed" promised to Abraham, Shiloh who was to come. (Gen. 22:18; 49:10) The sacrifices and ceremonies connected with their sins and their need for forgiveness pointed to the Messiah, the antitypical "rock-mass." As Paul wrote in other places: "The Law has a shadow of the good things to come," and, "The Law has become our tutor leading to Christ, that we might be declared righteous due to faith." (Heb. 10:1; Gal. 3:24) So, along with providing literal food and drink for the Israelites, God provided spiritual sustenance which followed them or went along with them through the wilderness. The spiritual things relating to the Messiah could sustain their hope and spiritual life.

When Jesus did come as the Messiah, there flowed out from him spiritual waters of life and provisions far more valuable than those literal things given the Hebrews. Jesus said: "If anyone is thirsty, let him come to me and drink. He that puts faith in me, just as the Scripture has said, 'Out from his inmost part streams of living water will flow.'" (John 7:37, 38) Many Israelites who drank from the rock-mass in the wilderness did not even enter into life in the Promised Land. But to the later Jews who did not stumble over Jesus as the "rock-mass of offense," Christ gave spiritual waters that became "a fountain of water bubbling up to impart everlasting life."—Rom. 9:32, 33; John 4:14, 15.

ANNOUNCEMENTS

FIELD MINISTRY

Millions of persons are in bondage to superstition and false religion. Shackled by doctrines that are contrary to the Bible, they are in fear of mortal men and religious systems. But the truth that Jesus Christ taught can free them. All who would be free today and who would stay free spiritually need to follow that Fine Shepherd and walk in the paths of divine truth. First, however, people must wake up to their bondage to religious superstition and falsehood. To help people wake up and break free and stay free by means of God's truth, Jehovah's witnesses are offering in their ministry during the month of October a year's subscription for the *Awake!* magazine, with three Bible-study-aid booklets, on a contribution of $1.

"WATCHTOWER" STUDIES FOR THE WEEKS

November 10: Man's Rule About to Give Way to God's Rule, ¶1-23. Page 616. Songs to Be Used: 19, 59.

November 17: Man's Rule About to Give Way to God's Rule, ¶24-46. Page 622. Songs to Be Used: 10, 90.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

NOVEMBER 1, 1968
Semimonthly

THE "GOOD NEWS" OF A WORLD WITHOUT FALSE RELIGION

THE CROWNING ASSAULT UPON ALL FALSE RELIGION

YOUR SOUL, YOUR SPIRIT AND THE HEREAFTER

WHAT DID YOU GET OUT OF YOUR "GOOD NEWS" ASSEMBLY?

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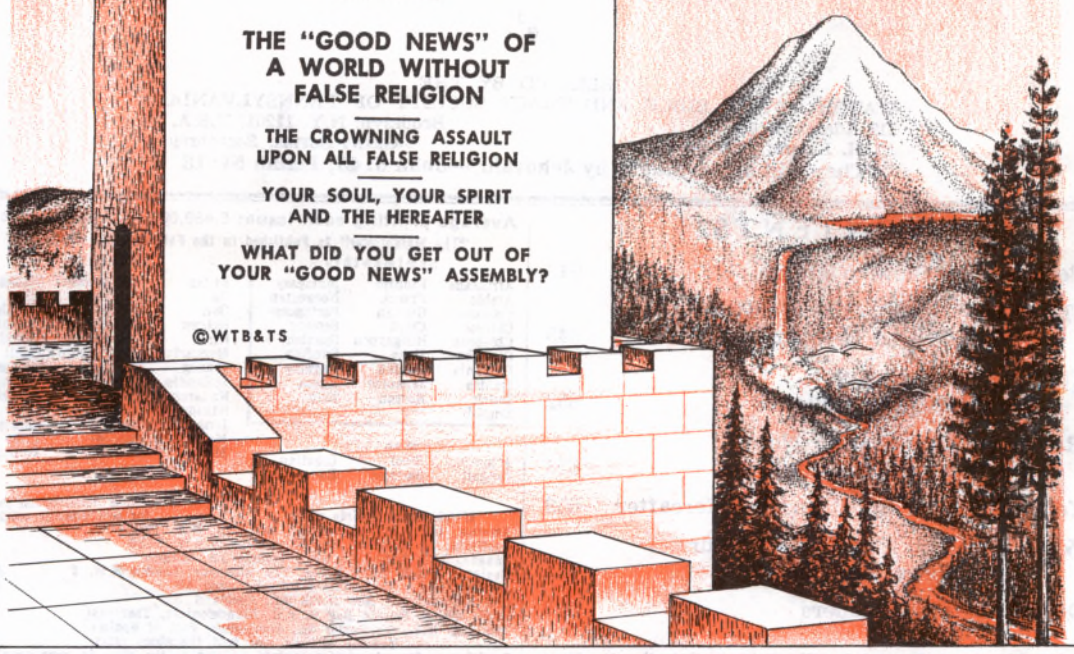

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

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:

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AT – An American Translation
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Dy – Catholic Douay version
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
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BE WISE—BE SLOW TO ANGER

IT HAPPENED on a warm spring evening back in April. Four young boys, just about teen-age, shouted and carried on noisily in and out of a three-story apartment building in the Bronx, New York city. A postal worker who was trying to sleep because of working nights leaned out of his second-story window and called to the boys: "Stop the noise!" The boys, however, ignored him, and so he came downstairs with a pistol. As the boys started to run, he fired a shot, striking one of them in the back. "The boy fell face down to the street fatally wounded. He was pronounced dead by a doctor from Lincoln Hospital."—New York *Times,* April 16, 1968.

Being quick to anger can indeed bring tragic results. But anger in itself is not necessarily wrong. It may have a just cause. There is nothing wrong with being angry or indignant at injustices or disregard of another's rights. Because of the great amount of wickedness in the earth, Jehovah God, who is a righteous Judge, "has indignation every day." (Ps. 7:11, *RS*) Likewise time and again Jesus Christ, the Son of God, when upon earth became angry or indignant, as when he called the religious leaders of his day "Hypocrites!" "Serpents, offspring of vipers"! And at times his anger even overflowed into actions, as when he overturned the tables of the money changers and with a whip of ropes chased the cattle dealers and their livestock out of the temple.—Matt. 23:13-33; John 2:15-17.

But at no time have Jehovah and Jesus Christ ever let their anger get the best of them. They never lose their tempers. They do not let their anger master them, but they always have full control of it. Their anger might be said to serve them as a slave. At no time does it dominate them so as to result in unwise or unjust actions. They are at all times slow to anger.

Being slow to anger is also referred to in the Scriptures under the term "long-suffering." In the original language in which the Christian Greek Scriptures were written, the word is *ma·kro·thu·mi'a,* and means to be long of spirit, the opposite of quick-tempered. Long-suffering does not of itself mean to suffer long, for one could be compelled to suffer long and yet not be long-suffering, if he chafed, rebelled and was impatient about it. To be long-suffering means to be patient, slow to anger, tolerating, putting up with that which annoys, offends or causes vexation. According to one Greek authority, "long-suffering is that quality of self-restraint in the face of provocation which does not

hastily retaliate or promptly punish." It is one of the fruits of God's spirit.—Gal. 5:22.

What will help one to overcome the tendency to be quick to speak and act in anger? For one thing, considering what God's Word has to say about the example set by none other than Jehovah God himself in the matter of long-suffering. Although being almighty and having all authority and being perfect in wisdom, he is not hasty to act when angry. As he told his prophet Moses: "Jehovah, Jehovah, a God merciful and gracious, slow to anger and abundant in loving-kindness and truth." Yes, time and again he has "tolerated with much long-suffering vessels of wrath made fit for destruction." Among the many examples of his long-suffering that might be cited are his waiting for so many, many years before sending the flood in Noah's day and before letting his disobedient nation of Israel go into exile to Babylon.—Ex. 34:6; Rom. 9:22; 1 Pet. 3:20; 2 Chron. 36:15, 16.

Also helpful in becoming slow to anger is for one to consider the direct counsel given in God's Word on the subject. Thus we read that "he that is quick to anger will commit foolishness." "One that is impatient is exalting foolishness." "An enraged man stirs up contention, but one that is slow to anger quiets down quarreling." "He that is slow to anger is better than a mighty man" who is not slow to anger. "Have you beheld a man hasty with his words? There is more hope for someone stupid than for him."—Prov. 14:17, 29; 15:18; 16:32; 29:20.

Yes, one should keep telling himself how unwise, how foolish, how stupid it is to be quick-tempered, lacking in self-control. Angry words can break up friendships, can make it necessary for one to apologize. Being quick to anger can even result in lifelong regret, as in the case of the postal worker who shot that teen-age boy. Once the prophet Moses spoke and acted hastily in anger, and it resulted in his not being permitted to enter the Promised Land.—Ps. 106:32, 33.

Especially should one work at self-control. Learning to exercise self-control in all of life's activities, such as in eating, drinking, in recreation and pleasure will help one to exercise self-control when under pressure. When you feel yourself becoming disturbed, resolve not to speak or act until you are calm. As the psalmist David counseled: "Be agitated, but do not sin. Have your say in your heart, . . . and keep silent."—Ps. 4:4.

And what an aid love of neighbor is to being slow to anger! The Bible tells us that "love . . . does not become provoked. . . . It bears all things, . . . endures all things." "Love covers a multitude of sins." That is, love forgives, it holds back from retaliating, quickly punishing another. —1 Cor. 13:4, 5, 7; 1 Pet. 4:8.

Another help is empathy. God's Word says that "the insight of a man certainly slows down his anger." (Prov. 19:11) If we are able to put ourselves in the place of others, it will help us to understand why they say and do certain things and this will help us to be slow to anger. Then when we are reviled, instead of reviling in return, we will bless.—1 Cor. 4:12.

When we consider all the trouble that could be avoided if people were only slow to anger—it even being good for their health—we can see how true is the inspired proverb: "He that is slow to anger is abundant in discernment."—Prov. 14:29.

The "Good News" OF A WORLD WITHOUT FALSE RELIGION

"They will bring the glory and the honor of the nations into it. But anything not sacred and anyone that carries on a disgusting thing and a lie will in no way enter into it."
—Rev. 21:26, 27.

MAN started out without false religion. Man's Creator is the Archenemy of false religion. Man never got false religion from Him. Man's history, as far back as the records of man go, has been marked by religion. The record reveals that early in man's history he got involved in false religion, that is, the worship of a false god. False worship in the earth was wiped out by its Archenemy by means of a global flood, the only survivors being worshipers of man's Creator, the Archenemy of false religion. That was 1,656 years after man's creation on the earth.

[2] After that flood destroyed the false religionists, man got started again without false religion. Again, since then, man's history has been dominantly marked by religion. Secular history and archaeology in all parts of the earth prove that fact, so that anti-religious people cannot correctly say that man is not religious in his very makeup. However, both history and archaeology prove that man's form of worship has been largely false religion. Thus, historical fact proves that man has had to have his religion to satisfy his natural craving, even if it was false religion.

[3] Man can do without false religion. He did so at his very beginning about six thousand years ago. He did so immediately after the Flood of 2370-2369 B.C.E. He will do so again, and that shortly, in a new order of things introduced by the Archenemy of false religion, man's Creator. The result will be a world of mankind without false religion, much to the pleasure and happiness of man's Creator, the only living and true God. The everlasting benefits of such a new order will stand out in stark contrast with the conditions of the world of mankind in this time when false religion is coming to its grand climax. Is this not good news?

1. Who is the Archenemy of false religion, and how did he show his displeasure in false religion early in man's history?
2. What happened after the flood of Noah's day, proving what?
3. What proves that man can do without false religion, and what will the Archenemy of false religion do soon?

[4] When one speaks of "false" religion, it means that there is also a "true" religion, a true form of worship of man's Creator, the Archenemy of false religion. From early after the Flood of more than four thousand three hundred years ago the true religion has been continually assaulted in order to wipe it out of existence. It is still under heavy assault, but today its assailant, false religion, is being assaulted as never before and its further prevalence over mankind will be very short. That is why the world without false religion is near and gets nearer all the time.

[5] Today false religion is being heavily attacked from many directions, and it is weakening. But attack from which direction will prove successful? That is, Which attack will not only destroy it but leave surviving mankind benefited for their lasting good? Will this be the attack by the so-called godless Communists that will thus succeed? The Communists find fault with the "good news" of a world without false religion; they want it to be a world without any religion at all. The leader of their revolution that took over Czarist Russia in the year 1917 C.E. said: "Religion is the opium of the people." From experience with false religion, he and his fellow Bolsheviks could not conceive of a true religion, a pure religion with benefit to mankind. To them religion was religion, and it was *all* wrong, regardless of the existence of a correct, true religion. But after fifty years now of the Russian Communist Republic and its bitter antireligious campaign backed by the State, what is the situation there today? False religion still operates there openly in a number of denominational forms, but the Christian witnesses of Jehovah are driven underground.

4. (a) Since there is a "false" religion, what else must there be? (b) Why is "false" religion's prevalence over mankind soon to end?

5. (a) What is the Communists' view of all religion? (b) Yet what is the situation with true and false religion in the Russian Communist Republic?

[6] Has this violent effort of the Communist Party in Russia to stamp out all religion brought them the "Paradise" that was promised to them not long ago by one of their now deposed leaders? Has it brought them real security against the steadily darkening future? Has it given the people a comforting hope of anything beyond the present life in this corrupt, oppressive system of things? The news out of that Communist land answers No! The majority of the people in whom it has destroyed all religious appreciation have been made the idolaters of a particular political system, the godless victims of selfish materialism and secularism.

[7] Secularism? Yes. It is a word that the Roman Catholic Hierarchy makes much of, rather than materialism. An exhaustive dictionary (Webster's) defines secularism as "a view of life or of any particular matter based on the premise that religion and religious considerations should be ignored or purposely excluded"; but, more specifically, "a system of social ethics based upon a doctrine that ethical standards and conduct should be determined exclusively with reference to the present life and social well-being without reference to religion."

[8] In other words, a person should live just for the present, enjoying the good of this life as sufficient and adapting himself conveniently to the present and its standards with no regard for what religion of any kind has to say. Be concerned with this *saeculum*, this life, this age, and do not be concerned with the future to which religion refers. This leads to the attitude described by a first-century writer: "If the dead are not to be raised up, 'let us eat and drink, for tomorrow we are to

6. (a) What questions are asked regarding the Communist effort to stamp out all religion, and what is the answer to all the questions? (b) To what have the people in Communist lands now turned?

7, 8. Define "secularism," and tell to what kind of life it leads.

die.' " (1 Cor. 15:32) But what a life the secularist is now obliged to live, with no hope of the future!

9 Not yet has Christendom been knocked out by international communism, which considers her as a system of false religion. In her view of matters, Christendom herself has been carrying on an attack upon false religion. For centuries she has sent out her missionaries to lands that she has called heathen or pagan. To increase the membership of her church systems she has not stopped at using flame and sword in order to force the heathen to become baptized members of her organization. Take, for example, her slaughter of the native Indians of Central and South America, such as the Mayans, the Aztecs, and the Incas, because of their refusal to submit willingly to the Spanish conquistadors and get baptized into the church. Think of the military crusades against the Moslems in the Middle East, the crusades against the so-called heretics in Europe itself. But, in the end, what did this violent assault upon false religious worship accomplish?

ASSAULT BY CHRISTENDOM UNSUCCESSFUL

10 In more recent times Protestantism has sent out its missionaries using more peaceful means to gain the heathen, offering to them education and material benefits. But their assault on false religion has made little dent upon the heathen steeped in demon worship and rank idolatry. And what has really been the case is that one form of false religion has been trying to impose itself upon people of another form of false religion. This is true, for Christendom is really a disguised form of pagan religion, clothing itself with Christian garments but underneath holding fast to pagan religious beliefs and practices. This has really meant no actual destruction of false religion at all.

11 Because Christendom has thus proved false to the Holy Bible that it has possessed so long, she herself is now under the attack by those who are pressing the assault upon false religion. More of the people around the earth are becoming too enlightened to swallow her false doctrines any longer, such as eternal torment of immortal human souls in a hell of literal fire and brimstone managed by devils, also an inexplainable trinity of three coequal persons in one God, the infallibility of the pope of Vatican City, the end of the world in a fire that destroys our earth and all the stars of the heavens, and other related doctrines that are mere traditions of uninspired men. Man is living today in what is styled the Brain Age of intellectualism, the Space Age, the Atomic Age. The men *of science* are making many discoveries and producing remarkable inventions, and the people are looking more to them than to the religious clergy of Christendom. Their theory of the evolution of man from the spontaneous generation of life in dead matter, a theory that denies a Creative God, is being taught everywhere as if it were the truth, a fact.

12 Consequently, even Christendom is being battered by the forces and influences of this modern world with its widely accepted theories and philosophies, the change in viewpoint of the people regarding morals and conduct. Christendom, putting the traditional teachings and ceremonies of men ahead of the Bible, has no defense against these continual assaults from this Modern Age, and her religious stronghold is crumbling. As in all her past

9. What methods has Christendom used for centuries when sending her missionaries to the pagans or heathen?
10. What efforts has Protestantism made to gain the heathen, but what has really been the case?
11. What false doctrines no more hold the interest of the people, and to what are people now looking instead of false religion?
12. What is happening to Christendom, and how is she trying to strengthen her position?

course of history, she continues to make compromises with this world. Divided into hundreds of religious sects, Christendom desperately seeks to strengthen her position and preserve herself by trying to unify all her religious denominations, believing that in unity there is strength.

13 Really pagan herself, Christendom has no real weapons with which to fight false religion and destroy it. Her teaching and her course of action make it plain that there is a difference between Christendom and true Christianity. Since her hundreds of millions of professed Christians are found to be "having a form of godly devotion but proving false to its power," how can Christendom successfully meet the attacks upon all false religion and prevail with the "power" of godly devotion? She cannot do so. For this reason her professed goal of wiping out all false religion by world conversion of all mankind to her religious organization is not being reached. Year after year, with the lessening rate of her conversions and with the world population steadily "exploding," this goal of world conversion is getting farther and farther out of her reach. In the approaching world without false religion the credit will never be given to Christendom for having brought about that world of true religion. Even Christendom will not then exist. Salvation will not be by means of her.

14 The more the results of their efforts are examined, the clearer it becomes that neither Christendom nor international godless communism is making a successful attack upon false religion, with good promise of finally extirpating it from the earth. It is true, as they may insist, that error has no right to exist. False religion has no right to exist. Yet by the permission of the divine Archenemy of false religion it does exist and poses a big problem for all lovers of truth and of pure worship. Is there, then, no one, no organization, that is conducting a successful assault on false religion for the liberation of the people? There should be, and there is! And all those who are fighting against *all* religion and who want to make this a world without any religion at all have been unable to destroy or even weaken this one particular religious organization. Almighty God, who is the Archenemy of all false religion, has protected and preserved it, to prove that there is a true religion and that he has a unified organization of true religion in the earth. What is it?

13. Why is Christendom unable successfully to fight false religion, and why is her goal of world conversion unreachable?

14. Since Christendom and communism cannot successfully attack false religion, is there any organization that can, and, if so, is it received by Christendom and communism?

THE TRUE RELIGION

15 It was established in the first century of our Common Era centuries before Christendom got started. It was the organization to which a former resident of the town of Nazareth in Galilee wrote these words: "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—Jas. 1:1, 26, 27, *AV; AS; RS.*

16 According to those opening words of greeting, was this James addressing himself to the natural circumcised Jews who were scattered about throughout the then known world and indicating that they had

15. (a) Define what true religion is. (b) When did true religion get its start?

16, 17. (a) How do we know James was not writing to the natural, circumcised Jews as those having the pure religion? (b) How did Jesus Christ view the Jewish leaders when he walked the earth?

the pure and undefiled religion of God the heavenly Father and that they were the one organization of true religion? No! James, the "servant of God and of the Lord Jesus Christ," wrote his letter sometime before his death in the year 63 C.E. and hence years before the destruction of Jerusalem and her temple in the year 70 C.E. and before the carrying of the captive Jews into all known nations, in fulfillment of the prophecy of Jesus Christ, in Luke 21:20-24. True, the nation of natural circumcised Jews had once been favored with having the true religion of the day, but by the time that Jesus Christ came upon the Jewish stage of action the religious situation had changed. These Jews had been making some assault upon false idolatrous religion in foreign lands, but in early spring of the year 33 C.E. Jesus Christ at Jerusalem said to their religious leaders:

17 "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.

18 According to those words of Jesus Christ, those Jews could not have been converting people from pagan religion to the true religion, not when they make these converts twice as much subjects for destruction in Gehenna as they themselves were. Why was this so? Jesus supplied the answer when he said to the scribes and Pharisees: "Why is it you also overstep the commandment of God 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.'" (Matt. 15:1-9; Isa. 29:13) Showing that this nation would be cast off from being God's channel for truth and pure religion, Jesus Christ denounced its religious leaders just three days before the day they had him put to death at Jerusalem and he said:

19 "Serpents, offspring of vipers, how are you to flee from the judgment of Gehenna? . . . Truly I say to you, All these things will come upon this generation. Jerusalem, Jerusalem, the killer of the prophets and stoner of those sent forth to her,—how often I wanted to gather your children together, the way a hen gathers her chicks together under her wings! But you people did not want it. Look! Your house is abandoned to you."—Matt. 23:33-38.

20 That this house or temple of theirs had really been abandoned to them was proved by its being destroyed by the Roman legions under General Titus in the year 70 C.E. (Matt. 24:1, 2) Since, now, this "house," this temple of religion at Jerusalem, was abandoned by God, as announced by his Son Jesus Christ, it meant indeed that the nation of Israel worshiping at this house of religion was also abandoned by God from being any further his channel of truth and of correct religion. Logically, then, the disciple James, when addressing his letter to the "twelve tribes which are scattered abroad," was not writing to the twelve tribes of the nation of natural, circumcised Israel. He was writing to spiritual Israel, Israel being the only nation made up of twelve tribes, so that the expression "the twelve tribes" stood for Israel. At God's rejection of the ancient nation of natural, circumcised Is-

18, 19. (a) According to Jesus Christ, why could not the Jews be converting people from pagan religion to the true religion? (b) How did Jesus show that as a nation Israel would be cut off as God's channel for truth?

20. (a) What positive proof have we that the nation of Israel was abandoned by God as his channel of truth? (b) To whom, then, was the disciple James writing when he mentioned "the twelve tribes which are scattered abroad"?

rael, the spiritual Israel became God's channel for religious truth and the up-to-date pure and undefiled religion. By refusing to accept the newly revealed truth and the pure, undefiled religion, the natural Israel took her stand with the Gentile pagan nations. Through the centuries she has been terribly persecuted by Christendom, but not by spiritual Israel.

[21] In the face of all the religious confusion for thousands of years, and especially today, it is hard for people to believe that there was ever a true religion or form of worship or that any organization ever had the true religion. Yet the true, revealed religion did exist in the first century of our Common Era and there was an organization that really had it. If that were not so, the disciple James could not have addressed himself to it by letter.

[22] His fellow disciple, the apostle Paul, wrote of this organization as having the truth and the true godly devotion and as thus practicing the true religion. In his first letter to Timothy, a young overseer in that organization, the apostle Paul identifies that organization of revealed truth and godly devotion. Paul said: "I am writing you these things, . . . that you may know how you ought to conduct yourself in God's household, which is the congregation of the living God, a pillar and support of the truth. Indeed, the sacred secret of this godly devotion is admittedly great: 'He [that is, Jesus Christ] was made manifest in flesh, was declared righteous in spirit, appeared to angels, was preached about among nations, was believed upon in the world, was received up in glory.' However, the inspired utterance says definitely that in later periods of time some will fall away from the faith, paying attention to misleading inspired utterances and teachings of demons."—1 Tim. 3:14 to 4:1.

[23] There was no uncertainty about it: back there, nineteen centuries ago, that "congregation of the living God" had the truth, the religious truth, and it knew accurately the mystery or "sacred secret" of the true godly devotion that had not only the form but also the power of it. Hence, it could be the "pillar and support of the truth," in the midst of a world of error and false religion. The fact that in later periods of time some who professed to be of the "congregation of the living God" fell away from the true faith and became apostates does not deny or disprove that the one and only organization of true religion did exist in the days of the twelve apostles of Jesus Christ. If it existed back there amidst a world of false religion, it can exist today. It does exist. That "pillar and support of the truth" still stands in vindication of the "living God," the Archenemy of false religion.

AN EXPANSIVE RELIGION

[24] Only the one organization of religious truth and of pure, undefiled religion can successfully make an assault on false religion with benefit to the people, with promise of their everlasting salvation. This "congregation of the living God," this spiritual Israel, was not to be like the ancient nation of natural circumcised Israel and stay isolated to itself in its God-given Promised Land, as it were. No; rather, it was under express command to get out among the nations that were riddled with false religion. Recall that in describing the admittedly great mystery of godly devotion the apostle Paul said that Jesus "was preached about among na-

21. (a) What is it hard for people today to believe? (b) How can we assure ourselves that true, revealed religion existed in the first century?
22. How did the apostle Paul show there was an organization of revealed truth?
23. Why was there no uncertainty about the true, revealed religion in the days of the apostles, and of what can we be assured today?
24. How was the congregation of spiritual Israel under a different command than natural Israel?

tions," not just ancient natural Israel. Jesus Christ himself is the one of God's sacred secret whose godly devotion was foretold and described in the inspired Hebrew Scriptures of the Bible. How and why did he come to be "preached about among nations"?

[25] He did not instruct his apostles and early disciples to separate themselves from the people of the world and make recluses of themselves in caves in the desert or make monks and nuns of themselves by building monasteries and nunneries and retiring to themselves within such community buildings, thus holding back the revealed light of truth from shining into a darkening world. To the contrary, some days after his resurrection from the dead and before his ascension into heaven to appear to angels and be received up into glory, Jesus Christ said to his disciples:

[26] "All authority has been given me in heaven and on the earth. Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all the things I have commanded you. And, look! I am with you all the days until the conclusion of the system of things."—Matt. 28:18-20.

[27] Emphasizing again that his followers were to go to the people of all the pagan nations in order to make disciples of Christ, Jesus Christ made this final statement just before they saw him ascend heavenward: "You will receive power when the holy spirit arrives upon you, and you will be witnesses of me both in Jerusalem and in all Judea and Samaria and to the most distant part of the earth."—Acts 1:8.

[28] That meant nothing less than bearing witness and making disciples of Jesus as the promised Messiah of God outside of Jewry, where the true religion had been confined till then, and in all the non-Jewish nations that were steeped in false religion. What else could this mean but an attack on all false religion by spirit-filled Christians who had the true religion? There is no room for doubt and for saying, 'Well, maybe they had the truth and the true religion, and maybe they did not,' inasmuch as Jesus' promise to them debarred such a likelihood or possibility. Concerning that holy spirit that was to impart power to them and for which they were told to wait in Jerusalem, Jesus said to them on the night before his sacrificial death: "When that one arrives, the spirit of the truth, he will guide you into all the truth, for he will not speak of his own impulse, but what things he hears he will speak, and he will declare to you the things coming." (John 16:13) They did receive this "spirit of the truth" on the day of Pentecost, Sivan 6, of the year 33 C.E., ten days after Jesus' ascension to heaven.—Acts 2:1-36.

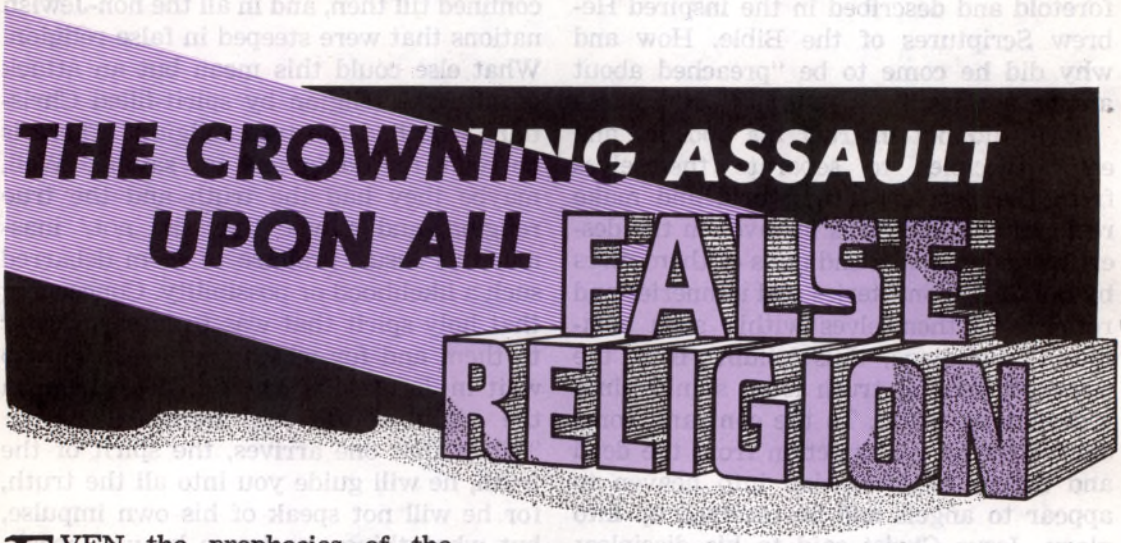
[29] About three years and four months later, in early autumn, about Tishri 1, of the year 36 C.E., the attack on the false religion of the pagans was begun by the spirit-filled members of the "congregation of the living God, a pillar and support of the truth." This was when, under direct command from heaven, the apostle Peter went up from Joppa to Caesarea in Judea and for the first time entered into the home of an uncircumcised Gentile, a non-Jew, an Italian centurion named Cornelius. While Peter was yet preaching the message of truth to Gentile Cornelius and those whom he had gathered into his house to listen to Peter, the holy spirit fell also upon these believing Gentiles. In

25-27. What shows that Jesus did not intend for his followers to separate themselves from people?

28. (a) What meaning did Jesus' instructions in Acts 1:8 have? (b) Could there be any doubt that the spirit-filled Christians had the true religion? Why?

29. When and how did the attack on pagan false religion begin?

evidence thereof they began speaking in foreign languages not heretofore learned by them. (Acts 10:1 to 11:18) From then on the door stood wide open for the Christian truth to attack the false religion in all the Gentile nations.



EVEN the prophecies of the ancient inspired Hebrew Scriptures had indicated that in God's appointed time the light of the truth was to assault the darkness of false religion. The apostle Paul quoted such a prophecy when he said to the people gathered together in the Jewish synagogue in Antioch of Pisidia about eleven years after the conversion of Cornelius to true religion: "Look! we turn to the [Gentile] nations. In fact, Jehovah has laid commandment upon us in these words, 'I have appointed you as a light of nations, for you to be a salvation to the extremity of the earth.'" After the apostle Paul quoted that prophecy to his mixed audience, what happened? This: "When those of the nations heard this, they began to rejoice and to glorify the word of Jehovah, and all those who were rightly disposed for everlasting life became believers. Furthermore, the word of Jehovah went on being carried throughout the whole country."—Acts 13:14-49; Isa. 42:6.

1. What had the ancient Hebrew Scriptures prophesied, and how did many in the nations respond to Paul's preaching?

[2] Would you call that a successful attack on false religion? Yes, because it resulted in real liberation of victims of false religion and putting them in the way of "everlasting life" in the new order of Jehovah God, where there will be no false religion. This was a liberation of people from the power of the god of all false religion, to free them for the worship and service of the God of true religion, the Archenemy of all false religion. Such liberation was the gist of the commission given to the apostle Paul when the resurrected Lord Jesus Christ appeared to him and went on to say: "I have made myself visible to you, in order to choose you as an attendant and a witness . . . while I deliver you from this people and from the nations, to whom I am sending you, to open their eyes, to turn them from darkness to light and from the authority of Satan to God, in order for them to receive forgiveness of sins and an

2. How was the action of "those of the nations" proof that a successful attack had been made by Paul in his preaching?

inheritance among those sanctified by their faith in me."—Acts 26:14-18.

[3] Note those words of this commission to Paul: "to turn them from darkness to light and from the authority of Satan to God." Satan the Devil wields his "authority" through false religion, through religious "darkness." True to his name Satan, which means "Resister; Adversary," he resists the one living and true God, whose name is Jehovah. (Ps. 83:18) Satan began his resistance of Jehovah God at the garden of Eden during the presence there of the perfect Adam and Eve, and through deception he introduced false religion into the garden of Eden. (Gen. 3:1-15) After the expulsion of the rebellious Adam and Eve from the garden of Eden, Satan caused religion of a false kind to flourish outside Eden until the flood of the prophet Noah's days, which flood brought an end to the violence with which the earth was filled as a result of false religion.—Gen. 6:1 to 8:22; 2 Pet. 2:5; 3:5, 6.

[4] After this global flood Satan the Devil finally succeeded in reestablishing and organizing false religion, especially in the days of Noah's great-grandson, the founder of the city of Babylon (Babel) and a "mighty hunter in opposition to Jehovah." (Gen. 10:8-10; 1 Chron. 1:10) Babylon became the central stronghold of all false religion on the earth, and starting out from here a world empire of false religion was built up. This religious empire is the mysterious thing that the Holy Bible calls "Babylon the Great, the mother of the harlots and of the disgusting things of the earth." (Rev. 17:1-5) This Babylonish religious empire has come to include even Christendom. Through this religious empire Satan the Devil is worshiped as god. This is not an overstatement, for the apostle Paul says: "If, now, the good news we declare is in fact veiled, it is veiled among those who are perishing, among whom the god of this system of things has blinded the minds of the unbelievers, that the illumination of the glorious good news about the Christ, who is the image of God, might not shine through."—2 Cor. 4:3, 4.

[5] The said "god of this system of things" also has the political rulers under his control. Jesus Christ knew this about Satan the Devil and called him "the ruler of this world." (John 12:31; 14:30; 16:11) This explains why the political rulers of this world have tried to protect and foster false religion. This has made it more difficult for the practicers of the true religion to assault the Babylonish world empire of false religion and turn persons "from the authority of Satan to God." Yet this assault has been successfully carried on among all nations.

THE PATTERN FOR SUCCESSFUL ASSAULT

[6] The apostles of Jesus Christ set the pattern as to how this attack upon the false form of worship should be carried on. They were no iconoclasts or image breakers, such as the ancient Israelites were when subduing the Promised Land in the Middle East under the generalship of Joshua the son of Nun, beginning in the year 1473 B.C.E. At the time of the Israelite invasion of the land, it was filled with idols of the false gods of the pagan inhabitants of the land and the moral conditions among these pagan worshipers were very low and degraded, filthy.

[7] "Consequently," said Jehovah God, "the land is unclean, and I shall bring punishment for its error upon it, and the land will vomit its inhabitants out." (Lev.

3. How does Satan wield his authority, and when did he first begin in this manner?
4. (a) How was false religion reorganized after the flood of Noah's day? (b) Who is worshiped as a god in the Babylonish world empire of false religion?
5. Why have the political rulers tried to protect false religion?
6, 7. What tactics did the ancient Israelites follow in attacking false religion, and are these to be the tactics of Christians?

18:21-30) Not only were the Israelites to exterminate the false religionists of the land, but, said Jehovah, "the graven images of their gods you should burn in the fire. You must not desire the silver and the gold upon them, nor indeed take it for yourself, for fear you may be ensnared by it; for it is a thing detestable to Jehovah your God. And you must not bring a detestable thing into your house and actually become a thing devoted to destruction like it."—Deut. 7:23-26.

[8] That was drastic action, indeed, but not too drastic. The purpose was, not only to destroy false worshipers and their false religion out of the Promised Land, but also to protect the Israelites from being infected by it and falling victim to it and becoming like the pagan inhabitants of the land. Only in this way could Jehovah God, the Archenemy of all false religion, have the Promised Land be a land without false religion. The Israelites failed to take this drastic action completely, and the Bible history of the Israelites describes the sad consequences.

[9] The apostles of Jesus Christ and the other spiritual Israelites were not to be iconoclasts or image breakers like that. They were not authorized or commanded to go into pagan lands and smash their idols and tear down their temples of false worship. They were not told, neither did they expect, to stamp out false religion from the face of the whole earth. That work the Almighty God Jehovah reserves for himself, in the near future. And yet the twelve apostles and fellow spiritual Israelites did destroy false worship out of the lives of numberless victims of it. To the Christian congregation in the immoral idolatrous city of Corinth, Achaia, the apostle Paul wrote: "You know that when you were people of the nations, you were being led away to those voiceless idols just as you happened to be led." (1 Cor. 12:2) To the congregation in the Macedonian city of Thessalonica, the apostle wrote:

[10] "We first entered in among you and how you turned to God from your idols to slave for a living and true God, and to wait for his Son from the heavens, whom he raised up from the dead, namely, Jesus, who delivers us from the wrath which is coming."—1 Thess. 1:9, 10; compare Acts 14:14-16; 17:1-10.

[11] How did the apostle Paul and his companions Silas and Timothy enter in among the pagans of Thessalonica? Not with the carnal weapons of the iconoclast, but with the "word of Jehovah," "the good news of God," "the word of God." (1 Thess. 1:8; 2:8-13) Thus, in their warfare against false religion, they used spiritual weapons. Wrote the apostle Paul to the Corinthian congregation: "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) Very fittingly, then, the apostle Paul compares the word or saying of God to a sword. Of course, in going into these strongholds of false religion, the apostles and fellow workers exposed themselves to the assaults of demonism. The protection against this was a spiritual armor and sword. The apostle Paul describes this to the congregation in pagan Ephesus, saying:

8. Why was such drastic action like that necessary, and did it fully succeed?

9, 10. (a) What authorization did Christians not have, and why? (b) What did Paul in 1 Thessalonians 1:9, 10 show was the Christian's method of attacking false religion?

11, 12. (a) Show how Paul described the Christian's spiritual weapons. (b) What did Paul say about the Christian's fight?

12 "Put on the complete suit of armor from God that you may be able to stand firm against the machinations of the Devil; because we have a fight, not against blood and flesh, but against the governments, against the authorities, against the world rulers of this darkness, against the wicked spirit forces in the heavenly places. . . . Stand firm, therefore, with your loins girded about with truth, and having on the breastplate of righteousness, and with your feet shod with the equipment of the good news of peace. Above all things, take up the large shield of faith, with which you will be able to quench all the wicked one's burning missiles. Also, accept the helmet of salvation, and the sword of the spirit, that is, God's word."—Eph. 6:11-17.

13 Safeguarded in this way with the "complete suit of armor from God" against the demon gods of false religion, the apostles and fellow disciples made their attack on false religion with the "sword of the spirit, that is, God's word." They did this, not just by preaching, proclaiming, heralding the good news of God's kingdom, but backed up by teaching. This prevented them from moving rapidly from place to place, from city to city, especially as they had no printed literature of the modern style to explain God's written Word to the searchers of the Holy Scriptures. In order to carry on a teaching course anywhere, they had to stay over a sufficient period of time with the object of 'making disciples of people of all the nations.' This is what the apostle Paul and his companions did in Thessalonica of Macedonia. They taught intensively for three weeks in succession, and they would have continued longer in the teaching work there had it not been that jealous religious enemies stirred up a riot, thus obliging these teachers of God's Word to leave by night for the next city in their missionary tour.—Acts 17:1-10.

14 In the city of Ephesus, Asia Minor, the teaching program of the apostle Paul continued for going onto three years. (Acts 20:31) It might have continued longer, had it not been for an uproar that was raised in the city of the temple of Artemis (Diana) because the teaching work of Paul was so devastating to false religion. Paul did not need to force his way into the homes of demon worshipers and seize their books of false religion and burn them to ashes. Those who became believers as a result of Paul's teaching did that themselves: "quite a number of those who practiced magical arts brought their books together and burned them up before everybody. . . . Thus in a mighty way the word of Jehovah kept growing and prevailing." Paul did not need to take up a battle-ax and war club and go smashing the beautifully sculptured idols and miniature silver shrines to destroy the false worship of the Ephesians. Those who accepted Paul's teaching and became believers did that themselves, figuratively speaking, by forsaking these things, destroying them out of their lives. This became so widespread that the idol-making industry suffered!

15 No wonder Demetrius the silversmith of Ephesus stirred up a violent protest, saying to a meeting of his fellow craftsmen: "Not only in Ephesus but in nearly all the district of Asia this Paul has persuaded a considerable crowd and turned them to another opinion, saying that the ones that are made by hands are not gods." Paul won over that considerable crowd of believers by remaining in this fruitful territory and teaching week in and week out for as long as he could. Only the city-wide riot stirred up by Demetrius the sil-

13. How did the apostles and fellow disciples do more than preach the good news of the Kingdom? Give an example.

14. Why did not the apostle Paul have to force his way into homes and destroy books and idols of false religion?
15. How do we know a considerable number of persons listened to Paul and then took action?

Due to Paul's preaching many became Christians and burned their books on magical arts

versmith made it advisable for Paul to leave and move to a new territory for his attack on false religion.—Acts 19:8 to 20:1.

TODAY AS WE NEAR A WORLD WITHOUT FALSE RELIGION

16 Thus the use of the spiritual weapons was successful against false religion in the first century of our Common Era. It should be so today in this twentieth century, despite the modern times. It is equally successful today, yet, with even greater results. Not the Communists, not Christendom, but those who practice the true religion today find it so. We say "the true religion today" because God can have the true religion on earth today, in spite of all the worldwide religious confusion, just as he had the true religion in existence and at work in the first century. He promised that he would have the true religion being practiced in this "time of the end," in this "conclusion of the system of things," and he has fulfilled his promise, his prophecy. In harmony with that Jesus Christ prophesied that at the time of his second coming and during the time of his invisible presence he would have a "faithful and discreet slave," whom he would place over all his belongings. All the modern evidence is that he has found this "faithful and discreet slave," not an individual man, but a composite "slave," the remnant today of his faithful followers.—Matt. 24:3, 45-47.

17 In his prophecy on the "conclusion of the system of things" Jesus said that despite world war, famines, pestilences, earthquakes, religious persecution, "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) His "faithful and discreet slave" class would be the ones under the absolute obligation of a "slave" to see that this prophetic command is carried out.

18 For almost a half century now, or since 1919, that prophecy has been carried into effect to give this worldwide, international witness. The determining question now is, By whom? The facts of modern history provide the one answer, By the Christian witnesses of Jehovah. According to the official *1968 Yearbook of Jehovah's Witnesses,* they are active in 197 lands and territories, in all these places proclaiming the kingdom of Jehovah God as the one and only hope of mankind. In agreement with this their official magazine, which goes out at the rate of 5,450,000 copies of each issue and in seventy-two languages, reads on its front page, "The Watchtower Announcing Jehovah's Kingdom."

19 The Christian "congregation of the living God" during the first century knew that it had the truth and the pure, unde-

16. How did Jehovah show that true religion would be practiced in this "time of the end"?

17. What did Jesus say would be done in spite of world problems, and by whom?

18. Who is it that have been giving this international, worldwide witness, and how does their official magazine agree that they are indeed doing so?

19. What shows that the remnant of the true congregation today have the true religion?

filed religion or form of worship. Why should it be strange or thought to be presumptuous if the remnant of that same congregation today claims to have the true religion? This remnant of dedicated, baptized followers of Jesus Christ have obeyed the divine command given in Revelation 18:4 and have come out of Babylon the Great, the world empire of false religion, including Christendom. On coming out of Babylon the Great they have not joined any antireligious organization such as the atheists, the freethinkers, the evolutionists, the Communists. No, but they have come out of the world empire of false Babylonish religion into the one true religion as the people of Jehovah God, "my people," as He calls them. Attack all false religion they do, not like and in company with the godless antireligious groups of this world, but in the way that the apostles of Jesus Christ did, with the "sword of the spirit, that is, God's word," the only successful weapon.

[20] Like a "pillar and support of the truth," they stick to the teaching of the apostles and their inspired Christian associates as set out in the twenty-seven books of the Christian Greek Scriptures, in addition to the thirty-nine books of the inspired Hebrew Scriptures. As did the Christians of apostolic times in the first century, they study, uphold and follow the whole Bible, from Genesis to Revelation. As did the apostles themselves, they go from house to house, today placing Bibles in the homes of the people and Watch Tower Society literature explaining the Bible, in 167 languages. (Acts 5:41, 42; 20:20) When Jesus in his prayer to his Father in heaven said: "Your word is truth," this included also the then inspired written Scriptures. (John 17:17; Ps. 119:160) The whole Bible is the complete Book of true religion. The preaching and teaching of this Book by these house-to-house witnesses of Jehovah is mightily spreading the true religion and pushing back the false religion. God is certainly backing up this work.

[21] Already close to a million dedicated, baptized worshipers of Jehovah as God have joined the anointed remnant in this modern-day attack on all false religion. Their cooperation indicates how successful has been the continuous attack carried on by the remnant, Christ's "faithful and discreet slave." But what are one million of true worshipers against two thousand millions or more of the false religionists of Babylon the Great? True, but God's attack forces against false religion have never been many in the earth, and they are relatively not many today. As the tremendous organizations of false religion scoff at the small band of assailants and reunite themselves for their security, let them remember that this insignificant number of Christian witnesses of Jehovah are merely the forerunners of the coming assault that will really destroy forever false religion out of the earth. This is the assault that the almighty Archenemy of false religion will himself make upon Babylon the Great and her political paramours. Says he, in the prophecy of Isaiah 28:21, 22:

[22] "Jehovah will rise up just as at Mount Perazim, he will be agitated just as in the low plain near Gibeon, that he may do his deed—his deed is strange—and that he may work his work—his work is unusual. And now do not show yourselves scoffers . . . for there is an extermination, even something decided upon."

[23] Strange and unusual indeed it will

20. (a) How have Jehovah's witnesses shown themselves to be a "pillar and support of the truth"? (b) Their preaching and teaching the Bible has resulted in what accomplishment?

21, 22. (a) Of what are the relatively small number of true worshipers today merely a forerunner? (b) What is the Archenemy of false religion, Jehovah, determined to do?

23. What action by Jehovah will soon be brought on false religion, her political associates and Satan the Devil, and where is this foretold?

seem when Jehovah God the Almighty by means of his forces in heaven and on earth (the ten horns and the wild beast) brings about the speedy destruction of that world empire of false Babylonish religion, to be followed shortly by his destruction of all her political associates in the "war of the great day of God the Almighty" at Armageddon. (Rev. 17:15 to 19:21) This will be immediately followed by the binding of the god of false religion, Satan the Devil, and all his demons and the hurling of them bound into the abyss of deathlike inactivity during the reign of God's kingdom by his Son Jesus Christ. (Rev. 20:1-6; 21:26, 27) All this is prophesied in God's written Word, and he will never break his word but faithfully keep it and fulfill all these desirable things.

24 Only in this way will God produce a world without false religion. His witnesses in the earth who are now proclaiming this "good news" of such a world will be preserved by him and will be the ones with whom he will start his promised world of true religion. Then "the earth will be filled with the knowing of the glory of Jehovah as the waters themselves cover over the sea."—Hab. 2:14.

24. What follows the destruction of false religion that will be to mankind's eternal benefit?

REMEMBER OUR CREATOR NOW, WHETHER OLD OR YOUNG

SOME three thousand years ago the royal Congregator, King Solomon, under inspiration counseled: "Remember, now, your grand Creator." (Eccl. 12:1) That is good advice for all, both old and young.*

Among the many ways that we can remember our grand Creator is by manifesting the qualities that he approves, such as the fruits of the spirit listed at Galatians 5:22, 23. Among these qualities or fruits of the spirit is that of goodness.

What is goodness? Goodness is that which is good, that which is suitable and fitting, that which is becoming. Goodness is also virtue, moral excellence. What does goodness include for the Christian? All that Jehovah God approves.

Goodness will help us remember our Creator by keeping us from lying, stealing, committing sexual immorality, overindulging in food and drink. In particular does goodness aid us in the positive virtues. It will cause us to be law-abiding citizens. Goodness will cause married persons to be fully loyal to their mates; children to be obedient to their parents. It will aid members of a Christian congregation to obey those who are taking the lead among them and to be submissive.—Heb. 13:4, 17; Rom. 13:1.

* For details see *The Watchtower*, May 1, 1967.

Remembering our grand Creator includes also the virtue of modesty, both as to not having too high an estimate of ourselves and having proper decorum and attire. And the quality of goodness should result in clean Christians, both as to their person and their homes, both as to physical cleanliness and moral cleanliness.—2 Cor. 7:1.

Remembering our Creator also means manifesting goodness by singing his praises. (Ps. 148:1, 12, 13) There are many opportunities for Jehovah's witnesses to praise him. At the Kingdom Hall as they meet in sweet assembly they can praise him by joining in heartfelt song, by commenting as opportunity affords, by bringing their children and by inviting others to come.

And there is the remembering of our Creator by praising Jehovah in the field ministry: by going from house to house and standing on the street corners offering Bible literature, by making return visits and conducting Bible studies in private homes. Nor to be overlooked is witnessing at other times as opportunity affords.

Truly there are many fruitful ways in which we as Christians can manifest goodness, and thus show, whether we be old or young, that we remember our grand Creator now.

YOUR SOUL *Your Spirit* and the HEREAFTER

PERHAPS you have experienced the empty feeling that comes with losing a loved one in death. On such occasions most persons feel not only sad but also very helpless. It is only natural to wonder: What happens to a person when he dies? Is he still conscious somewhere? Is there a real hope that the dead will live again? The Bible contains a comforting answer to these questions.

Simply stated, death is the opposite of life. In sentencing the first man Adam for his willful disobedience, God said: "You [will] return to the ground, for out of it you were taken. For dust you are and to dust you will return." (Gen. 3:19) Consider now: Where was Adam before God formed him from the dust and gave him life? Why, he simply did not exist. At his death Adam returned to the same lifeless, unconscious state. He went neither to a fiery hell nor to heavenly bliss, but died —as God said he would.—Gen. 2:17.

The Bible clearly teaches that the dead are unconscious and lifeless in the grave. Note what Ecclesiastes 9:5, 10 (*AV*) says regarding the condition of the dead: "For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

This means, therefore, that the dead cannot do anything and cannot feel anything. Their thoughts have ceased, as the Bible states: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."—Ps. 146:3, 4, *AV*.

DOES MAN HAVE AN IMMORTAL SOUL?

But what about the soul? Is it not a part of man that separates from his body at death and goes on living? To answer this properly we need to determine what the soul is.

You may be surprised to know that animals as well as men are called "souls" in the inspired Scriptures. For instance, Numbers 31:28 speaks of "one soul [Hebrew, *neph'esh*] out of five hundred, of humankind and of the herd and of the asses and of the flock." Notice here that both humans and animals are classed as souls. If you have a Bible that shows marginal readings either alongside or below the columns of Scripture verses, you

can look at Genesis 1:20, 30 and note that fish, birds and animals are in the "living soul" class—the marginal readings showing "soul" for "life" in these verses.—See also Revelation 16:3, where the Greek word for "soul," *psy·khe',* appears.

What, then, is the soul? Let us see what the Creator's own written Word says about it. At Genesis 2:7 we read: "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."

Note, please, that after God started man breathing "the man *came to be a living soul.*" Hence the man *was* a soul, just as a man who becomes a doctor *is* a doctor. (1 Cor. 15:45) Since the human soul is man himself, then it cannot be some shadowy thing that merely inhabits the body or that can exist apart from the person.

In harmony with this fact, the Bible makes plain that the human soul possesses physical qualities. For example, the Bible speaks of the soul's desiring physical food, saying: "Your soul craves to eat meat." (Deut. 12:20; see also Leviticus 17:12.) It says, too, that souls have blood traveling through their veins, for it speaks of "the blood of the souls of the poor innocents." (Jer. 2:34, *AV*) Yes, your soul is really *you,* with all your physical and mental qualities.—Prov. 2:10.

What, then, of the texts that use such expressions as "my soul," or those that speak of a person's soul as though it is within him? These texts, of course, must harmonize with the scriptures already considered, for there can be no contradiction in God's Word. It becomes evident, then, that the word "soul" may be used in different senses. At times it refers to *one's own self as a soul.* So just as one says "myself" he also can say "my soul," meaning basically the same thing. Thus the psalmist wrote: "My soul has been sleepless from grief."—Ps. 119:28.

"Soul" can also refer to *the life one enjoys as a living soul or person.* Now, we can say that someone is alive, meaning he is a live person. Or we can say that he *has* life, meaning he has life as a person. In the same way, man, according to the Bible, *is* a soul; but, as long as he is alive, he can be said to *"have* soul."

So, just as we speak of one's losing his life, we can speak of his losing his soul. Jesus said: "For what is a man profited, if he shall gain the whole world, and lose his own soul?" (Matt. 16:26, *AV*) When Rachel had trouble in giving birth to Benjamin, her soul (or life as a soul) went out from her and she died. (Gen. 35:16-19) She ceased to be a living person and became a corpse. And when the prophet Elijah performed a miracle in connection with a dead child, the child's soul (or life as a soul) came back into him and "he came to life." He was no longer a corpse but was again a living soul.—1 Ki. 17:17-23.

Since the soul is the person himself, what happens to a soul at death? The Bible is very clear in stating that the soul is subject to death, saying: "The soul that is sinning—it itself will die." (Ezek. 18:4, 20) The apostle Peter quoted from the writings of Moses concerning the future Prophet Jesus, saying: "Indeed, any soul that does not listen to that Prophet will be completely destroyed from among the people."—Acts 3:23.

Consistent with this basic truth, not once in any of its verses does the Bible say that either human or animal souls are immortal, deathless, cannot be destroyed or cannot perish. There are, however, dozens of scriptures that show that the soul can die or be killed. (Lev. 23:30; Jas. 5:20) Even of Jesus Christ the Bible says: "He poured out his soul to the very

death." (Isa. 53:12) We see, then, that the human soul is the person himself, and when the person dies, it is the human soul that dies.

Much of the misunderstanding about death has been due to the confusion in many persons' minds as to the meaning of "soul" and "spirit." The Bible shows they are not the same, as we shall see.

WHAT IS THE SPIRIT IN LIVING CREATURES?

From Job 34:14, 15 we learn that there are two things that man (or any other conscious earthly creature) must have in order to be and stay alive: spirit and breath. There we read: "If he [God] sets his heart upon anyone, if that one's spirit [Hebrew, *ru'ahh*] and breath [Hebrew, *neshamah'*] he gathers to himself, all flesh will expire together, and earthling man himself will return to the very dust." Also the Bible speaks of Jehovah God as "the One laying out the earth and its produce, the One giving breath to the people on it, and spirit to those walking in it."—Isa. 42:5.

We know that the first man was formed by God out of the "dust of the ground," that is, the elements taken from the soil. At the time of Adam's creation, God caused the billions of cells in his body to live, to have in them the force of life. This active life force is what is meant here by the word "spirit" (*ru'ahh*). But for the life force to continue in each of Adam's billions of cells, they needed oxygen, and this was to be provided by breathing. So, God next "breathed into his nostrils the breath [*neshamah'*] of life." Then Adam's lungs began to function and thereby sustain by breathing the life force in his body cells.—Gen. 2:7, *AV*.

This was similar to the case of certain newborn babies. Although there is life in the baby when born, it sometimes does not begin to breathe right after birth. The doctor finds it necessary to spank the child to make it start breathing, for without breath the child would soon die. So, too, the life in Adam's body cells had to be sustained by the breathing process in order for Adam to carry on the activities of a living person.

Whereas the human soul is the living person himself, the spirit is simply the life force that enables that person to be alive. The spirit has no personality, nor can it do the things a person can do. It cannot think, speak, hear, see or feel. In that respect, it might be likened to the electric current of a car's battery. That current can ignite the fuel to make the engine produce power, cause the headlights to shine, sound the horn, or cause the car's radio to produce voices and music. But, without the engine, headlights, horn or radio, could that battery current do any of these things by itself? No, for it is merely the force that enables the equipment to perform and do such things.

This spirit or life force is found in all living creatures, being passed on from parents to offspring at the time of conception. Thus, God told Noah that he would cause a flood of waters "to bring to ruin all flesh, in which the active force [*ru'ahh*, spirit] of life is," both of animals and men.—Gen. 6:17, *margin*, 1953 edition; see also 7:15, 22, *AV*, marginal reading.

Because they all have this same life force or spirit, man and the animals die in a similar manner. For that reason, Ecclesiastes 3:19, 20 says: "There is an eventuality as respects the sons of mankind and an eventuality as respects the beast, and they have the same eventuality. As the one dies, so the other dies; and they all have but one spirit [*ru'ahh*] . . . All are going to one place. They have all

come to be from the dust, and they are all returning to the dust."

Since God is the Giver of life, his Word says that when a person dies "the dust returns to the earth just as it happened to be and the spirit itself returns to the true God who gave it." (Eccl. 12:7) At death the life force eventually leaves all the body cells and the body begins to decay. All conscious thought and actions end. (Ps. 104:29) How, then, does the spirit 'return to God who gave it'? Does the life force literally leave the earth and travel through space to God's presence? No, but it returns to God in the sense that now the future life prospects of the person rest entirely with God. Only God can restore the spirit, causing the person to live again.

Some persons live in fear of the dead and make offerings to appease dead ancestors. But we can find comfort in knowing that, since the dead are unconscious, it is not possible for them to harm the living. And though one may have loved very much some person who died, God's Word shows that one cannot benefit the dead person by having religious acts or ceremonies performed for such one, perhaps at great expense to the survivors. (2 Sam. 12:21-23) The knowledge of the true condition of the dead also protects us against the practice of trying to speak with the dead. The Bible warns that those who claim to speak with the dead are really getting in touch with demons, wicked spirits that falsely pretend to be the one who has died.—Deut. 18:10-12.

WHAT IS HELL?

Many religious organizations teach that the wicked are tormented endlessly in a hellfire. At its ecumenical council a few years ago the Roman Catholic Church reaffirmed belief in the reality of hell as a place of eternal punishment. But is this belief taught in God's Word? You may know the meaning that your own particular church organization gives to "hell," but have you ever investigated to see the meaning given it in the Scriptures? What is hell according to the Bible?

In the Hebrew Scriptures of the Bible the word "hell" is translated from the Hebrew word *sheol'*. This word occurs 65 times in all. The King James Version of the Bible, however, translates *sheol'* 31 times as "hell," 31 times as "grave," and 3 times as "pit." The Catholic Douay Version of the Bible translates *sheol'* as "hell" 63 times and as "pit" once and as "death" once. In the Christian Greek Scriptures the word "hell" is sometimes translated from the Greek word *ha'des*. Both the *King James* and *Douay* versions translate *ha'des* as "hell" in each of its ten occurrences.

Is hell a hot place? Do *sheol'* and *ha'des* refer to some place where the wicked suffer after death? It is plain that they do not, for we have already seen that the dead are not conscious and therefore cannot suffer. The Bible does not contradict itself with regard to the condition of those in hell. This is proved by the fact that the Bible says that Jesus was in hell. (Acts 2:31, *AV, Dy*) When the apostle Peter stated this on the day of Pentecost, he clearly meant that Jesus had been in the grave, not in a place of fiery torment. (1 Cor. 15:3, 4) In saying this the apostle quoted from Psalm 16:10 [15:10, *Dy*]. Here the Hebrew word *sheol'* was used, and at Acts 2:31 this word is translated by the Greek word *ha'des*. This shows that *sheol'* and *ha'des* refer to the same thing. The Bible "hell" is actually mankind's grave.

As further proof of this, consider what occurred after the prophet Jonah was swallowed by the big fish. The Bible says:

"Then Jonah prayed unto the LORD his God out of the fish's belly, and said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, and thou heardest my voice." (Jonah 2:1, 2, *AV*) Where was Jonah? In some fiery place? No. Jonah was in the fish's belly, which would have been his tomb or grave if God had not delivered him from there. That is why the marginal reference in the *King James Version* substitutes here "the grave" for "hell."

Also consider the case of the righteous man Jacob. When sorrowing for his son Joseph, he said: "I will go down to my son into hell [*sheol'*; the grave, *AV*], mourning." (Gen. 37:35, *Dy*) Now think: Did Jacob believe that his good son Joseph was in a fiery-hot place, and did he himself want to join him there? It is obvious that Jacob merely thought his son was dead and in the grave, and in his sad state Jacob himself wanted to die.

Job, a righteous servant of God, who was suffering much, prayed to God: "Who will grant me this, that thou mayst protect me in hell [*sheol'*; the grave, *AV*], and hide me till thy wrath pass, and appoint me a time when thou wilt remember me?" (Job 14:13, *Dy*) How unreasonable to think that Job desired protection in hell if it is a fiery-hot place! Clearly, this "hell" is simply the grave, and Job desired to go there so that his sufferings might end. Good people as well as bad people go to the Bible "hell," the common grave of all mankind.

RICH MAN AND LAZARUS

There is one place where *ha'des* occurs, however, that has caused some persons to believe that the Bible hell is a place of physical torment. That is where Jesus spoke of the rich man and Lazarus, and said that the rich man died, and in *ha'des* experienced torment. (Luke 16:22-31) Why is the use of *ha'des* here so different from its use in other places? Because Jesus was giving a parable or illustration and was not speaking of the literal *ha'des* or the grave.—Matt. 13:34.

Consider: Is it reasonable or Scriptural to believe that a man suffers torment simply because he is rich, wears good clothing and has plenty to eat? Is it Scriptural to believe that one is blessed with heavenly life just because he is a beggar? Consider this too: Is "hell" literally within speaking distance of heaven so that an actual conversation could be carried on? Also, if the rich man were in a literal burning lake, how could Abraham send Lazarus to cool his tongue with just a drop of water on the tip of his finger? What, then, was Jesus illustrating?

In this illustration the rich man stood for the class of religious leaders who rejected and later killed Jesus. Lazarus pictured the common people who accepted God's Son. The Bible shows that death can be used as a *symbol,* representing a great change in one's life or course of action. (Compare Romans 6:2, 11-13; 7:4-6.) A death, or change from former conditions, happened when Jesus fed the Lazarus class spiritually, and finally by Pentecost they came into the favor of the greater Abraham, Jehovah God. At the same time, the false religious leaders "died" with respect to having God's favor. Being cast off, they suffered torments when Christ's followers after Pentecost forcefully exposed their evil works. (Acts 7:51-57) So this illustration does not teach that some dead persons are tormented in a literal fiery hell.

GEHENNA AND PURGATORY

Perhaps someone may object and say that the Bible does speak of "hell fire." (Matt. 5:22, *AV, Dy*) True, some versions use this expression, but in such cases the original Greek word here used for "hell" is *Ge'enna,* and not *ha'des.* "Gehenna" occurs twelve times in the Christian Greek Scriptures, and refers to the valley of Hinnom outside the walls of Jerusalem. When Jesus was on earth this valley was used as a huge garbage dump where fires were kept burning by adding brimstone (sulfur) to burn up the refuse. *Smith's Dictionary of the Bible,* Volume I, explains: "It became the common lay-stall [garbage dump] of the city, where the dead bodies of criminals, and the carcasses of animals, and every other kind of filth was cast."

So when Jesus said that persons would be thrown into Gehenna for their bad deeds, what did he mean? Not that they would be tormented forever. Jesus used that valley (Gehenna) of fire and brimstone as a proper symbol of everlasting destruction. That is what his first-century listeners understood it to mean. The "lake of fire" mentioned in Revelation has a similar meaning, not conscious torment, but "second death," everlasting death or destruction. It is evident that this "lake" is a symbol, because death and hell (*ha'des*) are thrown into it. Such things cannot literally be burned, but they can be done away with, or destroyed.—Rev. 20:14; 21:8.

What, then, about purgatory? This is said to be a place where human souls are conscious and going through fiery purging after death. Since the Bible clearly shows that the dead are unconscious, how could God be tormenting anyone in such a place? (Ps. 146:4 [145:4, *Dy*]) Actually, neither the word "purgatory" nor the idea of a "purgatory" occurs in the Bible.

WILL THE DEAD LIVE AGAIN?

The Bible teaching on the true condition of the dead relieves one's mind of much unnecessary fear and worry regarding those who have died. To know that such ones are not suffering helps us to appreciate far more God's love, and his justice. Yet, one may still wonder, If a man dies and simply goes to the grave, what hope is there for the dead? The Bible reveals that there is a wonderful hope, the hope of living again.

During his earthly ministry Jesus Christ showed his power over death, actually bringing dead persons back to human life. (Luke 7:11-16; John 11:39-44) He thus provided a preview of what he will do on a grand scale in God's new system of things. The heartwarming prospect is that then hell, mankind's common grave, will be emptied of its unconscious dead. (Rev. 20:13) Some receive a resurrection to heavenly glory as spirit creatures, even as did Jesus Christ. (Rom. 6:5) However, the vast majority of mankind will be brought back to enjoy life in a restored earthly paradise.—Acts 24:15; Luke 23:43.

In God's new system the resurrected dead, if they carry out God's righteous laws, will never need to die again. (Isa. 25:8) Certainly this grand provision for blessing mankind is reason for us to take in more knowledge of Jehovah and his Son, Jesus Christ. Doing so can lead to our eternal life and blessing.

What did you get out of your "Good News" ASSEMBLY?

JEHOVAH'S WITNESSES, old and young, enjoy gathering together at assemblies, even as commanded at Hebrews 10:24, 25. That is why hundreds of thousands traveled many miles to attend one of the "Good News for All Nations" District Assemblies. These were held in more than 120 cities in upward of twenty-five lands in the northern hemisphere during July and August of this year. And in what crowds they came! In nearly every land the attendance was from 10 to 30 percent above that of the previous year, for a total of 928,756.

Witnesses not free to assemble in large numbers in their own lands traveled to lands where they could so meet. Some 5,000 traveled from Spain to Toulouse, France, as also did more than 600 Portuguese Witnesses. More than 2,000 from Yugoslavia were at the assembly in Villach, Austria, and upward of 500 from Greece enjoyed an assembly in Ulm, Germany. Of course, all these assemblies were held in their own native tongues.

How well the young folks were represented at these assemblies! Time and again the public press commented on this fact and noted that there was no 'generation gap' among the Witnesses. Thus *B.T.* (one of Denmark's largest dailies), published an interview with a number of youthful Witnesses, giving their outlook on the Bible, morals, marriage, dress and other things. In its introductory remarks it stated:

> "This is not an old people's affair—there are many younger married couples and single young people, youths, teen-agers and children. All listen attentively and confidently to the talks and Biblical explanations given by their elders. There is no youth rebellion among Jehovah's witnesses. That which holds them united could be expressed in one word: *truth*. But what kind of truth is so strong that it completely overpowers the young, changes their entire attitude to life completely and gets them to follow a way of life that in almost every way separates them from all others of their same age?"

That these young folks appreciated these assemblies could also be seen by the parts they themselves had on the programs and by the way they pitched in and helped out in the various departments, such as refreshments, cafeteria and cleaning. And they showed it by the efforts they put forth to get to the assemblies, not all parents being able to stand the added cost of bringing their whole families. Thus in Ireland, two little boys, seven and eight years of age, chopped sticks into kindling wood and then sold it so as to have the means to get to the assembly. Out in the state of Washington youngsters gathered "night crawlers," large worms used by fishermen, by the tens of thousands, selling them at a penny apiece, so as to be able to get to the assembly. In the Bronx, New York, teen-age girls

did domestic work after school, babysitting in the evenings, and a boy took on a newspaper route so that they could get to the Washington, D.C., assembly.

SPIRITUAL BLESSINGS WITH "FRINGE BENEFITS"

Without a doubt all who attended the assemblies received many minor blessings that might be termed "fringe benefits." They enjoyed sharing meals and visiting with their brothers, meeting old friends and making new ones, and having a part in the singing of songs. But it would have been a mistake to have contented oneself with such in view of the larger, more important spiritual blessings available. How much did those in attendance get from the assembly program itself? How much did you get from it?

The various features of the assembly program were exceedingly well thought out, and much preparation went into them. A report from Ireland stated regarding them: "Never has a district assembly program had such an impact; never has interest been so easily maintained throughout all four days; never have our hearts been so stirred to apply Jehovah's principles to our everyday lives and ministry. . . . This was an assembly to be remembered for its potent influence on our spirituality and for its provision of a superb instrument to assist us as ministers of the good news."

However, a number were not able to attend these assemblies. Then again, some who attended were busy with operating the convention organization and so missed portions of the program. And it is likely that many a strong point was lost to listeners because of distractions that are difficult to avoid with large crowds. So it seems well to review briefly the program day by day and note the highlights.

THE FIRST DAY

These assemblies opened with the address of welcome: "The 'Good News' Has Brought Us Together." "Where would you be if it were not for the 'good news'?" the speaker asked, and then added, "Some of you might not even be alive." 'This good news has changed our lives, given us peace of mind and security; it has given us something to live for. By your concentrating on the concentrated spiritual food presented at this assembly it may well be a milestone in your Christian life.'

Next came the chairman's talk, "Appreciating What God Has Done for Us." Among other things the speaker pointed to the many marvels of creation, such as the human hand, without which no human production from tiny transistor to mighty ocean liner could be possible, and to the human eyes, two beautifully formed tiny spherelike motion-picture cameras. He also took note of the many spiritual blessings, chief of which has been the gift of God's Son as mankind's Ransomer. This talk was a masterpiece for increasing appreciation for what God has done, and it served as a fine start.

It was followed by "What Are You Doing with Your Life?" a dramatic presentation that accomplished a number of things. It showed how Christians can have a spiritually profitable time when they come together on social occasions by reading a certain portion of the Bible, a few verses at a time, and then discussing them. It also showed how Esau's despising his birthright can serve as a warning to Christians today who may lack in appreciation of their inheritance. (Matt. 25:34) And further, the drama served to make Abraham, Isaac, Jacob and Esau live as never before in the minds of those who heard it. The touching portrayal of Abraham's offering up Isaac brought tears to many an eye.

The evening's program opened up with interesting experiences and fine remarks by young folks in the full-time pioneer ministry. Typical were such expressions as: "I found it took more than just wanting to pioneer. It took determination to pioneer." "The pioneer work offers the most of the thrill of helping people come to dedication." At more than one assembly high school graduates told of turning down college scholarships in order to pioneer.

After these expressions came the two-hour drama "What Young Folks Are Doing in the Ministry." With a cast of some thirty characters, all of whom spoke their lines, it frankly and dramatically portrayed the problems facing Christian youths in the ministry, such as the snare of materialism and the temptation to commit fornication, and how these can be met successfully. Based largely on true-life incidents, the drama stressed what parents can do to help their children. Forcefully parents were told: "It is not enough that your children attend meetings and go out in the service; do you know *why* they do? Do you know just what their viewpoints and aspirations are? Do you know where their real interests lie?" In conclusion parents were told: "Your children are clay in your hands. You can help Jehovah to mold them as vessels for an honorable use, or . . . abandon them to this system's molding of them as vessels for a dishonorable use. The choice is yours!"

THE SECOND DAY

Friday, the second day of the assembly, featured a morning immersion service, "Baptism in Response to the 'Good News.'" Among other things it showed that dedication is required to gain a good conscience; it is the wise thing to do, as it leads to everlasting life, and it is the loving thing to do out of gratitude for all that God has done for us. It is no bargaining agreement, however, but rather an unconditional surrender, based on trust in God. At 119 assemblies, 17,613 were baptized.

After interesting experiences related by some who had just been baptized, Friday afternoon's program continued with a talk based on Matthew 11:28-30. It showed that the world's yoke and load are harsh and heavy by reason of widespread selfishness and wickedness. Heavy also is the burden of guilt because of one's sins. But the yoke and load of dedication are gentle and light because Jehovah God and Jesus Christ are loving and reasonable Masters. Faith, obedience, a right outlook and association with Christian brothers further contribute to making one's load light.

Then immediately followed the discourse "Are You Training Now for the Trials Ahead?" How can you? By learning to control your thoughts, by good study habits, by victoriously meeting present trials, such as those caused by nationalism, sexual immorality, materialism and increased indifference to the Kingdom message. Important also is being selective in your entertainment. The audience was urged: "Cut out what weakens you spiritually, such as excessive TV viewing."

Next came the talk telling "Where More Preachers of the 'Good News' Are Needed." The Macedonian call is still being heard, for there are many lands where there is but one Kingdom preacher to 5,000 of the population, and in one land the ratio is one to 840,000. Many blessings await you if you can heed this call, but prudent planning is essential. If you are unable to move far away, within your own country there may be places where the need is greater. (Acts 16:9, 10) It was followed by the powerful keynote speech, "The 'Good News' of a World Without

False Religion," the entire text of which appears in this issue of *The Watchtower*.

At its conclusion a new Bible-study aid, *The Truth That Leads to Eternal Life*, was released. Consisting of 192 pages, it is pocket size. As for its contents, a letter of appreciation from Denmark, in part, stated:

> "It engages the reader or student almost from the beginning, and involves him in the consideration. It is a treatment of both the subject material presented along with the reader's attitude toward it. It appeals to the making of many decisions as the material is presented, and that will help him come into the truth. After all, coming into the truth is not just one decision made after studying the book through, but the result of many decisions made as knowledge increases . . . This book and the study plan seem to be one of the most timely we have ever received."

The Watchtower, February 15, 1968, in announcing these assemblies had stated: "On Friday something is planned that will not only delight you but also no doubt surprise you, for it will have considerable influence on the work that we will be doing during the years to come." The "surprise" included more than the new book. It also involved a six-month Bible-study program! Because of the way the new book involves the student at every turn, it will doubtless make him want to take some action by the time he has completed it, which should be in about six months. No more are such studies to run on year after year without the student's acting upon the knowledge he gains!

The evening program began with experiences of success with Bible studies. A most unusual "success story" was related at the Lewiston, Maine, assembly. Two special pioneers told how, in a comparatively short time, they had been able to assist ten young adults, together with the parents of some of them, to take their stand for God's truth, largely as the result of a chain reaction, as it were. Ten of them came to the platform, one at a time, and it was reported that twelve had been baptized within the past eight months.

Then the program highlighted the many fine features of the new Bible-study aid and how it could be presented to the public: It is filled with easy-to-understand discussions of subjects most persons need to know or are most interested in. It is kind but firm, fast-moving and has a note of urgency about it. It gives counsel on Christian conduct, family life and presents the Scriptural view of such practices as abortion and spiritism.

Especially of interest to all those with unbelieving mates was "Uniting the Divided Household," which came next. In a kind and understanding way it spelled out the Scriptural twofold obligation to keep integrity and help the unbeliever to become a believer. Examples showed the value of loving consideration and tact and refusing to compromise. "Better take abuse than give it," such were counseled, and, "Being submissive is just as much a requirement for the Christian wife as preaching the good news of God's kingdom." How can divided households be avoided in the first place? By drawing both mates into the Bible discussions from the very start and by 'marrying only in the Lord.'

THE THIRD DAY

First heard on the Saturday-afternoon program were experiences in which overseers told how they were able to increase their meeting attendance, some to well over 100 percent of the number of publishers. They accomplished this by having well-rehearsed meetings that applied instructions to local conditions, by stressing meeting attendance at book study groups, by having meetings at times most con-

venient to the greatest number, and so forth.

These experiences were followed by the earnest talk "More than All Else, Safeguard Your Heart." Even as a sound physical heart is essential to physical health, so a sound spiritual heart, the seat of emotion, motive and desire, is essential to sound spiritual health. How we take in knowledge and submit to discipline determines to a large degree what desires we develop and their intensity. Proper desires can be satisfied in moderation, but improper desires must be eliminated or kept under strict control. Wrong desires begin in the heart and that in an early age with "I want, I want, I want" this, that or the other thing. All not having sound hearts will be destroyed at Armageddon.

Fine counsel was next given in the feature "Trained to Distinguish Both Right and Wrong." Christians must be certain as to what is right and what is wrong, and that requires both a good knowledge of Bible principles and sound reasoning. By a number of interesting discussions this program showed that Christians are to view marriage engagements most seriously, smoking tobacco as something unclean, gambling as selfishness, and so forth. The Saturday-afternoon program concluded with the fine address "The Happiness of the 'Nation Whose God Is Jehovah,'" which reviewed the reasons that Jehovah's people have for being so happy. It will appear in its entirety in the next issue of *The Watchtower*.

Those relating experiences Saturday evening were parents who had made a success of rearing children. Regularly they studied the Bible with their children, prayed together, took them to all the meetings and assemblies, played Bible games together, and, above all, set before them the goal of the full-time ministry. A striking example was that of a farmer at the Rennes, France, assembly. He told that, of six sons, two were family men and overseers; of his four unmarried sons, one is serving at the French branch office of the Watch Tower Society, another is in the circuit work, another is a special pioneer and the other a regular pioneer minister. Of his three daughters, one had been a special pioneer and now is the wife of a fine overseer; the teen-ager vacation pioneers, and the youngest has her own Bible study.

After these fine experiences the two-hour absorbing drama, "Jehovah's Way the Way of Victory," was presented. It showed how Jephthah, first banned, was then chosen to be Israel's judge and how he succeeded in freeing Israel from the Ammonite yoke after they returned to the worship of Jehovah. It also related the modern counterpart to these events. It showed how the present-day Ammonites, the political rulers, oppressed Jehovah's people, how these chose "Jephthah" in that they embraced theocratic rule under Jesus Christ and how Jehovah then granted them the victory. It gave tense and gripping examples of the fearlessness of Jehovah's people in the face of Nazi persecution in Germany and Catholic Action in the United States. In a number of assemblies this drama was presented twice so that all could see it, and in many others it was relayed by closed-circuit television to overflow halls.

THE FINAL DAY

In the morning, after a discussion of the text for the day and prayer, came the heartwarming talk "Building One Another Up." It underscored that "death and life are in the power of the tongue." Used rightly, as exemplified by the apostle Paul, it can bring life to hearers; but used wrongly, as by the ten spies

in ancient Israel, it can lead to death. Yes, with the tongue we can tear down or we can build up. Avoid kidding and complaining, for such things do not build up. Direct conversation into right channels. Whatever the subject, it can be made upbuilding by noting the Bible principles bearing on it. This is what *Awake!* does. Follow its example. Initiate upbuilding conversation. Sometimes only one word is needed, but that word needs to be said. Especially do family members have many opportunities to build one another up. Building one another up can also be done by deeds. When visiting the sick or handicapped, be alert to do more than give encouraging words. Is there something you can do? Can you wash the dishes, do the laundry, the shopping, the housecleaning? In time of need such things can also be spiritually upbuilding.

Very practical also was the talk that followed, "Pursue the Things Making for Peace." Real peace is far more than pleasantness when things go the way we like to have them go. Continual contact with one another, imperfect as we are, produces pressures that tend to break the peace. When you see a quarrel developing, do you do all you can to head it off? Actually, our ability to pursue peace hinges upon how well we are pursuing peace with Jehovah. A good conscience, free from strain, helps us to put up with tensions caused by others' imperfections. Undue self-esteem makes pursuit of peace difficult, so be humble for the sake of peace.

The next talk, "Pay More than the Usual Attention," showed that our ability to pay attention needs to be properly channeled. By the way we use it we can demonstrate our love for God. Paying attention means stretching the mind. It is impossible to pay attention to things without being influenced by them. We must therefore be very selective as to what we pay attention to. While daily routine matters require a measure of our attention, it is to God's Word that we must pay more than the usual attention. At meetings be like Lydia, who paid attention to Paul's words.

The Bible drama in costume, "Do You Make Yourself Available?" concluded the morning session. It dealt with the willingness of the daughter of Judge Jephthah to submit to her father's vow to serve as a virgin at the temple. This touching drama caused many in the audi-

Jephthah's daughter learns of her father's vow, as presented at assembly in Brussels

ence to shed a tear. Its modern counterpart was also presented: The anointed "remnant," Jephthah-like, dedicate the fruits of their victories, the great crowd of "other sheep," to Jehovah's service, even as Jephthah's daughter was devoted to temple service. This drama ended with an appeal for youthful Christian ministers to make themselves available for the full-time ministry. This appeal was partly in the form of a lilting song, the first verse of which went like this:

"Make yourself available today
For full-time Kingdom service.
Should you not be going all the way,
And join the missionary ranks?
The fields are white for harvesting,
The call for laborers is clear.
Make yourself available,
If you can, then pioneer."

The widely advertised public talk, the climax and chief feature of these assemblies, was given Sunday afternoon (after a fine musical program). It contained the good news that "Man's Rule [Is] About to Give Way to God's Rule," and has been published fully in the previous issue of this journal. The total attendance was about 925,000.

After a brief intermission came another choice feature of the assembly, the "Closing Remarks." This was given by the president of the Watch Tower Society, N. H. Knorr, at three of the United States assemblies. Conventioners learned that "the service year of 1968 has been tremendous!" Never before have so many shared in preaching the "good news," April seeing a peak of 1,204,288, a 10-percent increase over last year's average. And never before have so many magazines and bound books been placed; the distribution of the book *Did Man Get Here by Evolution or by Creation?* being truly extraordinary. Ever so many lands, such as Mexico, Brazil and Ecuador, had increases of more than 20 percent. Even the lands behind the Iron Curtain had a good increase, 4½ percent.

Discussed also were the plans for international assemblies in 1969, six in the United States and Canada, (and now, for July 6-13, Toronto, Canada, has been included, to make it seven) others in Europe and around the world. Most of the missionaries in foreign assignments are to be brought to the assembly nearest their home, it was announced at the assembly in Washington, D.C. In conclusion it was noted that the big work for 1969 will be with the new book, *The Truth That Leads to Eternal Life*. The speaker said: "The time is short. It is important for us to conduct Bible studies to help people flee from Babylon the Great and for us to do personal study. Do not let it be crowded out of your life. The convention has illustrated how you should walk. Be of good courage and press on, making the days ahead days of praise to Jehovah's name. In the words of Jesus, 'Raise yourselves erect and lift your heads up, because your deliverance is getting near.' "—Luke 21: 28.

Then with a grateful song of praise, "We Thank You, Jehovah," and a prayer of petition and thanksgiving, the "Good News for All Nations" District Assembly came to a close. Truly these assemblies had a program filled with rich spiritual blessings. Without a question of doubt they deserved to have it again said: "The best ever!" (For more information on the assemblies, such as the publicity in connection with them, see *Awake!* November 8, 1968.)

COMING IN THE NEXT ISSUE

- The Happiness of the "Nation Whose God Is Jehovah."
- God's Provision for Blessing Mankind.
- The Bible and Egyptian History.

If Abraham actually believed that he was going to sacrifice his son Isaac, why did he tell his attendants that he and Isaac would return to them?—E. M., U.S.A.

Jehovah definitely told Abraham that he wanted him to offer up his beloved son Isaac as a sacrifice.—Gen. 22:2.

In faith Abraham traveled with his son and two attendants until the place for sacrifice was in the visible distance. Then Abraham said to his attendants: "You stay here with the ass, but I and the boy want to go on over there and worship and return to you."—Gen. 22:5.

Whether Abraham fully appreciated the truthfulness of his statement at the time, we do not know. But what he said was as if prophetic of what would actually take place.

Did Abraham doubt that Isaac would be offered up as a sacrifice? No, he fully intended to obey God, and he had full faith in Jehovah and his power. So Abraham was going to carry out what God said even though his dear son would die. Abraham knew that both he and his wife Sarah had been as good as dead in regard to procreative ability, and yet God brought to life again their power to produce offspring. This reviving of their reproductive abilities resulted in Isaac.—Heb. 11:11, 12; Rom. 4:19-21.

Jehovah had already promised Abraham that he would make a great nation out of him and that Abraham would thus be a means of producing a great blessing for "all the families of the ground." And God had told Abraham what was going to take place in regard to his "seed." (Gen. 12:1-3; 15:13-16) God was not speaking about offspring through some other son, for he specifically said, "It is by means of Isaac that what will be called your seed will be." (Gen. 21:12) If Isaac were sacrificed, then for the blessing to come through that seed, Jehovah would have to resurrect Isaac. Did Abraham believe that Jehovah could do that? Under inspiration the apostle Paul answered that Abraham "reckoned that God was able to raise [Isaac] up even from the dead." (Heb. 11:19) Hence, Abraham clearly expected that if Isaac died God would in time resurrect him so that Isaac would be able to produce the seed promised. The comments of Abraham to his attendants reflected that confidence.

ANNOUNCEMENTS

FIELD MINISTRY

Bible prophecy and current events indicate that little time remains for this wicked system of things. How vital, then, for people to remember their Creator now, while there is opportunity! (Eccl. 12:1) Jehovah's witnesses are wisely using their time in order to help others remember their Creator. An outstanding way they do this is by conducting home Bible studies. During the month of November they will be offering help to interested people by means of a free home Bible study. Additionally, as an aid in these Bible discussions, they will offer the fine new book that presents Bible truths so clearly—*The Truth That Leads to Eternal Life*—on a contribution of 25c.

"WATCHTOWER" STUDIES FOR THE WEEKS

November 24: The "Good News" of a World Without False Religion. Page 645. Songs to Be Used: 96, 97.

December 1: The Crowning Assault upon All False Religion. Page 652. Songs to Be Used: 4, 103.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

NOVEMBER 15, 1968
Semimonthly

THE HAPPINESS OF THE "NATION WHOSE GOD IS JEHOVAH"

REASONS FOR NATIONAL HAPPINESS

THE REBIRTH OF THE HAPPY NATION

GOD'S PROVISION FOR BLESSING MANKIND

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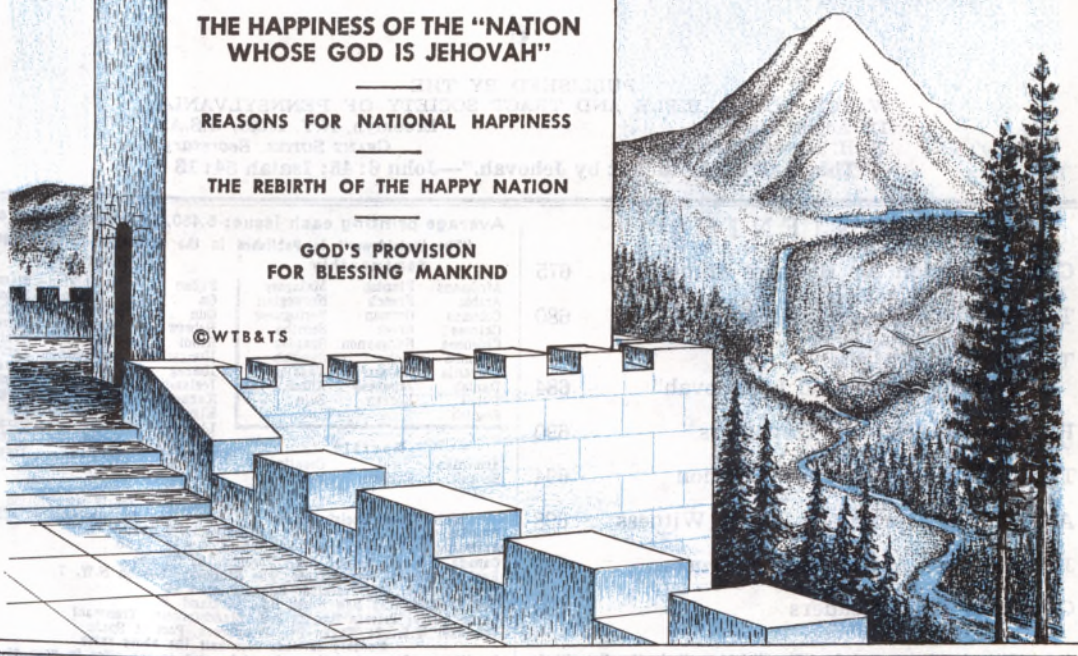

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

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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GOD'S PROVISION FOR BLESSING MANKIND

HOW loving the provision that Jehovah has made through his Son for blessing persons of all races and nations! He has promised deliverance from oppression, sin and death. What a glorious prospect! But how can such a marvelous deliverance be realized? How will God bless mankind?

It is vital for us to appreciate that these blessings will come to mankind only through Jesus Christ. For this reason, God inspired the apostle Peter to say of Jesus: "There is no salvation in anyone else, for there is not another name under heaven that has been given among men by which we must get saved." (Acts 4: 12) By gaining accurate knowledge of this provision and by exercising faith in God's purpose in connection with Christ, you may put yourself in line for the grand blessings of eternal life.

ANTICIPATION OF THE DELIVERER

For thousands of years men of faith have awaited the fulfillment of this hope, and the promises of God gave them good reason for doing so. To the Hebrew family head Abraham, Jehovah made the promise that "all nations of the earth" would be blessed through his "seed." (Gen. 22: 18) That "seed" proved to be primarily Jesus Christ. The Scriptures clearly explain this, saying: "Now the promises were spoken to Abraham and to his seed. It says, not: 'And to seeds,' as in the case of many such, but as in the case of one: 'And to your seed,' who is Christ."—Gal. 3:14-16, 28, 29.

God also provided for a priesthood and sacrifices under the Law given to Israel. These too pointed forward to Jesus. "Consequently the Law has become our tutor," the Bible says, "leading to Christ." (Gal. 3:24) The priestly functions under the Law directed attention to Jesus as the great High Priest. They pointed to the sacrifice of his own human life as the means to take away sins forever and bring deliverance even from death. It is for this reason that John the Baptist pointed to Jesus and said: "See, the Lamb of God that takes away the sin of the world!" —John 1:29; Heb. 9:11, 12.

Furthermore, Jehovah God foretold that the one through whom eternal peace would come to humankind would be of King David's family line, and that he would rule forever as king. The angel

Gabriel, in announcing Jesus' human birth to Mary, said: "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 there will be no end of his kingdom." (Luke 1:32, 33; Isa. 9:6, 7) But unlike David's reign, which was limited to just a small section of earth, Jesus would become the king of God's heavenly kingdom and would rule over the entire earth. The Bible prophecy concerning his reign says: "He will have subjects from sea to sea and from the River to the ends of the earth."—Ps. 72:8; Dan. 7:13, 14.

Yes, the entire Word of God focuses attention on Jesus Christ as the one through whom Jehovah God will administer the blessings of eternal life to mankind. No wonder men of faith have looked forward with keen anticipation to the fulfillment of the promises regarding him. But where and when did this one originate?

PREHUMAN EXISTENCE

Did you know that Jesus had a glorious existence long before he was born as a human here on earth? The Bible informs us that he is God's "first-born" Son. This means that he was created before the other sons of God's family. He is also God's "only-begotten" Son, in that he is the only one directly created by Jehovah God; all other things came into existence through him as God's Chief Agent. Thus, before being born on earth as a male child he served in the heavens, where he was known as "the Word," God's spokesman. —John 1:3, 10, 14; Col. 1:15-17.

Jesus could therefore properly say: "Before Abraham came into existence, I have been," and, "I am the living bread that came down from heaven." And he could ask: "What, therefore, if you should behold the Son of man ascending to where he was before?" (John 8:58; 6:51, 62) Referring to the high position he had held in heaven, he prayed: "Father, glorify me alongside yourself with the glory that I had alongside you before the world was." —John 17:5.

HIS LIFE ON EARTH

In harmony with God's purpose for blessing men of faith, the due time arrived for this heavenly Son to become a man on earth. This required a miracle of God. Jehovah, by his holy spirit or active force, transferred the life of Jesus from heaven to the womb of a Jewish virgin girl named Mary. Announcing this to Mary in advance, the angel Gabriel said: "Holy spirit will come upon you, and power of the Most High will overshadow you. For that reason also what is born will be called holy, God's Son."—Luke 1:35.

It was well within the power of the Creator to do this. Certainly the One who formed the first woman with the ability to produce children could cause a woman to conceive a child without a human father. God himself was directly responsible for the life of the child. This child, Jesus, was not God, but God's Son. He was a perfect human, free from the sin of Adam. How was that possible? Because, as the angel said, the "power of the Most High" was responsible; it even guided his growth while in the womb of Mary.

As foretold centuries before, Jesus was born in King David's city, Bethlehem of Judea. (Mic. 5:2) He lived with his mother and his foster-father Joseph, working at the trade of carpentry until he was about thirty years of age. He was raised as a member of a large family, and this was known in his home territory, for later it was observed regarding him: "Is this not the carpenter's son? Is not his mother called Mary, and his brothers James and Joseph and Simon and Judas? And his

sisters, are they not all with us?"—Matt. 13:54-56.

When he was thirty years of age God's time came for him to do work other than carpentry. So he went to John the Baptist to be baptized or dipped completely under the waters of the Jordan River. (Luke 3:21-23) This showed that he was presenting himself to God to carry out the work that God had sent him to earth to do. By submitting to baptism Jesus set an example for all who exercise faith in him, and later he commanded that all who became his disciples should be baptized. —Matt. 28:19, 20.

However, something else happened to Jesus at the Jordan. The heavens opened, God's spirit came upon him, and God himself spoke from heaven, saying: "This is my Son, the beloved, whom I have approved." (Matt. 3:16, 17) There was no mistake about it; this was the one whom all of God's prophets had foretold! There at the Jordan, by means of holy spirit, Jesus was anointed by God to be the foretold great high priest, the king of God's kingdom, and to preach while here on earth. (Luke 4:16-21) There was work for him to do.

For three and a half years Jesus preached concerning God's kingdom throughout the land, and he taught his disciples to do the same. This was a work for which he came to earth, as he explained: "Also to other cities I must declare the good news of the kingdom of God, because for this I was sent forth." And he kept busy at this work, "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 4:43; 8:1.

Though others in those days superstitiously avoided using the personal name of God, Jesus did not hold back from making God's name *Jehovah* known. In prayer to his Father he said: "I have made your name manifest to the men you gave me out of the world. . . . I have made your name known to them and will make it known." (John 17:6, 26; Ps. 83:18) Jesus always spoke the truth, whether it was popular or not. In what he did he provided an example that we should follow if we want to please God. But he also accomplished more than that.

RELIEF FROM SIN AND DEATH

Jesus knew that his coming to earth as a man was a direct part of God's arrangement for releasing humankind from sin and death. So he said: "The Son of man came . . . to give his soul a ransom in exchange for many." (Matt. 20:28) Exactly what does that mean? Well, a ransom is the price paid to obtain deliverance from captivity. In this case, Jesus' perfect human life offered in sacrifice was the price paid to obtain mankind's release from bondage to sin and death. "It was not with corruptible things, with silver or gold, that you were delivered," the Bible explains. "But it was with precious blood, like that of an unblemished and spotless lamb, even Christ's." (1 Pet. 1:18, 19) Why was such a release needed?

This was because Adam, the forefather of us all, had sinned against God. Thus, Adam became imperfect and lost the right to life. As a willful violator of God's law, he came under its penalty of death. God had also established laws of heredity, which assure that we all receive physical characteristics and other traits from our parents. According to these laws, Adam could pass on to his offspring only what he himself had; so we received from him an inheritance of sin and death. (Rom. 5:12) All mankind therefore has been dying in payment of the penalty of sin. How could this death penalty be lifted and the requirements of justice still be met?

God did not weaken and compromise as to his own laws. This would have merely encouraged further lawlessness by a bad example. Yet he did not turn his back on mankind and leave them without hope. While sticking to his laws, God lovingly provided relief, not for the willful sinner Adam, but for Adam's offspring, who, without any choice in the matter, suffered the effects of his wrong. God did this in harmony with a legal principle that he later included in the Mosaic law, namely, "soul will be for soul." (Deut. 19:21) Let us see how that principle applied in the ransom provided through Jesus.

The "living soul" Adam, who forfeited life for mankind, was a perfect human. In exchange for what he lost, another human soul, equal to Adam, was needed, one who would offer his own perfect life as a sacrifice on behalf of mankind. (1 Cor. 15:45) No offspring of Adam qualified for this, because all were born imperfect. As a result they all die because they are sinners, and they have no right to human life that they can sacrifice on behalf of others.—Ps. 49:7.

So, God sent his own Son, who had been with him for millenniums in heaven, to earth. Jesus was born as a human, because it was a human life that was required. But he was born without the aid of a human father, so that he would be perfect as Adam was. God alone was the Father of the human Jesus, as he had also been Adam's Father. (Luke 3:38) Thus Jesus was fully qualified to offer his life as a "corresponding ransom."—1 Tim. 2:6; Eph. 1:7.

On Nisan 14 of the year 33 C.E. Jesus' enemies put him to death on a torture stake. He could have resisted, but he did not. (Matt. 26:53, 54) He willingly laid down his life in sacrifice for us. As his apostle Peter tells us: "He himself bore our sins in his own body upon the stake, in order that we might be done with sins and live to righteousness. And 'by his stripes you were healed.' "—1 Pet. 2:24; Heb. 2:9.

That was indeed a marvelous expression of God's love for mankind! The Bible helps us to appreciate it, saying: "God loved the world so much that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life." (John 3:16) If you are a parent who has a dearly loved son, no doubt you can appreciate, at least to some extent, what that meant to God. It surely should warm our hearts toward him to realize that he cares for us so much.—1 John 4:9-11.

Jehovah God did not leave his Son dead in the grave, but raised him to life on the third day. He was not given human life again, because that would have meant that he was taking back the ransom price. But he was "made alive in the spirit." (1 Pet. 3:18) During a period of forty days after his resurrection he appeared visibly to his disciples a number of times, in materialized bodies, to prove that he really had been raised from the dead. Then, with the disciples looking on, he ascended heavenward and was caught out of sight in a cloud. He returned to heaven, there "to appear before the person of God for us" bearing the value of his ransom sacrifice as the great high priest. (Heb. 9:12, 24) The requirements of divine justice had been met; relief was now available for mankind.

Even now we may benefit greatly from the ransom. By exercising faith in it we can enjoy a clean standing before God and come under his loving care. (Rev. 7:9, 10, 13-15) When, due to imperfection, we commit a sin, we can freely seek forgiveness from God on the basis of the ransom, with confidence that he will hear us.

(1 John 2:1, 2) Furthermore, the ransom has opened up the way for preservation through the end of this present wicked system of things. It makes possible the resurrection of the dead. And it provides the basis for gaining eternal life in God's new system of things, where it will be applied to mankind in order to wipe away all the effects of inherited sin.—1 Cor. 15:25, 26; Rev. 7:17.

RULER OF THE KINGDOM OF GOD

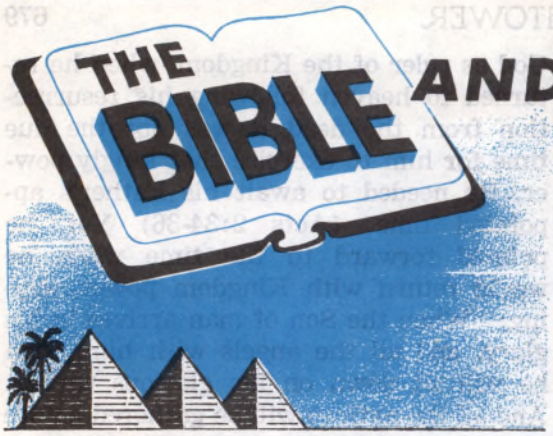
Before Jesus' birth the angel Gabriel told Mary that Jesus was to be a mighty king. Throughout his earthly ministry Jesus preached about God's kingdom of which he was to be ruler, even teaching his followers to pray to God: "Let your kingdom come. Let your will take place, as in heaven, also upon earth." And he urged them to "keep on, then, seeking first the kingdom." (Matt. 6:10, 33) The kingdom of God was the theme of his preaching.

During his ministry Jesus also performed miracles of healing and raising the dead to show on a small scale what will take place on earth under the kingdom of God. Of one instance, the Bible says: "Great crowds approached him, having along with them people that were lame, maimed, blind, dumb, and many otherwise, and they fairly threw them at his feet, and he cured them; so that the crowd felt amazement as they saw the dumb speaking and the lame walking and the blind seeing." (Matt. 15:30, 31; 9:35) Imagine the happiness when, under Christ's rule, blind eyes will be opened, deaf ears unstopped, and crippled arms and legs will be healed. All sickness and suffering will be things of the past. What a blessing that will be!—Rev. 21:3, 4.

Although Jesus is the one anointed by God as ruler of the Kingdom, when he returned to heaven following his resurrection from the dead it was not the due time for him to exercise that kingly power. He needed to await his Father's appointed time. (Acts 2:34-36) Yet, he pointed forward to the time when he would return with Kingdom power, saying: "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.

We are living in that time of separating now. Soon Christ on his heavenly throne will use his kingly authority to destroy the wicked and deliver meek, sheeplike ones who will inherit the earthly realm of the Kingdom. The Bible prophecy long ago foretold: "For evildoers themselves will be cut off . . . 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. The righteous themselves will possess the earth, and they will reside forever upon it."—Ps. 37:9-11, 29; Matt. 25:34, 41, 46.

By means of Jesus Christ blessings are available to all mankind, but we must exercise faith in him in order to receive them. (John 3:36) We must become his disciples and submit ourselves to him as our heavenly king. Will you do that? There are opposers who want to hinder you, but if you put your full trust in Jehovah you will without fail receive the blessings that God has in store for those who love him. —Ps. 62:7, 8.



EGYPTIAN HISTORY

CONCERN is sometimes expressed over the difficulty in harmonizing the historical passages of the Bible with the system of chronology founded on ancient records—those of Egypt, for example. Naturally, such concern can be justified only if the secular annals are factual, exact and consistently reliable. Where, then, do we stand in this respect? Does Egypt's early history offer a reliable standard? Of more than passing interest, too, is the question, How does the Bible record compare with those secular annals?

Egyptian history, as Bible readers know, was directly related to Biblical history over a considerable period—from the time of Abraham's early visit to Egypt right through to the time the Jews fled there after Jerusalem's fall to Babylon. That period included the astonishing series of calamitous blows that came upon Egypt in swift succession and the subsequent march of the Israelites to freedom in face of the overwhelming power of Pharaoh and his army. The Bible's account is set forth clearly and factually. But what about the records of Egypt?

EGYPTIAN HISTORY

For information on ancient Egyptian history modern historians rely principally on certain documents in the form of Egyptian king lists. Among these are: the fragmentary Palermo Stone, listing what are supposed to be the first five dynasties of Egyptian history; the Turin Papyrus, very incomplete and giving a list of kings and their reigns from the time of the "Old Kingdom" into the "New Kingdom"; and miscellaneous lists inscribed in stone, none of which are in a really complete state. In order to coordinate these fragmentary records and set up a chronological sequence, historians depend heavily on the writings of Manetho, an Egyptian priest of the third century B.C.E.

But the trouble is, Manetho's writings have not survived to our day. We have to rely on references to and quotations from his work in the writings of later historians, such as Josephus of the first century C.E., Sextus Julius Africanus of the third century C.E., Eusebius of the fourth century C.E., and Syncellus of the eighth or ninth century C.E. And what makes matters even more difficult, those historians were frequently inaccurate in their quotations. According to Professor W. G. Waddell, their quotations from Manetho are "fragmentary and often distorted," with the result that "it is extremely difficult to reach certainty in regard to what is authentic Manetho and what is spurious or corrupt."

After showing that Manetho's source material included some unhistorical traditions and legends, often without regard to chronological order, Professor Waddell says: "There were many errors in Manetho's work from the very beginning: all

are not due to the perversions of scribes and revisers. Many of the lengths of reigns have been found impossible: in some cases the names and sequence of kings as given by Manetho have proved untenable in the light of monumental evidence."—*Manetho* (1940), pages vii, xvii, xx, xxi, xxv.

This matter of king lists is a knotty problem, for when all are taken into account the years of Egyptian history are magnified into an incredible total. Thus, *The Encyclopœdia Britannica* (1965 ed., Vol. 5, pp. 722, 723) says of these lists: ". . . they have to be used with caution when attempting to reconstruct the chronological framework of Egyptian history; in certain epochs, for instance, it appears that rival kings or even whole dynasties, listed consecutively by Manetho, were ruling at the same time."

RECONSTRUCTING EGYPTIAN HISTORY

Thus it has been necessary for Egyptologists to reconstruct and revise their views of Egyptian history, not once, but often, during the past hundred years or so. Note, now, how various authorities on Egyptology, generally contemporary, have arrived at widely different conclusions on the date of the first ruling dynasty, supposedly begun by the unification of Egypt under King Menes.

According to	*1st Dynasty Begins*
Champollion	5867 B.C.E.
Mariette	5004 "
Lauth	4157 "
Lepsius	3892 "
Breasted	3400 "
Meyer	3180 "
Wilkinson	2320 "
Palmer	2224 "

Add to this variety the date presently popular among historians of about 2900 B.C.E.

The Egyptians developed astronomy to some extent, and we have Egyptian texts dealing with lunar phases and the rising of the Dog Star (Sothis). These have been pressed into service, by combining these with other fragmentary data, to build up a chronological table giving approximate dates for the various dynasties as follows:

Predynastic Cultures	c. 3000 - 2850 B.C.E.
Dynasties I to VI	c. 2850 - 2200 "
Dynasties VII to XII	c. 2200 - 1786 "
Dynasties XIII to XX	c. 1786 - 1085 "
Dynasties XXI to XXXI	c. 1085 - 332 "

While it might be hoped that the use of astronomical data would give a precise chronology, this is not the case. The rising of the Dog Star (used to calculate the years of a "Sothic period") is not constant in retardation. A slight miscalculation of one day can throw a date off about a hundred and twenty years. The observations based on the naked-eye observance of the Egyptians were certainly not as accurate as modern-day telescopic observations and could easily have been a day wrong.

Why do Egyptian records fail to provide any information about the Exodus and the stirring events that preceded it? This is really not surprising, since, as Professor of Egyptology J. A. Wilson states, "Egyptian records were always positive, emphasizing the successes of the pharaoh or the god, whereas failures and defeats were never mentioned, except in some context of the distant past." (*The World History of the Jewish People*, 1964, Vol. I, pp. 338, 339) The Egyptians were not above destroying records of a previous reign if the information was distasteful to the pharaoh then in power. Thus, after the death of Queen Hatshepsut, Thutmose III had her names and representations chiseled out of the monumental reliefs.

The pharaoh who ruled at the time of the Exodus is not named in the Bible; hence, efforts to identify him are based on conjecture. This, in part, explains why modern calculations of the date of the

Exodus among secular historians vary from 1441 B.C.E. to 1225 B.C.E.—a difference of more than two hundred years. And it becomes quite evident that in their present state secular calculations relative to Egyptian chronology can in no way pose any serious challenge to the Bible's count of time.

THE CASE FOR THE BIBLE

The whole approach of the Bible writers testifies to their consciousness of the importance of time measurement. Note, for example, the genealogical record in the fifth chapter of the Bible book of Genesis. How thoroughly each generation is tied in with the next! Nothing is left to chance. We learn the age of each one listed, both at the time of fathering his heir and at the time of his death. There is nothing comparable to this in Egyptian annals.

Contrasting with the laboriously built-up chronology of Egypt, the Bible gives an outstandingly coherent and detailed history stretching through thousands of years. It presents a graphic, true-to-life account of the nation of Israel from its birth onward, portraying with candor its strengths and its weaknesses, its successes and failures, its right worship and its rank apostasy into pagan religion, its blessings and its calamities. And, while this honesty does not of itself ensure the accuracy of its chronology, it does give sound basis for confidence in the integrity of its writers.

Often overlooked is the fact that the Bible writers cite in support of some of their facts historical annals such as "the book of the Wars of Jehovah" (Num. 21:14, 15), "the book of the affairs of the days of the kings of Israel" (1 Ki. 14:19; 2 Ki. 15:31), "the book of the affairs of the times of the kings of Judah" (1 Ki. 14:29; 2 Ki. 24:5), "the book of the affairs of Solomon" (1 Ki. 11:41), as well as fourteen or more references to similar annals or official records cited by Ezra and Nehemiah. So Bible writers were not depending on memory or oral tradition. There is evidence that their data were carefully researched and documented.

There were factors, too, that operated to keep Bible writers, and all Israelites, for that matter, ever conscious of the count of time. The Mosaic law featured many events that called for accurate timing: the Atonement Day, the numerous feast days, the sabbath and Jubilee years. Days, months, years, seven-year and fifty-year periods were all carefully noted as long as the nation adhered to the Law. After all, individual Israelites, who had fallen into poverty and had been forced to relinquish their landed property, could repossess such property on that fiftieth year.—Lev. 25:2-5, 8-16, 25-31.

Another powerful reason for Bible writers and the people in general to keep track of time features was the frequent pronouncement of prophecies inspired by their God—prophecies specifically relating to some date in the future. People would mark and wait for the fulfillment of those events. At the time of Jesus' birth we may be sure that the man Simeon was not the only one of whom it might be said that he was "righteous and reverent, waiting for Israel's consolation."—Luke 2:25.

But some may object that the Bible's original documents are not available, that in the course of time much copying and revising may have seriously affected the accuracy of the record. On this score we do well to recall how extremely meticulous were the Bible copyists and scribes who multiplied available copies of the Scriptures. To them it was a matter involving God's favor or disfavor, life or

death. They had to check and double-check, even going to the extent of counting lines, words and letters on each page of copy.

Graphically illustrating the essential accuracy of the Bible books as they have come down to us in this twentieth century, we have the recent find of scrolls in the Qumram caves near the Dead Sea. One of these is a well-preserved copy of the entire Bible book of Isaiah, recorded on seventeen pieces of parchment. Before its discovery, the oldest Hebrew text of Isaiah was one dating from the tenth century C.E. Here now was a scroll from about the first century C.E., and yet the amazing fact is that, when compared with our modern texts of Isaiah, only very minor differences appear, differences of negligible importance.

COMING IN THE NEXT ISSUE

- Watch Yourself and Your Teaching.
- Growth—Impelled by Jehovah.
- How to Avoid Coming Under the Devil's Control.
- What It Means to Be "Born Again."

NO REAL COMPARISON

It should be evident that Egypt's secular annals in the form in which they have come down to us fail to qualify as a standard for measuring the accuracy of Bible timekeeping. The care, the truthfulness and the integrity of the Egyptian scribes are by no means above suspicion. Says Professor J. A. Wilson (in *The World History of the Jewish People,* 1964, Vol. I, pp. 280, 281): "A warning should be issued about the precise historical value of Egyptian inscriptions. That was a world of . . . divine myths and miracles." Then, after suggesting that the scribes were not above juggling the chronology of events to add praise to the particular monarch in power, he adds: "The historian will accept his data at face value, unless there is clear reason for distrust; but he must be ready to modify his acceptance as soon as new materials put the previous interpretation in a new light."

The chronological structure that modern historians have built up from Egyptian sources is still very shaky. As Egyptologist E. A. Wallis Budge observed: "The information which has been obtained from native Egyptian monuments as to dates is, at present, insufficient to enable us to correct the mistakes in the figures of Manetho's List which are due to the carelessness or ignorance of copyists, and until some other means of doing this is found, it is idle to shuffle and torture his figures, as many writers on Egyptian chronology are pleased to do." (*A History of Egypt,* 1902, Vol. I, Preface, p. xvi) A half century later, historians admit that "Egyptian chronology is still in a state of flux, ..." (Pritchard's *Ancient Near Eastern Texts,* 1955, Introduction, p. xvii) Professor J. A. Wilson states that it is only after 663 B.C.E. that Egyptian chronology becomes "fairly precise" and that the "farther back one goes, the greater the margin of disagreement [among scholars] becomes."—*The World History of the Jewish People,* 1964, Vol. I, p. 268; *The Interpreter's Dictionary of the Bible,* 1962, Vol. II, p. 43.

There is, then, no reason to feel doubt about the accuracy of the Biblical chronology simply because certain secular records do not harmonize with it. To the contrary, only when the secular chronology harmonizes with the Bible record may we rightly feel a measure of confidence in the ancient secular dating. This is certainly true regarding the records of ancient Egypt.

The Happiness OF THE "Nation Whose God Is JEHOVAH"

"Happy is the nation whose God is Jehovah, the people whom he has chosen as his inheritance."
—Ps. 33:12.

HAPPINESS today? Is there any nation on earth that is happy today? Really, what nation could be happy with the world in the situation in which it finds itself today? Older people might look back to earthly conditions before the outbreak of world war in the summer of 1914 and exclaim: "Those were the happy days!" And, indeed, back there before that first world conflict there were some nations that were as a whole disposed to be happy, or at least gay. But not so today. For since 1914 C.E. the nations have continually been in a state of unsettlement, unrest, insecurity, suspicion and fear, and mounting distress, with the political rulers and the religious leaders not knowing the way out of the international mess and humanly unsolvable problems. For the younger generation of today, whose hopes should be bound up with the future, the outlook is becoming more and more hopeless. What pleasure may be got out of life, they feel they need to get out of the present, and so now is the time for them to have a fling!

[2] Despite all of this, unbelievable as it may seem, there is a happy nation to be found, and its happiness and joy increase as the world situation moves to its unavoidable climax. People now attaching themselves to that favored nation find happiness now. What is that nation, and what is the reason for its happiness?

[3] No, it is not the most powerful and prosperous nation on earth today. However, that it was a happy nation and would be such may have been suggested by what took place on an inauguration day of one of its presidents at the national capital, Washington, D.C., January 20, 1957. The nation's thirty-fourth president was being inaugurated for his second term in office. Following the custom, he was being sworn in with his right hand resting upon an open Bible. This Bible was not the British King James or Authorized Version Bible, but was the American Standard Version

1. (a) What might older people think of the world before 1914? (b) What has been the state of affairs since that year?

2-4. (a) Despite world problems, is there indeed a happy nation today, and who may some have thought that nation to be? (b) What problems have faced that particular nation since the inauguration of its thirty-fourth president?

of the Bible as published in the year 1901 C.E. This particular copy had been given him by his God-fearing mother when he was about to graduate from the national Military Academy at West Point, New York, in 1915, the second year of World War I. His hand purposely rested at Psalm 33:12, which, in the *American Standard Version,* reads as follows: "Blessed is the nation whose God is Jehovah, the people whom he hath chosen for his own inheritance." In the later published version, *An American Translation,* of 1939, this verse opens up saying: "How happy is the nation . . . "—See the New York *Times* of January 21, 1957.*

4 By this gesture the reinaugurated president may have been suggesting that the United States of America was that blessed or happy nation or that he would serve in the presidency to make it such. But during his two terms in the presidency did he lead his nation into the blessedness or happiness spoken of in Psalm 33:12? Well, during his first term in office his nation became involved in the political struggles of North Vietnam and South Vietnam. (See *The Americana Annual,* 1956, page 356, about Indochina and under the subheading "Principal Events, 1955.") Nor did difficulties with North Korea cease. Other troubles of the nation, both internal and external, domestic and foreign, have multiplied since. Why, then, has the blessedness, the happiness, for which the president hoped on his second inauguration in 1957, not been realized since? Why has the nation not proved itself entitled to such happiness?

5 Some basic requirement has been overlooked, ignored. If we reexamine Psalm 33:12 we can easily see what is the real key to happiness for a nation. The secret is its God and its being his chosen possession. The verse plainly says, not, 'Happy is the most prosperous and most militarily powerful nation,' but: "Blessed [or, Happy] is the nation whose God is Jehovah, the people whom he hath chosen for his own inheritance." (*AS; AT*) So, quite properly, we ask: Did the nation's thirty-fourth president lead his nation into choosing Jehovah as its God? By the Supreme Court of the United States of America this nation has been designated as a "Christian nation," but has it worshiped Jehovah as its God and has it proved itself to be "the people whom he hath chosen for his own inheritance"? Where are the facts in favor of the answer Yes! even though the United States of America is the leading nation in Christendom? Such facts cannot be found. Nor can they be found for any other of the 197 nations among whom the name of Jehovah has been proclaimed by his witnesses for many years, not even for the Republic of Israel.

6 If we examine the neighboring verses of Psalm 33:12, we note these further striking details about the happy nation: "Jehovah himself has broken up the counsel of the nations; he has thwarted the thoughts of the peoples. There is no king saved by the abundance of military forces; a mighty man himself is not delivered by the abundance of power. The horse is a deception for salvation, and by the abundance of its vital energy it does not afford escape." (Ps. 33:10, 16, 17) That is to say, the "happy" nation did not depend upon the military forces of this world, but its deliverance from the hostile counsel of the nations and the malicious thoughts of the peoples was by its God Jehovah, not

* See the booklet published in 1957 entitled "Healing of the Nations Has Drawn Near," page 5, paragraph 4.

5. (a) What is the secret to the nation whose happiness is spoken about in Psalm 33:12, and so what pertinent questions are asked? (b) Does any other earthly government qualify as God's happy nation?

6. As borne out in Psalm 33:10, 16, 17, on what does God's "happy" nation *not* depend, thus eliminating whom as qualified to be God's "happy" nation?

by mighty men of war and energetic war horses. Such features do not distinguish the nations and peoples of this world in this most heavily armed period in all human history. The nations and peoples groan under the burden loaded upon them because of the expenses and demands of their military, naval and air force departments. Regardless of the prayers of their popes, priests, and other religious clergymen and orders, they do not find that without militarism Jehovah God delivers them.

7 In these days when nationalism and patriotic pride are sweeping all over the earth, what nation can point to itself as the nation and people in whom Psalm 33:12 is fulfilled today? Who, indeed, is the "happy" nation, the "chosen" people? It will help us to find out if we look back at the nation of whom the inspired writer of Psalm 33 was a member, for he wrote concerning his own nation. From the beginning of its national history it had been favored with miraculous deliverances by this God who alone bears the name Jehovah. What a dramatic deliverance that was at the very birth of the nation, when it was delivered from captivity and slavery in Egypt after its celebration of the Passover in the year 1513 B.C.E., followed not many days later by that astounding deliverance across the dried-up bed of the Red Sea to the Sinai Peninsula, whereas the militarized forces of the Egyptians were drowned like rodents in the returning waters of the sea! No other nation in ancient or modern history can point to such a deliverance or anything like such in its national history. The eastern bank of the Red Sea was the scene of great happiness for the miraculously rescued nation. Truly Jehovah God had chosen them!—Ex. 12:1 to 15:21.

7. How can we be helped in determining who the happy nation of Psalm 33:12 is, and what do we find the Bible tells us on the matter?

8 In the third month after their deliverance from Egypt, this people under the leadership of the prophet Moses were gathered to the foot of Mount Sinai in the Arabian peninsula. There they were really organized into a nation, separate and distinct from all the other nations of the earth. There they were favored by hearing a voice from God declaring the famous Ten Commandments and afterward given those Ten Commandments in written form on stone tablets, the writing of these being done, not by the prophet Moses, but by the "finger of God." These Ten Commandments were the first laws of the legal contract or covenant that was made between the nation and its heavenly Deliverer. The First of these Ten Commandments insisted that He must be their God. It read: "I am Jehovah your God, who have brought you out of the land of Egypt, out of the house of slaves. You must not have any other gods against my face." No other god had shared in their deliverance and so Jehovah had a right to demand their exclusive devotion.—Ex. 19:1 to 20:18.

DEATH AND REBIRTH OF A NATION

9 As long as the nation held to Jehovah as its God they were made happy. As long as they carried out their national contract or covenant as mediated by the prophet Moses they prospered in the land flowing with milk and honey into which their God brought them, in 1473 B.C.E. It was when they broke the laws and commandments of their national covenant and turned to worshiping the false gods of the nations roundabout that they got into difficulty. Faithful to his covenant, Jehovah God raised up special judges to deliver them out of the hand of their enemies. He raised

8. When were the people under Moses organized as a nation, and what was the first command given them by God?

9. How was this nation able to continue in a happy state, and how did Jehovah help them?

up his fearless, plain-speaking prophets to warn them of the foolishness of a wrong course and of the terrible consequences to come from it. Because of wavering between the worship of the one living and true God and the false demon gods, the nation had its ups and downs. Because of the goodness of God to the nation, their second king, namely, David the son of Jesse of Bethlehem, wrote: "Happy is the people whose God is Jehovah!"—Ps. 144:15.

10 This happiness of God's chosen people reached its peak during the reign of David's son and successor, King Solomon of Jerusalem. (1 Ki. 4:20-25) This happiness of the nation was lost by the surrender of the rulers and people to the worship of idols and demons. Short-lived recoveries from such relapses into false worship did not prove to be thorough enough to save the nation from the disaster of which Jehovah God had forewarned them in the terms of his solemn covenant with the nation. At his own stated time he himself maneuvered the overthrow of its chosen line of kings, the destruction of the capital city Jerusalem and desolation of its national territory, the destruction of its renowned temple built by King Solomon at Jerusalem, and the deporting of a remnant of survivors to the faraway land of Babylonia.

11 Jehovah cannot be mocked for time without limit, even by the nation and people that professes to have him as its God. This fact is emphasized in 2 Chronicles 36:15-21, which describes the last days of the free, independent nation. There we read: "And Jehovah the God of their forefathers kept sending against them by means of his messengers, sending again and again, because he felt compassion for his people and for his dwelling [the temple]. But they were continually making jest at the messengers of the true God and despising his words and mocking at his prophets, until the rage of Jehovah came up against his people, until there was no healing.

12 "So he brought up against them the king of the Chaldeans, who proceeded to kill their young men with the sword in the house of their sanctuary, neither did he feel compassion for young man or virgin, old or decrepit. Everything He gave into his hand. And all the utensils, great and small, of the house of the true God and the treasures of the house of Jehovah and the treasures of the king [Zedekiah] and of his princes, everything he brought to Babylon. 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. Furthermore, he carried off those remaining from the sword captive to Babylon, and they came to be servants to him and his sons until the royalty of Persia began to reign; to fulfill Jehovah's word by the mouth of Jeremiah, until the land [of Judah] had paid off its sabbaths. All the days of lying desolated it kept sabbath, to fulfill seventy years."—Compare with 2 Kings 24:20 to 25:26.

13 With that overthrow of their kingdom, the destruction of Jerusalem and its temple of worship, the desolation of all the land of Judah, and the carrying of the remnant of survivors into exile in Babylon, the nation died. Because its God had been internationally known to be Jehovah, the God of Abraham, of Isaac and of Jacob, this national disaster brought great re-

10. When did the happiness of this nation reach its peak, but what events led to the nation's fall as God's "happy" nation?
11. What efforts did Jehovah make to save his people, but what attitude did they take?
12. Describe the end of that nation that had God's blessing.
13. What effect did the destruction of Jerusalem have on Jehovah's name and upon the people of God?

proach upon the name and reputation of Jehovah. As far as the exiles in Babylon were concerned, their hopes became like a valley filled with dry, disassembled skeletons, with no human power for a resurrection. (Ezek. 37:1-12) Their national homeland in Judah and Jerusalem was no longer the "land" of a people with nationhood and accordingly bearing the name of "the land of Judah." It became a land under a taboo, shunned by superstitious outsiders, the haunt of wild animals and birds, a wilderness and a jungle. This had been foretold in the warning messages of the prophets Jeremiah and Micah.—Jer. 32:43; 33:10, 12; Mic. 3:9-12; Jer. 26:18.

14 Would this reproach against the name of Jehovah as a national God ever be lifted and his name as the Universal Sovereign be again clothed with glory? Would the nation that was associated with his name and rulership ever be reborn? Would the tabooed, shunned, jungle-overgrown land ever be brought forth again from its state of ruin and desolation and be internationally known as the land of Judah? Wellnigh impossible as it may have seemed to the pagan nations, especially to Babylon, this rebirth of land, nation and Jehovah's temple worship was within the purposes of Jehovah God! It was written down in the Bible prophecies of Jehovah God!

15 The prophet Isaiah was one who was inspired to foretell in express terms the miraculous rebirth. For the consolation of the small remnant that stuck to the pure worship of Jehovah God, the prophet Isaiah was moved to foretell how God sitting as Judge in 607 B.C.E. would cause the uproar of invasion and destruction to fill Jerusalem and her temple and thus repay to all Israelite enemies of his worship what they deserved, but thereafter, in a remarkable way, the destroyed nation and land would be reborn. Said Isaiah:

16 "Hear the word of Jehovah, you men who are trembling at his word: 'Your brothers that are hating you, that are excluding you by reason of my name, said, "May Jehovah be glorified!" He must also appear with rejoicing on your part, and they are the ones that will be put to shame.' There is a sound of uproar out of the city, a sound out of the temple! It is the sound of Jehovah repaying what is deserved to his enemies. Before she began to come into labor pains she gave birth. Before birth pangs could come to her, she even gave deliverance to a male child. Who has heard of a thing like this? Who has seen things like these? Will a land be brought forth with labor pains in one day? Or will a nation be born at one time? For Zion [Jerusalem] has come into labor pains as well as given birth to her sons."—Isa. 66:5-8.

17 To the surprise of all the pagan nations who despised Zion or Jerusalem, this marvelous "rebirth" took place in the year 537 B.C.E., or seventy years exactly after the desolation of the land of Judah and of Jerusalem or Zion. The rebirth came very quickly as if not preceded by any birth pains, as if occurring before birth pangs had time to rack the body of the mother. How?

18 Babylon, which refused to release the Judeans from exile, held on to its world domination until the night of Tishri 16 (or October 5-6) of the year 539, the sixty-ninth year of the foretold seventy years of desolation upon Judah and Jerusalem or Zion. In the first half of the

14. What questions are now asked about this nation, and what did Bible prophecy say?

15, 16. What was Isaiah moved to foretell about Jerusalem, and what promise did Jehovah make regarding his people?

17, 18. When did the "rebirth" take place, and how was it like the miracle of giving birth before birth pangs?

seventieth year, about springtime, Cyrus the Great, the Persian conqueror of Babylon, issued his decree permitting and encouraging the Judean exiles to return to their former homeland to rebuild the temple of Jehovah in a rebuilt city of Jerusalem or Zion. By the end of that seventieth year in early autumn of 537 B.C.E. [Tishri 1, 537 = Sept. 28-29, 537 B.C.E.] the faithful remnant were back and settled upon their beloved homeland, settling at the sites of many former cities.—Ezra 1:1 to 3:6.

19 Thus there was no long period of birth pains in the form of any painful uprising on the part of the "children" of Zion (or Jerusalem) to break loose from Babylonian exile and fight their way back to their desolated land and reestablish themselves as a nation. Within a few months after the liberation decree of Cyrus the Great a remnant of true worshipers of Jehovah God were back in the land, which was no longer under Jehovah's taboo. It became the land of a people with a local government, having a descendant of the Judean king David as its governor, and with a high priest authorized by Jehovah God. In this way, with its own territory and its own territorial government, the nation of the worshipers of the one living and true God was reborn. There was again a Zion or Jerusalem as a national government, and this Zion had its "children" or inhabitants and subjects clearing and recultivating her territory, the land of Judah. Worship of her God was restored there.

JEHOVAH GOD NOT FRUSTRATED

20 Who had ever heard of a thing like that? Who had ever seen things like those national, religious developments? It all occurred so suddenly, so unexpectedly, and without precedent. Why, without the trouble of birth pangs, Jehovah's earthly organization Zion delivered into the realm of actuality the "male child" in the form of a national body of people. Quickly, as "in one day," a land with a national designation was brought forth from desolation. "At one time" Almighty God Jehovah caused an organized nation of people in a covenant with him to be born, yes, reborn. As at the very time for labor pains to start Jehovah's organization Zion gave birth to "her sons," those who made up the "male child" nation. What else was this but the fulfillment of Jehovah's prophecy, in vindication of his never failing word? He was responsible for this birth on the part of his earthly organization Zion. It had to come, without any miscarriage or stillbirth, just as he had foretold, saying in the next verse:

21 " 'As for me, shall I cause the breaking through and not cause the giving birth?' says Jehovah. 'Or am I causing a giving birth and do I actually cause a shutting up?' your God has said."

22 In harmony with those words of Isaiah 66:9 there was to be no frustrating of Almighty God Jehovah at the last and critical moment. And recorded history proves that there was not. At this astounding event no one else but Jehovah appeared on the scene of international affairs for rejoicing on the part of those "who are trembling at his word." Whereas their religious haters and persecutors were put to shame, what true cause for unspeakable happiness there was on the part of the reborn nation "whose God is Jehovah"! The "joy of Jehovah" came to be their fortress. —Neh. 8:10.

19. What happened to Jerusalem after just a few months of liberation?

20, 21. "In one day" and "at one time," what had Jehovah accomplished, and in vindication of what?

22. Who actually appeared on the scene at this astounding event, and to be the blessing of whom?

Reasons for NATIONAL HAPPINESS

FOR more than 605 years after such a miraculous rebirth in 537 B.C.E. Israel continued its existence. During that period of time Jehovah God saw good to send further prophets to it, and almost to the end of that period the nation held a unique position of favor with him. Almost six hundred years after the nation's rebirth a circumcised Pharisee named Saul of Tarsus, of the tribe of Benjamin, summed up the favored privileges of the nation of which he was a member by birth, saying: "What, then, is the superiority of the Jew, or what is the benefit of the circumcision? A great deal in every way. First of all, because they were entrusted with the sacred pronouncements of God." "In behalf of my brothers, my relatives according to the flesh, who, as such, are Israelites, to whom belong the adoption as sons and the glory and the covenants and the giving of the Law and the sacred service and the promises; to whom the forefathers belong and from whom Christ sprang according to the flesh." (Rom. 3:1, 2; 9:3-5) What reasons for happiness!

[2] Speaking of his people as being a "nation," this same writer said to King Agrippa in the city of Caesarea: "Indeed, as to the manner of life from youth up that I led from the beginning among my nation and in Jerusalem, . . . according to the strictest sect of our form of worship I lived a Pharisee. And yet now for the hope of the promise that was made by God to our forefathers I stand called to judgment; whereas our twelve tribes are hoping to attain to the fulfillment of this promise by intensely rendering him sacred service night and day. . . . Why is it judged unbelievable among you men that God raises up the dead? . . . I continue to this day bearing witness to both small and great, but saying nothing except things the Prophets as well as Moses stated were going to take place, that the Christ was to suffer and, as the first to be resurrected from the dead, he was going to publish light both to this people and to the nations."—Acts 26:4-8, 22, 23.

[3] Great and many, then, were the reasons for the reborn nation of ancient Israel to be happy. They had the pure worship of the one living and true God, Jehovah, their Life-giver, and were therefore protected by Him from the spirit demons under the "prince of the demons," Satan the Devil. Jehovah was not only their God but also their heavenly Judge and Statute-giver. (Isa. 33:22) They were the natural descendants of Jehovah's friend Abraham and of Isaac his son and of Jacob his grandson and of Jacob's twelve sons. They were thus all interrelated according to the flesh and so were indeed one big family or nation of brothers and sisters, truly one "people," one "nation." Because

1, 2. (a) What shows that Jehovah's blessing was with this reborn nation for over 600 years after its rebirth? (b) How did Paul before Agrippa affirm that the Jews in his day indeed constituted a nation?

3. For what reasons could the reborn nation of Israel be happy?

they were directly descended from Abraham, Isaac and Jacob, all of whom had God's promise, and also because they had been ransomed by Jehovah God from slavery in the land of Egypt, this nation was his chosen possession or heritage. They really belonged to Jehovah God.

[4] They were directly in line to be the "seed of Abraham" by means of whom all the nations of the earth would forever bless themselves. (Gen. 22:18; 26:2-5; 28:13, 14) They alone were entrusted with the "sacred pronouncements" or oracles of Jehovah God, by having the Holy Scriptures of the Law and the Prophets and the Psalms. They had the privileged opportunity of being educated in all these "sacred pronouncements of God" with the wonderful divine promises and hopes contained in them. Through the prophet Moses they were in a national contract or covenant with their God; and through God's special covenant with the royal line of faithful King David they had God's promise of an everlasting kingdom under his Messiah or Christ. In fact, this Messiah or Christ was promised to come directly to them, being born into their nation. (Dan. 9:24-26) Their Messiah King was promised to come riding to their capital city Jerusalem, to bring peace and salvation to them. (Zech. 9:9) According to history, he actually did so and exactly on time, in the year 33 C.E. —Matt. 21:1-14; John 12:12-18.

[5] In spite of being so highly favored this nation according to the flesh was destroyed in the summer of the year 70 C.E. For the second time the capital city of Jerusalem was destroyed, its precious temple of worship was razed to the ground, and the land of Judea was desolated, this time by the military legions of Rome. The Jews surviving this disaster were carried off captive and sold into slavery into all nations. Why was this? Why did this nation of Israel according to the flesh come into such unhappiness?

[6] Well, why did the first national disaster of such kind come upon them? Since the happiness of the nation had been due to their having Jehovah as their God, it was because they had drawn away from the worship of this God, Jehovah their Savior, Blesser and Protector. So the second disaster to the same nation was due to the same cause. Under the influence of human traditions and precepts of men, they hardened their hearts in unbelief and rejected the "sacred pronouncements of God." As a crucial climax to this they refused the promised Messiah, the Son of God. Thus they lost their basis for being the "happy" nation of Jehovah.

[7] Now the critical questions arise, For the fulfillment of the divine promises of the Holy Bible, must there be a rebirth again of this fleshly nation of Israel, of natural circumcised Jews? Is the birth of the Republic of Israel on May 15, 1948, the modern fulfillment of the prophecy, and is Jehovah's promise made to Abraham concerning the blessing of all the families and nations of the earth to be fulfilled in this democratic Republic of Israel? According to the Holy Scriptures, the answer is No! There is no need for such a rebirth of the nation of natural, circumcised Israel. Why not? Because thirty-seven years before the destruction of Jerusalem and its temple in the year 70 C.E. Jehovah God had already brought forth the real nation in whom the further prophecies of his "sacred pronouncements" are to be

4. (a) What did being the "seed of Abraham" mean to this nation? (b) What other outstanding blessings were to come through this nation, culminating in what event in 33 C.E.?

5. What terrible thing happened to this nation in 70 C.E., raising what disturbing questions?

6. What relation was there between the reason for the first destruction and the second one?

7. (a) Now what critical questions are posed? (b) Why is there no need for a reborn nation of natural Israel?

fulfilled with benefit to all mankind, living and dead.

THE BIRTH OF SPIRITUAL ISRAEL

[8] The birth of this nation took place at Jerusalem on the 6th day of Sivan of the year 33 C.E., the day that the natural circumcised Jews call "Shabuoth" (meaning "Weeks"), but which the Greek-speaking Jews called "Pentecost" (meaning "Fiftieth").

[9] In harmony with the meaning of the name Pentecost, the birth of that nation came on the fiftieth day from the resurrection of Jesus the Messiah or Christ from the dead, from a tomb very close to Jerusalem. He was Zion's King who had ridden into Jerusalem in fulfillment of the prophecy of Zechariah 9:9, but several days later the unbelieving religious leaders of Jerusalem had him killed at the hands of the Roman soldiers. Yet, on the third day from his death, Almighty God Jehovah resurrected him and exalted him to heavenly life as the Messiah or Christ, the everlasting Heir to the kingdom of David with whom God made the Kingdom covenant. Before ascending to heaven, Jesus the Messiah or Christ told his faithful disciples to remain in Jerusalem until the holy spirit of God should descend upon them. —Acts 1:1-15.

[10] The disciples had to wait only ten days from then, till the festival day of Pentecost. On that day about one hundred and twenty of them were met together in an upper room in Jerusalem. All of a sudden God's holy spirit was poured out upon them, in fulfillment of the prophecy of Joel 2:28, 29. Besides the noise as of a rushing wind and the tongues of fire that were seen to hover above their heads, they all began speaking in foreign languages that they had not learned before. This was evidence that Jesus Christ had arrived in God's heavenly presence and was now seated at God's right hand as "Lord and Christ." (Acts 2:1-36) This being the prophetic day of Pentecost, when the high priest of Israel at the temple in Jerusalem offered to God the firstfruits of the wheat harvest, Jesus Christ as God's High Priest offered to God spiritual firstfruits. What? The Christian congregation as represented by those 120 disciples assembled that day in Jerusalem. (Ex. 34:22-24; Lev. 23:15-21) They were begotten by God's spirit to "be a certain first fruits of his creatures."—Jas. 1:18.

[11] In this way, on the day of Pentecost of 33 C.E., the new nation was born, with the heavenly Lord Jesus Christ as its King. (Col. 1:13) The apostle Peter, who was there that day and who gave the opening speech under the power of the outpoured spirit, calls it a nation. Writing his first letter to members of this spirit-begotten congregation, Peter said: "These [fleshly circumcised Jews] are stumbling because they are disobedient to the word. To this very end they were also appointed. But you are 'a chosen race, a royal priesthood, a holy NATION, a PEOPLE for special possession, that you should declare abroad the excellencies' of the one that called you out of darkness into his *wonderful light.*" (1 Pet. 2:8, 9) Since Jehovah God rejected the nation of natural, circumcised Israel because of their rejection of Jesus as Christ and Lord, this new Christian nation took the place of it with God.

[12] For the first three years and four months of its existence, this "holy nation"

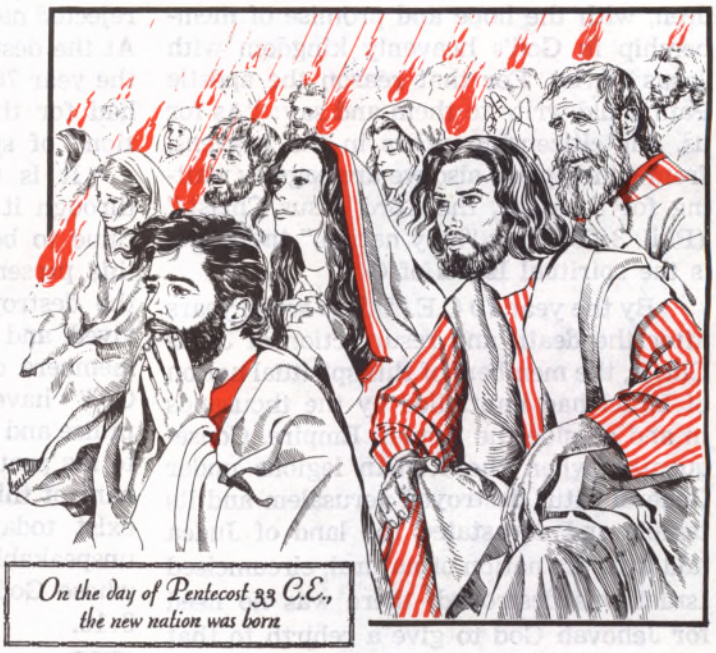
8, 9. (a) When did the birth of spiritual Israel take place? (b) Relate the events that occurred in Jerusalem from and after Zion's King, Christ Jesus, rode into the city in fulfillment of Zechariah 9:9.

10. (a) How was the prophecy of Joel 2:28, 29 fulfilled on the festival day of Pentecost, and of what was the fulfillment an evidence? (b) What firstfruits did Jesus Christ now offer to Jehovah?

11. How do we know that these events marked the birth of a new nation, and whose place did it take?

12. After the first three years and four months of this nation's existence, who began coming into it as citizens of that nation?

was composed exclusively of persons who were natural Jews or persons who had Judaized and been circumcised and become adopted into natural Israel, so-called "proselytes." (Acts 2:5-11, 33-42) But in early autumn of the year 36 C.E. Jehovah God began showing no further partiality to the circumcised Jews and proselytes, but sent the apostle Peter to Caesarea to convert the Italian centurion Cornelius and his God-fearing friends to faith in Jesus as Jehovah's Messiah or Christ. These believing Gentiles then received holy spirit from heaven and began prophesying under its operation upon them. (Acts 10:1 to 11:18) From then on those who were uncircumcised Gentiles and who became believers in Jehovah's Messiah were taken into the "holy nation," thus enlarging the membership of this new nation, "the Israel of God."—Gal. 6:16.



On the day of Pentecost 33 C.E., the new nation was born

[13] In explaining that these Gentile believers became fellow citizens in this "holy nation," the apostle Paul wrote: "You were people of the nations as to flesh; 'uncircumcision' you were called by that which is called 'circumcision' made in the flesh with hands—that you were at that particular time without Christ, alienated from the state of Israel and strangers to the covenants of the promise, and you had no hope and were without God in the world. But now in union with Christ Jesus you who were once far off have come to be near by the blood of the Christ. For he is our peace, he who made the two parties one and destroyed the wall in between that fenced them off. . . . And he came and declared the good news of peace to you, the ones far off, and peace to those near, because through him we, both peoples, have the approach to the Father by one spirit. Certainly, therefore, you are no longer strangers and alien residents, but you are fellow citizens of the holy ones and are members of the household of God, and you have been built up upon the foundation of the apostles and prophets, while Christ Jesus himself is the foundation cornerstone."—Eph. 2:11-20.

[14] Since race and nationality of a person according to the flesh no longer determined whom God could induct into this new nation, the ties that bound these members together as fellow citizens of one nation were spiritual. It was a spiritual nation. It was not only anointed with God's holy spirit to proclaim everywhere the good news of God's kingdom but also begotten of God's spirit to be God's spiritual chil-

13. Show how Paul viewed the Gentile believers who became citizens of this "holy nation."

14. What were the ties that bound this new nation together, and where was their citizenship?

dren, with the hope and promise of membership in God's heavenly kingdom with Jesus Christ. For that reason the apostle Paul could write to them and say: "As for us, our citizenship exists in the heavens, from which place also we are eagerly waiting for a savior, the Lord Jesus Christ." (Phil. 3:20) This "holy nation," therefore, is the spiritual Israel of God.

15 By the year 70 C.E., thirty-seven years after the death and resurrection of Jesus Christ, the members of this spiritual nation of Israel had multiplied by the thousands in and outside the Roman Empire. Consequently, when the Roman legions under General Titus destroyed Jerusalem and its temple and devastated the land of Judea and thus the nation of natural, circumcised Israel was destroyed, there was no need for Jehovah God to give a rebirth to that rejected nation, either back there or today. At the destruction of the Jewish nation in the year 70 C.E. Jehovah God had already had for thirty-seven years his "holy nation" of spiritual Israel.

16 It is upon this spiritual Israel and through it that the Bible prophecies continue to be fulfilled, down till today. Till this present day natural, fleshly Jews of the destroyed nation of Israel have survived, and so how much rather should not members of the true spiritual "Israel of God" have survived till today? To the praise and glory of Jehovah God and owing to his protection and preservation, a remnant of this spiritual "Israel of God" does exist today, and it is experiencing the unspeakable happiness of the "nation whose God is Jehovah."—Ps. 33:12; Gal. 6:16.

15. Why was there no need for Jehovah to give another rebirth to natural Israel after 70 C.E.?

16. Upon whom, then, are Bible prophecies being fulfilled today, bringing what to the "nation whose God is Jehovah"?

THE REBIRTH OF The Happy Nation

SATAN the Devil and his worldly organization resent the fact that God should have a "nation" in the earth that is called by his name and that worships Jehovah as God. As prophetically stated in Psalm 83:4, the enemies of the nation whose God is Jehovah have said to fellow conspirators: "Come and let us efface them from being a nation, that the name of Israel may be remembered no more." Bible history and secular history record how the enemies, including even leading members of natural Israel, tried to wipe out spiritual Israel in the first century of its existence. In spite of the fierce persecution and efforts to exterminate them, the people of spiritual Israel survived and remained a nation supremely happy because the God whom they worshiped and served was Jehovah.

2 All the enemies in heaven and on earth

1. Who resent the fact that God has a "nation," and what efforts have been made to destroy that nation of God?

2. How does what occurred in 537 B.C.E. give us confidence in Jehovah's power and ability to save his people at any time?

simply cannot wipe out Jehovah's nation. When the enemies have seemingly succeeded in doing so, the Almighty God Jehovah can even resurrect a nation, if necessary! Did the world of the sixth century before our Common Era think that such a thing was impossible? Had they heard of such a thing before? Had they seen such a thing before? No! And yet in the year 537 B.C.E. they saw the resurrection, the rebirth, of the one nation back there whose God was Jehovah, just as had been foretold in Isaiah 66:7, 8. This God could repeat the miracle, and he has actually done so. By his permission, in the first century of our Common Era, the enemies, Jewish and Gentile, put to death the Head and King of the "holy nation" of spiritual Israel, but on the third day (Nisan 16, 33 C.E.) the God of this nation raised him from the dead and thereafter exalted him to power in heaven. On the fiftieth day from resurrecting the King, Jehovah God gave to him a newborn nation, spiritual Israel, "the Israel of God," doing this by begetting with his holy spirit the faithful disciples of Jesus Christ on earth at Jerusalem. The enemies were foiled!

[3] This is the nation whom Jesus Christ meant when he said to the Pharisees and chief priests of Jerusalem: "The kingdom of God will be taken from you and be given to a nation producing its fruits." (Matt. 21:43, 45) From the day of Pentecost of the year 33 C.E. this favored "nation" has produced the required fruits, proclaiming the kingdom of God, not with David as its king, but with the royal descendant of David as its king, namely, Jesus Christ, now exalted to the right hand of Jehovah God. (Acts 2:36; 8:12; 14:22; 19:8; 20:25; 28:23, 30, 31) This producing of the fruits of the kingdom of God is the thing that makes this "holy nation" of spiritual Israel an object of hatred by all the Gentile nations and peoples, even the nations of Christendom. (Matt. 10:22; 24:9) What wonder, then, that these haters of the kingdom of God try to destroy the nation producing its fruits!

[4] In the year 607 B.C.E., at the destruction of Jerusalem and the desolating of the land of Judah, it was ancient Babylon that dealt the fatal blow in hatred of the nation whose God was Jehovah. But in this twentieth century of our Common Era, during the throes of World War I, it was Babylon the Great, the world empire of false religion, and her political lovers that dealt a seemingly fatal blow to the nation of today whose God is Jehovah. Here, right in our own modern world, was a remnant of dedicated, baptized, spirit-begotten Christians earnestly studying the Holy Bible and recognizing their spiritual nationhood. In the second number (that of August 1879) of its official magazine it confessed Jehovah as its God, saying on page 4: " 'Zion's Watch Tower' has, we believe, JEHOVAH for its backer, and while this is the case it will never *beg* nor *petition* men for support." Recognizing its nationhood, its official magazine, under date of August 15, 1893, said to its readers:

[5] " 'Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light.'—1 Pet. 2:9. . . . Truly such a people, such a nation, are we under Christ Jesus our King, and our interests are indeed one: they are the interests of the truth concerning the establishment of Christ's kingdom in all

3. (a) To whom was Jesus referring when he spoke of a "nation" in Matthew 21:43, 45, and what fruitage has that nation produced? (b) How have the nations felt about this "nation"?

4, 5. (a) Who dealt the fatal blows to God's nation in 607 B.C.E., and in this twentieth century? (b) How did statements in the official magazine of the dedicated remnant of spirit-begotten Christians recognize their nationhood under Jehovah?

the earth. Our national policy is aggressive, and contemplates the complete subjection of every other power; but its object, unlike that of all other ambitious powers, is . . . the establishment of universal peace and happiness. Every loyal citizen of this nation is deeply interested. . . . "—Pages 250, 251, under the title "A Peculiar People."

6 True to this spiritual nationhood as spiritual Israel, this dedicated remnant kept themselves from being a part of this world, just as Jesus Christ and his twelve apostles themselves did. (John 15:19; 17:14-16; Jas. 1:27) For this reason they refused to have any part with the nations in World War I, bearing no carnal weapons and declaring their neutrality. By the official magazine and other publications of the Watch Tower Bible & Tract Society they had pointed to the year 1914 as the year marked in the Bible for the ending of the "times of the Gentiles," when Christ's kingdom should come to full power; and the outbreak of World War I in that very year confirmed their Scriptural conviction. They preached that thereafter all the nations of this world would meet their Armageddon in the "battle of the great day of God the Almighty" and be utterly destroyed. Christ's kingdom was therefore the only hope of mankind.

7 For taking this course during World War I (1914-1918) the small remnant of the "holy nation" of spiritual Israel became, just as Jesus had foretold in his prophecy on the conclusion of this system of things, "objects of hatred by all the nations on account of my name." (Matt. 24:3-9) Babylon the Great, the world empire of false religion, stirred up her political lovers to take action against the remnant of the nation whose God is Jehovah. Also, the spirit of nationalistic patriotism was appealed to to inflame the masses of the people and the legal courts of the land. Violent persecution followed. Various forms of governmental suppression of the remnant followed in various nations, even to the extent of banning these International Bible Students and banning all or part of the Watch Tower Society literature that they used in studying Jehovah's written Word. Finally, Babylon the Great thought she had triumphed forever over this "nation whose God is Jehovah" when, near the climactic close of the world war in 1918, she saw the very president, the secretary-treasurer, and two other members of the Editorial Committee and three other leading agents of the Watch Tower Bible & Tract Society lodged in federal penitentiary sentenced to imprisonment for twenty years!

6. What stand by this spiritual nation showed they were whole-souled for God's kingdom?

7. What persecution did Babylon the Great bring upon this holy nation, and how did she view the matter?

A NATION "BORN AT ONE TIME"

8 From the standpoint of Babylon the Great and her political paramours, the deathblow had been dealt to the "nation whose God is Jehovah." But they forgot or overlooked what this God had done back in the year 537 B.C.E. They did not figure or believe that this same God could do it again, in a final and complete fulfillment of Isaiah 66:7, 8. But he did do so! The very next year, the first postwar year of 1919, Babylon the Great and her political paramours saw the rebirth of the "nation whose God is Jehovah" at "one time," together with the bringing forth of its "land" of religious existence and activity as "in one day"! Suddenly those dynamic leading representatives of the Watch Tower Society were released from imprisonment, never to return under false charges. The international organization was recon-

8. (a) While feeling the deathblow had been administered to this nation, what had Babylon the Great forgotten? (b) What dramatic rebirth took place in 1919, and what occurred thereafter?

structed, the first postwar international convention was held at Cedar Point, Ohio, and a new magazine, auxiliary to the still-continuing *Watch Tower* magazine, was published. Dramatically, as if arising from the dead, the persecuted remnant of the "nation whose God is Jehovah" strode fearlessly upon the world stage of action.

9 Once again, by the reviving power of God's outpoured spirit, the remnant were on the scene livelily producing and bearing the fruits of the kingdom of God, which they thenceforth proclaimed as having come to power in the heavens at the close of the Gentile Times in 1914. O how happy the "nation whose God is Jehovah" could be, not only the remnant thereof still in the flesh on this earth, but also its King Jesus Christ and the other resurrected members of the "holy nation" in heaven! (Ps. 33:12) But how unhappy Babylon the Great, including Christendom, had reason to be at this powerful evidence that she had fallen from her position of power against Jehovah's "nation" and had come under his adverse judgment that will shortly be executed in absolute destruction! Like her prototype of ancient times that fell before Cyrus the Great in 539 B.C.E., so Babylon the Great must have fallen or otherwise the remnant of the "nation whose God is Jehovah" could not have gone free in the year 1919. (Rev. 14:8) How happy the reborn nation could be over this fall of Great Babylon!

10 Since that rebirth of the "nation" and its deliverance from Babylon the Great in 1919, the number of members of the remnant increased, much to the happiness of the nation. Its God Jehovah has predestinated that the full number of its citizen body must be 144,000 members with the King Jesus Christ in the heavens. (Rev. 7:4-8; 14:1-3) Happy, indeed, will that nation of spiritual Israel be when its remnant yet on earth finishes its course faithfully and is united to all the other members of the nation in heaven and then the entire 144,000 reign in glory with their King Jesus Christ for the vindication of the universal sovereignty of their God and for the everlasting blessing of all the families of the earth, living and dead. But even now while yet on earth in this "time of the end" of the anguished Gentile nations, the remnant of the "nation whose God is Jehovah" has unique reasons for being happy. Lovingly it endeavors to share this happiness with others.

9. (a) Who had happiness now that this nation had its rebirth? (b) Who had unhappiness and experienced a great fall?

10. What great happiness awaits all 144,000 of that reborn nation, both now and in the future?

HAPPINESS SPREADING

11 More and more of distressed humanity are taking steps to share in this happiness, the only true happiness now on earth. Particularly since the year 1935 the "great crowd," foretold in Revelation 7:9-17, has left off being a part of this world and has associated itself with the nation of spiritual Israel. (Zech. 8:20-23) They have become like "alien residents" dwelling within the "gates" of spiritual Israel and enjoying the benefits of thus residing with them. (Ex. 20:10) As this "great crowd" is foretold to be without any predestinated number, its number has kept increasing steadily, year after year, till now. With the nation of spiritual Israel they have become like "one flock" under "one shepherd," Jesus Christ the King.—John 10:16.

12 What happiness they all continue enjoying together despite the worsening conditions among the Gentile nations! By their full dedication and water baptism as followers of Jesus Christ, this "great

11. Who have now associated themselves with that nation, and what have they become?

12. Because of their great happiness, who can it truly be said is the God of both the spiritual nation and the "great crowd," and how do they worship their God?

crowd" has the same God as the nation of spiritual Israel, namely, Jehovah. The Christian apostle Paul called him "the happy God," and so why should not his worshipers on earth be happy with Him? (1 Tim. 1:11, *NW; Ro; NEB*) If they were not happy, Psalms 33:12 and 144:15 would make it doubtful that Jehovah was their God. There is no happiness in blindly worshiping false, demonic gods, but what ground for being happy is one's having as the object of one's exclusive worship and devotion the only living and true God! What a privilege to worship him "with spirit and truth"!

[13] To his nation of spiritual Israel Jehovah says: "You are my witnesses." (Isa. 43:10-12) What added reason to be happy is it for the "great crowd" as associates of the nation also to be witnesses of Jehovah! When Babylon the Great, including Christendom, shortly goes into destruction with all her false gods, how happy these witnesses will be that they were privileged to bear testimony to the true and immortal God Jehovah, who will then be triumphant over his longtime enemy, the world empire of false Babylonish religion! Then it will be the time to shout Hallelujah!—Rev. 19:1-3.

[14] At the end of the Gentile Times in 1914 the long-promised Messianic kingdom of Jehovah God was brought to birth in the heavens. (Rev. 12:5-9) Since then this world has furnished no good news, but the heavenly Father of the newborn kingdom has provided his nation and associated worshipers with the best news that mankind has ever heard, "this good news of the kingdom," the newborn kingdom. How happy they are, not alone to have this good news, but also to have the honor and privilege to fulfill Jesus' prophecy and preach this good news of the Kingdom in all the earth for a witness before the end of this system of things comes at Armageddon! (Matt. 24:14; Mark 13:10) What does it matter that this brings international persecution upon them? In his Sermon on the Mount, Jesus said that their being persecuted for this reason is an occasion for us to be happy. (Matt. 5:11, 12) This persecution will soon end with the violent end of all our persecutors!

[15] Most happy, then, are the sure prospects just ahead of us. Yet happy is our earthly estate even now in our spiritual paradise. We know this. We feel this. It is no self-delusion. With true appreciation welling up in our hearts to our God and his reigning King Jesus Christ, we can joyfully join the psalmist in exclaiming: "Happy is the nation whose God is Jehovah."—Ps. 33:12.

13. What added happiness is just ahead for God's people?

14. What has been the good news since the end of the Gentile Times, and what are Jehovah's witnesses doing about it in spite of persecution?

15. With true appreciation, what can we say with the psalmist?

A DRUMMER BECOMES A HAPPY WITNESS

● In the Central African Republic a minister of Jehovah's witnesses regularly passed by the home of a drummer. The drummer had been told by his priest to ignore Jehovah's witnesses.

After some time, the drummer was reduced to extreme poverty. He even lost his shoes in a gambling game. But there was this same Witness passing by his home with a smile on his face and with shoes on his feet. The drummer began to do some serious thinking. "Why is it that I, a good Catholic, have nothing but problems, and this witness of Jehovah is always so happy?" A few days later he waited for the Witness on the road and asked him, "Why is there such a difference between us?" The minister gladly explained how Bible principles protect one. Now the drummer is a changed man, for he is one of Jehovah's witnesses. He has cleaned up his life, legalized his marriage and, oh, yes, he is wearing shoes again.

JEHOVAH GOD My Hope and Trust

As told by Benno Burczyk

"FOR you are my hope, O Sovereign Lord Jehovah, my confidence from my youth." The words of this psalm well express my sentiments, for I sincerely believed and trusted in God from my childhood, even though I was thirty years old before coming to an accurate understanding of his wonderful qualities and of his loving purposes for mankind.—Ps. 71:5.

I was born in the year 1889, seventy-nine years ago, in the village of Tannenberg, in the Ore Mountains of Saxony, Germany. Home training and schooling were Lutheran, with a strong emphasis on Bible reading and trust in God, and as a young child I learned to pray. Being quite frail, I was sent by my parents at the age of twelve to live and work with a middle-aged childless peasant couple. They were devout believers in God and were very kind to me. My day's work began at five o'clock in the morning and continued until eight o'clock in the evening seven days in the week, including four hours of school, six out of the seven days. My one recreation was playing my accordion when I had the time, my favorite music being hymns. This couple with whom I lived greatly helped me in my hope and trust in God.

After four years, in 1905, I went to the city of Leipzig, but city life did not make me happy. Wanting to learn the French language, in the spring of 1908 I went to Paris, where I got a job in a restaurant. But in Paris I was very unhappy. While there I learned about Canada, a new country with great opportunities, and so I emigrated to that land. In those days the trip from Le Havre, France, to Quebec, Canada, third class, cost but 140 francs or 28 dollars. There I found employment with an English farm family in Quebec whose church I joined.

In the year 1910 I received a letter and newspaper item from my parents in Germany telling that I was to be court-martialed by the German army for not returning to Germany for military service. Because of this I was advised by the farmer I worked for to take out Canadian citizenship papers so as to be free from the obligation of going back to Germany for military service, which I did. When World War I broke out, the farmers just could not understand why people of Christian nations would hate and kill one another like that, but their preachers told them it was God's will to fight for their country. During this war, in 1917, being a Canadian citizen, I was drafted into the Canadian or British army. At that time I received a letter from my father through the Red Cross saying that he was stationed with the German army at Lille in France, facing the British army. Not wanting to be found trying to kill my own father, I pleaded opposition to the war, and the Canadian government granted me military exemption.

In November 1918 after some ten years of farm life I felt I needed a change. Tears came into the eyes of the

old farmer when I said good-bye to him after having worked for him and together with him during those years.

THIS WAS IT!

I went westward to Ontario and got a job in a factory, but again I did not find happiness there. Unable to find a home at which to stay, I slept in one place and ate in restaurants. The city was no place for me. And so I wrote to the Canadian government at Ottawa, applying for one of the 160-acre homesteads they were offering settlers. The government promptly sent me all the necessary papers and instructions. However, about the same time an elderly man who worked in the same factory had heard that I was looking for a home at which to stay, and he came to me and said in a very loving voice, "You come to our home!" That was the nicest and the greatest and the best thing that ever happened to me. Why? Because that was the home of one of the fully dedicated Christian Bible Students, as Jehovah's witnesses were called in those days. It was the beginning of really living and true happiness for me. It came over me so quickly and strong. I at once ended my membership to the Lutheran Church where I was a Sunday School teacher and also dropped the idea of settling on that 160-acre homestead. God's Word of truth and his work were the all-important things for me now.

The truth of God's Word as explained to me by these Bible Students was all so reasonable and so satisfying. It showed our dear heavenly Father as so loving and kind that at times tears of gratitude would come to my eyes as I prayed to him. This was it! Now I was satisfied! No longer was I seeking, hoping for something, not really knowing what, as when I made one change after another in my life. It was all so clear now: The warring nations were not Christian as they claimed; God's Word, the Bible, clearly proved that. In fact, our dear Lord Jesus, pointing to the things that were happening on this earth since 1914, said, "When you see these things occurring, know that the kingdom of God is near." (Luke 21:31) At the same time a wonderful heavenly hope was held out, to be one of the remaining ones to fill out the number of the 144,000 called from the human race to rule as kings and priests with Jesus Christ as described at Revelation 14:1-3 and 20:5, 6, and whom our dear Lord Jesus calls his brothers, at Matthew 25:40, 45.

In November 1919 I dedicated myself to do God's will and was baptized. There was so much to do in God's work, and I felt like the prophet Isaiah when he said, "Here am I; send me." (Isa. 6:8, *AS*) There was a lot of reading and studying of the Bible to do with the help of Bible literature, for there was so much to learn. The local congregation needed help, and there was door-to-door witnessing to be done. At the time we were busy getting subscriptions for the magazine *The Golden Age,* now *Awake!* We hired a theater to show the highly interesting production, consisting of slides and motion pictures, called the "Photo-Drama of Creation." We also rented halls to give a Bible lecture pointing to the kingdom of God and announcing that "millions now living will never die." All the time I was supporting myself by working for a tire company.

In 1922 I wanted to attend the great convention of Bible Students at Cedar Point, Ohio. But when I asked for time off to attend this convention, my employer told me that he could not let me have the time as he would have to hire someone else to do my work. I told him, "All right, I give up my job," and I did. There were no regrets for my having done so, as that convention was truly a great feast of

spiritual food and marked a milestone for Jehovah's people. At that time I made application to serve at the Watch Tower Society's headquarters in Brooklyn, New York. Being single and unencumbered, I felt I could be doing more.

Early in 1923 the Watch Tower Society asked for volunteers to open up the witness work for God's kingdom in French-speaking Quebec. Since I had learned some French in Paris, I volunteered and was joined by two other young Canadian Bible Students, Brothers Deachman and Robinson. We served as full-time preachers or colporteurs, as they were called in those days. After witnessing in such towns as Joliette, Grand'Mère and Shawinigan Falls and in the rurals for about six months, I received a letter from the Watch Tower Society's headquarters in Brooklyn, telling me to come to Brooklyn to work at the headquarters where they had two months' work for me. I had forgotten all about my having applied for such service, and now not wanting to leave my two companions, I wrote the Society that I could not come, explaining why. The Society was not taking No for an answer, but replied with a telegram telling me to come at once. So between the three of us we decided that the best thing for me to do was to go and to return after those two months of work. So about October 1, 1923, I came to Brooklyn.

BETHEL SERVICE

My immediate assignment was to help build the Society's radio station WBBR on Staten Island. But when the work was completed I was asked to help in the Society's printing plant at 18 Concord Street. Although I had intended to go back to Canada to join my two colporteur companions, I took this direction to work in the Society's printing plant as God's will for me, and through the years it has surely had God's blessing.

My job in the bindery was embossing or stamping the gold letters on the covers of such books as the seven volumes of the *Studies in the Scriptures, The Harp of God, Deliverance* and *Creation*. When doorstep preaching with the phonograph opened up, I was put in charge of the work of building phonographs. When that method of preaching was discontinued, I went back to embossing book covers. After some thirty years at my embossing job I received a change of work, and younger brothers were put on that job. I am now assigned to the export shipping department, where there is always very much to do. It is a great joy to me to send Bible literature and many other things such as the phonograph recordings of our new Kingdom songs to our dear brothers all over the earth.

While my activity in the factory has been my chief joy for the past forty-five years, I have also received much pleasure and happiness in sharing with all other Christian Witnesses in congregational activities and in the field ministry, as well as in attending the large assemblies. For a number of years I had the privilege of serving as overseer of the German congregation of Jehovah's witnesses in Brooklyn. But early in the 1930's the foreign-language congregations were largely dissolved, to encourage immigrants to learn and use the English language.

For some fifteen years now I have been associated with one of the congregations that meet in the Kingdom Hall that is located in one of the Society's factories here in Brooklyn. We have seen a steady increase, several congregations being formed from our increase during that time. Recently we moved into the new Kingdom Hall in the Society's newest factory in Brooklyn, and what a beautiful

Kingdom Hall it is! When you come to visit the Society's printing plant in Brooklyn, be sure to see that Kingdom Hall.

The territory for my field ministry is not far from Bethel, where I live. The only way for me to get to that territory is to walk, and it takes me about half an hour each way. But I am very glad for that, for walking is very healthful. The people that I meet there are largely low-income Negro families, who also comprise most of the Fort Greene congregation with which I am associated. I consider it a great privilege to witness to these humble people and to serve with them. It makes me so happy to be with them. Christian love unites us all as brothers and sisters, even as our dear Lord Jesus said would be the case with his true followers.—John 13:34, 35.

I would also like to mention the time the Watch Tower Society arranged for all those who had been serving at its headquarters for twenty years or more, to take in the European assemblies in 1955. We had a most delightful trip across the Atlantic Ocean by chartered ship, and we were able to attend the assemblies in London, Paris, Rome and Nuremberg. It was my privilege and joy to give a short discourse in the German language at the Nuremberg assembly to more than 93,000 Witnesses in attendance. I had not been back to Germany since I left in 1908 to go to Paris.

KEEPING BUSY AND HAPPY

Though now I am seventy-nine years old, I am still able to do a man's work, five and a half days each week. While my evenings are now limited to personal study and attending congregational meetings, I still manage to enjoy the field ministry every Sunday, going from door to door with the good news of God's kingdom, making return visits and assisting newer ones in this blessed work.

Every day I ask our dear heavenly Father in prayer for help and wisdom to keep myself spiritually as well as physically healthy and strong so that I can keep on doing his holy will. During these past forty-nine years in Jehovah's service I have indeed enjoyed a happy, rewarding and blessed way of life. And with Jehovah's undeserved kindness I am looking forward to continued service to his honor and glory and to the blessing of his people. When the Israelites were rebuilding Jerusalem in 455 B.C.E., back in Nehemiah's time, they ran into much opposition, but Nehemiah strengthened them, saying, "The joy of Jehovah is your stronghold." This joy of Jehovah helps me to keep up the good fight of faith, looking forward to the time when Jehovah's enemies are no more and all the earth is filled with his glory.—Neh. 8:10; Num. 14:21.

Truly, as I look back upon my life, I can say that Jehovah God, my Sovereign Lord, has indeed been my confidence from my youth.

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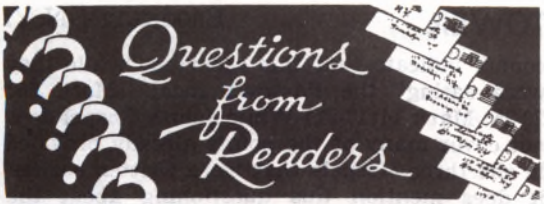
I certify that the statements made by me above are correct and complete.

(Signed) Grant Suiter, Secretary-Treasurer



● What is the "one baptism" referred to at Ephesians 4:5? Is it the same as the baptism spoken of at Matthew 28:19?—E. B., U.S.A.

Yes, it is essentially the same. The apostle Paul was referring to acceptable water baptism when he wrote: "One body there is, and one spirit, even as you were called in the one hope to which you were called; one Lord, one faith, one baptism; one God and Father of all persons."—Eph. 4:4-6.

When Paul was in Ephesus in 55 C.E. he wrote to the Christians in Corinth. One of the points he stressed was that they should not be divided, attaching themselves to leading men, including the person who baptized them in water as if they were his followers. Those who were baptized in Corinth were not baptized in the name of Paul or Apollos or Cephas; they were baptized in water in the name of the Father and of the Son and of the holy spirit, as directed by Jesus.—Matt. 28:19; 1 Cor. 1:10-16.

Some five years later, or about 61 C.E., Paul wrote to his beloved spiritual brothers in Ephesus. One of the important points he stressed in this letter was unity, just as in his letter to Corinth. He showed that the division between Jew and Gentile had been abolished. Now all believers could unitedly approach Jehovah. They all could have holy spirit and form part of the spiritual temple, "a place for God to inhabit by spirit."—Eph. 2:13-22.

Continuing this point of unity, he explained that together they constituted one spiritual body. They all received of the holy spirit. With the spirit as a token of what was to come, they had a heavenly hope. (Eph. 4:4; 1 Cor. 12:13; 2 Cor. 5:5) They had all believed on the same Lord, Jesus Christ, and they all exercised faith in the same divine provisions so as to be acceptable to God.—1 Cor. 8:6; 2 Cor. 4:13.

Then, before commenting that they were united by having one God and Father, Paul mentioned that they had "one baptism." How true that was! All who were Christians had undergone water baptism.

The majority of those who were then Christians had been baptized as disciples after Pentecost 33 C.E. Prior to that time, some, such as the apostles who traveled with Jesus, had been baptized by John the Baptist in what was then a God-ordained and acceptable baptism. These did not later need to be rebaptized. When once the Christian congregation was established on Pentecost 33 C.E., John's baptism was no longer acceptable. Those being properly baptized from that time forward would be baptized "in the name of the Father and of the Son and of the holy spirit," as Jesus said.—Matt. 28:19.

This matter of being united by being acceptably baptized in water would have had particular meaning to those in Ephesus. It was in that city that Paul met some who had not heard of Jesus' baptism. Apparently they had been baptized in "John's baptism" after that ceased being an acceptable baptism. They would have already known about God, so Paul explained about Christ and holy spirit and "they got baptized in the name of the Lord Jesus." (Acts 19:2-6) Thus they could join with all the baptized Christians in Ephesus and elsewhere in serving Jehovah. And probably most, if not all, of the other Christians in Ephesus had been baptized after Pentecost 33 C.E. as disciples of Jesus.

Being acceptably baptized in water was thus an experience that Christians shared in common. Paul could appropriately draw upon this as an example of the oneness that Christians should have.

● Had Judas Iscariot left already when Jesus instituted the celebration of the Lord's Evening Meal?—J. D., Uruguay.

Yes, the Scriptural evidence is that Judas was present for the Passover celebration with Jesus on Nisan 14, 33 C.E., but that he left before Christ instituted the memorial of his death.

Of the four Gospel accounts, the only one that might lead a reader to a different conclusion is Luke's. First, Luke mentioned the regular Passover celebration, in which Judas as a Jew would share. (Luke 22:15-18) In the next two verses, Luke 22:19, 20, he presented some of the comments Jesus made when instituting the new arrangement, the annual memorial of his death. Then Luke showed that sometime that evening Jesus indicated that one

of the twelve apostles was a betrayer, which comment caused them to wonder whom he meant. (Luke 22:21-23) If Luke's presentation were accepted as being in chronological sequence, it would indicate that Judas was there when the bread and wine of the Lord's Evening Meal were served.

Let us remember, though, that even though Luke set out to present his Gospel in "logical order," he did not always follow a strictly chronological order. (Luke 1:3) This can easily be seen from Luke 3:18-21. While this in no way limits the value of Luke's Gospel, it being an inspired account, it becomes evident that the other Gospels should be taken into consideration to establish chronological sequence. Furthermore, Luke does not tell us precisely when Judas left the group. Surely it was before Jesus said: "You are the ones that have stuck with me in my trials." (Luke 22:28) So let us turn to the other Gospels to determine when the betrayer left.

Both Matthew and Mark explain that a questioning arose among those gathered to celebrate the passover. Jesus had indicated that one of the apostles was a betrayer, and they wanted to know his identity. Both accounts indicate that this occurred "while they were eating" the Passover meal. (Matt. 26:20-25; Mark 14:17-21) While John's Gospel does not cover many of the points already provided in the three Gospels that were written earlier, it does mention this questioning about the betrayer. John amplifies the matter by relating that Jesus identified Judas by giving him a morsel. Then what happened? John writes of Judas: "After he received the morsel, he went out *immediately*."—John 13:21-30.

With this expanded view of the questioning about the betrayer and the exit of Judas, we turn back to Matthew and Mark. Both go on to explain that then Jesus instituted the Lord's Evening Meal. (Matt. 26:26-29; Mark 14:22-25) Consequently, the order of events appears to have been: The group, including Judas, ate the Passover meal. During the meal Jesus mentioned that one of the twelve was a betrayer, a questioning over his identity arose and Jesus definitely identified him. Immediately Judas Iscariot left to betray Christ. Following this, Jesus instituted the celebration of the Lord's Evening Meal among the remaining eleven apostles, who had 'stuck with him during his trials.'

ANNOUNCEMENTS

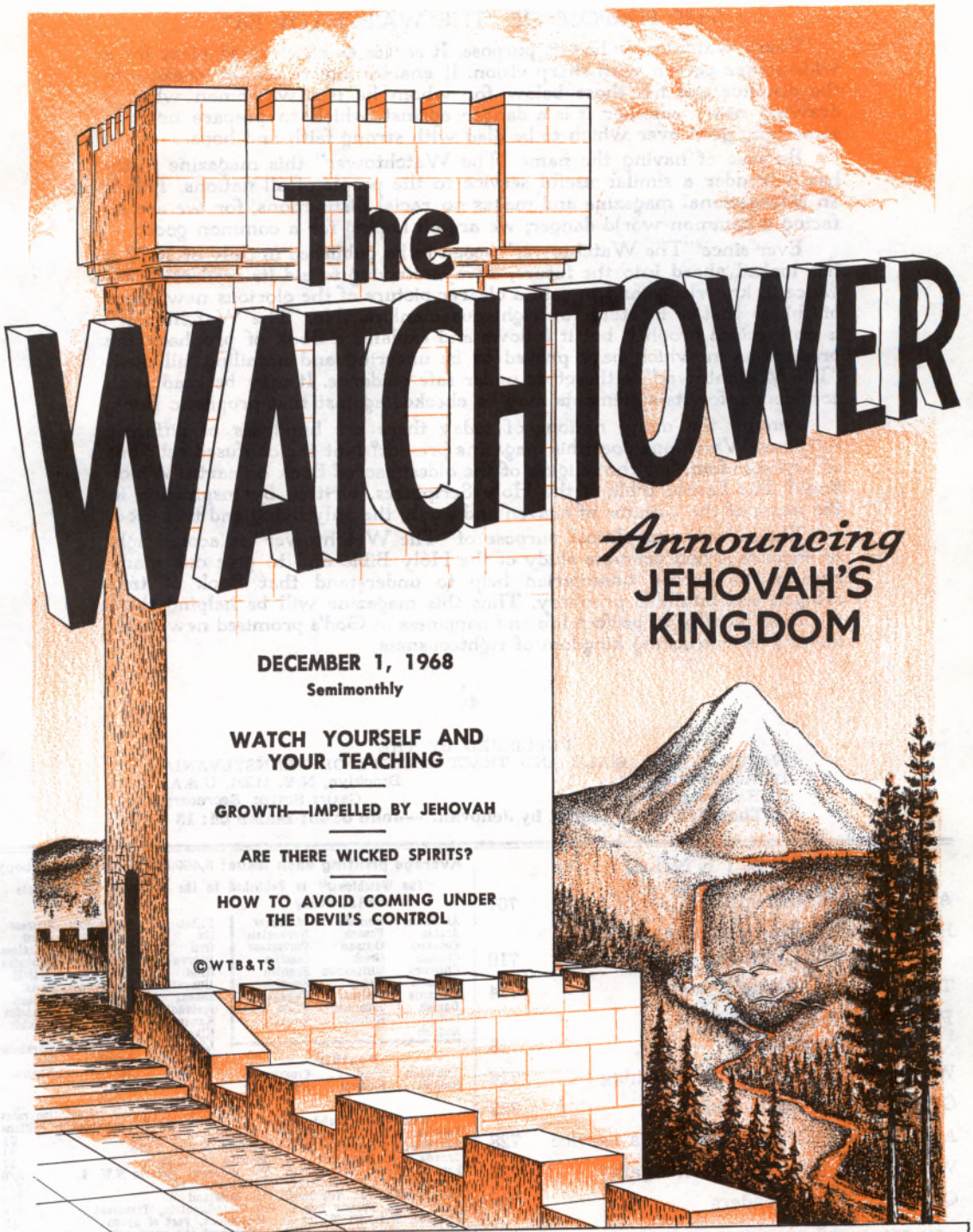
FIELD MINISTRY

Bible prophecy and current events indicate that little time remains for this wicked system of things. How vital, then, for people to remember their Creator now, while there is opportunity! (Eccl. 12:1) Jehovah's witnesses are wisely using their time in order to help others remember their Creator. An outstanding way they do this is by conducting home Bible studies. During the month of November they will be offering help to interested people by means of a free home Bible study. Additionally, as an aid in these Bible discussions, they will offer the fine new book that presents Bible truths so clearly—*The Truth That Leads to Eternal Life*—on a contribution of 25c.

"WATCHTOWER" STUDIES FOR THE WEEKS

December 8: The Happiness of the "Nation Whose God Is Jehovah," ¶1-22, and Reasons for National Happiness, ¶1-5. Page 684. Songs to Be Used: 2, 29.

December 15: Reasons for National Happiness, ¶6-16, and The Rebirth of the Happy Nation, ¶1-15. Page 691. Songs to Be Used: 72, 40.



"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
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Dy – Catholic Douay version
JP – Jewish Publication Soc.
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ARE THERE WICKED SPIRITS?

JESUS CHRIST, who came to earth from the spirit realm, acknowledged the existence of wicked spirits. You may recall that he often spoke of the Devil, and that he called him "the father of the lie" and a "manslayer." (John 8:44) For our own protection in this time when lying and murder are on the increase, we do well to examine this subject.

Many persons, of course, do not believe that there are wicked spirit creatures. Even some who claim to use the Bible say that Satan the Devil is only a quality of evil, not an invisible spirit person. But do the facts agree with their belief?

IS THE DEVIL REALLY A SPIRIT PERSON?

What about Jesus Christ's own experience when the Devil tempted him? The Bible tells us that the Devil showed Jesus all the kingdoms of the world and said to him: "All these things I will give you if you fall down and do an act of worship to me." Jesus answered the Devil: "Go away, Satan! For it is written, 'It is Jehovah your God you must worship.'" Then the Devil left Jesus.—Matt. 4:1-11.

During that experience, by whom was Jesus Christ tempted? By a real person? or by a mere quality of evil? If he was tempted by a mere quality of evil, in whom did this quality dwell? Was this evil in Jesus Christ? If so, then it could not be true that in him there was no sin. Yet the Bible, God's Word of truth, makes it very clear that Jesus was "guileless, undefiled, separated from the sinners." (Heb. 7:26) The Bible also says: "He committed no sin, nor was deception found in his mouth." (1 Pet. 2:22) So Jesus could not have been carrying on a conversation with "evil" in his own self. He was talking to a living spirit creature.

In the account about the God-fearing man Job, the Bible tells us that Jehovah talked to Satan. It says: "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.'" (Job 1:6, 7) Well, now, was Satan on that occasion not a real person, but merely a quality of evil? Then to whom was God talking? To himself? If so, the quality of evil was in God Almighty himself, and that would mean that evil started with Jehovah. Such an idea is in conflict with all the rest of the Holy Bible and is contrary to reason.—Ps. 145:17; Rev. 4:8.

Thus the Scriptures and sound reasoning make clear that Satan is a real, live person in the invisible spirit realm. He was, and is, a historical person, an actual living creature. For this reason the apostle Peter urged Christians to be on guard against his advances, saying: "Keep your senses, be watchful. Your adversary, the Devil, walks about like a roaring lion, seeking to devour someone. But take your stand against him, solid in the faith." —1 Pet. 5:8, 9.

HOW A PERFECT CREATURE BECAME THE DEVIL

But in what way did the Devil originate? Obviously, the God 'whose work is perfect' would not create someone wicked. (Deut. 32:4) He would not create intelligent creatures with whom he could not associate. Such would be contrary to reason and God's love.—Ps. 5:4-6.

So, the invisible spirit who later became the Devil must at one time have been perfect, without defect as a creation of God. In this respect he was like all the other millions of angelic "sons of God" whom God had created long before the earth had been prepared for habitation by humans. (Job 38:4, 7) How, then, did he go bad?

After the creation of the first man and woman, this particular spirit creature entered on a course of rebellion against God. He developed a desire to be worshiped and so enticed Adam and Eve to rebel against God. How did he do this? The Bible shows that a serpent spoke to Eve, telling her a lie. As a result she disobeyed God. Then she caused her husband to join her in revolt against God. (Gen. 3:1-6; 1 Tim. 2: 13, 14) But who actually put the idea of rebellion into Eve's mind? Was it a mere snake with no speech organs?

No, there was someone behind the serpent making it appear as if it were talking. We know that some skilled humans can speak words with their lips nearly shut, making it appear as if a nearby animal or a dummy is talking. How much easier for a superhuman invisible person to do this! God, for example, made Balaam's ass speak, as the Bible observes: "Jehovah opened the mouth of the ass and she said to Balaam: 'What have I done to you so that you have beaten me these three times?' "—Num. 22:28.

Similarly, in Eden, Satan used the serpent to speak to Eve. Therefore, the apostle Paul explained: "The serpent seduced Eve by its cunning." (2 Cor. 11:3) Yes, the Bible identifies the Devil, or Satan, as "the original serpent," hence the one who really introduced rebellion and wickedness into the universe.—Rev. 12:9.

But, you may wonder, if this highly intelligent spirit really was perfect, how could he turn to wickedness when there was no one to tempt him? The Bible answers that it was by his thinking upon a wrong idea. "Each one is tried by being drawn out and enticed by his own desire," the Bible says. "Then the desire, when it has become fertile, gives birth to sin; in turn, sin, when it has been accomplished, brings forth death."—Jas. 1:14, 15.

There is nothing wrong in itself with seeing the possibilities in a certain situation. For example, a person in someone else's home may see money lying on a table. The possibility of his taking that money and putting it into his pocket is there. But, since that would be stealing, he should not even consider it. Or, if the idea does come into his mind, he ought to dismiss it. But if he keeps the idea in his mind and allows it to grow, then wrong desire develops. Soon this may move him to commit an act of wickedness.

So, too, with the perfect spirit creature. The possibility was there of his using the human pair for his own purpose rather

than carrying out what God wanted. As a free moral agent, he not only considered it but also failed to dismiss it from his mind, and it led him to sin. Just as a formerly honest man can make himself a thief by stealing, so this spirit creature made himself Satan by acting as a *resister* of God; and he made himself the Devil by becoming a *slanderer* of God, because that is what those names mean.

Of course, someone may say, "Might it not have been simply a mistake that he made? Could he not have apologized and so ended the matter there?" In answer, we need to keep in mind that a perfect individual is different from us. When he uses his free will, the choice that he makes is not due to weakness or imperfection. Imperfect people often make mistakes due to inherited weakness. They can admit their mistakes, apologize and change their course. But when a perfect creature chooses to do wrong, he does it deliberately, and he does not later turn back to doing good. This was the case with the one who made himself the Devil.

COMING IN THE NEXT ISSUE

- "Your Deliverance Is Getting Near."
- How We Know It Is Getting Near.
- Assyria's Historical Records and the Bible.
- Who Go to Heaven and Why?

OTHER SPIRIT CREATURES MAKE THEMSELVES DEMONS

The Devil was not the only spirit creature to turn to disobedience and wickedness. God had created a great number of holy angels, millions of them. Daniel 7:10 reveals a portion of them as being 100,000,000. The Bible record at Genesis 6:1-5 explains that before the flood of Noah's day some of these spirit "sons of God" materialized as men, that is, they left their place in heaven as spirit creatures and clothed themselves with fleshly bodies. And why?

It was for the purpose of enjoying human passions by marrying the good-looking daughters of men. This was an act of disobedience to God, and the Bible associates it with the actions of the people of Sodom and Gomorrah who 'went after flesh for unnatural use.' (Jude 6, 7) So, too, it was against their heavenly nature for angels to come down and seek human flesh with which to have sex relations. Their course brought bad results, including a freakish offspring, "mighty ones" called Nephilim. By their rebellious action, those spirit sons of God turned themselves into demons and put themselves on the side of the Devil, who is the "ruler of the demons."—Matt. 9:34.

When the global flood of Noah's day destroyed all the wicked humans, the unfaithful angels dissolved their fleshly bodies and returned to the spirit realm. But they were not allowed to become part of God's organization of holy angels again. Instead, they were confined in a debased condition of spiritual darkness, as the Bible explains: "God did not hold back from punishing the angels that sinned, but, by throwing them into Tartarus, delivered them to pits of dense darkness to be reserved for judgment."—2 Pet. 2:4.

Since the Flood, God has not permitted these demonic angels to materialize in the flesh as they did before then. Yet they can still exercise dangerous power over men and women. In fact, with the help of these demons Satan is "misleading the entire inhabited earth." (Rev. 12:9) The great increase in wrongdoing that we see all over the earth today should alert us to the need to be on guard against being misled by them.

How to Avoid coming under THE DEVIL'S CONTROL

TO MAINTAIN a successful defense against the Devil and his wicked spirit forces we must have accurate knowledge of their methods of operation. Satan is a master deceiver. So, naturally, not everything he sponsors may appear evil. To the contrary, his devices for deceiving people can seem very innocent; in fact, they may appear to be a means of blessing mankind.

For this reason, the Bible shows, many persons who believe they are serving the interests of God and mankind are actually being used by the Devil to perpetuate his aims and schemes. There are persons who, though they sincerely think they are engaging in right worship of God, believe and practice things that God's Word the Bible shows to be of demonic origin. We will be assisted to avoid coming under the Devil's control by examining carefully what the Bible says about the position Satan holds and how he operates.

KEEP SEPARATE FROM THE WORLD

Jesus Christ was very concerned about helping his followers so that they would not come under the Devil's control. So on the last night of his earthly life he prayed to God regarding the matter: "I request you, not to take them out of the world, but to watch over them because of the wicked one [the Devil]. They are no part of the world, just as I am no part of the world."—John 17:14-16.

What does it mean to be no part of the world? Why is it vital to maintain such separateness? To help us appreciate this, let us consider what God's Word teaches concerning the position held by the Devil.

Three times in the Gospel of John the Lord Jesus Christ referred to "the ruler of this world," and there can be no question as to whom he was speaking about. Notice his words: "Now there is a judging of this world; now the ruler of this world will be cast out." Also, Jesus said: "I shall not speak much with you any more, for the ruler of the world is coming. And he has no hold on me." And again he added: "The ruler of this world has been judged." (John 12:31; 14:30; 16:11) How obvious it is that "the ruler of this world," who had no hold on Jesus, is not Almighty God but is Satan the Devil!

The apostle Paul, too, explained that the Devil exercises control over this worldly system of things. In fact, writing under divine inspiration, he referred to Satan as "the god of this system of things," saying: "The god of this system of things has blinded the minds of the unbelievers, that

the illumination of the glorious good news about the Christ, who is the image of God, might not shine through." (2 Cor. 4:4) Notice that the "god of this system of things" is not the God in whose image Christ is. Who else but Satan the Devil would deliberately blind the minds of mankind to God's truth?

In confirmation of the above is the testimony of the apostle John. Under inspiration of God he wrote concerning the Devil: "The whole world is lying in the power of the wicked one." (1 John 5:19) John also wrote that "Satan . . . is misleading the entire inhabited earth." (Rev. 12:9) Thus the Devil, as "ruler of the world," exercises great influence on men, overreaching them and even controlling political governments.—Rev. 16:13, 14.

If you will open your Bible to Revelation 12:9, you will see that the Devil is described as "the great dragon." In the next chapter, verses 1 and 2, we are told that this dragon, the Devil, gave power and a throne and great authority to what is symbolically called a "wild beast" out of the sea. What is this symbolic "wild beast"?

Well, over what does Satan hold authority? What did he offer to Jesus Christ? The Bible says: Satan "brought him up and showed him all the kingdoms of the inhabited earth in an instant of time; and the Devil said to [Jesus]: 'I will give you all this authority and the glory of them, . . . if you do an act of worship before me, it will all be yours.' "—Luke 4:5-8.

"But did Satan really possess all the earthly kingdoms?" someone may ask. Well, consider: Although Jesus quickly rejected Satan's offer, he did not deny that the Devil ruled over the political kingdoms of the earth.

In harmony with this, Revelation 13:7 says concerning the symbolic "wild beast," that "authority was given it over every tribe and people and tongue and nation." Further, with what did the prophet Daniel identify certain beasts? With "kingdoms," or political governments. (Dan. 7:2-7, 17, 23) That the symbolic beasts of Daniel's vision and the "wild beast" of Revelation have a similar meaning is seen from the fact that both accounts refer to the same kinds of creatures: a lion, a bear, a leopard and a ten-horned beast. (Rev. 13:1, 2) So the "wild beast" represents the Devil's entire political organization that has exercised beastlike rule over the earth throughout the centuries until now.

Therefore, is it any wonder that Jesus Christ said: "My kingdom is no part of this world"? (John 18:36) And is it not also apparent that if we want to avoid coming under the Devil's control we must keep separate from the world? In view of this, what will you do? Will you become involved in political affairs of the nations? That, of course, is something you must decide. However, in making such a decision you will want to keep in mind what Jesus Christ said to his true followers: "You are no part of the world, but I have chosen you out of the world."—John 15:19.

AVOID EVERY FORM OF SPIRITISM

Some persons view dabbling in spiritism as a form of amusement. They consider it fun to receive messages, or answers to their questions, in some mysterious, supernatural way. But is this merely a harmless form of entertainment? What is spiritism?

Spiritism involves getting in touch with wicked spirit creatures, either directly or through a human or other medium. Spiritism brings a person under the influence of the demons. Therefore, observe with what detestable practices spiritism is linked in God's Word. It says: "Now the works

of the flesh are manifest, and they are fornication, uncleanness, loose conduct, idolatry, *practice of spiritism,* hatreds, strife, jealousy, fits of anger, contentions, divisions, sects, envies, drunken bouts, revelries, and things like these."—Gal. 5:19-21; Rev. 21:8.

God condemns every kind of spiritism. The Bible tells us what some of these disapproved things are: divination, magic, looking for omens, sorcery, binding others with a spell (hypnotism, black magic, and so forth), consulting a spirit medium or a fortune-teller and inquiring of the dead. (Deut. 18:9-12; Isa. 8:19) All of this is demonism, and those who turn to such practices make themselves enemies of God. Thus, is it not apparent that if we want to avoid coming under the Devil's control we must keep free from all of such forms of spiritism?—Lev. 19:31; 1 Chron. 10:13, 14.

Divination is one of the common forms of spiritism. It is the effort to obtain knowledge of the unknown or of the future by means of omens or demon power. As an example, the Bible tells of a girl who possessed amazing powers of prediction due to demon influence. The disciple Luke writes: "It happened that as we were going to the place of prayer, a certain servant girl with a spirit, a demon of divination, met us. She used to furnish her masters with much gain by practicing the art of prediction."—Acts 16:16.

Many are the ways divination is practiced today, such as by divining rods, pendulums, crystal-ball gazing, query boards, ESP, examining the lines of one's hand (palmistry), studying the flight of certain birds, looking for omens in one's dreams and in other incidents in one's life and then trying to relate these to the future. There is also divination by the stars, commonly called astrology. This originated in ancient Babylon, as did various forms of the magical arts. The Bible shows that all who use divination sin against God. It explains that "rebelliousness is the same as the sin of divination." —1 Sam. 15:22, 23.

One of the common ways in which wicked spirits mislead people is by talking to them, either through a spirit medium or by a "voice" from the invisible realm. The "voice" pretends to be a departed relative or a good spirit; but this is falsehood! The voice is actually a wicked spirit speaking! What should you do if such a "voice" speaks to you? Well, what did Jesus Christ do when the ruler of the wicked spirits spoke to him? Jesus rejected the Devil's suggestions, saying: "Go away, Satan!"—Matt. 4:10.

You can do that too. "Oppose the Devil," the Bible says, "and he will flee from you." (Jas. 4:7) Also, you can call on Jehovah for aid, praying aloud and using his name. Follow this wise course, and do not give ear to such voices from the invisible realm.—Prov. 18:10.

But what if one has been dabbling in some of the spiritistic religions or sciences and now wants to break free from spiritism? Well, what did many of the early Christians at Ephesus do when they wanted to get free from the magical arts? The Bible tells us: "Indeed, quite a number of those who practiced magical arts brought their books together and burned them up before everybody. And they calculated together the prices of them and found them worth fifty thousand pieces of silver." (Acts 19:19, 20) Their example of destroying objects related to spiritistic practices is the wise one to follow.

Do not be deceived by the increasing interest in mystic and occult matters. Wicked spirit creatures are promoting such spiritism. But these wicked spirit forces, including the Devil, will eventually be destroyed. (Matt. 25:41) If you want

eternal life, you need to stay free from their influence by abhorring every kind of spiritism. In this way you will avoid coming under the Devil's control.

SHUN FALSE RELIGION

In this day of ecumenism, when so many churches are uniting in interfaith movements, people usually do not think of any religion as being false. But what does the Bible say about it? What is false religion?

Actually, false religion is the foremost means by which the Devil, "the father of the lie," turns mankind away from God and gains control over them. (John 8:44) False religion is worship that is built on falsehoods and that is in conflict with God's Word of truth, the Bible. That is one reason why the Bible points out that if a person worships in a way that is not in harmony with God's Word of truth, he is in reality serving the demons, because he is acting in harmony with what they want and in conflict with God. Thus the Bible explains: "The things which the nations sacrifice they sacrifice to demons, and not to God."—1 Cor. 10:20; Deut. 32:16, 17.

Although false religions may appear respectable, we should realize that the Devil is like many modern-day underworld or crime leaders who hide behind a front of respectability. What more subtle way could there be for him to deceive people and get them to serve him than by using a religious front that has an outward appearance of righteousness?

That the Devil would mislead people by religion that outwardly claims to serve God is shown in the Bible. (Matt. 7:22, 23) In fact, the Christian apostle Paul 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. 11:14, 15.

So Jesus Christ was not imagining something when he called the Devil "the ruler of this world." (John 12:31) There are indeed wicked spirits misleading "the entire inhabited earth." But only a "short period of time" remains before the Devil and his wicked angels are to be put out of operation.—Rev. 12:9, 12.

In the meantime, it is vital for us to keep separate from this world, to have nothing to do with any form of spiritism, and to break free from religion that may appear respectable but is really based on falsehood. This will involve a real fight by us, as the Bible says: "Stand firm against the machinations of the Devil; because we have a fight, not against blood and flesh, but against the governments, against the authorities, against the world rulers of this darkness, against the wicked spirit forces in the heavenly places. Above all things, take up the large shield of faith, with which you will be able to quench all the wicked one's burning missiles."—Eph. 6:11, 12, 16.

This resolute action is absolutely necessary to avoid coming under the Devil's control. It is the course we must pursue in order to receive eternal life in God's new system of things, because it is only the truth that leads to eternal life.

"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.

THEIR PRAYERS WERE ANSWERED

'I PRAYED FOR HOURS'

AT A circuit assembly of Jehovah's witnesses in Tennessee, this heartwarming experience was related:

"Last summer while working in the ministry in rural territory we began going from house to house on a side road that we had previously decided not to work that day. Two of us called at one house just as a man was leaving. At first he was quite gruff but then allowed me to continue. In a few moments a girl about nineteen years old came out of the house holding a copy of the *New World Translation of the Holy Scriptures.*

"She told us that a number of years ago she sat in on several sessions of a Bible study that was conducted by a Witness. It was at that time that she had obtained her Bible.

"Her next remarks really startled us. 'I know that you are Jehovah's witnesses. I knew it as soon as I saw you coming up the driveway. This is an answer to my prayer. I stayed awake several hours last night praying to Jehovah that he would send someone to study the Bible with me, and here you are.' You can imagine our reaction to such a statement.

"We were elated and made arrangements to call back and start a study. Seldom have I seen anyone have the lessons so well prepared. She has every paragraph practically committed to memory. Both she and her father started coming to congregation meetings and are progressing well in learning Bible truth."

'I PRAYED FOR HELP'

This interesting experience related by a Witness in Maryland should encourage us to pray earnestly for God's direction as we seek to aid sheeplike ones:

"Several months ago I started to study the Bible with a lady who loves and deeply appreciates God's Word. However, her knowledge of it is quite limited. She reads the *New World Translation* and has her King James Bible beside it and compares the two. One day she called me on the telephone and she was quite upset and excited. She said that she came across several verses in Matthew that were omitted in the *New World Translation.* I told her that I would come as soon as I could collect together some reference material. I came to her home armed with the large-print edition of the *New World Translation* with its copious footnotes, the *Emphatic Diaglott,* the *Moffatt* translation and the book *'All Scripture Is Inspired of God and Beneficial.'*

"Her attitude was completely changed and she was almost frantic. I tried to calm her down but she kept saying: 'This has really changed my mind about Jehovah's witnesses. I cannot imagine why anyone would deliberately remove scriptures from the sacred Bible.' I turned to Jehovah and sincerely prayed for help in this matter, asking him to direct my mouth to speak correctly so that I could help this sincere person in the proper way.

"I asked her to let me use her Bible, for I forgot to bring mine in my haste. She told me that the only one she had was an old family Bible and that I probably would not want to use it because it was so large and bulky. However, I insisted three times that she get it, and finally she did.

"I asked her to look up the first scripture, at Matthew 17:21, and to read it. In the meantime, I was trying to find it in the large, old Bible, but it was not there. We simply could not believe it. I looked again to make sure and noticed that the last word in verse twenty referred me to a marginal reference. There in bold print, it stated almost word for word what the large-print edition *New World Translation* footnote stated, namely, that various important manuscripts omit this scripture. We looked up all the other verses and found that the same answer applied to each of them. She was speechless. I then showed her the chart listing the sources of the texts used in the *New World Translation,* as found on pages 308 and 309 in the book *'All Scripture Is Inspired of God and Beneficial.'* She was very much impressed by all this.

"Yes, God answered my prayer for wisdom to help this lady, because never before had I insisted on using anyone's family Bible. It was as though something was pushing me to keep on asking her to get it for me. I thank Jehovah for this privilege of vindicating the integrity of his Word and organization."

PUTTING FIRST THE PREACHING OF THE GOOD NEWS

WHAT is this good news that "must first be preached to all nations"?* Is it the good news 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"? No question about that being good news, and Christians have for many years been making it known in obedience to Jesus' parting commission: "Go . . . make disciples of people of all the nations, . . . teaching them."—Mark 13:10, *RS;* John 3:16; Matt. 28:19, 20.

However, from the context of Mark 13:10 it is apparent that Jesus had in mind a special kind of good news. How so? In that he stated that the preaching of this good news was part of the great sign indicating his presence and the nearness of the end of this system of things. It has been in particular since 1919 that this good news has been preached. This good news tells the people that God's kingdom has been established in the heavens, that Satan has been cast out of heaven, that God's war of Armageddon is near, that soon the blessings of God's kingdom will make this earth into a paradise and that then even the dead in the memorial tombs will arise.

By foretelling that this good news of the established kingdom must first be preached, Jesus indicated urgency. And so Jehovah's witnesses must be urgent about preaching the good news, for the remaining time is reduced. Satan is working hard, for he knows that he has but a short period of time left. (Rev. 12:12) How much more so should Jesus' true followers be working extra hard, since they too know that the time left for preaching this good news of the Kingdom is getting ever shorter! It is not reasonable to expect that present favorable conditions for preaching the good news will continue indefinitely. Besides, did not Jesus say that this generation will not pass away until all things are fulfilled? A generation, according to Psalm 90:10, is from seventy to eighty years. The generation that witnessed the end of the Gentile Times in 1914 does not have many more years left.—Luke 21:24, 32-36.

Jesus counseled, "Keep on, then, seeking first the kingdom and his righteousness." (Matt. 6:33) That includes putting first in our lives the preaching of the good news of the Kingdom. Are we doing that? Or are we doing what Jesus told us not to do, giving anxious thought to what we shall eat, drink and wear and just what kind of house we shall live in? There are many fine material things, but the more of these things we acquire, and the finer they are, the more of our time will be taken up, not only in providing and caring for them, but also in enjoying them. Underscoring the vanity of materialistic pursuits is the TV interview had late in September in which a former boxing champion told that he had earned a *million* dollars by boxing but had lost all of it, but now was happier than ever before, because of having God's truth. We cannot escape it, putting first the preaching of the good news is certain to result in happiness, for is it not giving? And "there is more happiness in giving than there is in receiving."—Acts 20:35.

Could you be putting first the preaching of the good news by going to where more preachers of the good news are needed? Give it serious thought. Many are doing so in response to the call for such help. However, no doubt there is still work to be done no matter where you may happen to live. A stranger who happened onto one of the Danish conventions of Jehovah's witnesses and who remained to listen to the public lecture, "Man's Rule About to Give Way to God's Rule," was astounded. She had never heard anything like it, and yet she lived in a section that is being thoroughly covered by the Witnesses in their house-to-house ministry. By being careful to give the Kingdom witness to *everyone* in your territory, using the House-to-House Record to be sure that none are missed, you yourself might find such a person.

Yes, undoubtedly there are still sheeplike ones to be found, even in territories where preaching has been done time and time again. Keep putting first in your life the preaching of the good news while you have the time and freedom to do so!

* For details see *The Watchtower,* December 15, 1967.

Watch Yourself and Your Teaching

"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.

JUST a few words after its account begins, the Bible says that God spoke. He issued creative instructions. He named his works. He gave his creations work to do and assigned limits of operation. (Gen. 1:1-25) Within a few sentences we read that Jehovah created man and his wife. God gave Adam instructions concerning "the tree of the knowledge of good and bad." (Gen. 2:16, 17) Adam talked; Eve later repeated the instruction. "Now Jehovah God was forming from the ground every wild beast . . . and every flying creature . . . and he began bringing them to the man," and the man talked: "So the man was calling the names of all the domestic animals and of the flying creatures of the heavens and of every wild beast of the field." (Gen. 2:19, 20) When Jehovah brought the first woman to the man, he talked: "This is at last bone of my bones and flesh of my flesh. This one will be called Woman, because from man this one was taken." (Gen. 2:23) And from there on through the years people have talked.

[2] Communication between human creatures has been essential to man all these years. It promotes learning. It is necessary in teaching. By language man is able to come into mental contact with his fellow creatures. It is through language that we make known what we think as well as use it as an instrument to determine what the other person has on his mind. The ability to communicate through the spoken language increases with the growth of the individual. It is even said that babies acquire ability to pronounce more clearly as they eat more solid food and exercise the muscles of their tongues. The apostle Paul, one who was an expert in use of words, said: "When I was a babe, I used to speak as a babe." (1 Cor. 13:11) Generally man likes to talk, and many do so just for the pleasure of talking. One could not possibly in his short life-span examine all the words of men that have been written down and preserved to this time. But through time, examination and use you become more capable in using words, and, as in any other activity, increased ability brings greater satisfying pleasure.

[3] Jehovah, the master designer and maker of man, is the one who gave you the essentials for speech: lips, tongue and a throat, backed up by your body as a sounding board that could produce rich, pleasant communication that would bring upbuilding information to others and also give praise to God. "Language as well as faculty of speech was the immediate gift of God," said Noah Webster. The prophet

1. (a) Who created speech, and what was it used for? (b) How did the first man use this gift of communication?
2. Is language valuable to man? In what ways?
3. (a) What makes speech possible? (b) How can our ability to speak be used beneficially?

Isaiah long ago recorded: "The Lord Jehovah himself has given me the tongue of the taught ones, that I may know how to answer the tired one with a word." (Isa. 50:4) The writer of Psalm 71:8, 15, 23, 24 pinpoints one of the valuable uses of this wonderful equipment: "My mouth is filled with your praise"; "my own mouth will recount your righteousness"; "my lips will cry out joyfully when I am inclined to make melody to you"; "also, my own tongue, all day long, will utter in an undertone your righteousness."

4 Over 500 years later Paul stressed the right use of our speaking instrument: "Let a rotten saying not proceed out of your mouth, but whatever saying is good for building up as the need may be, that it may impart what is favorable to the hearers." (Eph. 4:29) At 2 Timothy 2:2, 24 Paul talks to Timothy and now to us: "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. . . . a slave of the Lord does not need to fight, but needs to be gentle toward all, qualified to teach." Your language is your tool for teaching. Words may by themselves have little significance but, grouped together, and given feeling, can be bitter, severe, hard, cold, mean, or they can be gracious, tender, loving, kind and gentle.

NEED OF VOCABULARY

5 Does your vocabulary supply you with enough words to teach others in a gentle way? Are you satisfied just barely to communicate, to get by rather than experience the pleasure of having words work for you? William Armstrong wrote in *Study Is Hard Work,* page 39: "Mental laziness and limited vocabulary are usually bedfellows in the same brain." A few hundred words may get you by, but a few thousand will add life, color and greater satisfaction to your work of gently teaching others. If you find yourself faltering and stumbling as you read, or groping for words when you speak, it is probably due to limited vocabulary. This can be remedied with more interest in the tools we use every day and with putting forth an effort to understand them better. Solomon, noted for wisdom, made such an effort, as we notice at Ecclesiastes 12:10: "The congregator sought to find the delightful words and the writing of correct words of truth." Examine the storehouse of available words in your language and you will find many to add to your vocabulary; for example, the English language has over 450,000 words. (*Webster's New International Dictionary,* page six) Why fail in presenting your idea fully when there is such a rich supply of words just waiting to be put to use? This does not mean we have to be walking dictionaries, but rather follow the good example of Bible writers who wrote in simple, easy-to-understand language, yet with conviction and meaning. Neither is there a shortage of wisdom. Paul exclaimed: "O the depth of God's riches and wisdom and knowledge!" (Rom. 11:33, 34) Notice how far Christ Jesus progressed under this master teacher, as Paul further revealed, saying: "Carefully concealed in [Christ] are all the treasures of wisdom and of knowledge." (Col. 2:3) With such an unlimited storehouse of wisdom and the enormous means of expression available, man should talk. He should communicate.

6 Accomplishments, whether in constructing a house, sewing a dress, plant-

4. (a) Can we use speech the way Paul urged Timothy to use it? (b) What effect can words have?

5. (a) What does faltering or stumbling in speech usually indicate? (b) Does that mean there is a shortage of words? (c) Why should man talk?

6. When does speech bring happiness?

ing corn, or playing a musical instrument, bring a feeling of satisfaction and contentment. The same is true when you explain God's kingdom to someone. When your words get the idea into the other person's mind and he acknowledges the idea, you are happy, and the Bible says you would be: "A man has rejoicing in the answer of his mouth, and a word at its right time is O how good!" (Prov. 15: 23) Jehovah sets the perfect example in getting results with his words: "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.

7 Of course, this means work and study. Some may respond: "I am too old to learn," or, "I am too busy to study." A printing trade magazine said: "Out of a group of the 400 most famous statesmen, painters, warriors, poets and writers, 35 per cent of their greatest achievements were accomplished between the ages of 60 and 70; 23 per cent between 70 and 80; and 8 per cent over 80." (*Printing Impressions,* July 1966, page 74) Over 300 years ago, Shakespeare wrote: "Some men never seem to grow old; always active in thought, always ready to adopt new ideas, never chargeable with fogyism . . . They will always enjoy the best of what is and are the first to find the best of what will be." Or, as stated by Tryon Edwards: "Age does not depend upon years, but upon temperament and health—some men are born old, and some never grow so." (*The New Dictionary of Thoughts* by Tryon Edwards, pp. 13, 15) It is a sad thing to see an old man who has traveled life's hard complicated road and who, for lack of opportunity, has not gained wisdom. Yes, but sadder it is to see an old man with the opportunity to gain real wisdom who says: "I am too old to learn." The Bible abounds with reports of faithful men and women who continued learning as long as they lived. You have even more reason to progress day by day; you have the prospect of everlasting life. Learning the truths of God's kingdom or increasing your vocabulary does not come in a day. It takes time, but notice what you can do with a few words and good understanding of Jehovah's Word. The sermon on the mountain given by Jesus in 31 C.E. in the beautiful hills of Galilee is a good example: three chapters in Matthew, five through seven, containing one hundred and seven verses. A vocabulary of six hundred and twenty-one different words (according to actual count in the *New World Translation*) are used by Jesus to present ideas that are still known or heard by the world of mankind. After Jesus gave this sermon, the Bible reports, "the effect was that the crowds were astounded at his way of teaching; for he was teaching them as a person having authority, and not as their scribes." (Matt. 7:28, 29) It has been recognized by non-Christians as an outstanding masterpiece of communication. (Mahatma Gandhi; see *The Watchtower* for 1958, page 139.) In the fifteen minutes that it may take you to read this sermon in your Bible, Jesus tells you many things that are beneficial to the point of meaning life to you. You will notice that this exceptional talk conveys ideas, not just words. He communicates thoughts.

8 In spite of the carefully designed speech-forming and -producing instrument that God built into man, and despite the vast number of words, expressions and idea-conveying sounds available, one of

7. (a) When should we stop improving our vocabulary? (b) Explain what Jesus did in the sermon on the mountain.

8. (a) Describe the problems of present-day communication. (b) What general failing is found everywhere?

man's great problems is communicating. This difficulty is found everywhere. Industry complains that there is a lack of communication between management and worker, that departments do not relay vital information to their dependent neighboring departments. Leaders of religious organizations do not follow Moses' or Jesus' example in talking to people. There is usually more than one side or meaning to the politicians' language; so, as far as the people are concerned, they cannot lay a finger to a sound idea that they can rely on. The commercial system with its high-pressure selling, its saturating ideas, and its aim to create desire and wants, presents a very confusing picture so that one cannot believe their sayings or say it is the truth. Other barriers are found to block ideas. Scientists talk and write, but only fellow scientists understand their language. The better educated talk over the heads of those with fewer years in colleges or universities. Those in the medical profession communicate to their own. If a patient wants to know more about his ailment, he will have to keep asking and oftentimes does not get the full picture. Husbands and wives come into view, and the same problem: "We just don't talk." The majority of parents have difficulty in discussing matters with their children. In fact, a large crowd of youths have and speak a language of their own, one that their parents have difficulty in understanding. Why are people *not talking*? Why do men with ideas that would help others keep quiet?

GIVING OF COUNSEL

[9] Another facet of the same problem is that human creatures are always anxious for someone else to give counsel to those needing help to improve or to caution them on dangers lying ahead. This is found everywhere. Marriage partners seek out counselors, parents turn children over to others for instruction, industry hires mediators to communicate, and rulers send out ambassadors.

[10] Even Christian ministers will hold back from giving needed advice or saying the few words that help others to avoid getting into difficulties. They may say: "It is the overseer's responsibility to take care of such matters." At Galatians 6:1 the Bible encourages: "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." Those having spiritual qualifications include more than the overseers in the congregations. If you were to see a sign on the road, "Danger—Bridge Out," would you question the ability of the sign painter, or would you appreciate the warning that might save your life? When one understands God's requirements regarding a principle governing Christian conduct, one certainly should warn one's brother if one discerns that the brother is walking in a direction bound to violate that principle. If a brother needs help in the way of comfort or encouragement, nearly everyone is capable of giving this kind of help. Paul urges, at 1 Thessalonians 5:11: "Therefore keep comforting one another and building one another up, just as you are in fact doing."

INCREASING ABILITY TO COMMUNICATE

[11] How can one increase communicating ability? How do you improve the tools of communication, your vocabulary? Where can one get reliable help and accurate assistance? First of all, the Bible is our

9, 10. (a) How do many view giving counsel? (b) Is this viewpoint recommended in the Bible? What does it say?

11. How does the Bible provide assistance in improving our communicating ability?

best guide in this matter because it not only uses understandable language but makes its points clear, and the ideas are reliable. Since Jehovah God is its author, he certainly has protected its inspired information as well as controlled its use of fitting words and expressions. Therefore daily reading of the Bible will soon equip us with the same forceful descriptive means of communication. Yet there is more to it than just increasing word power or choice of words; one must love the truth from God's Word to give upbuilding, life-directing information. Many people have excellent vocabularies but may be allowing their tongues to run wild, to the harm of others. The contrast is well made for us at Proverbs 12:18: "There exists the one speaking thoughtlessly as with the stabs of a sword, but the tongue of the wise ones is a healing." So it is necessary to learn from God's Word the truth about his requirements for his creatures.

12 To relay information to others requires thought before speaking. One cannot think a matter out unless he has idea-formulating words to use. And we will not speak helpful, informative material unless we have thoughts. Notice how wisdom from God, thinking and speaking are tied together at Proverbs 5:1, 2: "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." Our ignoring this good instruction would find us described at Proverbs 29:20: "Have you beheld a man hasty with his words? There is more hope for someone stupid than for him." So the goal to have in mind is not just striving to gain a useful vocabulary, but rather, learning all we can of Jehovah's purposes; and as we search for the treasures of truth, adding to our vocabulary words or expressions that we shall need to express the truth to others under various circumstances. That is the point Paul makes: "Pay constant attention to yourself and to your teaching." (1 Tim. 4:16) Moses was a man well educated in the household of Pharaoh (Heb. 11:23-28); yet this same Moses was concerned about being able to communicate clearly and he said to Jehovah: "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) It was Jehovah that pointed out to Moses the source of upbuilding speaking ability, the One "who appointed a mouth for man."—Ex. 4:11.

13 The "faithful and discreet slave" was appointed by Christ Jesus to feed the household of domestics, and to this day it is taking the lead in teaching the truth. That body of faithful slaves sets a fine example in effectively using many languages in many lands to make known the good news of God's kingdom. The language used in the publications written under this "slave's" oversight is clear, understandable and presents thoughts that are continually turning people to God's Word. The programs of meetings in the congregations everywhere in the earth are designed by this "discreet slave" to build faith, and this through increased knowledge of God. (Rom. 10:14) There is an assuring dignity and strength-imparting spirit in this faithful "slave's" fearless stand on the principles of Jehovah's Word. By putting the wisdom of God above the knowledge of men, this faithful "slave" stands alone in feeding spiritual food to the household of domestics, and it continues to enjoy Jehovah's rich blessing. —Mal. 3:10.

12. Why is understanding of Jehovah's requirements essential to improving our speech?

13. (a) What Scripturally described instrument sets a good example in essential communication? (b) In what ways?

INCREASING OUR MEANS

[14] Another way to watch our teaching and to increase our means of communication is that which is recommended at Proverbs 13:20: "He that is walking with wise persons will become wise." This requires more than study, as Paul wrote at Ephesians 5:15: "So keep strict watch that how you walk is not as unwise but as wise persons," but you have to recognize that "it does not belong to man who is walking even to direct his step." (Jer. 10:23) The Bible record reports that "the congregation throughout the whole of Judea and Galilee and Samaria entered into a period of peace, being built up; and as it walked in the fear of Jehovah and in the comfort of the holy spirit, it kept on multiplying." (Acts 9:31) Noah walked with God. (Gen. 6:9) Jesus set the example in the way to walk. (1 John 2:6) So walking with one is to be at unity with that one, to do things together, with the same thinking on the matter. Paul shows this at Ephesians 2:1-3; there among other things he says: "You at one time walked according to the system of things of this world . . . we all at one time conducted ourselves in harmony with the desires of our flesh, doing the things willed by the flesh and the thoughts." So with God's people, they help one another, they arrive at the same thinking on Bible principles by allowing God's Word, his spirit and his mature people to build one up. Psalm 119:63 explains the attitude of a wise servant of God: "A partner I am of all those who do fear you, and of those keeping your orders."

[15] The conclusion is Scripturally reached, then, that one does not make all this progress in his own strength; no, the molding is from God, as Paul shows at 2 Corinthians 3:5, 6: "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."

14. How does application of the counsel at Proverbs 13:20 help us to improve our teaching?
15. How does Paul explain a Christian's progress?

ASSOCIATION WITH OTHERS

[16] Association with those guided by Bible principles is a valuable thing. With such persons one can really feel at home. True, even these people make mistakes and do wrong things, but you can appeal to them on the basis of Bible teaching and they will listen. In this day of proud people, it is a blessing to associate with those kinds of people who accept correction from the Scriptures and who react with a genuine ready response: "I am sorry, please don't remember it." These are indeed wise persons.

[17] Little by little we grow in every respect, and that is true of increasing knowledge as well as of the means to put it into use. This is the place to watch yourself. Watch the little things, small opportunities; these ensure gradual progress and add up to encouraging progress over the years. When you have the privilege of giving a talk on the congregation platform, do you arrange your thoughts so that they can be understood? Do you look up little-used words so that you can use them in their proper place and pronounce them right? When you read the summary at the *Watchtower* study, do you make sure you can pronounce all the words without stumbling? When you go from house to house, are you relying too much on the idea that we know more about the Bible than those we call on, so that preparation is cut short or eliminated? Do you parents brush aside growing a little every

16. Point out further benefits of walking with those who respect Bible principles.
17. (a) Is growth in ability to express oneself rapid? (b) In what particular way should we watch to ensure growth? Illustrate.

day along with your children, and turn them over to television training, because you do not feel like communicating? It is like learning another language; if you put forth a little effort each day by adding a word or two to your vocabulary and then using these words, it will not be long before you have a few hundred of them and can speak that language. As you continue to add expressions and words, your speech will become more colorful, full of meaning, expressive and most helpful to others. Be patient and rejoice with every little amount of progress. Remember, with time and regular training, speechless babies grow up to be talking adults.

18 Watch yourself by looking into the mirror that Jehovah provided for self-study, "the perfect law that belongs to freedom." (Jas. 1:25) Be fair with yourself, not so exacting so as to drive yourself to exasperation and be worn out constantly. The Scriptural advice is to use God's Word as a mirror, not doing as some who use other individuals as a gauge for everything they do. The only one we follow is Christ Jesus, and he said his load was light. (Matt. 11:30) If you are doing your best, do not worry about what others say or do. On the other hand, it would not be wise to follow the lackadaisical attitude so many have toward making progress in knowledge and improving their ability. To many, progress is work. In this modern world, work does not always stir up interest. To maintain proper balance in this matter requires further investigation, which we shall do in the next article.

18. (a) Where can we find a true reflection of ourselves? (b) What caution must be exercised?

GROWTH —Impelled by Jehovah

THINGS are growing everywhere—animals, plants, trees, vegetation of all sorts, mankind, organizations, cities, countries, conditions, projects. In fact, where there is any kind of change, it may be called growth. Situations or conditions may grow from bad to worse. Because some cannot see outward changes, they conclude there is no growth. In this modern age man looks for great advancements and drastic changes. In communication, transportation, styles, architecture, entertainment, and everyday standards of living, man has been educated to expect and look for extraordinary changes. Changes often bring adventure and excitement that hold man's attention and take him momentarily out of his bored view of everyday life. Yet day after day man looks at himself in the mirror and barely notices any changes. Physically he changes so very slowly. Having reached adult stature, he remains more or less the same for years. But what about the growth that is not apparent in a reflection on a mirror? What about mental balance, spiritual growth? Yes, what about growth of you as a servant of God?

2 Behind it all is the impelling force that pushes growth. Of course, we know

1. Describe man's outlook on growth.

2. What stimulates growth? Can it be hindered?

that rain and nutrient soil induce growth of vegetation and that food also stimulates growth in man physically. But what is it that impells a person to grow spiritually? What is it that activates a person to worship God? What is it that not only keeps him faithful year after year but also causes ministers of God to grow still more fully in all those fruits of the spirit described at Galatians 5:22, 23? In the fields of vegetation and among animals we can always find those stunted ones, some that seem to be hindered in their growth somehow. On examination this can also be found in the Christian congregation. (See Galatians 5:7.) Why? Should not all those serving Jehovah be found flourishing and thriving on their rich spiritual diet?

[3] To serve the purpose for which a creature is made, there must be growth both physically and spiritually. Physical growth is impelled by Jehovah, because he supplied the material things in the first place for man's needs and enjoyment. He has maintained an abundant supply of food, air and water through generations of time, and even though man has abused these provisions, billions of mankind still live by making use of these essentials for life. Jehovah has not held back in supplying these needs, nor has he followed the course man takes sometimes of restricting the few good people because of the misuse by the many bad people. No, "he makes his sun rise upon wicked people and good and makes it rain upon righteous people and unrighteous." (Matt. 5:45) He also supplied his Word, his Son and his spirit to nurture man for growth. Though he is ignored and opposed, we still have God's Word available in many languages. His Son is still alive, the ransom is still paid and its benefits are kept open to the whole world of mankind. (John 3:16) God's spirit operates as well today to accomplish his will as it did at the very beginning.—Gen. 1:2; 2 Pet. 1:21.

[4] Jehovah has provided more than just the bare essentials. There is an overabundance, extras that add so much to the pleasure of just living. Consider the necessity of eating. One can survive quite easily by taking in plain food in any hurried fashion and limited facilities. But, spend a little more time preparing the food, adding tasty flavors and spices; serve each course in an appetizing, colorful manner, arrange the table in simple colorful settings, add the warmth of flickering candles. Surround the table with appreciative friends, hear their pleasant, happy conversation, perhaps with soft relaxing music in the background. Is not this a most enjoyable occasion? One or all of these extras prove to be growth-stimulating, much more so than just taking in food on the run. Yet all these are extra features that man can enjoy, not only in eating, but in other aspects of life as well.

[5] Another matter to remember is in dealing with your brothers. Everyone has a limit, and each one wisely knows his own. However, others often interfere with this personal responsibility by urging one beyond what he wants to do. It is the truth from God's Word under Jehovah's spirit that impels his people to greater service. They must answer to God for their actions. They respond to their own conscience. No one can listen to another person's conscience or speak to God for him. Then it should not be necessary to question the whereabouts or motives of your brother, requiring a report from him on his every action. If your brother refuses an assignment or privilege of service, do not be hasty and conclude that he is slip-

3. Give reasons for there being growth both physically and spiritually.

4. Illustrate the pleasure of enjoying life while growing.
5. Why can you not set up a schedule for someone else's growth?

ping out of the truth. (Prov. 18:13) If his service drops some, he may be working on another facet of his ministry that requires attention and is his personal business. If someone takes a vacation or arranges a rest from strenuous activity, there is no need to get unduly excited. Jesus saw the need for rest and to get away from the press of everyday activity. After a very busy program the apostles gave a report to Jesus and he told them: "Come, you yourselves, privately into a lonely place and rest up a bit." For "there were many coming and going, and it was not convenient even to eat a meal." (Mark 6:31; see also Matthew 14:13.) Yet Jesus or the apostles were not growing weak in the faith or faltering in their growth as a result. Would you interfere with another man's servant as he goes about his assigned duties? No, of course not. Well, that is how Paul puts the matter at Romans 14:4: "Who are you to judge the house servant of another? To his own master he stands or falls. Indeed, he will be made to stand, for Jehovah can make him stand."

6 Doubts may be likened to weeds in the field of growing ministers, sapping strength and playing havoc with one's contentment, peace of mind and joy in the service of Jehovah. Doubts may come as a result of insufficient knowledge on some subject, causing concern. Others may cultivate some personal like and, because it is not acknowledged at once, they find fault and begin to doubt Jehovah's backing of his "faithful and discreet slave." Some slack off in their worship and, being under constant bombardment by the spirit of independence and rebellion in this old system of things, they do not have the strength to keep doubts out of their thinking. Many become anxiously concerned over material food, clothes, homes and available luxuries, filling their mind with desirable things, which warps their sense of values and fills their thinking with a dread of being without them. Luke 12:29 counsels in this way: "So quit seeking what you might eat and what you might drink, and quit being in *anxious suspense.*"

7 Self-discipline has so much to do with defense against all invading doubts. Jesus said that, where faith was found, doubt would be missing. (Matt. 21:21) There is the need to protect one's thinking then, and this calls for self-discipline, even as Proverbs 5:1, 2 vividly points out: "My son, to my wisdom O do pay attention. To my discernment incline your ears, so as to guard thinking abilities." Paul points out at Philippians 4:7 that the peace of God "will guard your hearts and your mental powers by means of Christ Jesus." If one keeps his mind working on some pursuit continually, he most likely desires to go in the direction of attaining that goal. This thinking is fed and strengthened then by further knowledge of this subject that appeals to the individual more strongly as time goes by, and this desire acts like a motor to impel one on to that goal. "For those who are in accord with the flesh set their minds on the things of the flesh." (Rom. 8:5) If one does not want to arrive at that goal, then one has to exercise self-control and quit thinking about the matter. Proverbs 23:7 describes it this way: "For as one that has calculated within his soul, so he is." Job explains that Jehovah acts in accordance with his thinking and desire; notice Job 23:13: "And he is in one mind, and who can resist him? And his own soul has a desire, and he will do it."

8 So it is that growth is often stopped or hindered because individuals do not

6, 7. (a) What are the weeds in the field of growth? How do they get started? (b) In what way can we protect ourselves from all invading doubts?

8, 9. (a) How may some view life governed by Bible principles? (b) Describe briefly the realm in which man should be governed by reasonableness.

spend the effort really to enjoy life. Others feel that to serve God and abide by the Bible principles is restrictive and hinders their growth. Yet an examination will reveal that, if one lives by Bible principles, he can grow to greater development and reach out farther than the majority of men have so far. The Bible brings to our attention a governing principle: "Let your reasonableness become known to all men." —Phil. 4:5.

[9] This field of reasonableness takes in our needs as a central point. On one hand will be our likes, wants, desires and the never-ending variety of things provided by Jehovah, our dislikes and the freedom that others are entitled to. On the other hand, outside the realm of reasonableness are found fads, rebellion, independence, fear, such as fear of man and of the future, fear of losing jobs, of running out of food, clothing and shelter, fear of death and calamity.

MAN'S NEEDS

[10] Our needs are simple, plain, body-sustaining food, found everywhere in the earth, bare essentials that keep man alive and strong enough to work. It may be bread, rice, fish, fruit, meat, vegetables, but it is there. Of this there is an assurance that is hundreds of years old and still in application, found at Psalm 104:14, 15, 24: "He is making green grass sprout for the beasts, and vegetation for the service of mankind, to cause food to go forth from the earth, and wine that makes the heart of mortal man rejoice, to make the face shine with oil, and bread that sustains the very heart of mortal man. How many your works are, O Jehovah! All of them in wisdom you have made. The earth is full of your productions." And yet further, at Psalm 136:25: "The One giving food to all flesh: for his loving-kindness is to time indefinite." We need clothing, and this was provided in early times of man's existence by Jehovah. (Gen. 3:21) Shelter, another basic need, is constructed by man in various ways and in varied architecture by using the materials provided by Jehovah.

10. What are man's needs, and how are they cared for?

MAN'S LIKES AND DESIRES

[11] In addition to basic needs there are many things that we like and desire to have. In giving instructions to the Israelites, Jehovah told them: "You must also give the money for whatever your soul may crave in the way of cattle and sheep and goats and wine and intoxicating liquor and anything that your soul may ask of you; and you must eat there before Jehovah your God and rejoice, you and your household." (Deut. 14:26) So we add to our needs tasty foods, variety in clothing, comforts in our homes, pleasant sounds to our ears and upbuilding association of our brothers. Jehovah holds out even more: "You are opening your hand and satisfying the desire of every living thing."—Ps. 145:16.

ENDLESS VARIETY PROVIDED BY JEHOVAH

[12] But man's desires, even those within his means, do not begin to use the quantity and quality of material things created by God for the enjoyment of man on earth. Paul exclaimed: "O the depth of God's riches and wisdom and knowledge!" (Rom. 11:33) God's wisdom is easily identified in multitudes of things for man. Our use of them is invited in this language: "Every creation of God is fine, and nothing is to be rejected if it is received with thanksgiving." (1 Tim. 4:4) Limited? Explored in a few minutes? Ecclesiastes 8:17 reports on one investigator's search:

11. Should man enjoy the things he desires and is able to obtain?

12. Do man's desires exceed what Jehovah provided for him to use? Please explain.

"And I saw all the work of the true God, how mankind are not able to find out the work that has been done under the sun; however much mankind keep working hard to seek, yet they do not find out. And even if they should say they are wise enough to know, they would be unable to find out." There lies before man beauty beyond description. What painter's brush or camera's lens can capture the color, the depth, the feelings, the expanse of the heavens? Have you sampled all the flavors existent today? Have you heard all the music and songs of the earth? Have you joined in the carefree gaiety of the open-minded child, where every turn in the road reveals a never-to-be-forgotten experience? Have you experienced the wonderful world of people by associating with those of every nation and tribe of earth?

MAN'S DISLIKES AND PREJUDICES

[13] Closely linked with pride and unstable tradition is prejudice, which springs from ignorance. It is usually found among those without sufficient knowledge of other people, and so they are willing to accept hearsay or unfounded propaganda. There are many kinds of prejudices: pride of race, of family, of country, of wealth, of class or profession, of religion, and over wrongs and other things. The attitude is a common one, 'If I don't like it, it's wrong and should not be allowed.' Peter spoke as recorded at Acts 10:34, 35: "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." Another scripture revealing Jehovah's mind on the matter is found at 1 Corinthians 4:6, 7: " 'Do not go beyond the things that are written,' in order that you may not be puffed up individually in favor of the one against the other. For who makes you to differ from another? Indeed, what do you have that you did not receive? If, now, you did indeed receive it, why do you boast as though you did not receive it?" Too many factors enter into your feelings affecting your decisions, so that it is not safe to go by your dislikes or prejudices. Your parents' view, your own pliable years under various environments and present-day pressures from the spirit of this system of things will not allow you to be completely free of favoritism. It is a common fault among humans to remember errors of others, and even a single wrong move will be remembered and acted upon for years later. Every time the person's name is mentioned the fault is brought to mind. It is a form of getting even, though it was a matter that was cleared up and was to have been erased. The wise course, then, is to follow Bible principles. Love what God loves, and hate what God hates.—See Proverbs 6:16-19; Psalms 97:10; 11:5; Hebrews 1:9.

13. How can we cause our prejudices to give way to reasonableness? What would be the safe course to follow?

FREEDOM GRANTED TO OTHERS

[14] In our overbearing dislike for some things we may find ourselves depriving others of the freedom they are entitled to. Paul deals with this matter very frankly in Romans, chapter fourteen. "Welcome the man having weaknesses in his faith . . . for God has welcomed that one." (Rom. 14:1-3) Food and drink can cause problems now just as they did back there, and Paul said not to make such the big thing, but, rather, focus attention on the Kingdom. "Stop tearing down the work of God just for the sake of food." (Rom. 14:20) It reaches into other matters besides food. Zealous brothers may be so taken up with the truth that they are

14. In granting freedom to others, what Bible instruction would you follow? How far can we go in this matter?

constantly pushing others to greater activity without allowing them to decide for themselves how much time they want to devote to various activities in the congregation. Go only as far as the Scriptures go. (1 Cor. 4:6) Allow others to care for the responsibilities that they have, which you may not understand or even know about. Help where you can, but do not push. "The wisdom from above is first of all chaste, then peaceable, *reasonable,* ready to obey, full of mercy and good fruits."—Jas. 3:17.

OUTSIDE THE FIELD OF REASONABLENESS —HURTFUL DESIRES

15 Strong desires rule and motivate man in this present system of things. Impelled by explosive-powered forces, it becomes increasingly difficult to find those following the advice at Titus 3:2: "Speak injuriously of no one, not to be belligerent, to be reasonable, exhibiting all mildness toward all men." The spirit of the world is to direct attention to self, to push ahead, to be somebody fast, and its whole concept is so well described at 1 John 2:16: "Because everything in the world, the desire of the flesh and the desire of the eyes and the showy display of one's means of life, does not originate with the Father, but originates with the world." These hurtful desires take in a wide field of activity. Fads that appeal to selfish interests sweep the populations like epidemics, to be crowded out of the picture only by the next wave of extremes. Why would a reasonable person want to pass hurriedly by Jehovah God's unlimited provisions for man's pleasure and drop down to the product of low-grade thinking of imperfect human creatures? Styles of dress are designed to sell sex; the once-useful and needed eyeglasses are now designed to attract attention to the wearer. Food and drink are taken from their intended purpose and diverted into a channel of providing thrills.

OUTSIDE THE FIELD OF REASONABLENESS—FEAR

16 The fear of man is a constricting force; it can freeze growth and squeeze the minister of God into inactivity. If you know the Bible principles to live by and you do your best to follow them, why fear what man, yes, even what your brother thinks? Fear indicates lack of the knowledge of right or the holding back from doing what one knows is right. If one knows the right thing to do and does it without fearing what men think, he is growing. Jesus said: "Take good care not to practice your righteousness in front of men in order to be observed by them." (Matt. 6:1) Rather, gain the blessing of fearing Jehovah, as mentioned at Proverbs 15:33: "The fear of Jehovah is a discipline toward wisdom"; and again at Psalm 145:19: "The desire of those fearing him he will perform." So we can be reasonable and avoid the fear of other gods, of superstition and of calamity. The results: "In peace I will both lie down and sleep, for you yourself alone, O Jehovah, make me dwell in security." (Ps. 4:8) Death loses its fearful hold on us and we have the promise of freedom from its lord soon. (Heb. 2:14, 15) With proper dignity and respect, and void of cowardly fear, we keep clear of many problems: "Trembling at men is what lays a snare." —Prov. 29:25.

17 Life is complicated enough without adding further problems to hinder someone else's growth or stall your own. Enjoy life now while you serve Jehovah. Regardless of how many privileges of

15. What do you find prevails outside the field of reasonableness? Is it wise to follow the majority of people or their ideas?

16. Describe the many fears that plague man, and what would you recommend to overcome these fears?
17. What should be humble man's conclusion forever?

service you receive, how capably you handle your work, how efficient and well-organized you may be, never rely on man's ability for growth, but forever recognize that 'it is God who makes it grow.'—1 Cor. 3:7.

A Life of Blessings

In Jehovah's Service

As told by Athan Doulis

MY LIFE, from the human point of view, had its start in a poor environment, with equally poor prospects for a satisfying future. Born in a small mountain village of Northern Epirus, Albania, I never knew my father, for he died three months before my birth. Mother, as far as I can remember, was a godly woman, devoted to what she had learned; she died when I was no more than eight years of age. My only sister married, and my only brother and I myself were expatriated to Istanbul.

I was taken in hand by an uncle who brought me up according to his Greek Orthodox faith. He was a frequenter of the Patriarchate and of many churches in Istanbul, and took me with him, supposing, it seems, that this would substitute for a formal education. But I felt wronged at not being able to acquire education like all the other young people. Fortunately, I found some old school books discarded by my cousin, and undertook a course in self-education.

In 1923 I went as a refugee to Salonika, and then, two years later, repaired to Albania to meet my brother. On arrival at the old home, I did not find my brother, for he was working some 200 kilometers away. But I did find *The Watch Tower,* the Bible, seven volumes of *Studies in the Scriptures,* as well as other pamphlets on Bible topics. Some of the titles, such as "Hell" and "Our Lord's Return," caught my eye and I began to read. My sister-in-law tried to discourage me, saying: "You will become like your brother, who became stupid by these and does not go to church or observe feast days." I paid no attention. I knew my brother was a literate man. When I did finally meet him, I found that he was a changed man, with quite a changed view in life.

EARLY BLESSINGS

At first it was all so new and difficult for me. Never before had I read the Bible; in fact, I hardly knew what a Bible was,

despite my long connection with the Greek Orthodox religion. But even in that remote mountain district there were some *Bible* Students, as Jehovah's witnesses were then called. They had been to America and brought back with them a familiarity with the Bible and a love for it. Their meek and patient spirit impressed me.

I recall how in those early days I doubted my worthiness and the possibility of ever attaining the status of a true Christian. I felt as though I were of a lower caste of character than my brother. However, he assured me that nobody is ever born with high principles—rather, these are acquired and cultivated. Little did I know at the time that I was to rejoice in many Christian privileges that I never dreamed I would enjoy.

In 1925 there were three organized congregations in Albania, as well as isolated Bible Students and interested persons here and there throughout the land. Their love among themselves was so much in contrast with the strife, egotism and competition of the people around them! I was attracted to their meetings and found real pleasure in their association.

I left Albania in 1926, not without great difficulty, for I was a refugee from Turkey and had no passport. I landed on Corfu island, Greece. I was overjoyed to find here some thirty Bible Students. Here I first tasted the joy of preaching God's kingdom to others, for at this time I was aided to get started in the house-to-house ministry. The work at that time consisted of placing literature with those we could interest in our message. Making return visits and conducting home Bible studies were not yet instituted as vital features of our Christian work. In Corfu, by the way, there was the relic of some "saint," and the clergy were exploiting it to the full.

One day, as I worked from store to store offering Bible literature, a fanatic rushed at me brandishing a butcher's knife and shouting the name of the local patron saint. Jehovah protected me from this demon-possessed person through a man nearby who intervened. Another day, in one of the outlying villages, opposition was raised against my partner and me. Happily for us there was a division of opinion, the president of the community for us and the priest against us. The latter gathered a mob to stone us. We got on our way safely, though some of the thrown stones struck my companion in the back and struck me around the feet.

The Greek Orthodox metropolitan of Corfu finally succeeded, three months later, in having me deported to Albania, with the intention of causing me much hardship and imprisonment. But his vengeful scheme did not work out. When the ship I was on reached the Albanian port of Santi Quaranta, a Bible Student who was secretary to the town's mayor came to meet me. He saw to it that I was not imprisoned, and even telephoned a colonel-governor of Argyrokastron city, through whose good offices I was furnished with a passport. So, four days later I was back in Corfu and again proclaiming God's message to the inhabitants.

DIVINE GUIDANCE APPRECIATED

Soon I left for Athens, where I took up residence. Imagine my joy to learn later that the colonel-governor who had acted in my behalf had submitted to baptism as a Christian witness of Jehovah, and that a great witness was thereby given among the Mohammedan element of Albania.

Athens, of course, had a much larger congregation, and I literally basked in the warmth of their association and meetings. All the while I was advancing in knowledge and appreciation of God's purposes and the history of the people he was us-

ing for his name. Meanwhile Jehovah had revealed to his people that the time of his temple judgment was here, and "lightnings and voices and thunders" proceeded from his heavenly temple, causing a purifying of his "sanctuary" class on earth. (Rev. 11:16-19) An "evil slave" class was eliminated from the ranks of the faithful Witnesses. (Matt. 24:48-51) Loyal men helped me to keep close to the organization of God's people.

At that time we newer ones were looking to and finding sweet communion with the older Witnesses, just as Ruth with Naomi. (Ruth 1:16, 17) On Sundays, after meetings, we would keep company with them, seeking explanations from the Bible and learning about the developments of the organization of God's servants on earth. We learned about early visits to Greece by C. T. Russell and J. F. Rutherford, and other outstanding events.

In those days, too, we were hearing about the marvelous series of international assemblies commencing with that at Cedar Point, Ohio, in 1922. In fact, we were having our miniature follow-up assemblies right up to the year 1931. At one of these, in 1926, I reached another milestone in my life—I symbolized my dedication to God by water baptism. By now I was actively engaging in house-to-house preaching about two hours a day and attending meetings.

Despite persecutions, confiscations of literature, court trials and imprisonments, the Witnesses were increasing in number and congregations were multiplying. With the many privileges and joys of Kingdom service came also trials and temptations. I recall how, at the hotel where I was employed, I was exposed to the same kind of temptation that Joseph experienced in the household of his master, Potiphar. (Gen. 39:7-12) Looking back, I can rejoice that I had already been strengthened by Christian moral values to withstand such a test.

ENJOYING BLESSED PRIVILEGES

In 1930 I was invited to come and serve with the Bethel family of the Watch Tower Society's branch in Athens. The Bethel at that time, unlike the beautiful Bethel we now have, was sheltered in a building located at the corner of Kumanudi and Lombardou Streets. The family was composed of Brother Athan Karanassios and his family, Brother Karkanes and Brother Triantaphyllopulos. The preaching work in Greece, Albania, Cyprus and Turkey was all directed from Athens.

Another blessed surprise for me came in 1934. From the Brooklyn headquarters of the Society came directions for promoting the Kingdom work in Cyprus and Turkey. Two others were assigned to go to Cyprus, while I was assigned to Turkey. Though I felt at the time quite unqualified for the mission, I remembered Jehovah's words: "Not by a military force, nor by power, but by my spirit."—Zech. 4:6.

So there I was in Istanbul, living and preaching among a population of many nationalities, speaking various languages, and practicing different customs. We had to carry literature in many languages; often apartment houses were inaccessible; people, instead of opening the door to us, would let down a basket from an upper window on which we would place our literature and a card explaining what it was all about. We had to be cautious of the Moslem element, since we always ran the risk of arrest. Despite obstacles, however, we could rejoice at the appearance of newcomers at our Bible-study meetings. Jehovah was truly prospering us.

A MODERN EBED-MELECH

Hardly had seven months passed when I was arrested and subjected to four days

of police interrogation, on the complaint of a Jewish community. The police were kind enough, but meantime our supply of literature was confiscated, and we had to make do with a small supply that had been stored elsewhere. In 1935 I was again arrested, this time while quietly enjoying my noonday meal. I was confined in a secret jail cell, one used for prisoners who were to be deported without any legal formalities. Even here I had the opportunity to preach to five other prisoners from various nations.

Two days later we were taken out into a small yard, where I sat enjoying the sunshine. The chief jailer approached and asked why I had been confined. I explained that it was because I was preaching about God's kingdom. He went off astonished, but was soon back and asking if I needed anything. In the evening he came and brought me a blanket from his own home as well as some food. "Eat," he said, "because you are a man of God." He continued to extend kindness to me and disclosed that with the other prisoners I was to be stealthily deported to Persia within a few days.

Now came the evidence of Jehovah's watch-care. He asked if there was anything he could do for me. I asked him to notify my friends. He consented, even though it could mean his job and his freedom if he were discovered. When my friends learned where I was, they appealed to the prefect of the city in my behalf, so that, instead of being deported penniless to Persia, I was deported to Greece under better circumstances. Jehovah had truly raised up a modern Ebed-melech to rescue me at the critical time.—Jer. 38:7-13.

After a brief visit to Albania once more, I was back at the Athens branch of the Society. Religious enemies of God's truth took advantage of the dictatorial regime to hinder our work in every way. In 1939, they managed to close the branch office altogether, seized our printing equipment and imprisoned many of the Witnesses. Arrests, court hearings, jail and exile failed to dampen the zeal of our Christian brothers. The work went on.

BLESSINGS IN THE CRUCIBLE

World War II came and subjected Greece to bombardments and foreign occupation, followed by civil disturbances. The structure of the Witness organization remained intact. All over the land we met in small groups and maintained spiritual health while promoting the witness work in any way we could. Printing equipment, made to be operated electrically, was even run by hand in order to turn out small pieces of literature needed in our ministry. A bright and joyous feature of those dark times was the multiplying evidence that the "great crowd," mentioned in Revelation 7, verse 9, were now appearing before our very eyes. How grateful we were to Jehovah for this wonderful encouragement—a real blessing!

As a special representative of the Society I had the opportunity to share with dear fellow Witnesses in all parts of the land as they endured hardships on behalf of Christ. Gangs under clergy leadership, purporting to seek for enemies of the state, were arresting peaceful Christian witnesses, elderly men and women, beating them and demanding that they disown their faith. Some were thrown into pits after savage beatings; others were hung head down; still others were killed with machine guns in front of their own children; their homes were demolished, their vines uprooted. Scores were exiled to barren islets without proper legal hearing. The persecutions of Nero and the Catholic Inquisition had been revived. Still, Jehovah's faithful worshipers in Greece kept integrity.

From 1947 onward I was privileged to serve as a circuit servant. Reorganization did much to bring joy and encouragement to those who had faithfully endured. I can recall how the contact with those who had endured the heat of persecution became a grand source of inspiration and strength to me. I can find no words to thank Jehovah adequately for the privilege of having fought alongside such loyal ones under trying conditions.

Often I had to have a dependable guide take me to one group after another of faithful Witnesses, for we had to travel by night and over circuitous routes, avoiding the main roads. I can recall how wild and lonely were some of the areas through which we groped our way in the darkness, and then how the picture changed when we would reach some remote place and there see *The Watchtower* and other Bible-study helps! The refreshing waters of God's Word of truth were penetrating everywhere.

In a town in northwestern Greece one person, formerly a criminal, a homicide, became interested in reading *The Watchtower* and *Awake!,* and soon his life was completely transformed. When he then learned of a young woman criminal, with whom he had been at enmity, coming to appreciate the Bible's message while in prison, he exclaimed: "I must call her 'sister' and she must call me 'brother.'" Our God truly is a God of love and peace.

From 1947 to 1961, as far as I can recall, I came through forty-three serious incidents while striving to reach and serve the circuit of small groups under my supervision. Arrests, jailings, court trials and imprisonments were common experiences for me. To make things even more difficult, my name was published in the newspapers, with threats and intolerant comments by the clergy and their dupes. But never was I abandoned to despair. Jehovah always provided the blessings of consolation and encouragement when most needed.

Back again in Turkey in 1956. In 1934 I had enjoyed pioneer privileges there, and now I was being allowed to tie those past blessings in with new ones. Istanbul now had a sizable group of Witnesses. It was thrilling to see the work forge ahead in this virgin field.

Meantime, conditions for our ministry in Greece changed for the better. Since 1961 I have been serving as circuit servant in Piraeus and Athens. Despite two surgical operations, one in 1954 and the other in 1963, I still feel strong, and can see in my own experience fulfillment of the promise at Isaiah 40:28-31. Some of the outstanding blessings I shall never forget: attending grand international conventions at London in 1951, at New York in 1953, at cities around Europe in 1955, and at that mammoth assembly in New York city in 1958! And what a privilege to convey the blessings of those gatherings to humble Witnesses back in Turkey and Greece.

I am now fifty-eight years of age and my hair has grown white. Young people sometimes call me "old man." But I thank my Creator for the continuing gift of bodily strength, and urge all young people to study the Bible and get to know the loving Creator rather than have their lives wasted on vanities. (Eccl. 12:1) He can and will bless their faithful course even as he has blessed mine.

What It Means to Be "Born Again"

A MINISTER of Jehovah's witnesses knocked on the door of one of the homes in a Kentucky town. He was going to present a short Bible message, but the householder heard only his introduction before asking: "Excuse me, but tell me: 'Are you "born again"? Do you have the Holy Ghost?' "

If you were in the place of that ordained minister, what would you have said? He calmly responded: "Of course I have God's spirit. That's why I'm here to speak with you about the Bible."

Notice that he did not say simply "Yes" or "No." Sometimes questions cannot be answered that way if one is going to convey honestly the right meaning. What if you were asked, "Do you believe in the Almighty God named Satan?" You would have to give a qualified answer, showing that 'yes' you believe in the Almighty God, but he is not Satan. Now let us analyze what the householder may have been thinking and what the Witness had in mind in his reply.

WHO ARE "BORN AGAIN"?

One night, after Passover 30 C.E., a Jewish ruler named Nicodemus came to Jesus. The account in John 3:3-5 reads: "Jesus said to him: 'Most truly I say to you, Unless anyone is born again, he cannot see the kingdom of God.' Nicodemus said to him: 'How can a man be born when he is old? He cannot enter into the womb of his mother a second time and be born, can he?' Jesus answered: 'Most truly I say to you, Unless anyone is born from water and spirit, he cannot enter into the kingdom of God.' "

On the basis of this account many churchgoers feel that if one is to obtain salvation he must be "born again," he must be "born from water and spirit." They believe that the way one gets everlasting life is by going to heaven. In this they are partly right. It is true that those who will, as spirit creatures, be part of God's kingdom will live forever. But Jehovah makes it plain in his Word that the majority of humans gaining eternal life and happiness will live right here on earth. (Ps. 37:29) Such persons do not need to be "born again." Why not?

God's original purpose for mankind was to live forever in paradise on earth. None of his faithful servants before the time of Jesus' earthly ministry had hope of going to heaven, nor did they go there upon death. For instance, concerning King David the apostle Peter said: "Actually David did not ascend to the heavens." (Acts 2:34) That was so even though he had God's spirit on him. David said: "The spirit of Jehovah it was that spoke by me."—2 Sam. 23:2.

John the Baptist's case also illustrates this. The Bible says that he was "filled with holy spirit right from his mother's womb." (Luke 1:15) Still, he was not "born again" and called to be in the future heavenly kingdom. Jesus himself proved that by saying: "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."—Matt. 11:11.

As the citizens of a country might have a few selected men who serve as their representatives, making up their government, so God has determined to select from mankind 144,000 humans to be part of the kingdom of the heavens. These will rule with Jesus over the paradise earth. (Rev. 5:9, 10; 14:1-3; 20:6) God began to select these only after Christ died and opened up the way to heavenly life. (Heb. 10:19, 20) But what was necessary for these imperfect human sons of Adam to become spirit sons of God? Jesus commented on this when speaking to Nicodemus.

"BORN FROM WATER AND SPIRIT"

What Jesus said was what the Kentucky householder quoted in part: "Unless anyone is born again, he cannot see the kingdom of God." (John 3:3) One selected to be part of the heavenly kingdom was once "born from the flesh," and he cannot enter the kingdom of heaven with his body of flesh and blood. (John 3:6; 1 Cor. 15:50) So, after God forgives his sins on the basis of his faith in Christ's ransom and views the individual as a perfect human, Jehovah begets him and bestows a spiritual inheritance on him. This latter action even happened in the case of Jesus so that he could go to heaven. After he was baptized in water, Jehovah poured out his spirit on Jesus. He was thus spirit-begotten with the right to be a spirit son of God; he was "born again."—Matt. 3:16, 17.

In like manner, Christians who are called to be part of the kingdom of the heavens must go through these steps; they must be "born from water and spirit." Nicodemus, as a Jew, would have known that the holy spirit is literal, the active force of God. And Jesus appreciated that the Jewish ruler would understand the "water" as also being literal. Nicodemus likely knew that John the Baptist had been baptizing in water, for "the Jews sent forth priests and Levites from Jerusalem" to investigate what John was doing. (John 1:19; Matt. 3:5) Furthermore, Jesus' disciples were baptizing in water. (John 3:22; 4:1, 2) So Jesus' mention of "water" would have meant something to Nicodemus. But what about being born from holy spirit? That step would have been hard for him to understand since it had not yet begun for Jesus' disciples.

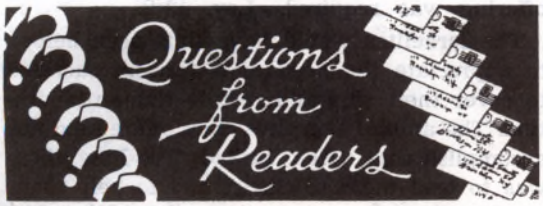
John the Baptist had promised that Jesus would 'baptize in holy spirit,' and on the day of Pentecost 33 C.E. Jesus did so. He poured out holy spirit on disciples who had already undergone water baptism. (John 1:33; Acts 2:1-4, 33, 38) Thus, those Christians were "born again," receiving a birthlike entitling to prospects for spirit life in heaven, which life would come when they had proved faithful to death and were resurrected. They knew they had been "born again," because they had the testimony of the spirit. The apostle Paul later wrote: "The spirit itself bears witness with our spirit that we are God's children."—Rom. 8:16, 17; 2 Cor. 1:22.

Yet, just as John the Baptist and David had a portion of God's spirit but were not called to be part of the heavenly kingdom, the same is true with many Christians today. They have dedicated their lives to God and been baptized in water. However, they recognize that they have not been given the hope of living in heaven. God does not give them a birthlike realization of the hope of spirit life in heaven because his provision for them, if they prove faithful to him, is to live

eternally in an earthly paradise. The minister who called at that home in Kentucky is one who is looking forward to that paradise.

Does this mean that such ones do not have God's favor now? Absolutely not! They have God's approval just as John the Baptist did. One evidence of this is the fact that Jehovah gives them holy spirit, enabling them to manifest its fruitage as well as to carry on the Christian ministry. (Gal. 5:22, 23; Luke 12:11, 12) Hence, we can appreciate how accurate and fair was the minister's reply to the inquiring householder.

If you would like to know more about the Bible message he had concerning God's heavenly kingdom and the earthly paradise to come, we invite you to take advantage of opportunities you have to discuss the Bible with Jehovah's witnesses in your area.



● Why was it that, under the Mosaic law, such normal functions as menstruation, sexual intercourse between husband and wife, and childbirth were viewed as making one "unclean"? —L. A., Spain.

The regulations in the Mosaic law concerning uncleanness related to menstruation, seminal emissions and childbirth are found in Leviticus chapters 12 and 15. Before considering what those regulations were and possible reasons for them, let it be noted that we are not here discussing the laws about diseased running discharges from the genital organs.—Lev. 15:1-15, 25-30.

Under the Law, if a man had an involuntary emission of semen, he was to bathe and be "unclean" until evening. When, during intercourse, a man had a seminal emission, both he and his wife would be "unclean" from it until the evening. A woman having her regular menstruation was to count seven days as a period of menstrual impurity. In a case where a wife's menses began during intercourse, then her husband was "unclean" seven days also. If one touched a menstruating woman's garments, bed or articles upon which she sat, he would become "unclean" until evening.—Lev. 15:16-24.

Giving birth also meant "uncleanness" for the mother. If she gave birth to a boy, she was "unclean" for seven days. After that she remained thirty-three days in the privacy of her home, not permitted to touch anything holy or to go into the sanctuary. When the baby was a girl, the mother was "unclean" for fourteen days and her period of semi-retirement was sixty-six days. At the end of either period of purification she was to present a burnt offering and a sin offering as cleansing sacrifices.—Lev. 12:1-8; Luke 2:22-24.

These regulations undoubtedly had a good effect in a number of ways. While an occasional noctural emission by an unmarried man might be a normal function of the mature male body, the inconvenience of being "unclean" for a day would have discouraged an Israelite from seeking pleasure from such an emission; it would have urged him to avoid thinking on sensual matters. Also, medical studies partially credit the low incidence of uterine cancer among Jewish women to their abstaining from intercourse during menstruation; so there were hygienic benefits. This same regulation would remind the Israelite husband to take into consideration his wife's biological cycles and limitations, both physical and emotional. (Lev. 18:19; 1 Pet. 3:7) Also, these laws would have taught men and women self-discipline, reasonable restraint of their passions and respect for the sexual organs.

In regard to menstruation, respect for blood as something sacred to God seems also to have been involved. If a husband and wife willfully had relations while she was menstruating, the man would have "exposed her source," and the woman would have "laid bare the source of her blood." (Lev. 20:18; 17:11) Since an Israelite husband was not to have relations with his wife at such a time, as was discussed above, those who deliberately showed contempt for

God's law on this matter were to be cut off. —Num. 15:30, 31.

But there appears to have been another matter underlying all of these particular regulations involving uncleanness. God created the sex impulse and procreative powers in Adam and Eve and told them to produce offspring. (Gen. 1:28) But when they sinned in regard to eating from the restricted tree, things changed; they became imperfect, sinners. Their guilty, sin-stricken consciences made them aware that they were naked. They were no longer pure and sinless before God, and apparently their thoughts on viewing each other were no longer pure and innocent. They quickly covered their *genital* organs.—Gen. 3:7, 10, 11.

Whether they immediately realized it or not, because they had sinned, Adam and Eve could not bring forth perfect children as God had purposed. Now procreation through intercourse would only be possible because of God's undeserved kindness in letting them live. They would pass on to their children the hereditary blemishes of sin, imperfection and eventual death.—Ps. 51:5; Rom. 5:12.

The Law's regulations about menstruation, seminal emissions and childbirth would forcefully remind the Israelites of their sinful state. The sexual organs were made for a proper and upright purpose, to pass on perfect life. For an Israelite man, passing on life involved his emission of semen. With his wife, it involved her menstruation, for this was part of a cycle by which she was able to conceive. Childbirth was often the final result of their marital relations. But because they were imperfect humans, these normal functions passed on imperfect and sinful life. The periods of temporary "uncleanness" associated with these things would have constantly called that hereditary sinfulness to their attention. And that was especially true with childbirth, for a sin offering was required.—Lev. 12:8.

The Israelites would have thus been helped to appreciate the need of a ransom sacrifice to cover their sins and restore human perfection. The animal sacrifices they offered did not accomplish that. (Heb. 10:3, 4) The Law, then, was to lead them to Christ and to help them appreciate that by means of his human sacrifice true forgiveness was possible, paving the way for restoration to human perfection.—Gal. 3:24; Heb. 9:13, 14.

ANNOUNCEMENTS

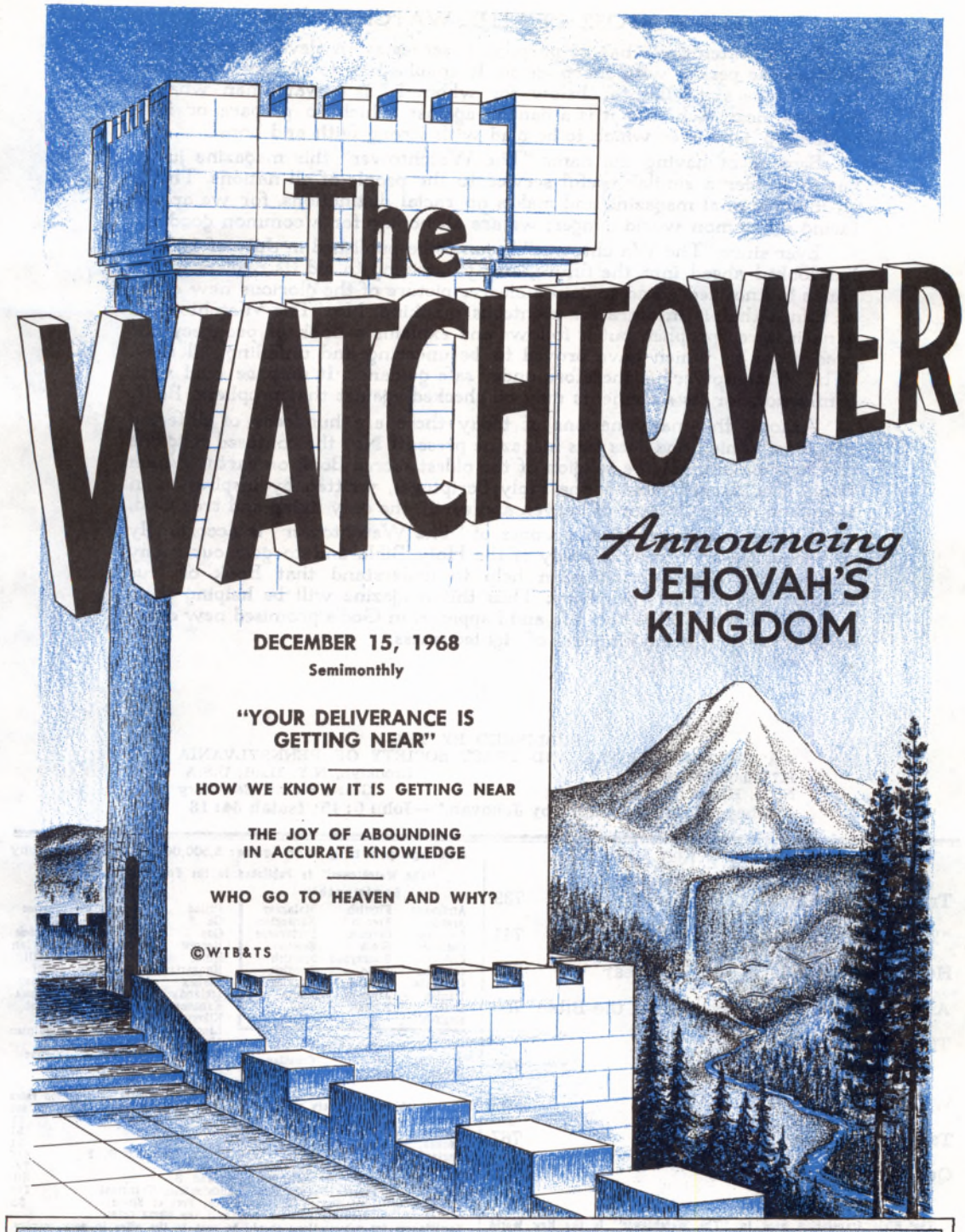
FIELD MINISTRY

What takes first place in one's life? Is it one's family, secular work, some hobby or perhaps sports? It may be one has several interests in life, each taking a relative position according to the importance placed upon it. To Christians, however, the kingdom of God comes first in their lives. And during the month of December Jehovah's witnesses will be putting first the preaching of the Kingdom good news by engaging in their house-to-house ministry and conducting free home Bible studies. (Mark 13:10) They will also be offering to interested persons a copy of the *New World Translation of the Holy Scriptures* along with an appropriate booklet for $1; or they may combine the Bible and a copy of the book *The Truth That Leads to Eternal Life,* for $1.25.

"WATCHTOWER" STUDIES FOR THE WEEKS

December 22: Watch Yourself and Your Teaching. Page 716. Songs to Be Used: 23, 38.

December 29: Growth—Impelled by Jehovah. Page 722. Songs to Be Used: 39, 101.



"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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True Love Is Loyal

HAVE you ever found yourself in deep trouble or suffering adversity of some kind or another? And then have you had the comfort of some friend's coming to your aid, standing by you and giving you the much needed moral or material support?

If such has been your experience you have much for which to be thankful. And what is more, you have experienced firsthand that true love is loyal. As the inspired Word of God so fittingly puts it: "There exists a friend sticking closer than a brother." Yes, "a true companion is loving all the time, and is a brother that is born for when there is distress."—Prov. 18:24; 17:17.

In the Bible is found the beautiful record of such a friendship, namely, that of David and Jonathan, who lived some three thousand years ago. Well has the account of this friendship been termed by archaeologist Albright "a jewel of the purest water." The Scriptures explain that "Jonathan's very soul became bound up with the soul of David, and Jonathan began to love him as his own soul." (1 Sam. 18:1) No doubt this was because of keen appreciation for David's fine qualities.

What a true and faithful companion Jonathan proved himself to be—loving all the time! He even took the side of David against his own father Saul, who was being consumed by a burning, murderous hatred for young David. When Saul gave expression to his murderous intentions against David, Jonathan pleaded in behalf of David: "Why should he be put to death? What has he done?"—1 Sam. 20:32.

Yes, although Jonathan knew that his father was right in saying that David would replace him as the next king of Israel, Jonathan did not envy David. He was loyal, even though his taking the side of David nearly cost Jonathan his own life, because his father Saul hurled his spear at Jonathan for his speaking well of David. Without a doubt Jonathan's loyalty was a source of comfort and strength to David.—1 Sam. 20:24-34.

Of course, if we but reflect for a moment we will see that we must apply this principle of loyal love first of all toward our Creator, the God of the Bible. Certainly we are under obligation to love him and therefore to be loyal to him. True Christians give proof of their love for him by coming to his defense when he is maligned. That he is widely maligned was strikingly noted by an American in public affairs, Senator Frank Carlson. Com-

menting on the trend of our day to "trust nobody—believe nobody—have faith in nothing," he went on to say: "You cannot pick up a paper, a magazine, or a book that is not in and of itself critical of something or somebody, even including among its victims almighty God Himself. In truth, the criticisms of God rank well above almost all other criticisms of the hour. More people—in more ways and more occasions—cast doubt, hurl darts, and throw charges against God such as this country has never seen in all of its history."—*U.S. News & World Report*, July 1, 1968.

True Christians can and will show that God truly does exist, that he is the Supreme Being, the One deserving of our love and worship. They gladly make known why he has permitted wickedness until now and that soon he will put an end to it.—Ps. 83:18.

As for human creatures, time and again you may have the opportunity to stand up for a friend if he is ill spoken of. For example, the receptionist at the headquarters of the Watchtower Society once was approached by a stranger who began to hurl intemperate charges against a Christian Witness. The receptionist, himself a Christian Witness, interrupted the speaker, saying: "I do not intend to listen to such talk. If you have a complaint against anyone, go to him directly, as commanded by Jesus Christ at Matthew 18:15-17." That was showing both loyalty and wisdom.

Yes, be slow to believe serious charges made against a friend or fellow believer. Before you do, find out if the accuser has all the facts; it may be a case of misunderstanding and you might be able to remedy matters by explaining. But if the facts do bear out a serious accusation, then it would be mistaken loyalty to take the side of a liar, thief or apostate as is the common practice. Loyalty to God and to principle must come ahead of human friendships. Besides, should these not be based on principle?

However, it could be that your friend actually made a mistake, came short in a certain respect, yielded to an inherited weakness, or acted unwisely because of immaturity. Here again, unless the matter is of truly serious consequence, you can show loyal love by coming to his defense. You can make allowances, minimize the grievance and point out to the aggrieved one or the gossiper the fact that we all are imperfect and that we are to "speak injuriously of no one." Especially should your loyalty preclude your telling others about such shortcomings. Rather, remember that, as the wise kingly writer of Proverbs expressed it, "Love covers over even all transgressions."—Titus 3:2; Prov. 10:12.

How heartwarming it is when we hear of a friend's coming to our defense! Truly such is a case where "love builds up"! (1 Cor. 8:1) It builds up not only the one being defended but also the one coming to our defense by reason of the courage and loyalty displayed. Surely here also it is true that "the one freely watering others will himself also be freely watered."—Prov. 11:25.

Opportunities to show that true love is loyal continually present themselves if one is alert. Thus the dedicated Christian will ever find opportunities to come to the defense of his God when associating with strangers in places of business or employment. Also, within one's family circle, by reason of close association, there are ever so many opportunities for its members to come to the defense of one another.

Would you have others show you loyalty in time of need? Then remember, "Just as you want men to do to you, do the same way to them."—Luke 6:31.

"YOUR DELIVERANCE IS GETTING NEAR"

"But as these things start to occur, raise yourselves erect and lift your heads up, because your deliverance is getting near."—Luke 21:28.

IMAGINE yourself reading the headlines in the newspaper:

[2] "Vatican City Has Been Destroyed! The Tremendous Crater Left in the Earth by the Blast of the Nuclear Bomb Has Left No Trace of the Reputed Tomb and Bones of St. Peter!"

[3] Would such headlines in the newspapers of the world mean anything to Roman Catholics, or, in fact, to all religious denominations of Christendom? Would such an event mark the end of a long epoch for them, with great uncertainty as to how to proceed in the future? Yes!

[4] Also: "Mecca Has Been Wiped Out by Missiles from the Air! The Sacred Shrine Incorporating the Revered Black Stone Has Vanished amid the Explosion!"

[5] Would such headlines in the world press mean anything to the Islamic world? Would it signify the end of an era to them, leaving an unfillable blank in their outlook for the future? On top of that:

[6] "The Mosque 'The Dome of the Rock,' Second Most Holy Place in the Moslem Realm, Blasted Out of Existence! The Sacred Rock of the Prophet Mohammed Destroyed!"

[7] Would such further news headlines add to Moslem convictions that an era had ended for them, leaving a big religious void? Yes!

[8] Visitors to Rome, Italy, who pass through the triumphal Arch of Titus on the way between the Roman Forum and the Coliseum, see sculptures commemorating the destruction of a world-renowned city and its holy shrine in the year 70 of our Common Era. It is the city of Jerusalem and its temple built by King Herod the Great, the ruler appointed by the Roman Senate over the province of Judea. Did the destruction of that famous city and its temple mean anything to the millions who worshiped there? Did it mean the end of a national and religious epoch to them? Indeed, it did, as profane history testifies. When this very destruction was predicted, thirty-seven years in advance, did the four men who heard the prediction think that it would mean such a thing to their people, their nation? Evidently they did. The question that they asked the Prophet as a follow-up to his startling prediction indicates this.

1-7. (a) What would news headlines announcing destruction of Vatican City mean to religionists of Christendom? (b) What would headlines regarding destruction of the two leading shrines of Islam mean to Mohammedans?

8. (a) What did destruction of Jerusalem and its temple in 70 C.E. mean to those worshiping there? (b) How is such a meaning to worshipers indicated?

[9] No less so will the approaching end of an important era of human history be marked by an astonishing event similar to that of the year 70 C.E. The need of deliverance becomes very evident and now very urgent. Hundreds of millions in Christendom will be affected by this coming event, an event that itself will be the forerunner of something so universal in its proportions as to affect all mankind. We need deliverance from such a world disaster!

[10] This is something on which the world does not count; otherwise we might reasonably expect it to do something about it. But you the reader can do something about it, if you really desire to enjoy the deliverance that is possible according to an unbreakable promise that comes from the highest authority. The greatest world trouble of all human experience is on its way toward us, but the deliverance is also on its way for those who not only long for it but who take the right, prescribed steps to attain to it. From year to year the signs keep multiplying about us to indicate that deliverance is getting near! Its arrival will mean that the ones delivered will come under a world government superior to that of man, and perfectly able to bless all mankind instead of doom them.

[11] What observant person today can doubt that we are approaching the end of an epoch? This age of violence into which the world of mankind was suddenly plunged by World War I in the year 1914 cannot fail to reach its grand climax in disaster, unless it is stopped sooner by superhuman power. The repeated proofs of inability of men and nations to rule themselves are bound to lead to a state of world frustration and perplexity where mankind will have no human way out from the resulting chaos. The ferment in all the main fields of human interest, in politics, in education, in moral and social life, in racial relations and in religion, will follow psychological laws and thoroughly corrupt man's sense of true human values and distort the former pattern of things. No human standards will any longer be respected, recognized and followed. The acceleration in the movement of things is increasing, speeding up the onrush of the end of this epoch in all its features. What then? Is there any reason to believe that man can hope for some miraculous new and better order to come from man, arising from the ashes of his burnt-out old order? No!

[12] Dislike the idea as much as the anti-religious people may dislike it, yet help for our race simply has to come from a source higher than man, from a friendly heavenly source rather than from a devilish heavenly source. It has to come from the one source that was pointed to by the great Prophet, who spoke about deliverance to four of his followers as they sat on the Mount of Olives with the city of Jerusalem and its temple within full view. The Prophet had his enemies there at Jerusalem who were bent on killing him, just as he has his enemies today. Each reader can determine for himself whether he also is an enemy or not by how he reacts to the mention of the name Jesus Christ! His four followers, his friends, who heard his encouraging words about deliverance were four fishermen from the Roman province of Galilee, *namely, Peter* and his brother Andrew, and James and his brother John. Why was deliverance a welcome thought to them? Why was it that they spoke to the Prophet about the

9. How will the end of an important era of human history be similarly marked, and hence there is need of what?
10. Why is deliverance possible, and what will it mean for the ones delivered?
11. Why should there be no room for doubt that we are approaching the end of an epoch, and is there any hope for a better order to come from man thereafter?
12. (a) From where must this deliverance come? (b) This source was pointed to by whom, and with what effect on his hearers?

end of an epoch, "the conclusion of the system of things"? Three reliable historians show why, and in doing so they give us today much food for thought.

13 It was just three days before the spring festival that celebrated the deliverance of the nation from further oppression by the mighty world power, Egypt of the Pharaohs, in the year 1513 before our Common Era. Hundreds of thousands of pilgrims were streaming toward Jerusalem, to an area that has since become sacred also to Arabs and all the Islamic realm. The Prophet Jesus and those four fishermen disciples were among those pilgrims. So on Tuesday, the eleventh day of the spring lunar month of Nisan, Jesus and his disciples visited the temple that King Herod the Great had built at the place where now stands the Mohammedan Mosque, the Dome of the Rock. The temple was so magnificent that some of the disciples could not help but remark about the precious stones that adorned it. That Herodian temple seemed destined to stand there in its glory for centuries to the honor of the God who was worshiped there. But the facts of history prove that Jesus was a true prophet when he said to those temple admirers:

14 "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."—Matthew's account, chapter 24, verses 1 through 3.

15 Such a solemn prophecy would follow as a logical consequence to the terrible prophecy that he had made just two days before this. As he rode amid a jubilant multitude down the Mount of Olives toward Jerusalem, he halted and wept as he said to her: "If you, even you, had discerned in this day the things having to do with peace—but now they have been hid from your eyes. Because the days will 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) The phrase "a stone upon a stone in you" would include the temple stones. The Roman general Titus, who was used to fulfill this dire prophecy, would not be able to have even the sacred Herodian temple preserved. The prophetic words of Jesus had to come true.

16 Total destruction to the holy city of Jerusalem and her temple! What could that mean to those four disciples of Jesus but the end of an era for their nation? That would be the second time that Jerusalem and her temple were destroyed by pagan armies. The disciples remembered the first destruction of Jerusalem and her temple by the armies of Babylon under King Nebuchadnezzar, in the year 607 B.C.E., and how this had meant the end of their nation as an independent theocratic kingdom under the rulership of the royal descendants of King David the son of Jesse of Bethlehem. Jerusalem was then left lying desolate for seventy years, under which circumstances Jerusalem indeed began to be trampled on by the pagan Gentile nations. Even though at the end of the seventy years a worshipful remnant of the nation returned from their exile in Babylonia and reoccupied the land of Judah, no kingdom in the hands of a royal descendant of David was reestab-

13, 14. (a) Why were Jesus and his four followers then in that neighborhood? (b) What did Jesus say about the Herodian temple to the admirers of it?

15. (a) That prophecy followed what earlier prophecy as a logical consequence? (b) Stones in that earlier prophecy included what?

16. From what former experience of Jerusalem could those disciples reason that her coming destruction meant the end of an era?

lished. Only a governor, Zerubbabel, was appointed by the new world power of Persia to administer the land of Judah. The Davidic kingdom with throne in Jerusalem kept being trampled on by the Gentiles.

17 True, in the second century B.C.E. the nation did gain an independence from the Gentiles and set up a kingdom, but this was in the hands of the Maccabees. These Maccabean kings were of the tribe of Levi and were priests and were not of the tribe of Judah and of the royal family of David. In the year 63 B.C.E. this Maccabean Levite kingdom came to an end, when the Romans under General Pompey took over the rule of the country. So now deliverance from the domination of the world power of Rome became the desire of the oppressed people of Judah. When John the Baptist and thereafter Jesus came proclaiming, "The kingdom of the heavens has drawn near," this was welcome news to many humble persons in the land of Galilee and of Judea. (Matt. 3:1-4; 4:12-17) To many of the oppressed people this meant deliverance from the Roman yoke and the restoring of the theocratic kingdom in the hands of a rightful heir of King David at Jerusalem. —Acts 1:6.

GENTILE TIMES MUST CONTINUE TO THEIR END

18 However, Jesus made no promise of deliverance from the Roman yoke. Contrariwise, he foretold the ruin of the nation by the Roman world power and the continuation of the trampling on Jerusalem's dynasty of Davidic kings by the Gentile world powers. He being born into the human family as a member of the royal house of David, Jesus was the rightful heir of the theocratic kingdom of David. So because he was anointed with God's spirit and was present among the oppressed people, the "kingdom of the heavens," the "kingdom of God," had drawn near. (Luke 17:20, 21) Jesus did not mean that the heavenly kingdom of God for delivering all mankind from oppressive world powers was then at hand. Instead, the Gentile Times for trampling on the rights of the kingdom of God in the hands of descendants of King David had to keep on to their appointed end. Jerusalem and her holy house of religious worship would not be spared. Consequently Jesus said to the people:

19 "Look! Your house is abandoned to you. For I say to you, You will by no means see me from henceforth until you say, 'Blessed is he that comes in Jehovah's name!' "—Matt. 23:37-39.

20 Two days previously when the jubilant crowd was accompanying Jesus on his kingly ride into Jerusalem they said those very words of prophetic Psalm 118:26, but the religious leaders of Jerusalem did not feel like the people nor feel that Jesus was the foretold "Blessed" One that came in Jehovah's name. (Matt. 21:1-9; Mark 11:1-11; Luke 19:28-40; John 12:12-19) No wonder, therefore, that Jesus would not present himself again in the flesh to them as the rightful anointed heir to the kingdom of David at Jerusalem! He would go away and no more be seen by them in the flesh. And yet the day would arrive when he would come into the kingdom and sit on the throne at the right hand of Jehovah God. Then those who would discern the evidence showing that he had come into his kingdom and was present on the throne would see him with

17. (a) Why was the Maccabean kingdom not an interruption of the trampling down of the Davidic kingdom? (b) What did the proclamation, "The kingdom of the heavens has drawn near," mean to many humble people in the land?

18, 19. (a) By the message, "The kingdom of the heavens has drawn near," what did Jesus mean and what did he not mean? (b) So what did Jesus say to the people about their "house"?

20. (a) When had those very words as quoted from Psalm 118:26 been used regarding Jesus? (b) When and by whom would those words again be used?

Christians in Jerusalem fled to safety before its destruction in 70 C.E.

eyes of faith. They would discern it to be the due time to say: "Blessed is he that comes in Jehovah's name!" (Ps. 110:1-6; Acts 2:34-36) They would be disposed to call him "blessed," because his coming into his kingdom would mean deliverance from their enemies.

21 Hearing his words about his coming again in Jehovah's name, and hearing shortly afterward his prophecy about the casting down of the stones of Jerusalem's temple, the four fishermen disciples of Jesus asked him: "Tell us, When will these things be, and what will be the sign of your presence and of the conclusion of the system of things?"—Matt. 23:38 to 24:3.

22 The disciples' words, "these things," undeniably included the predicted destruction of Jerusalem then in view of the disciples seated on the Mount of Olives. In the course of the prophecy that Jesus then gave in answer to their question he definitely spoke of the coming destruction of that Jerusalem by the Roman legions in the year 70 C.E., then only thirty-seven years away. (Matt. 24:15-20) In his account of Jesus' prophecy Doctor Luke speaks of Jerusalem's destruction in great detail (Luke 21:20-24) and says:

23 "Furthermore, when you see Jerusalem surrounded by encamped armies, then know that the desolating of her has drawn near. Then let those in Judea begin fleeing to the mountains, and let those in the midst of her withdraw, and let those in the country places not enter into her; 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."

24 Before this prophecy was fulfilled in 70 C.E. and even before the Jews revolted in the year 66 C.E. and brought on Jerusalem's second destruction, the disciples Luke, Matthew and Mark had written their accounts of Jesus' prophecy. Thus the inspired records were there for any Jewish Christians in Jerusalem and Judea to consult and then to act upon after the Roman general Cestius Gallus tried to deal with the revolt promptly but suddenly lifted the siege and withdrew after surrounding Jerusalem with his armies encamped upon the holy precincts roundabout the city.*

25 Before the Roman armies under a new general, Titus, could return, the faithful Jewish Christians fled from doomed Jerusalem and the province of Judea. For the most part they sought refuge on the eastern bank of the Jordan River in the province of Perea. Their obedient action spelled deliverance for them when later the Roman armies destroyed Jerusalem and then swept through the province of

21. According to Matthew's account, what question did those prophecies of Jesus call forth from his four disciples?

22, 23. To what did the disciples' words "these things" refer, and how is this shown to be correct by Jesus' answer?

* On the first attack on Jerusalem in 66 C.E. by Cestius Gallus, Josephus' *Wars of the Jews*, Book II, Chapter XIX, gives the most complete account. In section 1 he states that Cestius Gallus drew to within "fifty furlongs" of Jerusalem at the time of the celebration of the feast of the tabernacles (Ethanim [or Tishri] 15-21) which in that year should have run from about October 19-25 (Gregorian calendar). The Jews attacked and did some damage to the Romans; then, after mentioning a wait of "three days," Josephus says Cestius Gallus brought his army up to Jerusalem and on the thirtieth of Tishri (about November 7) he brought his army into the city. (Sec. 4) In section 5 he says that the Romans made an attack on the temple wall for five days and on the sixth day undermined the wall. Then, for no reason, he retired from the city and was pursued by the Jews. (Secs. 6, 7) According to the *Interpreter's Bible Dictionary*, Vol. 2, p. 866, Vespasian arrived in Palestine early in 67 C.E. and first endeavored to get the rest of the country under control. He became emperor in 69 C.E. and left his son Titus to carry out the attack on Jerusalem.

24, 25. (a) Before that prophecy went into fulfillment why were Jewish Christians in Jerusalem and Judea equipped to act obediently? (b) How did they act, and what did this mean for them?

Judea destroying cities and killing off Jews by the tens of thousands and at last leading off 97,000 surviving Jews into captivity and slavery.

[26] In 73 C.E., with the fall of the fortress of Masada about midway west of the Dead Sea the whole province of Judea was subjugated, cleared of all rebels, by the Roman armies. In the five-month siege of Jerusalem, from Nisan 14 until Elul 6 (September 6, Gregorian time calendar), when the city was taken by General Titus, the Jewish historian Flavius Josephus estimates that 1,100,000 Jews died. If the earlier days of the first destruction of Jerusalem by the Babylonians in 607 B.C.E. were days of divine vengeance, the days of this second destruction of Jerusalem were no less days of divine vengeance, "days for meting out justice" from heaven, just as Jesus had predicted three days before he was murdered outside the walls of the bloodguilty Jerusalem.

[27] Certainly, with these events the then Jewish system of things with its homeland and capital city and temple of worship came to a conclusion. (1 Cor. 10:11; Heb. 9:26-28) But was the desolating of Jerusalem and Judea the farthest point in history to which Jesus' prophecy as recorded in Matthew 24:3 to 25:46; Mark 13:3-37 and Luke 21:7-36 extended and had application?

[28] Well, when Jerusalem and her temple were destroyed in 70 C.E. and all Judea was subjugated by the year 73 C.E., did the surviving Jewish Christians have reason to believe that the kingdom of God had come? No! Did they by faith see Jesus in his Messianic kingdom and did they say: "Blessed is he that comes in Jehovah's name"? No! Had the promised "deliverance" come, more particularly deliverance from the Roman world power, the desolator of Jerusalem and Judea? No! For at that time the Christians were still largely to be found inside the territory of the Roman Empire, although there were Christians outside the empire in Parthia, India, Scythia, Ethiopia, and elsewhere. Why, for more than two centuries after the Jewish disasters of 70-73 C.E., the Christians suffered terrible persecutions at the hand of the Roman Empire, yes, even after the days of Emperor Constantine.

[29] The Roman Empire was the fourth of the Gentile world powers that had trampled on Jerusalem's kingdom in the hands of the royal heir of King David; first, Babylon; second, Medo-Persia; third, Greece (Macedonia); and fourth, Imperial Rome. So complete was the desolation of the Roman province of Judea that the Roman Emperor Vespasian sold pieces of land therein as real estate to Gentile buyers. Hence Jesus' words as given on the Mount of Olives in 33 C.E. had to reach out far beyond the destruction of Jerusalem and her temple in 70 C.E., for, when telling of her siege and fall, Jesus predicted: "And Jerusalem will be trampled on by the [Gentile] nations, until the appointed times of the [Gentile] nations are fulfilled." (Luke 21:24) Even after the Roman Empire lost its grip over the Middle East, the land where King David and his royal successors used to reign continued under the domination of Gentile political powers. No Messianic kingdom in the hands of a rightful heir of King David could come into power until those "appointed times of the [Gentile] nations" ended in God's own prefixed time.

26. How severe was the vengeance of those days, or the meting out of divine justice?
27. What question now arises as to the extent of the application of Jesus' prophecy?
28. Had deliverance by God's kingdom come with the fulfillment of Jesus' prophecy on literal Jerusalem and Judea?
29. (a) When had Jerusalem begun to be trampled on by the Gentile nations? (b) So, as regards this, what did Jesus prophesy to show that his prophecy reached out beyond 70 C.E.?

"GREAT TRIBULATION"

30 The siege and destruction of Jerusalem and the subjugation of all Judea by the Roman legions was indeed a time of "great tribulation" for the Jewish people. But certainly this did not measure up to the proportions of the tribulation that Jesus foretold farther along in his prophecy of the "sign" of his presence and of the "conclusion of the system of things." Although his prediction of the "great tribulation" followed right after his description of the siege of ancient Jerusalem, yet the language that he used appears to make it apply to something far greater than Jerusalem's destruction, something like it but future from it. In Matthew's account of Jesus' prophecy his language reads: "For then there will be great tribulation such as has not occurred since the world's beginning until now, no, nor will occur again. In fact, unless those days were cut short, no flesh would be saved; but on account of the chosen ones those days will be cut short."—Matt. 24:21, 22.

31 In John Mark's account of Jesus' prophetic language it reads: "For those days will be days of a tribulation such as has not occurred from the beginning of the creation which God created until that time, and will not occur again. In fact, unless Jehovah had cut short the days, no flesh would be saved. But on account of the chosen ones whom he has chosen he has cut short the days."—Mark 13:19, 20.

32 Later on in his prophecy Jesus spoke of Noah and the flood of Noah's day, and so we ask, Was Jerusalem's destruction in 70 C.E. a tribulation greater than that of the Flood 1,656 years after man's creation? Was Jerusalem's destruction by the Roman armies the worst tribulation that occurred till then since the beginning of God's creation of mankind, not even leaving out the Noachian flood? In the 1,898 years since Jerusalem's destruction has no disaster occurred that equals it or surpasses it? Has no "great tribulation" occurred again since 70-73 C.E. that compares with the Jewish disaster of those years or that far exceeds it? What about the destruction of human lives and cities in World War I of 1914-1918 and in World War II of 1939-1945? The desolating of Jerusalem and Judea in the first century was only a small-scale affair in comparison with those global conflicts. Well, then, did Jesus make a mistake in calculating the disastrous proportions of the Jewish disaster of 70-73 C.E.? Such a thing could not be true of Jesus. So how shall we take his language?

33 Jesus was not exaggerating here the measure of the devastation of Jerusalem and Judea. He foreknew and foretold that the Gentile Times for trampling on the rights of the Davidic kingdom would continue on after Jerusalem's destruction. He compared the days of his return-presence with the days of Noah in which the global flood destroyed all mankind but Noah's family inside the ark, thereby suggesting something far worse than Jerusalem's destruction. He spoke of "all the tribes of the earth," not just the twelve tribes of Israel, beating themselves in lamentation at what they see coming. (Matt. 24:30) All this in that one and the same prophecy on the "sign" of his presence and the "conclusion of the system of things."

34 Furthermore, in the Revelation that he gave to his apostle John twenty-six years after Jerusalem's destruction Jesus spoke of the "kings of the entire inhabited earth" as being gathered to the "war of the great day of God the Almighty" at

30, 31. The way that Jesus described "great tribulation" right after telling of Jerusalem's siege and fall indicates what?

32. Because of the language used in connection with "great tribulation," what questions do we properly ask about tribulations?

33, 34. What further parts of the prophecy would keep Jesus from using extravagant language about the devastation of Jerusalem and Judea?

Armageddon and he thereafter described the enormous slaughter to be wrought in that war of Armageddon. (Rev. 16:13-16; 19:11-21) This would keep Jesus from using extravagant language.

35 It is therefore evident that Jesus was here using Jerusalem's destruction as a prophetic illustration, speaking of it not only in a literal way but also in a typical way, as typical of something far greater. So he had a greater unfaithful doomed Jerusalem in mind, and he was in fact prophesying about the destruction of the larger unfaithful Jerusalem and the world disaster of which it will be the initial part. He was prophesying about the antitypical Jerusalem and Judea, namely, Christendom, which, according to the statistics of today, numbers close onto a thousand million members world wide.

36 Christendom claims to be the spiritual Israel that is in the new covenant with God by the mediation of Jesus Christ. She claims to be the spiritual Zion or Jerusalem, to whom God's promises belong or apply. Christendom's pope at Vatican City is revered as being the vicegerent or vicar of the heavenly Jesus Christ who is "the lion of the tribe of Juda." (Rev. 5:5, *Dy*) The bringing of Christendom into existence was indicated in Jesus' parable of the wheat and the weeds, and in that same parable he foretold the destruction of Christendom and her weedlike Christians, the antitypical unfaithful Jerusalem and Judea.—Matt. 13:24-30, 36-43.

WORLD DISTRESS SINCE END OF GENTILE TIMES

37 Jesus' prophetic words in Matthew 24:21, 22 and Mark 13:19, 20 being viewed from this standpoint, we can see that his prophecy applies down here to these last days of the antitypical unfaithful Jerusalem and Judea, Christendom. Jesus' prophecy about the things that were due to occur certainly extended itself down to the year 1914 C.E. and beyond 1914, even beyond this present year. How so? By the fact that Jesus said: "And Jerusalem will be trampled on by the nations, until the appointed times of the nations are fulfilled," and then added more. (Luke 21:24) We need not here repeat the proof that the Gentile Times, "the appointed times of the nations," ended around October 1, 1914. History proves it!

38 Since that marked year of 1914 Christendom along with the rest of the world of mankind has had fulfilled upon her Jesus' words near the beginning of his prophecy, namely: "Nation will rise against nation, and kingdom against kingdom; and there will be great earthquakes, and in one place after another pestilences and food shortages; and there will be fearful sights and from heaven great signs." —Luke 21:10, 11.

39 Matthew's parallel account reads: "For 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." (Matt. 24:7, 8) When nation rose against nation and kingdom against kingdom in 1914-1918, twenty-four out of the twenty-eight nations involved were nations of Christendom, the antitypical unfaitnful Jerusalem and Judea. Unavoidably, then, for Christendom especially, the first world war and the notable food shortages, pestilences and earthquakes meant a "beginning of pangs

35. Evidently, then, Jesus was speaking of Jerusalem from what standpoints?
36. Why can Christendom be said to be the antitypical unfaithful Jerusalem and Judea?
37. How can we see that Jesus' prophecy extends down to here in connection with Christendom and even beyond this present year?
38, 39. (a) Since what year have the earlier words of Jesus' prophecy been fulfilled particularly upon Christendom? (b) What did that "beginning of pangs of distress" indicate for Christendom?

of distress." Those "pangs of distress," as serious as those of a woman in childbirth, did not mean that Christendom was about to give birth to a new Christian order, a world converted to Christianity, but meant that she was nearing her painful death. But true Christians were nearing deliverance!

HOW WE KNOW IT IS GETTING NEAR

NOTE that Luke's account of Jesus' prophecy predicted "fearful sights and from heaven great signs." (Luke 21:11) After describing Jerusalem's destruction and her being trampled on by the Gentile nations until their "appointed times" are fulfilled, Luke's account goes on to say: "Also, there will be signs in sun and moon and stars, and on the earth anguish of nations, not knowing the way out because of the roaring of the sea and its agitation, while men become faint out of fear and expectation of the things coming upon the inhabited earth; for the powers of the heavens will be shaken. And then they will see the Son of man coming in a cloud with power and great glory."—Luke 21:25-27.

[2] Have not all these predicted things already come true in large measure, although not altogether to their fullest measure? Have not the "powers of the heavens" been shaken, with an effect upon sun, moon and stars?

[3] Till this twentieth century the heavens have been the dominion of the birds and flying creatures, with the exception of some kites, balloons and dirigibles sent aloft by men. More than thirteen thousand years ago, on the fifth creative day God created the creatures of the sea and the flying creatures to "fly over the earth upon the face of the expanse of the heavens." (Gen. 1:20-23) But with the successful flying of the airplane on December 17, 1903, man really began to invade the domain of the living flying creatures and to go above their realm into outer space. From then on the airplane was improved and was put to use in World War I in shooting and bombing from the air. Rain, snow and hail were thenceforth not the only things to be poured down from the heavens. With the expanding of aviation in war operations and in peacetime transportation the balance of man's natural environment was due to be shaken, upset, unsettled.

[4] During World War I the German "Big Bertha" cannons were used from a distance of thirty miles to heave shells into Paris, France. Thereafter rocketry was specially pushed by the Germans. Rockets were used to carry explosives from the European continent across the English Channel and down upon London and other English cities, in addition to airplane bombing raids. Near the close of World

1. As regards "fearful sights and from heaven great signs," what did Jesus prophesy right after telling of Jerusalem's being trampled on by the nations to the end of their appointed times?

2, 3. To what extent have the "powers of the heavens" been shaken by the advent of aviation?

4. How is rocketry causing an invasion of the heavens?

War II atomic bombs of devastating explosive power were introduced into warfare and exploded over Japan. In short order there followed the invention of the still more terrible nuclear bomb. A number of leading nations developed the know-how, so that today there are five nuclear nations. The first atomic bombs were dropped from speedy airplanes, but now rocketry has been applied in behalf of the nuclear bomb. Now the world of mankind shudders in fear of the ICBM's, the intercontinental ballistic missiles, which streak through the outer space of the heavens across the formerly protective oceans to strike the enemy targets. Man is trying to outdo the lightning bolts of the heavens.

"ANGUISH OF NATIONS"

5 What, though, about the foretold "signs in sun and moon and stars, and on the earth anguish of nations, not knowing the way out because of the roaring of the sea and its agitation, while men become faint out of fear and expectation of the things coming upon the inhabited earth"? (Luke 21:25, 26) Could it mean anything different from what happened on May 19, 1780, when the sun was darkened? This produced a nightlike darkness that extended over 329,000 square miles of New England, United States of America, this being followed on the subsequent night by the darkening of the moon, when at its full, and also of the stars. Also, on the early morning of November 12/13, 1833, there occurred a meteoric shower in which millions on millions of starlike meteors fell over North America and which covered 11,000,000 square miles, a heavenly phenomenon so impressive that it caught the attention of scientific men. Yet not long ago, early on November 17, 1966, there was an awesome meteoric shower that rained on the upper atmosphere of southwestern United States, from Texas to Arizona.

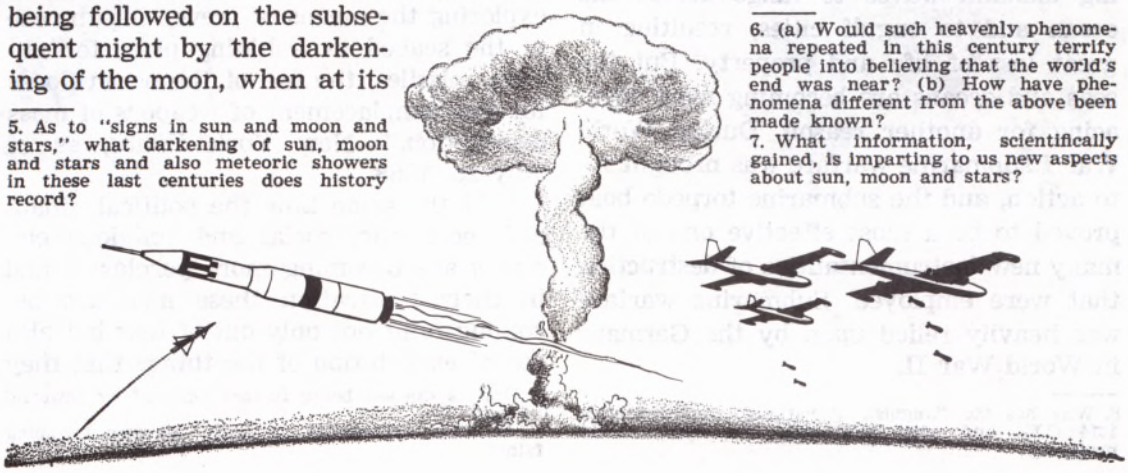
6 Well, in our twentieth century of scientific advancement nothing like such strange celestial phenomena would terrify most people into believing that the "end of the world" was near. True, but today the science of astronomy, telescopic and radio, has made such advancement as to detect more phenomena about sun, moon and stars and their effect upon the earth and its inhabitants.

7 Now we are informed of how those great flares of nuclear energy producing so-called sunspots send out streams of powerful electronic particles that not only cause disruption in the field of shortwave radio and magnetic areas but also affect people to an abnormal extent, a new cycle of sunspots due to reach its peak in 1970. The earth is continually being bombarded with cosmic rays. Great belts of *ionized*

5. As to "signs in sun and moon and stars," what darkening of sun, moon and stars and also meteoric showers in these last centuries does history record?

6. (a) Would such heavenly phenomena repeated in this century terrify people into believing that the world's end was near? (b) How have phenomena different from the above been made known?

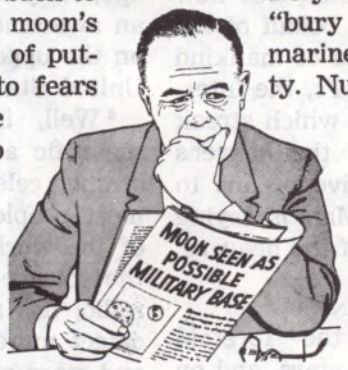
7. What information, scientifically gained, is imparting to us new aspects about sun, moon and stars?



particles encircle the earth and endanger astronauts maneuvering in outer space. Tremendous quasars, which are sources of radio waves, are being discovered; and radio telescopes are picking up signals from invisible heavenly bodies. Rockets have released capsules that have given a soft landing to radar cameras on the surface of the moon, transmitting back to earth closeup pictures of the moon's terrain. The scientific projects of putting men on the moon lead to fears that the moon will be made a military base from which to control the earth.

[8] Our awareness of such "signs" in sun, moon and stars as produced by modern scientific findings only adds to the "anguish of nations." Their difficulties have constantly multiplied since 1914 C.E., both inside nations and between nations. The anguish is made worse because of their "not knowing the way out" by means of human remedies and solutions. It is "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 earth." Of course, submarine earthquakes have occurred, causing tsunami waves to lunge across the ocean and to engulf cities, resulting in great loss of life and property. But the seas and oceans are becoming more menacing for another reason. During World War I submarine warfare was brought into action, and the submarine torpedo boat proved to be a most effective one of the many new instrumentalities of destruction that were employed. Submarine warfare was heavily relied upon by the Germans in World War II.

8. Why has the "anguish of nations" worsened since 1914 C.E., and what new area has become truly menacing?



[9] More effective use of the sea in warfare is now being pushed by powerful nations. The Communist giant of Soviet Russia is vastly increasing its merchant marine and submarine fleet. The United States is being reminded of the Communist threat to "bury" democratic America, and the fear is being expressed publicly that the Communists will "bury us" in the sea by their submarine and surface ship superiority. Nuclear engines have successfully been installed in submarines, enabling them to go around the world without surfacing. Submarines are being armed with missile-shooting equipment capable of firing from underwater long-range missiles carrying atomic warheads, causing destruction to roar up out of the sea, aimed at distant targets on dry land. Even surface warships are being outfitted for missile warfare. Indeed, the sea is suffering agitation from all these deadly prowlers of the briny deep. In fear of further agitation of the sea, the American president, L. B. Johnson, in July of 1968, urged the seventeen-nation Disarmament Conference, at the start of its new session in Geneva, Switzerland, to start exploring the means of preventing the use of the seabed as a hiding place for nuclear missiles, the use of the ocean floors for the "emplacement of weapons of mass destruction."—New York *Times*, as of July 26, 1968.

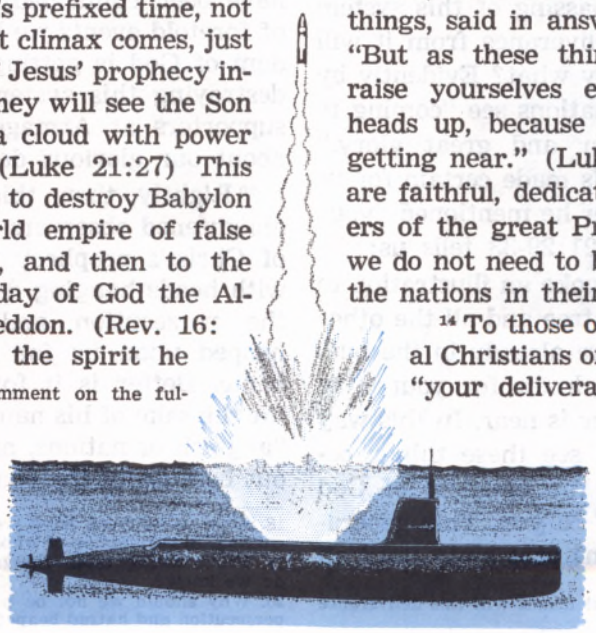
[10] At the same time the political, financial, economic, social and religious elements are becoming more perplexed, and in their frustration these men are becoming faint not only out of fear but also out of expectation of the things that they

9. How is the sea being further agitated by powerful nations?
10, 11. Why, as foretold by Jesus, are men becoming faint?

can calculate are bound to come upon the earth. World famine is predicted for the year 1975. Appeal is being made to the United Nations organization to prevent the spreading of atomic and nuclear weapons into the hands of nations outside the Big Five nuclear powers of today. The missile gap between America and Russia is closing; Russia is nearing equality with the United States. There is great insistence that outer space must not be used for warfare.*

11 Also, defoliation of enemy hideouts by means of herbicides and chemicals needs to be studied as to its long-range effects on man's environment. Modern industry and even jet-propulsion aircraft are fatally hurting the balance of man's natural surroundings, in view of which one magazine article headlines and discusses the subject "Can the World Be Saved?" (New York *Times Magazine,* March 31, 1968) Will our earth shortly become unlivable for the exploding world population? Such are real, valid fears indeed!

12 Yet it is at God's prefixed time, not man's, that the great climax comes, just as the next words of Jesus' prophecy indicate: "And then they will see the Son of man coming in a cloud with power and great glory." (Luke 21:27) This refers to his coming to destroy Babylon the Great, the world empire of false Babylonish religion, and then to the "war of the great day of God the Almighty" at Armageddon. (Rev. 16:13-16) Invisible in the spirit he will be as if hidden "in a cloud," but the nations will discern that it must be the foretold "Son of man," because of the power that is exercised beyond that of man. Christendom will not share then in his "great glory," but will be destroyed despite all her hypocritical prayers to God. Neither will there be any glory for the former political lovers of Babylon the Great, for after her these political ruling elements will be annihilated, going down in inglorious defeat because of fighting against earth's rightful King, the glorified Lord Jesus Christ. They will see, appreciate, that their destruction comes from a source higher than human.



* For corresponding comment on the fulfillment of Luke 21:10, 11, 25-27 see the book entitled "Your Will Be Done on Earth," pages 319-323, as published by the Watch Tower Bible & Tract Society of Pennsylvania in 1958.

12. However, at what time will the great climax to all this come, and how?

ENCOURAGEMENT AND WARNING

13 Well, now, what about us? What does all this mean for us? Should we share in the present "anguish of nations" and their not knowing the way out, their becoming faint, their fears and terrifying expectations? We do not need to do so. Jesus Christ, after detailing all the foregoing things, said in answer to his disciples: "But as these things start to occur, raise yourselves erect and lift your heads up, because your deliverance is getting near." (Luke 21:28) So, if we are faithful, dedicated, baptized followers of the great Prophet Jesus Christ, we do not need to be bowed down with the nations in their anguish and fears.

14 To those of us who become real Christians of that kind the words "your deliverance" should have a stirring, encouraging sound, as

13. What did Jesus say about our attitude while the nations are bowed down with anguish and fear?

14, 15. The deliverance to which we are getting near is from what?

they did to the disciples to whom Jesus Christ spoke. Why should not the words be encouraging, rousing, since they tell of being freed from persecutors and haters? For, before telling of the deliverance that is getting near, Jesus said: "But before all these things people will lay their hands upon you and persecute you, delivering you up to the synagogues and prisons, you being haled before kings and governors for the sake of my name. It will turn out to you for a witness. . . . Moreover, you will be delivered up even by parents and brothers and relatives and friends, and they will put some of you to death; and you will be objects of hatred by all people because of my name."—Luke 21:12-17.

15 Our deliverance is from people who not merely persecute and hate us but who hate Jesus Christ, as it is because of *his* name that they persecute and hate us. Such haters of Him are part of this "system of things," and it is thus also from this entire system of things that we persecuted, hated ones are delivered.

16 What will the passing of this system of things mean? Deliverance from it will come by whom or by what? Evidently by the one whom the nations see "coming in a cloud with power and great glory." (Luke 21:27) This is made certain for us by Jesus' words after he mentioned "your deliverance." Luke 21:29-33 tells us:

17 "With that he spoke an illustration to them: 'Note the fig tree and all the other trees: When they are already in the bud, by observing it you know for yourselves that now the summer is near. In this way you also, when you see these things occurring, know that the kingdom of God is near. Truly I say to you, This generation will by no means pass away until all things occur. Heaven and earth will pass away, but my words will by no means pass away.' "—Compare Matthew 24:32-35; Mark 13:28-31.

18 "These things," as foretold by Jesus in his prophecy, we who are of "this generation" have seen occurring since the year 1914, in which year the "appointed times of the nations" ended. Sooner would heaven and earth literally pass away than for Jesus' words to pass away unfulfilled. Therefore Jesus' words are so worthy of our accepting and believing.

19 Hence, from seeing these things occurring, what do we know? We know that the divine agency for our deliverance, "the kingdom of God," is near. What should we do, then, to prove that we do believe this? 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) We of "this generation" have seen these foretold things "start to occur" in 1914, and now for the last fifty-four years we have seen them occurring. So our convictions have been confirmed. From a long train of foretold events we know that the kingdom of God is getting near to its act of destroying this system of things and its supporters at Armageddon and bringing about our glorious deliverance.

20 Rightly, then, this is no time for us enlightened observers of these fulfillments of Christ's prophecy to be bowed down, with heads hanging dejectedly, because of the persecution and hatred that are heaped upon us for the sake of Jesus' name. Better is it for us to suffer thus for the sake of his name than to suffer the "anguish of nations, not knowing the way out because of the roaring of the sea and

16, 17. By whom or by what means will this deliverance come?

18. Since what year have we seen "these things" occurring, in verification of whose words?

19. From seeing these things occur as foretold, what do we know?

20. Why should we not be bowed down because of the persecution and hatred heaped upon us?

its agitation, while men become faint out of fear and expectation of the things coming upon the inhabited earth." Worldly men and nations are suffering such things because they are opposing the kingdom of God, but we are suffering at their hands because of proclaiming "this good news of the kingdom" in all the inhabited earth for a witness to all the nations before their end comes. (Matt. 24:14) They face eternal destruction. We face eternal deliverance. Why not, then, raise ourselves erect and hopefully lift our heads up, also lifting up our voices as we keep on proclaiming God's kingdom?—Mark 13:10.

[21] Now especially we should never become bowed down and let our heads drop and nod in slumber and drowsiness because of our overindulging ourselves with the worldly nations in their efforts to forget and ignore the things taking place since 1914. Because it is now so late and is so far along in the current of world affairs, it is the time of all times for us to keep alert to what is taking place in the world's speedy approach to the unavoidable climax, and then to act as observant, understanding Christians. We dare not ignore what Jesus included as a warning in his prophecy: "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.

[22] A snare is triggered to snap in on its victim in a fraction of a second before he can escape. So for us to have that day suddenly be upon us in an instant like a snare means to be caught beyond all chance to work ourselves loose and means death for us. That ensnaring day is fast coming in "upon all those dwelling upon the face of all the earth," just as surely as day follows night. We are all of us bound to enter into that day since it will arrive suddenly earth wide, no dweller on earth being out of its reach. We must all face it. But how? Doing like the people of Noah's preflood days, eating and drinking to excess and giving way to the "anxieties of life," including the anxieties over seeking pleasures? This is what the "evil slave" class does. (Matt. 24:38, 39, 48-51) These are not the things to set our hearts upon, letting our hearts be weighed down with these things and growing fatty, thick and unresponsive to Christ's call to Kingdom service. In this destiny-determining time we need to pay attention to ourselves in order to avoid such a heart condition.

[23] It is a time for us to keep our full powers and faculties awake, active in God's service, a time for us to make supplication, because we cannot do this in our own strength. Without God's help we cannot succeed. Only in this way shall we escape sharing in the anguish, fear and dreaded expectation of the worldly nations and being ensnared in destruction with them at Armageddon.

[24] What we are striving to do with all our hearts is to stand before the Son of man who comes "with power and great glory" to the execution of divine judgment upon this system of things and its backers. Let all of Christendom, the antitypi-

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21. Because of what other things, as mentioned in Jesus' warning, should our heads not be bowed down?
22. (a) What will it mean for those caught by that ensnaring day? (b) What heart condition should we avoid?
23. To "succeed in escaping all these things," how should we keep ourselves mentally, and with the aid of what?
24. Our purpose, along with our strong supplication, is to do what, and fulfilling this purpose will bring us what?

cal Jerusalem and Judea, fall condemned to destruction before this Son of man whom she hypocritically has claimed to serve. Our purpose, along with our making strong supplication, is to stand approved before the Son of man as his true followers who have kept ourselves raised erect, with our heads lifted up, constantly awake and never looking back at Christendom and Babylon the Great, from which we have fled. Erect in the full dignity of our service as free, dedicated servants of the Most High God, we shall keep our heads up, obediently proclaiming the kingdom of our heavenly Father, Jehovah God, and serving its interests. (Rom. 14: 4) This active, faithful course will shortly bring us the grand reward of our being delivered from this wicked system of things into God's blessed new order, there to worship and serve him at his imperishable temple forevermore.

ASSYRIA'S HISTORICAL RECORDS and The Bible

DURING the many centuries the names of prominent Assyrian rulers such as Sargon, Tiglath-pileser, Shalmaneser and Sennacherib have been passed on to generation after generation of Bible readers. With a sense of reality unmatched by any secular record, the Bible related their dealings with the people of Judah and Israel. In the case of Sargon, modern secular historians for long were not even sure of his identity.

Then, in the eighteenth and nineteenth centuries came the era of the archaeologist. Diggings in mounds or tells of Mesopotamia produced startling finds. Specifically referring to work undertaken by archaeologist Paul-Emile Botta, author C. W. Ceram, in *Gods, Graves and Scholars,* writes on page 225: "Hitherto only the Bible had had anything pertinent to say about the land between the two rivers, and for nineteenth-century science the Bible was a collection of legends."

But now those warrior-kings of Assyria lived again, as their own annals, their palaces, their "display" inscriptions and their "king lists" came to light. Assyriology became an accepted science, and its students delved into the mass of unearthed data to build up a history of a little known empire. The facts related in the Bible about Assyria and her rulers were now recognized to be authentic, but modern students began to challenge the chronology or dating of events in Assyrian history as found in the Bible.

So the question now arises, Do the specialists in Assyriology have reliable material on which to base their supposed corrections of the Book that for so many centuries kept alive knowledge of those ancient names and the events connected with them? Have the records and monuments wrested from the dusty mounds of

the Near East provided such a solid basis that Bible chronology may now be relegated to a position of inferiority? If so, then we should expect to find in those records a high degree of accuracy and credibility. What are the facts?

THE ASSYRIAN RECORDS

The records left by the Assyrians themselves, and unearthed in comparatively recent times, are made up of "display" inscriptions, such as are found ornamenting the walls of palaces; royal annals, written by royal or priestly scribes for the glory of the ruling king; "king lists" such as those dug up at Khorsabad, and the *limmu* or eponym lists—lists of prominent officials, presumably one for each year, with the outstanding event of the year shown alongside. All these, together with certain ancient astronomical data, constitute the raw materials out of which Assyriologists have woven their history.

But what of those "display" inscriptions and annals? Are they accurate enough to accept as a basis for chronology? Here is what Professor Olmstead, until his death in 1945 one of the foremost authorities on the ancient Near East, had to say: "We may . . . use the Display inscription to fill gaps in the Annals [royal chronicles listing events annually], but it has not the slightest authority when it disagrees with its original." "Equally serious," says the professor, "is it that they ["display" inscriptions] rarely have a chronological order. . . . That they are to be used with caution is obvious."

Of the annals, Professor Olmstead writes: "We have here a regular chronology, and if errors, intentional or otherwise, can sometimes be found, the relative chronology at least is generally correct. . . . But it would be a great mistake to assume that the annals are always trustworthy. Earlier historians have too generally accepted their statements unless they had definite proof of inaccuracy. In the past few years, there has been discovered a mass of new material which we may use for the criticism of the Sargonide documents. . . . Add to this the references in foreign sources such as Hebrew and Babylonian, and we hardly need internal study to convince us that the annals are far from reliable."—*Assyrian Historiography,* University of Missouri Studies, Social Science Series, Vol. II, pages 5, 6.

Note, too, the testimony of Professor D. D. Luckenbill: "One soon discovers that the accurate portrayal of events as they took place, year by year, during the king's reign, was not the guiding motive of the royal scribes. At times the different campaigns seem to have been shifted about without any apparent reason, but more often it is clear that royal vanity demanded playing fast and loose with historical accuracy."—*Ancient Records of Assyria and Babylonia,* Vol. I, page 7.

As a king's reign progressed the royal annals often underwent drastic revision. Later editions apparently managed to juggle earlier facts and figures to suit the king's fancy. For example, Professor Olmstead makes reference to the "cool taking by [Ashurbanipal] of bit after bit of the last two Egyptian campaigns of his father until in the final edition there is nothing that he has not claimed for himself."—*Assyrian Historiography,* pages 7, 8.

It is quite apparent that the ancient annalists were far from being impartial recorders of the facts and times as they really occurred. Historians say they were not above listing a vassal king as paying tribute, even though other records showed such king to be dead at the time. There is thus strong evidence of carelessness, dishonesty and simple confusion in their

compilations. But, are matters different with the eponym lists?

ASSYRIA'S EPONYM LISTS

Modern chronologers generally hold that the *limmu* or eponym lists have somehow escaped the corruption of annals and inscriptions, and that they are virtually impeccable as to accuracy. They claim those lists provide the soundest basis for the chronology of those times. To aid in our appraisal of these lists, here is a sample section from one of them:

Bel-harran-bel-usur	(governor) of Guzana	against Damascus
Shalmaneser		took his seat on the throne
Marduk-bel-usur	(governor) of Amedi	in the land
Mahde	(governor) of Nineveh	against [Samaria]
Assur-ishmeani	(governor) of [Kakzi]	against [Samaria]
Shalmaneser	king of Assyria	against [Samaria]

As can be seen from this example, no actual dates are given, though it is *assumed* that each name on the list represents a year, thereby allowing for a year-by-year count. It is as though, in modern parlance, the "man of the year" was listed against some outstanding event of the same year. Since the names of Assyrian kings appear on these eponym lists, historians count from one king to the next in order, so as to determine the length of any one king's reign. Then they compare this count with whatever figures are obtainable from Assyrian "king lists."

Claim has been made for a great degree of regularity in the eponym arrangement as a whole, with a set order being followed in listing the eponyms or officials, starting with the king and, in succeeding years, listing such officials as "field marshal," "chief cupbearer," "high chamberlain," and so on. Investigation, however, shows that this order is not consistently followed, and that in later periods the high officials no longer appear under these titles. And after Sennacherib's time, even the names of new kings fail to appear on the lists.

Nor do historians of our day hold consistently to the view that the length of a king's reign can be determined by counting the number of eponyms from his name up to that of the next king. They state that Shalmaneser V ruled for only five years, yet according to the actual count down to the name of his successor on the eponym list his reign should be eight years in length. In explaining away some of the apparent inconsistencies, some historians suggest that Sargon (Shalmaneser's successor) made a change in the arrangement, having himself declared eponym in his third regnal year instead of in his first. And, though Sargon would seem to have reigned for thirty-two years according to the eponym list, they credit him with only seventeen!

Due to the brevity of the information provided in these lists, it is obvious that the means for detecting error is considerably diminished. Yet, despite this and the evident weaknesses they manifest, modern historians prefer to charge error to the royal annals whenever these fail to agree with the eponym lists. Certainly there is a great deal of vagueness about these lists.

THE BIBLE THOROUGHLY CREDIBLE

That the chronology developed by modern Assyriologists is at odds with that found in the Scriptures may be noted from the following: According to the Bible count of time, King Menahem of Israel ruled from about 791 to 780 B.C.E. and King Ahaz of Judah reigned from 761 to 745 B.C.E. Assyrian king Tiglath-pileser III, called also Pul in the Bible, exacted tribute from Menahem and was bribed by Ahaz. (2 Ki. 15:19, 20; 16:7, 8) But Assyriologists place Tiglath-pileser III's

reign about 744-727 B.C.E., and therefore after the deaths of Menahem and Ahaz. Similarly, their dates for the fall of Samaria and Sennacherib's attack on Judah in Hezekiah's fourteenth year differ by twenty to thirty years from the Bible's placement of these events.—2 Ki. 17:3-6; 18:9, 10, 13.

So what are we to think of the discrepancies? Do Assyrian historical records show up as being so accurate and consistent with themselves as to inspire confidence? Understandably, the Assyriologists today are proud of their achievements in piecing together the puzzle of Assyrian history. Yet the picture that has resulted has many gaps and inconsistencies, so that allowance has to be made for a wide margin of conjecture on the part of the modern historians.

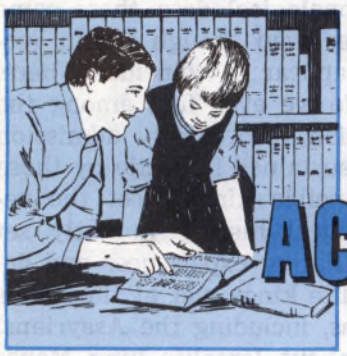
True, some of the apparent contradictions in the pagan records may be due to the inability of the modern researchers to understand correctly the ancient methods employed, even as there are points in the Bible chronology that are at times misunderstood. But the unbiased reader who makes an honest comparison cannot but note the contrast between the one-sided, obviously exaggerated, and generally disconnected history of the Assyrian cuneiform tablets and the remarkably clear, factual, and coherent record of events the Bible gives.

Read, for example, the record of the kings of Judah and Israel as related in the Bible books of Kings and Chronicles. The Bible writers set down with notable consistency the length of each Judean king's reign, giving his age on taking the throne and again at death, the name of the contemporaneous king or kings in the rival northern kingdom of Israel, the major events of the king's reign, his faithfulness or unfaithfulness, his good deeds and his bad ones, the name of each king's successor and the successor's relationship (if any) to the deceased king. That some minor problems must be resolved in the chronology is acknowledged; yet this record definitely has no equal in any of the pagan histories.

The candor of the Bible writers gives genuine cause for accepting with confidence the chronological data these same writers provide, even though pagan records may not appear to coincide. Where, for example, do we ever find among the boastful Assyrian records any admission of the defeats sustained in battle by those self-styled invincible kings? Yet the recorders of Biblical history honestly set down the humiliating experiences and defeats the Israelite kings met at the hands of other nations, including the Assyrians. We can read about Israelite king Menahem's paying tribute equivalent to over $1,000,000 to avoid conflict with Assyrian emperor Tiglath-pileser (III) and of fearful King Ahaz of Judah bribing the same emperor to attack Syria and Israel so as to lift their pressure from Judah. (2 Ki. 15:19, 20; 16:5-9) Shortly thereafter we learn of the northern kingdom's complete ruination after a three-year siege of Samaria by the Assyrian army and of Israelite king Hoshea's imprisonment. (2 Ki. 17:1-6; 18:9-11) No effort is made to gloss over the facts or paint them other than as they really were.

Engraved in stone or inscribed in clay, the ancient Assyrian documents may seem very impressive. But does this ensure their correctness and freedom from falsehood? Which would you say are the important factors that give sound basis for confidence in historical matters: the material used for writing? or the writer, his purpose, his respect for truth, and his devotion to righteous principles? Obviously it is the latter.

Because the Bible records were evidently written on perishable papyrus or vellum, their continued use and the deteriorating effect of weather conditions in much of Palestine doubtless explains why we have no original copies of those manuscripts today. Yet, because it is Jehovah's inspired Book, the Bible has been carefully copied and preserved in full form until now. (1 Pet. 1:24, 25) Divine inspiration, by which the Bible historians were able to set down their records, assures the reliability of Bible chronology. —2 Pet. 1:19-21.



THE JOY of abounding in ACCURATE KNOWLEDGE

"DADDY," said pretty little Ingrid, "Paula's mother said Paula can't come out because she has mumps. What's mumps, Daddy?" Karl smiled. When his four-year-old daughter asked questions, she always looked so serious. But sensing that she really wanted to know, he lovingly set her on his lap and explained simply: "The mumps . . . "

Later, when Ingrid was seven, Karl faced another of her many questions. As she happily sucked some chocolate-covered nuts she said: "These are good, Daddy! But where do they get chocolate?"

Now that she could read, Karl decided to help her learn to find answers. "I could tell you, Ingrid," he said, "but let's look up 'chocolate' in our small encyclopedia and see what it says. You'll see how interesting it is to look up answers."

When she was sixteen, the eye doctor at school told Ingrid that she was slightly farsighted and might soon need glasses. On the way home she stopped at the library. After enjoying the material in the large encyclopedia under "Glasses" and "Eye" she asked the librarian: "I'm interested in learning more about eyes and glasses. I looked in the encyclopedia. Could you suggest some books I could take home?"

After Ingrid married, she was thinking of covering her hallway floor. 'Which is best, tile or carpet?' she thought. By reading some pamphlets she obtained from the store and by speaking with some of her friends, she got a fair idea about the advantages and disadvantages of each. Yet she realized that her husband must make the final decision as the head of the household.

If you were one of Ingrid's parents would you not have received much satisfaction from watching her advance toward physical, mental and emotional maturity? When she was just a young child, her father was happy to answer her questions. Then as she progressed in ability, he helped her to see how she could find information herself. What fine training! And imagine the pleasure it must have

brought Ingrid herself to become more able and equipped.

How sad it would have been if Ingrid, as she gained ability, had remained a babe, as it were, asking her parents things that she was qualified to find out herself. That would have implied laziness and lack of initiative. She would have lost much of the joy that comes from seeking and finding knowledge.

SPIRITUAL GROWTH

As Christians, we are aware of another type of growth to maturity, spiritual growth. Much of what is illustrated in Ingrid's case takes place in a spiritual way with one who studies the Bible with Jehovah's witnesses. And that is true whether the person is young or old. The goal he should have is growth to spiritual adulthood or maturity. The apostle Paul prayed that such progress would be continued even by Christians, "asking that [they] be filled with the accurate knowledge of [God's] will in all wisdom and spiritual discernment, in order to walk worthily of Jehovah to the end of fully pleasing him." —Col. 1:9, 10.

Whether you are already one of Jehovah's witnesses, or are working toward that goal, can you see this advancement manifest in your life? 'But,' you might wonder, 'how can I determine the extent of my progress?' One gauge, and there are a number of them, is the way you react when a question comes up. What do you do to get information? Do you ask someone without personally trying to find an answer? Or do you do research yourself?

Let us examine some of the steps a person takes in making spiritual progress. You can compare yourself with what you learn. If you see room for personal improvement, you can be sure that you will find real satisfaction in applying yourself to making such improvement. And even if you are already quite "grown up" spiritually, you may see more specialized areas where you can make advancement and so become a light bearer who brings even greater praise to God.—Matt. 5:14-16.

WHEN QUESTIONS COME UP

We can continue to use Ingrid as a good example. Recently she began to study the Bible with Jehovah's witnesses. She had much to learn about it. Each week when Karen, the Witness who was studying the Bible with her, came, Ingrid was full of questions. Realizing that Ingrid was a spiritual babe, Karen was quite willing to answer. She found pleasure in helping Ingrid to find the joy of abounding in accurate knowledge of God.

After they had been studying the Bible for a couple of months, Ingrid mentioned to Karen: "I was reading Matthew 12:8. Jesus used the expression 'Son of man.' Why did he call himself that?" Karen said that she would prefer to check further before answering. During the week Ingrid wondered how her teacher was going to find the answer. Ingrid knew that there were many ministers in the local congregation of Jehovah's witnesses that had considerable knowledge of the Bible. Would Karen ask one of them?

At the next study, Karen directed attention to pages 220 and 221 of *"Things in Which It Is Impossible for God to Lie,"* a Bible-study aid that Ingrid had recently obtained. It showed that Jesus was not just a materialization; he had not materialized a body as some angels had done. Rather, he was actually a human, and the expression "Son of man" emphasized that fact. (Gal. 4:4) Thus he could serve as a suitable ransom and pay back what the man Adam had lost.

"Did you ask someone in the congregation where to find the answer?" asked Ingrid.

"I'd only ask if I couldn't find the answer myself," replied Karen. "I'm sure the brothers there would have been happy to make some suggestions if I'd asked them. But, instead, I did personal research. In fact, I brought along today the *Index* to the publications of the Watch Tower Society for the years 1961 to 1965. Let me show you how to use it. As questions come up in the future we can practice using such *Indexes*. You'll see how quickly and satisfyingly most questions can be answered on a personal basis."

USE OF THE "INDEX"

Can you see the difference in the way Ingrid and Karen reacted to a question both of them wanted answered? Karen did not just ask someone else, but she took the initiative to do personal research. What would you have done? In order to help Christians do personal Bible research and thus find the joy of abounding in accurate knowledge, the Watch Tower Society produces each year an *Index* of its publications.* This is divided into a Subject Index and a Scripture Index. By using the *Index* one is able to locate subjects or Bible texts discussed in *The Watchtower, Awake!* and other publications produced each year for the education of Christians. Let us illustrate how one can effectively use the *Index*.

Karen looked in the Subject Index section of the *Index* for 1961-1965. She wanted to know about the expression "Son of man." Under that heading there are two subheadings, "identified" and "meaning of term," with references provided after each. One reference was to "im 220-1." Checking the list at the bottom of every even-numbered page, she saw that the reference was to the *'Impossible to Lie'* book. On pages 220 and 221 she found the information presented above.

But what if you wanted information on a certain subject and there was no listing for the word you had in mind? For example, maybe you recalled reading something about the number of times that humans heard Jehovah's voice. When were those occasions? Where should you look in the *Index?* Well, remember that the first section of the *Index* is a *subject* listing. What is the subject? You are thinking about Jehovah and his voice. So why not look under the heading "Jehovah"? In the *Index* for 1961-1965, under the heading "Jehovah," there is the subheading "voice" and you are referred to page 28 of *Awake!* of August 8, 1962. Looking that up, you will find that there seem to have been three occasions when humans heard Jehovah's own voice, and they were all when Jesus was down on earth. We read of these occasions at Matthew 3:17; 17:5 and John 12:28.

What if the question you have is on a particular Bible verse? For instance, possibly you read in Judges 16:28 that blinded Samson prayed to Jehovah: "Let me avenge myself upon the Philistines with vengeance for one of my two eyes." Why just one eye? Here is where the Scripture Index section is useful. The first place to look would be in the most recent *Index,* the one for 1967, under Judges 16:28. You will find a reference to page 117 of *The Watchtower* for 1967; that is in the February 15 issue. At that location you will find the comment that apparently Samson considered that the loss of one of his eyes was because of a lack of wakefulness on his part in his dealing with Delilah. The other eye, though, he charged to the Philistines and so asked that Jehovah help

* In its foreign-language publications an index is provided in the back of most books and in the final issue of *The Watchtower* and *Awake!* every year.

him avenge that and thus uphold true worship.

If you add to your theocratic library on a regular basis by keeping the issues of *The Watchtower* and *Awake!* as they come out, or obtaining the bound volumes of these magazines at the end of each year, as well as collecting the Society's books, you will over the years accumulate a valuable storehouse of knowledge. Then you can draw on this accumulated knowledge when questions arise. But if you look in the *Index* and are referred to a publication you do not have, what can you do? At most Kingdom Halls of Jehovah's witnesses there is a library that one can use before and after meetings. Why not consult the publication there? Or maybe someone in the local congregation who has been adding to his personal library for many years has the publication in his library. It would undoubtedly bring him satisfaction to know that he could help you, and the two of you might well share pleasant moments of Christian association.

Does that sound as if effort is required? It is! But is not one thing that distinguishes a mature adult from a babe the way in which the mature person is willing to use initiative and persistence in pursuing something worth while? God's Word says: "The heart of the understanding one acquires knowledge, and the ear of wise ones *seeks to find knowledge.*" —Prov. 18:15.

PERSONAL ASSISTANCE

Do you remember what Ingrid did after she did personal research but felt that she needed some suggestions as to where to obtain more information? She asked someone who was qualified to assist. How does that apply locally when one seeks accurate knowledge of God?

Speaking about a Christian overseer, 1 Timothy 3:2, 6 shows that he is to be "qualified to teach" and "not a newly converted man." So if you have done all the personal research you are able to do, and you still have not answered your question, why not ask one of the many qualified individuals in the local congregation? The overseer and ministerial servants have had years of experience and are recognized as ones who are especially able to teach. They may be able to make a suggestion as to some places where you could find the information you seek or join you in doing research.

Also, it is good to analyze the question or problem. Is it one for which you are responsible to make a decision? Maybe someone else actually bears that responsibility. As in Ingrid's case, if a wife is involved, the question may be one that the husband must decide, after he considers the Bible principles that bear on the matter. (Titus 2:4, 5) Questions pertaining to congregation activities are to be handled in the local congregation by those appointed by holy spirit to decide such matters.—Acts 20:28.

INCREASING IN ACCURATE KNOWLEDGE

As already noted, the apostle Paul prayed that Christians *continue increasing* in accurate knowledge. This is a possibility even for those who have studied the Bible for years, for Jesus indicated that there would be a group of anointed Christians on earth to dispense spiritual food at the proper time. (Matt. 24:45) Jehovah's witnesses have experienced the fulfillment of this, having received rich spiritual food over the years in the publications of the Watch Tower Society.

Since this is so, if one wants to know how a particular scripture or subject is understood by Jehovah's witnesses, he can consult the publications where it has already been explained. True, some matters have not yet been discussed. Would

it be advisable, then, to write to the Watch Tower Society and request a special advance personal explanation? No, that is not the way God provides spiritual "food at the proper time." He furnishes it for his people as a group. When the prophetic significance of some portion of the Bible is available, that information is published for the benefit of all.

Christians can expect spiritual light of understanding to get "lighter and lighter until the day is firmly established." (Prov. 4:18) So we can patiently wait for information on points that have not yet been discussed, joyfully receiving with appreciation the advancing and increasing light of truth of God's Word.

But, as we have seen, one can likely locate information on most Scriptural questions locally by consulting available publications or discussing the matter with the experienced Christian ministers in the congregation. Thus he will find the answer quickly and get much personal satisfaction for his efforts.

Let the joy Ingrid received be just a small illustration of the great joy you will receive as you keep spiritual maturity as your goal and as you seek to abound in accurate knowledge!

WHO GO TO HEAVEN AND WHY?

WHILE Jesus Christ was yet with his followers here on earth he spoke to them about heavenly life. For example, the night before his death he told them: "In the house of my Father there are many abodes. Otherwise, I would have told you, because I am going my way to prepare a place for you. Also, if I go my way and prepare a place for you, I am coming again and will receive you home to myself, that where I am you also may be."—John 14:1-3.

Millions of persons have set their hearts on such heavenly life. To them it has represented a prospect of relief from the troubles of this life. But do you know why God has arranged for some persons to go to heaven? Do you know what they will do there?

IN HEAVEN AS KINGS AND PRIESTS

During his earthly ministry Jesus often spoke of the "kingdom of the heavens" or "kingdom of God." (Matt. 10:7; 13:44-47; Luke 4:43; 8:1) That kingdom is a heavenly rule or government that Almighty God will use to accomplish his purpose. Jesus taught his followers to pray that, by means of the Kingdom, God's will would be done here on earth. (Matt. 6:9, 10) Thus, under the rule of God's kingdom, the earth will become a delightful home for all mankind.

This helps us to understand what Jesus meant when he said to his faithful follow-

ers: "Have no fear, little flock, because your Father has approved of giving you the kingdom." (Luke 12:32) Yes, God would give this "little flock" a share in the heavenly government over all mankind.

At Revelation 20:6 we read concerning those who would be resurrected to heavenly life: "They will be priests of God and of the Christ, and will rule as kings with him for the thousand years." Jesus Christ is the principal king and the high priest, and these faithful ones taken from the earth serve with him. As the Bible says: "They will rule as kings over the earth."—Rev. 5:9, 10.

Why are they chosen from the earth for such a work? Because it was here at this earth that Jehovah God's rulership was challenged. It was here that the faithfulness of men to God could be put to the test under opposition from the Devil. It was here that Jesus proved his full loyalty to God under test and gave his life as a ransom for mankind. So it was from this earth that Jehovah arranged to take a "little flock" of persons to be associated with his Son in the heavenly kingdom.

Those taken from earth to serve as heavenly kings and priests are persons who show full faith in God's provision for salvation through Christ. They are ones whose lives prove the Devil a liar when he charged that men serve God only for selfish advantage. Jehovah has marvelously purposed to use them for his glory. (Eph. 1:9-12) Under the direction of God's own loyal Son they will have a further part, from heaven, in clearing God's name of reproach as he brings this present wicked system of things to its end.—Rom. 16:20; Rev. 2:26, 27.

COMING IN THE NEXT ISSUE

- "You Must Not Forget."
- "Do Not Forget All His Doings."
- Lovers of God's Name.

As kings and priests under the direction of Jesus Christ, they will serve from their heavenly positions in carrying out Jehovah's will toward mankind. How wonderful it will be to have as rulers those who have proved faithful to God! (Rev. 20:4) And how loving of God to put in office those who have experienced the problems common to humankind! Surely, they, like Christ, will deal in an understanding way with their subjects.—Heb. 2:17, 18.

What a blessing it will be to the inhabitants of earth as these heavenly priests apply to them the benefits of Christ's ransom sacrifice, healing them spiritually, mentally and physically until they reach perfection! In this way, Almighty God will fulfill toward his earthly subjects his grand promise to "wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away."—Rev. 21:2-4.

HOW MANY GO TO HEAVEN?

Those who are called by God to share in heavenly service are few in number. As Jesus said, they are a "little flock." Years after his return to heaven, Jesus made known the exact number in a vision to the apostle John, who wrote: "I saw, and, look! the Lamb standing upon the Mount Zion, and with him a hundred and forty-four thousand . . . who have been bought from the earth."—Rev. 14: 1, 3.

The "Lamb" referred to here is, of course, Jesus Christ; and this "Mount Zion" is not on earth, but in heaven where Jesus is. (John 1:29; Heb. 12:22) So the 144,000 are persons who die on earth as humans and are resurrected to heavenly

life as spirit creatures, as Jesus was. (Rom. 6:5) When compared with the thousands of millions of persons who live on earth, they are, indeed, a "little flock." Even single cities that have more than 144,000 residents are common on earth today.

However, the "little flock" who go to heaven are not the only ones who receive salvation. As we have seen, they will have a vast number of happy earthly subjects. Jesus referred to these as his "other sheep," of whom "a great crowd" are even now serving God faithfully.—John 10:16; Rev. 7:9, 15.

What is your hope? Is it to receive eternal life with Christ in the heavens? Or is it to enjoy the blessings of the Kingdom rule as one of its earthly subjects?

AN EARTHLY DESTINY OR A HEAVENLY ONE?

Members of the "little flock" know that God has called them to heavenly life. How? By means of the operation of God's spirit, which implants and cultivates in them the hope of heavenly life. The apostle Paul, as one of the "little flock," wrote: "The spirit itself bears witness with our spirit that we are God's children. If, then, we are children, we are also heirs: heirs indeed of God, but joint heirs with Christ, provided we suffer together that we may also be glorified together."—Rom. 8:16, 17.

The operation of God's spirit changes the entire outlook of such a person, so that his thoughts and prayers are centered upon serving God with the heavenly hope in view. Being with Christ in heaven is more important to him than any earthly ties. The witness of the spirit is unmistakable.

No doubt you have thought about this matter, and perhaps you have wondered whether you are one who will receive heavenly life. Before one can properly analyze his situation, he needs an understanding of what the Bible teaches on this matter. Why? Because God's holy spirit that bears witness that one has been called to heavenly glory is the same spirit that directed the writing of the Bible. (2 Pet. 1:21) With this in mind, let us examine the situation.

In the past did you believe that all good persons go to heaven? If so, and if you endeavored to live a good life, you may well have expected to be included among them. You may also have hoped in this way to be reunited with your loved ones whom you had lost in death. But when you had that expectation, did you know that the Bible says that such faithful servants of God as King David and John the Baptist did not go to heaven? Yes, the Bible clearly says: "David did not ascend to the heavens."—Acts 2:29, 34; Matt. 11:11.

Also, at that time did you know that only 144,000 chosen from among mankind over the past nineteen centuries would gain heavenly life? And did you know then that the Bible holds out hope of eternal life under righteous conditions here on earth for all others who would become faithful servants of God? "The righteous themselves will possess the earth," the Bible promises, "and they will reside forever upon it."—Ps. 37:10, 11, 29.

When you were then thinking about heavenly life for yourself, did you believe in the immortality of the human soul? Then, understandably, you may have hoped that your soul would go to heaven. But if you had such a hope it was not because God's spirit was bearing witness to you. To the contrary, as God's inspired Word clearly says: "The soul that is sinning—it itself will die." So those who die must depend on God to resurrect them to whatever place he wills for them.—Ezek. 18:4; 1 Cor. 15:35-38.

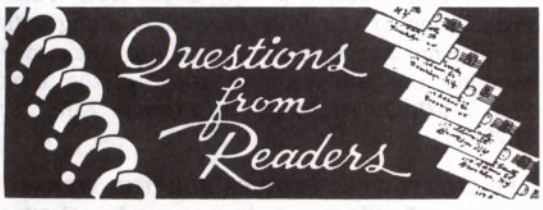
In this matter, then, we must look to the Scriptures for guidance and not let emotions, or a background of unscriptural beliefs, confuse our thinking. Those who receive heavenly life are not persons who choose it for themselves; God is the one who does the choosing. (2 Thess. 2:13, 14) They are called on to leave behind close family members and friends and all earthly things for the privilege of sharing as assistant kings and underpriests with Christ and as part of his "bride." (Rev. 21:2) That is what God has set before them, and they show deep appreciation for it.

However, it is not necessary to be of that heavenly group to gain relief from the troubles of this life. God loves his earthly "other sheep" too. He promises that he is going to make this earth a paradise, where pain and sorrow will be no more and where it will be possible to enjoy life to the full. The facts show that it is principally to such an earthly hope of life that God has been pointing persons in recent years.

Truly, Jehovah God has made marvelous arrangements for blessing obedient mankind. How grand is His purpose to take from among humankind 144,000 tried and faithful persons to share with his Son Jesus Christ in ruling over the earth! And what a wonderful prospect God has provided for the rest of obedient mankind to live forever in happiness on earth under the rule of His heavenly kingdom!

Tampering with the Bible Text

◈ *The Watchtower* has previously said that the text of the Greek Septuagint Version of the Hebrew Scriptures was tampered with from about the third century of the Common Era, resulting in the removal of the divine name. Further evidence that the name was being tampered with at an early date has now come to light in the Dead Sea Scrolls, discovered during the years 1947-1953. These scrolls take us back earlier than the time of Christ, and the Isaiah Scroll shows that scribes were making substitutions for Jehovah's name (YHWH, יהוה in the Hebrew) even at that time. As an example, the text of Isaiah 3:16-20, illustrated on page 1256 of Douglas' *New Bible Dictionary*, shows scribal alterations of *'adonay* (אדוני) to *YHWH* (יהוה), and of *YHWH* to *'adonay*. Evidently the text had already been tampered with, and the scribe was in doubt as to whether the divine name should be used in these places. The bulk of testimony of the ancient manuscripts is that Jehovah's name rightly appears in both instances.



● Why, after his resurrection, did Jesus tell Mary Magdalene not to touch him? He later told Thomas to touch him.—P. P., Haiti.

The extent to which John 20:17 creates a problem in correct understanding depends largely on the Bible translation one uses. Both the Catholic *Douay* and the *King James Version* represent Jesus as telling Mary not to "touch" him. The *Douay* reads: "Jesus saith to her: Do not touch me, for I am not yet ascended to my Father." (John 20:17) Yet, according to this translation, Jesus later said to Thomas: "Put in thy finger hither, and see my hands; and bring hither thy hand, and put it into my side."—John 20:27.

This same problem, Jesus' telling Mary not to touch his materialized body and later urging Thomas to touch him, occurs in translations in various languages. In German the *Elberfelder* and *Luther* translations carry the

thought at John 20:17 of not "touching" Jesus. This is also the case in the French *Crampon* and *Liénart* Bibles, in Italian with *Riveduta* and *Diodati* and in Spanish in the *Moderna, Valera,* and *Nácar-Colunga* translations.

However, "touch" is just one of the meanings of the Greek word *ha'pto.* Another of the many significances of this Greek word is "to cling to, lay hold of." (*An Expository Dictionary of New Testament Words,* by W. E. Vine, Vol. IV, p. 145) Accordingly, *The New English Bible* presents Jesus as saying at John 20:17: "Do not cling to me, for I have not yet ascended to the Father." The statement is similarly translated in *An American Translation* and the Catholic *La Bible de Jérusalem* (*The Jerusalem Bible*) in French and English. The Spanish *Ediciones Paulinas* uses *"Suéltame,"* meaning "Let go of me."

So the situation in the case of Mary Magdalene appears to have been that she was greatly disturbed that by his death Jesus had left his followers. When she saw him in his materialized body after his resurrection, she clung to Jesus as if she were about to lose him and never see him again. Jesus' statement would work to correct her misunderstanding of the situation, showing her that she did not have to clutch him fearfully as if to prevent his vanishing. In time he would ascend to heaven and from there send the holy spirit to help and strengthen his disciples. The *New World Translation* appropriately presents Jesus as saying to Mary: "Stop clinging to me. For I have not yet ascended to the Father. But be on your way to my brothers and say to them, 'I am ascending to my Father and your Father and to my God and your God.'"—John 20:17.

A few days later, before his ascension to heaven, Jesus invited Thomas to touch his materialized body momentarily so as to convince Thomas that he, Christ, had actually risen from the dead. (John 20:27) This was not inconsistent with what Jesus had said earlier.

ANNOUNCEMENTS

FIELD MINISTRY

What takes first place in one's life? Is it one's family, secular work, some hobby or perhaps sports? It may be that one has several interests in life, each taking a relative position according to the importance placed upon it. To Christians, however, the kingdom of God comes first in their lives. And during the month of December Jehovah's witnesses will be putting first the preaching of the Kingdom good news by engaging in their house-to-house ministry and conducting free home Bible studies. (Mark 13:10) They will also be offering to interested persons a copy of the *New World Translation of the Holy Scriptures* along with an appropriate booklet for $1; or they may combine the Bible and a copy of the book *The Truth That Leads to Eternal Life,* for $1.25.

"WATCHTOWER" STUDIES FOR THE WEEKS

January 5: "Your Deliverance Is Getting Near," ¶1-32. Page 741. Songs to Be Used: 11, 36.

January 12: "Your Deliverance Is Getting Near," ¶33-39, and How We Know It Is Getting Near, ¶1-24. Page 748. Songs to Be Used: 25, 57.