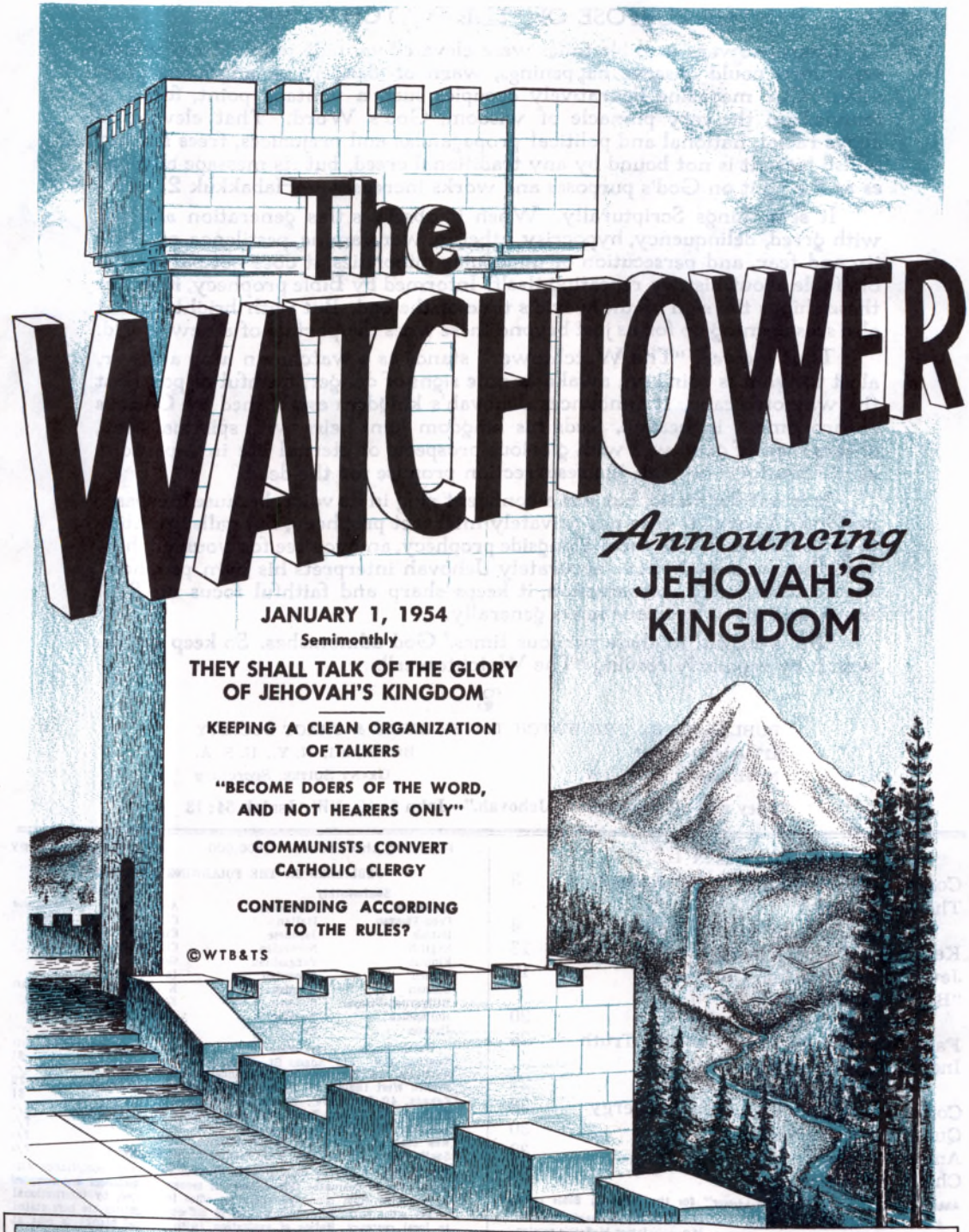



JANUARY 1, 1954
Semimonthly

THEY SHALL TALK OF THE GLORY OF JEHOVAH'S KINGDOM

KEEPING A CLEAN ORGANIZATION OF TALKERS

"BECOME DOERS OF THE WORD, AND NOT HEARERS ONLY"

COMMUNISTS CONVERT CATHOLIC CLERGY

CONTENDING ACCORDING TO THE RULES?

©WTB&TS

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

## THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

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

## CONTENTS

| | |
|---|---|
| Contending According to the Rules? | 3 |
| They Shall Talk of the Glory of Jehovah's Kingdom | 4 |
| Keeping a Clean Organization of Talkers | 13 |
| Jew Teaches Moslem Christianity | 19 |
| "Become Doers of the Word, and Not Hearers Only" | 20 |
| False Shepherd's Flock Obtains Truth | 26 |
| Individually Choosing the Destiny of Eternal Life | 27 |
| Communists Convert Catholic Clergy | 28 |
| Questions from Readers | 30 |
| Announcements | 32 |
| Check Your Memory | 32 |

**Abbreviations used in "The Watchtower" for the following Bible versions**

| | |
|---|---|
| *AS* – American Standard Version | *LXX* – The Septuagint Version |
| *AT* – An American Translation | *Mo* – James Moffatt's version |
| *Da* – J. N. Darby's version | *NW* – New World Translation |
| *Dy* – Catholic Douay version | *Ro* – J. B. Rotherham's version |
| *ED* – The Emphatic Diaglott | *RS* – Revised Standard Version |
| *Le* – Isaac Leeser's version | *Yg* – Robert Young's version |

Unless otherwise indicated, the Bible used is the King James Version

Printing this issue: 1,800,000 — Five cents a copy

PUBLISHED IN THE FOLLOWING LANGUAGES

| Semimonthly | | Monthly | |
|---|---|---|---|
| Afrikaans | Indonesian | Arabic | Portuguese |
| Cebu-Visayan | Italian | Cibemba | Russian |
| Danish | Japanese | Cinyanja | Siamese |
| English | Norwegian | Cishona | Silozi |
| Finnish | Pangasinan | Greek | Slovak |
| French | Slovenian | Ibo | Twi |
| German | Spanish | Kanarese | Ukrainian |
| Hiligaynon-Visayan | Swedish | Korean | Urdu |
| Hollandish | Tagalog | Malayalam | Yoruba |
| Ilocano | Zulu | Polish | |

| Watch Tower Society offices | Yearly subscription rate |
|---|---|
| America, U.S., 117 Adams St., Brooklyn 1, N.Y. | $1 |
| Australia, 11 Beresford Rd., Strathfield, N.S.W. | 8/- |
| British West Indies, 21 Taylor St., Port of Spain, Trinidad | $1.72 |
| Canada, 40 Irwin Ave., Toronto 5, Ontario | $1 |
| England, 34 Craven Terrace, London, W. 2 | 7/- |
| Jamaica, 151 King St., Kingston | 7/- |
| New Zealand, G.P.O. Box 30, Wellington, C. 1 | 7/- |
| South Africa, Private Bag, P.O. Elandsfontein, Transvaal | 7/- |

**Remittances** should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. Subscription rates in different countries are here stated in local currency. **Notice of expiration** (with renewal blank) is sent at least two issues before subscription expires. **Change of address** when sent to our office may be expected effective within one month. **Send your old as well as new address.**

Entered as second-class matter at Brooklyn, N. Y., Act of March 3, 1879. Printed in U. S. A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXV January 1, 1954 Number 1

# CONTENDING ACCORDING TO THE RULES?

TO ATTAIN everlasting life in God's new world the Christian must follow rules, the rules set forth in God's holy Word, the Bible. These rules are that a Christian must show works along with his faith by being an active proclaimer of the good news of God's kingdom. If one is not able and willing to teach others this good news he is not abiding by the rules. Thus Christ's apostle emphasizes: "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. . . . if anyone contends even in the games, he is not crowned unless he has contended according to the rules."—2 Tim. 2:2, 5, *NW*.

One cannot be crowned, then, with the prize of everlasting life unless he follows the rules by being a teacher of the good news. Are the great masses of Christendom's churchgoers contending for the Christian faith according to the rules? The clergy and the churchgoers themselves are doubtful that they are! Said a Lutheran clergyman, as reported in the Chicago *Daily News* of October 26, 1953: "As the World Council of Churches meeting in Evanston approaches, American Christians should be praying for grace to see themselves as others see them." "Christians elsewhere," he said, are disturbed by "our shallow churchmanship," and "they ask whether our members are truly grounded in the Christian faith."

Since churchgoers elsewhere are, in substance, asking whether American "Christians" are following the rules, would it not be well to ask it of all of Christendom's so-called "Christians"? So, then, are they living up to this fundamental rule laid down by the Master himself?—"This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations."—Matt. 24:14, *NW*.

Do we see individual churchgoers vigorously declaring the good news of God's kingdom and teaching others? Why, they seem afraid to bear witness of their faith to others! They are only hearers of the Word, poor hearers at that; for the clergy must entice them into pew-sitting by turning churches into social clubs, where dining, dancing and gambling serve as the drawing power, not God's Word. Indeed, a close look at the so-called "Christians" reveals that they are sluggish in all Christendom. How apparent it is that Christendom's "Christians" are not living up to a basic rule laid down by Christ and, therefore, are not "truly grounded in the Christian faith"!

Who, then, contend for the Christian faith according to the rules, by teaching pure Scriptural doctrine, by preaching earth-wide the good news of God's kingdom? For the answer read the following articles concerning the world-wide activity of Jehovah's witnesses.

# They Shall Talk of the Glory of Jehovah's Kingdom

*"To make known to the sons of men his mighty acts, and the glory of the majesty of his kingdom."*
*—Ps. 145:12, AS.*

JEHOVAH'S witnesses are the most expressive creatures on the earth. Having gained knowledge of their Creator, Jehovah God, and of his Son, Christ Jesus, they cannot refrain from expressing themselves; that makes them talkers. The right kind of talkers, too—not gossipers—because they talk the truth as expressed in God's Word. Really, they have something to talk about, the most wonderful news of good things to come that you have ever heard. It is very evident that they know their God, Jehovah. They know of his majesty, glory, power, wisdom, love, righteousness and the sovereignty of their Creator. They will show you that Jehovah God is the greatest one in all the universe, and that by studying Jehovah's Word one can find out what he has done, is doing and will do as that Sovereign Ruler. When anyone comes to appreciate what Jehovah's name means, what his mighty acts are, what he purposes to do, that one will not refrain from talking about Jehovah and the glory of his kingdom.

[2] Do you appreciate that he has done much in the past for you to talk about, that he is accomplishing great things now that must be mentioned to others not informed, and do you understand what he is going to do in the future, and that this you must declare? Has he revealed himself to you through his Word? If so, and if you are acquainted with his Word, then you must tell others what you know. You have come to know how to gain eternal life. With life you are able to do things yourself and to express yourself. If death is your goal, you have no incentive to make expression. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in She'ol [the common grave], whither thou goest." (Eccl. 9:10, *AS*) But Jehovah's people are expressive people because they believe and want to live. Christ Jesus said: "He that hears my word and believes him [Jehovah] that sent me has everlasting life, and . . . has passed over from death to life." (John 5:24, *NW*) Thus you will want to talk about the things you learn from God's Word because you want to live in Jehovah's kingdom.

[3] Psalm 145:11 says: "They shall speak of the glory of thy kingdom, and talk of thy power." Reflect for a minute: think of some of the wonderful things that Jehovah has done concerning his kingdom. Read Revelation chapter 12 and see there described Christ Jesus receiving to himself his authority and reigning in the heavens and casting the Devil down out of the heavens to the earth. "And war broke out in heaven: Michael and his angels battled with the dragon, and the dragon and its angels battled but it did not prevail, nei-

1. What is it that has made Jehovah's witnesses talkers, and the right kind of talkers?
2. Why is it that they must be such talkers?

3, 4. (a) According to Psalm 145:11 and in view of the war in heaven, of what do they have reason to speak and talk? (b) Whose command and whose example do they follow in thus doing?

ther was a place found for them any longer in heaven. So down the great dragon was hurled, the original serpent, the one called Devil and Satan, who is misleading the entire inhabited earth; he was hurled down to the earth, and his angels were hurled down with him. And I heard a loud voice in heaven say: 'Now have come to pass the salvation and the power and the kingdom of our God and the authority of his Christ, because the accuser of our brothers has been hurled down, who accuses them day and night before our God! And they conquered him because of the blood of the Lamb and because of the word of their witnessing, and they did not love their souls even despite the danger of death.'" —Rev. 12:7-11, *NW*.

4 In view of this you can speak of the power and glory of Jehovah God as expressed through his Son to cleanse the heavens of all unrighteousness and to prepare things for the glorious new world of righteousness now near. That battle in heaven was fought and won; the next and final one, the battle of Armageddon, is still to be fought for complete vindication of Jehovah's name and Word. Do you want to survive it? Then start now studying and talking about the glories of Jehovah's kingdom. Those who have come to know Jehovah God and his Son and of the new global nation are happy and want to follow Christ's command to preach. Jesus said: "And this good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." (Matt. 24:14, *NW*) Nineteen hundred years ago this special Kingdom message was given a powerful impetus in the ministry of Jehovah's Son Christ Jesus. His followers preached the Kingdom too and organized the faithful slaves of Christ into one congregation. They were all called to one calling, a heavenly calling, "the kingdom of heaven," to be the bride of Christ, his body. (Col. 1:18, *NW*) James said: "God chose the ones who are poor respecting the world to be rich in faith and heirs of the kingdom which he promised to those who love him, did he not?" (Jas. 2:5, *NW*) Those rich in faith talked to others about the Kingdom and believed that Christ did go away to prepare a place for them so that they could be with him in heavenly glory. That place is now established in the heavenly Zion:

5 "And I saw, and look! the Lamb standing upon the mount Zion, and with him a hundred and forty-four thousand having his name and the name of his Father written on their foreheads. And I heard a sound out of heaven as the sound of many waters and as the sound of loud thunder; and the sound that I heard was as of singers who accompany themselves on the harp playing on their harps. And they are singing as if a new song before the throne and before the four living creatures and the persons of advanced age; and no one was able to master that song but the hundred and forty-four thousand, who have been purchased from the earth."—Rev. 14:1-3, *NW*.

6 The glorious kingdom of heaven will accomplish Jehovah's purpose with Christ Jesus again taking the lead soon in the battle of Armageddon against the Devil, who still is the god of this world and its disunited nations. We read: "And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Dan. 2:44, *AS*) When that happens,

---

5. What vision in Revelation shows them enjoying the promised place prepared for them?
6. What does Daniel 2:44 show to be Jehovah's purpose concerning the Kingdom, and who else must now show faith in it, singing His praises?

in our generation, the other sheep now being gathered into Jehovah's New World society will have the opportunity to sing Jehovah's praises for eternity. But they must show faith now in Jehovah their God and in his now permanently-established government.—Isa. 9:6, 7, *AS*.

[7] The kingdom of heaven is now governing the New World society, which includes the other sheep of Christ Jesus whom he is now gathering together so as to have the opportunity of living for eternity in happiness, in peace and in prosperity in the new world of righteousness. Have you become one of these other sheep by dedicating your life to Jehovah's worship or service? If so, remember God's words, "I Jehovah your God am a God exacting exclusive devotion, . . . You must not take up the name of Jehovah your God in a worthless way, for Jehovah will not leave the one unpunished who takes up his name in a worthless way." —Ex. 20:5, 7, *NW*.

### SELFISHNESS IMPRACTICAL

[8] While the 145th Psalm is one of praise and adulation and expresses many things about the glory of Jehovah God and his kingdom, it is not just a dreamy expression. It is not the imagination of an individual who is sitting back and just thinking how wonderful such things might be if they were that way. What the psalmist writes are real, down-to-earth expressions of things that are now happening and things that will happen. He is speaking of the glory of Jehovah's established kingdom. It is real, it is living, it is a going concern. It is something to work with and for, not against.

[9] Is such a kingdom possible? Do you believe it is? When you meditate upon Jehovah's Word does that Word live to you? Does it convince you that Jehovah's kingdom is a reality, that the Kingdom is here, that it is in operation, that it is ruling Jehovah's servants today? Can you observe the physical facts alongside the Bible prophecies? Are the Kingdom work and its way of operation practical, or do you think that this old world's system is more practical? When one speaks to men of this old dying world who are supporting it and trying to hold it together, he soon sees that their theory is that there must be selfishness between nations to survive, there must be selfishness among men to make progress, to advance civilization. Just take a look at the selfishness of this world. Is it practical?

[10] Selfishness has resulted in the condition foretold in these words: "But know this, that in the last days critical times hard to deal with will be here. For men will be lovers of themselves, lovers of money, self-assuming, haughty, blasphemers, disobedient to parents, without gratitude, with no loving-kindness, having no natural affection, not open to any agreement, slanderers, without self-control, fierce, without love of goodness, betrayers, headstrong, puffed up with self-esteem, lovers of pleasures rather than lovers of God, having a form of godly devotion but proving false to its power; and from these turn away." (2 Tim. 3:1-5, *NW*) Now ask yourself, Has the selfishness of the world made it better? Has it progressed and has its selfishness made it a peaceful, happier world? No, you answer. So selfishness is not practical.

[11] What does it need? It is not selfishness, but love as expressed by Jehovah in

7. What society is that Kingdom now governing, and what divine words must the other sheep members of it remember?
8. Why is Psalm 145 today not just a dreamy expression?
9. In the light of this what pointed questions about the Kingdom must we face, and what do worldly men insist is necessary for the progress of this old world?
10. What fulfillment of prophecy shows whether selfishness has made this world better or not?
11, 12. What do the people of this world need, and so between what two big things must we express our choice?

the new and glorious kingdom of God. That righteous government, now already functioning, is based on love, for God is love. Jehovah God shows that that is the principle on which he works; and that is the principle every one of us has to work on if we are going to be in that new world of righteousness. Love is the foundation of it all.

12 So we might as well begin learning to love now: love Jehovah God, the Sovereign Ruler; love his Son, love his other creatures and do things for them. One of the best ways to show your love to people now is to talk to them of the glory of Jehovah's kingdom. It is a real government, a growing organization that hundreds of thousands of persons already recognize. It has been and is constantly bringing blessing and happiness to millions of persons since its birth in 1914, and will bring life and happiness and peace to yet more millions in the future. Love will make the new world a marvelous place in which to live! You have seen what selfishness has done to this old world. So you make your choice: God's kingdom or the Devil's world.

13 What a divided world you have! You see languages spoken by different groups of people in all parts of the earth, making it impossible for them to communicate with other groups of people. Nations just do not understand one another. Language has been a dividing factor. Nations have set up their own boundaries and fought over those boundaries, because they are selfish: 'Stop! do not cross this line; this is mine!' But this selfishness has not brought about any unity, peace or happiness in this divided world today. This is true also of religion. Whether pagan or so-called "Christian," it is one of the greatest forces to separate people.

13. What things have resulted in dividing this old world?

14 Then there is politics with its different parties, its different forms and ideas of government, all of which claim to be "unselfish." But are they? Finally, there is commerce, marked by its competitive, selfish way of handling deals and building up powerful organizations to get all the wealth of one kind, like oil or iron, into the hands of a few, so that its owners can control the world.

15 Now what has all that selfishness brought? To humans everywhere, hatred, wars, death.

16 In Psalm 145, David, a man after God's own heart, was talking about the glory of Jehovah's kingdom. There is no glory in the kingdoms of this old world. Now we know of Jehovah's kingdom as revealed through his Word, and it is a government based on love, righteousness, peace and justice. Which do you want? Which will you serve? We have just looked at the old world. How do we see the new world? We see it represented in the people whom Jehovah God has gathered together today and built into an organization, a New World society. Yes, they are still living on this globe that they know is, since 1914, his eminent domain, but they have come out of that old world. They have all the infirmities and sicknesses of the common man, but not the unhappiness and selfishness of this old world. By Jehovah's undeserved kindness, he has, in these "last days," gathered together those who are seeking him, seeking righteousness, meekness, happiness, contentment, and he has brought them into the New World society. The 145th Psalm shows how Jehovah God will reach out to help those who have fallen and who want to get up, and to help those who have been forced to bow down.

14, 15. Have politics and commerce proved themselves unselfish, and in what have all forms of selfishness resulted to humans everywhere?

16. By whom is God's kingdom represented on earth today, and how does Psalm 145 mark a contrast between the Kingdom and the Devil's world?

He offers them his hand; he says he will feed them. There is a great contrast in principle governing these two organizations, Jehovah's and the Devil's. The Devil's is a wicked, selfish world, oppressing people. Jehovah's is the glorious kingdom based on love and sinlessness, for he arranged to take away the sin of the world by the blood of his Lamb, Christ Jesus.

[17] Psalm 145:14-16 shows how Jehovah helps the poor and lowly of heart, for he 'satisfies the desire of every living thing.' Well, certainly those who have come to know Jehovah and have studied his Word have been satisfied with truth and their present happiness in life. But let us go beyond just his people and look into the earth itself, even to the animal kingdom. He satisfies even all their desires. The birds that fly above the earth fully enjoy their life span though it is short. He satisfies their needs by the food, by the nests, by the trees and by the open sky in which to fly. Look in any department of creation—the animal life that crawls upon the earth or the fish that are in the sea —he satisfies all their needs. Well, if he looks after them so thoroughly, certainly he will look after you, if you come within his organization. What a marvelous provision he has made for everything that he has created in the heavens and on earth! "Observe intently the birds of heaven, because they do not sow seed or reap or gather into storehouses; still your heavenly Father feeds them. Are you not worth more than they are?" —Matt. 6:26, *NW*.

17. Whose need and desire does Jehovah satisfy?

[18] Are we going to be expressionless when we know these things? How can we be when it is a natural thing for us to talk about someone who loves us and whom we love, and whom we want to bless? "To bless" means to bestow favor or honor upon, or to speak well of a person. Psalm 103 (*AS*) shows how those who have come to know Jehovah God want to do this. Its first five verses express their gratitude: "Bless Jehovah, O my soul; and all that is within me, bless his holy name. Bless Jehovah, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy desire with good things, so that thy youth is renewed like the eagle."

[19] Do you bless Jehovah and his holy name? You ought to, because you have seen all of his benefits, or can see them if you look. He has healed you and helped you into the path of the living, or will heal you if you seek him and the truth. He has provided the truth for all to follow and to benefit by it. He will show all the way to gain eternal life if they want to know. He has redeemed you from destruction in this old world because you have come into his New World society. If you have not come you can do so, or at least can investigate. He has crowned you with loving-

18. So why are we unable to be expressionless, and to what expression toward Jehovah does Psalm 103:1-5 give way?

19. Why, then, ought we also to bless Jehovah and his holy name? And what keeps us active as His representatives?

kindness and he has shown you his tender mercies by making his Word accessible. If you study the Bible, he will satisfy every desire. Then you can say: 'I have the truth. I know Jehovah. I appreciate that I can work for him and that I can gain life by continually taking in knowledge of him.' And what does that do to us? It keeps us young; it keeps us alive; it keeps us active in his New World society, as representatives of him. "We are therefore ambassadors substituting for Christ, as though God were making entreaty through us. As substitutes for Christ we beg: 'Become reconciled to God.' "—2 Cor. 5:20, *NW*.

[20] Anyone who has come into the truth and has dedicated himself to Jehovah God has experienced this loving-kindness and tender mercy, and that gives him real faith and enables him to live an active Christian life and not be a hypocrite. Regardless of age, whether his years be many or few, it seems that a Christian shows only his youth, because no one will become old in the Kingdom, and the Kingdom is now here. So now every morning when we rise to talk of the glory of Jehovah's kingdom we rise as a man in his youth. David says: "Thy youth is renewed like the eagle." No longer are we in captivity to Babylon, but are now free. "They go from strength to strength; every one of them appeareth before God in Zion." (Ps. 84:7, *AS*) "They that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint." (Isa. 40:31, *AS*) We have something to keep us so busy. We have no time to get old and retire from serving the prospering Kingdom, which soon will clean out this old world with Gog of Magog and destroy it all. Then the people of good will are to enjoy continual youth under the new and glorious system of things longed for through all earth's ages by men of righteousness, and each of them will see it continually expanding and flourishing in the new world.

20. In what way is our youth renewed now, and what kind of youth will men of good will enjoy in the new world?

### IN ITS FORTIETH YEAR

[21] Since 1914 we have been living under the rule of this kingdom. Today we live in the fortieth year of its irresistible reign. What does that year mean to us? We cannot say. It will be much better for us to wait until this fortieth year is completely past and then look back to see whether that fortieth year of the Kingdom had some special significance. Regardless of whether there is or is not anything special in this fortieth year of Jehovah's glorious rule as King (Rev. 11:16, 17; 19:6, *NW*), in which year we are now living, we certainly feel young, fully satisfied with what has happened thus far. We are content. Wherever Jehovah's name-people are they are still able enthusiastically to praise their God and worship him day and night and they are fully aware of Jehovah's interest in them.

[22] Jehovah's witnesses, therefore, continually talk of the goodness of Jehovah

21. In what year of the established Kingdom do we now live, and, despite what the year may mean, why are we content?

22. How has Jehovah's immeasurable kindness been shown us, and so how do we express ourselves toward him?

God. They advertise his kingdom. They preach the Word and, like their God, they are happy. To them Jehovah continues to reveal himself, and they know Jehovah and they must express themselves concerning him. He has shown Jehovah's witnesses immeasurable kindness, and has been forgiving and long-suffering with them as well as with all mankind. We who know the happy God and his truth have felt his mercy; we have been endowed with his tenderness. With David (Ps. 34:1-3, *AS*), therefore, we have reason joyously to say: "I will bless Jehovah at all times: his praise shall continually be in my mouth. My soul shall make her boast in Jehovah: the meek shall hear thereof, and be glad. Oh magnify Jehovah with me, and let us exalt his name together."

[23] Do you feel and talk that way? Do you want to bless Jehovah at all times, and continually praise him with your mouth? If you do, what happens? Psalm 34 shows that when you praise Jehovah with your mouth others who are meek will hear your praise. One who has come to Jehovah and keeps on devoting his life in service will talk regularly, and the meek will hear his talk; and then they are going to be invited to magnify Jehovah with him, and to exalt his name together. And then the meek will respond to the invitation: "Let us exalt his name together." Now, are you going to do this praising and exalting of Jehovah God in this fortieth year of his established kingdom? The New World society is globally organized to do just that "in all the inhabited earth for the purpose of a witness to all the nations." (Matt. 24:14, *NW*) As a society for such witness-bearing each of such associated preachers will talk "from house to house." There is no question about it. The power of that organization we now see, but not because of the 510,228 praisers who are now in the New World society. No, its power is not in numbers. While the organization is great in numbers, the power, the backing, the support these numbers get is Jehovah's holy spirit. You individually feel that power, that active force, because you have come into Jehovah's organization. His favor is seen upon his witnesses. They all move forward in service under Jehovah's appointed Shepherd-Prince, Christ Jesus.

[24] These hundreds of thousands of praisers doing house-to-house witnessing work are joyously inviting others every day, every night, throughout this whole world, to magnify Jehovah's name with them. We are not asking them to magnify Jehovah's name just to get *them* to be called "Jehovah's witnesses," as the religious organizations do to get members throughout this earth. No, it is because we want talking ministers who will promote true worship of Almighty God and who will want to magnify Jehovah and exalt his name, not hide it. We want all persons of good will to appreciate the glory of Jehovah's kingdom and to get from it all the blessings in store for them, and to allow the glory of Jehovah's kingdom to be reflected through them in the true worship they give to Jehovah God. We want to see them "bless Jehovah at all times" and bear witness to the world of the glory of Jehovah's kingdom. That glory we could see at Yankee Stadium July 19-26, 1953, during the New World Society Assembly of Jehovah's Witnesses. With people present there from all nations, kindreds, tongues and families of the earth, having one mind and spirit, one love for Jehovah God, you could see it. It was a glorious feast. If you were there you enjoyed it and talked of the Kingdom to others and, by Jehovah's undeserved kindness, you will continue to do so.

23. (a) Who is it that hear such blessing of Jehovah on earth, and to what invitation do they respond? (b) In what does the power of the New World society lie?

24. Why do we invite others to magnify Jehovah's name with us, and what recent manifestation of his Kingdom glory are we continuing to talk about?

[25] If you were not there, what did others see in Jehovah's witnesses as the New World society? Was it not the peace, quietness, friendliness, love, sincerity and unity of that group? If it was, why do you not allow yourself to be gathered by Jehovah's Right Shepherd, Christ Jesus, into his New World society? If your heart is right you will respond to the invitation: "Magnify Jehovah with me, and let us exalt his name together."—Ps. 34:3, *AS*.

[26] Turn to a few of the thousands of press reports, comments and editorials, as follows:

[27] "This weekend, thousands of them are swarming into New York City from all over the world . . . They're called Jehovah's witnesses, and each . . . a minister in name as well as in deed. Although most of them earn their livelihoods by worldly jobs, they devote the rest of their time to spiritual business—visiting homes, preaching on street corners, passing out literature."—Dispatch of The Associated Press widely published July 18 and 19, 1953.

[28] "Jehovah's witnesses are ardent believers in the Bible as 'God's word of truth.' . . . Their dynamism strikes admiration, however. Their devotion points an answer to the oft-expressed question of whether religion has failed mankind. Of course it hasn't, but mankind seems often to have failed to find the ideals of true religion."—Editorial in Paterson (N. J.) *Morning Call*, July 20, 1953.

[29] "We are going to miss those Jehovah's witnesses when they are gone. . . . Those folks seem to be the cream of the country when it comes to politeness, courtesy, and a few other things that most of us neglect these days. . . . Those folks are just as polite when they are back of a steering wheel as we are when we are in a hotel lobby, and that is something."—Dunellen (N. J.) *Weekly Call*, July 23, 1953.

[30] "The eight-day world assembly of Jehovah's witnesses brought to New York City area nearly 150,000 members of this durable sect—men, women and their families from all over the world who live their faith vividly."—Editorial in Vancouver (Wash.) *The Columbian*, July 24, 1953.

[31] "We vote that our city's latchstring be permanently left out for these earnest people. . . . We hope, too, that their example will start a trend among some of the wayward, middle-aged adolescents who hold their annual cutups here."—Editorial in New York (N. Y.) *World-Telegram and Sun*, July 22, 1953.

[32] "In the persons of Jehovah's witnesses who passed through this city on their way home from the world conference in New York last week . . . were whites and blacks and apparently American Indians and peoples of oriental background, of both yellow and brown races . . . family groups, quietly happy in the possession of a religion that engrosses them and to which they have dedicated their lives. . . . Wherever they go they proudly and joyfully advertise their cause but in the quiet, orderly fashion to which they have become disciplined. They are a splendid people who are growing in numbers and influence. And wherever they go they are welcome. By their behavior they create such goodly opinion that they are urged to return. And that does not go for all conventions and gatherings."—Editorial in Allentown (Pa.) *The Morning Call*, July 28, 1953.

[33] From that you would say that love, God's way, worked and brought results, real happiness and contentment! Do you want to try it? Do not answer as the world does. "No," says the old world, "our

---

25. What was there to be seen in Jehovah's witnesses at the assembly to induce one to be gathered into the New World society?

26-32. What did many of the press reports, comments and editorials have to say about Jehovah's witnesses attending the assembly?

33. What was there at work with good results, but what fails to work in this world, noticeably in its United Nations?

idea of life is 'selfishness means advancement.'" They think Jehovah's witnesses have done a wonderful thing in meeting together peacefully in upward of a hundred and fifty thousand, but it will not work as a world-wide setup. Well, look at the United Nations. It is a world-wide setup and its selfishness does not work. Why do not the clergy and rulers try Jehovah's kingdom and God's way of love?

[34] Jehovah's kingdom has been established and is now in its fortieth year. It is a working government with Christ Jesus at the helm. He has returned and he rules as Jehovah's appointed King. Are you with him? There is every reason to believe his rule has begun. Will you serve Jehovah with his King? Do you see the glory of Jehovah's kingdom, and will you talk about it? Will you go forward in the ministry service now and prove to Jehovah God that you believe his kingdom is the only hope for mankind? Psalm 145:18 says that "Jehovah is nigh unto all them that call upon him, to all that call upon him in truth." Why does not the United Nations organization try it and then, of course, listen to Jehovah? Good advice for the clergy too, but they will not heed it. Thousands more individuals will, though.

[35] Even though you may be isolated in some part of the world or in a small congregation of his people, Jehovah will be near to you if you call upon him in truth. At no time is he far away. Even when two or three are gathered together in his name, there he is in their midst, by his power and care. Being Jehovah's witnesses and having dedicated yourselves to Jehovah God, you have a hope. You know the Kingdom is a reality. You have proof from the Scriptures that it was established in 1914. Now you see the gathering of the other sheep in great numbers, by the thousands; and you have seen manifested the spirit of Jehovah God upon the New World society. Why, then, should you ever doubt? Now is the time to flee to the mountains with Jehovah's people. Do not try it alone later on. It will be too hazardous.—Matt. 24:19-21, *NW*.

[36] Do not waste your time now predicting what is going to happen in this fortieth year of Jehovah's kingdom. You should fully appreciate that Jehovah knows what he will do and what his purpose is in this year or any other year in the future, and that he is fully able to accomplish it in his own due time. For the present, we have his command to talk of the glory of his kingdom. For us there is nothing else to do. It is the most important work in all the world.

34. In the actuality of what rule is there every reason now to believe, and who will heed Psalm 145:18, and who not?
35. To whom, then, will Jehovah prove himself near, and where is it now the time to flee?
36. What should we not waste time in doing, but, instead, what is the most important work for us to do now?

*Ponder over these things, be absorbed in them, that your advancement may be manifest to all persons. Pay constant attention to yourself and to your teaching. Stay by these things, for by doing this you will save both yourself and those who listen to you.*—1 Tim. 4:15, 16, *NW*.

# Keeping a Clean Organization of Talkers

MANY persons have associated themselves with Jehovah's witnesses and have mixed in with them, and we believed they were sincere because of their association and the course of action they had taken. But some have come that we do not want. The reason is that they are selfish. They have no love for God or for their neighbor. They are still of the old world and they believe that the old-world practices can be worked into this New World society. Jehovah will not allow it. Jude wrote: "I found it necessary to write you to exhort you to put up a hard fight for the faith that was once for all time delivered to the holy ones. My reason is that certain men have slipped in who have long ago been appointed by the Scriptures to the judgment described below, ungodly men, turning the undeserved kindness of our God into an excuse for loose conduct and proving false to our only Owner and Lord, Jesus Christ." (Jude 3, 4, *NW*) It is this type of person that we must be careful about. He is a hypocrite! His philosophy or his way of thinking has no place in the New World society. Only those devoted to blessing Jehovah will gain life. Jude continues and says: "But you, beloved ones, by building up yourselves on your most holy faith, and praying with holy spirit, keep yourselves in God's love, while you are waiting for the mercy of our Lord Jesus Christ with everlasting life in view." (Jude 20, 21, *NW*) Those taking the right course will be blessed. Those who oppose and are unclean will lose everything, even life.

1. As foretold by Jude, who have come into the congregation that we do not want there, and what will their end be?

[2] In this connection it is written: "Men shall speak of the might of thy terrible acts; and I will declare thy greatness." (Ps. 145:6, *AS*) As one of Jehovah's terrible acts, take, for example, the destruction of the city of Jericho. What a mighty and terrible act! Jehovah God had promised to lead his people into the land of milk and honey and he did so and assured them that he would win their battles for them. So he told them how Jericho would be destroyed. You can read the account in the the Bible, at Joshua 6:1-26 (*NW*). Jehovah God was watching every move of his people and they did as Jehovah commanded. They did their part; Jehovah did his. The walls fell. You well say it was a miracle. After the walls fell Jehovah was still interested in his chosen people. He wanted them to remain clean and obedient.

[3] But now the selfish Achan came to view. (Josh. 7:1-26, *NW*) The whole nation of Israel must have trembled after Achan was exposed, for this searching out of the selfish one showed the mightiness and alertness of Jehovah God. Achan turned thief. To the Israelites he looked clean outside; but he was not, because he was dirty inside. His philosophy for survival was selfishness, not love, not worship of Jehovah God, not following His commands. No, he thought he knew better than to carry out Jehovah's organization instructions. Joshua, the one chosen to lead Jehovah's people, was speaking for Jeho-

2, 3. As one of Jehovah's acts to speak about, how may what he did at Jericho be spoken of, and through what course of action did an undesirable Israelite come to view?

vah God when Joshua told the people how to march, when and where and what to do. But Achan was not marching for the love of it. No, he was interested in what he could get out of it. Covetousness impelled his heart.

[4] Because Achan was unclean, a filthy thing in Israel, Jehovah's chosen people, what followed? "Joshua, and all Israel with him, now took Achan the son of Zerah and the silver and the garment and the bar of gold and his sons and his daughters and his ox and his ass and his flock and his tent and everything that was his and they brought them up to the valley of Achor. Then Joshua said: 'Why have you brought trouble upon us? Jehovah will bring trouble upon you on this day.' With that all Israel went pelting him to death with stones, after which they burned them with fire. Thus they stoned them with stones." —Josh. 7:24, 25, *NW*.

[5] The people must have marveled at the way Jehovah ferreted Achan out, by tribe, by family, by household, down to the man himself and his own tent, and there they found the garment and the gold, the things that he had stolen out of the city of Jericho. Yes, Jehovah God was watching his organization. He watched them march round Jericho, he watched the walls fall, he watched his people go into the city to take out the things that they should bring to Jehovah. He saw Achan the selfish one with no love for God or his brothers. Remember, you too are now living under the eyes and the powerful hand of the same living God, Jehovah, not sightless, lifeless gods of stone, wood or metal!

[6] There may be some whose ideas of living are based on selfishness and who will not clean up inside, will not change their thinking. Some of these get into Jehovah's organization. Do not be one of them, for Jehovah sees what is going on. He can reach right in there and throw you out so quickly that you will need time to discover just what has so suddenly and swiftly happened to you. But as long as you seriously and sincerely trust Jehovah and stay alertly in his organization and abide by his Word and obey Jehovah's commandments, then his spirit and his blessing will be your happy portion. But violate his commandments, and you will not have his favor but will receive his punishments. Jesus said: "If you love me, you will observe my commandments." (John 14:15, *NW*) You see the whole organization of Jehovah God is based on love, not selfishness and uncleanness. Sometime maybe one will think that he can get away with something in Jehovah's organization. If it is not according to the commandment of God, he will not get away with it. He will fail, as Achan did.

[7] Just recall Ananias. In his case there is another example of the greatness of Jehovah God, his mighty acts, and the power of his holy spirit. Ananias was trying to live a lie. Because he lied, because he put on an appearance of doing something wonderful and great but actually was stealing from Jehovah's organization he dropped dead. (Acts 5:1-6, *NW*) That event warns us, Never lie to Jehovah. Do not try to deal selfishly with his righteous organization. Never bring dishonesty or uncleanness into the congregation of Jehovah God. That is selfishness. The happy course of action that a real Christian takes is this: "Every day will I bless you, and I will praise your name forever and ever." (Ps. 144 [145]:2, *CB*) That is what all of us who have come into Jehovah's New World society must do. Do not try to mar the glory of Jehovah's kingdom and his organization by doing something like Achan or

4, 5. How was Achan disposed of? and the method of detecting him disclosed what concerning Jehovah?
6. To avoid an end such as Achan's, what warning and sound counsel may every lover of Jehovah's organization now willingly heed?

7. Why does the death of Ananias serve as further warning to us, and how should true members of the New World society avoid that kind of death?

Ananias. Jehovah's New World society is part of God's holy organization. Recognize it, get into it now and serve with it right through his battle at Armageddon, on into his righteous new world without end, where all will love Jehovah and love their surviving neighbors.

[8] When one dedicates his life to Jehovah God now it is a matter of a continual, never-ending service. It is not just doing a little bit now and then. It is not just an incidental hobby, or a pastime. But, "Every day will I bless you." Your service to Jehovah God is your worship. You must praise his name, you must speak of his glory, you must tell others what your God has done. Bless his name, speak well of his name, show all the world that you are his servant, that you can live in happiness with love as a motive force.

[9] *Tell it out* to the peoples of the world that Jehovah reigns and his kingdom is now a glorious, permanent government. Jesus said we should "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."—Matt. 28:19, 20, *NW*.

### "PUBLICLY AND FROM HOUSE TO HOUSE"

[10] All of Jehovah's witnesses, whether missionaries, pioneers or congregation publishers, must talk of the glory of Jehovah's kingdom. In Jehovah's organization none are silent, but "in his temple all say, 'Glory!' " (Ps. 28 [29]:9, *CB*) Paul did so, for he reminds us: "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, *NW*.

[11] Jesus' apostles and other faithful followers never held back anything that they knew about their Creator or about his Son, their Leader, who took away the sin of the world. They could not do so. Where did they talk? Publicly and from house to house. Just as that method was so important for them from the first and, later, in Paul's day, so it is our most important work during this fortieth year of Jehovah's kingdom. You should get out there in the field, going from house to house, from home to home, meeting the people in their homes, talking to them about the glory of Jehovah's kingdom. Are you doing that, especially now that the Kingdom, Jehovah's permanent government, is here? It is urgent to do so, because the years left before his final battle at Armageddon cannot be too many.

[12] We must show the world that we are different. We cannot hide our light under a measuring basket. (Matt. 5:15, *NW*) We believe in loving our neighbor, not killing him with darkness. We want to see him live. We can help him with the message of life that Jehovah has given us to talk to the world. That can best be accomplished by going from door to door and studying with the people right in their own homes, so that they can conveniently ask questions and get a Scriptural answer. Just like you, they must "make sure of all things," and we want them to believe in Jehovah's kingdom. "When you are entering into the house, greet the household; and if the house is deserving, let the peace you wish it come upon it; but if it is not deserving, let the peace from you return upon you."—Matt. 10:12, 13, *NW*.

[13] We have a wonderful message to take

---

8, 9. Dedication of one's life to Jehovah today includes what features of worship with respect to him and his now permanently-set government?

10, 11. (a) Of what, and where, do all of Jehovah's witnesses now talk? (b) Why is it urgent for them thus to talk?

12. Why and how do true lovers of their neighbors now prove themselves to be different from the world?

13. (a) While preaching from house to house, how does the New World society minister constantly try to determine each home's worthiness to be served by him? (b) Why does he recognize and respect each householder's liberty of choice?

to the world, for all nations, kindreds and tongues. It is a peaceful message delivered by peaceful persons. You ministers are of the New World society; you are representing Jehovah God, the Sovereign Ruler of the universe. And when you go into a house let your peace be manifest to that house. If that house does not want your peaceful message and your peaceful, friendly presence, and it does not want to learn of the glorious kingdom of Jehovah God, do not rebuke it; that is, the occupant who faces you at the door and refuses to hear. Rather take back your peace. Promptly and graciously leave if he has no ear to hear. There is no reason to scold and say, "You're going to die at Armageddon!" and then abruptly walk away. Each has a right to choose whom he will serve. You brought peace, you brought a message of love, of kindness. You tried to show him the new world of righteousness. He did not want it. You take again to yourself your peaceful message and go on to the next house and talk to its occupant. Maybe some day the man in the first home you visited and who refused you will have a change of heart. Maybe the next minister calling will succeed in leaving in his home the message of peace. You have peaceful, good news for those who want it. It is precious, glorious. You are willing, yes, glad, eager, to give it to anyone who wants it. If any do not want it, you are not offended, you are not disturbed; you are going to hold it and offer it to someone else. Do not let the people who prefer and choose this old world upset you or slow you down. Instead, happily recall that "God loved the world so much that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life." (John 3:16, *NW*) If anyone does not want to accept the Son, Jehovah is not going to force him to live. Each may choose to accept that wonderful gift, exercise faith in Christ, and enjoy the blessings of the glorious Kingdom and its rule over this new world. But if anyone does not want the redemptive price to apply to him, he will not be compelled to accept it. The minister happily goes on to find and feed the ones who are hungry.

[14] Jehovah is not going to have any selfish, unpeaceful persons in the new world to disturb its tranquillity. Such will do better to change now, while there is time, and get in line for life. Therefore, never neglect praising the name of the Most High God between now and the time of Armageddon. It is something that we are going to keep on doing and have the opportunity of doing for eternity—forever and ever. —Ps. 71:14, 15, *AS*.

[15] Do not think that just your going from house to house is the end of your work of love. Unselfishly, from house to house, we carry the good message of the kingdom of Jehovah. Some hear. But look at what the apostles did. "Now after some days Paul said to Barnabas: 'Above all things, let us return and visit the brothers in every one of the cities in which we published the word of Jehovah to see how they are.' "—Acts 15:36, *NW*.

---

14. Who, only, will successfully praise Jehovah from now on, and for how long?

15, 16. (a) What other good practice of Jesus' apostles does the mature house-to-house preacher use today? (b) How and why does the Society's headquarters also follow that practice?

[16] So, after having brought the message of peace into a home and having told in that home the glories of Jehovah's kingdom, we do not want them to forget it. Remember, you are so much more mature than those people to whom you have given their first taste of Jehovah's truth. You have the truth settled in your mind; by it you have been made strong; your faith is powerful. Paul and Barnabas knew that. So they went back to their brothers whom they had given the truth; yes, to every one of the cities they had visited. They wanted to strengthen them in the Word of God, which, as Jesus said, is the truth. We have to follow that God-given pattern of action, and we do organizationally at the Watch Tower Society's headquarters, because from there circuit servants and district servants are sent from congregation to congregation, so that if we see anything that is wrong in the congregation or anything that is dampening its zeal, anything that is slowing down its members, the mature visiting servants of Jehovah God can remove the hindrance and build them up again in the most holy faith.

[17] Servants in the various congregations should always be looking after the flock of God and calling back on those who are weak in faith and teach them how to go from house to house. Look after those who are isolated and live in rural territory and who have shown interest. The congregation servant with his assistants or others should get out there to look after them when at all possible. They are other sheep, they are scattered, they must be brought together and fed. As it is written of the early congregation: "Every day in the temple and from house to house they continued without letup teaching and declaring the good news about the Christ, Jesus." —Acts 5:42, *NW*.

17. How and among whom should congregational servants specially 'declare and teach'?

[18] Now that we have come into this fortieth year of Jehovah's kingdom, can we let up? No; rather, recall that over 1900 years ago Jesus was impaled; he was tortured, put to death by conspiring religionists and politicians. That certainly must have been a blow to those early followers of Jesus. It was A.D. 33 when these startling things happened. Things looked dark then for Jesus' disciples whom he had sent to preach; but later, from Pentecost on, they had to continue to go from house to house without letup. Now today, we who have, for many years, been preaching the good news during the very last days of this system of things, are we going to let up? Slow down? Go into retirement? We cannot. Today we see the Kingdom more clearly than we did back there in 1914 or 1918 or 1931 or any previous time. We feel its power; we see its activity. So, just like Jesus' apostles, we have to continue without letup declaring and teaching the good news of this glorious kingdom of Jehovah God. Great work is yet before us, and the New World society will do it.

[19] Psalm 145, the basis for this article, is a very "talkative" one; it is expressive; it keeps on declaring things. And if you read that psalm verse by verse you will find that you are told to extol, praise, laud, declare, meditate, speak, utter, sing, talk, and "make known to the sons of men his mighty acts, and the glory of the majesty of his kingdom." Oh, how the psalmist wanted us to talk! He was anxious to talk, he wanted to say things about the glories that he foresaw away back there, thousands of years ago; but now we are right up here in that glory of Jehovah's kingdom. We certainly should be talking about it, 'making known to the sons of men his

18. Seeing today's Kingdom realities, how are mature and maturing house-to-house preachers affected by such vision?

19. What several modes of expression does the ancient writer of Psalm 145 urge Jehovah's willing earthly praisers to use?

mighty acts and the glory of the majesty of Jehovah's kingdom.'—Ps. 145:12, *AS*.

[20] The responsibility rests on all who are dedicated to Jehovah God to preach this good news from house to house and to keep telling this peaceful message even to the ends of the earth. Remember, Jehovah's kingdom is here. It is the capital or ruling part of his universal organization. Into that kingdom have been taken 144,000. These are joint-heirs with Christ and will rule and reign with him a thousand years. They all are humble, obedient, loving creatures, who, while on earth, were good ministers of the Kingdom, speaking of its glorious majesty. In addition to these there are many people who will share blessings and peace under that kingdom. Today such are scattered throughout the world. But they are being gathered together into one organization. The New World society and its activity, all under the direction of the heavenly kingdom born in 1914, we now see clearly. It is not something mythical; it is a tangible reality. When Jesus Christ was on earth he proved himself worthy of being exalted to the high position of ruler and the one able to operate the new world on the principle of love. He knows what love is and expressed it in his life on earth. Because he proved his integrity to his Father in heaven even "as far as death, yes, death on a torture stake," therefore "God exalted him to a superior position and kindly gave him the name that is above every other name, so that in the name of Jesus every knee should bend of those in heaven and those on earth and those under the ground, and every tongue should openly confess that Jesus Christ is Lord to the glory of God the Father."—Phil. 2:8-11, *NW*.

[21] Jesus' faithful followers have testified and will confess, or talk to others to the effect that Jesus is Lord "to the glory of God the Father." All true worship, even by the Son, goes to Jehovah, and that is how God wants it; and all the 144,000 will bring glory to the Father through the Son, for they will be the bride of Christ Jesus in the heavenly kingdom. (Rev. 22:9, *NW*) There is still a remnant of this bride class on earth, according to the 1953 Memorial report only 19,183. All these must speak of Jehovah's glorious kingdom in vindication of Jehovah's name; and the One who leads in this vindication is Christ Jesus, for of him we read that "the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of Jehovah of hosts will perform this."—Isa. 9:6, 7, *AS*.

[22] Jehovah, the living God, is backing up this whole arrangement. It is his will, his power, his zeal, that makes this whole thing a tangible reality. Jehovah will perform this. When we see this glorious kingdom that he has put into operation, then certainly we must talk of it. We know the need of the righteous rule and we as Christians must tell others about it all the time, "all day long." (Ps. 145:2, *AT*) We must manifest ourselves as God's people. "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." —Matt. 24:14, *NW*.

[23] So let us talk the right things now.

20, 21. (a) Who now comprise the earth-wide host of house-to-house Kingdom proclaimers? (b) Who is leading them, and what is the highest and final effect of their continuous testifying?

22, 23. (a) Unfailing support for and permanent success of the now actually established sole earth-wide governing power depend upon whom? (b) Who now advertise this real, abiding government, how often and until when will they continue to do so and with what benefit to others and to themselves?

Talk about this kingdom, Jehovah's permanent government, and you will gain life. You have come to know of it by oral teaching, and you can stay in the way of life. How? "Let anyone who is being orally taught the word share in all good things with the one who gives such oral teaching." (Gal. 6:6, *NW*) You can do that by accompanying the oral teacher in preaching, by talking, by declaring, by teaching, by extolling the glory of Jehovah's kingdom with him. The responsibility is yours "to make known to the sons of men his mighty acts, and the glory of the majesty of his kingdom." By your acting thus you, with the psalmist, can continually say to Jehovah: "Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations." (Ps. 145:13) If you want life, then you must also say in the words of the year's text: "Every day will I bless you, and I will praise your name forever and ever."—Ps. 145:2, *CB*.

[24] We are not so selfish as to think this preaching work is to be done by just those who now are Jehovah's witnesses. We are not a secret, restricted or closed society or organization. We call to the whole world whom we are orally teaching, to whom we talk, to come and have part with us in these good things, partake with us of the peace and learn of Jehovah's purposes so that each "sheep" too may be his true worshiper and preacher. We are not trying to get anyone to join anything; but we certainly want to see people get life. We do not want to die, and we do not want others to die; we want them to live; we want others to recognize the Sovereign Ruler of the universe, Jehovah God. So why, then, should not we in all of our oral teaching want them to come with us and talk, just as we are talking?

[25] There must be no letup now in this preaching work that we are doing. And there will be no letup in preaching the good news, for "the spirit and the bride keep on saying, 'Come!' " So "let anyone hearing say, 'Come!' And let anyone thirsting come; let anyone that wishes take life's water free."—Rev. 22:17, *NW*.

[26] We cannot be selfish in this matter. Go to your neighbors, your relatives, from house to house, and say 'Come! and take of this water of life, without any cost, without any price. Take it free.' More and more let each of us "make known to the sons of men his mighty acts, and the glory of the majesty of his kingdom."

---

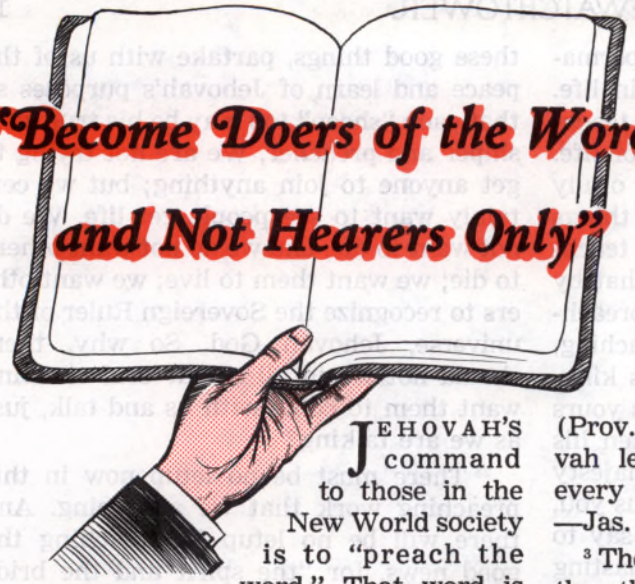
24. Is publicizing of Jehovah's established kingdom restricted to those now engaged in doing it? Why yes or no?

25, 26. In fulfillment of what ancient prediction, and how, practically, is genuine welcome to more and more Kingdom proclaimers now being expressed?

### *Jew Teaches Moslem Christianity*

In Istanbul, Turkey, as a result of the activity of Jehovah's witnesses, a young Jew accepted Christ as the Messiah and was baptized in public expression of having dedicated himself to do Jehovah's will and to follow in the footsteps of Christ Jesus. At his place of work he succeeded in interesting a Moslem Turk in the truth about Jehovah and, as a result, this Turk also took his stand, accepted Christianity and was baptized. A young Greek, a member of the Greek Orthodox Church, was a spectator and an interested listener to the discussions between the Christian Jew and the Moslem Turk. One day this Greek was contacted by another witness for Jehovah to whom he expressed great interest. Why? Because it appeared to him as a modern miracle that a Jew should be able to convert a Moslem to Christianity! This young Greek is now himself studying with Jehovah's witnesses and is learning more about the wonderful news of God's kingdom, which is so powerful that it can accomplish amazing things.

# "Become Doers of the Word, and Not Hearers Only"



JEHOVAH'S command to those in the New World society is to "preach the word." That word is the truth about Jehovah God and his Son, Christ Jesus, the new world of righteousness and all the things the Creator of the universe has revealed to us through his written Word from Genesis to Revelation. That message must be preached! There are many individuals who have heard part of the Word, but even that part has never been implanted in them. It is "the implanting of the word" that will save lives. However, "the implanting of the word which is able to save your souls" must not just stop there. (Jas. 1:21, *NW*) That Word is able to save your souls if you do what that Word says. It is not only hearing, it is preaching to others the things you have heard. Each individual must choose whether he will serve Jehovah God or stay with the Devil's wicked organization. So do not become hearers only, as millions of religionists are, but be doers of the Word. Follow the command of the Sovereign Ruler to preach, which shows you want to worship Jehovah.

1. What is the "word" that must be preached now, and how only can it save the lives of those who hear it?

[2] During the service year of 1953 there were 50,665 individuals that symbolized by water immersion their dedication to Jehovah God's service. It can be said of these that they individually were choosing the destiny of eternal life. (Deut. 30:19, *NW*) They forsook the old world and its offer of death, for "the way of the wicked is as darkness: they know not at what they stumble." (Prov. 4:19, *AS*) Those dedicated to Jehovah learned that "every good gift and every perfect present is from above." —Jas. 1:17, *NW*.

[3] The time has come to gather together the other sheep; and when they hear their Master's voice they will follow. Jesus Christ, the Shepherd-Prince, is seeing to it that those seeking truth and righteousness will have the opportunity of hearing and learning the truth. Jehovah's witnesses, being doers of the Word, have gone from house to house and then called back on the interested people 22,990,305 times during the year, so that they could hear more. Out of all these millions of revisits 50,665 persons decided that this is the truth and that they too would become doers of the Word. It was not just going back to visit the interested people and making a social call. Jehovah's witnesses had to show Jehovah their God that they were skilled in their work of being teachers of the Word. They must be able to wield "the sword of the spirit, that is, God's word." (Eph. 6:17, *NW*) So every month throughout the year there was an average of 281,219 Bible studies conducted

2. How many persons symbolized their dedication by water immerson during 1953, and what can be said concerning these?

3. (a) How many times did Jehovah's witnesses call back on persons of good will during 1953, and for what purpose? (b) How many studies were held regularly, and why were the other sheep willing to have such studies conducted with them?

in the homes of the other sheep. These were willing to be taught by Jehovah through his Word, for Jehovah is the great Teacher and he has expressed his principles, his purpose and his mind in his written Word for the benefit of the human family. It is essential, therefore, for all of us to take instruction from Jehovah. "It is written in the Prophets, 'And they will all be taught by Jehovah. Everyone that has heard the Father's teaching and has learned comes to me.'" (John 6:45, *NW*) So the other sheep are delighted to learn and come into Jehovah's New World society and be his witnesses, always learning, always teaching.

[4] It is because, year by year, 50,000 or more persons dedicate their lives to Jehovah God that the organization of Jehovah's witnesses grows so rapidly. Now we find by the close of the 1953 service year 519,982 different individuals, scattered throughout 143 countries, colonies and islands of the sea, are 'daily praising Jehovah's name.' The majority of these are associated in congregations, of which there are now 14,163 throughout the world. During the service year 221 new congregations were established. It certainly is wonderful to see these newly interested ones want to become part of the New World society and preach the Word. Just imagine, each day of the 365 days in the year 139 individuals, on the average, have dedicated their lives to serve Jehovah. That daily number is a fine congregation in itself. All of these new ones who are coming out of the Devil's organization want to enjoy the field service regularly and carry on the pastoral work with the Shepherd-Prince. For the details of what has been done in the world by

## 1953 SERVICE YEAR REPORT OF JEHOVAH'S WITNESSES WORLD-WIDE

| Country | 1952 Av. Pubs. | 1953 Av. Pubs. | %Inc. over 1952 | Peak Pubs. 1953 | 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 | 126,626 | 139,966 | 11 | 153,624 | 6,921 | 97,607 | 3,195 | 12,371,552 | 21,978,943 | 552,594 | 13,468,474 | 7,392,293 | 87,858 |
| Alaska | 72 | 101 | 40 | 109 | 8 | 53 | 5 | 9,560 | 16,890 | 862 | 15,110 | 5,605 | 69 |
| Bermuda | 15 | 17 | 13 | 21 | 3 | 12 | 1 | 1,591 | 3,243 | 139 | 1,210 | 2,295 | 42 |
| Fr. Equ. Africa | 83 | 235 | 183 | 416 | 1 | 10 | 5 | 80 | 32,285 | 6 | 10 | 59,147 | 94 |
| Guadeloupe | 77 | 86 | 12 | 109 | 2 | 143 | 4 | 4,267 | 13,473 | 56 | 2,591 | 4,696 | 59 |
| Guam | 13 | 23 | 8 | 27 | | 1 | 1 | 958 | 3,047 | 47 | 479 | 509 | 4 |
| Iceland | 8 | 7 | | 8 | 5 | 9 | 1 | 10,736 | 7,345 | 68 | 1,967 | 2,409 | 18 |
| Islands (Sibia) | 3 | 4 | 33 | 4 | 4 | 65 | | 1,476 | 4,646 | 17 | 800 | 1,656 | 24 |
| Israel | 16 | 21 | 31 | 31 | 5 | 11 | 2 | 1,733 | 9,630 | 83 | 1,375 | 2,986 | 30 |
| Korea | 124 | 312 | 152 | 417 | 14 | 21 | 7 | 28,257 | 62,878 | 162 | 2,347 | 25,767 | 209 |
| Morocco | | 1 | New | 1 | 1 | | | 29 | 25 | | 8 | 10 | |
| St. Martin, F.W.I. | 3 | 4 | 33 | 6 | | 20 | 1 | 105 | 1,671 | 5 | 422 | 305 | 5 |
| Argentina | 2,232 | 2,579 | 16 | 2,742 | 96 | 1,393 | 85 | 74,273 | 411,879 | 5,511 | 236,673 | 208,676 | 2,057 |
| Australia | 5,716 | 6,302 | 10 | 7,141 | 320 | 4,739 | 290 | 351,978 | 1,010,396 | 13,900 | 528,924 | 336,886 | 3,784 |
| American Samoa | 1 | 1 | | 1 | 1 | | | 5 | 70 | | 2 | 30 | 2 |
| Fiji Islands | 30 | 36 | 20 | 51 | 4 | 24 | 1 | 3,852 | 8,349 | 63 | 5,216 | 4,144 | 40 |
| Papua | 2 | 5 | 150 | 11 | 1 | | | 143 | 1,359 | 3 | 134 | 412 | 9 |
| Western Samoa | 4 | 16 | 300 | 19 | 2 | 3 | 1 | 332 | 3,873 | 44 | 249 | 1,023 | 26 |
| Austria | 2,772 | 3,101 | 12 | 3,410 | 77 | 2,137 | 162 | 134,268 | 453,565 | 2,881 | 314,169 | 209,387 | 1,632 |
| Bahamas | 93 | 92 | | 100 | 8 | 73 | 2 | 8,261 | 16,950 | 263 | 7,568 | 7,904 | 135 |
| Belgium | 3,120 | 3,406 | 9 | 3,623 | 96 | 1,644 | 83 | 211,138 | 453,778 | 3,772 | 141,953 | 158,855 | 1,683 |
| Luxembourg | 96 | 109 | 14 | 116 | 5 | 88 | 4 | 6,157 | 17,856 | 135 | 8,437 | 6,913 | 67 |
| Bolivia | 100 | 95 | | 113 | 29 | 54 | 4 | 18,949 | 43,078 | 2,100 | 19,611 | 17,642 | 228 |
| Brazil | 5,103 | 5,774 | 13 | 6,429 | 194 | 3,546 | 148 | 235,938 | 828,999 | 9,627 | 155,112 | 272,357 | 3,272 |
| British Guiana | 284 | 325 | 14 | 376 | 39 | 263 | 15 | 36,866 | 82,033 | 477 | 32,645 | 31,670 | 403 |

4. (a) What does the 1953 report show as to the number of different persons taking part in praising Jehovah's name, and in how many different lands? (b) How many new congregations were established during the year for a total of how many throughout the world? (c) Each day during 1953 how many persons on an average dedicated themselves to do Jehovah's will?

| Country | 1952 Av. Pubs. | 1953 Av. Pubs. | %Inc. over 1952 | Peak Pubs. 1953 | Av. Pio. Pubs. | No. Public Meet'gs | No. of Cong's | Total Literature | Total Hours | New Subs. | Individual Magazines | Back-Calls | Av. Bible Studies |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| British Honduras | 78 | 76 | | 87 | 10 | 52 | 3 | 6,940 | 21,211 | 136 | 7,190 | 8,313 | 134 |
| British Isles | 24,847 | 26,104 | 5 | 28,097 | 1,000 | 25,533 | 729 | 2,261,747 | 3,582,887 | 60,953 | 612,674 | 1,508,680 | 12,509 |
| Eire | 116 | 143 | 23 | 173 | 38 | 192 | 4 | 22,799 | 68,503 | 669 | 7,619 | 19,403 | 159 |
| Malta | | 2 | New | 2 | | | | 5 | 33 | 2 | | 66 | 4 |
| British W.I. (Trinidad) | 1,192 | 1,163 | | 1,293 | 71 | 1,183 | 38 | 42,355 | 214,345 | 1,185 | 59,591 | 83,850 | 1,225 |
| Anguilla | 1 | 2 | 100 | 2 | | | | 2 | 3 | | 3 | 1 | |
| Antigua | 35 | 37 | 6 | 46 | 3 | 55 | 1 | 2,168 | 8,018 | 40 | 2,469 | 3,487 | 42 |
| Barbados | 415 | 480 | 16 | 581 | 16 | 567 | 18 | 12,257 | 83,397 | 505 | 19,693 | 32,430 | 478 |
| Carriacou | 1 | 8 | 700 | 12 | | 18 | 1 | 9 | 930 | 1 | 45 | 443 | 10 |
| Dominica | 45 | 53 | 18 | 62 | 2 | 54 | 2 | 770 | 6,303 | 33 | 1,926 | 2,622 | 45 |
| Grenada | 73 | 85 | 16 | 113 | 4 | 98 | 3 | 1,272 | 14,460 | 106 | 2,944 | 4,917 | 119 |
| Montserrat | 6 | 5 | | 9 | | 8 | 1 | 57 | 543 | 8 | 271 | 168 | 3 |
| Nevis | 13 | 20 | 54 | 22 | 2 | 32 | 2 | 458 | 4,686 | 9 | 721 | 2,260 | 31 |
| St. Kitts | 37 | 43 | 16 | 52 | 4 | 11 | 1 | 1,078 | 8,645 | 55 | 1,654 | 3,023 | 41 |
| St. Lucia | 27 | 28 | 4 | 33 | 4 | 57 | 2 | 1,053 | 7,987 | 73 | 3,571 | 3,374 | 64 |
| St. Vincent | 36 | 40 | 11 | 44 | 5 | 25 | 5 | 1,127 | 11,054 | 50 | 2,902 | 5,178 | 81 |
| Tobago | 35 | 29 | | 47 | 2 | 23 | 2 | 790 | 5,679 | 27 | 1,410 | 1,916 | 33 |
| Burma | 109 | 108 | | 123 | 9 | 52 | 2 | 20,842 | 24,343 | 305 | 4,085 | 9,856 | 110 |
| Canada | 20,338 | 22,350 | 10 | 24,882 | 994 | 12,914 | 672 | 1,303,201 | 2,915,915 | 48,114 | 1,755,965 | 816,703 | 8,995 |
| Chile | 720 | 824 | 14 | 913 | 79 | 464 | 15 | 82,790 | 163,942 | 2,718 | 71,693 | 73,082 | 1,096 |
| China | 24 | 20 | | 25 | 3 | | 1 | 209 | 3,740 | | 14 | 2,696 | 57 |
| Colombia | 281 | 368 | 31 | 405 | 35 | 226 | 11 | 20,520 | 95,233 | 378 | 39,811 | 38,387 | 496 |
| Costa Rica | 1,583 | 1,551 | | 1,714 | 38 | 600 | 40 | 15,512 | 173,709 | 818 | 29,167 | 54,773 | 1,055 |
| Cuba | 8,634 | 9,085 | 5 | 9,917 | 329 | 4,673 | 252 | 126,246 | 1,117,748 | 4,652 | 240,192 | 342,693 | 5,474 |
| Cyprus | 313 | 328 | 5 | 361 | 15 | 89 | 9 | 6,376 | 46,875 | 198 | 5,675 | 16,674 | 243 |
| Denmark | 6,056 | 6,765 | 12 | 7,176 | 135 | 3,697 | 180 | 353,118 | 732,386 | 6,291 | 374,827 | 294,415 | 2,511 |
| Dominican Republic | 226 | 273 | 21 | 303 | | | 7 | 3,979 | 29,437 | | 223 | 17,764 | 213 |
| Ecuador | 192 | 203 | 6 | 224 | 35 | 94 | 5 | 17,302 | 66,430 | 405 | 25,065 | 27,330 | 329 |
| Egypt | 228 | 243 | 7 | 264 | 21 | 226 | 9 | 16,187 | 56,552 | 749 | 12,251 | 20,888 | 214 |
| Anglo-Egyptian Sudan | 14 | 17 | 21 | 19 | 1 | 5 | 1 | 371 | 2,479 | 237 | 1,192 | 404 | 5 |
| El Salvador | 241 | 251 | 4 | 271 | 23 | 354 | 10 | 9,104 | 58,210 | 565 | 21,994 | 24,025 | 296 |
| Ethiopia | 21 | 40 | 90 | 51 | 13 | 120 | 4 | 1,178 | 19,220 | 21 | 3,240 | 8,696 | 107 |
| Finland | 4,734 | 5,029 | 6 | 5,422 | 228 | 5,973 | 393 | 195,981 | 718,392 | 13,187 | 325,198 | 220,096 | 2,379 |
| France | 6,740 | 7,371 | 9 | 8,108 | 127 | 4,039 | 169 | 357,172 | 763,287 | 5,218 | 207,650 | 326,157 | 2,873 |
| Algeria | 5 | 24 | 380 | 35 | 7 | 10 | 1 | 10,350 | 12,418 | 100 | 2,305 | 9,673 | 76 |
| Indo-China | | 1 | New | 1 | | | | 12 | 36 | 2 | 1 | | |
| Saar | 577 | 592 | 3 | 637 | 7 | 241 | 15 | 23,107 | 73,946 | 642 | 27,248 | 37,094 | 275 |
| Senegal | | 2 | New | 2 | 1 | 1 | | 651 | 430 | 21 | 84 | 273 | 4 |
| Tunisia | 1 | 4 | 300 | 6 | 1 | 1 | | 2,828 | 1,180 | 11 | 67 | 510 | 6 |
| Germany, West | 37,753 | 40,158 | 6 | 43,565 | 960 | 18,832 | 899 | 581,476 | 5,999,597 | 38,386 | 2,495,531 | 2,236,170 | 19,781 |
| Gold Coast | 3,919 | 4,728 | 21 | 5,181 | 173 | 2,952 | 91 | 68,400 | 1,095,044 | 1,408 | 58,324 | 243,415 | 3,004 |
| Gambia | 4 | 1 | | 2 | | | | | 404 | 5 | 96 | 96 | 2 |
| Ivory Coast | 9 | 13 | 44 | 17 | 3 | 8 | | 164 | 6,027 | 21 | 544 | 1,805 | 30 |
| Greece | 3,541 | 3,784 | 7 | 4,287 | 15 | 1,180 | 240 | 43,258 | 288,767 | 1,824 | 61,269 | 140,263 | 1,114 |
| Turkey | 48 | 56 | 17 | 66 | 6 | | 2 | 2,873 | 13,805 | 117 | 2,594 | 6,143 | 95 |
| Guatemala | 271 | 308 | 14 | 341 | 28 | 358 | 11 | 20,472 | 63,901 | 1,278 | 26,345 | 27,111 | 422 |
| Haiti | 165 | 201 | 22 | 219 | 21 | 206 | 8 | 16,574 | 49,943 | 720 | 12,742 | 17,847 | 294 |
| Hawaii | 550 | 661 | 20 | 770 | 51 | 290 | 12 | 43,672 | 134,358 | 3,126 | 53,236 | 54,822 | 962 |
| Honduras | 311 | 340 | 9 | 407 | 31 | 440 | 15 | 14,690 | 79,805 | 963 | 27,789 | 33,282 | 487 |
| Hong Kong | 37 | 58 | 57 | 66 | 11 | 78 | 1 | 10,848 | 15,424 | 368 | 1,152 | 7,331 | 158 |
| India | 472 | 562 | 19 | 620 | 46 | 479 | 36 | 48,760 | 139,644 | 1,077 | 25,548 | 43,894 | 558 |
| Ceylon | 29 | 42 | 45 | 52 | 11 | 55 | 1 | 13,657 | 21,047 | 264 | 7,999 | 8,063 | 75 |
| Indonesia | 91 | 132 | 45 | 162 | 16 | 106 | 4 | 19,256 | 35,861 | 1,185 | 16,985 | 17,699 | 297 |
| Italy | 1,869 | 2,170 | 16 | 2,315 | 109 | 451 | 96 | 110,297 | 317,710 | 2,074 | 32,780 | 138,008 | 1,330 |
| Libya | 10 | 22 | 120 | 29 | 2 | 5 | 1 | 816 | 3,405 | 28 | 786 | 1,592 | 16 |
| Jamaica | 2,558 | 2,759 | 8 | 2,984 | 78 | 2,498 | 143 | 85,432 | 398,252 | 840 | 81,660 | 129,213 | 2,394 |
| Japan | 255 | 287 | 13 | 336 | 62 | 207 | 13 | 47,890 | 115,235 | 1,722 | 42,396 | 54,812 | 851 |

| | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Okinawa | | 10 | New | 14 | | 8 | 1 | 2,525 | 2,025 | 55 | 1,170 | 1,345 | 6 |
| Taiwan | 306 | 934 | 205 | 1,752 | 21 | | 12 | 511 | 176,926 | 36 | 100 | 90,190 | 492 |
| Lebanon | 355 | 375 | 6 | 426 | 29 | 425 | 10 | 13,929 | 68,355 | 735 | 10,143 | 17,930 | 186 |
| Aden | 2 | 1 | 1 | | | | | 5 | 49 | | 5 | 14 | 1 |
| Iraq | | 2 | New | 2 | 2 | | | 49 | 759 | 10 | 129 | 170 | 1 |
| Jordan | 55 | 79 | 44 | 109 | 7 | 129 | 3 | 2,006 | 19,567 | 48 | 2,473 | 5,267 | 50 |
| Saudi Arabia | 2 | 2 | | 3 | | | | 13 | 74 | | 23 | 3 | |
| Syria | 89 | 67 | | 79 | 5 | 4 | 4 | 1,006 | 10,780 | 153 | 803 | 2,159 | 34 |
| Liberia | 59 | 70 | 19 | 83 | 11 | 94 | 2 | 8,307 | 24,930 | 324 | 5,415 | 9,765 | 131 |
| Mexico | 8,937 | 9,759 | 9 | 11,047 | 210 | 6,641 | 380 | 144,727 | 1,194,818 | 5,399 | 285,996 | 299,756 | 5,051 |
| Netherlands | 7,040 | 7,649 | 8 | 8,168 | 165 | 2,562 | 143 | 120,188 | 914,958 | 4,032 | 305,339 | 315,429 | 2,540 |
| Netherlands Antilles (Curaçao) | 83 | 95 | 14 | 105 | 6 | 78 | 1 | 11,856 | 16,337 | 814 | 16,637 | 7,003 | 91 |
| Aruba | 108 | 108 | | 124 | 7 | 99 | 2 | 7,965 | 18,650 | 511 | 12,774 | 6,906 | 101 |
| Bonaire | 2 | 4 | 100 | 7 | 1 | 41 | 1 | 792 | 2,139 | 30 | 362 | 652 | 7 |
| Newfoundland | 208 | 224 | 8 | 249 | 26 | 268 | 24 | 24,889 | 47,612 | 1,412 | 33,759 | 15,637 | 147 |
| New Zealand | 1,442 | 1,643 | 14 | 1,906 | 66 | 1,114 | 68 | 87,099 | 223,486 | 4,331 | 155,520 | 75,341 | 973 |
| Nicaragua | 128 | 123 | | 139 | 25 | 161 | 8 | 7,382 | 46,759 | 264 | 11,516 | 21,975 | 270 |
| Nigeria | 10,989 | 13,056 | 19 | 15,078 | 669 | 11,779 | 442 | 148,095 | 3,042,666 | 2,649 | 101,041 | 521,040 | 7,605 |
| Cameroun | 460 | 649 | 41 | 794 | 8 | 452 | 23 | 4,995 | 150,434 | 171 | 3,842 | 53,580 | 319 |
| Dahomey | 314 | 349 | 11 | 569 | 11 | 97 | 16 | 216 | 103,339 | 6 | 226 | 15,266 | 330 |
| French Togoland | 38 | 87 | 129 | 118 | 4 | 265 | 3 | 200 | 46,935 | 42 | 205 | 11,969 | 204 |
| Northern Rhodesia | 18,913 | 20,373 | 8 | 23,059 | 64 | 1,480 | 324 | 110,535 | 3,668,906 | 3,087 | 30,889 | 662,022 | 11,236 |
| Belgian Congo | 48 | 16 | | 60 | | 1 | 2 | 17 | 3,113 | | 9 | 610 | 9 |
| Kenya | 2 | 4 | 100 | 8 | | | 1 | 88 | 371 | 8 | 25 | 96 | 1 |
| Tanganyika | 152 | 194 | 28 | 240 | 4 | 32 | 13 | 1,965 | 50,277 | 40 | 332 | 10,821 | 174 |
| Uganda | 3 | 4 | 33 | 6 | | 1 | 1 | 51 | 324 | 10 | 84 | 94 | 2 |
| Norway | 2,072 | 2,164 | 4 | 2,380 | 60 | 1,151 | 120 | 106,114 | 256,996 | 3,355 | 236,787 | 99,542 | 700 |
| Nyasaland | 11,244 | 11,296 | | 12,291 | 270 | 15,610 | 624 | 65,217 | 2,611,154 | 977 | 19,844 | 667,589 | 9,863 |
| Portuguese E. Africa | 282 | 252 | | 315 | 1 | 233 | 19 | 567 | 41,561 | 9 | 73 | 10,205 | 162 |
| Pakistan | 44 | 51 | 16 | 57 | 11 | 119 | 1 | 9,374 | 22,377 | 537 | 6,507 | 8,433 | 103 |
| Panama | 509 | 602 | 18 | 668 | 53 | 400 | 25 | 41,806 | 131,686 | 2,010 | 49,092 | 61,109 | 909 |
| Paraguay | 141 | 155 | 10 | 182 | 8 | 55 | 14 | 10,191 | 26,191 | 527 | 10,838 | 9,126 | 100 |
| Peru | 260 | 283 | 9 | 323 | 50 | 230 | 8 | 33,626 | 90,745 | 1,300 | 47,387 | 40,121 | 628 |
| Philippines | 14,890 | 18,053 | 21 | 20,120 | 656 | 4,304 | 487 | 308,124 | 2,614,496 | 9,848 | 212,476 | 533,201 | 9,585 |
| Portugal | 46 | 77 | 67 | 97 | 6 | | 2 | 3,949 | 17,046 | 59 | 1,074 | 5,993 | 53 |
| Azores | 29 | 28 | | 31 | | 4 | 1 | 626 | 1,647 | 4 | 53 | 728 | 17 |
| Puerto Rico | 590 | 637 | 8 | 710 | 68 | 381 | 20 | 73,408 | 144,533 | 4,679 | 109,078 | 66,770 | 893 |
| Virgin Islands | 86 | 89 | 3 | 100 | 3 | 74 | 3 | 5,076 | 14,648 | 372 | 9,580 | 6,989 | 103 |
| Sierra Leone | 51 | 114 | 124 | 135 | 11 | 173 | 3 | 9,679 | 28,772 | 204 | 13,408 | 12,945 | 158 |
| Singapore | 81 | 84 | 4 | 98 | 10 | 40 | 2 | 21,444 | 20,656 | 1,112 | 8,073 | 9,609 | 154 |
| North Borneo | 3 | 3 | | 6 | | 1 | 1 | 195 | 251 | 13 | 18 | 185 | 4 |
| South Africa | 9,571 | 10,492 | 10 | 11,367 | 704 | 8,304 | 496 | 326,107 | 2,854,446 | 15,373 | 396,669 | 625,230 | 7,992 |
| Angola | 20 | 23 | 15 | 24 | | 145 | 1 | | 5,804 | | | 1,572 | 34 |
| Basutoland | 53 | 67 | 26 | 113 | 9 | 68 | 8 | 831 | 26,223 | 15 | 373 | 6,712 | 77 |
| Bechuanaland | 114 | 100 | | 147 | 7 | 134 | 7 | 168 | 29,808 | 20 | 194 | 6,281 | 67 |
| Mauritius | 10 | 14 | 40 | 22 | 2 | 11 | 2 | 6,035 | 4,269 | 61 | 1,329 | 2,122 | 38 |
| Saint Helena | 34 | 40 | 18 | 44 | | 25 | 2 | 275 | 5,113 | 18 | 225 | 1,572 | 23 |
| South-West Africa | 18 | 11 | | 17 | 3 | 5 | 3 | 4,242 | 4,951 | 172 | 5,279 | 1,979 | 20 |
| Swaziland | 146 | 126 | | 148 | 5 | 64 | 8 | 114 | 30,733 | 7 | 66 | 6,208 | 130 |
| Southern Rhodesia | 9,477 | 9,699 | 2 | 11,132 | 934 | 8,184 | 236 | 119,855 | 3,015,429 | 2,029 | 69,607 | 724,241 | 11,906 |
| Spain | 141 | 177 | 26 | 206 | 10 | | 8 | 4,102 | 30,288 | 92 | 2,748 | 19,668 | 161 |
| Surinam | 87 | 90 | 3 | 107 | 10 | 65 | 2 | 6,730 | 23,637 | 289 | 14,499 | 9,344 | 147 |
| Sweden | 5,077 | 5,435 | 7 | 5,824 | 231 | 5,495 | 333 | 298,651 | 754,213 | 9,368 | 551,904 | 295,280 | 2,332 |
| Switzerland | 2,857 | 3,074 | 8 | 3,309 | 54 | 1,666 | 104 | 177,559 | 357,307 | 4,535 | 322,885 | 168,174 | 1,806 |
| Thailand | 132 | 150 | 14 | 186 | 30 | 120 | 10 | 34,376 | 48,651 | 868 | 8,622 | 16,410 | 221 |
| Uruguay | 580 | 553 | | 601 | 47 | 290 | 16 | 36,721 | 140,034 | 1,193 | 43,295 | 61,289 | 838 |
| Venezuela | 564 | 689 | 22 | 759 | 56 | 328 | 13 | 39,256 | 165,340 | 1,194 | 49,135 | 64,108 | 776 |
| Yugoslavia | 667 | 807 | 21 | 914 | | | | 10,282 | 32,649 | | | 7,433 | 312 |
| 4 Other Countries | 40,613 | 44,127 | 9 | 51,545 | 72 | 6,462 | 1,902 | 99,843 | 3,599,403 | 1,184 | 179,902 | 1,357,634 | 25,529 |
| GRAND TOTAL | 426,704 | 468,106 | 10 | 519,982 | 17,443 | 281,620 | 14,163 | 22,116,916 | 72,344,728 | 882,296 | 25,115,729 | 22,990,305 | 281,219 |

these witnesses of Jehovah, study the chart of countries reproduced herewith.

NEW WORLD SOCIETY GROWING STEADILY

[5] It makes our hearts glad to see 468,106 different individuals in all parts of the world engaging in the field service every month without letup. That was the average number of witnesses preaching the good news each month during the year 1953. This is 10 per cent better than the average number of publishers who engaged in the work the previous year. Better still, the peak of publishers for the year, 519,982 was 21 per cent better than the average number of publishers for 1952. Taking the report for the world, Jehovah's witnesses reached the quotas they set for themselves. In this they rejoice, because they see the harvest of their planting. Jehovah has given the increase. They have found, too, that there is greater happiness in giving than in receiving. (Acts 20:35, *NW*) These more than a half million publishers have given the truth to others and will keep on doing it by preaching, talking and explaining the Scriptures to the people they meet, in all languages under the sun.

[6] Because Jehovah's witnesses cannot be with all the people all the time to answer their questions they find it very wise to leave with those to whom they have talked literature explaining in detail the wonderful promises of Jehovah God. During the twelve months of the 1953 service year 22,116,916 books and booklets were left in the homes of the people, as well as 882,296 new subscriptions taken for the *Watchtower* and *Awake!* magazines in their various languages. Add to this the 25,115,729 copies of the Society's magazines distributed by these publishers from house to house, store to store and on the street corners and you have quite a witness given in honor of Jehovah's name. They were happy indeed to give this literature to the people of the world for a small contribution, and what little contributions they received they sent in to the Watch Tower Bible and Tract Society so that more literature could be printed and distributed to the ends of the earth. They know that this good news of the Kingdom must be preached in all the world for a witness, and they are doing it. They have heeded the words of Paul, where he said, "Do not loiter at your business. Be aglow with the spirit. Be slaves to Jehovah." (Rom. 12:11, *NW*) They proved they did not just sit around at home hearing the Word and reading the Word. They have been working with the Word, because they have spent 72,344,728 hours in talking to people all around the earth. What other religious organization has spent that much time preaching the good news of God's kingdom? Where else in the world do you find an organization of ministers, every one of them having dedicated his life to give a witness concerning Jehovah's kingdom and to speak well of his Father's name and to bless Him every day of his life? These ministers are determined never to let up in this, but to walk in Jehovah's name forever.—Mic. 4:5, *AS*.

[7] Jehovah's witnesses are not going to

5. In what figures as regards average number of publishers and per cent of increases for 1953 do Jehovah's witnesses rejoice, and why?

6. (a) To what extent was a witness given to the honor of Jehovah's name in 1953 by means of distribution of books and booklets, subscriptions obtained and individual copies of magazines placed? (b) What admonition of the apostle Paul regarding their business was heeded by Jehovah's witnesses during the past year, and to what extent? (c) What lands saw an increase of 100 per cent or more during 1953? (d) How many full-time ministers, pioneers, were active throughout the world during 1953? (e) In what lands were more than 10,000 public meetings held, and what was the world-wide total? (f) In spite of certain restrictions, what progress was made in Argentina? Dominican Republic? Spain? (g) What results did underground activity bring in "4 Other Countries"? (h) What other remarkable information does the above chart contain?

7. Why will Jehovah's witnesses not let up in this preaching activity during 1954, and in view of what attack by whom must they give Jesus' prophetic warning?

let up now with 1954 at hand, forty years after the Kingdom was born. They do not feel that the work is done, because they still see ahead horrible distress and great perplexity in the world and hundreds of thousands of people sighing and crying for the abominations that exist in this present system of things. Year by year thousands of persons will make their flight to the mountains for safety. This was Jesus' advice to Christians as he expressed it in Luke 21:20, 21. The time is growing short for persons to leave the Devil's organization and find refuge in the mountains of Gilead, in the New World society. Millions of people must be told where to go and how to get there. Where all these people, the other sheep, will come from we do not know, but Jehovah God has seen to it that his witnesses are scattered throughout the world now in 143 principal lands to give the warning. Gog of the land of Magog is going to assault especially those who have taken their stand for Jehovah and who are announcing his kingdom. He is going to do everything he can to direct them away from the service of the Most High, and all of those who are prisoners within Satan's organization he is going to try to hold there and not allow them to grasp the freedom that comes through knowing Jehovah God and his Son, Christ Jesus. So the warning of the assault of Gog of Magog must be given to all the peoples of all the continents of the world and the islands of the sea. The report that follows does not show great numbers of witnesses in any one of these places, but the report does show that there are busy witnesses there, talking diligently long hours in hot and cold climates, up in the mountains, down in the valleys and on the plains. Day by day they are blessing the New World Sovereign's name.

[8] In the chart of continents given here you will see the advance of the New World society since 1942. In that year the Watch Tower Bible and Tract Society was not sending out missionaries to all parts of the world. But in 1943 the Bible School of Gilead was opened by the Watch Tower Bible and Tract Society, and from then on the Society's world-wide missionary work began. The desire of many young, strong, healthy Christians was to go somewhere where the message of Jehovah's kingdom had not been preached to any

| Place | Lands Witnessed To | Total Publishers | Hours Spent Preaching | Gilead Graduates Teaching |
|---|---|---|---|---|
| **AFRICA** | | | | |
| 1942 | (11 lands) | 10,070 | 2,200,163 | None |
| 1947 | (17 lands) | 24,896 | 6,298,189 | 20 |
| 1952 | (32 lands) | 72,228 | 15,460,243 | 84 |
| 1953 | (34 lands) | 81,793 | 16,979,027 | 80 |
| **ASIA** | | | | |
| 1942 | ( 6 lands) | 406 | 93,223 | None |
| 1947 | ( 8 lands) | 475 | 140,661 | 17 |
| 1952 | (19 lands) | 2,274 | 504,301 | 164 |
| 1953 | (19 lands) | 2,698 | 597,050 | 173 |
| **EUROPE** | | | | |
| 1942 | (13 lands) | 22,796 | 5,344,006 | None |
| 1947 | (19 lands) | 74,196 | 12,819,994 | 21 |
| 1952 | (24 lands) | 158,867 | 19,147,879 | 177 |
| 1953 | (24 lands) | 179,374 | 19,433,567 | 216 |
| **ISLANDS OF THE ATLANTIC, CARIBBEAN AND MEDITERRANEAN** | | | | |
| 1942 | ( 6 lands) | 1,297 | 237,057 | None |
| 1947 | (12 lands) | 6,429 | 1,448,810 | 135 |
| 1952 | (15 lands) | 15,659 | 2,200,647 | 149 |
| 1953 | (29 lands) | 17,421 | 2,248,941 | 133 |
| **ISLANDS OF THE PACIFIC** | | | | |
| 1942 | ( 3 lands) | 4,275 | 701,037 | None |
| 1947 | ( 6 lands) | 7,385 | 1,390,228 | 13 |
| 1952 | (12 lands) | 26,690 | 3,590,037 | 51 |
| 1953 | (13 lands) | 31,980 | 4,214,497 | 49 |
| **NORTH AMERICA** | | | | |
| 1942 | ( 7 lands) | 75,589 | 19,668,961 | None |
| 1947 | (12 lands) | 91,740 | 20,787,495 | 163 |
| 1952 | (12 lands) | 168,752 | 25,810,384 | 493 |
| 1953 | (12 lands) | 193,542 | 26,734,105 | 674 |
| **SOUTH AMERICA** | | | | |
| 1942 | ( 8 lands) | 807 | 219,905 | None |
| 1947 | (12 lands) | 2,431 | 956,928 | 117 |
| 1952 | (13 lands) | 11,795 | 1,990,208 | 303 |
| 1953 | (12 lands) | 13,174 | 2,137,541 | 301 |
| **GRAND TOTALS FOR THE WORLD** | | | | |
| 1942 | ( 54 lands) | 115,240 | 28,464,352 | None |
| 1947 | ( 86 lands) | 207,552 | 43,842,305 | 486 |
| 1952 | (127 lands) | 456,265 | 68,703,699 | 1,421 |
| 1953 | (143 lands) | 519,982 | 72,344,728 | 1,626 |

8. (a) The Bible School of Gilead was opened in what year, thereby providing to satisfy whose desire for what? (b) What did Jehovah's witnesses world-wide show themselves anxious to do regarding this missionary work? (c) How does the number of publishers, missionaries and hours spent preaching in 1942 compare with the report for 1953 as regards Africa, Asia and Europe? (d) How do number of lands, publishers and missionaries in the Islands of the Atlantic, Caribbean, Mediterranean and the Pacific in 1942 compare with the report for 1953? (e) Compare the world-wide totals for 1953 with those for 1942. (f) What other noteworthy points does the above chart contain?

great extent, if at all. Jehovah's witnesses world-wide were anxious to support this new arrangement and made sufficient contributions to the Society to increase this missionary work. To this day Jehovah's witnesses have supported the missionary work financially, and the chart shows what was done in the different sections of the world in the year 1942, to compare with 1947, 1952 and 1953. You can see from this report alone how the expansion work reached out into new fields. Observe, too, the increase in the number of Jehovah's witnesses and the hours they spent during these years in talking. The last column shows the number of graduates of Gilead working in the different countries in these years.

[9] Jehovah's witnesses have big plans for the year 1954, plans designed to praise Jehovah's name and make it known to even greater numbers of persons. Their determination is, to quote their principal thought for the year, " 'All day long will I bless thee, and praise thy name forever and ever.' (Psalm 145:2, *AT*)" It is their hope to aid many people of good will in their quest for truth and righteousness. We now see thousands upon thousands, month by month, taking their stand for Jehovah's kingdom, and we see a great crowd coming from all nations, kindreds and tongues to Jehovah's witnesses to hear the truth from God's Word. At the Memorial celebration there were 742,565 persons, all of whom showed keen interest in the message we preach. They want to live now as a New World society. They must be taught and helped in this way to eternal life. As they come into the organization they must get rid of their old habits, the filthy things of the old world, and accept the pleasant and good things Jehovah God has for them to do. They are happy to do his will and to preach the Word. They rejoice that someone came to them and their ears were open to hear. Now they want to be doers of the Word, and not hearers only. They want to live so that 'every day they can bless Jehovah and praise his name forever and ever.' Will you "become doers of the word, and not hearers only"?

9. (a) What are the plans and determination of Jehovah's witnesses for 1954? (b) How many persons attended the 1953 Memorial celebration? What is their desire, and how can they be helped to realize it?

### *False Shepherd's Flock Obtains Truth*

¶ As a result of the activity of Watch Tower missionaries in Recife, Brazil, members of an Evangelist church began asking their pastor many embarrassing questions. He told them that Jehovah's witnesses were false prophets and that their teachings were not supported by the Bible. At their request a special representative of the Watch Tower Society called upon the pastor in his own church with practically all of his members present. When it became apparent that the pastor was unable to properly defend his position from the Scriptures, comments were heard from his members to the effect that Jehovah's witnesses were teaching good doctrine. The owner of the hall in which the pastor conducted his services spoke up saying that it was more than just good doctrine, it was the truth and that he would like to learn more and become one of Jehovah's witnesses.

¶ Infuriated at this the pastor threatened that if they were going to listen to Jehovah's witnesses he would get out. No one objecting, he stormed out shouting that he was taking the chairs, as these were his property. When the group was asked by Jehovah's witnesses if they would like to hear more, the owner of the hall offered the use of the hall free and volunteered to assist in getting chairs. A Bible study was arranged for that soon became the talk of the district. For the first six months an average of forty attended the study, and eleven different ones already were sharing in telling others the good things they had learned.

# Individually Choosing the Destiny of Eternal Life

AT ALL times Jehovah's attributes of wisdom, love and power square with his justice. His love provided the ransom sacrifice of his Son so that he could be righteous in "declaring righteous the man that has faith in Jesus." (Rom. 3:26, *NW*) Since he is never partial he would not arbitrarily bestow everlasting life on some regardless of their course of action and deny it to others regardless of their course. —Deut. 10:17; 2 Chron. 19:7, *AT;* Rom. 2:11; 6:23, *NW.**

Yet such an arbitrary course of action those attribute to Jehovah who hold to the teaching of predestination, quoting Paul at Romans 8:29, 30, which states: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, . . . Moreover whom he did predestinate, them he also called." According to them Jehovah predestinates the destiny of individuals without regard to their faith and works.

But, in view of the plain testimony of the rest of the Scriptures showing that individuals may, yes, must choose life or death for themselves, we are forced to the conclusion that, since the Bible does not contradict itself, Paul was here referring to a class and not to individuals. For example, note how plainly Moses put the choice of life or death up to the Israelites: "I have put life and death before you, the blessing and the malediction, and you must choose life in order that you may keep alive, you and your offspring, by loving Jehovah your God, by listening to his voice and by sticking to him, for he is your life and the length of your days." (Deut. 30:19, 20, *NW*) Joshua put the same issue before the Israelites, and Ezekiel did so time and again.—Josh. 24:15; Ezek. 3:27; 18:23, 31, 32; 33:7, 11-15, *AT.*

But does not the apostle Paul state that some were chosen before the foundation of the world to be in union with Christ Jesus? (Eph. 1:4, 5, *NW*) True, but to what world was he referring? Not to the world of Adam's day, because that would mean that God provided for mankind's redemption before Adam had sinned, making Adam's testing a mockery. No, but before the foundation of the new world, which foundation was laid by presenting the merit of the slain Lamb of God, as Revelation 13:8 clearly shows. It was before the foundation of this new world was laid that Jehovah purposed others should be sharers with the Christ.—Gal. 3:29.

Those who teach predestination hold that once a person has been "effectually" called, justified, sanctified and has come into a condition of grace he cannot fall away. But that is not what the Scriptures teach. Paul was apprehensive lest after having preached to others he should fall away. (1 Cor. 9:27) Faithfulness and endurance to the end are required if we would gain salvation. (Matt. 24:13; Rev. 2:10) He shows that after some had been cleansed by the blood of Christ, had become partakers of the holy spirit and been sanctified they could sin willfully and fall away. (Heb. 6:4-6; 10:26-29) However, let none think that salvation comes solely by their own efforts, for the basis of it all is Jehovah's undeserved kindness.—Rom. 11:6; Eph. 2:8, 9; 2 Tim. 1:9, *NW.*

Yes, the Bible shows God to be just, wise and loving in arranging for man to gain life. Rejecting predestination, let us individually choose now the destiny of eternal life.

* For details see *The Watchtower,* May 15, 1953.

# Communists Convert Catholic Clergy

TODAY there is a declared war between religion and irreligion, between those professing belief in the existence of God and those denying it. The latter are represented chiefly by the Communists, while among the most vocal of those denouncing the materialistic Marxism of the Communists is the Roman Catholic Hierarchy. In lands with decided Catholic minorities and where there is no Communist threat, such as the United States, the Hierarchy represents herself as a bulwark against communism. With pride she points to the activities of her sons, laity and clerical, such as McCarthy and Sheen, in opposing communism. But how successful is the Hierarchy in lands having Catholic majorities and where there is a real threat? Let us see.

In Italy, more than 99 per cent Catholic, the extreme Leftist and Communist parties polled 35.5 per cent of the vote in the last national elections, and which represented an increase. And in France, which, according to the *Catholic Almanac,* is 85 per cent Catholic (others give the figure as high as 97.5 per cent), the Communists in the last general election polled five million, or 26.5 per cent of the vote, more than any other single party.

And not only is communism making such inroads in the Catholic population of such lands, but it is even affecting the clergy, particularly in France. There, according to Dr. W. O. Lewis, associate secretary of the Baptist World Alliance, some 2,000 priests have left the church since 1945. *The Christian Century,* September 20, 1953, told of a French Catholic priest and Dominican monk, Maurice Montuclard, who was ordered exiled by the Hierarchy for having published a book in 1952 that expressed Marxist views and for his heading the "Youth of the Church" movement, which evinced pronounced sympathy for the Communist party in France. He requested and was given permission to give up his clerical status and revert to that of a layman. He preferred Marxist political activity to Catholic religious activity.

That this was not an isolated instance is seen from the pope's temporary banning of "worker priests." For some years, as far back as 1944 it seems, certain Catholic priests, with the permission of their superiors, have been trying to win back French Catholics from communism by laying aside their priestly robes, donning overalls, and rubbing elbows with French Catholic laborers in factories, on ships, docks and farms. Some identified themselves as priests, others did not. The movement grew from seven to some 100 by 1953.

These priests not only joined the Communist-led French General Confederation of Labor, but also took the lead as officials in local unions and became active in Communist peace movements. One worker priest was killed in a picket line in Bordeaux. On May 28, 1952, two priests were arrested and beaten by the police with the clubs the police had taken from the demonstrators, for their having taken part in a very violent Communist-inspired demonstration against the presence of the American General Ridgway in France, and which demonstration was held in violation of the law.

"ACTUALLY PRODUCED NEGATIVE RESULTS"

The labor priests, according to the New York *Times,* March 12, 1953, did not expect to see concrete results for several generations, and certainly not in the lifetime of the priests themselves. But there were results, of a kind not expected or foreseen. One Associated Press dispatch reporting on the matter states that "many influential Frenchmen—politicians and clergymen—were shocked during the big wave of strikes throughout the nation last month to find some of the worker priests among the most ardent strikers." And *Time* magazine, June 23, 1952, reported that "sometimes, say critics of the worker-priest scheme, it is the priests, not their fellow workers, who get converted."

Noting this aspect of the matter, the religious editor of the Los Angeles *Mirror,* September 19, 1953, stated that the worker-priest movement not only fell short of its goal of endeavoring to "counteract the Red propaganda about the church and bring renewed strength of faith to the faithful wavering on the brink of Marxism," "but actually produced negative results," and that the "Holy See was not happy with the way the worker-priest movement has been going."

Indicative of the unhappiness of the "Holy See" was the pope's warning to priests not to consider Communist theories as alone "valid or as though they furnished a more fruitful doctrinal contribution or greater vigor of action." (New York *Times,* September 13, 1953) Four days later the Vatican ordered all Roman Catholic seminaries in France to forbid their students to do any work at all in factories as a means of getting closer to the French working class. Some priests "have become very close to supporting the Communist party line." What an admission of defeat!

The New York *Times,* October 3, 1953, told that the "French Oppose Ban on Labor Priests. Catholic Circles Defend Idea of Industrial Missions Criticized by Vatican." The Vatican's ban was meeting with strong resistance, most notable objection being voiced by none other than the cardinal and archbishop of Paris. The papal nuncio had conveyed the desire of the Vatican that all worker priests, by now some one hundred in number, be called back to their respective dioceses and to the robes they had abandoned for overalls. However, the final decision was being delayed because of the strong opposition of certain important members of the French Hierarchy who were concerned about its effect on Catholic workers. However, the cardinal at the same time voiced strong warning to the priests of the dangers of being engulfed by communism and that "a certain spirit of independence" was beginning to manifest itself among some worker priests to the detriment of the spirit of obedience to the Church.

On November 14 three French cardinals announced they had overcome Vatican objections to the mission of the worker-priests. But it could not exist in its present form. Only specially chosen priests could serve, and for a limited time, and they must shun union responsibilities and live with a community of priests. Hardly the same scheme.

WHY NO BULWARK AGAINST COMMUNISM

Just how much of a bulwark against communism is the Roman Catholic Church when it cannot afford to let its own priests be exposed to Red propaganda, priests steeped in Roman Catholic dogma from earliest infancy? Why do these priests show more interest in Marxist social, political and economic reform than in preaching their religion? Can it be that there is something wrong with their spiritual diet?

Yes, there is an inherent weakness in the Roman Catholic approach to the Commu-

nist problem. It fails to appreciate that true Christianity has nothing in common with this old world but must keep separate from it. For selfish advantage the Hierarchy makes friends with Caesar, making concordats with Hitler, Mussolini and Franco, and expresses her willingness to deal with Communist Russia if thereby she can gain advantages for herself; yes, even with the Devil himself, according to Pope Pius XI.—Brooklyn *Eagle,* February 21, 1943.

But Christ Jesus did not work with Caesar nor with the Devil. He struck no bargain with Herod Antipas nor with Pilate, but plainly said, "My kingdom is no part of this world." (John 18:36, *NW*) And his immediate followers likewise had nothing to do with the world. They kept separate from it and warned that for Christians to be friends of the world was to become enemies of God: "Adulteresses, do you not know that the friendship with the world is enmity with God?" (Jas. 4:4, *NW*) They put their hope and trust, not in the schemes and efforts of men, but in God's kingdom.—Matt. 6:9, 10; 1 Cor. 15:25-28; 2 Pet. 3:13; Rev. 21:1-4.

The same is true today. Dedicated Christians may not, and all fully enlightened Christians will not, have anything to do with communism, nor with any other of this world's ideologies for that matter. They will not be ensnared by the blandishments of communism, for they clearly see that what communism actually does is to offer material prosperity at the cost of one's integrity and loyalty to God, the very temptation the Devil presented to Christ Jesus in the wilderness: 'All the kingdoms of this world and their glory if you will cooperate with me.'—Matt. 4:8-10, *NW*.

● Should we worship Jesus?—G. B., Ethiopia.

The clergy of Christendom that believe in a trinity as the main doctrine of Christianity will answer with a positive Yes to this question. Quite to be expected, for they believe that worshiping Jesus is at the same time worshiping God the Father and God the Holy Spirit, for these three they believe to be Three Persons mysteriously making up one God. The King James Version of the English Bible was rendered by trinitarian translators, and doubtless for this reason the translators rendered the Greek word *proskyne'ō* by the word "worship," when applying to Jesus. In fact, in every case of its occurrence in the Christian Greek Scriptures they consistently rendered this Greek verb by "worship." So we read of the magi's "worshiping" the babe Jesus, and of persons who approached Jesus or received healing from him or asked favors of him "worshiping" Jesus on earth.

However, we note in the *New World Translation of the Christian Greek Scriptures* that in all these cases of Jesus' receiving such attention on earth as a man this Greek verb is rendered, not as "worship," but as "do obeisance to." This is in harmony with the fact that this Greek verb *proskyne'ō* occurs many times in the Greek Septuagint Version of the Hebrew Scriptures and there this verb is used toward men, such as Joseph the son of Jacob and Boaz the benefactor of Ruth. In these latter cases *proskyne'ō* could not mean "worship" but merely bowing or doing obeisance to a person out of deep respect. So it must have been such outward show of respect that was paid to Jesus on earth, because he was viewed as being God's representative, servant and prophet, and as the Son of David who was to be the Messianic King. The kings of ancient Israel were regularly bowed down to in obeisance. The *New World Translation* is not detracting from Jesus the Son of God by thus rendering this Greek verb as meaning the doing of obeisance to Jesus while on earth.

Be it noted, however, that there are other Greek words that the *King James Version* renders "worship," but not a single one of these Greek verbs is directed to Jesus to show that such action was commanded to be performed or was performed toward him. Surely when Luke 14:10 (*KJ*) says, "Then shalt thou have worship [*do'xa*] in the presence of them that sit at meat with thee," Jesus did not mean that a human guest who was given a higher place at a Jewish meal would be worshiped, but it meant he would merely "have honor," as the *New World Translation* renders the word (*do'xa*). Thus we see that the Christian Greek Scriptures make a distinction between Jehovah God and his Son Jesus Christ, by reserving some words rendered "worship" for God, to the exclusion of Jesus.

When Satan the Devil tempted Jesus to try to have him worship the adversary, Jesus did not say to the Tempter, 'Worship me,' but said, "It is Jehovah your God you must worship [*proskyne'ō*], and it is to him alone you must render sacred service [*latreu'ō*]." (Matt. 4:10, *NW;* Luke 4:8) Jesus, speaking and including himself, said to the Samaritan woman: "You worship [*proskyne'ō*] what you do not know; we worship [*proskyne'ō*] what we know, because salvation originates with the Jews. . . . the genuine worshipers will worship the Father with spirit and truth. . . . God is a Spirit, and those worshiping him must worship with spirit and truth." (John 4:22-24, *NW*) Jesus, even after his glorification in heaven, did not change from directing worship to God his Father rather than to himself. In the Revelation, which God gave Jesus, the pure worship is shown as due to be given to the Most High God, Jehovah. (See Revelation 4:10; 5:14; 7:11; 11:16; 14:7; 15:4; 19:4, 10.) And when John fell down at the feet of the angel whom Jesus sent to deliver the revelation, the angel said to John: "Worship God." (Rev. 19:10; 22:9) Thus the worship was to be rendered to Jehovah God, although blessing, glory and praise were to be ascribed to the glorified Jesus, the Lamb, as well as to God his Father.

At Hebrews 1:6 we read: "But when he again brings his Firstborn into the inhabited earth, he says: 'And let all God's angels worship him.'" (*NW*) As the Greek verb here is *proskyne'ō*, it could also have been rendered "do obeisance to," as in all the preceding cases having to do with Jesus when on earth as a man. This same word in Greek is used in addressing those who will become members of Christ's glorified congregation or "bride," in these words at Revelation 3:9 (*NW*): "Look! I will give those from the synagogue of Satan who say they are Jews, and yet they are not but are lying—look! I will make them come and do obeisance [*proskyne'ō*] before your feet and make them know I have loved you." They will not be *worshiped.*

Worship is not asked to be given to the anointed King whom Jehovah God sets upon his holy hill of Zion, namely, his Son Jesus Christ, but due submission and respect are asked of the kings and judges of the earth, in these words: "Serve Jehovah with fear, and rejoice with trembling. Kiss the son, lest he be angry, and ye perish in the way, for his wrath will soon be kindled." (Ps. 2:11, 12, *AS*) This agrees with the recognition that the apostle Paul says must yet be given to the glorified Jesus by all living creation, at Philippians 2:9-11 (*NW*): "God exalted him to a superior position and kindly gave him the name that is above every other name, so that in the name of Jesus every knee should bend of those in heaven and those on earth and those under the ground, and every tongue should openly confess that Jesus Christ is Lord to the glory of God the Father." The knee is bent in the name of Jesus as *Lord* and in worship to the Father as *God,* and the tongue confesses openly that Jesus Christ is Lord, but this is done to the glory of God the Father, all this showing the superiority of the Father. Thus, "all may honor the Son just as they honor the Father."—John 5:22, 23, *NW.*

Consequently, since the Scriptures teach that Jesus Christ is not a trinitarian co-person with God the Father, but is a distinct person, the Son of God, the answer to the above question must be that no distinct worship is to be rendered to Jesus Christ now glorified in heaven. Our worship is to go to Jehovah God. However, we show the proper regard for God's only-begotten Son by rendering our worship to God through and in the name of Jesus Christ. Even now when we kneel in prayer, as Paul did according to Ephesians 3:14-19, we offer prayer in the name of Jesus Christ in obedience to his own directions (John 15:16; 16:23-26), but the prayer itself is addressed, not to Jesus, but to God his Father. In this way we keep things in their relative positions.

# ANNOUNCEMENTS

**"WATCHTOWER" STUDIES**

**Week of January 31: They Shall Talk of the Glory of Jehovah's Kingdom, ¶ 1-25.**

**Week of February 7: They Shall Talk of the Glory of Jehovah's Kingdom, ¶ 26-36; also, Keeping a Clean Organization of Talkers, ¶ 1-21.**

**Week of February 14: Keeping a Clean Organization of Talkers, ¶ 22-26; also, "Become Doers of the Word, and Not Hearers Only."**

## ✓✓ CHECK YOUR MEMORY ✓✓

**After reading this issue of "The Watchtower", do you remember—**

- Whether Christendom's churchgoers are living up to Christ's basic instructions? P. 3, ¶4.
- What this selfish world really needs? P. 6, ¶11.
- What lesson about God's protection can be taken from the animal world? P. 8, ¶17.
- How one can "bless" God? P. 8, ¶18.
- Where the value of new-world living was recently displayed for all to see? P. 10, ¶24.
- Whom Jehovah's witnesses do not want in their organization? P. 13, ¶1.
- Whether Jehovah's eye is on our individual behavior? P. 14, ¶5.
- How many persons dedicated themselves to Jehovah each day of 1953? P. 21, ¶4.
- Whether Jehovah's witnesses are ready to quit? P. 24, ¶7.
- What great expansion has occurred in gospel-preaching since 1942? P. 25, ¶8.
- Whether one who has accepted the truth can fall away from it? P. 27, ¶5.
- Where 2,000 priests have left Catholicism since 1945? P. 28, ¶3.
- Why Catholicism has proved no bulwark against communism? P. 29, ¶6.
- Whom Jesus said should be worshiped? P. 31, ¶2.

# The WATCHTOWER

*Announcing* JEHOVAH'S KINGDOM

JANUARY 15, 1954
Semimonthly

REARING CHILDREN IN THE NEW WORLD SOCIETY

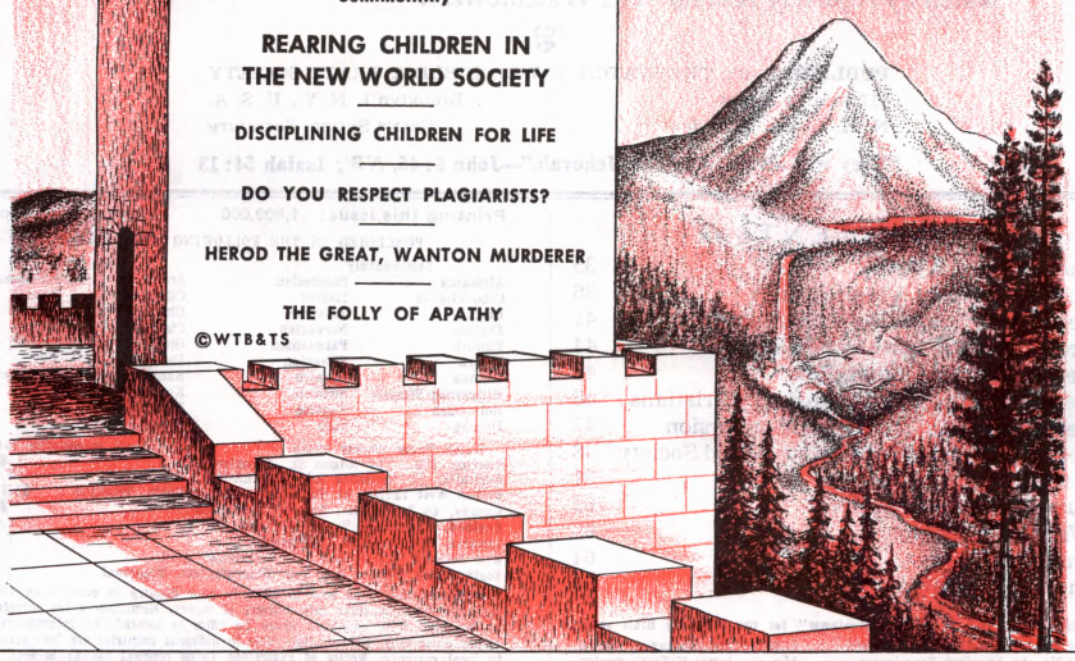
DISCIPLINING CHILDREN FOR LIFE

DO YOU RESPECT PLAGIARISTS?

HEROD THE GREAT, WANTON MURDERER

THE FOLLY OF APATHY

©WTB&TS



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

## THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

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

## CONTENTS

| | |
|---|---|
| The Folly of Apathy | 35 |
| Do You Respect Plagiarists? | 36 |
| Herod the Great, Wanton Murderer | 41 |
| Archelaus, the Ruthless Ethnarch | 44 |
| Herod Antipas, "That Fox" | 45 |
| Herod Agrippa, Persecutor of Christians | 46 |
| Herod Agrippa II Resists Conversion | 47 |
| Rearing Children in the New World Society | 48 |
| Disciplining Children for Life | 54 |
| Questions from Readers | 62 |
| 'Words Fitly Spoken' | 63 |
| Announcements | 64 |
| Check Your Memory | 64 |

**Abbreviations used in "The Watchtower" for the following Bible versions**

*AS* – American Standard Version
*AT* – An American Translation
*Da* – J. N. Darby's version
*Dy* – Catholic Douay version
*ED* – The Emphatic Diaglott
*Le* – Isaac Leeser's version
*LXX* – The Septuagint Version
*Mo* – James Moffatt's version
*NW* – New World Translation
*Ro* – J. B. Rotherham's version
*RS* – Revised Standard Version
*Yg* – Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

Printing this issue: 1,800,000 — Five cents a copy

PUBLISHED IN THE FOLLOWING LANGUAGES

| Semimonthly | | Monthly | |
|---|---|---|---|
| Afrikaans | Indonesian | Arabic | Portuguese |
| Cebu-Visayan | Italian | Cibemba | Russian |
| Danish | Japanese | Cinyanja | Siamese |
| English | Norwegian | Cishona | Silozi |
| Finnish | Pangasinan | Greek | Slovak |
| French | Slovenian | Ibo | Twi |
| German | Spanish | Kanarese | Ukrainian |
| Hiligaynon-Visayan | Swedish | Korean | Urdu |
| Hollandish | Tagalog | Malayalam | Yoruba |
| Ilocano | Zulu | Polish | |

| Watch Tower Society offices | Yearly subscription rate |
|---|---|
| America, U.S., 117 Adams St., Brooklyn 1, N.Y. | $1 |
| Australia, 11 Beresford Rd., Strathfield, N.S.W. | 8/- |
| British West Indies, 21 Taylor St., Port of Spain, Trinidad | $1.72 |
| Canada, 40 Irwin Ave., Toronto 5, Ontario | $1 |
| England, 34 Craven Terrace, London, W. 2 | 7/- |
| Jamaica, 151 King St., Kingston | 7/- |
| New Zealand, G.P.O. Box 30, Wellington, C. 1 | 7/- |
| South Africa, Private Bag, P.O. Elandsfontein, Transvaal | 7/- |

**Remittances** should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. Subscription rates in different countries are here stated in local currency. **Notice of expiration** (with renewal blank) is sent at least two issues before subscription expires. **Change of address** when sent to our office may be expected effective within one month. Send your old as well as new address.

Entered as second-class matter at Brooklyn, N. Y., Act of March 3, 1879. Printed in U. S. A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXV January 15, 1954 Number 2

# THE FOLLY OF APATHY

THIS is the day of indifference, unconcern and apathy. Talk to a person about the dry rot of corruption in high places, and he manifests indifference. Tell him about the staggering and ever-mounting national debt that is undermining the nation's economic stability, and he remains unconcerned. Warn him of the creeping fascism that is gnawing at the very vitals of his most precious freedoms, and he shows apathy. And knock at his door with a message from God's Word, and he may not even exert himself to ascertain whether the one calling is peddling shoe strings or is a Christian minister bringing the good news of God's kingdom.

And modern man feels quite pleased with his apathy. Why be concerned with corruption, with a day of reckoning or with what the morrow may bring? Things are going well with me today! Like his counterpart of twenty-five centuries ago he says: "Jehovah seeth us not; Jehovah hath forsaken the land." "Jehovah will not do good, neither will he do evil." (Ezek. 8:12; Zeph. 1:12, *AS*) Or he may take the smug attitude that "the old-time religion is good enough for me," never concerning himself with whether his forebears used good judgment in picking their religion or not.

Actually his actions show him to be the fool that "hath said in his heart, There is no God." (Ps. 14:1) Deep down in that heart he is dissatisfied with his philosophy of life, but instead of looking for something better, he selfishly indulges himself in physical pleasures and sooner or later is made to know the truth that "whatever a man is sowing, this he will also reap." —Gal. 6:7, *NW*.

Instead of manifesting apathy, now more than ever before is the time for us to be alert, watchful, interested and concerned, for there is a God in heaven and his Word is truth. And that Word shows that we are living in a transition period from an old system of things to a new heavens and earth. (2 Pet. 3:4, 13) Now, therefore, is the time to heed Jesus' warning: "Pay attention to yourselves that your hearts never become weighed down with overeating and heavy drinking," and to obey the command: "Seek ye Jehovah, . . . seek righteousness, seek meekness." —Luke 21:34; Zeph. 2:3, *AS*.

Those who make the hope of God's kingdom their concern will receive even now peace of mind and joy of heart. And that hope is truly a prize for which to live, work and fight, for it will take an everlasting life to realize fully its blessings of peace and prosperity, health and life. Those manifesting apathy toward that hope today will never know such blessings. Truly such apathy is folly.

# Do You Respect Plagiarists?

**A New York preacher and a Texas editor repeatedly take articles from "The Watchtower" and "Awake!" and publish them as their own in their religious paper**

WHAT do you think of a man that lifts articles from one magazine and has them published in another magazine? What do you think when he attaches his name as author of the stolen articles? What do you think of him when he continues to do it after he has been caught and has promised to quit? And does the fact that he claims to be a minister of religion shock you still more?

Again, what do you think of the magazine that uses the plagiarized articles? What do you think of the judgment of such a magazine when it denounces as false another magazine, then turns around and prints as truth the articles plagiarized from it? What do you think of the editor that tells the injured magazine its word is worthless when it brings the plagiarism to his notice? What do you think of him when he ignores the proof sent to him? What do you think when his magazine continues to use the stolen articles? And does not the fact that this magazine poses as Christian make the plagiarism even more reprehensible?

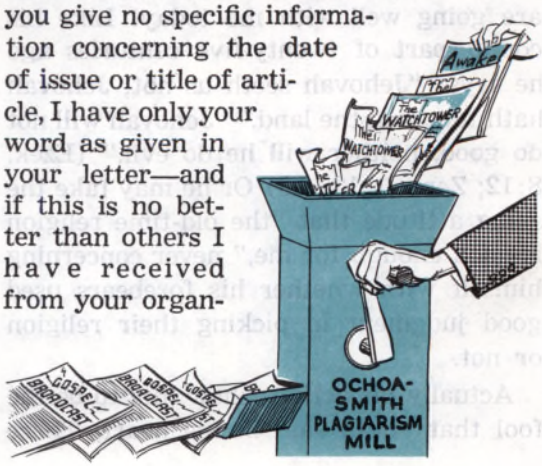
Can you have confidence in such a writer? or in the magazine that uses his plagiarized copy? or in the editor that directs it? Consider the facts, then form your opinion.

The "writer" is Antonio Ochoa of New York city and is a minister of the Churches of Christ. The magazines from which he copies his articles are *The Watchtower* and the *Awake!* published by the Watchtower Society, who are publishers for Jehovah's witnesses. The magazine that uses the plagiarized articles is the Churches of Christ paper *Gospel Broadcast,* published in Dallas, Texas. The editor and publisher of it is Eugene S. Smith.

The Watchtower Society learned of this unethical practice when a member of the Churches of Christ presented one of Jehovah's witnesses with a copy of the *Gospel Broadcast.* "We were somewhat shocked," wrote the witness, "to find that this magazine, namely the *Gospel Broadcast,* is copying the articles from *The Watchtower* and is printing them as though their minister was the originator of them." Churches of Christ members were very much more shocked when Jehovah's witnesses at their doors would tell them that parts of their *Gospel Broadcast* were only reprints of parts of *The Watchtower* and *Awake!* How odd, since their religious leaders tell them these magazines are false, for their paper to use articles from these magazines and credit one of their ministers as the author!

### A HASTY REPLY

When we wrote Editor Smith asking if it was his policy to republish articles without giving credit to the original publications he snapped back: "Since you give no specific information concerning the date of issue or title of article, I have only your word as given in your letter—and if this is no better than others I have received from your organ-



ization in the past, it means absolutely nothing." Would not a reliable editor have investigated such a serious charge before answering? Above all, should not an editor claiming to be Christian be guided by the Bible principle, "He that answereth a matter before he heareth it, it is folly and shame unto him"? Hasty replies that question the veracity of others are not characteristic of men possessing understanding: "He that is slow to wrath is of great understanding: but he that is hasty of spirit exalteth folly."—Prov. 18:13; 14:29.

Smith's quick retort may have sprung from the high esteem in which he holds Ochoa, for the man in charge of the *Gospel Broadcast's* publishing plant is reported to have lauded Ochoa as a great scholar, not knowing apparently that the scholarly articles had been lifted from the publications of Jehovah's witnesses. But whatever Smith's reasons for his slurring reply to our letter about the plagiarized material, we responded to it by sending marked copies of nine different issues of *The Watchtower* and one of *Awake!* that had been plagiarized in fourteen issues of the *Gospel Broadcast* in just nine months; and a number of other examples could have been cited.* Our letter accompanying the proof of plagiarism stated:

"In your letter of May 23 [1953] to us you said you had only our word on this matter and concluded that our word meant absolutely nothing. The foregoing gives you proof that it does mean something. Now we would like to know if you have any apology or reconsideration to make concerning this discourteous dismissal of our first letter bringing this matter to your attention. Do you think your appropriating of another organization's labor and writing without giving credit is ethical or Christian? While you may not have known your contributor was lifting the articles from *The Watchtower,* yet you must know that publishers cannot shift responsibility in such matters to contributors. The publisher bears responsibility for what he prints."

This registered letter requested the courtesy of an answer. None was received. It seems that this editor that called our word worthless was knocked speechless when he realized he had thrown a verbal boomerang. It must have been a sickening sensation when he checked and saw paragraph after paragraph in Ochoa's articles that were lifted bodily from earlier issues of *The Watchtower* and *Awake!*

### A BROKEN PROMISE

What did the Churches of Christ minister, Antonio Ochoa, have to say when confronted with his plagiarist activities? Writing on May 18, 1953, he said: "In

* Of the following articles copied from *The Watchtower,* six had under the titles "By Antonio Ochoa." The remainder were credited to him in footnotes and were further identified by having his picture published with the articles. Ochoa has no scruples against taking credit for the work performed by others, and Smith seems willing to give it.

| *Gospel Broadcast* date | Title of articles | Date of *Watchtower* copied from |
|---|---|---|
| July 17, 1952 | Are Popes Fallible or Infallible? | March 15, 1952 |
| July 24 | Are Popes Fallible or Infallible? | March 15, 1952 |
| September 4 | Constantine's Cross | August 1, 1951 |
| October 16 | True Religion versus False Religion | February 1, 1952 |
| January 8, 1953 | Is God Responsible for All Evils? | April 1, 1952 |
| January 22 | Choosing Now to Live Then: How? | March 15, 1952 |
| January 29 | Choosing Now to Live Then: How? | March 15, 1952 |
| February 5 | Early Christians Unspotted from the World | March 1, 1951 |
| February 19 | Is Christmas Christian or Pagan? | December 15, 1952 |
| March 12 | Do You Have Hearing Ears? | May 15, 1952 |
| April 9 | God's People and the Bible | December 15 and November 1, 1952 |
| April 16 | God's People and the Bible | November 1, 1952 |
| April 23 | God's People and the Bible | November 1, 1952 |
| June 4 | Is the Holy Mass a Scriptural Sacrifice? | March 1, 1953 |
| June 11 | Is the Holy Mass a Scriptural Sacrifice? | March 1, 1953 |

Additionally, the September 4, 1952, *Gospel Broadcast* copied from the October 8, 1951, *Awake!* The August 28, 1952, *Gospel Broadcast* article "Was Peter the First Pope?" was copied from the June 1, 1951, *Watchtower,* but was not credited to Ochoa. Whether this meant another Churches of Christ minister was following in Ochoa's footsteps or not we cannot say. A pamphlet entitled "God's People and the Bible" by Ochoa was copied from *The Watchtower,* but the publishers did not identify themselves.

respect to your letter of May 16, I have to admit that it is true that I have quoted certain articles from your magazine and I haven't said the origin of such research, because of the strong prejudice among the people who read those articles, against Jehovah's witnesses. I thank you very much for your letter and the advice you give me, and I promised that never I will do that any more as that is your will. Although I have to tell you that I never have received money for the things I write, my only purpose is to do something good and open the eyes of the people who don't have perhaps the opportunity to see the truth more perfectly because of the prejudices and the environment where they live."

What Ochoa is saying is that the people of his own religious faith are so prejudiced that they would not consider Bible truth if they knew it came from Jehovah's witnesses. Because of these prejudices he says they "don't have perhaps the opportunity to see the truth more perfectly." This is an admission that their own church does not provide them with clear truth and that to "open the eyes of the people" he brings into their view the clear truth presented in *The Watchtower* and *Awake!* But "because of the strong prejudice" against Jehovah's witnesses, he says he must let them think the needed truth is from his pen to get them to take it in. Apparently he puts Editor Smith in the same prejudiced class in need of truth, and gets him to accept it for publication by concealing its real source.

But what of Ochoa's promise to steal no more? Instead of falsely branding our word worthless Smith could truly say of Ochoa's word, "It means absolutely nothing." Four months after Ochoa's promise to quit plagiarism the *Gospel Broadcast* of September 17 published almost in its entirety an article from the February 8, 1953, *Awake!* and their issue of September 24 carried an article copied paragraph for paragraph from the June 8 *Awake!* But Ochoa still feels that the *Gospel Broadcast* readers are too prejudiced to take truth straight from the original source; so he took full credit. The October 8 *Gospel Broadcast* again carried reprints from *The Watchtower* with typist Ochoa posing as the author. As he had frequently done before, he even used our title, "The Greater Happiness of Giving," in copying from our August 1 issue. Mixed in with our material, which highlighted the happiness of giving spiritual food, was Ochoa's thanks for money sent to him. He enjoys receiving money, but spiritually gives only what he has taken from others. Perhaps the spiritual pantry of his own church is bare. Editor Smith must think it is, else why knowingly continue an accomplice to literary piracy?

As this is being finally written, the latest plagiarism is in the November 19 *Gospel Broadcast*. It has word for word the four-page article of the February 1, 1953, *Watchtower* entitled "Transmitting God's Word." That is, word for word except where Ochoa failed to copy carefully and left out three lines, resulting in sentences that made no sense. Ochoa did not catch his copyist errors, nor did Smith, nor did proofreaders. Similar carelessness occurred in the February 5, 1953, *Gospel Broadcast*, which took an article from *The Watchtower* but made some cuts to fit the available space. This article was documented, with reference numbers in the article and at the end these numbers and the sources of proof were listed. When they cut the article some reference numbers were cut, but at the end of the article these omitted numbers appeared with their sources, just as in *The Watchtower's* complete article. They are very careless plagiarists, as well as unprincipled.

"BY YOUR WORDS YOU WILL BE CONDEMNED"

Jesus said: "By your words you will be vindicated, and by your words you will be condemned." (Matt. 12:37, *NW*) So hear their words. In the *Gospel Broadcast* of last May 14 their writer James Lovell said: "The world does not take our word or recognize our goodness above that of any other religious body and HAS NO VALID REASON TO DO SO. It is high time those of us who call ourselves Christians returned to God." We agree, and suggest as a beginning the ending of plagiarizing and the questioning of our word when they do not think very highly of their own. "First extract the rafter from your own eye, and then you will see clearly how to extract the straw from your brother's eye." (Matt. 7:5, *NW*) In the November 25, 1948, *Gospel Broadcast* Lovell noted the growth of Jehovah's witnesses despite persecution and said: "Our love for and faith in Christ are not enough to bring any sort of persecution in any nation." After mentioning the tremendous circulation of Jehovah's witnesses' literature, he said: "Much of the stuff we print is trash which our own members will not buy or read, much less being able to sell it to others." Saying Watch Tower publishing was done "by members who work for $10 a month 'expense money,'" he contrasted: "We have a few loyal, consecrated servants who give themselves to the Cause for $50 a sermon 'expense money,' but, like a Catholic, there is an extra 'expectation' for preaching a funeral or performing a wedding!"

In the May 28 *Gospel Broadcast* of last year Lovell lamented the twenty or more divisions of the Churches of Christ in America, saying: "Every faction among us is headed up by an editor who either seeks personal power or who sells books. . . . Our attitude as much as says forget what Christ taught or wants as long as we can build a business or father a faction." No soldier of Christ needlessly "involves himself in the commercial businesses of life." Paul warns: "Keep your eye on those who create divisions." Also, "Does the Christ exist divided?" A church "divided against itself will not stand." A divided church may assume the name of Christ's church, but it is what they do more than what they say that counts: "Not everyone saying to me, 'Master, Master,' will enter into the kingdom of the heavens, but the one doing the will of my Father who is in the heavens will." (2 Tim. 2:4; Rom. 16:17; 1 Cor. 1:13; Matt. 12:25; 7:21, *NW*) And it is not Jehovah God's will for Christians to shun persecution, or print trash, or charge $50 for sermons, or build a business, or father a faction!

"THAT STEAL MY WORDS"

Nor is it Jehovah's will for Christians to be plagiarists. False prophets in Israel would mingle with their lies the true words of Jehovah delivered by faithful prophets. Jehovah's judgment was: "Behold, I am against the prophets, saith Jehovah, that steal my words every one from his neighbor." The unscrupulous falsifiers mixed in true expressions to give their religious lies a deceptive ring of truth.—Jer. 23:30, *AS*.

Again, in ancient Israel dishonest merchants would add water to the wine to make it go farther, and Jehovah used this to illustrate moral and spiritual corruption, saying: "Thy silver is become dross, thy wine mixed with water." (Isa. 1:22) Tasty wine that gives joy of heart should not be adulterated with water; nor should God's Word be adulterated by mixing in false creeds or modern philosophies. Yet this is done, to make the Bible acceptable to a wider class of persons, to spread its watered-down message farther and bring in greater financial returns. Paul condemned this, saying: "We are not peddlers of the word of God." He used the word

"peddlers" to indicate dishonest merchants, such as those alluded to at Isaiah 1:22. His expression can also be rendered: "We are not those who commercialize or make gain of the word of God," or, "We are not adulterators of the word of God." A little later in his writings he said: "We do not behave improperly, but we have renounced the underhanded things of which to be ashamed, not walking in craftiness neither adulterating the word of God, but by making the truth manifest recommending ourselves to every human conscience in the sight of God."—2 Cor. 2:17, *NW*, margin; 4:1, 2, *NW*.

We cannot comprehend how one who claims to be a Christian minister can deliberately and regularly plagiarize and yet have a clear "conscience in the sight of God." Does it not rather seem that men who can do this have been "marked in their conscience as with a branding iron," rendering it seared and insensitive to any guilt prickings? Is that why Ochoa and Smith have not "renounced the underhanded things of which to be ashamed," but continue "walking in craftiness," one pretending to write and the other publishing what is not theirs? Their continuing careers in plagiarism call to mind the words: "Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush."—1 Tim. 4:2, *NW;* Jer. 6:15.

Amos 8:11 (*AS*) states: "Behold, the days come, saith the Lord Jehovah, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of Jehovah." This spiritual famine is now on in the churches of Christendom, whether they be the fundamentalist groups whose creeds are based on pagan teachings such as trinity and purgatory and eternal torment, or the modernist cults that embrace worldly philosophies and unprovable evolution theories. This famine explains the moral collapse and spiritual anemia rampant in Christendom at the present time. On the other hand, why are Jehovah's witnesses so zealous in preaching and so enduring under persecution, as Churches of Christ Lovell noted? Because they are spiritually well fed. Can a man do heavy physical labor on starvation rations? Neither can a man zealously preach and faithfully endure as a Christian when deprived of wholesome spiritual food.

### WHY OBJECT?

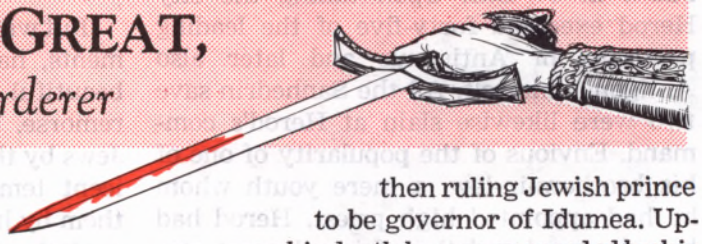
No honest person would condone plagiarism. It is against the law. But our purpose in objecting to it is for an additional reason. Jesus warned his disciples: "Be on the alert and watch out for the yeast of the Pharisees and Sadducees." By "yeast" was meant false religious teachings. Paul showed what the result would be of mixing such yeast with the truth, when he announced the principle: "A little yeast ferments the whole lump." By mixing the false with the true the entire presentation is spoiled. It is like spoiling good wine with water. As Paul further said: "What fellowship does light have with darkness?" (Matt. 16:6, 11, 12; Gal. 5:9; 2 Cor. 6:14, *NW*) Since we believe the teachings of the Churches of Christ are erroneous we do not approve of our articles based on Bible truth being wrapped up in the same package with theirs, being made a part of the lump in which their yeast ferments. Also, some sincere readers of the *Gospel Broadcast* may see in the articles plagiarized from our magazines the message of truth; they would naturally look to that religious group as the source of such truths and put trust in it. This would leave them exposed to the falsehoods taught by that group.

Viewing it from the standpoint of the

Churches of Christ: if they think we are wrong and they are right, why would they want to contaminate their message with what they consider our error? The Scriptural principle outlined in the preceding paragraph operates, regardless of which is right and which is wrong. Maybe Ochoa and Smith are not sure they are right. Surely they would not reprint as their own *The Watchtower* and *Awake!* if they thought those magazines in error. And if the writers for and the editor of the *Gospel Broadcast* are so unstable, how can the readers feel confident in the paper's guidance? Readers can hereafter wonder when they see its articles: Are they by Churches of Christ ministers as it says, or are they reprints from the *Watchtower* or *Awake!* magazines? How can readers hereafter rely on that paper or its writers or its editor?

Christ Jesus said: "Be on the watch for the false prophets that come to you in sheep's covering, but inside they are ravenous wolves. By their fruits you will recognize them. Never do people gather grapes from thorns or figs from thistles, do they? Likewise every good tree produces fine fruit, but every rotten tree produces bad fruit; a good tree cannot bear bad fruit, neither can a rotten tree produce fine fruit. Every tree not producing fine fruit gets cut down and thrown into the fire. Really, then, by their fruits you will recognize those men." (Matt. 7:15-20, *NW*) So the conclusion of the matter is an easy application of this rule given by Christ. Do you think plagiarism is fine fruit from a good tree? Or do you think it is bad fruit from a rotten tree? You answer for yourself.

# HEROD THE GREAT,
## *Wanton Murderer*



WHAT the Bible records regarding the various Herods is very brief. In going to secular or profane history for additional information it is both interesting and strengthening to faith to note how truly representative of the individual Herods those fragmentary Scriptural references really are.

The Herods and their immediate predecessors ruled in Palestine during the greater part of both the first century before Christ and the first century after Christ. They were Idumeans, or Edomites, whose people the Maccabean princes of the Jews had subjugated in the second century B.C. Early in the first century B.C., an Idumean, one Antipas, was appointed by the then ruling Jewish prince to be governor of Idumea. Upon his death he was succeeded by his son Antipater. This Antipater succeeded in causing strife between the members of the Jewish royal family from which he benefited, so that Julius Caesar made him governor of Judea as well as a Roman citizen.

At the time Antipater was appointed governor of Judea he gave the governorship of Galilee to his son Herod and that of Jerusalem to another son, Phasael.

According to Josephus, when Herod was made governor in 47 B.C. he was very young, only fifteen years of age. (*Antiq.* 14:9, 2) Some historians insist that a copyist's error crept in here and that the record should read twenty-five years, so as to

correspond with other dates given by Josephus. Herod distinguished himself by ridding his territory of robber bands, whom he summarily executed without due process of law, much to the consternation of the Sanhedrin, whose authority he openly flouted. In 43 B.C. he succeeded his father, who had been poisoned by a Jewish general, but only after first putting down a revolt. He also had his father's assassin slain without legal formalities.

In 40 B.C. Herod had to flee for his life because of a successful revolt by the Jewish Asmonéan prince Antigonus. His brother failed to make a getaway and was forced to commit suicide. Herod eventually reached Rome, where he succeeded in obtaining the crown from the triumvirs Antony and Octavian. Returning, Herod gradually was able to gather to himself a Roman army of sufficient size to take Jerusalem and to establish himself as king of Judea in 37 B.C. Upon taking the city Herod executed forty-five of the leading partisans of Antigonus and later also Antigonus himself. All the Sanhedrin save two were likewise slain at Herod's command. Envious of the popularity of one of his brothers-in-law, a mere youth whom he had appointed high priest, Herod had him drowned and then feigned great sorrow at his death.

Herod had ten wives in all, of whom Mariamne, of the Jewish royal family, was the most beautiful. He was so jealous of her that on two occasions when he left for distant parts he gave secret orders that should he fail to return she was to be slain. Each time the one to whom he gave this order betrayed it to his wife. This involved each in the charge of adultery and as a result Herod had all three executed.

Cunning and craftiness must be added to Herod's base traits. Adroitly he switched his allegiance to Julius Caesar, to Cassius, to Antony and to Octavian and gained favors from them.

King Herod was also an ambitious builder. He caused to be constructed theaters, amphitheaters, hippodromes, citadels, fortresses, monuments and even cities, which he named after himself, his relatives or the emperors. He built an artificial harbor city, Caesarea, which rivaled the seaport Tyre; he rebuilt Samaria, and carried on vast building projects in many other lands, in Tyre, in Sidon and in cities as far removed as Athens and Antioch.

He built many temples throughout his land in honor of Caesar Augustus, and a magnificent temple at Rhodes to the pagan deity Apollo. On Mount Zion he built a palace for himself as well as the famed "Herod's temple" for the Jews, which took forty-six years to fully complete. (John 2:20) At the time it was said concerning it: "He who has not seen Herod's temple has not seen anything beautiful."

But wicked Herod, in spite of his achievements, had no peace. The slaying of his beautiful wife Mariamne filled him with remorse. While currying the favor of the Jews by the construction of such a magnificent temple, he estranged himself from them by his idolatries, his foreign-building projects and by his appointment of Greek counselors. To many of the Jews he seemed to be no better than that Syrian ruler Antiochus Epiphanes, who tried to force the Greek religion and culture upon the Jews and against whom the Maccabees (Asmonéans) rebelled in the first place. Repeatedly the Jews made conspiracies to take his life and as a result one of his fortresses was continually filled with seditious Jews who, after a brief detention, were executed. Toward the closing years of his reign he had two of his own sons executed on suspicion of sedition and, while on his deathbed, a third son.

Licentious living—Herod was wanton in

this respect also—brought upon him loathsome diseases from which he suffered greatly, his palace resounding with his cries. He consulted physicians, took baths, but all to no avail. Sensing that the Jews would rejoice at the news of his death, he determined to have mourning at his death such as no king had ever had before. To this end he ordered all the principal men of Jewry brought to Jericho, where he was staying at the time, and incarcerated in the hippodrome, and then gave secret instructions that upon his death, before the news was to be given out, all these men were to be slain. These latter instructions, however, were not carried out.

### MATTHEW'S ACCOUNT LEGENDARY?

According to the *Jewish Encyclopedia,* Vol. 6, page 360, Herod's connection "with the alleged massacre of the Innocents as related in the New Testament is now generally admitted by independent Christian thinkers to be legendary." Evidently such 'thinkers' base their conclusions on the fact that this incident was not recorded by Josephus or other historians of the time.

However, for truly *Christian* thinkers that is no proof at all. They stand by God's Word as true though it makes all men liars. (John 17:17; Rom. 3:4, *NW*) To deny the authenticity of Matthew, chapter two, would be to deny also the authenticity of Jeremiah 31:15, which prophetically foretold the incident, as well as remove the basis for the fulfillment of the prophecy at Hosea 11:1, regarding Jehovah's calling his Son out of Egypt. (Matt. 2:15) Numerous reasons might be given why Josephus and others failed to mention this event, intentionally or unintentionally; and, besides, the number of times that archaeology has verified the Bible on points on which secular historians were silent estops any doubting of Matthew's account simply because it was not mentioned by others!

Some question Matthew's account because the date of Herod's death is generally given as 4 B.C., at the age of seventy years, whereas Bible chronology indicates that Jesus was born 2 B.C. (Compare Luke 3:1, 23 with Daniel's prophecy of "seventy weeks" at Daniel 9:24-27, and which weeks of years began in 455 B.C.) However, note the following:

According to Josephus' *Antiquities,* Book 14, chapter 16, (¶ 1, 4) Herod took possession of Jerusalem in the summer of 37 B.C., and actually began to rule more than three years after he had been appointed to be king of Judea by the Roman senate. It is from this year, then, rather than from the earlier date, that Herod's 37-year reign mentioned by Josephus in Book 17, chapter 8 (¶ 1), should be counted. On the basis of this calculation Herod's death would fall in 1 B.C. or A.D. 1, which would easily allow for Jesus' birth to fall in 2 B.C. during Herod's reign, and for the visit of the magi to Herod thereafter and then the slaughter of the young boys in Bethlehem.

Among the proofs given for Herod's death as occurring 4 B.C. is that he ordered the burning alive of two Jewish seditionists shortly before his death and that on the night they were executed there was an eclipse of the moon, and it is calculated that there was such an eclipse March 13, 4 B.C. But a lunar eclipse is not a sufficient date by which to locate the year of a certain event, because in any year there usually are two eclipse seasons and in many years two eclipses of the moon may be seen in a certain part of the earth. In fact, while only one partial eclipse is recorded for 4 B.C., three are given for 1 B.C., and they complete ones. So, on the basis of the eclipse, 1 B.C. would have a stronger claim than 4 B.C.

In this regard it is interesting to note that authorities differ greatly as to how old Herod was when he became governor in 47 B.C.; also that according to Appleton's *Cyclopedia,* when it comes to dates, Josephus "is altogether too careless to be taken into account." Thus the date of Herod's death furnishes no obstacle to accepting the account of the slaughter of young boys mentioned by Matthew. And certainly in view of what we have seen about Herod's disposition, his many murders and his scheme to slay all the principal men of Jewry so that there would be great mourning at his death, yes, everything we know about him is in keeping with that event.

## ARCHELAUS, *The Ruthless Ethnarch*

WITH Archelaus, son and successor of King Herod, the proverb held true, "like father, like son," for he is described as "cruel and tyrannical, sensual in the extreme, a hypocrite and a plotter." His policies resulted in his being banished by the Roman emperor, thus bearing out the Scriptural principle that "he that is cruel troubleth his own flesh."—Prov. 11:17, *AS.*

Just a few days before he died King Herod made a final will in which he designated Archelaus instead of Antipas as heir to his throne and willed him half of his dominion, two other sons being given each one fourth. But due to opposition the best that Archelaus could secure from the Roman emperor Augustus was the title of ethnarch, a title considerably inferior to that of king although more honored than that of tetrarch, or territorial prince. However, he did receive, with the exception of a few important cities, the territory his father had willed him, namely Judea, Samaria and Idumea.

The rule of Archelaus was marked with turbulence even before he left for Rome to get the terms of his father's will validated by the emperor. Like Rehoboam, Solomon's son, he had inherited a land whose people were seething with discontent because of the burdens placed upon them by his much-married and construction-minded father. (1 Kings 12) And like Rehoboam, Archelaus handled the matter unwisely. Failing to sense the temper of the people, he soon had such a disturbance on his hands that before it was quelled the bodies of some three thousand Jews defiled the temple pavements. And after Archelaus left for Rome matters went from bad to worse. An armed uprising spread throughout the land, which was put down at the cost of the lives of thousands of Roman soldiers and of so many Jews that their tradition records it as one of the worst massacres in their history.

On his return Archelaus continued his unwise policies. His oppressive measures caused him to be summoned to Rome to answer charges made against him by the Jews and the Samaritans, who suffered even more at his hands. Caesar Augustus, after giving him a hearing, had him banished.

In view of these facts we can readily understand why Joseph, the foster father of Jesus, 'upon hearing that Archelaus was ruling in Judea became afraid to depart for there but instead, upon being given divine warning in a dream, withdrew into the territory of Galilee [over which the tetrarch Herod Antipas ruled] and settled in a city named Nazareth.'—Matt. 2:22, 23, *NW.*

# HEROD ANTIPAS, *"That Fox"*

KING Herod the Great on his deathbed made a new will, as already noted, in which he left half of his dominion to his son Archelaus, and one fourth each to his sons Philip and Herod Antipas. The fourth, or "tetrarchy" of Herod Antipas, consisted of Galilee and Perea, where Jesus did much of his preaching. While both Philip and Herod Antipas were "tetrarchs," 'rulers over one fourth' of a province, the term was also applied to any minor district ruler or territorial prince. (Luke 3:1, *NW*, footnote) In this connection let it be noted that although Herod Antipas is referred to at Mark 6:14 as "King Herod," he was not a king in the same sense that Herod the Great was.

Herod Antipas seems to have been a weakling whose desire to please men and his wife caused him to compromise and eventually led to his undoing. In some respects he might be likened to King Ahab, and his wife certainly was another Jezebel, for she hated John the Baptist every bit as much as Jezebel hated John's prototype, Elijah.—Matt. 17:10-13.

Herod Antipas, disappointed by his father's deathbed change in his will, went to Rome in the hope of gaining more honor and territory; and not only once, but time and again. But all in vain. During one of his visits at Rome he was invited to stay at the home of one of his half brothers, Philip (not to be confused with another half brother Philip the tetrarch*), who had married his own niece Herodias. She was ambitious to be a queen and proceeded to play upon his emotions so successfully that Herod took her with him when he returned to Galilee, necessitating his divorcing his first wife, the daughter of the Arabian King Aretas, who returned to her father's palace.

This adulterous union, which scandalized the Jews, did not go unnoticed by John the Baptist, and so during his year of preaching he repeatedly told Antipas: "It is not lawful for you to be having the wife of your brother." Guilty Herodias wanted him killed for this, but Antipas would go no farther than having John imprisoned, for he "stood in fear of John, knowing him to be a righteous and holy man; and he was keeping him safe. And after hearing him he was at a great loss what to do, yet he continued to hear him gladly."—Mark 6:17-20, *NW*.

Yes, Antipas continued to hear John gladly until at a birthday party he unwittingly committed himself to John's execution; but only because saving his face was more important to him than the life of a righteous man. So "in view of the oaths and those reclining at his table" he gave orders to have John beheaded to comply with the request made by his stepdaughter Salome at the instance of her mother Herodias.—Mark 6:21-28, *NW*.

When Antipas heard of Jesus' miracles he concluded that John had been raised from the dead, and so was anxious to see him. (Matt. 14:1, 2; Luke 9:7-9, *NW*) When certain Pharisees tried to frighten Jesus by telling him that Antipas was seeking to kill him Jesus gave them a stinging answer to transmit to Antipas, "that fox."—Luke 13:31, 32.

Herod Antipas finally did get to see Jesus when Pilate tried to shift the responsibility of giving Jesus justice by sending Jesus to him. His curiosity, however, was not satisfied, for Jesus did not perform any

* Incidentally, Salome, the daughter of the disinherited Philip, married her uncle by the name of Philip, the tetrarch, her father's half brother. Such intermarriage was common among the Herods.

miracles; in fact, Jesus did not even answer his questions. Disappointed, and noting the vehement denunciations the Jewish clergy were making against Jesus, Antipas joined his soldiers in poking fun at Jesus, after which he returned his prisoner to Pilate, the superior authority as far as Rome was concerned. Up till this time Pilate and Herod Antipas had been enemies, apparently due to certain accusations Antipas had leveled against Pilate out of envy, but now they became fast friends.—Luke 23:7-12, *NW*.

Again Antipas had allowed his desire to please men result in the sacrifice of a servant of Jehovah, and this time none other than the Son of God.

As the years went by Antipas wearied of his efforts to gain the royal title and more territory, but not Herodias. Noting a new emperor at Rome, Caligula, she gave her husband no peace until he agreed to try it again. But instead of gaining more, he lost everything. Reports insinuating that Antipas was plotting sedition reached the emperor the same time that Antipas and Herodias did. Unable to satisfactorily refute the charges, Antipas was banished and his wealth and territory were given to others. Herodias voluntarily chose to go with her husband; but this must have given him small comfort in view of the fact that she had been instrumental in his fall. He had listened to her once too often.

## HEROD AGRIPPA, *Persecutor of Christians*

IN THE record of King Herod Agrippa I we find emphasized the fact that Jehovah is a God "exacting exclusive devotion" and so is displeased not only with those who worship creatures but with creatures who accept worship from others.—Ex. 20:5, *NW*.

This Agrippa's father was one of the sons of Herod the Great, whom he slew on suspicion of sedition in the closing years of his life. Brought up in Rome, Agrippa's lot fluctuated radically between prosperity and adversity for years. Thinking himself alone, he once openly expressed the wish that his friend Caligula were emperor. Emperor Tiberius, hearing of this, had Agrippa put in prison, where for months his life was in constant jeopardy. With the death of Tiberius, Caligula came to the throne, and not only released Agrippa but also made him a king over certain minor territories in Palestine.

When Caligula banished Herod Antipas on suspicion of sedition, he gave Agrippa that one's territories of Galilee and Perea. Later, when Claudius succeeded Caligula, Claudius rewarded Agrippa for certain valuable services Agrippa had rendered to him by adding Judea and Samaria to his dominion so that now Herod Agrippa I became king of all Palestine, even as his grandfather Herod the Great had been.

Like his grandfather and most of his uncles, Agrippa I indulged his fondness for building, but different from them he professed great devotion to Judaism, religiously taking part in the ceremonies and festivals and did what he could to lighten the Roman yoke that rested upon the Jews. His sincerity in this might be questioned, since we are told that he "made many considerable concessions to heathen customs and manners"; and especially as he pressed his persecution of Christians simply because he noted that it pleased the Jews, as Luke tells us.—Acts 12:1-19, *NW*.

Some time after he had slain James the brother of John, and after the angel had

delivered Peter from his clutches, A.D. 44, Agrippa I appeared at a feast in honor of Claudius Caesar. According to Josephus he was clothed in silver garments, which, shining in splendor in the morning sun, caused the people to shout upon hearing his voice the words recorded in the Bible: "A god's voice, and not a man's." In that instant "the angel of Jehovah struck him, because he did not give the glory to God; and he became eaten up with worms and expired." (Acts 12:20-23, *NW*) Early in his reign, while yet in his prime, King Herod Agrippa I was 'soon taken away by his Maker for having become a party to giving flattering titles.'—Job 32:21, 22.

# HEROD AGRIPPA II
## *Resists Conversion*

ACCORDING to historians the last of the Herods was Herod Agrippa II, son of Herod Agrippa I. While not professing his father's devotion to the law of Moses, it is apparent from his treatment of the apostle Paul that he had far more of its spirit as summed up in the "Golden Rule": "All things, therefore, that you want men to do to you, you also must likewise do to them."—Matt. 7:12, *NW*.

Due to the fact that Agrippa II was only seventeen years old when his father died so suddenly, the Roman emperor was persuaded by his counselors not to give the youth his father's rule over all Palestine. Instead, the emperor gave the youth only the rulership over the small principality of Chalcis on the western slope of the Anti-Lebanon range, together with the superintendence of the temple at Jerusalem and the right to appoint the high priest. However, as the years went by his territory was increased.

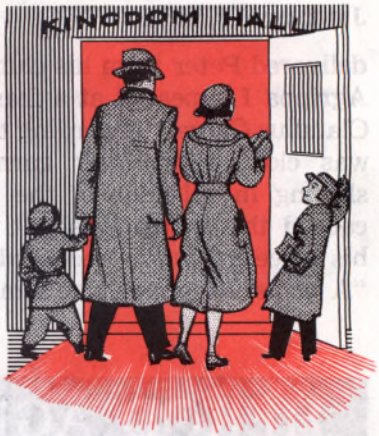
In the Bible he comes to our attention because of the witness the apostle Paul gave to him at the time Agrippa II and his sister Bernice paid a courtesy call on Governor Festus. Paul, who at the time was a prisoner of Festus (a charge Festus inherited from his predecessor Felix), expressed himself as happy to be able to make his defense before one so familiar with Jewish customs.

Resisting Paul's eloquent testimony Agrippa said to Paul: "In a short time you would persuade me to become a Christian." Paul, continuing his entreaty, replied: "I could wish to God that whether in a short time or in a long time not only you but also all those who hear me today would become men such as I also am, with the exception of these bonds." His father would have handed him over to the Jews for punishment, but Agrippa II said: "This man could have been released if he had not appealed to Caesar." —Acts 26:1-32, *NW*.

It was during the life of Agrippa II that the Jews' rebellion against Rome finally led to their national suicide. Josephus records a well-reasoned and earnest appeal that Agrippa II made, endeavoring to turn the Jews from their rebellious course. He pleaded with them to consider how small they were and how great was the might of Rome. But his words fell on deaf ears. Failing to dissuade them, Agrippa II at last left the Jews and attached himself to the conquering armies of Rome and shared the fruits of their victories, while the Jews experienced the fulfillment of Jesus' words regarding their national destruction. —Luke 19:41-44; 21:20-22, *NW*.

Thirty years after that destruction, or about the year 100, Herod Agrippa II died without any offspring, thus marking the end of the line of the Herods.

# Rearing Children IN THE New World Society




*"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, NW.*

JEHOVAH says it is not in man that walks to direct his steps. Men say man can direct his steps. So they refuse divine direction, accept human direction, walk into one mess after another, and prove God true. Jehovah says there is a way that seems right to a man, but the end is the way of death. Men have long taken the way that seemed right to them, and it has led to war, famine, sickness and death. The way that seems right to man seems wrong to God. The way man walks is not the way God directs.—Prov. 14:12; Jer. 10:23.

[2] If the way that seems right to a man ends in death, how can the way that seems right to a child end elsewhere? If it is not in man that walks to direct his steps, how can it be in the child that toddles to direct its steps? Yet modern man, who directs his steps from mess to mess and whose way winds up in the ditch of destruction, says the modern child should direct its own steps, should choose its own way. This method is called "self-regulation," and one of its more fanatic advocates writes: "Obviously self-regulation must not be accompanied by parental frowns or angry words. The baby must be approved of all the way and all the time. . . . The child's chief aim in life is to be loved, and every spank, every moral lecture, every frown means to the child that he is not loved. . . . To impose fear on a child is the unpardonable sin, and I hasten to say that fear does not necessarily mean spanking or storming, for the most mealy-mouthed mother can instill fear in her children by a disapproving look." They argue that discipline inhibits the child, frustrates it, stunts its personality.

[3] Well, here are some personalities that should have been stunted. A 15-year-old boy stabs to death a 10-year-old girl. Why? He answers, "I suddenly felt an overpowering impulse to kill." A 16-year-old killed a man with a hammer. His reason, "I felt a sudden desire to kill someone—it didn't matter who." Another 16-year-old shot and killed three sisters and their brother, explaining, "I kinda wondered what it would feel like to kill somebody." A 15-year-old boy told police he knifed to death his best friend at a revival tent meeting because, "He hit me with a songbook." A 16-year-old boy killed his friend for tickling his feet while he slept. Because his mother would not let him use the family car to go to a basketball game, a teenager took a shotgun, killed his mother, his 11-year-old brother, his 6-year-old sister, took the car, and went to the game. Two brothers with a rifle downed a man

1. Wherein do men and Jehovah disagree?
2. Into what folly do modern men plunge concerning child training?

3, 4. What shocking delinquency marks our day?

from a distance, then as they advanced toward the injured man took turns firing shots into his body, with a final one at point-blank range going into his brain. Still another teen-ager went on a wild week end of murder. His victims screamed. He cannot stand screaming. He shrugged off five killings as "too bad."

4 Last July the front-page headlines of a New York newspaper read: "Girl Gang War with Knives Nipped in Bud." The report said: "A girl gang fight with ice picks, switchblade knives and butcher knives was averted, although battle lines had already formed, when cops responded to a call." The battle had been agreed upon as a result of a quarrel over boys. Gang wars between teen-agers are unbelievable, but they are true. Rival gangs meet by appointment, battle with guns, knives, clubs and even home-made gasoline explosives known as "Molotov cocktails." In one case rival gangs fought, a boy was lashed to the front bumper of a car, the driverless car sent down a hill, the crash at the bottom killed him. Again, two teen-age gangs met, a fight started, five shots rang out, five kids fell down, three wounded and two dead.

5 Men can harness the atom, but they cannot harness their children. Child psychologists oppose it, favoring progressive methods shorn of restraints. But with child psychologists to direct, why does delinquency increase? If the theories of training they have planted are so good, why are the fruits harvested so bad? We have only nibbled at the record of juvenile delinquency, but that small taste told us the fruit is rotten. Recently a leading New York newspaper ran a series on teen-age crime and gang wars, and, after noting the rise of progressive methods of child training that all but discard discipline, said: "Many of those fighting teen-age crime are convinced this lack of discipline is to blame for many children refusing to accept normal standards of behavior." J. Edgar Hoover has investigated the causes of juvenile delinquency and claims ninety per cent of it is traceable to lack of parental discipline. A Brooklyn court judge contributes this caustic comment: "I think we need the woodshed for some young folks. But that is not considered fashionable now. Now we are told you must not strike a child; you may be stunting a genius."

6 But is there springing up around us a bumper crop of unstunted geniuses? Rather are we not reaping a record harvest of juvenile delinquents? Good trees produce fine fruit, not rotten harvests. Maybe the theories planted by child psychologists are not good trees, but rotten. Rotten trees should be chopped down. Modern methods should be uprooted and in their place should be planted proper parental discipline. Not parental discipline in ways that seem right to men, since it is in neither parent nor child to direct steps or choose right ways unassisted. Look to Jehovah God! He will direct both parent and child in right ways. He directs the parent through His Word; he directs the child through its divinely instructed parent. So trust in Jehovah, lean not on self. Acknowledge him in this matter, and he will direct your path.—Prov. 3:5, 6; Matt. 7:16-20.

7 To parents Jehovah says: "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, *NW*) The parents were obligated to instruct, the children to listen and learn.

5. In view of the fruit produced by modern methods, to what conclusion do some arrive?

6. What should replace the modern methods?

7. What obligation falls upon the parent, and how can he meet it?

No limitations as to time or place were put on this instruction. Whenever appropriate, wherever convenient, whatever suitable situation presented itself, instruction should be given. But in addition the parents should set aside specific times for home study with their children. It might be a discussion of the text at breakfast, or a study during the day or evening in one of the Society's bound books, or of a Bible chapter, or of a secondary article in *The Watchtower,* or one of the themes in *"Make Sure of All Things",* or a review of points presented at a congregational meeting.

[8] The children certainly should attend these meetings and sit quietly. Note that the attendance of children is a divine command: "Call the people together, the men and the women and the little ones and your temporary resident who is within your gates, in order that they may listen and in order that they may learn, as they must fear Jehovah your God and take care to carry out all the words of this law." (Deut. 31:12, *NW*) The little ones were not to be segregated from parents, not to be shunted off into some Sunday school to have special instruction, but were to remain in the one congregation "in order that they may listen and in order that they may learn." And to what were they to listen? To the Law specially written and simplified for consumption by children? No, they gave ear to such complicated things as Leviticus! They listened and learned, and when they failed to understand they questioned their parents later. Today little ones are not to be sidetracked into a soundproof room to romp, nor is it wise to supply them with trinkets to toy with and drop during meetings. Remember Jehovah's purpose for ordering their presence is "in order that they may listen and in order that they may learn." If little ones in Israel could listen to Leviticus and learn, youngsters today can listen to much lighter material and learn. This way may not seem right to men, but it is right to God.

8. What should and what should not be done relative to children and meetings?

### IMPORTANCE OF PARENTAL EXAMPLE

[9] Instruction by speaking and reading can accomplish much, but instruction by example accomplishes more. Parents are examples to their children, whether they want to be or not. Children are specially susceptible to examples, having a natural tendency to imitate. Jesus showed this when he said: "With whom shall I compare this generation? It is like young children sitting in the market-places who cry out to their playmates, saying: 'We played the flute for you, but you did not dance; we wailed, but you did not beat yourselves in grief.'" (Matt. 11:16, 17, *NW*) Jesus' generation was unco-operative and impossible to satisfy, like the playmates that would not respond with dancing when other children played the flute or with grief when their fellows wailed. But the point is that the children in their games were imitating adults. Adults held weddings accompanied by music and dancing; they also conducted funerals with much wailing and grief. In their games the children were imitating these adult activities.

[10] Be sure your activities as parents are worthy of imitation. Do you regularly study at home the Bible and Bible helps? Do you attend area book studies, congregational *Watchtower* studies and service meetings and ministry school sessions? Do you sit quietly and listen, and offer comments when the opportunity is presented? Do you engage in field service regularly, taking your children along? Do they observe you in door-to-door work, back-call work and home Bible study work, hearing

9. How did Jesus show the imitative trait in children?
10. Of what should parents be sure, and what may they expect?

you make effective presentations? If they do, do not be surprised to see them playing door-to-door service with their playmates or conducting a study with a doll or giving a student talk to an imaginary audience. Some parents have even encouraged their children in such games, with good results.

[11] Anyway, in view of this imitative trait in children, to train your children to live in the new world the first requirement is to train yourself to live in it. You act the way you want your children to act, be the way you want your children to be. They will tend to imitate you. Not only is this true relative to theocratic activities, but it is specially true with respect to personal conduct. If your moral standard is high, if your principles are good, if you are kind and courteous and considerate to all, then your children will gravitate in those directions. If you are quiet, respectful, honest, merciful, faithful and loving, those qualities will tend to rub off on your children.

[12] It is of little value to tell your child what you did when you were a boy or girl its age. It did not see you then; it sees you now. It is not so much what you did then, as what you do now; not what you did as a child, but what you do as an adult. Do you have two sets of principles, one to preach and the other to practice, one for yourself and the other for your child? Of course, adults may do things children should not, yet the basic principles that govern are usually the same. Do you whisper during meetings, yet scold your child when it causes disturbance? Do you wander around during sessions at large assemblies, yet discipline your child if it does the same at the local congregation? After telling your child not to talk about others, do you gossip? Do you tell it not to lie, then lie yourself? Do you break your promises to it, but expect it to keep its promises to you? Do you demand more of it than you do of yourself?

[13] Never forget that your actions speak louder than your tongue, that your example says more than your words. Sometimes if you practice your principles you do not even have to preach them. Some things may seem trivial, but if they violate a principle you are trying to instill in your child they do harm. The child may think you are inconsistent and unreliable, and feel it too can ignore principles. Your training and precepts must be consistent or the child will not know where it stands with you, will not be sure that when you say a thing you will do it, that when you promise you will perform, that when you threaten you will fulfill. If you say but do not do, you will be like the hypocritical Pharisees of whom Jesus said: "They say but do not perform." (Matt. 23:3, *NW*) What they said was all right; what they did was all wrong. A child spots insincerity and hypocrisy and dislikes it; but he will also copy it for selfish advantage. So, parents, if you do not want little Pharisees do not be big Pharisees.

[14] Parental example has been blamed for much of the present juvenile delinquency, justly so. A prominent New York city judge cited two factors as responsible for delinquency: (1) men in high places that hobnob with and protect criminals, and (2) lack of parental guidance. A youth forum discussing the problem of delinquency "emphasized the failure of parents in the home and the breakdown in the moral code in a large segment of the population." One educator said that the "difference between the morals taught to children by their elders and the actual life

11. What is the first requirement for parents to train children for life in the new world?
12. With what searching questions can parents examine themselves?
13. What may result if parents are inconsistent in word and deed?
14. Why are parents largely responsible for the present juvenile delinquency?

these elders live . . . is contributing to the increase of delinquency in America." Adults write fiction, draw comics, make movies, sponsor television, compose music, publish ads, and in these and many other things they flood the mind with sex and immorality, thievery and murder, violence and war. These are the rotten fruits of the fallen flesh that are jammed into youthful minds, whereas the Bible says the minds of both young and old are to dwell on the good fruits of the spirit of Jehovah. It is Jehovah's law that our innermost thoughts eventually find expression in word and deed. (Gal. 5:22-24; Phil. 4:8; Matt. 12: 34, 35) If wrong thinking is not crowded out by right thinking, evil will eventually come to the surface and sink us in sin.

### TRAINING DURING THE FORMATIVE YEARS

[15] This old world is sunk! It has sunk itself. It sows filth, it reaps filth. It mocks God, but not with impunity. (Gal. 6:7, 8) Yet it is amid these sullied seas of delinquent humanity that we must navigate a course of morality and integrity, and one of the most anxious concerns of faithful parents is that their children will not sink in these seas when they venture from the home port. Well, it is certainly true that, as Paul said, "Bad associations spoil useful habits." (1 Cor. 15:33, *NW*) However, parents that are in the truth when their children are born have a blessed advantage. They have a head start on worldly associations. They have exclusive association with the child the first few months, and are its chief association for the first few years, before it starts to school. If the parental association is good it will entrench useful habits before bad associations make their assaults. When evil forces finally get at the child for attack he can repel their advance. Remember, wisdom is a defense and preserves the life of him who has it. —Eccl. 7:12.

[16] Yet a frequent parental blunder is to throw away the precious advantage by deferring theocratic training till years later. They send the youngster out into worldly associations without the defense of divine wisdom, thinking the small child's mind incapable of grasping basic truths and principles. They seem oblivious of the fact that the infant mind can learn a complicated language in a short time. That is a feat that taxes an adult mind. Since the infant is going to learn a language, why not let it be the pure language? Why not put in its vocabulary words that will give praise to Jehovah? (Zeph. 3:9; Ps. 148:12, 13) Why not let theocratic teaching get first entry into the mind, rather than defer it for years while inferior information is absorbed? Timothy's mother and grandmother made no mistake by teaching him while he was an infant, did they? And they used the Scriptures, not a simplified child's book. They were not over his head, for he came to know the Scriptures. Paul approvingly mentioned Timothy's babyhood training years later: "From infancy you have known the holy writings which are able to make you wise for salvation." (2 Tim. 3:15, *NW*) Some say small children get nothing out of attending meetings, but Jehovah says take them "in order that they may listen and in order that they may learn." How can they remember their Creator in the days of their youth if they never hear about their Creator in the days of their youth?—Eccl. 12:1.

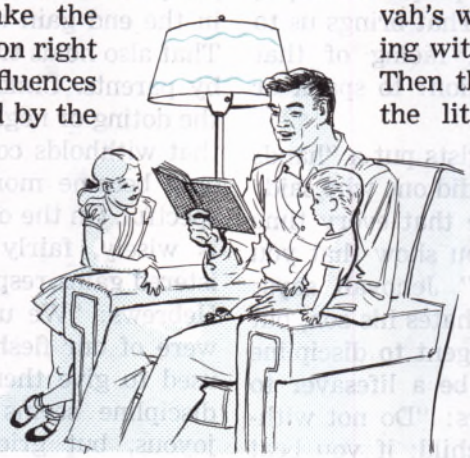
[17] By the impact and impression of his Word upon us Jehovah molds us as clay vessels of mercy or of wrath. (Rom. 9:20-24) The fresher clay is the easier it is to

15. What anxious concern do God-fearing parents feel, but what advantage do they have?

16. What false reasoning causes some to lose this advantage, and how does the Bible prove this reasoning false?

17. Why is it advisable to start theocratic training early in life?

mold. The longer it sets the harder it gets. It is easier for us to be molded into conformity with Jehovah's Word if that Word is brought to bear upon us while we are young instead of waiting till we are old and more set in our ways. The young are more pliable, and the younger the better. Jesus used a child as an example of humility, saying his followers must become as such. (Matt. 18:1-4) A babe is unstable and needs direction, as shown by Isaiah's referring to the time "before the child shall know to refuse the evil, and choose the good." (Isa. 7:16; Eph. 4:14) The tender years are the formative years, and forming will take place, for good or for bad. Parents must make the forming for good, based on right principles, or other influences will make it for bad, and by the time tardy parents think theocratic training should start they may find a hardened stand against it.—Prov. 19:18, *RS*.



[18] A newspaper editorial lamenting that the junior crime wave is becoming a tidal wave states: "Experts now agree that if we would prevent delinquency we must reach children in the pre-school years." In one of the most comprehensive studies of juvenile delinquency ever made, taking ten years, the major finding was that it is primarily the home life that determines whether the child will become delinquent or not. The survey found that if the family life was wholesome the chances of the child's becoming delinquent were only 3 in 100, whereas if parent-child relations were bad the chances of the child's going wrong were 98 out of 100. So while there may be scattered exceptions, the general rule of Proverbs 22:6 *holds* true: "Train up a child in the way he should go: and when he is old, he will not depart from it."

[19] Here is an actual experience that may comfort parents who worry about their children's being spoiled by bad worldly associations when they get beyond the protection of the family circle. A witness was conducting a Bible study with a woman in Brooklyn. Her 4-year-old son listened in. The father objected. He said let the boy wait till he is 21 to make a decision about religion. A few days later a schoolteacher came to the woman's door and asked whether she was one of Jehovah's witnesses. No, only studying with them, the woman said. Then the teacher told of seeing the little boy attacked by a group of children, of how she stopped the assault and learned the reason for it. The children wanted this little boy to acknowledge as God a statue in the neighborhood; it was not a religious statue but their religious training made the children think it was God. The 4-year-old boy refused to recognize it as God, told them it could not see, could not hear, could not speak, could not move, could not be God, and he would not call it God! For this he was mobbed. When the boy's father heard about this he was amazed that his son had absorbed so much by sitting in on the Bible study and was so impressed by his son's courage in standing firm against the juvenile mob that he changed and said his son could continue sharing in the study. —Jer. 10:5; Hab. 2:18, 19.

18. What findings confirm the wisdom of giving training in infancy?

19. What experience may comfort parents who worry about the effect of bad worldly associations on the children?

# Disciplining Children for Life

*"The reproofs of discipline are the way of life."—Prov. 6:23, RS.*

JEHOVAH admonishes children: "Keep your father's commandment, and forsake not your mother's teaching. Bind them upon your heart always; tie them about your neck. When you walk, they will lead you; when you lie down, they will watch over you; and when you awake, they will talk with you. For the commandment is a lamp and the teaching a light, and the reproofs of discipline are the way of life." (Prov. 6:20-23, *RS*) Sometimes, though parents give the proper instruction and set the proper example, children refuse to obey. That brings us to discipline, and forces a facing of that hotly controversial question: to spank or not to spank.

[2] Many child psychologists put a "hands off" sign on children, as did one who said: "Do you mothers realize that every time you spank your child you show that you are hating your child?" Jehovah says: "He who spares the rod hates his son, but he who loves him is diligent to discipline him." A spanking may be a lifesaver to a child, for Jehovah says: "Do not withhold discipline from a child; if you beat him with a rod, he will not die. If you beat him with the rod you will save his life from Sheol." Again, "Blows that wound cleanse away evil; strokes make clean the innermost parts." It is Jehovah who can peer into the innermost parts of men and children, and at one time, typical of our day, he did this and saw: "The inclination of the heart of man is bad from his youth up." The remedy? "Folly is bound up in the heart of a child, but the rod of discipline drives it far from him."—Prov. 13:24; 23:13, 14; 20:30, *RS;* Gen. 8:21, *NW;* Prov. 22:15, *RS.*

[3] With some children occasions arise when words fall short, and parents may have to become men and women of action, applying the rod to preserve the child from spoiling. Though it understands your words, it may not pay heed, as Proverbs 29:19 (*AT*) says: "Not by mere words can a servant be trained; for he understands, but will not pay heed." Two verses later (Prov. 29:21, *AT*) it says: "He who pampers his servant from childhood will in the end gain nothing but ingratitude." That also holds true for children pampered by parents. Children have no respect for the doting or negligent or indulgent parent that withholds correction; with such they only become more demanding and disrespectful. On the other hand, discipline that is wisely, fairly and mercifully administered gains respect, as Paul wrote to the Hebrews: "We used to have fathers who were of our flesh to discipline us and we used to give them respect. . . . True, no discipline seems for the present to be joyous, but grievous; yet afterward to those who have been trained by it it yields peaceable fruit, namely, righteousness." (Heb. 12:9, 11, *NW*) Such discipline is to train, not inflict painful punishment.

[4] In disciplining remember the proverb: "To act without reflection is not good; and to be over-hasty is to miss the mark." To strike a blow in sudden anger is evidence of poor motive, namely, the release of the emotional pressure of a steamed-up parent. Such discipline is for selfish relief, not done

1. How are children admonished, and what question must be faced?
2. What do many child psychologists say about spanking, but what does the Bible say?
3. Why must corrective words sometimes be followed by corrective actions, and what are the contrasting results of pampering and disciplining?
4. When is discipline done in selfishness, and why must the individual child be considered in determining the form of discipline necessary?

out of love for the child. In many cases the solution may be found to lie between the two extremes of never spanking and always spanking. But this is not true in all cases. The temperament and disposition of the individual child must be considered. Some are very sensitive, and such drastic measures as spanking may not be necessary. Some may be so callous that such drastic measures may be ineffective. Concerning men these two proverbs are written: "On the lips of a sensible man wisdom is found; but a man without sense needs a rod for his back." "A rebuke sinks deeper into a man of intelligence than a hundred lashes into a fool." (Prov. 19:2; 10:13; 17:10, *AT*) So it is with children. Some are more sensible than others; some are meeker than others. A rebuke may discipline them more than a whipping would others who are more stubborn and in whose childish heart may be bound up a more than usual amount of folly.

[5] Parents, if this is the case with your child, be patient. As unflattering, as unpalatable, as unacceptable as it may be to you, the child got it from you. In you it may be subdued, it may never have come to the surface; but it is in you somewhere, because your child did not get it from nowhere. We must face it: adults give their children a bad start. Adam and Eve gave everyone a bad start. Hence the Bible says: "Man that is born of a woman is of few days, and full of trouble. Who can bring a clean thing out of an unclean? not one." "I was shapen in iniquity; and in sin did my mother conceive me."—Job 14:1, 4; Ps. 51:5; Rom. 5:12.

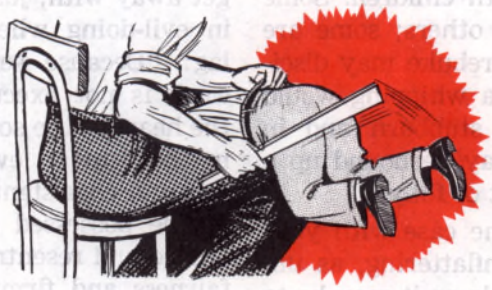
**USE OF LOVE AND GOOD SENSE IN DISCIPLINING**

[6] This shows children need guidance; it also shows they will not be perfect. Expect neither too much nor too little. The rules of conduct should be clear to them, and fair and with merciful allowances. Remember their age, for they will act it. Do not expect them to act like little adults. Paul said that when he was a babe he acted like one. (1 Cor. 13:11) After reasonable rules are established and the child knows them, enforce them with promptness and consistency, so the child knows what to expect. But if they are spasmodically enforced according to your whim or mood of the moment, or if punishment for disobedience is long delayed, the child will be emboldened to chance violations to see how far he can go and how much he can get away with, just as adults become bold in evil-doing when retribution seems to lag: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is emboldened in them to do evil." If discipline is not fair and consistent the very keen sense of justice possessed by children will be offended and resentment arise. So correct in fairness and firmness, tempered by love and mercy. Jehovah remembers our frame is dust; let us remember the child's also is dust.—Eccl. 8:11, *AS,* margin; *Knox;* Ps. 103:13, 14.

[7] Some parents are always nagging at their children, harping about things that do not really matter, building up feelings of annoyance and irritation and exasperation in their children, making them rebellious and downhearted, all in violation of the following Bible instructions to parents: "You, fathers, do not be irritating your children, but go on bringing them up in the discipline and authoritative advice of Jehovah." "You fathers, do not be exasperating your children, so that they do not become downhearted." (Eph. 6:4; Col. 3:21, *NW*) If parents follow the discipline and

5. Why should parents, of all people, be patient if their children are of a particularly unruly temperament?
6. What must be remembered in the making and enforcing of rules?
7. How do some parents violate the instructions given at Ephesians 6:4 and Colossians 3:21, and why must time and place be considered?

authoritative advice of Jehovah they will not be irritating and exasperating their children and making them downhearted with a lot of nagging over immaterial matters. Do not hedge the child in by numerous, needless prohibitions, but only where it really matters. Restrain when there is real reason, but never just to show authority. When possible let them make their own choices and decisions, commending the wise ones. If they do well on an assigned task or in field service, commend them as an encouragement. Does not the Bible do this, saying, "Well done, good and faithful slave"? (Matt. 25:21, *NW*) Sometimes control is necessary because of time or place, not because an act is wrong in itself. For example, romping during a meeting hurts the child and others. No wrong in romping, but the timing is bad. There is a time to play, a time to romp, and a time to listen, a time to learn. So watch time and place, for the good of everyone.—Prov. 29:15.



[8] So in summing up on the matter of discipline, administer it in love, not in angry shouts or blows. (Prov. 15:1) Punishments may vary according to temperaments of meekness or stubbornness. You may punish by withholding a token of affection, or reward by giving such token. You may banish the unruly child from the company of the obedient, or deny its participation in a family pleasure, or withhold a favorite dessert or pastime, or at times you may have to use the literal rod to preserve the order of the home. To illustrate the need of different methods, consider this actual case. A small boy in Brooklyn had a dental appointment. Before his mother took him there a 4-year-old playmate told him that whenever she went to the dentist she kept her mouth shut. So when his mother took him he refused to open his mouth. Back at home, he got a good spanking. Next dental appointment he again refused to open up. A harder spanking followed, but still his mouth remained shut in the dental chair. But this youngster was a television fan. He was denied all access to the set. About two televisionless days later he announced he was ready to take on the dentist with an open mouth. But regarding the use of the rod, it may be noted that in the face of mounting juvenile delinquency many child psychologists are doing an about-face on spanking, many swinging back to the rod idea. Many have been forced to admit that the lessons learned at mother's knee do not make as lasting an impression as those learned while stretched across daddy's.

[9] But when the Bible speaks of the rod of correction it does not necessarily mean a literal rod; in the broad sense it means parental authority. Its corrective influence may take a variety of forms. Whatever form it takes, it should always be wielded in love and mercy, never in anger or rigid justice. Never try to mete out the full measure of what the child's conduct might justly demand. Jeremiah 10:23 has been cited, but now read what it says, along with verse 24 (*AS*): "O Jehovah, I know that the way of man is not in himself; it is not in man that walketh to direct his steps. O Jehovah, correct me, but in measure; not in thine anger, lest thou bring

8. What variety of forms may discipline take, and how are the views of many child psychologists changing?

9. In the broadest sense, what is the rod of correction, and how must it be wielded?

me to nothing." So parents, when you correct your children let it be measured out in love and mercy, not in anger or full justice. As Christians you are not under strict justice but divine mercy, and must show mercy to others, especially to your children, whose imperfections and blemishes are traceable in greater or less degree to you and your forebears. And in wielding the rod of parental authority, if you have more than one child avoid showing partiality, else you may make one hated by the other. Joseph's brothers thought their father partial to Joseph, and as a result hated Joseph. The older son showed resentment when he thought his father was favoring the prodigal son. (Gen. 37:3, 4; Luke 15:25-30) If you hold one child up as an example to another, you may make the exemplary one hated by the other.

[10] Parents, it is so necessary to show your children that they are loved and wanted. Recently the New York *Times* reported that 34 foundlings died for no reason but a lack of mother love. A book on efficiency tells of training in modern psychology now being given schoolteachers, but adds ruefully: "Although it must be admitted that the old-fashioned school marm who simply loved children may have been much more successful in helping her pupils." *Look* magazine recently said that all rules and "techniques for handling children mean far less than the general spirit and atmosphere of the home." The new-world-society atmosphere highlighting love and Jehovah's spirit is essential in rearing children for life eternal.

[11] Parents, this love is not shown by gushing sentimentality or baby talk or indulging every childish whim or acceding to every material want. Love is not pampering. It makes the child feel wanted. Children are spoken of as an inheritance from Jehovah, likened to tender olive plants around the table. They need tender care to grow up and bear fruit. They are the fruit of the mother's womb. Jehovah's Word tells us the fruit of our lips should praise him, and the fruit of the womb should do likewise. (Ps. 127:3; 128:3; Heb. 13:15) Do your children praise Jehovah? If you will, they usually will. Help them, show them the way, direct their steps, give good instruction, set right examples, correct when necessary, and guide them to eternal living with the New World society. Be examples they can have pride in claiming and find happiness in following. As Manoah prayed for guidance from Jehovah in rearing Samson, you pray for his guidance in rearing your children.—Prov. 17:6; 20:7, *AT;* Judg. 13:8.

10, 11. What is so necessary, and how is it shown?

### A WORD TO THE CHILDREN

[12] Well now, what are all you children thinking? That here is a big crowd of grownups ganging up on you, thinking up more ways to hem you in and make your life miserable? No, we are not ganging up on you, but ganging up for you, to be strong to protect you, to keep you in our midst, serving God and safe from Satan. All who love Jehovah must gang together to help one another do God's work. If you children have been the subjects of our discussion, it is because you are the objects of our affection. All right, you say, but if you grownups are so fond of us what is all this talk about discipline, and especially spanking? Well, with you children that does touch a tender spot, does it not? But to help us get to the bottom of the matter let us look at the animals that you children love. Jehovah's wisdom is reflected in his creations, so to look to animals for instruction is not to lower our thinking to their level, but to lift it to

12. What may children now be thinking, and why can we properly look to animal examples for instruction?

God's thoughts. We are told to go to the ant to learn industriousness, to consider the locust for an example of unity; so we are on no unscriptural side trip when we look at the training some animals give their young, which springs from God-given instinct.—Rom. 1:20; Prov. 6:6-8; 30:27; Joel 2:7, 8.

[13] When animal parents train their young they are aware of the limitations of their young, that at the start the little ones cannot do big things. So they start their young out in what might be called an animal kindergarten, and work up. For example, barn swallows catch insects on the wing. That is too hard for young birds, so the parent birds catch the fast-flying insects, hover near the nest or perch of the young birds, drop the insects, and the youngsters fly out and catch the slow-falling bodies. Soon they can snatch their own food out of thin air. The mother fox, after the young are weaned, brings captured mice and other food into the den. Later she leaves it at the entrance, and as the babies get bigger she leaves it farther and farther away, to teach her young to hunt for their food. Toward the end of this training the parent fox even hides the prey beneath leaves and rubbish, thus forcing the young to use the sense of smell as well as the sense of sight. In these and many other cases, as the young learn more the parents do less. So with you children. You need to be trained by your parents, and as you learn more and gain experience you will be allowed to do more and more. As you increase in ability parental control will decrease.

[14] But what about discipline in the woods? Well, we just have to face the fact that these animal mothers are old-fashioned and seem not to have read any modern books on child psychology, because they surely do spank their young. A mother tiger was annoyed when one of her babies kept pawing at her. She tried to ignore these advances, but finally took the youngster's whole head in her mouth, squeezed and shook it, while the startled baby whimpered. You children probably have never had your mother take your head in her mouth, but you have probably got a shaking when you have annoyed her and not stopped when told to.

[15] Did any of you children ever get in trouble for not sitting still, maybe during a meeting? You should go to the fawn, you restless ones, and consider its ways, and be wise. A mother deer will conceal its baby or fawn and instruct it to freeze motionless, and it will remain without moving for hours. Rarely do fawns disobey and move, but if they do they get a spanking from sharp mother hoofs.

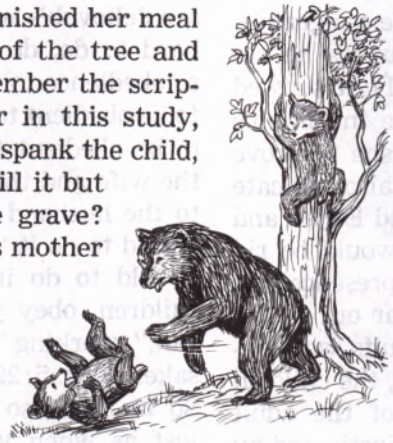
[16] Did you ever get a spanking for being too venturesome, for doing something in your playing that mother thought might result in your being hurt? If you did, you have company in your plight. A young koala, that is, the little bear that looks just like the toy teddy bear, was in captivity with its mother. There was a tree in the cage, and the baby would go out on small limbs where the mother could not follow. At the first opportunity she nabbed him and spanked him so hard his cries were heard a long way off. After that he stayed off the small branches.

13. What examples show training should be gradual, recognizing the limitations of the young?

14. What example shows discipline when the young persist in annoying the old?

15, 16. What examples show correction for restlessness and venturesomeness?

17 Some years ago in Sequoia National Park, in the western United States, garbage was dumped in an opening in the forest and bears would come there in large numbers to eat. Once a mother bear came out of the forest with two cubs, but before she came on down to where the grown bears were eating she sent her babies up a tree. One came down, and the mother rushed over and gave it a good wallop with her paw and sent it rolling. It scurried up the tree in a hurry, and both of them stayed there till she had finished her meal and returned to the foot of the tree and signaled them down. Remember the scripture that appeared earlier in this study, where it told the parent to spank the child, that spanking would not kill it but would deliver it from the grave? Well, that is just what this mother bear was doing. She spanked the cub; that did not kill it, but it saved it from death. Had it gone down where the big bears were eating a large vicious male might have killed it.



18 There is no juvenile delinquency in the animal realm, because there are no delinquent animal mothers. They do not spare the paw and spoil the young, but spank to preserve the young. They would die fighting for their young, just as your parents would die for you; yet they spank their young, just as your parents may spank you. In the woods the first mistake is often the last, and if the young animals disobeyed their mothers they would become the main course on a woodland menu and end up in another animal's stomach. So, while it may not be pleasant for them to be spanked, it is better to be beaten than to be eaten.

17. What illustrates the use of discipline to preserve life?
18. Why is discipline, even spanking, so vital in the woods?

19 Now you children may not think so, but there is a wild, beastly creature that would like to eat you. Peter warned all of us about him, saying: "Your adversary, the Devil, walks about like a roaring lion, seeking to devour someone." (1 Pet. 5:8, *NW*) That someone is you, because you love Jehovah. The Devil hates Jehovah, and would like to swallow up in the evil surroundings of his old world everyone that loves Jehovah. So just as the wild animal mothers discipline their young to keep them from being eaten, your parents discipline you to keep you from being devoured by the Devil's world. The animal mothers train and discipline their young in accord with the instinct God gives them; your parents train and discipline you in accord with the Bible instruction God gives them.

20 If your parents love you theocratically they will guide you in the way taken by young Samuel, Jeremiah, Timothy and Jesus. They will steer you away from bad examples, such as the wicked boys that came with the mob at Sodom to attack God's angels and commit immoral acts. (Gen. 19:4, 5) Your parents will guide you away from false worship, so you will not be like the children of Israel that provoked Jehovah to anger, as he said: "The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger." (Jer. 7:18) You do not want to jeer at

19. What animalistic creature seeks to devour all lovers of Jehovah?
20. What instances of juvenile delinquency does the Bible record?

Jehovah's servants, as youngsters did at Job. He said: "Yea, young children despised me; I arose, and they spake against me." (Job 19:18) In mocking God's servants you blaspheme him, as did the mob of children that taunted Elisha by saying, "Go up, thou bald head." Jehovah caused bears to claw forty-two of those juvenile delinquents.—2 Ki. 2:23, 24.

[21] That may seem severe treatment for calling someone a baldhead, but more than disrespect was involved. It was the taunt "Go up" that called for divine vengeance. It was telling Elisha to go up as he reported Elijah did. (2 Ki. 2:11) It showed disbelief in Jehovah's miracle in Elijah's case, and was a taunt for Elisha to prove it by duplicating it. It could also indicate that Elisha should go up as did Elijah and in that way the community would be rid of him. It suggested that his presence was unwanted and for him to clear out of the territory. It is likely that adults were responsible for this delinquency, the childish taunting being a reflection of the adult attitude if it was not directly instigated by religiously opposed adults. At any rate, the children were punished for their blasphemy. As Proverbs 20:11 states: "Even a child is known by his doings, whether his work be pure, and whether it be right." Youthfulness alone does not save delinquents who blaspheme, as shown by the command given Jehovah's executional forces at Armageddon: "Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women."—Ezek. 9:5, 6.

[22] You may obey your parents because they want you to. That is a good reason, but here is a better one—obey because Jehovah wants you to. He says directly to you: "Children, be obedient to your parents in union with the Lord, for this is righteous: 'Honor your father and mother'; which is the first command with a promise: 'That it may go well with you and you may endure a long time on the earth.'" (Eph. 6:1-3, *NW*) Young animals must obey to live long; here Jehovah tells you to obey if you want to endure on earth. Do you love Jehovah? Then obey him. (1 John 5:3) He says, Obey "parents in union with the Lord"; so obey yours who are Jehovah's witnesses. If it is sometimes hard to do, do it anyway, but look at it as obedience to Jehovah. God tells the wife to be obedient to her husband and the slave to be obedient to his master. How should the wife and the slave view this obedience to the husband and the master? The wife is told to do it "as to the Lord." The slave is told to do it "as to the Christ." You children, obey your parents "as to Jehovah," working at it whole-souled for his sake. (Eph. 5:22; 6:5-8; Col. 3:23, 24, *NW*) So in this also you are serving Jehovah, just as when you go out in the witness work. Heeding reproof and discipline means life, whereas those "disobedient to parents" are "worthy of death."—Prov. 15:10; 29:1, *AT;* Rom. 1:30, 32.

### CHOOSING JEHOVAH'S WAY

[23] Jehovah's way is for parents to be guided by his Word, and children to be trained by such parents. Do not the following texts clinch that truth? "We will not conceal it from their children, telling to the coming generation the praises of the Lord, and his might and his wonders which he wrought, when he established a decree in Jacob, and gave Israel a law, which he commanded our fathers to teach unto their children, that the coming generation should know, that children yet unborn

21. What was the real offense of the juveniles that taunted Elisha, and what shows mere youthfulness does not save wrongdoers?
22. How may children view their obedience to parents?
23. What texts clinch the truth that parents are obligated to teach their children?

should arise, and tell to their children, that they should set their trust in God, and not forget the works of God; but keep his commands." "The father to the children shall make known thy truth." "Tell ye your children of it, and let your children tell their children, and their children another generation." "Apply your hearts to all the words that I am speaking in warning to you today, that you may command your sons to take care to do all the words of this law. For it is no valueless word for you, but it means your life." —Ps. 78:4-7, *AT;* Isa. 38:19; Joel 1:3; Deut. 32:46, 47, *NW.*

[24] We must let Jehovah direct our steps and choose our ways. The New World society must never be swayed by old-world methods that have filled the world with rotten fruits of delinquency and crime and death. Let them babble about not inhibiting or frustrating or stunting personalities; they are utterly blinded by the silly wisdom of the dying old world if they cannot see that the sexually immoral, the thieves and murderers, the liars and blasphemers and idolaters should be frustrated. If men do not stunt and strip off the old personality of fallen flesh and don the new personality of godliness, they and their personalities will be annihilated at Armageddon. (Eph. 4:22-24; Col. 3:5-10, *NW*) It is better to be frustrated and alive than uninhibited and dead. Those of the New World society must now be frustrating and inhibiting and outgrowing the inborn evil within them. It would be suicidal for us to be drawn into the paths of the old world, its ways, its steps. As soon as they come staggering out of one mess they go reeling into another. At Armageddon they will walk into a mess they will never walk out of. Then the wayward ways chosen by men all come to a dead end.

24. Why should we be unswayed by old-world methods?

[25] And as far as rearing its children is concerned, this old world has made a miserable failure. It reaps the rotten harvest of delinquency sown by its modern methods contrary to God. Yet let the old world have its way with its children, but let it keep its hands off the children of the New World society! Let worldlings choose their own way and direct their own steps. Their way ends in death, their self-directed steps lead to the yawning grave; and en route to death and the grave their way is littered with unspeakably shocking degradation and delinquency. We want none of their ways, none of their steps, none of their degradations, none of their delinquencies, and none of their share of death and none of their space in the grave! No, none of this for our new-world-society children!

[26] For our children we want right ways, which means Jehovah's ways; right steps, which means Jehovah's steps; and en route to the new world we want their way marked by moral uprightness instead of degraded misconduct, and by works of praise instead of misdeeds of delinquency. And in the midst of mounting godlessness we do not just helplessly sit by and wring our hands and chew our nails and worry and wishfully hope our children do not get sunk in the sordid seas of the old world. We keep them sailing along with the New World society by giving good instruction, by setting right examples, by administering necessary discipline. Let the worldly wiseacres say that if we discipline our children we hate them. Their undisciplined children will die with them at Armageddon, but our disciplined ones will live with us forever in Jehovah's New World society. So who are the real haters of their children, and who are the real lovers of children? Who guide theirs to death, and

25. What do we say as to the old world and rearing children?
26. What do we say concerning our own children and their training?

who lead theirs to life? Why train our children in the ways of the old world just so they can die with it? We will train them in the ways of the New World society so they can survive with it forever. Forget the way that seems right to men; learn the way that is right to God. What do we care if the way that is right to God seems wrong to men? Whom are we trying to please, God or men? Jehovah God, first, last and always!

[27] You parents know what you must do. You children know what you must do. Jehovah knows what he will do. If we obey him, he will do things for us. If we disobey him, he will do things to us. Remember, the meek will inherit the earth; the rebellious will return to the earth. Let us try to inhabit it, not return to it. This is the day of decision. We must make our decision, the old world must make its, and eternal destiny hangs in the balance. So in conclusion we say: If it seems bad in their eyes to choose Jehovah's way, let them choose in this day of Jehovah whose direction they will take and whose way they will choose; but as for us and all the new-world-society household, we will make Jehovah our God the director of our steps and the chooser of our ways, all to the eternal good of the thousands of children in our midst, and the thousands more who will yet be among us before Armageddon strikes, and the multitudes that will yet be born to the other sheep in the endless new world now at hand! May Jehovah help all parents *in* the New World society rear their children *for* the New World society.

27. So what do we conclude?

● Is it permissible to cross plants or animals to get hybrids, in view of the Genesis decree that each kind should bring forth after its kind?—F. B., United States.

When Jehovah God created plant life he decreed that it should by shoot or seed reproduce "according to its kind." When he created the great variety of water creatures they were ordained to propagate themselves "according to their kinds," and also "every winged flying creature according to its kind." (Gen. 1:11, 12, 21, *NW*) The primary requisite in this discussion is the definition of "kind" as the Bible uses it. On pages 112 and 113 of *"Make Sure of All Things"* a Scriptural definition is given, as follows: "A family or group of living creatures or things that are interfertile among themselves, but not fertile with others outside their family. (That is, whose sex cells will unite to form, or begin to form, an offspring; but with those of another 'kind' or family are absolutely incompatible and unable to unite.)" This definition is the same as the old definition once given to "species." Then "species" was used to mean the offspring of a single specially created pair. But with the advent of the false theory of evolution "species" has changed meaning and according to present-day scientific usage numerous species may all be of the one Biblical kind. When variations occur within the one kind evolutionists speak of some of them as new species and as evidence that species change; according to their narrowed-down definition of "species" it is true, but species do not change if we hold to the old definition of the term and which coincides with the above definition of the Biblical kind.

With this foundation laid, the question can be answered clearly. There is no prohibition against man's developing of new varieties of plants and animals through selection or mutations or cross-breeding. Any hybrids he may be able to produce through his breeding experiments are not violations of Genesis' decree that life reproduce according to its kind. Why not? Because if plants or animals are interfertile and produce offspring they are of the same kind; there is no stepping over the kind boundary. It is impossible to overstep this boundary, for Jehovah so created the kinds. Man cannot

violate the Genesis decree concerning kinds, because two different kinds are not interfertile and no offspring could result. Through selective breeding and cross-breeding and mutations a great variety of plants or animals may be developed, but they are all within the boundary of their kind. Science is without evidence to successfully dispute this.

The Bible speaks of horses and asses and mules, all of which terms are translated from different Hebrew words. The mule is a cross between a jackass and a mare, and it is a hybrid. Only in a few rare instances have mules been reported to have had offspring. The Jews were not allowed to produce their own mules, but they were allowed to use the mule gotten from non-Jews. It was considered an excellent riding mount, even King David having one for his use. (1 Ki. 1:33, 38, 44) A census taken after the Jews' return from Babylonian captivity showed 245 mules in their possession. So we cannot object to hybrids as unscriptural.

● What did Jesus mean when he said his followers would do greater works than he had done?—V. W., United States.

Jesus said: "Most truly I say to you, He that exercises faith in me, that one also will do the works that I do, and he will do works greater than these, because I am going my way to the Father." (John 14:12, *NW*) He did not mean that the works his followers would do would be greater in miraculous power and cause more amazing demonstrations of that power. The subsequent facts show they did not do so; for instance, they performed no miracle surpassing Jesus' raising of the four-days-dead Lazarus. (John 11:38-44) Jesus gave as the reason for saying they would do greater works the fact that he was going to the Father in heaven. That would stop his personal activity as a preacher on earth, end it, draw to a close the wonderful works he had been doing. The followers, on the other hand, would remain on earth for a long time, during which time they could do the works Jesus did and keep at it much longer than he did, accumulating more of them perhaps, and certainly extending the activity over a much greater area. Jesus had confined himself to Palestine, and for the most part had limited his activities to the Jews; but his followers would work in all nations.

Also by his departure Jesus made possible the outpouring of holy spirit on his followers, and for this reason they were able to preach in many tongues and spread the work, and make use of other gifts of the spirit in performing wonderful works. As Jesus told them at the time of his departure, "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, *NW*) So by Jesus' leaving earth his work on earth as a preacher ended, and by his leaving the holy spirit came upon his followers to empower them to carry on an expanded service, taking in all nations. So they covered a greater area and served a greater length of time than did Jesus, and in this sense they did greater works.

## 'WORDS FITLY SPOKEN'

¶ In the coal-mining region of northeastern France are to be found, in the main, three classes of people: staunch Catholics, Communists and those who are indifferent. There, often a Catholic will tell one of Jehovah's witnesses: "Your religion isn't French. It comes from America," entirely overlooking the fact that his religion is not French either, but comes from Rome.

¶ In one of the towns in this region a priest asked a seven-year-old witness who was standing on the street corner offering Bible literature to passers-by if he was being paid for doing this. "Why, yes," he replied, "of course. All workers deserve a salary. Jehovah will give me eternal life in the new world. What did you think my pay would be?" The priest left without saying a word.

¶ In another such town a 78-year-old witness for Jehovah was visited by his Catholic priest. Said he, "I can't understand why you have quit your religion after having been so long in it. How did you get to be so crazy at your age?" The witness replied: "You're very much mistaken—just the opposite is the case. I was crazy among crazy folks for seventy-seven years. Since then I have been healed spiritually. Yes, at 77 years I was still calling you 'Father,' when I am old enough to be your grandfather."

# ANNOUNCEMENTS

### ARE YOU SKILLED IN YOUR WORK?

Good, wholesome work is a joy and a pleasure. When one is skilled in his work, he does it with real delight and derives great satisfaction from doing it well. Jehovah God, the Creator of heaven and earth, is the skilled Director of all good works. Did you know there is a definite work he wants all who love him to skillfully do? It is the work of making known his great and holy name to the ends of the earth. (Ps. 83:16-18) Blessed is the one who does his bidding and is 'skilled at his work, for he will stand in the presence of kings.' (Prov. 22:29, *AT*)

### "WATCHTOWER" STUDIES

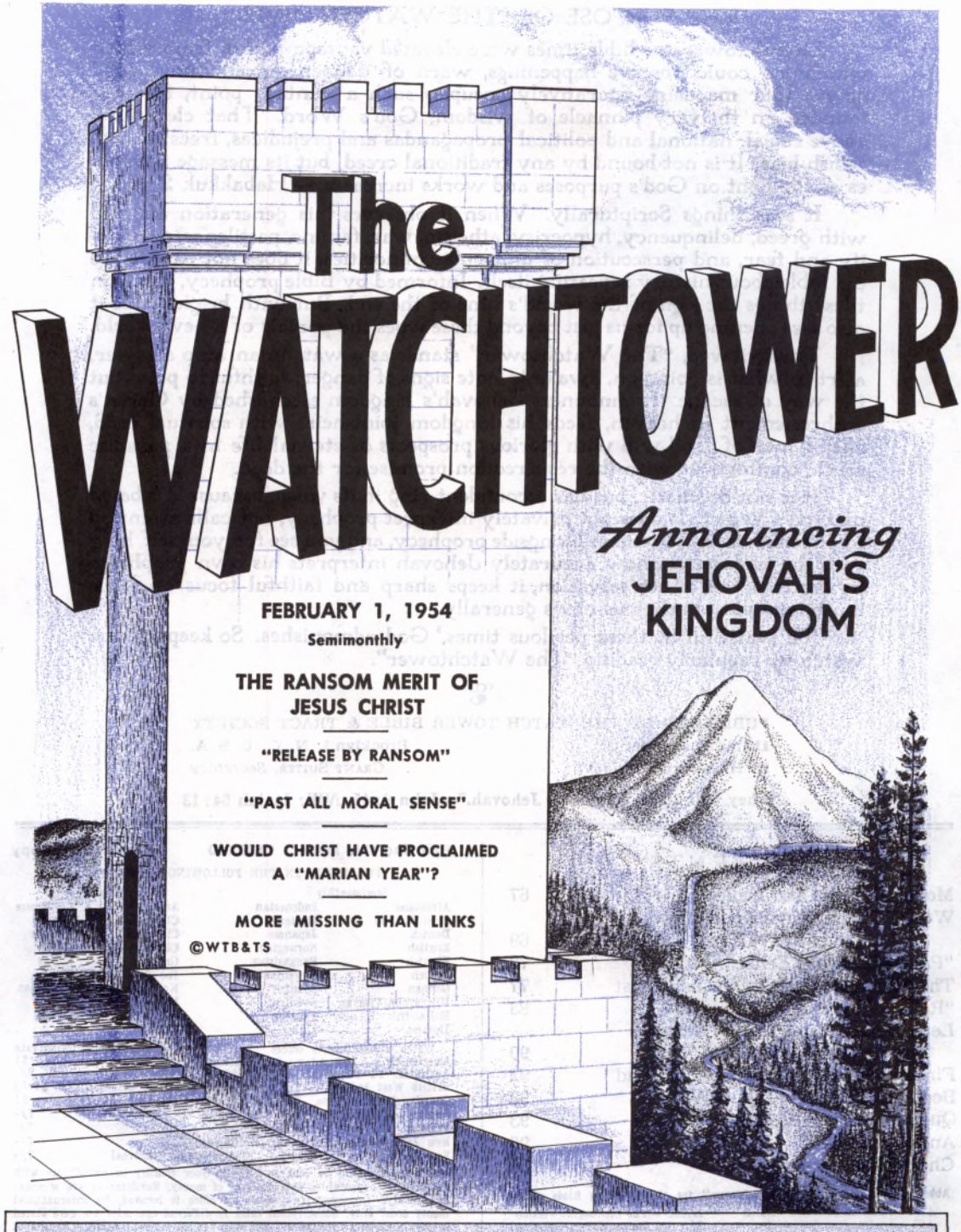
Week of February 21: Rearing Children in the New World Society, and Disciplining Children for Life, ¶ 1-5.

Week of February 28: Disciplining Children for Life, ¶ 6-27.

## ✓✓ CHECK YOUR MEMORY ✓✓

**After reading this issue of "The Watchtower", do you remember—**

- ✓ Why this is no time for apathy? P. 35, ¶4.
- ✓ What preacher admitted that members of his faith were too prejudiced to consider Bible truth that he accepted? P. 38, ¶1.
- ✓ What comparison a Churches of Christ writer made between his people and Jehovah's witnesses? P. 39, ¶1.
- ✓ What kind of religious famine is evident today? P. 40, ¶2.
- ✓ Whether Matthew's account of the massacre of babes is just a legend? P. 43, ¶2.
- ✓ Why Josephus' dates cannot be taken as discrediting the Bible? P. 44, ¶1.
- ✓ Why Herod Antipas went through with John's execution? P. 45, ¶5.
- ✓ Whether Herod Agrippa's devotion to Judaism was sincere? P. 46, ¶6.
- ✓ Which Herod accused Paul: "In a short time you would persuade me to become a Christian"? P. 47, ¶4.
- ✓ What indicates that modern "progressive" methods of child training have failed? P. 49, ¶5.
- ✓ How God's method of child training differs from that of religious Sunday schools? P. 50, ¶8.
- ✓ What terrible blunder is being made by parents who do not train their pre-school children in God's way? P. 52, ¶16.
- ✓ What the Scriptures say about nagging? P. 55, ¶7.
- ✓ What parents should remember about mercy? P. 56, ¶9.
- ✓ How children can tell whether their parents love them in a godly way? P. 59, ¶20.
- ✓ Whether it is possible for man to violate the Genesis instruction for each life form to bring forth after its kind? P. 62, ¶4.
- ✓ How Jesus' followers did "works greater than" he did? P. 63, ¶3.



# The WATCHTOWER

*Announcing* JEHOVAH'S KINGDOM

FEBRUARY 1, 1954
Semimonthly

THE RANSOM MERIT OF JESUS CHRIST

"RELEASE BY RANSOM"

"PAST ALL MORAL SENSE"

WOULD CHRIST HAVE PROCLAIMED A "MARIAN YEAR"?

MORE MISSING THAN LINKS

©WTB&TS

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

## THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

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

## CONTENTS

| | |
|---|---|
| More Missing than Links | 67 |
| Would Christ Have Proclaimed a "Marian Year"? | 69 |
| "Past All Moral Sense" | 72 |
| The Ransom Merit of Jesus Christ | 77 |
| "Release by Ransom" | 83 |
| Letter Regarding *"New Heavens and a New Earth"* | 90 |
| Finding Hearing Ears in Thailand | 92 |
| Become Skilled in Your Work | 93 |
| Questions from Readers | 93 |
| Announcements | 96 |
| Check Your Memory | 96 |

**Abbreviations used in "The Watchtower" for the following Bible versions**

| | |
|---|---|
| *AS* – American Standard Version | *LXX* – The Septuagint Version |
| *AT* – An American Translation | *Mo* – James Moffatt's version |
| *Da* – J. N. Darby's version | *NW* – New World Translation |
| *Dy* – Catholic Douay version | *Ro* – J. B. Rotherham's version |
| *ED* – The Emphatic Diaglott | *RS* – Revised Standard Version |
| *Le* – Isaac Leeser's version | *Yg* – Robert Young's version |

Unless otherwise indicated, the Bible used is the King James Version

**Printing this issue: 1,800,000** **Five cents a copy**

PUBLISHED IN THE FOLLOWING LANGUAGES

| Semimonthly | | Monthly | |
|---|---|---|---|
| Afrikaans | Indonesian | Arabic | Portuguese |
| Cebu-Visayan | Italian | Cibemba | Russian |
| Danish | Japanese | Cinyanja | Siamese |
| English | Norwegian | Cishona | Siloxi |
| Finnish | Pangasinan | Greek | Slovak |
| French | Slovenian | Ibo | Twi |
| German | Spanish | Kanarese | Ukrainian |
| Hiligaynon-Visayan | Swedish | Korean | Urdu |
| Hollandish | Tagalog | Malayalam | Yoruba |
| Ilocano | Zulu | Polish | |

| Watch Tower Society offices | Yearly subscription rate |
|---|---|
| **America, U.S.**, 117 Adams St., Brooklyn 1, N.Y. | $1 |
| **Australia**, 11 Beresford Rd., Strathfield, N.S.W. | 8/- |
| **British West Indies**, 21 Taylor St., Port of Spain, **Trinidad** | $1.72 |
| **Canada**, 40 Irwin Ave., Toronto 5, Ontario | $1 |
| **England**, 34 Craven Terrace, London, W. 2 | 7/- |
| **Jamaica**, 151 King St., Kingston | 7/- |
| **New Zealand**, G.P.O. Box 30, Wellington, C. 1 | 7/- |
| **South Africa**, Private Bag, P.O. Elandsfontein, Transvaal | 7/- |

**Remittances** should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. Subscription rates in different countries are here stated in local currency. **Notice of expiration** (*with renewal blank*) is sent at least two issues before subscription expires. **Change of address** when sent to our office may be expected effective within one month. Send your old as well as new address.

Entered as second-class matter at Brooklyn, N. Y., Act of March 3, 1879. Printed in U. S. A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXV February 1, 1954 Number 3

# MORE MISSING THAN LINKS

THE Piltdown man was too good to be true. Evolutionists have long looked for the missing link between ape and man. If they could only find something half ape and half man! They have had it all the time. For forty years the Piltdown man was one of the evolutionists' most famous skulls. They always told us the cranium was human but the jawbone was apelike. But evolutionists are difficult to comprehend. When they finally proved the cranium really was human and the jaw was really from an ape you would think they would be happy. But it both embarrassed and saddened them.

Perhaps it was because the human cranium was older than the anthropoid jaw. It would seem Mr. Piltdown was descending to apehood instead of ascending to manhood. That is contrary to the theory, and anything that is heretical is excommunicated from consideration. Nor is it easy to conceive a cranium waiting around a few thousand years to be joined by its jawbone. So it was with some reluctance that the evolutionists acknowledged last November that the famous Piltdown missing link was really missing, banished as a monstrosity that never existed. Bluntly but embarrassingly put, it was a fake and a hoax that fooled these "wise" men for forty years. When its exposure as such was publicized, many who had accepted it came forward and said they had suspected it all the time. Yet some of these same men had proclaimed it a proof that man had evolved from a primitive ape and displayed it as such on museum shelves.

In view of these facts, how can other controversial claims of evolutionary proof be confidently accepted? When they are exposed as false, how many of their scientific supporters will suddenly remember that they always suspected their authenticity anyway? It is easy to swallow something when your own prejudice is jamming it down your throat. The fact is that evolutionists are so biased in favor of their theory that their fantastic "evidence" has to be blown to bits before they will let loose of it. It is a popular but erroneous view to consider evolutionists as impartial judges weighing the evidence and coolly calculating and evaluating the results with no regard as to the effects on their pet theories. In other fields of science this unemotional scientific attitude and method may operate, but anyone who thinks it obtains in this highly emotional and controversial matter of evolution betrays a misplaced trust and a woeful gullibility. Not only are the needed links missing, but also the needed scientific attitude on the part of evolutionists is missing.

In evolution's chain there are so many thousands of links missing that there is no proof a chain even exists. But to limit ourselves to the links between ape and men, consider the facts on the shattered Piltdown man. In 1908 a small piece of skull

was found in a gravel pit at Piltdown in Sussex County, England. In 1912 another bit of a cranium was found, and then a jawbone with three molars. Several years later an eye tooth was found in a rubbish heap. Though found at different times and in different spots, the bits were put together and Piltdown man was born. A few evolutionists argued that the pieces did not belong together, but the majority ruled and, with no proof but much dogmatism, proclaimed a missing link. Its age? Five hundred thousand years. Proof? No, just more dogmatism. Now the five hundred thousand years have dwindled to fifty thousand and some scientists have even cut it to ten thousand.

Mr. Piltdown's antiquity is gone, his position as a link is shattered, but the dogmatism of his evolutionary sponsors remains. It is demonstrated relative to other so-called links between ape and man. A case similar to the Piltdown man is that of the Java man. In 1891 Dubois discovered in river gravel a few fragments of skull and some teeth. Later, and some fifty feet away, a thigh bone was uncovered. These bits were unjustifiably assumed to be all from one creature, and so were assembled to become the famous Java man. As in the case of Piltdown man, some evolutionists have objected to this arbitrary association of these scattered bones and have pointed out that the skull fragment is undoubtedly from a chimpanzee or gibbon whereas the thigh bone is human. Yet the majority of evolutionists would not allow their manufactured link to be dissolved and to this day hail Java man as one of the strongest proofs of evolution from ape to man. Doubtless when this folly is unmasked before everyone these dogmatic evolutionists will shrug it off as something they suspected all the time.

The average person may think of a completely assembled primitive ape-man when the Heidelberg man is mentioned. But all science has is a large jawbone complete with teeth. From this the evolutionists tell us the size, posture, diet and tools he used. However, they do not tell us jaws of similar size and proportion are found among the Eskimos of today. You have heard of Peking man, another famous link. It is heralded because its brain size is about halfway between that of man and ape. But again, people of this same skull size and shape exist today; namely, the Veddas in Ceylon. Neanderthal man is no different from some men living today. Moreover, modern-type men are found in earth layers older than those containing these so-called "missing links." There is absolutely no proof of any missing links between man and ape.

Of the famous missing links evolutionist Sir Arthur Keith said: "We cannot trace modern man back to any of these extinct types." Professor Branco of Berlin University said: "Paleontology tells us nothing on the subject—it knows no ancestors of man." Professor Virchow declared: "The man-ape has no existence and the missing link remains a phantom." Austin Clark of Smithsonian Institution said: "Missing links are misinterpretations." And when their finds do not support their theory the evolutionists conceal that evidence, as evolutionist Hooton, Harvard professor of anthropology, admits: "Heretical and nonconforming fossil men were banished to the limbo of dark museum cupboards, forgotten or even destroyed." Incidentally, when Hooton heard of the disgrace and demise of the Piltdown man he termed it "tragic." Little wonder, since he had staunchly defended it in his writings.

But the evolutionists will continue parading their "links" and will propagandize for them with unabated dogmatism. From beginning to end, the evolution theory is supported by assertions, not evidence. Any

who argue against it are not authorities, any who criticize it are not scientific; so they say to intimidate and scare off critics and jam the theory down people's throats by the tyranny of authority. So it is not only links that are missing, but proofs and unprejudiced approaches and scientific methods that are missing. Despite hot denials, evolution is accepted on "faith" and faith alone.

Now their faith in Piltdown man is gone. Their words about him are false, their wisdom turned out to be folly. "The wisdom of this world is foolishness with God." But, "The word spoken by Jehovah endures forever."—1 Cor. 3:19; 1 Pet. 1:25, *NW*.

# *Would Christ Have Proclaimed a* "MARIAN YEAR"?

CHRIST JESUS while on earth kept God's law perfectly. He therefore had due respect for his foster father and his mother, for God's law required that he honor them. But were he present today would he proclaim a "Marian Year" as did his claimed vicegerent, the pope of Rome?

A "Marian Year"? Yes, the New York *Times*, September 27, 1953, reported that on September 8, which, incidentally, is claimed to be the birthday of Mary, the pope issued his twenty-fifth encyclical, which he termed "Fulgens Corona," that is, the "Radiant Crown," wherein he designated 1954 as a "Marian Year" in that it was to be devoted to veneration of Mary.

In this encyclical the pope called upon all Christians, Catholics and non-Catholics alike, to make the year one of special prayer. Among the many things for which they were to pray, three were particularly stressed: the peace of the world, the unity of the church, and freedom for the church in totalitarian lands. No world pilgrimages were to be made to Rome, as this was but a "Little Holy Year"; however, every Catholic church was to be a shrine, with special emphasis on churches named after Mary and shrines where she is said to have appeared, such as that at Lourdes, France.

And why did the pope designate 1954 as a Marian year? Because it is the hundredth anniversary of the promulgation of the dogma of the immaculate conception of the Virgin Mary, which, according to the opening paragraph of this encyclical, holds "that the Most Blessed Virgin Mary at the first moment of her conception was by a singular grace and privilege of the omnipotent God in virtue of the merits of Jesus Christ, Savior of the human race, preserved from all stain of original sin."

### SCRIPTURAL SUPPORT?

Whether or not Christ Jesus would have proclaimed a Marian year would first of all depend upon whether Mary was conceived without sin or not. As Christians we, of course, accept God's Word as our authority. Do we find anything therein supporting the dogma under question? We do not. Even the *Catholic Encyclopedia*, Vol. VII, page 675, admits that "no direct or categorical and stringent proof of the dogma can be brought forward from Scripture." Is it not strange that a dogma, the

denial of which merits excommunication, should not be mentioned at all in the Scriptures? And that even such early church "fathers" as Origen, Basil and Chrysostom did not hold to it?

Yes, it would be strange if a dogma essential to salvation were not mentioned in the Scriptures. But the fact is that not only is the dogma of the immaculate conception of Mary not mentioned in the Scriptures, but they teach just the opposite. Plainly and unequivocally they state, "All alike have sinned, all alike are unworthy of God's praise." "All alike were guilty men." "If we deny that we have sinned, it means that we are treating him as a liar; it means that his word does not dwell in our hearts."—Rom. 3:23; 5:13; 1 John 1:10, *Knox.*

We also know from the Scriptures that Jesus was an exception to the foregoing. Time and again we are assured that he was without sin: "Who did no sin." He was "holy, innocent, undefiled, separated from sinners," and, although tempted in all points as we are, still remained "without sin." (1 Pet. 2:22; Heb. 7:26; 4:15, *Dy*) Besides, he could not have given his life as a ransom had he been contaminated with sin.—Matt. 20:28; 1 Tim. 2:5, 6, *Kx.*

But not a word do we find about Mary's also being an exception. If it is necessary for us to be repeatedly reminded in the Scriptures that Jesus was without sin, would it not be even more imperative that the exception of Mary be brought to our attention plainly, stringently and categorically, if she also were an exception? To argue that it was necessary for Mary to be without sin so that Jesus could be without sin would have made it necessary that both Mary's father and mother be without sin, and so on back! No, the Scriptures do not allow for the dogma of Mary's immaculate conception, and so Christ Jesus would not have proclaimed a Marian year in celebration of the hundredth anniversary of its promulgation.

### MARY EVER VIRGIN?

While the Scriptures state that 'in sin did our mothers conceive us,' the claim is made that Mary is "ever virgin" and therefore could have remained free from sin. But what do the Scriptures say? At Matthew 1:25 (*Dy*) we read that Joseph "knew" Mary not, that is, did not have relations with her, "till she brought forth her firstborn son." Clearly the implication is that after Jesus was born Joseph did have relations with her. Further note that Luke also refers to Jesus as Mary's "firstborn son," implying she had other sons. Why did not Matthew plainly state that Joseph *never* had any relations with Mary, and why did not Luke state that Mary brought forth Jesus her *only* son? Because they both knew that Mary had other children, that she was not "ever virgin."—Ps. 50:7*; Luke 2:7, *Dy.*

That is why we read of Jesus' acquaintances saying: "Is not this the carpenter's son? Is not his mother called Mary, and his brethren James and Joseph and Simon and Jude? And his sisters, are they not all with us?" It cannot be argued that these were his spiritual "brethren," for we are plainly told that these brethren did not believe on him. In fact, he contrasted these with his true followers, saying: "Whosoever shall do the will of my Father that is in heaven, he is my brother, and sister, and mother." —Matt. 13:54-56; John 7:3-5; Matt. 12:48-50, *Dy.*

Neither can it be argued that these were merely male and female relatives such as cousins. Why not? Because when a cousin is referred to, as when the angel Gabriel spoke to Mary about her cousin Elizabeth, the Greek word *syngenés* is used, whereas

* Ps. 51:5, non-Catholic versions.

when Jesus' brothers and sisters are referred to the Greek words *adelphós* and *adelphé* are used.—Luke 1:36, *Dy*.

### DID JESUS VENERATE HIS MOTHER?

According to the pope's encyclical all men are to pray to Mary regarding many matters. But is there any Scriptural support for such admonition? Did any of the early Christians, while she was alive or after her decease, address petitions to her? Had the early church venerated Mary and addressed petitions to her we may be certain that we would have a Scriptural record of the same. Nowhere do we read that they made pilgrimages to her, that they venerated her, or addressed petitions to her.

Why did they not do so? Because they appreciated that Mary was not important in herself. She had an assignment from God as a female slave or handmaiden to provide a human body for God's Son, and that she did. In doing so she had merely done her duty, and, like all the rest of God's imperfect slaves, she was still but a woman who could say: "I am a good-for-nothing slave." That in itself did not guarantee her salvation nor make her a fitting object for veneration.—Luke 17:10, *NW*.

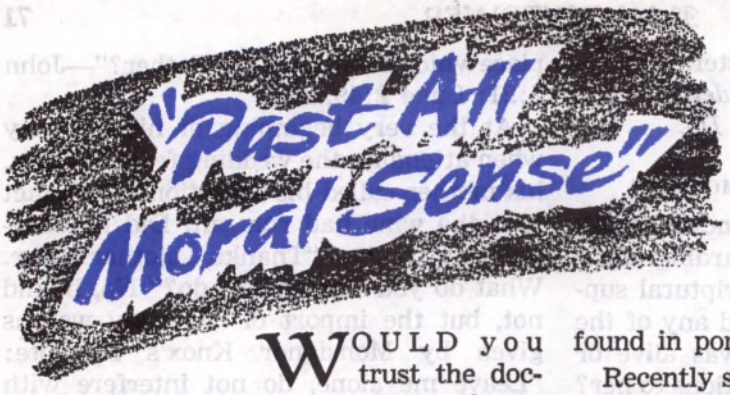
Certainly if anyone should have given her honor for what she did it should have been her son Jesus. But did he do so? Far from it! In fact, as we examine the Scriptures we find that in every instance in which Jesus addressed her he refers to her, not as "holy mother," or "dear mother," nor even as "mother," but simply as "woman," the same term he used when speaking to the immoral woman at the well. Always his manner was objective and not subjective. When his mother rebuked him at the age of twelve, he did not meekly take the rebuke, but corrected her, saying, "What reason had you to search for me? Could you not tell that I must needs be in the place which belongs to my Father?"—John 4:21; Luke 2:49, *Kx*.

At the very beginning of his ministry when attending the wedding feast at Cana, his mother called his attention to the fact that the wine had run out. Did he obsequiously reply, "Thanks, mother dear. What do you want me to do?" No, he did not, but the import of his reply was as given by Monsignor Knox's footnote: "Leave me alone, do not interfere with me." And again it was "woman," not "mother."—John 2:1-5, *Kx*.

On another occasion Jesus said: "Nobody is good, except one, God." And in that "nobody" he included also his mother Mary. As proof for that, note his reply to the woman who sought to praise his mother by saying: "Happy is the womb that carried you and the breasts that you sucked!" Not agreement, but, "No, rather, Happy are those hearing the word of God and keeping it!" As far as Jesus was concerned his mother was not better or more blessed than any other of his faithful disciples.—Luke 18:18, 19; 11:27, 28, *NW*.

The exaltation of a woman is nowhere taught in the Scriptures but is everywhere found in pagan religions. Christ Jesus while on earth, as well as his immediate disciples, magnified his Father's name, goodness and kingdom. He addressed his petitions to his Father and taught others to do likewise. Not once do we read that he dwelt on Mary's goodness or her blessed lot. He treated her objectively. In view of all the foregoing, were Christ Jesus here today would he proclaim 1954 a "Marian Year"? He would not!

The Roman Catholic Church by exalting Mary comes in for Paul's criticism found at Romans 1:25 (*NW*): "Even those who exchanged the truth of God for the lie and venerated and rendered sacred service to the creation rather than the One who created, who is blessed forever."




WOULD you trust the doctor that changed the temperature scales on the thermometer to make the fever normal? That would remove the fever from the patient's chart, but would it not remain in his body? To say the sick are well does not cure the sick. To change the label does not eliminate the problem. To deny the disease does not halt death. Such tactics would be more than futile endeavors to hide the doctor's failure; they imperil the life of the patient by camouflaging the danger. You may think you need nothing, while actually lacking your real need: "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." —Rev. 3:17, *NW*.

Many of the modern social scientists are just such "physicians of no value." (Job 13:4) They are not scientists in the true sense of the word, but appropriate that classification for themselves to give their work an unearned standing by associating it with pure science. Pricking their bubble of outward show and pretension, a scientist wrote of them: "A social scientist prefers the more long-winded expression every time, because it gives an entirely spurious impression of scientificness to what he is doing." After listing instances where their findings are unreliable because of the unpredictable human element involved, this writer added: "But they are no more affected by them than the asylum inmate is by being told that he is not Napoleon." Concerning the rash of polls they conduct he observed: "The result is guesswork clad in the long flowing robes of gobbledygook." Which means the inflated, involved, obscure verbiage found in pompous pronouncements.

Recently social scientists have made sex surveys that show an appalling collapse of morals. The accuracy of the findings has been questioned by many. Nevertheless, the over-all picture of widespread immorality cannot be challenged, and it stands as a confirmation of Bible prophecy that in the last days men would be lovers of themselves and lovers of pleasures, without self-control and without love of goodness at a time when "wicked men and impostors will advance from bad to worse, misleading and being misled." Conditions now match those prior to the flood of Noah's day, when "Jehovah saw that the badness of man had become great in the earth and every inclination of the thoughts of his heart was only bad all the time."—2 Tim. 3:1-5, 13; Gen. 6:5; Matt. 24:37, *NW*.

But after these glorified pollsters under the guise of science have conducted their survey of people who like to air their sex adventures, what remedies do they offer for the moral ills they found? None. In some respects it is normal and advantageous, they say. It is the Bible's moral code that they view as sick, unhealthy for modern men to follow. Instead of men striving to meet good standards, they would lower the standards to meet bad men. Thus they would remove guilt by closing their eyes to wrong. They practice a kind of Christian Science in the field of morals. Of such Jehovah declared: "Woe to those who call evil good and good evil, who put dark-

ness for light and light for darkness, who put bitter for sweet and sweet for bitter! Woe to those who are wise in their own eyes, and shrewd in their own sight!" —Isa. 5:20, 21, *RS*.

They do not approve of holding to God's standards, but approve as proper freedom the practicing of immorality. Actually, immoral persons have a disapproved mental view: "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. Although asserting they were wise, they became foolish. Therefore God in keeping with the desires of their hearts gave them up to uncleanness, that their bodies might be dishonored among them. And just as they did not approve of holding God in accurate knowledge, God gave them up to a disapproved mental state, to do the things not fitting. Although these know full well the righteous decree of God, that those practicing such things are deserving of death, they not only keep on doing them but also approve those practicing them."—Rom. 1:21, 22, 24, 28, 32, *NW*.

When those once immoral become Christians and abandon loose conduct in order to meet God's law, their former lustful companions that are without such legal restraint speak abusively of them. To such reformed ones the Bible says: "The time that has passed by is sufficient for you to have worked out the will of the nations when you proceeded in deeds of loose conduct, lusts, excesses with wine, revelries, drinking matches, and idolatries that are without legal restraint. Because you do not continue running with them in this course to the same low sink of debauchery, they are puzzled and go on speaking abusively of you." Wrongdoers love company. It eases their own guilt when others share in their sins. They hate to have examples of moral uprightness confronting them. So, Christians, do not be disturbed when they "are speaking slightingly of your good conduct." Their best defense of their badness is a diverting offense against your goodness.—1 Pet. 4:3, 4; 3:16, *NW*.

### "SHAMEFUL EVEN TO RELATE"

Do not misunderstand. This is not arguing against proper sex education. Jehovah God created man and woman with the powers of sex for the purpose of producing offspring, and he set standards to guide in its use in cleanness. To understand the natural and clean functions of sex is beneficial. But such instruction is not gained by delving into filthy and degraded perversions done in secret and then relating them publicly. The mind is not cleansed by feeding on filth, no more than a sow is washed by wallowing in the mire. Real Christians are neither prudes shocked by clean sex nor perverts stimulated by sexual immoralities. Their mind is open to clean instruction but closed to degrading obscenities, in keeping with Bible counsel: "Let fornication and uncleanness of every kind or greediness not even be mentioned among you, just as it befits holy people, neither shameful conduct nor foolish talking nor obscene jesting, things which are not becoming, but rather the giving of thanks. Keep on making sure of what is acceptable to the Lord; and quit sharing with them in the unfruitful works which belong to the darkness, but, rather, even be reproving them, for the things

that take place in secret by them it is shameful even to relate."—Eph. 5:3, 4, 10-12, *NW*.

To feed minds on immorality builds up desires of fallen flesh that are otherwise kept subdued: "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, *NW*) Sex surveys are lewd word pictures in scientific frame or setting. Reading minds envision the immoral acts and may be enticed to copy them, especially when assured the majority are doing them. Also the inexperienced reader may learn of sordid acts for the first time, and in quest of new sex adventures may take up their practice. So the Bible wisely advises against publicizing such sins unless it is done as a warning to others to avoid them. Some reviewers of one of the latest widely publicized sex surveys put their critical finger on that exact vulnerable point. One of them wrote:

"An aspect of the discussion, which now centers around the report, is deeply concerned with the justification of making such a survey available to the general public. Can such a survey of behavior be made accessible to all without affecting the behavior of the readers and those who hear of it? Kinsey himself in discussing the advantages of an interview over a questionnaire points out that in the former the inexperience of some interviewees would be respected and writes: 'But a questionnaire must cover all of the activities which the most experienced adult may have had, and there would be a variety of objections to undertaking such an exposition of all the possibilities of human sexual behavior in the course of a single interview.' The obvious extension of this remark is that there might be also a variety of objections to exposing all the possibilities of human sexual activity to inexperienced readers as well."—*Natural History,* October, 1953.

Minds filled with such thoughts may lay plans for expressing them in actions, contrary to the advice: "Do not be planning ahead for the desires of the flesh." Instead, "Put away all moral badness." Rather than plant filthy ideas in the mind, "put away all filthiness and that superfluous thing, moral badness, and accept with mildness the implanting of the word which is able to save your souls." It is by taking in accurate knowledge of God that former unclean practices give way to decent conduct: "Deaden, therefore, your body members which are upon the earth as respects fornication, uncleanness, sexual appetite, hurtful desire, and covetousness, which is idolatry. On account of those things the wrath of God is coming. In those very things you, too, once walked when you used to live in them. But now really put them all away from you, wrath, anger, injuriousness, abusive speech, and obscene talk out of your mouth. Do not be lying to one another. Strip off the old personality with its practices, and clothe yourselves with the new personality which through accurate knowledge is being renewed according to the image of the one who created it." It is by now rejecting impure thoughts and taking in edifying ideas that you can "quit being fashioned after this system of things, but be transformed by making your mind over."—Rom. 13:14; 1 Pet. 2:1; Jas. 1:21; Col. 3:5-10; Rom. 12:2, *NW*.

### "MARKED IN THEIR CONSCIENCE AS WITH A BRANDING IRON"

Christians obey God not only out of a fear of his wrath, but also and primarily out of a good conscience, a conscience trained in its sense of right and wrong by God's Word. Paul stressed that point when admonishing Christians to be subject to Jehovah and Christ: "There is therefore compelling reason for you to be in sub-

jection, not only on account of that wrath but also on account of your conscience." Men speak of the conscience as a guide; so does the Bible. It says that when persons who do not know Jehovah's law do things "their conscience is bearing witness with them and, between their own thoughts, they are being accused or even excused," according to whether the things are good or bad. But since "the way of man is not in himself: it is not in man that walketh to direct his steps" without guidance from God's Word, it is only the divinely educated conscience whose prickings and proddings constitute a safe guide. Only it fits the description: "The conscience of a man is the lamp of the LORD, searching the whole innermost being." It must be kept clear, clean and sensitive if we are to "hold a good conscience."—Rom. 13:5; 2:15, *NW;* Jer. 10:23; Prov. 20:27, *AT;* 1 Pet. 3:16, *NW.*

But what about those who turn a deaf ear on the voice of their conscience, or rationalize their misdeeds to silence the legitimate protests of conscience? To go roughly and heedlessly against its cries hurts it, and to rub against it and wound it repeatedly will force it to callous and scar over for its own healing and protection. The Bible describes those who do that as being "marked in their conscience as with a branding iron." When flesh is seared by a hot branding iron the mark left becomes scarred tissue void of nerve endings and sense of feeling. Consciences so marked are rendered incapable of sensing right or wrong, and their owners have become more "like unreasoning animals born naturally to be caught and destroyed," in that beasts have no conscience. Like animals, such men view sex as merely a biological urge to be satisfied rather than as unselfish love. Like animals, such men have become insensible to high principles of conduct and have degraded past all moral sense. God's Word warns Christians away from such mental darkness and alienation from godly living: "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 kind with greediness."—1 Tim. 4:2; 2 Pet. 2:12; Eph. 4:17-19, *NW.*

The concern of thinking persons today is not just the moral collapse, but the calloused indifference to it and acceptance of it, the insensibility and hardness of heart toward it, the deterioration of many "past all moral sense." This moral decay spreads far beyond sexual morality; it honeycombs all the thoughts and acts of mankind. A leading United States magazine queried: "Have morals gone out of style?" Clergyman R. J. McCracken pointedly asked: "Is the moral tone of the nation—its politics, its business life, its literature, its theatre, its movies, its radio networks, its television stations—Christian?" Confused cleric Reinhold Niebuhr puzzled over the moral collapse: "It is not quite clear why everything seems to have gone wrong in man's actual history."

### THE OUTCOME OF THE MORAL COLLAPSE

It is quite clear to those who believe and understand the Bible. They know that Satan is the god of this system of things, that the whole world lies in his power, that demonic propaganda fills the entire inhabited earth as Satan is confined to its vicinity, that the real foes of men are the wicked spirit forces, and that the only sure protection is for men to "put on the complete suit of armor from God" Jehovah. (2 Cor. 4:4; 1 John 5:19; Rev. 16:14;

12:12; Eph. 6:11-17, *NW*) This wisdom from God's Word may appear foolish to men saturated with worldly wisdom. So they turn from the Bible to imbibe the philosophies and theories of men. They turn from the only sure protection and leave themselves defenseless before the invasion of demonic influences. Even the knowledge they accumulate they use in degraded and depraved ways, hastening their own moral decay. Ensnared in their craftiness, blinded by their own conceit, they are unable to see that the woes of our time are in fulfillment of Bible prophecy and are the last spasms of a dying system of things. Their worldly-wise ridicule of the Bible blinds them to the incoming, righteous "new heavens and a new earth."—2 Pet. 3:3, 4, 13, *NW*.

The moral collapse is more than a foretold sign of the last days of this wicked system of things. (2 Tim. 3:1-5) It is a divider of men, a separator of lovers of righteousness and morally indifferent evildoers. While the majority shrug off the immorality as normal, a minority of righteously disposed persons are deeply disturbed and grieved by it. They are like Noah, who refused to walk with his fellow man whose wickedness "had become great in the earth and every inclination of the thoughts of his heart was only bad all the time." They are like Lot, for "that righteous man by what he saw and heard while dwelling among them from day to day was tormenting his righteous soul by reason of their lawless deeds." They are of the class that "sigh and cry for all the abominations that are done." They are the ones who will be delivered at Armageddon to life in Jehovah's new world of high morality. The bumper crop of evildoers indicates the nearness of the destructive harvest: "When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever."—Gen. 6:5; 2 Pet. 2:8, *NW;* Ezek. 9:4, *AT;* Ps. 92:7.

By their course people are deciding to champion morality or accept immorality. Do you favor scuttling the standards because few live up to them? Because many sink should everyone drown? From those struggling in the seas of immorality social scientists would take their life belts and throw them a rock. The Bible standards are life preservers to those who cling to them. Do not let your mental grip on righteousness be loosened by taking filth into your mind, but keep integrity strong by filling your mind with pure thoughts, as advised: "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." Right thinking is the key to good behavior. "Out of the abundance of the heart the mouth speaks. The good man out of his good treasure sends out good things, whereas the wicked man out of his wicked treasure sends out wicked things." "As he thinketh in his heart, so is he." —Phil. 4:8; Matt. 12:34, 35, *NW;* Prov. 23:7.

So fill the mind with what is good to avoid being snared by what is bad. To reap what is good we must first sow what is good. And we must keep on sowing good until harvesttime, unweakened by the moral collapse, never giving out: "God is not one to be mocked. For whatever a man is sowing, this he will also reap; because he who is sowing with a view to his flesh will reap corruption from his flesh, but he who is sowing with a view to the spirit will reap everlasting life from the spirit. So let us not give up in doing what is right, for in due season we shall reap by not giving out."—Gal. 6:7-9, *NW*.

# The Ransom Merit of Jesus Christ

*"For there is one God, and one mediator between God and men, a man Christ Jesus, who gave himself a corresponding ransom for all kinds of people."*
*—1 Tim. 2:5, 6, NW,* margin.

JESUS CHRIST of Nazareth rose from birth in a manger to a position of vital importance to humankind. No other single individual since the creation of Adam has made such an indelible imprint on the pages of history, nor has any other person ever been so universally the subject of controversy. Countless other men have gone down into death as martyrs for causes they deemed worthy of their full devotion, but in no other instance has there been attributed to such martyrdom the role of savior. Jesus Christ stands alone in world history as one whose death is said to qualify him to act as the Redeemer of humankind. So unique is his position that a devoted disciple of his was compelled to say, "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, *NW*) Certainly no such efficacy is attributed to the death of any other man.

[2] Yet, despite the widespread confession in Christendom that Jesus Christ is the Ransomer of fallen mankind, there is great misunderstanding as to the role he plays in the purposes of the Almighty God. Even among those professing to believe on him there is actually startling disbelief in the merit of his life given as a ransom. Then, of course, there are millions who, though recognizing his prominence in Jewish history, attribute nothing spectacular to his life or death beyond his devotion to certain principles he considered good. However, in contrast, even before Christ made his appearance, "other men were tortured because they would not accept release by some ransom, in order that they might attain a better resurrection" through the ancient promise of God to send forth a "seed" that would provide an eternal release from sin and death.—Heb. 11:35; Matt. 20:28; 2 Tim. 2:8-10, *NW*.

[3] Upon the basis of what the Bible teaches, what is the position of Jesus Christ in Jehovah's magnificent arrangement of things for establishing a completely new world? Should he be regarded only as a legendary figure of noble ideals who set for us a splendid example of moral living? Or should we view him as the one who poured out his lifeblood in sacrifice so as to purchase by ransom the life rights that Adam lost through rebellion, and thus make it possible for men to ultimately live forever? The correct answer to these questions is vital to every living person today.

[4] It is important to appreciate that Jesus Christ did not suddenly burst upon the human scene and proclaim himself a savior. He was not merely a man of unusual gifts and mental brilliance who made a mark upon civilization by reason of his energetic activity, as other men have done with varying degrees of success from time to time. No, indeed! Rather, his appearance was singularly different, for long centuries beforetime his coming was foretold.

1. How does Jesus Christ stand alone in world history?
2, 3. What contrasting views are held concerning him, prompting what vital questions?
4. How was the appearance of Christ different from that of any other man?

Men of godly understanding looked for the appearance of a savior of humankind because of the promise Jehovah gave in Eden concerning the coming of a "seed" of righteousness.—Gen. 3:15; Gal. 3:19, *NW*.

[5] Nearly 1,900 years before the birth of Christ, Jehovah with an oath confirmed his promise to Abraham concerning this Savior, saying: "In thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." (Gen. 22:18, *AS*) Abraham and other faithful men of ancient days looked for this "seed" and longed for the blessings that would come through it. The apostle Paul removes all doubt as to the identity of the "seed" when he says: "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. 3:16, *NW*.

[6] More than three hundred years after Abraham's day Moses spoke to Israel about this same coming savior, saying that anyone who failed to listen to him would not live. (Deut. 18:19; Lev. 23:29) Peter confirms the historical fact that Moses predicted the coming of the savior, Christ, saying: "In fact, Moses said: 'Jehovah God will produce for you from among your brothers a prophet like me. You must listen to him according to all the things he speaks to you. Indeed, any soul that does not listen to that Prophet will be completely destroyed from among the people.'" (Acts 3:22, 23, *NW*) David was a direct descendant of Abraham, and respecting him Jehovah repeated the promise concerning a savior some six hundred years before Christ appeared. "Behold, the days come, saith Jehovah, that I will raise unto David a righteous Branch, and he shall reign as king . . . and [he] shall execute justice and righteousness in the land." —Jer. 23:5; 33:15, *AS*.

[7] Approximately 150 years before Jeremiah penned the above words in the sacred Record, the prophet Isaiah, knowing full well that the Redeemer was to come through Abraham and David's line, under inspiration wrote: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever." (Isa. 9:6, 7, *AS*) Bethlehem was predicted as the place of his birth. (Mic. 5:2) In fact, all the prophets agreed that a redeemer was due to appear upon the human scene; and "to him all the prophets bear witness, that everyone putting faith in him gets forgiveness of sins through his name."—Acts 10:43, *NW*.

[8] The prophet Isaiah in advance declared remarkable details concerning Jesus Christ, namely, that he would be despised, rejected, be a man of sorrows and be acquainted with grief; that his life would be made an offering for the sins of many, that he would intercede for mankind, that when he was oppressed and afflicted he would not open his mouth to complain but would submit to his sacrifice like a lamb that is led to the slaughter. No wonder John the Baptist, when he saw Jesus approaching, loudly exclaimed, "See, the Lamb of God that takes away the sin of the world!" (John 1:29, *NW;* Isa. 53:3-9, *AS*) That John was

5. How is the promise to Abraham brought into view here?

6. The words of Moses and the promise to David show what respecting the Christ?

7. What other prophetic things were written concerning Jesus Christ, and upon what are all the prophets in agreement?

8. What supporting facts demonstrate that John was not wrong in his identification of Jesus?

correct in his identification of Jesus as the Redeemer is made sure by the record of the angel's declaration thirty years previous, when that mighty spirit creature said to the shepherds, "Have no fear, for, look! I am declaring to you good news of a great joy that all the people will have, because there was born to you today a Savior, who is Christ the Lord, in David's city." (Luke 2:10, 11, *NW*) Beyond any question, Jesus Christ was not a self-proclaimed savior, but had come in fulfillment of promises made by God long centuries before.

[9] The apostle John supports this view with the forthright declaration that it was God who sent Jesus. "For God loved the world so much that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life." (John 3:16, *NW*) Jesus was thus not an ordinary mortal whom Jehovah selected to use in providing a ransom, but, with good reason, was one who came direct from God's own heavenly realm for the specific purpose of vindicating the Father's name and providing a ransom. Jesus' prehuman existence extended back before humankind or even the earth itself came into being. (John 1:1-3; Prov. 8:22-36, *AS*) His disciples appreciated Jehovah's great expression of love in sending his Son. They knew Jesus Christ was no mere man like themselves, and they showed no hesitancy in declaring so. (Matt. 16:16, *NW*) "By this the love of God was made manifest in our case, because God sent forth his only-begotten Son into the world that we might gain life through him. . . . we ourselves have beheld and are bearing witness that the Father has sent forth his Son as Savior of the world."—1 John 4:9, 14, *NW*.

9. How do the apostles confirm the truth that Jesus was sent?

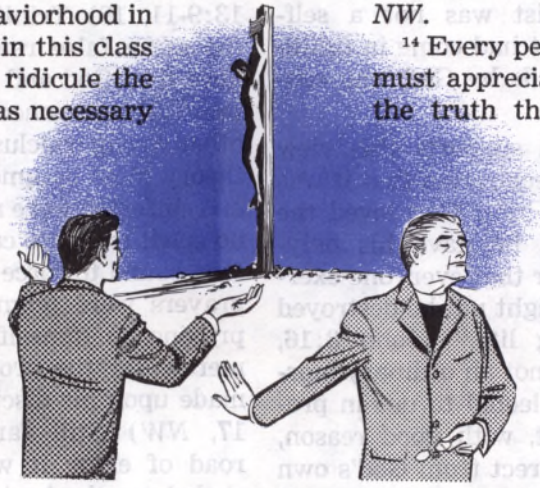
[10] But there are some religious men who deny Jesus was God's son and had come in the flesh by Jehovah's miraculous transference of him to the womb of a Jewish virgin, Mary. Instead they teach the incarnation theory, saying that Jesus was actually God himself who clothed his spirit body with a covering of flesh, as angels had done in appearing to Abraham, Lot and others. (Gen. 18:1, 2; 19:1; Judg. 13:9-11, 16) Trinitarians are stuck with the same false reasoning, since they believe that God and Christ are one and the same. This erroneous doctrine forces still other wrong conclusions. For instance, this theory must assume that Jesus' weariness and suffering were merely feigned, because no spirit creature can be weary and suffer. It is bound to force the conclusion that his prayers were feigned, since he was only praying to himself after all, and did so merely for the profound impression such made upon his disciples and others. (John 17, *NW*) Still farther along the same road of error it would have to be concluded, on the basis of the original premise, that Christ's death was merely an appearance of death, for God, being immortal, cannot really die; hence there was no real death and pouring out of blood as a ransom for humankind at all!

[11] Closely akin to this hazardous reasoning are the conclusions of those who believe in the "moral influence theory." They hold that the sole mission of Christ was to reveal the love of God in a way so moving as to melt the heart and induce men to forsake sin. (*Theology at the Dawn of the Twentieth Century*, p. 261) "Strictly speaking," say they, "the death of Christ was not necessary to human salvation."

[12] It is not surprising, then, to find a very prominent religious leader saying this in regard to the ransom: "Of course I do not

10. How do false conclusions of some religionists lead them into error regarding the Christ?
11,12. What other views are held by religious leaders?

believe in the Virgin Birth, or in that old fashioned substitutionary doctrine of the Atonement; and I do not know any intelligent Christian minister who does. The trouble with these fundamentalists is that they suppose that unless one agrees with them in their doctrinal set-up, he cannot believe in the profound, substantial, everlasting truths of the Christian gospel that transform men's lives, and are the only hope of Christ's saviorhood in this world."* Included in this class of men are those who ridicule the death of Jesus Christ as necessary to provide a ransom because, as they say, it requires a murder to fulfill the will of God.



13 Thus we find religious men, leaders at that, who actually deny the ransom merit of Jesus Christ. Yes, they talk about the "everlasting truths of the Christian gospel," but in their eyes the principles embodied in the Ten Commandments plus the new commandments that Christ taught, the love of God, the love of neighbor unto dying for him—these are the things "that transform men's lives, and are the only hope of Christ's saviorhood in this world." By their own words and deeds they do not believe that the life of Jesus Christ, laid down in sacrificial death, actually served to open up the way for mankind to regain that perfection of flesh and unity with God that Adam first lost by his sin of rebellion. They do, in fact, disown Christ as their redeemer and savior, and do not believe that the value of his shed blood was the price paid over to God to regain for mankind the life rights lost by Adam. Pretending to be servants of God, they are actually false teachers. How accurately Peter describes them: "There will also be false teachers among you. These very ones will quietly bring in destructive sects and will disown even the owner that bought them, bringing speedy destruction upon themselves."—2 Pet. 2:1; 1 Cor. 1:18, *NW*.

14 Every person interested in life must appreciate the full impact of the truth that the Sacred Scriptures are overwhelmingly specific and definite in making known that only through the ransom merit of Jesus Christ will anyone ever attain to salvation. Moreover, anyone gaining salvation must meet the terms of the ransom and thus qualify according to God's standards. In the final analysis, the philosophies of men and all the worldly knowledge and human reasoning they can bring to bear against the Scriptures will avail nothing. The Word of God is sure, firm, to be relied upon as coming from the one who has all knowledge and who possesses all power to back up his word and fulfill it. Rightly we go to him for an explanation of the position of his Son in the divine purpose as it relates to the salvation of humankind.

15 To "ransom" means to "redeem from captivity, slavery, punishment or the like, by paying a price; to buy out of bondage; to deliver, as from sin, its penalty, or the like; to be the Redeemer of." (Webster's

* *Christian Beacon*, May 9, 1946, Vol. XI, No. 13 (Harry Emerson Fosdick).

13. How is their disbelief in the ransom shown, placing them in a class described by Peter?

14. What full impact of truth must be appreciated by honest persons?

15. To "ransom" means what, and why does the whole human race need such?

*New International Dictionary,* 2nd Edition) That mankind since Eden has been in bondage to sin and its penalty, death, stands admitted. "Behold, I was brought forth in iniquity; and in sin did my mother conceive me," said David. (Ps. 51:5, *AS*) That confession of bondage applied not only to David himself, for Paul confirms it as being true of the whole human race, when he says, "Through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned." (Rom. 5:12, *NW*) The whole human race has been and is in bondage, slavery, which results in death, and needs a Ransomer to effect release if the full freedom of Eden in its perfection is ever to be realized again.—Heb. 2:15, *NW*.

[16] Death comes to man justly, through the operation of Jehovah's righteous and perfect laws. It was no injustice on God's part, for man brought this slavery upon himself, with its punishment of death. In keeping with justice, God could allow death to reign over men for all time to come, but his great quality of love and mercy moves him to provide a way out for men who incline to righteousness. In exercising his mercy, however, Jehovah cannot disregard or ignore the justice of the penalty judgment of death entered against man. "Life for life, eye for eye, tooth for tooth, hand for hand, foot for foot"—this expresses the terms and principles under which God has always operated. (Ex. 21:23, 24, *AS*) Consequently what Jehovah had decreed as the penalty for mankind's sin, namely death, could be lifted only by the payment of a ransom or corresponding price. If one could be found willing and able to make payment of this ransom, thus fulfilling Jehovah's just law, then his mercy might be extended toward mankind. Jesus Christ was the one willing and able to buy man out of his bondage.

[17] That it was Jehovah's love and mercy that moved Christ to provide the payment of a ransom is plainly shown at John 3:16 (*NW*): "For God loved the world so much that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life." It was an action initiated by God, and it was accompanied by the willingness of his Son to meet the terms of justice in paying the ransom. "By this the love of God was made manifest in our case, because God sent forth his only-begotten Son into the world that we might gain life through him. The love is in this respect, not that we have loved God, but that he loved us and sent forth his Son as a propitiatory sacrifice for our sins." (1 John 4:9, 10, *NW*) Jesus Christ was willing to pay the ransom price, out of love for Jehovah and for fallen man.

[18] It was no new thing for Jehovah to thus require a ransom payment. He was merely following the same basic principle he followed in his dealings with Israel as that nation's Ransomer or Redeemer. He said of himself, "For I am Jehovah thy God, the Holy One of Israel, thy Saviour; I have given Egypt as thy ransom, Ethiopia and Seba in thy stead. Since thou hast been precious in my sight, and honorable, and I have loved thee; therefore will I give men in thy stead, and peoples instead of thy life." (Isa. 43:3, 4, *AS*) The ordinances of the law covenant given to Israel provided for the payment of a ransom as a redemption for one's life in certain kinds of offenses. The poll tax of half a shekel for every Hebrew was deemed the ransom to propitiate for their lives. (Ex. 21:28-32; 30: 12-16) The annual offering of a bullock

16. Upon what conditions might man recover from sin's penalty of death?

17. How is God's great love shown in this respect?

18. Was the requirement of a ransom a new thing with God?

and of a goat for the sins of the people served as an atonement or ransom that Jehovah recognized and accepted.—Lev. 4:1-35; 5:1-19; 16:1-31; Prov. 21:18.

[19] In the case of man, the ransom God required to restore perfection and everlasting life could not be paid with silver, gold or other precious things, nor by the blood of animals, for these payments would not correspond or be equal to the perfect life that Adam lost for all mankind. (1 Pet. 1:18, 19, *NW*) To all the "inhabitants of the world, both low and high, rich and poor" Psalm 49 (*AS*) points out that man can never give to God a ransom for his life, "for the redemption of their life is costly, and it faileth for ever." It follows, then, that unless Jehovah provided the means of paying over the corresponding ransom, there would never be a recovery from sin and death. God made this provision by granting his only-begotten Son the privilege to lay down a perfect human life in sacrifice.—Gal. 4:4, 5, *NW*.

[20] Jehovah did not have to coerce his Son into this sacrificial course, but Jesus willingly pursued it when he perceived that it was his Father's will. Says Paul concerning him, "He . . . gave no consideration to a seizure, namely, that he should be equal to God. No, but he emptied himself and took a slave's form and came to be in the likeness of men. More than that, when he found himself in fashion as a man, he humbled himself and became obedient as far as death, yes, death on a torture stake." (Phil. 2:6-8, *NW*) Jesus himself confirms his own willingness to lay down his life in sacrifice, saying, "This is why the Father loves me, because I surrender my soul [life], in order that I may receive it again. No man has taken it away from me, but I surrender it of my own initiative." (John 10:17, 18, *NW*, margin) As the sacrificial lamb of God, Jesus Christ moved steadily, willingly and unwaveringly toward his sacrifice on the torture stake, with full appreciation of the ability it would give him to provide the ransom for believing mankind.—Isa. 53:7, *AS*.

[21] It was doubtless at a distant time before his miraculous coming to earth that Jesus in his prehuman existence expressed his willingness to provide the ransom. It must have been so, for through Abraham, long before the earthly advent of Jesus, Jehovah illustrated how he would give his Son in sacrifice, and how that Son would of his own free will lay down his life. (Gen. 22:1-19) Immediately following this prophetic portrayal by Abraham, Jehovah made the promise that "in thy seed shall all the nations of the earth be blessed," which "seed" Paul identified as the Christ. So God was showing that, at a fixed time future from Abraham's day, his own beloved Son would come to make the great sacrifice. In his written Word Jehovah was laying a groundwork so that righteously disposed men might fix their hope upon this great event and the untold blessings it would open up to them. A reliable record was being established by which men would be able to identify the one providing a ransom for them. (Prov. 8:22-36; John 8:58, *NW*) A great release was now in sight, but it would certainly come through the ransom of Jesus Christ.

19. How is the payment of a ransom a difficult thing?
20. What was Christ's attitude regarding this sacrificial course laid out for him?
21. In his loving-kindness how did Jehovah provide a basis for belief in the ransom of Jesus Christ?

# "RELEASE BY RANSOM"

*"By means of him we have the release by ransom through the blood of that one, yes, the forgiveness of our trespasses, according to the riches of his undeserved kindness."—Eph. 1:7, NW.*

BORN in sin and shaped in iniquity, men were doomed to live in sin and pay its penalty, death. Under the Mosaic law given to Israel the sins of the people were forgiven in a pictorial way by the animal sacrifices made and offered up by the high priest. Yet in a real sense the blood of bulls did not effect an actual release of permanent nature from the penalty of sin, death; for all those conforming to the law eventually died. Moreover, the sacrifices had to be repeated at regular intervals. The law covenant was actually a "shadow of the good things to come," illustrating what God would do through his Son, Jesus Christ. (Heb. 10:1-3, *NW*) "Consequently, the Law has become our tutor leading to Christ, that we might be declared righteous due to faith."—Gal. 3:24, *NW*.

[2] But even under the law arrangement righteousness was imputed only by the shedding of blood. In viewing the sacrifice and ransom of Jesus we must bear in mind the plain statement of Scripture that "unless blood is poured out no forgiveness takes place." That is why Israel through the high priest continuously offered the blood of animals to obtain, in a pictorial sense, the yearly release from sins. But with the coming of Jesus Christ there is a great change, for "he entered, no, not with the blood of goats and of young bulls, but with his own blood, once for all time into the holy place and obtained an everlasting release for us." (Heb. 9:22, 12, *NW*) No more was it necessary to periodically offer animal blood, for the one who was foreshadowed by these animal sacrifices had come and established an everlasting release. Now it was a matter of qualifying to receive the benefit of that release by ransom.

[3] The entry of Jesus Christ to make propitiation for the sins of humankind and thus effect a release was not an entry into any earthly temple. "For Christ entered, not into a holy place made with hands [as the high priest of Israel did] which is a copy of the reality, but into heaven itself, now to appear before the person of God for us. . . . the Christ was offered once for all time to bear the sins of many." (Heb. 9:24-28) It was into the presence of Jehovah God in heaven that Christ went, following his resurrection, to offer the merit of the perfect lifeblood he had poured out, this to effect a permanent release for those of mankind who would exercise faith in the merit of that ransom. Peter confirms that it is the shed blood of Jesus that provides the ransom merit: "For you know that it was not with corruptible things, with silver or gold, as a ransom that you were released from your fruitless form of conduct received by tradition from your forefathers. But it was with precious blood, like that of an unblemished and spotless lamb, even Christ's."—1 Pet. 1:18, 19, *NW*.

[4] The lifeblood of the perfect man Jesus,

1. How did sacrifices under the Law fall short of effective "release," but what purpose was served?
2. What important part did blood play under the Law, but how did the coming of Jesus make a great change?
3. In what way was the sacrifice of Jesus superior?
4. Why is it folly to regard the sacrificial death of Jesus as unnecessary?

poured out in sacrifical death, is thus seen to have a saving merit in behalf of those who exercise faith in it. Hence it is the blood given in sacrifice that is needed to effect the salvation of the world, not merely the "profound, substantial, everlasting truths of the Christian gospel." There would be no release without the shed blood. The Scriptures emphasize this truth outstandingly. It is sheer folly, then, to view the self-sacrificing course of Jesus as essentially unnecessary to his saviorhood of the world. If the merit of the shed blood is not applied in behalf of any person, that man has no hope of gaining everlasting life. The perfect life-blood of Jesus Christ corresponded to that life value that Adam lost. When Jesus rose from the dead and ascended into heaven, he had in his possession the right to perfect human life with all its prospects, exactly what Adam by the sin of disobedience had lost for the human race. This ransom price Jesus handed over in the presence of God and in exchange therefor received the human race for the purpose of giving deserving members of it the opportunity to gain everlasting life.—Rom. 5:15-19, *NW*.

[5] This brings to the fore the question as to who benefit by the ransom. Do all men benefit, whether good or bad? Was it not God's great love for all men that prompted the giving of his Son? And does not that support the view held by many that all must ultimately be saved, Adam himself included, and even the Devil? Decidedly not, for nothing could be farther from the truth. Holding to such a universal salvation theory works great injury upon men, for it blinds them to the real purpose of the ransom. It lulls men into a false sense of security and irresponsibility, for it tells them that everything will come out all right in the end, no matter what they do or how they live. Through belief in "salvation for all" they fail to see the need for examining God's purpose and ascertaining upon what grounds they can qualify for "release by ransom through the blood" of Jesus Christ.

[6] Stop, think, and examine some simple facts. When Jesus was on earth and preached repentance, some heard him in belief and others despised his teaching. To those who heard with belief and 'stuck with him in his trials' Jesus promised great blessings in the Kingdom. (Luke 22:28-30, *NW*) And he said that other sheep would in later times listen with faith and receive blessings, also. But to those unbelieving Jews who encircled him and derided his message demanding to know if he was the Christ, Jesus replied, "I told you and yet you do not believe. . . . you do not believe, because you are none of my sheep. My sheep listen to my voice, and I know them, and they follow me. And I give them everlasting life, and they will by no means ever be destroyed." (John 10:16-30, *NW*) Those unbelievers later tried to stone Jesus. Promise of a ransom to everlasting life was held out to abso-

5. What great question is posed, and how does the wrong view of matters work injury to men?

6. What simple facts support the correct view?

lutely no such persons, but only to the believers, the "sheep."

[7] Proponents of "salvation for all" must close their eyes to the scathing testimony of Jesus against the false teachers of his day, the scribes and Pharisees. Claiming to worship God, they did all manner of evil. Jesus predicted nothing good for them, but only woe upon woe. Forcefully he pointed out their utter inability to escape the judgment of Gehenna (destruction) at Jehovah's hand because of their wicked course. Would you say, then, that he died to provide a ransom for them? Could they be both ransomed and destroyed? Certainly not, as any reasoning person must admit! Yet Jesus did tell them they were doomed; so there could be no ransom for them. —Matthew 23, *NW*.

[8] The instructions Jesus gave to his disciples add weight to the truth that the ransom would not apply to *all* men individually, for, said he, "wherever anyone does not take you in or listen to your words, on going out of that house or that city shake the dust off your feet. Truly I say to you, It will be more endurable for the land of Sodom and Gomorrah on Judgment Day than for that city." (Matt. 10:14, 15, *NW*) He was pin-pointing the utter impossibility of ransom for unbelievers or those willfully wicked, because Sodom and Gomorrah were irrevocably condemned and destroyed, beyond any possible recovery.

[9] Satan the Devil is the god of this world based upon evil and wickedness. He is a deliberate and willful sinner and violator of God's sovereignty. For him there is no recovery, but only a certain destruction. The man Adam willfully and deliberately chose the same course of rebellion as that taken by Satan, and God in justice meted out death to him. But for Adam's offspring the situation is different, because they were born under condemnation as a result of Adam's willful act, yet not because of anything they themselves had done. (Rom. 16:20; Rev. 20:10, *NW;* Hos. 6:7, *AS;* Rom. 5:14, *NW*) Hence, for them Jehovah provided the opportunity for recovery from this slavery by a release by ransom through Jesus Christ.

[10] In the days when Jesus preached the good news, not all of Adam's descendants then alive heard and believed, and hence not all came under the ransom Jesus later made available. On the other hand, in the case of those who did believe, a marvelous transformation was made in their lives, as was true with the apostles. So today those who ultimately benefit by the ransom must first effect a transformation in their lives. It means more than refraining from evil and maintaining a neutral or aloof position from rank wickedness, thus hoping for ransom because of beautiful character built up through one's own efforts. Rather, it requires hearing and belief in the good news that Jesus preached and that is, true to his promise, being preached today throughout the earth. It means activity in a positive way to support the entire arrangement of Jehovah God for the establishment of a new world, for which the blood of Jesus provided a basis. The Devil and all those who are of like mind, deliberate sinners, will not support the new world. Neither will they benefit by the ransom, nor ever

7. The record at Matthew 23 presents what perplexing situation to those who believe in "salvation for all"?
8. Jesus' instructions to his disciples support what view?
9. How is there a difference between the position of Satan, Adam and humankind in general?

10. What transformation must take place in the life of one who benefits by the ransom?

experience release from slavery to their own selfish will, which drives them on to death.

[11] In describing the division of earth's people into two classes, sheep and goats, as a result of the Kingdom message being preached, Jesus foretold destruction for the "goat" class but ransom and life for the "sheep" class. It will generally be admitted that the sin of one man, Adam, brought death to all men; but it is equally true that "through one act of justification [on the part of Jesus Christ] the result to men of all kinds is a declaring of them righteous for life." (Rom. 5:18; Matt. 25:45, 46; John 3:36, *NW*) These "men of all kinds" are the "sheep" who hear and believe in the ransom merit of Jesus Christ, and who show their belief by their works and way of living. These are the ones who have the ransom merit of Jesus' blood applied in their behalf, because they recognize its worth and apply for its benefits on the terms Jehovah lays down in his Word.

[12] Carefully note that these "sheep" do not include all men of all nations no matter what their belief or living habits. Indeed not, for we must remember that the primary purpose of Jesus Christ is to vindicate his Father's reproached name. Likewise the primary purpose of the ransom, in keeping with this, is to enable Jesus to buy out or redeem from the penalty of death men who by their faith and devotion would prove the Devil a liar. It follows that if some men, by their willful submersion in evil and complete disregard of the saving message of the Holy Scriptures, show themselves to be opponents of truth and righteousness, they have no hope in the merit of Christ's ransom. "That is how it will be in the consummation of the system of things: the angels will go out and separate the wicked from among the righteous and will cast them into the fiery furnace."—Matt. 13:49, 50, *NW;* Isa. 26:10, *AS*.

[13] The Bible itself is careful to mark the selectivity of the purchase by ransom, saying of Jesus: "You were slaughtered and with your blood you bought persons for God out of every tribe and tongue and people and nation." (Rev. 5:9, *NW*) Note that those bought or ransomed for the Christian congregation, the heavenly "royal priesthood," were "persons" out of every tribe, tongue, people and nation. Entire peoples and nations are not purchased wholesale. Why not? Because they do not qualify for the ransom. It is a difficult thing for an upright man to qualify for ransom because of the great testings of faith involved. "And if the righteous man is being saved with difficulty, where will the ungodly man and the sinner make a showing?"—1 Pet. 4:18, *NW*.

[14] A similar view of ransomed ones is described in Revelation 7:9, 10, and they come from all nations and tribes and peoples and tongues. Yes, it is God's will "that all kinds of men should be saved and come to an accurate knowledge of truth." (1 Tim. 2:4, *NW*) So he does not discriminate against any in granting them the opportunity to receive life by means of the ransom, but neither does he force the ransom's benefit upon men against their own choice. He owes men nothing, "for all have sinned and fall short of the glory of God," but in his loving-kindness he offers life as a gift, because "it is as a free gift that they are being declared righteous by his undeserved kindness through the release by the ransom paid by Christ Jesus." But men must seek and accept that gift with thankfulness, as did the apostle Paul, who

11. How does the illustration of the "sheep" and "goats" show the ransom is limited? Why?
12. What additional facts show a limit to the ransom?
13. How does the Bible mark the selectivity of the ransom?
14. What further Bible record supports the availability of the ransom to all men, but on God's specific terms?

exclaimed: "Thanks be to God for his indescribable free gift."—Rom. 3:23, 24; 2 Cor. 9:15, *NW*.

15 The "great crowd" of Revelation 7:9 are shown as having a favorable standing before God because "they have washed their robes and made them white in the blood of the Lamb," and hence the ransom merit of the blood has been applied in their behalf. Certainly none of the willfully wicked, of men or angels, are included in this group pictured as benefiting by the ransom. It could not be so, because the wicked do not serve God at all, and yet this "great crowd" is described as "rendering him sacred service day and night." They are persons from everywhere who have heard the good news and left the darkness of this world to walk in the light; and, as John says, "if we are walking in the light as he himself is in the light, we do have partnership with one another and the blood of Jesus his Son cleanses us from all sin."—Rev. 7:14, 15; 1 John 1:7, *NW*.

16 Clearly, then, it was the new world of righteousness that God loved so much that he gave his Son to provide the basis for its establishment by the pouring out of his blood. It is a world now near at hand that will be inhabited by people who accept the free gift of life and who have been released from the condemnation of sin and death inherited from the common father Adam. And it is in this connection that each person must demonstrate his personal desire for application of the ransom merit in his behalf by belief and right works. Here is where "release by ransom" *for all men* individually is ruled out, because not all choose to serve God and accept the free gift. What, then, is required to come under the release?

15. How is it that the "great crowd" cannot include all men?

16. What "world" did God love that prompted the giving of his Son? And what must each person demonstrate in this connection?

17 Well, we must have faith of the same kind that Abraham had and, like him, we must back up that faith with works. Abraham believed Jehovah and 'it was counted to him as righteousness.' (Gen. 15:6, *NW*) Abraham's faith gave him a good standing before God and because of this he is due for a resurrection and blessings of new-world life, made possible by Christ's ransom. Paul argues that the expression " 'it was counted to him' was written, however, not for his sake only, but also for the sake of us to whom it is destined to be counted, because we believe on him who raised Jesus our Lord up from the dead. He was delivered up for the sake of our trespasses and was raised up for the sake of declaring us righteous."—Rom. 4:22-25, *NW*.

18 Paul himself and other believers of Jesus' day laid down their earthly lives sacrificially, because they all died faithful to God. Their faith, like Abraham's, was counted to them as righteousness with God. It gave them a favorable standing and placed them in position to receive the "release by ransom" and all its benefits then by imputation. Because of proving faithful as Christ's fellow sacrificers to the death they will receive a resurrection to heavenly life to be joint heirs of Kingdom glory with Christ. To Daniel, who was a man of faith like Abraham, the promise was given that though he died before Christ's first coming, yet his righteous standing before God would not fail of benefit to him, "for," said God, "thou shalt rest, and shalt stand in thy lot, at the end of the days." (Dan. 12:13, *AS*) Held within the memory of God are all suchlike men of faith, and the ransom of Jesus Christ will not fail them in the new earth of the new world now close at hand.

17. How was the situation with Abraham similar to that with us?

18. Why does the ransom not fail men of faith in bygone days?

[19] Today we have approached the end of this old system of things. It marks the time of final warning to all nations, and the close-at-hand complete "release by ransom" for men of all kinds who prove of good will. Before all of us there is a great choice, namely, to accept the gift of God or cast it aside. True to the accurate prediction of Jesus, the good news of the Kingdom is being preached in all the inhabited earth as a testimony. (1 Cor. 10:11; Matt. 24:14, *NW*) Persons who hear must, before they can ever place their hope in the great blessings of the Kingdom, first exercise faith in the shed blood of Jesus Christ. They must appreciate the efficacy of his blood in opening up the way to life in that new world. They must be firmly convinced that there is "one mediator between God and men, a man Christ Jesus, who gave himself a corresponding ransom for all kinds of people." (1 Tim. 2:5, 6, *NW*, margin) They must confess Jesus Christ as their savior, by Jehovah's undeserved kindness, and seek their approach to God by means of him, according to the way outlined in Jehovah's Word. This means they must dedicate themselves to him through Christ according to the principles of righteousness set forth in the Holy Scriptures, to be faithful servants of God and show their faith by works.

[20] It means more than joining in an emotional religious "revival meeting," raising the hand and saying one is saved. It means more than opening one's mouth to say, "Yes, I believe in Jesus Christ and in his shed blood." If that were all there is to it, anyone could do that, including drunkards, fornicators, idolaters and murderers. But the Scriptures are plain in declaring that such kind of persons do not qualify for the ransom. (1 Cor. 6:9; Gal. 5:20, 21, *NW*) No, it means, rather, the development of a new pattern of life and the setting aside of the old. It means conscientious effort to let one's actions and living be governed by the fixed principles of Jehovah's Word, and to keep one's hope and desire established in the new world of righteousness. It means following the advice of the apostle John who said of this present corrupt system of things, "Do not be loving either the world or the things in the world. If anyone loves the world, the love of the Father is not in him; . . . Furthermore, the world is passing away and so is its desire, but he that does the will of God remains forever."—1 John 2:15-17.

[21] So do what, then? "Strip off the old personality with its practices, and clothe yourselves with the new personality which through accurate knowledge is being renewed according to the image of the one who created it, . . . let the peace of the Christ control in your hearts, . . . Let the word of the Christ reside in you richly in all wisdom. . . . And whatever it is that you do in word or in work, do everything in the name of the Lord Jesus, thanking God the Father through him."—Col. 3:9-17, *NW*.

[22] If you do this you will be walking in the light and following a life pattern that will guarantee salvation to yourself. But you say, "How can I do this? Is it possible for me to make such a complete change when all my life I have been trained in the ways of the old world?" Yes, it is possible, otherwise Jesus Christ would not have died to save men of all kinds from all tribes, tongues and nations. And they could not benefit by his ransom if it were not possible for them to change and hew out a new life pattern. So you can do it! Therefore "God, after producing his Servant, sent him forth to bless you by turning each

19. What great choice is before all men today, and what is absolutely necessary on their part?
20. Why are mere expressions of faith ruled out? And what is really required?
21. So what is to be done?
22. Can you do it? Why and how?

one away from your wicked deeds." "Repent, therefore, and turn around so as to get your sins blotted out, that seasons of refreshing may come from the person of Jehovah and that he may send forth the Christ appointed for you, Jesus, whom heaven, indeed, must contain within itself until the times of restoration of all things of which God spoke through the mouth of his holy prophets of old time."—Acts 3:26, 19-21, *NW*.

[23] How will you start? Well, first put aside all false religious ideas you may have concerning the ransom of Jesus as applying to *all* men. And put aside teachings that tell you all you need do to gain God's approval is live a decent life and do to others as you would have them do to you. Yes, you must put aside these ideas that you have been taught all your life and you must begin to fill your mind with the correct teachings of the Sacred Scriptures. You must "quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and complete will of God." (Rom. 12:2, *NW*) Your mind is where you must begin, by absorbing the truth of God's Word without false religious adulteration of any kind. This truth will overflow in your heart, too, and it will move you in the way of salvation by prompting right works.

[24] This does not mean you will now become perfect in the flesh. Nor does it mean that you will be admired by all men who will praise you for your high moral life. But it does mean you will have a righteous standing before God and your service to him will be acceptable; and that the merit of Christ's ransom will therefore apply in your behalf, because you seek it in the proper way. Your faith will become manifest in your works, and you will take your place with other faithful servants of God, both past and present, and will "enjoy peace with God through our Lord Jesus Christ, through whom also we have gained our approach by faith into this undeserved kindness in which we now stand."—Rom. 5:1, 2, *NW*.

[25] In such a position, with continued application of your mind and heart to study of God's wonderful way of salvation, and of your hands in works of praise, you will be unshaken by whatever comes. (Rom. 5:3-5, *NW*) You will have full confidence in Jehovah God, being fully aware of his great love for the new world and for those who seek entrance into it. You will take courage in the knowledge that "God recommends his own love to us in that, while we were yet sinners, Christ died for us. Much more, therefore, since we have been declared righteous now by his blood, shall we be saved through him from wrath. For if by the trespass of the one man death ruled as king through that one, much more will those who receive the abundance of the undeserved kindness and of the free gift of righteousness rule as kings in life through the one person, Jesus Christ." —Rom. 5:8, 9, 17, *NW*.

[26] You will not be lulled into a false sense of security in the belief that God *must* apply the ransom merit of Jesus Christ in your behalf, but you will appreciate that full release by ransom is a marvelous gift and will be received only by men who seek it in the narrow way God has provided. So you will guard against a return to the evil ways and practices of the old world, a willful plunge once again into sin, knowing that only death can result; "for if we practice sin willfully after having received the accurate knowledge of the truth, there

23. Where is the starting point? And how is the heart involved?

24. If you will not become perfect now, what does this wise course do for you?

25. What knowledge and confidence will it bring you?

26. The return to what condition must you guard against? Why?

is no longer any sacrifice for sins left, but there is a certain fearful expectation of judgment and there is a fiery jealousy that is going to consume those in opposition." —Heb. 10:26, 27, *NW*.

[27] Make no mistake about it, Jehovah God has a very definite purpose in providing the ransom for mankind, and the key to that purpose lies in the vindication of his own great name. The building of a new world, including the starting once again of a human society that will worship him, is part of his purpose in the vindication of himself as the eternal sovereign. This helps us to understand why he arranges for the payment of a ransom by Christ Jesus, for through it a nucleus of men qualify to take part in the "new earth" after Armageddon and in bringing forth children and training them in the ways of God. "For the undeserved kindness of God which brings salvation to all kinds of men has been manifested, instructing us to repudiate ungodliness and worldly desires and to live with soundness of mind and righteousness and godly devotion amid this present system of things, while we wait for the happy hope and glorious manifestation of the great God and of our Savior Christ Jesus, who gave himself for us that by a ransom he might release us from every kind of lawlessness and cleanse for himself a people peculiarly his own, zealous for good works."—Titus 2:11-14, *NW*.

[28] The next striking manifestation of God and his Son, Jesus Christ, at Armageddon, will not be a pleasing one for those who do not qualify for the merit of his ransom. It will be a righteous act on Jehovah's part, for "it is righteous on God's part to repay tribulation to those who make tribulation for you, but, to you who suffer tribulation, relief along with us at the revelation of the Lord Jesus from heaven with his powerful angels in a flaming fire, as he brings due punishment upon those who do not know God and those who do not obey the good news about our Lord Jesus. These very ones will pay the penalty of everlasting destruction from before the Lord and from the glory of his strength, at the time he comes to be glorified in connection with his holy ones and to be regarded in that day with wonder in connection with all those who exercised faith, because the witness we gave met with faith among you." (2 Thess. 1:6-10, *NW*) Do not be lulled to sleep by the teaching that God *must* save all men. He will not do so! But he does make the ransom available to "all kinds of men" who will accept it on the terms he lays down. Examine whether you are meeting those terms, for it means your life.

27. What is the key to understanding God's purpose in providing the ransom?

28. What appearance of Jesus Christ will be both a blessing and a time of trouble? And what examination should be made by every person now?

## Letter Regarding "New Heavens and a New Earth"

THE following interesting letter from the twenty-second class of Gilead to the president of the Watch Tower Society is published because of its general interest.

November 9, 1953

Dear Brother Knorr:

The new earth founded 1919! Indeed a faith-strengthening fact to all lovers of truth and righteousness. We, the students of the 22nd class of Gilead, having completed an absorbing study of the book *"New Heavens and a New Earth"*, are very grateful to the "Giver of every good and perfect present" for this provision and, through you, we desire to express our

heartfelt thanks to the "faithful and discreet slave."

From its opening chapter our appreciation grows for Jehovah our God, who does not leave us in ignorance or at the mercy of worldly scientists, but rather invites us to ask Him questions concerning His purposes and operations for the blessing of mankind. With forceful simplicity our questions were reasonably and Scripturally answered as we were quickly carried through the revealing study of creation, exhibiting the wonderful harmony of true science with His Word.

Our attention was next irresistibly drawn to the account of Ezekiel, chapter 28, detailing the striking parallelism of the once faithful, but later treacherous, course of conduct of the king of Tyre with God's people; how this so exactly fits the perfidious action of the archenemy, Satan the Devil, in whom this prophecy finds its major fulfillment!

Exciting as these truths were to us, of surpassing joy was the clear realization of the establishment and operation of the New World society. Since the "new heavens" are higher than the "new earth," so a righteous heavens will guarantee a righteous earth. How proper, then, to delight in the qualifications of the tried and tested foundation stone, Christ Jesus! Contrasting his course with the failure under test of the original "covering cherub" serves to emphasize the solid, enduring and perfectly righteous qualities of the new world's foundation, laid in heavenly Zion A.D. 33 in the first instance, but in full scale when the Kingdom was born A.D. 1914.

Tracing the history of the prophetic city of Jerusalem, or Zion, down to its fatal end and the vivid description of the desolating of spiritual Israel thereafter, prepared us for the masterly exposition of Isaiah 66. Barrenness and desolation ended! In one day, Jehovah's day, Zion, the universal organization, brings forth a heavenly manchild government in 1914, and in 1919 a new nation, yes, also a new land! With liberation from Babylonish captivity the new nation of the anointed remnant are brought into the new land of organized activity, these happy inhabitants thus forming the "new earth." Joy at this realization increased as we learned that the land, a visible organization, has now expanded to include additional inhabitants, the "strangers," men of good will from all countries and "the isles afar off," who join in with the new nation in building up the land, the New World society organization.

To learn how Isaiah 65:25 also applies now in that the "new earth" is free from all beastliness, animalism and any vicious disposition to be wild and hurtful to fellow associates, greatly enhances our appreciation of living and working under the New World society.

Striking a note of urgency, the book directs our attention to Luke 21:20, 21 and highlights the prophetic significance of the "disgusting thing that causes desolation" as to 'Jerusalem's being surrounded by encamped armies.' A strong appeal is made to all to follow the course of the faithful Christians who, when the Roman armies first encircled Jerusalem A.D. 66, rightly took this as the cue foretold by Jesus and 'fled to the mountains.' So today, as we see the leftist totalitarian forces contained within the modern "disgusting thing," the alliance of apostate religion with the United Nations, lined up against antitypical Jerusalem, should this not alert the discerning reader to flee posthaste to God's organization, the New World society?

In a ring of optimism the last chapter gives us a clearing vision of the operation of the New World society after Armageddon. Stepping out as pioneers into a cleansed earth, they will undertake, under the direction of the New World society,

tremendous reconstruction projects. Living in the resultant paradise will never become monotonous, but will be a daily delight, perpetually warmed with love from God and his King and from fellow man. This transformed earth will never end, but will be preserved by the Creator of the "new heavens and the new earth" to be an eternal monument testifying to the vindication of his universal sovereignty and holy name.

In the intervening period between now and Armageddon we feel this publication will be the means of directing many thousands to associate with the New World society. With its striking title, concrete hopes, wealth of Scripture proofs, colored illustrations and chart of historical dates, we are eagerly looking forward with the rest of our brothers under the New World society to offering this latest textbook in the house-to-house ministry. As a medium for home Bible studies we are convinced of its excellency. Above all, we are assured that this book will prove particularly advantageous at the congregational book studies where an examination of it will deepen the faith and appreciation of all associates of the New World society.

Our own study of this book has made us look forward with increased faith and zeal to the time when we can, in a more abundant way, help those who 'sigh and cry' to appreciate Jehovah's "new heavens" and to gain everlasting life as part of His righteous "new earth."

Your co-workers in the interests of the New World society,

THE STUDENTS OF THE
22ND CLASS OF GILEAD

## Finding Hearing Ears in Thailand

FROM Watch Tower missionaries in Thailand comes the following letter: "To reach the village of Pe Pong we had to travel some twenty-four kilometers (approximately fifteen miles) by bus, which took four hours, and then we had to wade through flooded rice fields several more kilometers. We were received well by the villagers, and after a few minutes of rest we proceeded to advertise the Bible lecture to be held that evening.

"The lecture began at 7 p.m., with all of us seated on the floor. Never had we seen an audience give such careful attention as did that one. Many of them had brought along big Bibles and from time to time they would check what the speaker said with their Bibles. By the time the lecture was completed we found that more than seventy had come through darkness and flooded and snake-infested rice fields and roads, and some from long distances. But they did not want to go home after hearing just one lecture; they wanted more. So other lectures were given and after that their many questions were answered. It was one o'clock in the morning before everybody was satisfied and content to go home.

"The next morning at ten o'clock the villagers gathered again, wishing to hear another lecture, and they did. Three young men wanted to see how Jehovah's witnesses carried on their preaching activity and they went along with us.

"In the evening at seven o'clock we had a Bible study with the aid of *The Watchtower*, and some of our new friends answered as well as did our own brothers. Then another Bible lecture, which was attended by sixty villagers. They asked questions until twelve o'clock and would have kept us there longer but we told them we were going to sleep. After the final talk the elder of this congregation expressed himself as follows: 'We have opened our doors to everybody who has come with the Word of God and to every religious group that we have in Thailand. But never have we had people like you Jehovah's witnesses.'"

## Become Skilled in Your Work

WHEN it comes to work, Jehovah is the great Expender. He never tires of carrying out his purposes, he always completes what he starts out to do and he works with consummate skill. As we consider his works of creation we are impelled to exclaim: "O Jehovah, how manifold are thy works! In wisdom hast thou made them all."—Ps. 104:24, *AS*.*

Jehovah's example as a worker was followed by Christ Jesus. In the first place he worked alongside his Father in the monumental task of building the universe. Then, upon being sent to earth, he worked faithfully with consuming zeal and great skill, accomplishing the threefold purpose for which he had been sent, namely, to bear witness to the truth, to give his life a ransom for man, and to vindicate his Father's name by maintaining integrity under test.

So that the work of bearing witness might continue and so that others also may have a share in the vindication of Jehovah's name, by maintaining integrity, and gain for themselves the benefit of his ransom, Jesus Christ while on earth formed a service organization with his twelve apostles, whom he personally trained.

Although a great falling away took place after the apostles fell asleep in death, as a result of which we see today a Christendom teaching false doctrines, indolent and divided by a clergy-laity distinction, yet Jehovah has in recent years, by means of his Word, his spirit and his guiding providences, again provided for a service organization in the earth to carry out his purposes. Known as the New World society, it brings to the people the truth, has no clergy-laity distinction but all its members work and preach.

And you, the individual ministers in the organization, upon whom rests the burden of preaching the good news of the Kingdom, while pushing ahead with zeal, remember that the effort made is not everything; it is results that count in the final analysis, and results can be expected only if the effort is applied efficiently, if you become skilled in your work.

* For details see *The Watchtower*, April 1, 1953.

● Is gambling a violation of Bible principles? Is it wrong for a Christian to have secular employment in a gambling project, such as a legalized lottery or gambling house?—V. W., Haiti, West Indies.

Christians are to work for their income. "Work with your hands, just as we ordered you, so that you may be walking decently as regards people outside and not be needing anything." "When we were with you, we used to give you this order: 'If anyone does not want to work, neither let him eat.' To such persons we give the order and exhortation in the Lord Jesus Christ that by working with quietness they should eat food they themselves earn." "Make honest provision, not only in the sight of Jehovah, but also in the sight of men." "Provide the right things in the sight of all men." "Certainly if anyone does not provide for those who are his own, and especially for those who are members of his household, he has disowned the faith and is worse than a person without faith." (1 Thess. 4:11, 12; 2 Thess. 3:10, 12; 2 Cor. 8:21; Rom. 12:17; 1 Tim. 5:8, *NW*) Gambling is not rendering service for the money you win; it is getting something for nothing from someone who does not want you to have it. Moreover, gambling often becomes a fever with some and

they lose so much that they are no longer able to provide for their own.

But what if the gambler can afford his losses, which do not interfere with his providing for his family or meeting other obligations? If he can afford to lose the money, is there not a better use for it than enriching professional gamblers and gangsters, racketeers and criminals? Even if the proceeds go to support the government, is not the motive of the one who gambles wrong? Is he not wanting to gain money without giving any service for it in return? He is not wanting to give to the government, but receive from it. The majority complain about government taxes; they are not wanting to give more. There is a better use for the Christian's money than gambling. If he can afford to lose it, he can afford to give it. As long as he has spiritual brothers that are poor he can use his surplus money to meet an obligation: "In case some one of your brothers should become poor among you in one of your cities, in your land that Jehovah your God is giving you, you must not harden your heart or be closefisted toward your poor brother." (Deut. 15:7, *NW*) Better to give to your brother than lose to gamblers. Also better to contribute to Jehovah's work than to gamblers: "Honor Jehovah with thy substance." (Prov. 3:9, *AS*) So a Christian would not want to gamble and win something for which he gave no honest service or goods, nor would he choose to gamble and lose money he could put to a Christian use.

Other Scriptural reasons forbid gambling. Jesus said: "By their fruits you will recognize them. Never do people gather grapes from thorns or figs from thistles, do they? Likewise every good tree produces fine fruit, but every rotten tree produces bad fruit; a good tree cannot bear bad fruit, neither can a rotten tree produce fine fruit. Every tree not producing fine fruit gets cut down and thrown into the fire. Really, then, by their fruits you will recognize those men." (Matt. 7:16-20, *NW*) Gambling appeals to selfishness and weakens moral fiber; it tempts many into habits of cheating and crookedness. Its enterprises are largely run or controlled by gangsters and racketeers, and this hoodlum empire produces rotten crops of violence and murder. Christians do not wish to be parties to its sins or recipients of its plagues. "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, *NW*.

The operators of games of chance never lose in the long run; the players as a group never win. The mathematical odds are so figured that the operators win heavily. To win the players must count on luck and not skill, on hunches and not logic. As a result most gamblers are inclined to be superstitious, playing hunches and trusting to fortune and fate and chance. The ancients gambled, and they had their gods and goddesses to which they appealed for luck. When the Jews backslid they fell into the evil practices of the heathen nations and sacrificed to false gods and goddesses, some of which were the deities of the gamblers. On one such occasion Jehovah said to his delinquent people: "Ye that forsake Jehovah, that forget my holy mountain, that prepare a table for Fortune, and that fill up mingled wine unto Destiny; I will destine you to the sword, and ye shall all bow down to the slaughter." (Isa. 65:11, 12, *AS*) Or, as the *Leeser* translation says: "That set out a table for the god of Fortune, and that fill for Destiny the drink-offering." Moffatt's translation states: "Spreading tables to Good Luck, pouring libations to Fate." The Jews got in trouble with Jehovah when they sacrificed to the gods and goddesses of gamblers.

Both Catholic and Protestant church organizations of Christendom conduct a variety of gambling activities. They attempt to justify it on a number of grounds. They say it is not harmful to morals. Many governments think so, making gambling illegal. In some localities where this is so church groups have flouted the law, becoming lawbreakers to pursue their gambling. Instead of giving high leadership in moral matters, many churches have low morals and encourage members to descend with them. Gambling's weakening effects on the moral fiber of men are apparent to all not blinded by their own greed. It was in the interest of good moral standards that Jehovah's law commanded: "You must not covet." (Rom. 7:7; Ex. 20:17, *NW*) Gamblers covet money not their own, seeking it without earning it. To covet is not morally upbuilding, but is degrading.

Churches use the plea that the stakes are small and hence of no consequence to the players. Jesus said: "The person faithful in what is least is faithful also in much, and the person

unrighteous in what is least is unrighteous also in much." (Luke 16:10, *NW*) If it is wrong to gamble, the amount is not the deciding factor. We must not violate principles. Satan uses small and seemingly trivial violations as a wedge to open the way for bigger sins. Some things, such as eating or drinking, become wrong only when indulged in to excess, to a degree beyond moderation. But that is not the case with gambling. Small losses accumulate and over a period of time become dollars that could be better used or freely given, instead of being extorted by using hope-for-gain as a pry. But worse than that, petty gambling can grow to a fever and lead to grievous consequences for the player.

Religious organizations have sought to justify gambling by pointing to Israel's casting of lots. True, Israel cast lots, but not for sport or pleasure or material gain. There were no bets or wagers or stakes, no losses or winnings. It was not done to enrich the temple or the priests or for charity. The lots were used merely to show Jehovah's decision or direction in a matter: "The lot is cast into the lap; but the whole decision is of Jehovah." (Prov. 16:33, *Da*) It was a means of ending disputes: "The lot puts an end to disputes, and decides between powerful rivals." (Prov. 18:18, *AT*) It was not for gambling, and should not be wrested to appear so.

Many will acknowledge that gambling generally is wrong, but think that if it is run by a church to finance its work or to perform charity it is all right. Actually, it is soliciting on a bad basis. It appeals to wrong motives, enticing and luring the victim through his selfish hopes to gain. The giver does not want to give; he wants to gain, to get the money of other players rather than let it all go to the church. If the players would give without the prospect of winning, then all the money could be used for church work, and not part of it siphoned off to return to the gamblers. Gambling was rampant in pagan Rome and throughout its empire, but neither Jesus nor the apostles or other Christians authorized gambling as a means of revenue for the church.

The Bible shows how funds for charity are to be obtained: "Let the stealer steal no more, but rather let him do hard work, doing with his hands what is good work, that he may have something to distribute to someone in need." (Eph. 4:28, *NW*) We are to give out of love, not lose by gambling. When Paul was gathering money for the relief of needy brothers he did not commend sad losers, but he did say: "Let each one do just as he has resolved in his heart, not grudgingly or under compulsion, for God loves a cheerful giver." (2 Cor. 9:7, *NW*) Jehovah is not interested in gambling losses, but in cheerfully offered gifts. In church gambling it is the winners that are cheerful, because the money came to them instead of going to the needy objects of charity. They are cheered by pocketing the winnings, not by giving through losses. It is because churchgoers refuse to give out of Christian love that the clergy stage gambling games to overcome unchristian selfishness and extract money from unwilling pockets. When charity is forced by the lure of winning something, it is not Christian, not how Jesus said it should be: "When you spread a dinner or evening meal, do not call your friends, or your brothers or your relatives or rich neighbors. Perhaps some time they might also invite you in return and it would become a repayment to you. But when you spread a feast, invite poor people, crippled, lame, blind; and you will be happy, because they have nothing with which to repay you. For you will be repaid in the resurrection of the righteous ones." (Luke 14:12-14, *NW*) Christendom's gamblers want more than repayment; they want a payment for nothing. They have no faith to look to a payment through resurrection. True Christians are not forced to lose to make them give.

Can a Christian be employed in a gambling enterprise that is legally recognized and allowed? He may think that he can do so if he refrains from gambling himself or allowing his spiritual brothers to gamble through his services. One may be able to conscientiously do this, while another would not be able to do so in good conscience. Each one will have to decide individually whether he can or cannot do so conscientiously. It is doubtless preferable to be separate from the atmosphere surrounding such activities, and the Christian may wisely arrange to make a change in his occupation. It is a matter each one must decide for himself and in accord with his circumstances and conscience. The Watch Tower Society does not decide as to an individual's employment, as we previously stated in the September 15, 1951, *Watchtower*, page 574.

# ANNOUNCEMENTS

**BECOME SKILLED IN YOUR WORK**

"Do not loiter at your business. Be aglow with the spirit," was the apostle Paul's wise counsel to early Christians. (Rom. 12:11, *NW*) Also, Christians today want to be skilled in the ministry so as to efficiently do the work approved by God. "You see a man skilled at his work? He will stand in the presence of kings." (Prov. 22:29, *AT*)

**"WATCHTOWER" STUDIES**

Week of March 7: The Ransom Merit of Jesus Christ; also, "Release by Ransom," ¶ 1-3.

Week of March 14: "Release by Ransom," ¶ 4-28.

## ✓✓ *CHECK YOUR MEMORY* ✓✓

**After reading this issue of "The Watchtower", do you remember—**

- ✓ What embarrassing admission evolutionists made concerning the Piltdown man missing link? P. 67, ¶2.
- ✓ What testimony shows the other famous missing links are no better than Piltdown man? P. 68, ¶3.
- ✓ What proves Mary was not always a virgin? P. 70, ¶4.
- ✓ How a scientist described the social scientists and their polls? P. 72, ¶2.
- ✓ Why the publicizing of the results of sex surveys is unscriptural? P. 73, ¶3.
- ✓ What a preacher said that reflected on the intelligence of every Christian minister that believes the ransom? P. 79, ¶12.
- ✓ Who gain life through Jesus' ransom sacrifice? P. 83, ¶4.
- ✓ Why the "salvation for all" belief is not reasonable or Scriptural? P. 85, ¶7.
- ✓ What is Jehovah's definite purpose in providing the ransom for obedient mankind? P. 90, ¶27.
- ✓ Why gains from gambling are not to be sought by Christians? P. 93, ¶7.
- ✓ Why gambling cannot be justified by pointing to Israel's casting of lots? P. 95, ¶1.
- ✓ Why raising church or charity funds through gambling violates Bible principles? P. 95, ¶3.

# The WATCHTOWER

*Announcing* JEHOVAH'S KINGDOM

FEBRUARY 15, 1954
Semimonthly

THE MEMORY OF GOD

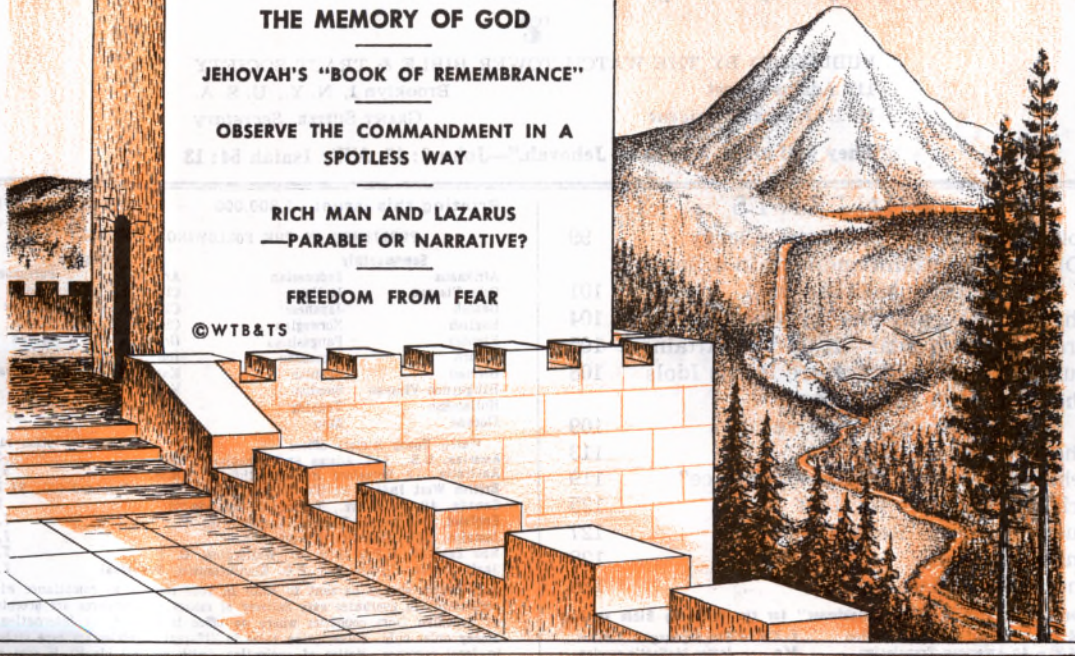
JEHOVAH'S "BOOK OF REMEMBRANCE"

OBSERVE THE COMMANDMENT IN A SPOTLESS WAY

RICH MAN AND LAZARUS —PARABLE OR NARRATIVE?

FREEDOM FROM FEAR

©WTB&TS



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

## THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

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

## CONTENTS

Spiritual Apathy Torments Clergy 99
"Observe the Commandment in a Spotless and Irreprehensible Way" 101
Threats Fail to Shake Converted Sikh 104
Freedom from Fear—It Can Be Attained! 105
Burner of Bible Literature Burns Idols 108
The Rich Man and Lazarus —Parable or Narrative? 109
The Memory of God 113
Jehovah's "Book of Remembrance" 119
Priest Apologizes for Lies 125
Questions from Readers 127
Announcements 128
Check Your Memory 128

**Abbreviations used in "The Watchtower" for the following Bible versions**

*AS* – American Standard Version
*AT* – An American Translation
*Da* – J. N. Darby's version
*Dy* – Catholic Douay version
*ED* – The Emphatic Diaglott
*Le* – Isaac Leeser's version
*LXX* – The Septuagint Version
*Mo* – James Moffatt's version
*NW* – New World Translation
*Ro* – J. B. Rotherham's version
*RS* – Revised Standard Version
*Yg* – Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

Printing this issue: 1,800,000 — Five cents a copy

PUBLISHED IN THE FOLLOWING LANGUAGES

| Semimonthly | | Monthly | |
|---|---|---|---|
| Afrikaans | Indonesian | Arabic | Portuguese |
| Cebu-Visayan | Italian | Cibemba | Russian |
| Danish | Japanese | Cinyanja | Siamese |
| English | Norwegian | Cishona | Siloxi |
| Finnish | Pangasinan | Greek | Slovak |
| French | Slovenian | Ibo | Twi |
| German | Spanish | Kanarese | Ukrainian |
| Hiligaynon-Visayan | Swedish | Korean | Urdu |
| Hollandish | Tagalog | Malayalam | Yoruba |
| Ilocano | Zulu | Polish | |

| Watch Tower Society offices | Yearly subscription rate |
|---|---|
| America, U.S., 117 Adams St., Brooklyn 1, N.Y. | $1 |
| Australia, 11 Beresford Rd., Strathfield, N.S.W. | 8/- |
| British West Indies, 21 Taylor St., Port of Spain, Trinidad | $1.72 |
| Canada, 40 Irwin Ave., Toronto 5, Ontario | $1 |
| England, 34 Craven Terrace, London, W. 2 | 7/- |
| Jamaica, 151 King St., Kingston | 7/- |
| New Zealand, G.P.O. Box 30, Wellington, C. 1 | 7/- |
| South Africa, Private Bag, P.O. Elandsfontein, Transvaal | 7/- |

**Remittances** should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. Subscription rates in different countries are here stated in local currency. **Notice of expiration** (with renewal blank) is sent at least two issues before subscription expires. **Change of address** when sent to our office may be expected effective within one month. Send your old as well as new address.

Entered as second-class matter at Brooklyn, N. Y., Act of March 3, 1879. Printed in U. S. A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXV February 15, 1954 Number 4

# SPIRITUAL APATHY TORMENTS CLERGY

WHY are the clergy alarmed? It is not just because the specter of communism hovers over Christendom, threatening to claim professed Christians. No, there is something else. It is the colossus of spiritual apathy that stalks Christendom. The lukewarm, even icy indifference of the clergy's flock is tormenting the shepherds. Really, the clergy's complaints should prove to be not only electrifying but also enlightening to anyone who seeks to know the truth.

Just how much do people today believe their religion? Enough to preach their faith to others? Enough to "preach the word" as all true Christians are commanded to do? (2 Tim. 4:2) Recently, John O'Brien, priest and Notre Dame philosopher, conducted a poll among a representative cross section of the American church public. It revealed that the Catholics who had never made any kind of attempt to preach their faith to others were 72 per cent of the flock! (*Catholic Digest,* June, 1953) Not only that, but a different survey showed "that as much as one-half the Catholics in many places are non-practicing, if Easter duty and regular Sunday Mass attendance are taken as the norm." (Catholic *Information* magazine, August, 1953) Since all true Christians must never forsake the assembling of themselves together and must be preachers of the word, how obvious that there is spiritual apathy and anemia afflicting the Catholic fold!—Heb. 10:25; 1 Cor. 9:16; 4:16.

What of the Protestants? Let the clergy make the sweeping complaint. Declared the pastor of New York's Riverside Church, Robert J. McCracken, as reported in the New York *Times* of July 13, 1953: "[Christendom] must 'face the fact' that a large proportion of the 680,000,000 Christians in the world are little more than 'nominal Christians, ignorant of what Christianity stands for in some cases, apathetic and indifferent in many more, their religion a second-hand affair.' "

It should not have to take a clergyman's sermon to awaken any observing person to the fact that Christendom's "Christians" are Christians in name only! Is it not obvious that most churchgoers devote more time to newspapers, amusements and other interests than they do to their faith? Preacher McCracken's words, "It is extraordinary how little people know of what Christianity really is," should torment the clergy! Are regular churchgoers any better off spiritually than the irregular? Admits preacher McCracken: "Even among church members essential Christian belief is widely unknown and in consequence feebly held."—New York *Times,* October 5, 1953.

Intensely alarmed are the clergy in England. London's *News Chronicle* (April 18, 1953) reported: "The Gallup Poll discovered some time ago that on two Sundays

in August and September not more than 12 per cent of the men in Britain and not more than 18 per cent of the women had gone to church." The *News Chronicle* also reported the words of two Catholic bishops: "England is not a Catholic country, said Bishop Heenan, yet on Sunday mornings more people attend Catholic services than those of all other denominations." And the bishop of Leeds declared: "The overwhelming majority of Englishmen have no religion at all."

That this spiritual apathy is tormenting the English clergy is manifest from *The Christian Century* for May 27, 1953: "Clergy of several denominations attest the almost pagan conditions of 'spiritual vacuum' under which they are compelled to labor. In February the Archbishop of York declared that missionary work was needed in England as much as overseas. . . . Anglican doctrines and creeds are becoming meaningless to the majority and unacceptable to the educated minority. Services of worship based on the Prayer Book, litany and creeds are couched in a language that seems archaic to many."

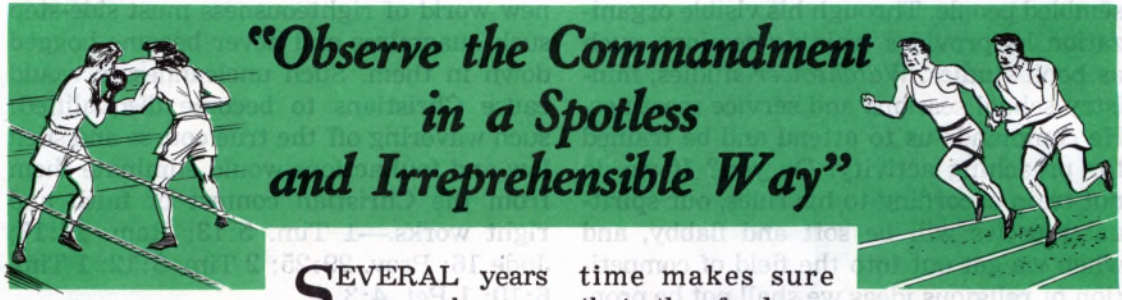
In Europe the Roman Catholic clergy have long been tormented by the apathy of the workers toward the church. Now from South America bemoanings of spiritual apathy are heard. By whom? By a Catholic priest himself! In the book *Chilean Catholicism* priest Humberto Muñoz writes of the Catholics' "shameful ignorance" of the Bible. He explains: "I am convinced that the Latin language is a wall separating priest from people. If we Catholics were to promote a spiritual revival that led to Bible-reading and made our worship understandable, our people would not need to go to Protestants to beg for spiritual food."

But can Protestantism spiritually nourish its own adherents? It is not doing it in England. Episcopalians in America were called on during 1953 to "stop pussyfooting and being timid." A Brooklyn Baptist pastor called Protestantism a "weak and divided voice," and "a middle class solarium where tired old spiritual limbs are warmed a bit from week to week." The very magazine designed to defend Protestantism, *The American Protest,* October, 1953, said: "Unless the world finds it again, Protestantism will shrivel and die. . . . What reason can there be for the closing of so many Protestant churches? Whom can we blame it on? The blame rests squarely on Protestant Christians themselves."

The clergy, tormented by spiritual apathy and looking for a scapegoat, now pin the blame on their flock. But think! Who really bears the blame for the fact that "Christians" succumb to godless communism, that vast numbers lack zeal to preach their belief, that they are "ignorant of what Christianity stands for," that the "overwhelming majority" in England have no religion at all, that Christendom is a "spiritual vacuum," that the clergy's doctrines and creeds are "meaningless" to common people, "unacceptable" to the learned, that the rule is a "shameful ignorance" of the Bible, that Protestantism is shriveling and dying and that Catholics need "to beg for spiritual food"? Who is to blame? None other than the clergy themselves! The ones responsible for feeding the flock! "By your words you will be condemned." (Matt. 12:37, *NW*) Self-condemned stand the clergy! Their own mouths admit their flock is apathetic, starved, hungry. The clergy's cupboard is filled with stupefying traditions and creeds but empty of spiritual food. As foretold, a famine is here, "not a famine of bread, nor a thirst for water, but of hearing the words of Jehovah."—Amos 8:11, *AS*.

Because the clergy have no spiritual food they have resorted to ritualism, proces-

sions, imposing cathedrals, choirs, archaic language and dead tongues. This hides their bare cupboard, but does not hide the effects of the famine—spiritual apathy! Jesus preached a clear, inspiring message, the Kingdom the hope of the world. Today Jehovah's witnesses are bringing to the hungry people the good news of God's kingdom. Soon Armageddon's war will wipe out heathendom and Christendom. (Jer. 25:29, 33) God's new world will be ushered in. So now is the time to stop 'spending money for that which is not bread.' Now is the time to flee from Christendom's famine-stricken churches! Now is the time to feed upon solid spiritual food. Yes, now is the time to awake to the hope that never-ending life in Jehovah's paradise new world can be yours.—Isa. 55:2; Rev. 18:4; 21:1, 4; 22:17.




SEVERAL years ago a heavyweight boxing champion knocked out his opponent, but he lost the title because he struck a foul blow. In the last Olympic games one of the runners in a race was disqualified because he got out of his lane. The apostle Paul likened a Christian to one competing in an athletic contest, a fight or a race, saying: "Do you not know that the runners in a race all run, but only one receives the prize? Run in such a way that you may attain it. Moreover, every man taking part in a contest exercises self-control in all things. Now they, of course, do it that they may get a corruptible crown, but we an incorruptible one. Therefore, the way I am running is not uncertainly; the way I am directing my blows is so as not to be striking the air; but I browbeat my body and lead it as a slave, that, after I have preached to others, I myself should not become disapproved somehow."—1 Cor. 9:24-27, *NW*.

An athlete in training refrains from certain foods and activities, and at the same time makes sure that other foods are on his menu and certain exercises are faithfully performed. He adheres to a rigid self-control that amounts to a browbeating of his body so that he can run or fight at peak efficiency and effectiveness. If he slacks off, his athletic performance will suffer and he will not gain the approval that comes to the victor. Similarly, one who runs the Christian course must stay in the narrow and cramped lane that leads to life. He must not get out of line, must not waver or wobble or run uncertainly, because if he does get off the course marked out in the Bible he is disqualified, regardless of any burst of speed he might show in field service. The Christian engaging in godly warfare does not swing wide of the target and hit only empty air, nor does he become guilty of striking low or foul blows that would result in his being disqualified and disfellowshiped. He runs straight and true to the Christian course and his blows land clean and hard on the Scriptural targets.

THE TRAINING RULES

Jehovah God teaches and trains and disciplines those who run for him and fight for his cause. He sets forth the rules in the Bible and applies them through his organization. We must conform to them to win. He commands us to study, to make our minds over, to oust the bad and fill them with the good, to meditate on his teachings day and night. Do you? He tells us to not forsake the assembling of ourselves together, that he is in the midst of his assembled people. Through his visible organization he provides training sessions, such as book studies, *Watchtower* studies, ministry school sessions and service meetings. He commands us to attend and be trained for preaching activity. Do you? If we do not train according to his rules, our spiritual muscles will be soft and flabby, and when we get out into the field of competition of religious ideas we shall not be properly conditioned. We may waver and be uncertain in our words. When we encounter false doctrine our verbal blows against it may miss the point or may be landed in an unfair and tactless way, instead of with clean but crushing force on the key issue. We may return from the service with our untrained spiritual muscles battered by Satan and bruised by the persecutions we encounter, and the enemy may knock us out of effective victories that are the lot of the well-trained theocratic witness of Jehovah.—2 Tim. 2:15; Rom. 12:2; Phil. 4:8; Ps. 1:2; Heb. 10:25.

Just as there are rules commanding certain things, so there are regulations prohibiting other things. The Christian is forbidden to gossip, to strive, to murmur, to complain, to be always finding fault with his brothers, or his congregation, or his servants, or the visible organization and the spiritual provisions coming through it. He is forbidden to fear men, for that would entangle him in the snare of fear and hamper him in running the race. He must not fear persecution, for that would scare him out of the fight. To become heady or conceited or go off on the tangent of seeking worldly riches or fame is not for those in training for Christian warfare. As in the case of athletes, Christians must watch their eating and drinking, not going to the point of gluttony or drunkenness. Deeper and deeper this old world is sinking into the mire of immorality, but those training for life in Jehovah's new world of righteousness must side-step such quagmires and never become bogged down in them. Such uncleannesses would cause Christians to become disqualified; such wavering off the true course and such low and foul actions would eliminate them from the Christian contest of faith and right works.—1 Tim. 5:13; Rom. 16:17; Jude 16; Prov. 29:25; 2 Tim. 3:12; 1 Tim. 6:10; 1 Pet. 4:3, 4.

The training rules forbid the works of the flesh, but there is no law curtailing the fruitage of the spirit: "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. As to these things I am forewarning you, the same way as I did forewarn you, that those who practice such things will not inherit God's kingdom. On the other hand, the fruitage of the spirit is love, joy, peace, longsuffering, kindness, goodness, faith, mildness, self-control. Against such things there is no law. Moreover, those who belong to Christ Jesus impale the flesh together with its passions and desires." (Gal. 5:19-24, *NW*) We cannot give fallen flesh the floor; if we do it will floor us and we shall be counted out of the New World society. If we start catering to the whims of the flesh we are finished, because the flesh has a

dangerous appetite that is insatiable. It has a taste for sin from inheritance, and it will get us into sinful habits if we let it. The more we heed it the greater its control over us will become, until it crowds out of our lives the fruitage of the spirit. So for our protection we must impale its passions. We must not break training.

### IRREPREHENSIBLE SERVICE

The apostle Paul said: "I give you orders that you observe the commandment in a spotless and irreprehensible way." (1 Tim. 6:13, 14, *NW*) This commandment that was to be spotlessly observed embraced the whole Christian course, as shown by the context. It was not merely commanding a work of public preaching. It involved godly devotion, faith, love, endurance, mildness of temper, the shunning of riches and the pursuit of righteousness. It is not just the way we preach for a few or many hours a month, but the way we live, all the time. One might put in many hours preaching in the field service, revisit interested persons, conduct home Bible studies, bring sheeplike persons to the meetings and even train them to become ministers by taking them out in field service; and yet he might fall short. Remember Paul's words quoted earlier: "I browbeat my body and lead it as a slave, that, after I have preached to others, I myself should not become disapproved somehow." If he did not beat down his bodily fleshly weaknesses, all the preaching activity possible would not prevent his disapproval. It is not just observing the commandment, but observing it "in a spotless and irreprehensible way."

As the Bible states at 2 Timothy 2:5 (*NW*): "Moreover, if anyone contends even in the games, he is not crowned unless he has contended according to the rules." So all the rules, whether they are the rules for training or for preaching or for daily living, must be observed to the best of our ability if we are to gain life in the new world. Where we fall short, even after sincere and earnest efforts on our part, we can ask for and receive Jehovah's mercy and forgiveness. We show we are willing to obey, want to obey, and try to obediently conform to the theocratic rules. When we miss the mark because of inherited weaknesses Jehovah is not harsh and void of understanding and mercy. But he wants to see a good and honest effort now, to demonstrate that we will put forth every effort in the new world. If we refuse to try now, we shall not be miraculously reformed by Armageddon. Now is the time for our testing, to see what our course of conduct would be in the new world. If we have an uncontrollable urge now to gossip, or quarrel, or complain, or be heady or arrogant or selfish, or to let the lusts of the flesh take over—if we give in to such sins now it is likely that we would lean toward them then, in the new world. But if we fight against them now, we shall gain a complete victory over them in the new world. So we must try to live now as we hope to live then, observing all the divine rules.

There is a time for every purpose under the sun, and now is the time for clean worship. Now is the time for us to fight for Jehovah and his organization and our brothers, submerging the personal desires and passions of the flesh. Give everything to Jehovah now, and he will give everything to us then, in his new world. Talking about it is easy, living it is hard. The best sermons are seen, not heard; are lived, not spoken. If we do not take the time to practice them, we should not waste the time to preach them. The best prayers are sometimes not said on our knees, but in the conduct of our daily lives. If we will not make room for their fulfillment in our lives, we should not take time saying them on our knees. We should not pray one way, and

act another. We should not pray for unity, and then gossip; or for peace, and then strive; or for spiritual food, and then privately speculate; or for organizational prosperity and increase, and then not preach; or for a clean organization, and then slip into immorality. What we pray we should mean, and be willing to browbeat our body into conformity with our prayers.

Hence, "let us run with endurance the race that is set before us, as we look intently at the leader and perfecter of our faith, Jesus." Christians are instructed: "To this course you were called, because even Christ suffered for you, leaving you a model for you to follow his steps closely." We must adhere to the rules as we contend for the faith. Runners must not break stride by looking back; neither should Christians look back instead of ahead. Paul said: "Forgetting the things behind and stretching forward to the things ahead, I am pursuing down toward the goal for the prize of the calling above." As we run we must not look back to the old world, or wobble or waver uncertainly out of course. As we fight we must not foul out because of dirty conduct, but land blows that are clean and hard. To do this we must study and assemble and work together, spotlessly observe the commandment together, and then by Jehovah's undeserved kindness we will all win together. May he help us to that victory.—Heb. 12:1, 2; 1 Pet. 2:21; Phil. 3:13, 14; Luke 9:62; 17:32, *NW*.

## Threats Fail to Shake Converted Sikh

CHRISTIAN missionaries in Moslem lands find many men of good will who would gladly accept Christianity with its worship of the true God, Jehovah, except for the fear of persecution of one kind or another, ranging from social ostracism to threat of death. However, the Sikh who accepts true Christianity has even more determined opposition and pressure brought upon him. In view of this fact the following experience of a Sikh's being converted will be of particular interest.

In Bangkok, Siam, a Watchtower missionary was calling at the home of one who had previously manifested interest in the Bible. That particular person was not at home, but on the premises was another Indian sitting in a little shop selling spices and who smilingly asked the missionary what his purpose was. Of course, the missionary gave him a witness, which very much appealed to this Indian, who happened to be a Hindu. Shortly a Bible study was started, and after several months this Hindu joined the witnesses in telling others what he had learned. He also preached among his close friends and, as a result, one of them, a Sikh, took his stand for Jehovah and Christianity.

This Sikh, because of his zeal to read the Bible and to preach to others what he learned, has suffered much persecution from his fellow Indians living in his community. He was even threatened with bodily harm by his father-in-law, but neither did this deter him in any way. A deputation of fifteen Indians called upon him and appealed to him not to abandon his old religion and to stop bringing shame and reproach upon their Indian community. However, he told them that he was surprised that only fifteen came to try to change his mind, adding: "If a whole army tried to make me surrender the truth, I would never do it, because it is the truth!"

Both these Indian witnesses, the former Hindu and the former Sikh, are now zealously and persistently publishing the good news to everyone they meet, rich and poor, and have been very successful in bringing persons to the Kingdom Hall of Jehovah's witnesses to hear and see for themselves. The wife of one of them has also taken her stand for the truth. Truly it is God's will "that all kinds of men should be saved and come to an accurate knowledge of truth."—1 Tim. 2:4, *NW*.

# FREEDOM FROM FEAR —IT CAN BE ATTAINED!

ARE you afraid? Many people are today. Sometimes it gets to the point where just reading the newspaper can make fear grip at one's heart. Listening to the radio, talking to friends, or just thinking about the muddled world situation can bring up the fear of war and the horror of the atomic bomb. The world has war nervousness, not over just the big issues between East and West, but also over other differences between France and Germany, Italy and Yugoslavia, Israel and the Arabs, India and Pakistan. The world is fearful because of the peace failure, because of increasing delinquency. The scientists are frightened and the clergy are fearful.

Britain's Archbishop of Canterbury said: "We must not for a moment allow ourselves to regard war as inevitable; but the fear of it broods over the face of the earth." A president of Harvard University said that somehow "youth must be taught to walk with confidence in spite of monstrous weapons . . . inflation . . . depression." The editor of London's *New Statesman and Nation* wrote: "Nothing more astonishes the European visitor [to the United States] than evidence of fear—the directions to public underground shelters in New York, the periodic air-raid practices."

Man is afraid, not only of atomic war, but of crime and corruption, of inflated bureaucracy, of disease that could maim and cripple him and his family, of loss of wealth and financial failure, and, not the least, of appearing inferior to other men. He is afraid of storms and natural catastrophes, of the unknown, of what "might happen," of accidents and violent death. Jesus' prediction has proved true: "On the earth anguish of nations, not knowing the way out . . . men become faint out of fear and expectation of the things coming upon the inhabited earth; for the powers of the heavens will be shaken."—Luke 21:25, 26, *NW*.

Has man fought this fear? Yes, he has even gone to war to overcome it. Before Christ was born the Roman orator Cicero said: "Wars are to be undertaken in order that it may be possible to live in peace without molestation." Two thousand years later wars are still being undertaken, but man does not yet live in peace! World War I did not abolish democracy's fears; World War II did not establish the four freedoms. Fear continues.

All human attempts to banish it have failed, because the world is still in the dark as to the one behind the increasing causes of fear. Without some light on the matter all man's efforts against this adversary are just so much beating of the air. Yet, there is no need for this darkness. A bright beacon light points squarely at the one responsible; a light spurned by most men because it is not of their making. It is the light of God's Word, the Bible. It is a guide to overcoming fear, but modern man in this conceited atomic age often considers God's Word impractical. Man's failure is

obvious. His fear drives him to spend thousands of millions of dollars on atomic bombs, which add to his dread, but in his stubbornness he will rarely spend a few hours to learn the hope that the atom's Maker gives for man today.

### THE INSTIGATOR OF FEAR

Communism, crooked politicians, an unequal economic system, disease, and even death, these are causes of fear; but the instigator is the actual wicked spirit creature, Satan the Devil, who challenged the supremacy of the Almighty God, was condemned to death, but has been allowed to remain temporarily to have his challenge against God fail, proving once and for all eternity that Jehovah, the Almighty Creator, *is* the supreme sovereign.—Job 1:9-11; 2:3-5; Ex. 9:16.

Satan's existence is not just legendary, is not just the imagination of some men, nor merely a personification of evil. That Satan is an actual living creature was shown by Paul, who said: "The god of this system of things has blinded the minds of the unbelievers." And by Peter: "Your adversary, the Devil, walks about like a roaring lion, seeking to devour someone." And by the account of Jesus' temptation: "The Tempter came and said to him . . . Then the Devil took him along into the holy city . . . Again the Devil took him along into an unusually high mountain, . . . and he said to him: 'All these things I will give you if you fall down and do an act of worship to me.' Then Jesus said to him: 'Go away, Satan!'" It is because of Satan's wicked rule over earth that Jesus said: "My kingdom is no part of this world." Thus, Satan is an actual creature, and in his efforts to turn men from God he is prompting the wickedness of earth today. —2 Cor. 4:4; 1 Pet. 5:8; Matt. 4:1-11; John 18:36, *NW*.

However, Satan's rule is not permanent. The Bible promises it will end. Jesus showed that, just before it would end, fear and perplexity would increase and that all these things would be "a beginning of pangs of distress." Their increase is at Satan's instigation: "Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time." Should this add to one's fear? No: "As these things start to occur, raise yourselves erect and lift your heads up, because your deliverance is getting near." Deliverance? Yes, for just as the fig tree's putting forth leaves indicates summer is near, so the fearful conditions Jesus described in Matthew 24 and Luke 21 indicate Satan's destruction is at hand, and that "this generation [that sees the present woes] will by no means pass away until all these things [including the end of Satan's system] occur."—Matt. 24:8; Rev. 12:12; Luke 21:28; Matt. 24:3, 34, *NW*.

Obviously, Satan cannot be defeated by man's weapons, for there is no evidence that even man's prized atomic or hydrogen bombs would affect a spirit creature. But, while man cannot remove Satan from his wicked overlordship and imprison and execute him, God can. He does not quibble over whether this is possible; the instigator of wickedness must go! Jehovah's Word promises: "For yet a little while, and the wicked shall not be." And again: "All the wicked will he destroy." It further definitely states that Jehovah will do what man cannot—have Satan seized, bound, abyssed, and have the abyss shut and sealed over him. (Ps. 37:10; 145:20; Rev. 20:1-3) Satan's wicked rule will then be replaced by a righteous one, the "new heaven and a new earth" of Revelation 21:1-4.

That new rule will bring earth freedom from fear, for it will completely fulfill the Christian's prayer for God's will to be done

throughout the earth as it is in heaven. There will then be no fear of war, nor of animals, nor of disease, nor even of death.

FEARLESS NOW!

But even now, before Satan is destroyed, fear can be overcome. When the New York *Post* asked people on the street, "What frightens you most?" one person said, "The atom bomb"; another, "The thought that a great plague may at some time hit our country." But one of Jehovah's witnesses said: "There is nothing that frightens me. The Bible indicates that there will be a new world with perfect conditions. . . . And regardless of what happens, I will live in perfect harmony and contentment." Was he blind to world conditions? No, but with the aid of the penetrating truth of God's Word he saw through the present darkness and understood the extent of the protection he has as a servant of Jehovah.

To have such confidence an accurate knowledge of God's Word is necessary. It is that Word, the Bible, the highest source of information, that shows how Satan works, the dangers he sets before man, and how to withstand his onslaughts. A knowledge of it removes the fear of wars, for Matthew 24 shows that though they would suddenly get worse their getting worse indicates their end is at hand and marks Satan's last desperate effort to keep man from taking the time to side with Christ. Jesus was not speaking empty words when he uttered the oft-quoted statement: "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, *NW*) That truth does provide freedom from fear!

The Christian's love casts out fear, for it includes sincerity of action, helping others to learn, an unselfish devotion to truth. Jehovah's witnesses, filled with zeal for this, have little time to worry about things that might happen, but rarely do. Their minds are filled with joyful things, with God's Word and his purposes, with the growth of new persons in the Christian organization, with the promises of a new world and the joyful privilege of helping others to see that new world's blessings and to live for its righteousness.

Inflation, depression or other economic difficulties do not strike them with dread. They have confidence that they will not starve, and while money's dwindling value may inconvenience them, they are not distressed to death. Money is not their god. Their treasures are real, stored in heaven "where neither moth nor rust consume, and where thieves do not break in and steal." So loss of material wealth, or having less than the next man, is not a gnawing fear to them as it is to so many today. —Matthew 6:20, *NW*.

They do not fear loss of worldly position, or appearing inferior to other men, for they do not consider themselves gods to be worshiped. Rather than taking themselves too seriously, they know that "it is Jehovah your God you must worship," that he is the one to be pleased. Their interest is in what he thinks of them, not what men think of them.—Matt. 4:10, *NW*.

They do not fear government corruption, for they know that while Satan rules corruption is inevitable, but that this will soon end. They know that under Christ's righteous rule disease will be cured, that both literally and spiritually God will fulfill the promise: "Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth." Even death, though a grief to loved ones, provides no fear, because, like the apostles, they believe in a resurrection. After Revelation tells of Satan's binding, it prophetically says: "And the sea gave up those dead in it, and death and Hades gave up those dead in them, and they were

judged individually according to their deeds."—Jer. 33:6; Rev. 20:13, *NW*.

Jehovah's witnesses really have such confidence! Under direct threat of death thousands of them have held firm to their faith, uncowering. When, as in the face of Hitler's Nazis, the determination to hold their faith brought execution, they were still unflinching. Listen to samples of what they wrote to loved ones: "I have a radiant goal before my eyes, and in order to reach this I will count my life as dross, and place myself in those Hands, and commend my spirit to His keeping. I shall fight for the honor of Jehovah and the glory of His name. I will fight for Him with the courage and boldness of a roaring lion." Does that sound like fear? Or this: "Be strong, for I am not lost, but I can say with Paul, 'I have fought a good fight, I have finished my course, I have kept the faith.' " Why did these witnesses not quake and compromise, as did those of other religions, whose clergymen and priests aligned with the Nazis? Why do they stand firm and fearless today in lands where Communist rulers attack their faith? Because they have partaken of the sound, strengthening, faith-building spiritual food of Jehovah's Word. They have obtained knowledge that is strengthening to faith. It is because of their spiritual strength and because of their confidence that the Power behind them is greater than all the enemies before them that Jehovah's witnesses have a freedom from fear that today's old world just cannot comprehend!

You wish for such faith? Then get knowledge. Theirs is not a blind faith, but an informed one, based on fact. If you get the knowledge and follow God's commands, you too can grow strong in the informed faith that brings such freedom. When one has God's protection, knows Jehovah's definite promises, has an understanding of the reason for today's troubles, knows their outcome, has his mind active in the most important of all works, trusts in the One who has infinite power, and when faced with death has confidence in the promise of a resurrection into the new world, then what is there left for him to fear?

## BURNER OF BIBLE LITERATURE BURNS IDOLS

A few years ago a policeman in the Quebec village of Bourlamaque was sent by the priest to gather some literature that had been left at certain homes by Jehovah's witnesses. Some of the literature he brought to the priest but some of it he kept to examine for himself. When his wife saw the literature she threw it in the stove. The policeman kept getting more literature from those who had shown interest, and his wife, a very devout Catholic, continued to burn it. This went on for about two years. Then one day his wife found one of the Society's magazines in her husband's coat pocket. She read it and then burned it so that her husband would not know that she was beginning to take an interest after having been such an ardent Catholic. The next time one of the witnesses came to the door she invited him in. Previously she had thrown them out, literally. This time she obtained a copy of *The Watchtower*. Her husband, the policeman, discovered her reading it and so they read the magazine together. Shortly thereafter the husband quit his job as a policeman and took a "more honorable job," as he put it. They have since subscribed for both *The Watchtower* and *Awake!* and procured all other available literature. A Bible study has been started in their home and they have removed all their religious statues and other paraphernalia and burned them. They are very thankful to Jehovah for the truth and have already shown their appreciation to the extent of sharing in the field service, making it known to others. They being very well known and much respected, their taking their stand for the truth has resulted in giving a good witness.

# The Rich Man and Lazarus

## —*Parable or Narrative?*

THE great majority of the religious sects of Christendom hold that eternal torment in a burning hell is the destiny of the wicked. The words of Jesus recorded at Luke 16:19-31 regarding the rich man and Lazarus are among the proofs offered in support of this teaching. It is argued that these words tell of an incident, are a narration of what actually took place. A tract published by one who holds to this view asks: "Do you not think all who heard the Lord Jesus relate the story of the rich man and Lazarus, would naturally suppose He meant to teach conscious existence after death in happiness or woe?"

Granting, for the sake of argument, that his listeners did think it was an actual incident, that, far from proving that it was, proves just the opposite. How so? Because we are explicitly told that the reason Jesus spoke in parables or illustrations was—that people might understand?—no, but that they might NOT understand. Note his words: "To you [his disciples] it is granted to understand the sacred secrets of the kingdom of God, but for the rest it is in illustrations, in order that, though looking, they may look in vain and, though hearing, they may not get the meaning." (Luke 8:10, *NW*) Obviously, whatever meaning his listeners got from the illustration was bound to be the wrong one.

But some further object because Jesus did not indicate in so many words that this was an illustration. But is it necessary that Jesus do this every time, when we have the plain statement that "without an illustration he would not speak to them"? (Matt. 13:34, *NW*) The mere fact that names are given cannot be used as an argument against its being an illustration, in view of all the evidence that proves that to take it literally is to outrage reason and common sense and to contradict the rest of God's Word.

### ABSURDITIES

Briefly, in this illustration we first read of a rich man clothed in purple and fine linen who lived in magnificence and of a beggar named Lazarus who sat at his gate, full of ulcers, and who craved the crumbs that fell from the rich man's table. Each in course of time died. Lazarus was taken by angels to recline upon Abraham's bosom whereas the rich man was buried, and in Hades suffered torment and from which place he saw Lazarus.–Luke 16:19-23, *NW*.

Note here that not one word is said about Lazarus' having been a good man, about his having had faith and proving it by works; both of which are indispensable to gaining everlasting life. (Heb. 11:6; Jas. 2:14-26) When are mere wretchedness, poverty and disease a guarantee of salvation?

Neither is there a word about the rich man's having been wicked. By what kind of reasoning and by what principles of justice can it be maintained that simply because a man enjoyed the good things of this life to the full for threescore years and ten he must suffer the agonies of a burning hell for billions times billions of years, yes, for eternity? Even fallen, imperfect man appreciates that justice requires that "the punishment fit the crime," and certainly

God is more just than man. Abraham, David, Solomon, Joseph of Arimathea, all had great wealth; does that fact doom them to eternal torment?

Further, Jesus in his arguments with the Jewish clergy evinced a fine sense of logic, second to none. Would he give such a dire warning on the wages of sin and not even mention sin, or tell of the rewards of faith and obedience and not even mention them? Had Jesus meant to warn his listeners about eternal torment he certainly would have stressed these points; but he did nothing of the kind.

Not only that, but we read that Lazarus was carried off to Abraham's bosom. Are all those gaining salvation reclining on Abraham's bosom? If we grant that this expression is a figure of speech, why insist that what befell the rich man be taken literally? It simply does not make sense to take one part of the account literally and another parallel part figuratively.

Further note that this is the only place in the Scriptures where consciousness and suffering are associated with Hades. Nor will it do to claim that before Jesus' death Hades had two compartments, one for the good and the other for the wicked, and that after he died for man's sin then the good went to heaven, for at the time Jesus spoke this illustration he had not yet died. That Hades is used figuratively is apparent from Revelation 6:8, 9, where Hades is shown as riding horseback, and also at Revelation 20:14, where Hades is shown—not as being the lake of fire—but as being itself cast into the lake of fire.

### UNSCRIPTURAL

Making Jesus' words regarding the rich man and Lazarus literal becomes even more untenable when compared with what the rest of God's Word has to say regarding the penalty of sin and the condition of the dead. Adam was not warned of eternal torment, and upon sinning was simply and plainly told: "Dust you are and to dust you will return." (Gen. 3:19; 2:17, *NW*) Nor did Jehovah God say, "Your body will return to the dust"; no, but YOU, Adam, will do so. There is no mistaking the plain testimony of the Scriptures: "The wages sin pays is death."—Rom. 6:23, *NW*.

And what is death, the state or condition of the dead—conscious suffering or conscious bliss? No! Man dies as the beast; the dead know not anything; there is no consciousness in Sheol (Hebrew equivalent for Hades). Man's "breath goeth forth, he returneth to his earth; in that very day his thoughts perish." David prayed for God to spare his life lest "I go hence, and *be* [yes, *exist*] no more." Peter likened the wicked to brute beasts that perish. Brute beasts are not tormented after death.—Ps. 146:4; 39:13; Eccl. 3:19-21; 9:5, 10; 2 Pet. 2:12, *NW*.

Besides, are we not assured that there will be a resurrection of the dead, both of the just and the unjust? Why a resurrection if at death man receives his eternal reward? (Acts 24:15; John 5:28, 29, *NW*) When the brother of Mary and Martha, Jesus' friend Lazarus, died, did Jesus comfort those women by assuring them that Lazarus was not dead? No, but with the assurance that he would rise from the dead. His sisters knew that he would "rise in the resurrection on the last day." And when Jesus called him forth, did he call Lazarus down from Abraham's bosom, from limbo or from a burning hell? No, but from the grave. Incidentally, had Lazarus been conscious in any such place we may be certain he would have told all his friends about the remarkable experience he had, for he had been dead four days. His very silence on this point is strong circumstantial evidence that he was unconscious.—John 11:22-44, *NW*.

Besides, how could we account for Abraham's being in heaven in view of Jesus' words: "No man has ascended into heaven but he that descended from heaven, the Son of man"? And did not Peter on the day of Pentecost point out to his listeners that David "both deceased and was buried and his tomb is among us to this day. Actually David did not ascend to the heavens"? (John 3:13; Acts 2:29, 34, *NW*) None of God's servants had a heavenly reward held out to them before the coming of Christ Jesus; that is why his apostles even after his resurrection were looking to an earthly kingdom.—Ps. 45:16; Acts 1:6-8.

Returning to the illustration: it next tells us of the rich man's calling "Father Abraham" to send Lazarus to give him relief by a drop of water on the tip of his finger, upon which Abraham reminds him of the good things he enjoyed in his lifetime as compared with what Lazarus had; besides, there is a great chasm between, which makes it impossible for anyone to cross from one place to the other. The rich man then requests that Lazarus be sent to warn his five brothers, but he is told that they have Moses and the Prophets and that if they would not listen to these they would not listen to one raised from the dead. —Luke 16:24-31, *NW*.

According to the Scriptures heaven and Hades (Sheol) are at opposite extremes. (Ps. 139:8; Luke 10:15) Could we imagine those in one place seeing those in the other and carrying on a conversation? And were the rich man in a burning hell would he ask for just a drop of water to cool his tongue? How much relief would that bring? Would it last to reach him? Could anyone get anywhere near a burning hell with just a drop of water? Obviously this is a figure of speech even as is Abraham's bosom, yes, and as are all the rest of Jesus' words on that occasion.

### MEANING OF THE ILLUSTRATION

Since we cannot escape the conclusion that Jesus' words regarding the rich man and Lazarus are an illustration, what do they illustrate, what is their meaning? In brief they tell of the change in the relative positions of two classes of people due to the preaching of the truth, both in Jesus' day and in ours.

The rich man well pictures the Jewish clergy who were well provided for with spiritual provision; who considered themselves children of the kingdom, clothed in purple; who were very self-righteous, wearing fine linen; and who were proud of being Abraham's offspring.—Rom. 3:1, 2; Matt. 8:12; 23:27, 28; Rev. 19:8; Matt. 3:9, *NW*.

The beggar Lazarus, whose name means "God is helper," well pictures the Jewish common people, who were despised by the clergy, who because of neglect were spiritually sick and were hungering and thirsting for righteousness, and who appreciated their need of the Great Physician, Christ Jesus.—John 7:49; Matt. 5:6; Mark 2:17, *NW*.

The death of the rich man and of Lazarus pictured a change taking place in the relative positions of these two classes. That this should be so should not surprise us, for time and again the Scriptures speak of persons as dying or having died though still alive, meaning thereby that a change has taken place in their lives. (See 1 Corinthians 11:30; Colossians 3:3; 1 Timothy 5:6; Jude 12.) The preaching by Jesus that exposed the hypocrisy, greed and false teaching of the Jewish clergy caused a change to take place in their lives. (Matt. 23; Luke 16:14; Matt. 15:1-9) From a state of self-satisfied and luxurious ease they were brought into a state of torment; such torment that they had no peace until they had put the Son of God to death.—Matt. 21:45, 46.

Those pictured by Lazarus, the Jewish common people of faith toward God, likewise experienced a change in their condition due to the preaching of Jesus, to become the spiritual remnant of Jewry. Even as their name "Lazarus" indicates, they were helped, comforted of God and given the hope of God's heavenly kingdom. Yes, the poor and spiritually sick harlots and tax collectors were entering the kingdom of God and were receiving God's favor, as pictured by reclining upon Abraham's bosom. The heavy burdens the Pharisees had placed upon them were being removed, and they became themselves part of the "seed of Abraham" in whom all the families of the earth are to bless themselves. —Matt. 11:6; 21:31; Gal. 3:7, 26; Matt. 23:4; 11:28-30, *NW*.

And the great chasm between the two classes? This pictures Jehovah's righteous judgments, which cannot be changed. The religious leaders as a class had fixed their destiny by sinning against the holy spirit, for which there is no forgiveness; and their plea to have their torment eased, even in the slightest, by diminishing the preaching of the truth, was not to be complied with. —Mark 3:29; Acts 5:27-32, *NW*.

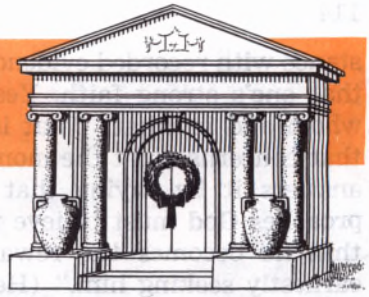
The five brothers of the rich man well picture the associates of the Jewish clergy who manifested the same spirit as the Pharisees. These, refusing to believe in Jesus, showed thereby that they actually were not taking heed to what Moses and the Prophets had said. And that they would not believe even if one rose from the dead was borne out when Lazarus, the brother of Mary and Martha, did actually rise from the dead.—John 7:47, 48; 5:46, 47; 12:10, 11.

All these facts in fulfillment of this illustration find a striking parallel in our day. For a long time the hypocritical, greedy, tradition-following clergy of Christendom had things all their own way in exploiting their flocks and neglecting their spiritual interests, whereas the remnant of anointed spiritual Israelites were viewed and treated as a diseased beggar fit only for association with dogs of the street. But with the preaching of the good news of Jehovah's kingdom a change has taken place in these two classes, and since 1919 this once-despised, outcast spiritual remnant of anointed Christians have been lifted high in the favor of the Greater Abraham, Jehovah God, and have been given Kingdom interests, especially to preach the good news of God's now-established Government for mankind's blessing. Thus others not of the remnant may share in their comfort, and they now do.—Ezek. 34:1-16, *AS;* Matt. 24:14.

Today the clergy are being tormented by the great witness since being given by the Christian witnesses of Jehovah whereas the "laity" of good will are being comforted and are being brought into a position of favor with the Greater Abraham, Jehovah God; a case in point being the joy these experienced at the international assembly of Jehovah's witnesses in 1953 Again there will be no soothing of the torment of the clergy by a letup in the preaching work; neither will any special sign be given now to convince the commercial and political allies of the clergy that this message is of Jehovah God.

Only if viewed thus do the words of Jesus recorded at Luke 16:19-31 make sense, have value and pertinency for our day, and harmonize with the rest of the Scriptures.

# The Memory of God



*"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, NW.*

PERFECT man is a perfect reflection of his glorious Creator. That is how it was in the beginning of human life on earth, and that is how it will be once again when, under the administration of "the holy city, New Jerusalem," God renews his residence with humankind. Then, when all things are made new and the life pattern of every individual is ultimately cured of every imperfection, then again everyone living upon this renewed earth will perfectly mirror the likeness of his Maker, as a clear still pool of water beautifully reflects the evening sky and every detail of the surrounding rocks and foliage. That is a time well worth while visualizing and looking forward to, but it all depends, among other things, on the memory of God.—Rev. 21:2-5; 22:1-3, *NW*.

[2] Do not say to yourself, 'Ah yes, but that day is a long way off, and meanwhile I feel very much enslaved to the present wicked system of things and its corrupting influence.' The purpose of this article is to help you to appreciate that this is a day of judgment, and that it is possible and urgently necessary right now to bring your pattern of life into conformity with the new heavens and the new earth as a member of the New World society. This is a day of decision, either for or against God's righteous, holy will and purpose. As John was told immediately after the glorious vision mentioned above: "The appointed time is near. He that is doing unrighteousness, let him do unrighteousness still; and let the filthy one be made filthy still; but let the righteous one do righteousness still, and let the holy one be made holy still." —Rev. 22:10, 11, *NW*.

[3] Do you still say that things are too much against you, and are you puzzled by the statement that it all depends on the memory of God? In reply, and in order to gain the proper perspective of this lesson and the subject matter involved, let us approach it from the viewpoint of the apostle in his argument in Hebrews chapter 11. This chapter will be familiar to many of our readers as a grand definition and record of faith. And so it is, of course; but interwoven therein is the very essence of our subject concerning the memory of God, also concerning the aspect of our life pattern. Perhaps we should explain right away that by the expression "life pattern" we simply mean the kind of person you are and the kind of life you live, according as you are governed by certain guiding principles, or, as is true of many today, by a total lack of principle, just drifting downstream with the prevailing current.

[4] You will notice that in Hebrews chapter 11 the apostle introduces each individual named with the expression: "By faith . . . " Then he follows that up in each in-

1. What is God's ultimate purpose regarding mankind, and how will it be realized, depending on what?
2. Realizing this is a judgment day should affect us in what way?
3. Where do we find the basis for our study, and how is the expression "life pattern" to be understood?
4. (a) In whom do we exercise faith? (b) What reward is mentioned at Hebrews chapter 11?

stance with recorded evidence testifying to that one's strong faith. Yes, but faith in whom and in what? That is the question that concerns us at the moment, and Paul answers it by saying that "he that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him." (Heb. 11:6, *NW*) This means acknowledging not only the fact that there is a God, but that he ever is, or ever exists, the self-existing One. (Ps. 90:2) Coupled with that, one must also believe in the promise of a reward to those who sincerely seek him. And, since God exists eternally, then it logically follows that the enjoyment of the reward will continue forever to the one who retains God's favor. What, then, is the reward? The writer enlarges on this a little later on in the same chapter when he tells how all those persons of faith were "reaching out for a better place, that is, one belonging to heaven," and that God "has made a city ready for them." Still later in the same letter he plainly identifies that city as "a city of the living [self-existing] God, heavenly Jerusalem." (Heb. 11:16; 12:22, *NW;* see also Revelation 21:2, *NW.*) This carries our minds right forward to the final outworking of the divine pattern. At the same time we are linked with the remote past, for Paul lists Abel as the first of those who manifested true faith. This linking together of the remote past with the distant future is where memory and pattern come in. These two words are closely related and we purpose to briefly discuss them at this point.

### MEMORY

[5] What is memory? Memory is the mental faculty whereby we retain and recall previous ideas and impressions. We need not concern ourselves as to how memory operates in the human brain; indeed we doubt if a scientific answer can be given with any degree of certainty. While most of us sigh and moan over the shortness and imperfection of our memory, as when we meet someone well known but cannot recall the name, or give the wrong one, yet we cannot but marvel at the tremendous scope and possibilities of this particular faculty. It is really staggering when we stop to think of what the human mind is capable of in this respect, even though so imperfect. For instance, a gifted musician who applies his mind, together with other abilities, can sit down at a piano and play for hours, remembering and reproducing accurately the most complicated music in all its harmonies. On reflection, it seems that when man is restored to perfection he will enjoy without limit the ability to remember perfectly everything that he wishes and decides to remember. Contrariwise, he will be able to deliberately forget everything he desires to put out of his mind. Perfect man will never need to say either 'Oh, I wish I could remember' or 'I wish I could forget.' And may that day soon come is the wish of us all.

[6] Besides being a wonderful gift, memory is also a very precious one, provided, of course, we have precious things to remember. Even under present conditions, we derive the keenest pleasure and delight as, by the aid of memory, we recall and live over again some particularly happy experience. Perhaps it is a memory of long ago when we found someone with whom we first experienced all the deep-seated joy that true friendship can bring. Many of our readers, too, will have a keen memory of what it meant to them when they first realized they had come to a correct understanding of Jehovah's wonderful purpose and gracious provision. Yes, such memories are both strong and tender, stirring us to the very depth of heart and mind in their

5, 6. (a) How is memory seen to be a marvelous faculty? (b) How is it also a precious gift?

extraordinary appeal, bringing a happy smile to our lips or perhaps an unbidden tear to our eyes. Let us by all means fully appreciate and wisely use this loving gift of a gracious Creator.

[7] But what of God's memory? It would be presumptuous for human creatures to discuss the mind of the Creator, how it operates and what its functions and abilities are, except as the Creator himself is pleased to give such information to man. Has he done so? He has indeed. Even the visible works of creation eloquently testify to a creative mind of infinite ability and wisdom, for, says the apostle, "his invisible qualities are clearly seen from the world's creation onward, because they are understood by the things made, even his eternal power and Godship." (Rom. 1:20, *NW*) But it is in and through his written Word that God has been pleased to give a much fuller revelation of his purpose respecting the human family, and, incidentally, to give us an insight as to how his mind operates. First, in the account of man's creation we read that God said: "Let us make man in our image, according to our likeness." (Gen. 1:26, *NW*) That certainly includes a likeness in mental abilities and processes of reasoning and memory. In fact, the first piece of recorded conversation in the Bible involved a memory test. The serpent said to Eve: "Is it really so that God said . . . ?" And Eve showed by her reply that she remembered and understood and was able to repeat perfectly what God had said.—Gen. 3:1-3, *NW*.

[8] Now let us approach this question regarding God's memory from the viewpoint of those things discussed in the eleventh chapter of Hebrews. There, we remember, in submitting the long list of men and women of faith, Paul speaks of the reward in which they all exercised faith in common. This reward centered in a city of heavenly origin. But was anything said to Abel, the first man of faith, about a city? No, but in Abel's day God had already given his initial promise, not of a city, but of a seed to the woman who would eventually crush the serpent's head. (Gen. 3:15; Rom. 16:20, *NW*) From a study of this theme in the Scriptures nothing stands out plainer than the fact that God ever keeps that original promise in mind. Not only that, but he knew and determined exactly how that promise would finally be worked out, for he himself declares: "I am God, and there is none like me; declaring the end from the beginning, . . . [and] saying, My counsel shall stand, and I will do all my pleasure." (Isa. 46:9, 10, *AS*) That grand statement shows that the memory of God never operates in a haphazard way, as is often so in our case, when something happens to quicken our memory only because of some closely associated thing coming to our notice. In contrast, when it says that God knew and determined the end from the beginning, it means he is ever mindful of it and exercises a continual and deliberate remembrance concerning the same. It also means something else. It means he is a purposeful and designing God. This is where our other word in which we are interested comes in, namely, "pattern."

### PATTERN

[9] A pattern is something formed or designed to serve as a guide or model to be copied. It is similar in meaning to the word "type," which signifies a figure or representation of something to come. The word "pattern" occurs a few times throughout the Scriptures. A good example of its use is found in Hebrews chapter 8, where the apostle, speaking of the Israelitish priests

7. Where do we find the best guide as to God's purpose, giving us an insight into what?

8. What does the Bible reveal regarding God's memory as related to his purpose?

9. How is the word "pattern" used in Scripture, and related to what other word?

and the tabernacle arrangements, says: "Which men are rendering sacred service in a typical representation and a shadow of the heavenly things; just as Moses, when about to make the complete tent, was given the divine command: For says he, 'See that you make all things according to the pattern [*margin,* type] that was shown you in the mountain.'" (Heb. 8:5, *NW*) Then Paul goes on to explain about the fulfillment of the pattern, or type, showing the close correspondency, yet, at the same time, showing how the fulfillment is far better and greater. Practically the whole of the letter to the Hebrews is based on this form of argument.

[10] Please notice this, that whenever we speak of a pattern, or type, there is always connected with it the thought of a specific purpose, or design. In the first instance, the pattern itself is not made according to chance, but according to a certain end in view. Then, in every step of the way and in every procedure involved, looking toward the ultimate attainment of that desired end, there must be strict conformity with the original pattern. Additions and enlargements may be brought in, but all must be in harmony with the initial pattern and the purpose connected therewith. See how true this is regarding those things we have just been discussing. In this case, the original pattern was not some tangible, material thing, but it was a word of promise given in Eden, the promise of a seed. That was the only promise Abel had as a foundation for faith, yet it was sufficient.

10. (a) What does a pattern always imply? (b) How does this apply to the subject of our study?

And since every additional promise given by God was a harmonious development of that first one, then Paul was enabled and justified in linking together in one continuous chain all those mentioned in Hebrews chapter 11 as having the same faith in the one true God, who exists ever, and in that grand reward promised in the full outworking of that original promise. True, an additional theme of a "city" was worked into the pattern as time went on, but the harmony is easily seen, for the King of that city, symbolizing God's ruling organization and government, is none other than the promised "seed," the Son to whom God's woman gives birth, the King, Christ Jesus.

[11] Also notice that that continuous chain does not end with those men of faith who lived and died before Christ came, but it is linked with those who follow after Christ, with Christ himself as the center and pivot of the whole group of witnesses. This is where we realize, as was mentioned earlier, how this study helps us to appreciate the need in this day of decision to pattern our lives after the right example, "as we look intently at the leader and perfecter of our faith, Jesus," besides all the encouragement and admonition derived from that chain and "cloud of witnesses surrounding us." (Heb. 12:1, 2, *NW*) Yes, we must have the same faith as they had, demonstrated in the same way, and looking to the same city. Like Abraham, Isaac and Jacob, we must prove ourselves to be "strangers and temporary

11. How are Christians closely linked with those listed in Hebrews chapter 11?

residents" amidst this present wicked system of things and its corrupting influence, "for we do not have here a city that continues, but we are earnestly seeking the one to come."—Heb. 11:13; 13:14, *NW*.

12 Thus far, then, we have seen how Paul's discussion of the subject of faith highlights both the unfailing memory of God and the consistent pattern of his purpose, which he ever keeps in mind. Why, his very name and Word strongly emphasize both these same things. His name, Jehovah, gives the initial foundation for faith in the outworking of the divine pattern without deviation, as he himself declares: "For I, Jehovah, change not." He is always mindful of his covenants. His Word, too, reveals an Author who knows how to take up thread after thread, theme after theme, weaving them into a glorious and harmonious pattern, simple in outline, intricate in its interwoven detail.—Mal. 3:6; Gen. 9:15, 16; Lev. 26:42, 45; Ezek. 16:60, *AS*.

13 But Paul's argument not only provides a grand build-up for faith in the memory of God respecting his purpose. It provides a strong foundation for faith in something else as well. What is that?

### FAITH IN A RESURRECTION

14 When Jesus made his great pronouncement that "all those in the memorial tombs will hear his voice and come out," it was not without reason that he prefaced it with the words: "Do not marvel at this." (John 5:28, 29, *NW*) He well understood that belief in a resurrection as taught in the Scriptures constituted one of the most searching tests of faith. Of course, the way Christendom in general explains the doctrine of a resurrection largely does away with the need for real faith, which doubtless explains why her teachings are more acceptable to the masses than the truth of the Bible. By accepting the general teaching that man possesses an immortal soul, the real self, and that death does not mean a cessation or cutting off from life, but is rather the door leading to a fuller life, then that waters down the meaning of a resurrection to a mere reunion of body and soul. It is not our purpose in this study to submit Scriptural proof in order to combat Christendom's false teachings on this subject, as the ground has previously been well covered in the pages of this magazine, as well as in the Watch Tower Society's other publications. Rather, our purpose is to strengthen faith in a resurrection through a better understanding and appreciation of the memory of God, and then to see how this vitally affects our life pattern.

15 That Jesus himself had unbounded faith in a resurrection is beyond question. This was not because of anything arising out of his own initiative, but he acknowledged that all the credit was due to his heavenly Father, including the authority and power to raise from the dead, thus causing a standing or raising up again to life, which is the real meaning of the word "resurrection" (Greek, *anástasis*). This is clearly seen from a reading of John 5:19-27 (*NW*). Then comes the climax at verses 28 and 29. Notice the specific reference to the "memorial tombs." This is in direct contrast with that other place, "Gehenna," where the dead bodies of executed criminals were sometimes thrown, because they were thought too vile to have a resurrection from the dead and hence to have a decent burial and memorial tomb.

12, 13. (a) How are God's memory and pattern of his purpose related to his name and Word? (b) Does Paul's argument strengthen faith in one aspect only?

14. (a) Did Jesus show that belief in a resurrection demanded real faith? (b) How does Christendom's teaching vitiate this doctrine?

15. What is shown by the context of John 5:28, 29, and what is the contrast between the memorial tombs and Gehenna?

16 The fact that Jesus used the term "memorial tomb" showed that he was in complete agreement with the inspired statement at Ecclesiastes 9:5, 10 (*AS*), which reads: "For the living know that they shall die: but the dead know not anything, . . . for there is no work, nor device, nor knowledge, nor wisdom, in Sheol, whither thou goest." Yes, Sheol is the common grave of mankind into which they go at the end of their earthly course. But Jesus had such confidence in his heavenly Father's power and ability to hold in his memory as many of these as he chose that he deliberately used the expression "memorial tombs," which was in common use in his day. As later proved by the most convincing evidence, Jesus showed he was justified in saying: "I am the resurrection and the life," when, by God's power, he raised Lazarus from the dead, who "had already been four days in the memorial tomb." Note the two reasons why Jesus rejoiced that he was not there in time to heal his friend of his sickness before death actually occurred. The first reason was that it was "for the glory of God, in order that the Son of God may be glorified through it." The second reason given was "in order for you to believe." Surely there is every reason why we should have strong faith in a resurrection.—John 11:4, 15, 17, 25, *NW*.

17 That such a faith in God's ability to retain in his memory those who had died was not new in Jesus' day is clearly shown by the ancient record concerning Job. What grand words of faith are his, as recorded at Job 14:13 (*AS*): "Oh that thou wouldest hide me in Sheol, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!"

18 As already intimated, God does not purpose to retain in his memory all who have died, without exception. As he purposely remembers some, he also can and does deliberately forget others. God's own Word tells us how he determines the matter. "The memory of the righteous is blessed; but the name of the wicked shall rot."—Prov. 10:7, *AS*.

19 That the apostle Paul also had an unbounded faith in a resurrection of the dead is likewise beyond question. He, too, knew that this doctrine was a searching test of faith, as is shown, for example, by his experience at Athens. (Acts 17:31, 32) In his writings this subject is given prominence, as, for instance, in that powerful argument contained in the well-known chapter at 1 Corinthians 15. Again, at Romans 4:16-25 (*NW*), in discussing the faith of father Abraham, he shows how important it is to have faith in God, "who makes the dead alive and calls the things that are not as though they were." But we are particularly interested in the apostle's theme of faith and its relation to a resurrection as dealt with at Hebrews chapter 11. Here again he cites the example of Abraham and Sarah, first as respects their faith in God's power to bring forth a promised seed, even though they were both "as good as dead" as far as any human prospects in that direction were concerned. Then, including all mentioned in this chapter, he says, "In faith all these died," and finally explains that they "did not get the fulfillment of the promise, as God foresaw something better for us [Christians], in order that they might not be made perfect apart from us." (Heb. 11:12, 13, 39, 40, *NW*) The conclusion is

16. (a) How did Jesus express agreement with Ecclesiastes 9:5, 10? (b) How was his statement at John 11:25 justified?

17. With what expression did Job express faith in a resurrection?

18. What is the Scriptural answer as to whether all the dead are retained in God's memory?

19. How did Paul argue for faith in a resurrection, especially at Hebrews chapter 11?

therefore inescapable that in order for them to enjoy the fulfillment of that which was promised and which is awaiting them in that city made ready for them, there must of necessity be a resurrection of the dead.

[20] Do you marvel at this? Surely there is nothing unreasonable or farfetched about such a possibility. It is not an unusual experience for someone getting on in years to hear mentioned a name that he has not heard since perhaps he was at school. Immediately he can recall that person and, so to speak, re-create him in his mind's eye, how he used to dress, the look on his face, and a multitude of characteristics and incidents. Again, think of that musician who can remember and accurately reproduce, not just one piece of music with all its notes, but many and varied such pieces. So we readily admit that mere man, with his many limitations and imperfections, has marvelous capabilities within the scope of his memory. Why, *then*, should we think that the almighty and infinite Creator, the One who made man's mind and knows exactly how it works, has not the power to call back from the memorial tomb and re-create all those whom he has held in his memory, yes, including all their traits and mental impressions that go to make up each individual? As Paul once pertinently asked: "Why is it judged unbelievable among you men that God raises up the dead?" There is only the one answer. "Do not marvel at this."—Acts 26:8; John 5:28, *NW*.

20. Why should we not marvel at all concerning a resurrection of the dead?

# Jehovah's "BOOK OF REMEMBRANCE"

JEHOVAH is the Perfect Pattern. Satan bears the stigma of being the originator of an evil and iniquitous pattern. During a judgment period that has already commenced, the life pattern of every individual will eventually be judged as either of one kind or of the other. He will either be found worthy of inheriting the everlasting blessings in store for all recognized by God as his sons or be placed among those whose "portion will be in the lake that burns with fire and sulphur. This means the second death." (Rev. 21:7, 8, *NW*) Which kind of pattern are you forming? Is it possible to change one's life pattern and, if so, how can you be helped in the building up of a life pattern that will ensure Jehovah's approval? These are questions that call for serious consideration.

[2] Malachi's prophecy, in the third chapter, tells of the beginning of this judgment period when "the Lord, whom ye seek, will suddenly come to his temple" and will purify and restore to a perfect pattern all those who sincerely seek him and who desire to "offer unto Jehovah offerings in righteousness." At the same time he "will be a swift witness against" those who, like the majority of the priestly class, the sons of Levi, in Malachi's day, persist in following their own corrupt pattern. (Mal. 3:1, 3, 5, *AS*) In conjunction with other scriptures, it has often been shown in these columns that the spring of A.D. 1918

1. On what basis will individual judgment be finally determined, this leading to what questions?

2. How does Malachi's prophecy show this to be a judgment day?

marked the fulfillment of the Lord's coming to his temple, three and one half years after the birth of the Kingdom in the latter part of 1914. (See *The Watchtower* as of May 1, 1953, page 281.) That is why it is urgently necessary right now to honestly face these questions.

[3] While the major part of Malachi's prophecy is indeed a "burden," as its opening words say, yet, in sharp relief, there are brief portions that stand out in vivid colors of bright hope and promise and that are of great comfort and encouragement. We want to turn our attention to one of these that plainly tells of a time when the two kinds of pattern will be made manifest. It reads: "Then they that feared Jehovah spake one with another; and Jehovah hearkened, and heard, and a book of remembrance was written before him, for them that feared Jehovah, and that thought upon his name. And they shall be mine, saith Jehovah of hosts, even mine own possession, in the day that I make; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return and discern [see the difference, *Ro*] between the righteous and the wicked, between him that serveth God and him that serveth him not."—Mal. 3:16-18, *AS*.

[4] This reference to Jehovah's "book of remembrance" floods our minds with questions. What is this book? Is it just a figure of speech, or does Jehovah need some kind of book or record to prompt his memory? What is its purpose and what does it contain? Is it the same as the "book of life" mentioned in The Revelation (Rev. 3:5, etc.)?

[5] We can answer these questions only as we find information thereon in God's Book, the written Word. First, we must remember that God, when telling of himself and of things in the spirit realm, uses expressions and illustrations that can be grasped by our finite minds. In our curiosity over the literal word or illustration used we must not allow our attention to be diverted away from the important thing of the idea or truth intended to be conveyed. For example, how often do we find people arguing to no purpose over the literal aspect of Jesus' expression: "The very hairs of your head are all numbered." (Matt. 10:30, *NW*) As already discussed at some length, there is no possibility of Jehovah's memory's proving faulty or needing to be prompted in the slightest degree. We are helped, however, when we recall that a closely similar reference is found at Esther 6:1-3 (*AS*), where it tells how the king, who could not sleep one night, caused to be read to him from the "book of records of the chronicles," and then inquired: "What honor and dignity hath been bestowed on Mordecai" for a previous loyal act of devotion performed in the king's interest? So we see that this written record served as a "book of remembrance" and, in this instance, resulted in the king's favor and a

3. What part of Malachi's prophecy throws light on the question of life pattern?

4. Reference to Jehovah's "book of remembrance" gives rise to what questions?

5, 6. (a) When studying Scriptural expressions what must be remembered? (b) Where and how are we helped by a similar reference to Malachi 3:16?

fitting reward being assured to that faithful servant Mordecai.

6 Along exactly similar lines, the record at Malachi 3:16-18 shows that the faithful, loyal and devoted servants of Jehovah can have strong assurance respecting his favor and reward in this judgment day. (Ps. 62:12, *AS;* Rev. 22:12, *NW*) There is not the slightest possibility that a single one of those servants will be overlooked at that time, right now, when Jehovah is deciding who belong to him "in that day when I make up my jewels [special treasure]." —Mal. 3:17, *margin.*

### LIFE PATTERN, GOOD OR EVIL?

7 Let us go right back now and trace some of those things revealed in the sacred Record respecting life pattern, so that we can obtain a satisfactory answer to those questions we have already submitted.

8 That it is proper to speak of Jehovah as the Perfect Pattern is shown by that part of Moses' song that says: "Perfect is his activity, for all his ways are justice. A God of faithfulness, with whom there is no injustice; righteous and upright is he." (Deut. 32:4, *NW*) When it says "perfect is his activity" it necessarily includes the creation of our first parents, Adam and Eve, and means that they had a perfect life pattern to begin with. But of their own free will they deliberately vitiated that perfect pattern and, instead of honoring their Creator by rendering implicit obedience in the spirit of loving devotion, they selfishly grasped what they thought would open their eyes to absolute freedom, independent of God and in defiance of his commandment.

9 Now let us fix our attention for a moment on their immediate offspring, Cain and Abel. What a contrast in life pattern! Both were born of the same parents and came under the same parental influence. The former, John says, "originated with the wicked one [Satan]" and chose to follow that one's pattern of wicked works in the spirit of jealous hatred, quickly leading to its logical and tragic end, murder. The latter, however, chose to exercise faith, proved by his righteous course of action, and it seems, in point of time, that his name was written first in God's record. This shows that we are individually responsible for our life pattern. Let us not excuse ourselves by putting the blame on our parents or on anyone else.—1 John 3:12; Heb. 11:4, *NW;* Ex. 32:32.

10 Later on in Genesis, showing another aspect of the subject, we get an example of how it is possible to experience a change of heart, resulting in a change of life pattern. We refer to Joseph's brothers who, to begin with, were governed by jealousy and ill-will, showing itself in cruelty and treachery, but, when years later it came to pleading on Benjamin's behalf under most adverse circumstances, we could not imagine a more convincing proof of a change of heart than found in that deeply moving intercession as voiced by Judah. (Gen. 44:16-34) As Paul wrote to the Christians at Ephesus: "You should put away the old personality which conforms to your former course of conduct . . . and should put on the new personality which was created according to God's will in true righteousness and loving-kindness." (Eph. 4:22-24, *NW*) Certainly a change of life pattern is possible and necessary for everyone who would escape the corruption of the old wicked system of things and find a place in the New World society.

11 In the next book of the Bible, Exodus,

7, 8. Is it proper to speak of Jehovah as the Perfect Pattern, and what can be said of Adam and Eve in this respect?

9. What contrast is seen between Cain and Abel, teaching what lesson?

10. Do the Scriptures show it is possible to change one's life pattern?

11. Why would it be reasonable for Moses to speak of Jehovah's "book"?

we come across the first reference to Jehovah's "book." (Ex. 32:32, 33) Moses speaks of it as an accepted fact and Jehovah does not contradict it, but confirms it. Though no definite word is given as to how Moses got his information, yet for two reasons it is not surprising. First and foremost, all those who died in faith, from Abel onward, had strong confidence that Jehovah would retain each and every one of them in his memory, or, in human language, would keep a permanent record of them, as in a book. Secondly, now that there is evidence indicating that the art of writing goes back to preflood days, it is not surprising that Moses should give expression to his own faith respecting Jehovah's memory by using the simile of a book written and preserved by its Author. In confirmation of the suggestion already made that Jehovah can and does deliberately forget, as well as remember, we have his own word in this instance: "Whosoever hath sinned against me, him will I blot out [not just cross out] of my book."—Ex. 32:33.

[12] So from Exodus to Revelation we find quite a few references to a book containing names having Jehovah's approval and a standing of righteousness before him. Only from the time when the Father "has committed all the judging to the Son" we appropriately read of "the Lamb's scroll of life."—John 5:22; Rev. 21:27, *NW*.

[13] Next we come to David. Critics are inclined to point the finger of scorn at David and say that his was a very faulty kind of life pattern. True, he had his faults which resulted in serious transgressions at times, but we must be careful not to condemn where Jehovah approves. He was always devoted to the true worship of God and ever dedicated to his service. God found him, as he says, "a man agreeable to my heart, who will do all the things I purpose." (Acts 13:22, *NW*) While the account does not hide or gloss over David's faults, yet the main thing made prominent is rather God's great mercy to his servant. David's critics would do well to keep this in mind before they find out, too late, their own greater need of mercy. In fact, this aspect of judgment tempered with mercy is so prominent in the scriptures related to our study that it calls for particular attention.

12. How is the reference to the "Lamb's scroll of life" seen to be appropriate?

13. What is made prominent in David's record and God's dealings with him?

### JUDGMENT TEMPERED WITH MERCY

[14] "I will spare them, as a man spareth his own son that serveth him." (Mal. 3:17, *AS*) Notice the condition laid down. Jehovah does not spare merely on the grounds of sonship. No, the emphasis is on the proof given of sonship as evidenced by the service rendered. As the prophecy goes on to show, this is how Jehovah makes manifest in this day of judgment those whom he considers righteous (though needing much mercy), and those who are judged as wicked and hence blotted out of his book. Observe the simple, yet searching, test: "Then shall ye . . . discern between the righteous and the wicked, between him that serveth God and him that serveth him not." Remember, we are in the day of judgment now.—Mal. 3:18, *AS*.

[15] Yes, but how does God spare those sons who cling to his service? Let us turn to Psalm 103 and see the close connection between God's mercy and his memory. First, at verse 2, there is a call to exercise our own memory: "And forget not all his benefits." Then, from verse 8 onward, there comes a glowing description of Jehovah's mercy and loving-kindness, proved by the fact that "as far as the east is from the west, so far hath he removed our transgressions from us." (Ps. 103: 12; see also

14. What does Malachi 3:17, 18 reveal as to God's judgment and mercy?

15. How does Psalm 103 closely link Jehovah's mercy with his memory?

Isaiah 12:1.) That means he really forgives and really forgets. Then, similar to Malachi's reference to a man sparing his own son, this Psalm comfortingly tells us something that Jehovah ever keeps in mind: "Like as a father pitieth his children, so Jehovah pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." Next comes a striking contrast between the brevity of man's life, so soon finished in death, and the mercy and loving-kindness of Jehovah which is "from everlasting to everlasting," shown to those observing the same conditions as Malachi mentions: "Upon them that fear him, . . . to such as keep his covenant, and to those that remember his precepts to do them."—Ps. 103:13, 14, 17, 18, *AS*.

[16] But in this connection a further problem sometimes arises when we find ourselves stumbling and falling many times over some bad habit that has bitten more deeply into our former pattern of life than we had realized. Then we are inclined to feel very discouraged and quite unworthy of further handling the precious Kingdom interests and unfit to speak the pure message of truth. What should be done if you find yourself in such an unhappy state? Do not despair. Do not conclude you have committed the unforgivable sin. That is just how Satan would like you to reason. The fact that you feel grieved and vexed with yourself is proof in itself that you have not gone too far. Never weary of turning humbly and earnestly to God, seeking his forgiveness and cleansing and help. Go to him as a child goes to his father when in trouble, no matter how often on the same weakness, and Jehovah will graciously give you the help because of his undeserved kindness and, if you are sincere, he will give you the realization of a cleansed conscience. The question is, How does Jehovah help us to see what are the major requirements in order to maintain more steadfastly a wholly sanctified course?

16. What further problem arises, and how should it be viewed?

### DEVOTION AND DEDICATION

[17] The two words "devotion" and "dedication" are closely related and often used synonymously. However, a distinction can be seen, supported by the Scriptures, and which will aid us in what we are considering. Devotion has to do with the heart, and for Christians it means to have ardent love and strong attachment and intense loyalty in relation to Jehovah. On the other hand, dedication is a sharper word and has rather to do with the mind respecting matters for decision and determination, requiring the exercise of will power. As has already been defined, the dedication of ourselves to Jehovah means setting ourselves apart to a holy life, not touched or used for worldly purposes, but obligated to practice the clean and undefiled religion. (See *The Watchtower* as of May 15, 1952, page 315.)

[18] Let us take the perfect example, Jesus. There was no question about his perfect heart devotion to his heavenly Father while on earth, from earliest childhood. However, during the time he was living at home no particular issue confronted him requiring his decision or determination. We might say that, being perfect, it was easy and natural for him to work out his life pattern, "progressing in wisdom and in physical growth and in favor with God and men." (Luke 2:52, *NW*) But on approaching the age of thirty he perceived clearly from God's Word that his Father had an altogether different life pattern in

17. As applying to Christians, what meaning is attached to devotion and dedication, and with what distinction?

18, 19. (a) How is this distinction seen with reference to Jesus? (b) How is it also seen regarding a Christian husband and wife?

mind for him, as shown by the apostle's application of Psalm 40:6-8 at Hebrews 10:5-7. These scriptures indicate that Jesus, after fully weighing up the situation and all that was involved, decided to put aside his own will, perfect though it was. Instead, he decided to undertake to do God's will as revealed in the Scriptures and determined to carry it out to the finish. That decision and determination to set himself apart to do God's will constituted his dedication. He did not do it grudgingly, or just from a sense of duty, but he said: "I delight to do thy will, O my God." (Ps. 40:8) In other words, he dedicated himself in the spirit of loving devotion. To use his own illustration, he saw that his Father was holding out to him a cup containing a potion, both very sweet and very bitter, and he said, 'Yes, I will gladly accept that cup and drink it to the dregs.'—John 18:11.

[19] Take another illustration, the relationship between husband and wife, as explained at Ephesians 5:21-33 (*NW*). The Christian husband is devoted to his wife and dearly loves her. The Christian wife is likewise devoted to her husband, but there is something else required of her. When she marries she decides to accept and submit to her husband's headship "in everything," even as "the congregation is in subjection to the Christ." (Eph. 5:24, *NW*) So her relationship involves the aspect of dedication as well as devotion as far as the married life is concerned. She not only loves her husband, but deeply respects him as her head. She delights to do it, of course, though in the daily carrying out of her marriage vows, waiting on her husband, she, too, may find it something of a potion at times.

[20] Do not these lessons in living out our life of dedication in the spirit of devotion well summarize the major requirements in order to maintain an acceptable course before Jehovah with the assurance of being retained in his "book of remembrance"? Let us at all times fear Jehovah and think upon his name, how we may honor it the more, speaking often one with another on these vital things for our mutual encouragement and reminder. Yes, let us bring "the whole tithe into the store-house," all our valued possessions of time, effort and ability, and see if Jehovah will not "open you the windows of heaven, and pour you out a blessing [of increase], that there shall not be room enough to receive it." —Mal. 3:10, 16, *AS*.

### LIFE PATTERN REFLECTED IN ZION

[21] Have you ever seen a small boy with a bit of broken looking glass in his hand, adroitly turning it so that it shines right into your eye? It is as if a bit of the sun itself were in his hand. Ah yes, you say, I can see myself in that illustration, like a bit of glass broken off from the rest of broken humanity, trying to reflect a little bit of the truth. Well, from the individual viewpoint, the illustration might be quite apt. And do not forget that no object has sharper points and cutting edges than a sliver of broken glass. But is that the correct viewpoint of Jehovah's people in this judgment day? See what a marvelous thing Jehovah has done. He has welded all those broken bits into one clean, crystal-clear, smooth surface, enabling them faithfully to "reflect like mirrors the glory of Jehovah." (2 Cor. 3:18, *NW*) How has this been accomplished? By Jehovah's bringing his devoted people into his organization, Zion. There, because Jehovah's spirit is upon them and his words (Kingdom message) are put into their mouths, they are enabled as a united body of people, welded into one harmonious pattern world-wide,

20. How does Malachi's prophecy stress our major obligations toward Jehovah?

21. How has Jehovah marvelously welded his people into a close unity?

to respond to the call: "Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee." Additionally, we find that Jehovah's "book of remembrance" is tied in with his organization, for the promise reads: "And those who remain in Zion and are left in Jerusalem will be called holy—even everyone who is enrolled among those destined for life in Jerusalem."—Isa. 60:1, *AS;* 4:3, *AT.*

[22] What a happy ending to our study! In the world even the brightest memories are often tinged with sadness, we knowing that the former things enjoyed in the days of youth cannot be repeated. But once having been brought into Jehovah's organization and privileged to become a member of the New World society, then the whole outlook is changed. Even now, in Zion, the New World activities are so continuously satisfying and our lives are so full and happy that we have begun to realize the fulfillment of the glorious prophecy: "For, behold, I create new heavens and a new earth; and the former things shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and there shall be heard in her no more the voice of weeping and the voice of crying."—Isa. 65:17-19, *AS.*

22. Why and on what basis is this a day for great joy and rejoicing?

## *Priest Apologizes for Lies*

By Watchtower missionary in Uruguay

WHILE engaged in missionary work from house to house in Melo, Uruguay, we encountered a number of people who said that they knew all they wanted to know about Jehovah's witnesses. This surprised us, because, as a rule, these people are meek and eager to learn. When we inquired of them what it was that they knew, they produced a periodical called *Toma y Lee,* meaning "Take and Read."

This periodical, dated January 25, 1953, said that Jehovah's witnesses were a branch of the Seventh-Day Adventist faith; that their leader is Judge Rutherford and their founder Charles T. Russell; that they are bitter souls, whose publications are against God. In the January 31 and February 8, 1953, issues of *Toma y Lee,* the writer stated that Jehovah's witnesses teach that Christ ascended to heaven in 1914; that they do not believe in prayer; do not accept Mary, the virgin 'mother of God,' and that, above all, Jehovah's witnesses deny the existence of 'the triune Godhead.' The writer would frequently refer to Jehovah's witnesses as 'bitter souls,' 'idiots,' 'lunatics', 'those who stir up dirt in and about our town,' 'people that are impossible,' and other unfavorable comments.

On February 9, 1953, we (two of Jehovah's witnesses) decided to call on Padre Guillermo Andulla, who was responsible for these articles, to ascertain the reasons for these misrepresentations and falsehoods. The priest invited us to sit down and discuss our business. We told him that we were interested in the publication *Toma y Lee,* especially in how it treated the subject of "Strange Religions" as pertaining to Jehovah's witnesses; and what we were particularly interested in knowing was where he got his material for his articles. The priest quickly assured us that his sources were plentiful and accurate and that he could prove all that he had published, especially about Jehovah's wit-

nesses. But when we pressed him further to see his sources, he, with some reluctance, yielded a publication in the form of a tabloid and stated that this was his authority. We asked him if he had investigated the material prior to publication. He said that he had, but, he added, there was really no need for investigating, because the author of the tabloid was the bishop of the diocese, and there was absolutely no reason to think that he had erred.

During the course of conversation he admitted that he did not know us personally, so we asked him if he thought we were 'bitter souls,' 'lunatics,' or 'idiots.' He quickly said of course not; that such expressions were improper and that one could be punished for using them. We then told him that he had called us those names in his publication. He categorically denied it. But when we produced copies of *Toma y Lee* and pointed out to him these slanderous remarks, the lies and misrepresentations that he told, he became very nervous. We suggested that he retract all his statements in the next issue of *Toma y Lee,* or face charges in court. He pleaded with us not to do that. He said it was impossible for him to retract the things he had written, but he promised that from that day forward not another word would appear in his paper against Jehovah's witnesses.

We spent over an hour with him in his church office, in which time his disposition changed considerably, from that of a rather sure, "cocky" individual to that of a somewhat mild-tempered man. He came from behind his desk before we left and took hold of our hands, shaking them. He asked that we forgive him and pardon him for his great error, and said that he was asking this apology not only for himself but also for all the Catholic people. So with that we left his church office.

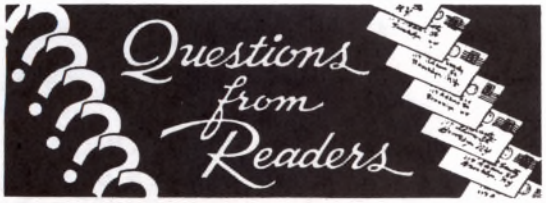
As far as we were concerned the issue was not closed yet. We felt that the people of Melo were entitled to know where the publication *Toma y Lee* had erred in its report on Jehovah's witnesses. A talk was scheduled for this purpose on Sunday, March 22, 1953, in the Plaza Constitución. We arranged with the only radio station in town to make a few spot announcements of the lecture during the week. While we were making these arrangements the radio station owner and manager became intensely interested in the purpose of our lecture and suggested that we give the history of the organization of Jehovah's witnesses and that they would be willing to broadcast it free to the people. This we did, and to our further amazement we received radio time at noon, when almost all the people listen to the station. The same program was rebroadcast in the evening and then again at the close of the week. The radio did a marvelous job of preparation for the Sunday talk.

On Sunday night over 150 gathered to hear the lecture. The speaker quoted the assertions, misrepresentations and bold lies made in the periodical, and then, step by step, clearly and logically refuted them. He showed that Jehovah's witnesses are not and never were Seventh-Day Adventists; that Jehovah's witnesses do definitely believe in prayer; that they are not 'bitter souls' but are happy souls looking forward to the fulfillment of Jesus' prayer at Matthew 6:9, 10.

After presenting the Bible viewpoint, the speaker appealed to the audience to study their Bibles for truth. He urged them to "make sure of all things; hold fast to what is right." (1 Thess. 5:21, *NW*) He stated very emphatically that the reason the clergy lie, oppose and misrepresent Jehovah's witnesses is that these teach the truth. Jesus said: "Now this is the basis

for judgment, that the light has come into the world but men have loved the darkness rather than the light, for their works were wicked. For he that practices vile things hates the light and does not come to the light, in order that his works may not be reproved. But he that does what is true comes to the light, in order that his works may be made manifest as having been worked in harmony with God."—John 3:19-21, *NW;* Matt. 24:9.

The immediate reaction to the lecture was very favorable. This may well be another time when Jehovah will turn an intended "curse" into a blessing. (Neh. 13:2) Notwithstanding, it has already resulted in an effective witness to the honor and glory of his great and holy name.




● Genesis 7:2 instructed Noah, "Of every clean beast thou shalt take to thee by sevens, the male and his female." This would mean seven of each clean kind, but some modern translations render it "seven pairs," which would mean fourteen clean animals of each kind. Which is correct?—C. M., United States.

The original Hebrew expression literally reads "seven seven." The Hebrew frequently indicates apportionment or distribution merely by repeating the number involved. Harper's *Introductory Hebrew Method and Manual,* in discussing Genesis 7:2, 9, says on page 176: "Words are often repeated in order to express the distributive relation." Under the heading "Syntax of the Numerals" Gesenius' *Hebrew Grammar* (Second American Edition), on page 409, also states that one way of showing distribution is to repeat the number. The repeated numbers are not to be added together, but only indicate a distribution.

In 2 Samuel 21:20 we read of a giant having six fingers on each hand and six toes on each foot. The Hebrew repeats the number "six," not meaning each hand has six pairs of fingers, or twelve fingers, or that each foot has six pairs of toes, or twelve toes. The number is repeated because a distribution is involved, and the repetition shows this. Also Numbers 13:2 and Joshua 3:12 speak of taking one man from each tribe, and the Hebrew literally reads "one man one man," repeating to show distributive relation, and not meaning a pair of men or two men from each tribe. When Numbers 34:18 instructs to take one prince from each tribe the Hebrew literally is "one prince one prince," showing the distributive relation, and not meaning two princes.

So in Genesis 7:2 the repeating of "seven" does not mean seven pairs, or fourteen clean animals, but means seven of each kind were to be taken. In verses 9 and 15 of this chapter the number "two" is repeated, but the modern translations that say "seven pairs" in verse 2 do not say "two pairs" in verses 9 and 15, as consistency might suggest doing. In these verses the meaning is obvious that the unclean animals entered the ark "by twos." Similarly, verse 2 shows the clean animals were taken in "by sevens," as the expression is translated in the *New World Translation of the Hebrew Scriptures.* Some think seven pairs must be meant since it says after "seven," "the male and his female," which would require an even number if each male had its own female. However, Genesis 8:20 (*NW*) shows that "some of all the clean beasts and of all the clean flying creatures" were offered as burnt-offerings when Noah came out of the ark. He did not have to break up a pair to do this, since he took into the ark three pairs and one extra, the extra one being available for sacrificial purposes. So says the book *"New Heavens and a New Earth,"* page 102, paragraph 3.

*O Jehovah, how manifold are thy works! In wisdom hast thou made them all: the earth is full of thy riches.*—Ps. 104:24, *AS.*

# ANNOUNCEMENTS

### TAUGHT BY JEHOVAH

Amidst the great confusion that exists between nations and peoples of this war-torn, unhappy world, the great God of the universe is teaching men of good will: "Put not your trust in princes, nor in the son of man, in whom there is no help." (Ps. 146:3) No lasting peace will come through the efforts of men. The kingdom of God alone is the hope of the world. To understand its blessings and what it will do for lovers of righteousness requires one to be taught by Jehovah, for he is the Provider of the Kingdom by and through his Son Christ Jesus. (John 6:45, *NW;* Isa. 54:13, *AS*) These two Scripture texts are cited on the inside cover of each issue of *The Watchtower,* for the purpose of this journal is to announce Jehovah's kingdom.

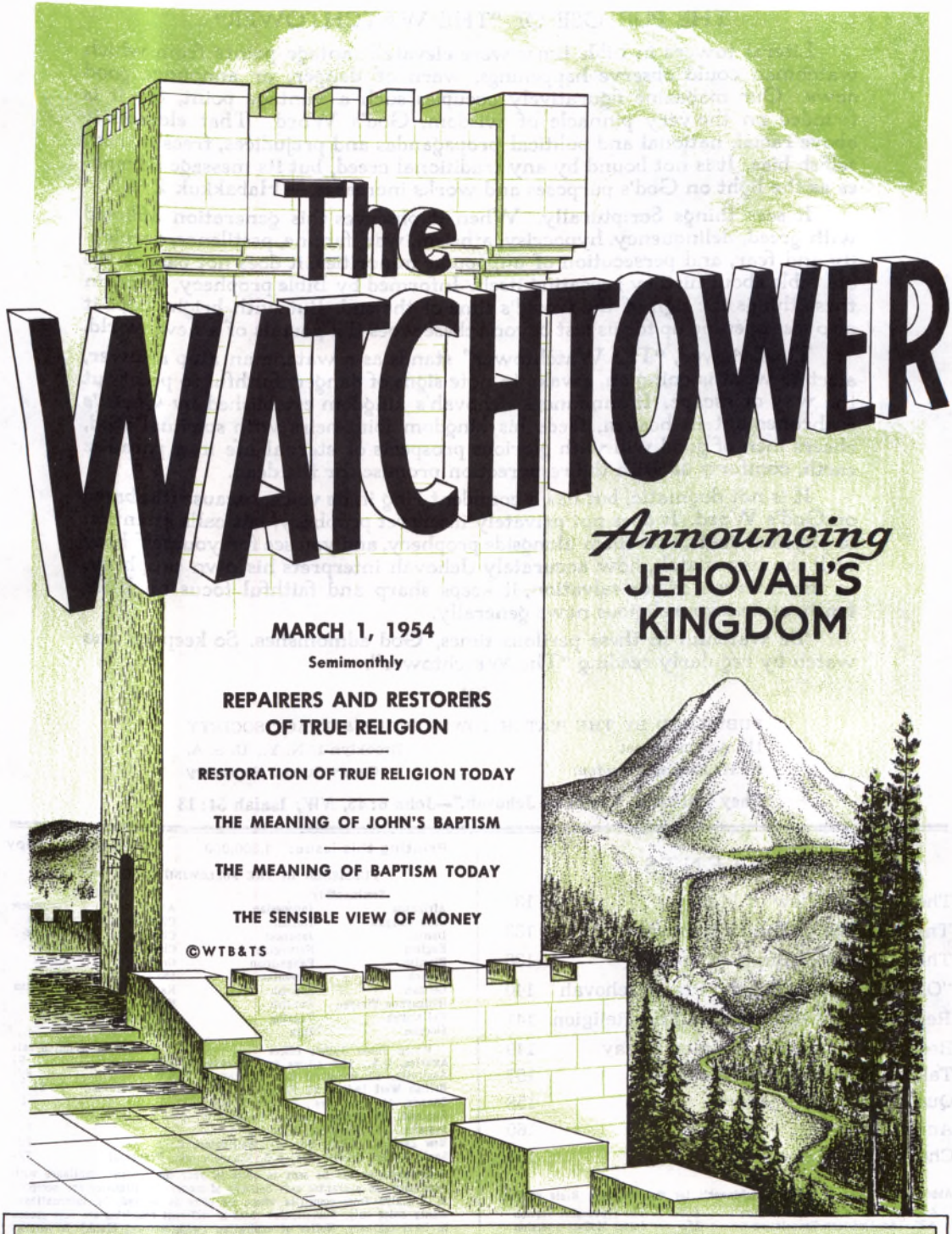
### "WATCHTOWER" STUDIES

Week of March 21: The Memory of God.
Week of March 28: Jehovah's "Book of Remembrance."

## ✓✓ CHECK YOUR MEMORY ✓✓

**After reading this issue of "The Watchtower," do you remember—**

- ✓ What shows that many people do not believe their religion? P. 99, ¶2.
- ✓ How the Christian's course is like that of an athlete in training? P. 101, ¶2.
- ✓ The danger of catering to the whims of the flesh? P. 102, ¶3.
- ✓ What kind of praying is inconsistent? P. 103, ¶3.
- ✓ Why fear continues? P. 105, ¶5.
- ✓ Whether there really is a Devil? P. 106, ¶2.
- ✓ How to overcome fear? P. 107, ¶2.
- ✓ What indicates that Jehovah's witnesses have a freedom from fear? P. 108, ¶1.
- ✓ Why the account of the rich man and Lazarus has nothing to do with eternal torment? P. 110, ¶1.
- ✓ Whether the man who did come back from the dead said anything about being in heaven or hell? P. 110, ¶6.
- ✓ Why the rewards Jehovah gives exist forever? P. 113, ¶4.
- ✓ What shows the staggering power of even man's memory? P. 114, ¶5.
- ✓ How God's memory differs from man's? P. 115, ¶8.
- ✓ How a widely accepted idea about death would water down the miracle of the resurrection? P. 117, ¶14.
- ✓ Whether the apostles believed in a resurrection? P. 118, ¶19.
- ✓ Why the resurrection is not unreasonable? P. 119, ¶20.
- ✓ What Scriptural proof shows one can change his life pattern? P. 121, ¶10.
- ✓ Why just being a "son" of God is not sufficient? P. 122, ¶14.
- ✓ Whether there is hope for those who think their sin unforgivable? P. 123, ¶16.
- ✓ How the entire outlook changes for those who become members of the New World society? P. 125, ¶22.
- ✓ What publicity resulted from Jehovah's witnesses' correcting lies told about their work? P. 126, ¶3.
- ✓ Why modern translators err in saying Noah took "seven pairs" of clean animals into the ark? P. 127, ¶5.



# The WATCHTOWER

*Announcing* JEHOVAH'S KINGDOM

MARCH 1, 1954

Semimonthly

REPAIRERS AND RESTORERS OF TRUE RELIGION

RESTORATION OF TRUE RELIGION TODAY

THE MEANING OF JOHN'S BAPTISM

THE MEANING OF BAPTISM TODAY

THE SENSIBLE VIEW OF MONEY

©WTB&TS

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

## THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases. — Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

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

## CONTENTS

| | |
|---|---|
| The Sensible View of Money | 131 |
| The Meaning of John's Baptism | 133 |
| The Meaning of Baptism Today | 136 |
| "Old Men and Children" Praise Jehovah | 140 |
| Repairers and Restorers of True Religion | 141 |
| Restoration of True Religion Today | 149 |
| Taking Teaching from Jehovah | 157 |
| Questions from Readers | 158 |
| Announcements | 160 |
| Check Your Memory | 160 |

**Abbreviations used in "The Watchtower" for the following Bible versions**

| | |
|---|---|
| *AS* – American Standard Version | *LXX* – The Septuagint Version |
| *AT* – An American Translation | *Mo* – James Moffatt's version |
| *Da* – J. N. Darby's version | *NW* – New World Translation |
| *Dy* – Catholic Douay version | *Ro* – J. B. Rotherham's version |
| *ED* – The Emphatic Diaglott | *RS* – Revised Standard Version |
| *Le* – Isaac Leeser's version | *Yg* – Robert Young's version |

Unless otherwise indicated, the Bible used is the King James Version

Printing this issue: 1,800,000 — Five cents a copy

PUBLISHED IN THE FOLLOWING LANGUAGES

| Semimonthly | | Monthly | |
|---|---|---|---|
| Afrikaans | Indonesian | Arabic | Portuguese |
| Cebu-Visayan | Italian | Cibemba | Russian |
| Danish | Japanese | Cinyanja | Siamese |
| English | Norwegian | Cishona | Silozi |
| Finnish | Pangasinan | Greek | Slovak |
| French | Slovenian | Ibo | Twi |
| German | Spanish | Kanarese | Ukrainian |
| Hiligaynon-Visayan | Swedish | Korean | Urdu |
| Hollandish | Tagalog | Malayalam | Yoruba |
| Ilocano | Zulu | Polish | |

| Watch Tower Society offices | Yearly subscription rate |
|---|---|
| America, U.S., 117 Adams St., Brooklyn 1, N.Y. | $1 |
| Australia, 11 Beresford Rd., Strathfield, N.S.W. | 8/- |
| British West Indies, 21 Taylor St., Port of Spain, Trinidad | $1.72 |
| Canada, 40 Irwin Ave., Toronto 5, Ontario | $1 |
| England, 34 Craven Terrace, London, W. 2 | 7/- |
| Jamaica, 151 King St., Kingston | 7/- |
| New Zealand, G.P.O. Box 30, Wellington, C. 1 | 7/- |
| South Africa, Private Bag, P.O. Elandsfontein, Transvaal | 7/- |

**Remittances** should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. Subscription rates in different countries are here stated in local currency. **Notice of expiration** (with renewal blank) is sent at least two issues before subscription expires. **Change of address** when sent to our office may be expected effective within one month. Send your old as well as new address.

Entered as second-class matter at Brooklyn, N. Y., Act of March 3, 1879. Printed in U. S. A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXV March 1, 1954 Number 5

# THE SENSIBLE VIEW OF MONEY

HOW often we hear someone call money "the root of all evil." This gives the wrong impression, conceals a treacherous snare and obscures a sign of the last days. Why? Because money is not the root of all evil. There is nothing evil intrinsic in the circulating medium called "money." What the root of all evil really is can be found in the words of Christ's apostle: "Those who are determined to be rich fall into temptation and a snare and many senseless and hurtful desires which plunge men into destruction and ruin. For the love of money is a root of all sorts of injurious things, and by reaching out for this love some have been led astray from the faith and have stabbed themselves all over with many pains." (1 Tim. 6:9, 10, *NW*) Here, then, is this evil-inspiring root —the *love* of money! What happens to those who fall victim to the love of money?

The love of money is a snare whether money be obtained honestly or dishonestly. We might compare this snare to a trap or pit dug in the ground that is filled with sharp stakes, the whole snare slightly covered over. So when a man, or any animal, steps upon it, he tumbles in. Such a snare is that into which "those who are determined to be rich" must necessarily fall. The way to avoid tumbling into a snare like this is to have a sober-minded view of money by heeding the advice given in God's written Word, the Bible. That book gives graphic evidence that the love of money is a root of all sorts of injurious things.

Take, for example, the case of Achan. Just before Jericho fell the Israelites were warned not to take to themselves any of the spoils; all gold and silver was to go into the treasure of Jehovah's house. But when Achan found some silver and a gold bar, his love of money gave him other ideas. He took the money and hid it in his tent. Israel suffered a defeat before the city of Ai because of Achan's disobedience. When his sin was discovered, Achan, together with all his family, was stoned to death. Achan's love of money led to disobedience, and his disobedience to death. —Joshua, chapters six and seven.

Another who allowed his love of money to lead to disloyalty, and disloyalty to disaster, was Elisha's servant Gehazi. Elisha, through Jehovah's power, had just cured Naaman of leprosy. When offered gifts, the prophet refused to accept them. But Gehazi, running after Naaman and falsely using the name of Elisha, asked for silver and garments. Gehazi's disloyalty, however, was detected. Said Elisha: " 'Was I not present in spirit when the man turned from his chariot to meet you?' . . . 'Is it a time to accept money? . . . The leprosy of Naaman shall fasten upon you and upon your descendants forever.' " (2 Ki. 5:26, 27, *AT*) The desire for selfish gain turned Gehazi into a liar and a deceiver and 'stabbed him all over with many pains.'

The name "Judas" has become a synonym for traitor. But what started Judas on this traitorous course? Greed. He loved money. He loved money so much that he turned into a thief long before he betrayed Jesus. When Mary of Bethany anointed Jesus with expensive perfumed oil, Judas denounced it as extravagance, for he wanted the oil to be sold for money. Why? "Not because he was concerned about the poor, but because he was a thief and had the money-box and used to carry off the monies put in it." Whatever were Judas' reasons for betraying Jesus, the love of money was predominant. To the chief priests he asked: "What will you give me to betray him to you?" They agreed on thirty silver pieces. The rest is well known. Judas, after the betrayal, cast down the silver and hanged himself. What did this love of money do to Judas? It turned him into a thief, a betrayer and, in a sense, a murderer; for he well knew that the priests wanted Jesus killed. Not money itself, but the love for money, led Judas 'astray from the faith' and plunged him into such destruction that Jesus said: "It would have been better for that man if he had not been born."—John 12:6; Matt. 26:15; Mark 14:21, *NW*.

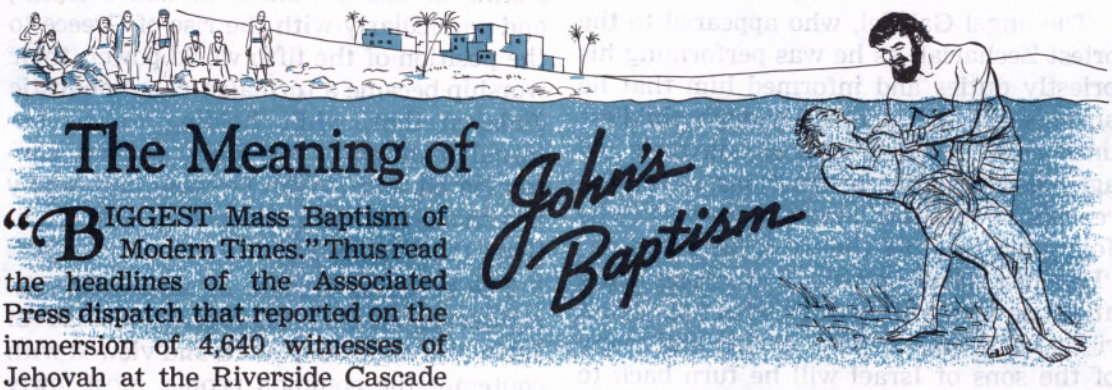
Many are the reasons why money is loved. Often it is the desire for power and prestige. Simon of Samaria loved money in this sense, for he lusted for power so that he might exploit others and exalt himself. When he saw Peter and John imparting the gift of holy spirit, he asked: " 'Give me also this authority, that anyone upon whom I lay my hands may receive holy spirit.' But Peter said to him: 'May your silver perish with you, because you thought through money to get possession of the free gift of God.' " (Acts 8:18-20, *NW*) Today "simony" is the practice of buying or selling church positions.

Indeed, today the love of money has pervaded organized religion. Christendom's churches commercialize the Word of God, placing emphasis, not on Bible truths, but on collections, bazaars, bingo and on other methods to raise money. No one needs to be told of the love of money that actuates commerce. And the love for selfish gain, power and prestige in politics is all known only too well. Even marriage has been corrupted by the universal love of money. It was the same in Jesus' day. Of ancient Rome Lord's *Beacon Lights of History* says: "Money was the first object in all matrimonial alliances." So it is with many today.

The Scriptures give us warning of the ever-present danger of loving money. But is not money essential? Yes, but the true Christian realizes that, beyond a certain amount needed to provide the needs of life, money has no power to bestow happiness or life. Real happiness and real life come from laying up treasure in heaven by showing love for God and not love for money. Jehovah, the true God, is rich, for all the gold and the silver of the earth are his. Still the Christian can use the money of this unrighteous world to make friends with God. For Jesus advised: "Make friends for yourselves by means of the unrighteous riches, so that, when such fail, they may receive you into the everlasting dwelling-places." (Luke 16:9, *NW*) Jehovah and Christ are these true Friends who can preserve life when money utterly fails. Only those who have used their life, time and material wealth to honor Jehovah and Christ will have true Friends at Armageddon.

Part of the sign of the last days is the abundance of "lovers of money." (2 Tim. 3:2, *NW*) This, together with all the other features of the last-days sign now flash before our eyes. How vital, then, that we be

sober-minded regarding the use of money, that we avoid the snare that could plunge us into destruction at Armageddon. Millions of people will die rich at Armageddon. No profit this! So make money your servant. Use it to honor God and to show love for neighbors by bringing them the good news of God's kingdom. Jehovah and Christ will then be your everlasting Friends. They will not forget your loving service. For the King Christ will welcome you to the "everlasting dwelling-places" of the new world: "Come, you who have my Father's blessing, inherit the kingdom prepared for you from the world's foundation."—Matt. 25:34, *NW*.



# The Meaning of John's Baptism

"BIGGEST Mass Baptism of Modern Times." Thus read the headlines of the Associated Press dispatch that reported on the immersion of 4,640 witnesses of Jehovah at the Riverside Cascade Pool on July 22, 1953, in connection with their international New World Society Assembly held at Yankee Stadium, New York city.

Reporting on a similar baptism, held two years before at London's Lido Beach as part of the international Clean Worship Assembly, under the heading "Galilee Comes to the Lido," the London *Daily Herald* told of 1,123 witnesses' being immersed. Among other things its reporter was impressed by the "frightening earnestness" of the witnesses who had come to the Lido to be baptized, and, after commenting on the baptism of the men, went on to say: "Then came the women. Some women were old, many middle-aged and many young. And some of the swim-suits were as attractive as their wearers. But don't doubt the sincerity of these people, disagree with them as you may. One crippled man with a walking stick was helped down and immersed. There was a grey-haired great-grandmother of 76, [and] an 86-year-older—a thin little wispy-haired woman."

They manifested a "frightening earnestness," says the reporter for the London *Daily Herald;* and "don't doubt the sincerity of these people." Yes, Jehovah's witnesses take baptism seriously. Can it be that they take it too seriously? The reporter for another London newspaper, the *Sunday Chronicle,* seemed to think so, for he just could not understand why Jehovah's witnesses insisted on total immersion, and spoke of it as a "trivial detail of a ceremony" that had become "an *idée fixe* in a multitude of fanatical minds."

True, most religious organizations practice baptism of infants and that by sprinkling. Thus the New York *Herald Tribune,* on November 8, 1953, published a picture of a chaplain at the Bellevue Hospital, baptizing an incubator baby through the portholes of its incubator.

What is the truth about baptism? What do the Scriptures have to say about it? Is

total immersion a mere "trivial detail"? Who may or should be baptized and when and how?

In view of the fact that many religions teach that John the Baptist set the formal pattern for baptism of Christians, let us first consider why John preached and what his baptism meant.

### JOHN'S COMMISSION

The angel Gabriel, who appeared to the priest Zechariah as he was performing his priestly duties and informed him that he and his wife Elizabeth, although childless until now, would have a son in their old age, gave specific instructions as to the rearing of this son, whose name was to be John, and foretold the work he would do: "He must drink no wine and strong drink at all, and he will be filled with holy spirit right from his mother's womb, and many of the sons of Israel will he turn back to Jehovah their God. Also he will go before him with Elijah's spirit and power, to turn back the hearts of fathers to children and the disobedient ones to the practical wisdom of righteous ones, to get ready for Jehovah a prepared people."—Luke 1:15-17, *NW*.

In due time the promised son was born and "the young child went on growing and getting strong in spirit, and he continued in the deserts until" the spring of A.D. 29, when he began his public ministry with the electrifying announcement, "Repent, for the kingdom of the heavens has drawn near."—Luke 1:80; Matt. 3:2, *NW*.

Why was it necessary for John the Baptist to serve as a messenger to prepare the way before Jehovah's coming in the person of Jesus Christ? Did not the nation of Israel have the law of Moses, the very purpose of which was to serve as a tutor to lead them to Christ, by protecting them from pagan worship, by impressing upon them their need of a ransomer to take away their sins, and by making prophetic patterns of the work their Messiah was to do?—Gal. 3:24; Deut. 7:16; Heb. 10:1.

True indeed, but the Israelites had not been faithfully adhering to that law or Jehovah would not have let them go into captivity to Babylon. And even that chastisement had only a temporary salutary effect upon them as a people, for after the deaths of Ezra, Nehemiah and Malachi, and particularly with the rise of Greece to the position of the fifth world power, their worship became a formalistic, nationalistic Judaism that, while holding to the external features of the Law, became contaminated with pagan Grecian philosophy and more and more steeped in oral traditions that made God's Word of no effect.

The religious leaders became very self-righteous, exalted themselves instead of Jehovah's name and Word and viewed with contempt the common people, most lowly of whom were the tax collectors and harlots. A preparatory work was certainly sadly needed if they were to be ready to recognize and accept their Messiah when he arrived!

In preaching the much-needed message of repentance John the Baptist spared no one. Not only did he instruct the tax collectors not to overcharge or extort, a common practice in those days, and tell the military not to harass or falsely accuse anybody and to be content with their provisions, etc., but he even publicly, and repeatedly at that, rebuked the king, Herod Antipas, for his adulterous marriage to Herodias, telling him: "It is not lawful for you to be having the wife of your brother." And especially did he lash out against the religious leaders of his day, in language similar to that which Jesus was later to use against them: "You offspring of vipers, who has shown you how to flee from the coming wrath? Therefore pro-

duce fruits that befit repentance. And do not start saying within yourselves, 'As a father we have Abraham.' . . . Indeed, the ax is already in position at the root of the trees; every tree, therefore, not producing fine fruit is to be cut down and thrown into the fire."—Mark. 6:18; Luke 3:7-14, *NW*.

SIGNIFICANCE OF JOHN'S BAPTISM

With his preaching John also baptized. Why? Did it in either a literal or figurative way take away the sins of the Israelites who were baptized? This is the thought of Christendom in general, as most religions teach that baptism is for the purpose of washing away the sin inherited from Adam. The Scriptures, however, do not support any such conclusion.

In the first place let it be noted that John was sent only to the nation of Israel, to prepare them for their Messiah. (Acts 13:24) Further note that John's baptism was separate and distinct from that which was performed in the name of Jesus, or Paul would not have rebaptized certain disciples at Ephesus in the name of Christ Jesus but would have been content with their having been baptized with John's baptism. (Acts 19:1-6) The purpose of John's preaching being to bring about a change of heart, a repentance so as to prepare the Israelites for their Messiah, those who did thus repent and confess their sins were baptized by John in public acknowledgment of that fact. The repentance brought about the "remission of sins," the baptism itself was *because* of their repentance, or *conditioned* on it, a *token* or a *picture* of it, the repentance.

Particularly do the modern versions of the Christian Greek Scriptures make this clear. According to them John the Baptist stated, as recorded by Matthew at 3:11, "I, on the one hand, baptize you with water because of your repentance." (*NW*) "I am baptizing you in water in token of your repentance." (*AT*) "I am baptizing you in water to picture your repentance." (*C. B. Williams*) According to modern versions Luke tells, at 3:3, that John the Baptist came or went all over "preaching baptism of those repenting for forgiveness of sins" (*NW*); "preaching a baptism conditioned on repentance" (*Williams*); "announcing a baptism whereby men repented, to have their sins forgiven."—*Knox*.

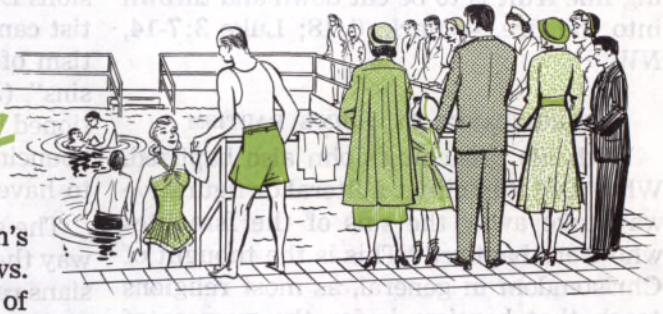
The same meaning is apparent from the way these render Paul's words to the Ephesians regarding John's baptism as recorded at Acts 19:4: "John baptized with the baptism of those repenting [*mar.*, baptism of repentance]." (*NW*) "John's baptism was a baptism in token of repentance." (*AT*) "John baptized with a baptism that was an expression of repentance." (*Williams*) Clearly the foregoing indicate that it was the sinner's act of repentance, not God's act of forgiveness, that was pictured by the baptism.

That this was the understanding of the early Christians appears from a footnote in *Williams'* translation in explanation of rendering Acts 2:38 as follows: "You must repent—and, as an expression of it, let everyone of you be baptized in the name of Jesus Christ—that you may have your sins forgiven." The footnote states that the explanatory phrase, "as an expression of it," is "implied from context and usage in the early church."

Since John baptized with the "baptism of repentance," he could not understand why Jesus came to him to be baptized: "I am the one needing to be baptized by you, and are you coming to me?" Jesus did not take time to explain, but simply said: "Let it be, this time, for in that way it is suitable for us to carry out all that is righteous."—Matt. 3:13-15, *NW*.

Why did Jesus insist on being baptized although having no sins to repent of? What meaning do the Scriptures attach to his baptism? For answers to these and similar questions regarding baptism we refer the reader to the following article.

# The Meaning of Baptism Today



WE HAVE noted that John's baptism was only for Jews. We have also seen that it was part of his preparatory work to make ready the Jews for their Messiah. Further we have seen that it was a picture, not of what God did in forgiving their sins, but of what they themselves did in that they repented, and that it was separate and distinct from the baptism performed in the name of Christ Jesus.

What is the meaning of baptism today? Since it is performed in obedience to Jesus' command, it is reasonable to conclude that it would also be in imitation of the example he set. That being so, the meaning of his baptism would also be the meaning of baptism for his followers today. And what was that meaning? It was a symbol or picture, performed publicly, showing that he had dedicated himself to the doing of his Father's will as that will was revealed to him in his Father's Word.

This is apparent from Psalm 40:7, 8, which Paul at Hebrews 10:5, 7 applies to Jesus Christ: "Hence when he comes into the world he says: '"You did not desire sacrifice and offering, but you prepared a body for me." Then I said, "Look! I am come (in the roll of the book it is written about me) to do your will, O God."' "

Paul applies this prophecy to the time when Jesus came into the world. When was that? At the time of his birth in a manger in Bethlehem? Hardly, for as an infant he could not express any determination to do Jehovah's will. Then was it at the age of twelve? Well, all we know about Jesus' activities from the time he was twelve years old until he became thirty is that he learned the carpenter trade. Clearly, doing God's will involved more than merely being a carpenter. Jesus came to earth to bear witness to the truth, to maintain integrity under pressure and so vindicate his Father's name, and to give his life a ransom for many. (John 18:37; Heb. 5:8; Matt. 20:28) That being so, would Jesus say, 'Look! I am come to do your will,' and then wait eighteen years before commencing to do that will?

In keeping with God's law for the Levitical temple service, Jesus, at the age of thirty, shortly after he had been baptized, commenced to preach. (Num. 4:2, 3; Luke 3:23) So we cannot conclude other than that he came into the world to do God's will at the time of his baptism and therefore it was a symbol or picture of his dedication. At the same time it was a public confession of that fact. The baptism he commanded as part of the work of making disciples of all nations would therefore

likewise picture dedication to do God's will. —Matt. 28:19, 20.

### THE PROPER SYMBOL

How should baptism be performed? By *aspersion* (sprinkling) or *effusion* (pouring) or by immersion? The form most frequently used throughout Christendom is that of sprinkling. Those using this form generally agree that immersion was used in apostolic times but defend sprinkling on the grounds of convenience.

To refer to sprinkling as a baptism is to use a misnomer, for the original Greek word *báptisma* means a dipping under water, an immersion. Thus we read in Greek literature that the cork, floating on the top of the water, was not baptized, but the net, being submerged, was; also that the bulrushes by the sea were baptized only when the high tide covered them.

It is not surprising, therefore, to note that extremely literal translations of the Bible, such as those by Rotherham and Wilson, use the various inflections of "to dip" or "to immerse." Because baptism means an immersion, Paul likens the passing of the nation of Israel through the Red Sea, with water on each side of them and with the cloud above them, to a baptism. And so Peter speaks of following Noah into the ark before the flood came as a baptism. Incidentally, on each of these occasions two baptisms took place: a baptism to salvation for Jehovah's servants, and a baptism to destruction for Jehovah's enemies, namely, Pharaoh and his hosts by the Red Sea, and the wicked world of Noah's day by the Deluge.—1 Cor. 10:1-3; 1 Pet. 3:20, *NW*.

A further Scriptural illustration showing the correct meaning of baptism relates to the Syrian general Naaman, who was a leper. Concerning his baptism we read, according to the *Septuagint* version: "So Naaman went down and dipped himself seven times in Jordan, according to the word of Elisaie, and his flesh returned to him as the flesh of a little child and he was cleansed" of his leprosy. (2 Ki. 5:14) The Greek word here rendered "dipped himself" is the past tense of *baptízein,* and means "baptized himself." The only other reference to *baptízein* in the *Septuagint,* as far as the canonical books are concerned, is at Isaiah 21:4, where we read that "transgression *overwhelms* me" (where a footnote indicates that a literal rendering would be "transgression *baptizes* me"), although the root word *báptein* occurs many times.

The argument is advanced that sprinkling is merely a matter of convenience. But would it not also have been convenient for John and Jesus to resort to sprinkling? Certainly; but they did not let that enter into their consideration. Rather, they went out of their way, and caused the multitudes that wanted to hear them to go out of their way, so that they would be where there was sufficient water, even as we read at John 3:23 (*NW*) that they were "baptizing in Aenon near Salim, because there was a great quantity of water there."

The case for immersion is made conclusive when we recollect that baptism is not a symbol of the washing away of sins but of the dedication of oneself to do God's will. Fittingly immersion pictures what has taken place, the being dipped under the water illustrating one's burial or death to one's own will, and the being raised up again illustrating one's being made alive to do the will of Jehovah God. Yes, the example of the apostolic Christian congregation, the meaning of the words themselves, the manner in which these words are used by Scripture writers and the fitness of the symbol all combine to prove immersion to be the proper form of baptism.

What about infant baptism or *pedobaptism?* In view of the foregoing it should

not surprise us that not once do we read of any infants' being baptized, much less a command to that effect. What negligence on the part of Jesus and his apostles not to warn parents of the eternal misery that would await their children if they died before being baptized, as some teach, if such were actually the case! The very silence of the Scriptures in this respect is strong circumstantial evidence that infants were neither baptized nor considered as fit subjects for baptism. Baptism was for those who repented and accepted the truth heartily. Infants can do neither.—Acts 2:41, *NW*.

### BAPTISM TODAY

Repeatedly the Scriptures speak of those who were baptized in apostolic times as receiving the holy spirit; Cornelius and his household received the holy spirit even before baptism. (Acts 2:38; 19:5, 6; 10:44-48) God's will for those who then dedicated themselves to him was that they should become spiritual sons, and these were said to be "baptized into Christ's body."—Gal. 3:27; 1 John 3:2, *NW*.

However, this baptism was limited to comparatively few, only a "little flock" of 144,000. These have the hope of sharing heavenly glory with Christ as his bride or body and reigning with him a thousand years. (Luke 12:32; Rev. 7:2-4; 14:1, 3; 20:5, 6; 21:2, *NW*) For all such baptism is also a picture of being immersed into Christ's spiritual body, and that they are to be buried with him in the likeness of his death. (Rom. 6:4; Col. 2:12; 2 Tim. 2:11, *NW*) Bible prophecy and its fulfillment indicate that this number has been about completed and that only a "remnant" of these yet remain on the earth. This remnant have for some time been faithfully fulfilling their commission to bear witness to Jehovah's name and to comfort those that mourn with the good news of the Kingdom.—Isa. 43:10-12; 61:1-3; Matt. 24:14.

As a result of this preaching work a class of Christians has manifested itself whom Jesus termed "other sheep" and whom the apostle John described as a "great crowd, which no man was able to number, out of all nations and tribes and peoples and tongues." These John saw "standing before the throne and before the Lamb," as distinguished from the "little flock" who will share the throne with Christ Jesus.—John 10:16; Rev. 7:9; 3:21, *NW*.

Manifesting faith in Jehovah God and recognizing Christ Jesus as their Savior and Ransomer, these also dedicate themselves to the doing of God's will so that they also may gain his approval and everlasting life, not in the heavens, but right here on earth; for the Bible shows that this earth will abide forever and that one day it will become a glorious place with God's will being done on it even as it is in heaven. —Eccl. 1:4; Isa. 60:13; Matt. 6:9, 10.

In accordance with Jesus' instructions recorded at Matthew 28:19, 20 (*NW*) these are baptized in the name of the Father, meaning that they recognize the office and authority of Jehovah God as their Father and appreciate their relationship to him. They are also baptized in the name of the Son in that they recognize the office and authority of Christ Jesus as God's Son, what he did for them, and their obligation to obey him and follow his example. And they are baptized in the name of the holy spirit in that they are cognizant of the function and purpose of God's holy spirit or active force, without which they could not fulfill their dedication vows.

### AN ORDINATION CEREMONY?

The Associated Press dispatches reporting on the 1953 mass baptism of Jehovah's witnesses in connection with their inter-

national assembly stated that Jehovah's witnesses considered their baptism as an ordination ceremony and that each baptized witness was an ordained minister. Upon what grounds do they base their position?

In the first place, it, the baptism, being performed at God's command, is recognized by him as authoritative. It represents their agreement to follow in the footsteps of Christ Jesus, who certainly was the minister of Jehovah God. This ordination is further recognized as authoritative by the instrument God is using at the present time to give an effective and harmonious witness to his name and kingdom, namely, the Watch Tower Society. And on November 30, 1953, the Supreme Court of the United States ruled that this baptism of immersion by Jehovah's witnesses is a valid ceremony of ordination within the meaning of the law for Jehovah's witnesses. Incidentally, the 1954 *Yearbook of Jehovah's Witnesses* shows that 50,665 ministers were thus ordained during 1953.

But is it not necessary to go to a theological seminary to be qualified as a minister? If it were, then neither Jesus nor his apostles, with the exception of Paul, could have been recognized as ministers. In fact, some asked regarding Jesus: "How does this man have a knowledge of letters, when he has not studied at the schools?" And the educated class at the time wondered at the boldness of Peter and John, for they noticed that Peter and John were unlettered and ordinary men. But that did not keep them from preaching the good news. And not only they, but all the early Christians preached. (John 7:15; Acts 4:13; 8:4, *NW*) One can become adequately equipped to preach by studying at home evenings and week ends, and by attending the various Bible classes arranged for under the direction of the Watch Tower Society.

It follows, then, that a diploma from a theological seminary is likewise not a ministerial prerequisite. The very best proof that one could have that he is a minister is the same to which Paul pointed as his letters of recommendation, namely, individuals who, due to one's efforts, have dedicated themselves to Jehovah God. —2 Cor. 3:1-3, *NW*.

Once having dedicated ourselves to God and symbolized it by water baptism, we may never let that fact slip out of our consciousness, for it is better not to have vowed than to vow and then not to pay our vows. (Eccl. 5:5) Jesus was ever conscious of having agreed to do God's will and he spoke of God's will as a cup he was drinking and a baptism with which he was being baptized and had yet to be baptized with. (Matt. 20:22, 23; Luke 12:50, *NW*) Only by keeping integrity to God and by associating with God's people, the New World society, may we hope to survive the destruction of this wicked world in the coming battle of Armageddon and enter into the new world of righteousness even as Noah and his family entered a new world after the flood.—Matt. 24:37-39; 2 Pet. 3:7, 13; Rev. 16:14, 16.

To sum up: we have seen that John's baptism was a picture of repentance; that Christian baptism in water is a picture of dedication to do God's will; that only complete immersion is water baptism, that only it fittingly pictures dedication and that it serves both as a public confession of one's dedication and as an ordination ceremony; that neither a theological seminary training nor a diploma is a prerequisite to being a minister of Jehovah God, and that by keeping integrity we can hope to survive the destruction of this wicked system of things to enter into the new world of righteousness as members of the New World society.

# "Old Men and Children" Praise Jehovah

MANY centuries ago the psalmist commanded: "Both young men and virgins; old men and children: let them praise the name of Jehovah." (Ps. 148:12, 13, *AS*) That this command is being obeyed in our day, and that in all parts of the earth, was apparent from the reports given at the New World Society Assembly of Jehovah's Witnesses held in July, 1953, at Yankee Stadium, New York city. Among such reports were the following:

¶ In a certain village in France three young girls, aged 11, 15 and 17, learn the truth from Jehovah's witnesses and attend the meetings. Their parents try to discourage them by destroying the Society's Bible-study aids, so the girls continue their studies in the cow shed. Soon Lucienne, the youngest, starts talking to her friends about God's kingdom, and so when the village priest teaches them the catechism these children reply, "But *Monsieur le curé*, Lucienne says that isn't written in the Bible." This happens week after week until the priest, one day in exasperation, warns all his parishioners against little Lucienne. But Lucienne keeps on talking and finally the priest goes to her mother and says: "Madam, you should stop your children from talking to others! If they insist on learning the Bible, let them keep it to themselves. I am warning you!" But what does mother reply? "Have you ever been able to stop a girl from talking?" Of course, nothing could stop them from bubbling over with the good things they had learned, and at the next assembly of Jehovah's witnesses all three girls were baptized.

¶ Among those who recently have begun to praise Jehovah in Guatemala is an eighty-six-year-old former Protestant clergyman. He is a regular and punctual attendant at the congregational meetings although it means traveling several miles on horseback. As he goes about telling others about Jehovah's goodness he never fails to observe: "Imagine! All these years I thought I was going to heaven and now I find out that I am going to live on earth!" He is happy at the prospect.

¶ And among the children praising Jehovah in Guatemala is a twelve-year-old boy. His mother had obtained the Watchtower Bible-study aid *"This Means Everlasting Life"*; and from the beginning this boy evinced real interest and begged others to read the book to him, as he was blind. In spite of his handicap he engages regularly in the field ministry, placing Bible literature with his neighbors and making return visits.

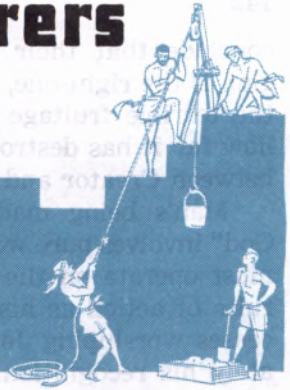
¶ In a lonely, faraway place at the highest point of the Apennine Mountains in Central Italy, an eighty-four-year-old lone witness for Jehovah began to preach the good news of the Kingdom. With a cane in each hand to support his frail, bent body, and a pack of Bible literature on his back, he visits the people scattered along the rugged mountain trails. Beginning before six o'clock in the morning, he returns before noon to escape the hot sun. Many a fall he has experienced while climbing the perilous trails. So effective has been his work that the Catholic Church sent in two young missionary monks to counteract his work. They followed him through the mountain trails seeking to frighten the people from listening to his message and urging those who had obtained literature to bring it to town to have it burned. Despite this opposition, in six months a congregation was formed. A year later thirty persons were baptized; all as the result of this eighty-four-year-old witness' overcoming tremendous obstacles.

¶ In Nicaragua a five-year-old girl accompanies her mother in the field ministry and goes from door to door by herself giving the witness and placing magazines with the householders. Once when visiting her superstitious aged grandmother she explained to her who Jehovah is and why the images she had, which could not see, hear or speak, were worthless.

¶ In Finland, a girl of nine years became active in the field ministry and not only attended the congregational meetings regularly but prepared her lesson in advance and gave good answers to the questions propounded. Expressing her desire to symbolize her dedication to Jehovah by water immersion, her mother remarked that they were not fully prepared to take such a step. The little girl replied: "Of course, you cannot come, mother, because you don't understand; but, let me go; I know the truth." So she went and was immersed.

# Repairers and Restorers of True Religion

*"And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called The repairer of the breach, The restorer of paths to dwell in."*
*—Isa. 58:12, AS.*



TRUE religion is the genuine worship of Jehovah. False religion embraces everything against the worship of Jehovah. The word "religion" in its simplest and most common form means "a form or system of worship." Therefore the word itself does not mean "truth." We speak of pagan religion as well as Christian religion, so that any form or system of worship, regardless of the motive or object, is properly called a religion. Regardless of the existence of many thousands of different religions there is only one true religion, and it is the worship of the Most High God, whose name is Jehovah. This true religion has now been restored to the people.

[2] True religion is eternal, and can never be destroyed. Throughout the many centuries enemies have tried to throw it down and destroy it, but their works of evil have proved futile. There have been times when true religion has been almost completely hidden from view. It has been slandered and men have made it a treasonable offense to practice it. Indeed, during the nearly 6,000 years of man's existence on this earth there have been many occasions when true religion hardly survived the terrific onslaughts made against it. But though sometimes almost in ruin, yet Jehovah has always raised up faithful men to champion its cause and fight for its existence, regardless of personal loss and even the danger of death. These men repaired the breaches and restored the paths, so that people might again worship Jehovah God in spirit and in truth. In just such a critical time we are living today.

[3] Pure religion existed in Eden before Adam's disobedience, because at that time there was the worship of but one God, Jehovah. Great blessings attended man while in that pure state, he being assigned very pleasurable services in connection with the lower creation, over which it was God's purpose to grant him dominion. There were peace and quietness and nothing to mar the serenity of that garden of delight. Man needed no mediator with God, for Jehovah spoke to man in the end of the day, probably in the evening time. But this state of paradise did not last long, for Adam forsook true religion and embraced the false. A willful act of disobedience lost these blessings, and the happy, blissful relationship he enjoyed could be repaired and bestowed on his offspring only by one possessing the power and authority to do so. Mankind lost these wonderful blessings and life itself, and so far have they traveled from true religion that multitudes do not even know what it is. Such ignorant ones

1. What is true religion and false religion?
2. What attempts have been made against true religion, and why have they failed?
3. In what way did pure religion exist in Eden, and why did it not continue?

conclude that their idol-worshiping religion is the right one, entirely disregarding the terrible fruitage it has produced and how far it has destroyed any resemblance between Creator and creatures.

4 Man's being made in the "image of God" involves pure worship of Jehovah. He must operate on the same principles and rules of action as his Creator. When man ceases worshiping Jehovah, then immediately his recognition of responsibility toward God departs. He loses understanding and goes headlong into foolishness and spiritual insanity, for thereafter he goes in search of wood, stone or metal, fashions it into an image, paints on it a face, and then bows before it. Some creatures satisfy themselves by worshiping other creations, animate or inanimate. False religion breeds ignorance, fear, superstition, hatred, fanaticism and insanity. True religion produces goodness, joy, peace, love and life. The hope and salvation of mankind lie in the restoration of true religion.

5 The creator of false religion is Satan, for he deliberately caused the rebellion of man in Eden to make a breach between God and man, and in this he was successful. Then Satan began to organize mankind into his way of worship. He has always done his utmost to prevent humankind from obtaining knowledge of Jehovah. To accomplish this he caused men to commence worshiping the creation of God, instead of the Creator, and so over the centuries men have made religion of everything, from the sun to creeping things on the earth. Earth-wide confusion has resulted. Paul writes: "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, *NW*) The time will come when Satan will not be able to deceive mankind with false religion, for it is foretold of Jesus: "And he seized the dragon, the original serpent, who is the Devil and Satan, and bound him for a thousand years. And he hurled him into the abyss and shut it and sealed it over him, that he might not mislead the nations any more until the thousand years were ended." —Rev. 20:2, 3, *NW*.

6 The corrupt conditions resulting to mankind when true religion is lost are forcefully demonstrated by the terrible state into which the people of Noah's day fell: "So God saw the earth and, look! it was ruined, because all flesh had ruined its way on the earth. After that God said to Noah: 'The end of all flesh has come before me, because the earth is full of violence as a result of them, and here I am bringing them to ruin together with the earth.'" (Gen. 6:12, 13, *NW*) Again 2,000 years later conditions were the same, for Paul states: "Because, although they knew God, they did not glorify him as God nor did they thank him, but they became empty-headed in their reasonings . . . Although asserting they were wise, they became foolish and turned the glory of the incorruptible God into something like the image of corruptible man and of birds and four-footed creatures and creeping things. . . . And just as they did not approve of holding God in accurate knowledge, God gave them up to a disapproved mental state, to do the things not fitting, filled as they were with all unrighteousness, wickedness, covetousness, injuriousness, being full of envy, murder, strife, deceit, malicious disposition, being whisperers, backbiters, haters of God." (Rom.

4. Briefly state what happens when true religion is lost.
5. Who is the creator of false religion, and what was his scheme in making the breach between God and man?
6. Explain the condition in Noah's and Paul's days, and how does this result from false religion?

1:21-31, *NW*) Paul also declared that the same evil conditions would exist in the last days of this evil system of things.—2 Tim. 3:1-7.

[7] These above-quoted scriptures clearly describe the desolation, the fallen-down condition and the low estate of humanity. It is absolutely necessary now for a mighty reparation and restoration work to be brought about so that some of the world's dying population may be redeemed and saved from complete disaster. Such a world-wide reconstruction work has been in progress, and today hundreds of thousands of humans have thereby gained great benefits. Not that such persons have found a new religion, but rather they have been guided into the old paths again, having been led back to the religion of the apostles and of the faithful men of old like Noah, Abraham and others. The good resulting to those who have been restored to the faithful service of Jehovah has been immeasurable. They have come to learn that Jehovah is the Most High God, and the love of God kindled in their hearts and lives has produced obedience to the doing of his will. True religion has developed in these sincere and honest-hearted ones reverence, honor, gratitude, hope and godly fear. It has bound them securely to the Almighty, moving them to willingly surrender all to Jehovah.

[8] It involves the personal relationship, for it involves the decision of the creature to subject himself to the Creator. Such an act is virtuous, for it means that one is continually prompted to render to God the worship and reverence that are his by right. Then it is that those who are true worshipers find loving communion with the Creator and come to know and honor him as their own Supreme Lord, love him as a Father, finding in his family and in his sacred service complete rest, happiness and peace. So all-embracing are the blessings of true religion that they cannot be limited, for hope is born and the prospects of entering into everlasting life become part of one's life, and more so as one learns to believe and trust in the promises of Jehovah and Christ Jesus our Lord.

[9] Hope produced by true religion transforms the life. It nullifies the disappointments, trials and sufferings of the present existence under this evil system of things, whereas the absence of hope numbs the mind and heart. Hope of life for all time can be given to us only from Jehovah God through His Son. "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, *NW*) "Let us enjoy peace with God through our Lord Jesus Christ, through whom also we have gained our approach by faith into this undeserved kindness in which we now stand, and let us exult, based on hope of the glory of God. And not only that, but let us exult while in tribulations, since we know that tribulation produces endurance; endurance, in turn, an approved condition; the approved condition, in turn, hope, and the hope does not lead to disappointment; because the love of God has been poured out into our hearts through the holy spirit which was given us." (Rom. 5:1-5, *NW*) This is the true religion.

[10] Some may ask, How can you be sure it is the true religion? The answer is that everything pertaining to it must speak to the honor and praise of Jehovah. It must enlarge the heart and the mind toward Him. There must be a desire and a hope created to see his name exalted above every other name in the universe. Yes, to see his name

7. What is necessary now for the saving of many people, and is such a work going on today?

8. Can we limit the blessings from true religion, and why do you so answer?

9. How does true religion give hope, and with what results?

10. What are the identifying marks of those having true religion?

JEHOVAH shining brilliantly, gleaming gloriously, prominently displaying its grandeur and majesty to the gaze of all creation. These are some of the marks of true religion. It is not formalism, not ritual, not a social function. No, it is not something to try to show oneself respectable, but a living, all-consuming zeal to worship Jehovah with spirit and truth. There must be a holding to the Creator and it must bind us in bonds that cannot be broken. Paul was a true worshiper, and he said, "For I am convinced that neither death nor life nor angels nor governments nor things here nor things to come nor powers nor height nor depth nor any other creation will be able to separate us from God's love that is in Christ Jesus our Lord."—Rom. 8:38, 39, *NW*.

**THE NAME OF JEHOVAH AND TRUE RELIGION**

[11] The substitution by Satan of false religion for true worship has brought great reproach upon Jehovah's name. In Eden, Satan called into question the veracity of God's word, his workmanship and the honor of his name, yes, and even his good purposes toward the human pair. It is recorded: "Now the serpent proved to be the most cautious of all the wild beasts of the field that Jehovah God had made. So it began to say to the woman: 'Is it really so that God said you must not eat from every tree of the garden?' At this the woman said to the serpent: 'Of the fruit of the trees of the garden we may eat. But as for eating of the fruit of the tree that is in the middle of the garden, God has said, "You must not eat from it, no, you must not touch it for fear you may die." ' At this the serpent said to the woman: '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, *NW*) These few words disclose much. Satan questioned the propriety of Jehovah's commands. The enormity of this crime can be understood only when we consider the nearly 6,000 years of sinning, wickedness, sickness, sorrow, suffering and death inflicted on the human race. How despicably selfish and rebellious to the extreme to even cast a doubt upon the word of the Creator! Those sinister words "Is it really so that God said"—partly interrogative and partly simulated astonishment—were designed to arouse suspicion and distrust of the Creator. Yes, the depths of Satan's wickedness are hereby revealed. His rebellion against divine law and order is demonstrated by his defaming the name of the Most High. Here it was that Jehovah's name was first profaned and defamed. Satan's plan of action was to cut the binding tie between the human pair and Jehovah, to make a breach that would be impossible to repair and restore to its original soundness.

[12] It was in the third century of human history, during the lifetime of Enosh, son of Seth, that man began to openly profane the name of Jehovah. It is written: "At that time a start was made of calling on the name of Jehovah." (Gen. 4:26, *NW*) Men were not repentant and seeking in humility to serve Jehovah. Hebrew scholars have contended that this text should read "began profanely," or "then profanation began." It is a fact that the same Hebrew verb is translated "profane" in the *King James Version* at Leviticus 21:6, but there the verb is in a different conjugation, formation or species. This time, however, was the time for external idolatry. In this connection note these pertinent comments: "In the days of Enos the sons of Adam erred with great error, and the counsel of

11. Explain the manner in which Satan called into question the veracity of God's word, and what resulted?

12. What does the scripture mean, "At that time a start was made of calling on the name of Jehovah"?

the wise men of that age became brutish, and Enos himself was (one) of them that erred; and their error was this: they said, Forasmuch as God hath created these stars and spheres to govern the world, and set them on high, and imparted honour unto them, and they are ministers that minister before him; it is meet that men should laud, and glorify, and give them honour. . . . they began to build temples unto the stars, and to offer sacrifice unto them . . . that they might in their evil opinion obtain favour of the Creator; and this was the root of idolatry, &c. . . . So, in process of time, the glorious and fearful name (of God) was forgotten out of the mouth of all living, and out of their knowledge, and they acknowledged him not." (Quoted from *Treatise on Idolatry,* by Maimonides) This shows the Jewish viewpoint on Genesis 4:26 as to the subtle scheme of Satan.

[13] Nimrod the rebellious one despised the worshipers of Jehovah, for without doubt Noah and Shem had preached to mankind the commandments of Jehovah including the prohibition against the wanton shedding of blood. Nimrod defied Jehovah, and made himself a ruler over the people. "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.'" (Gen. 10:9, *NW*) The *Jerusalem Targum* says: "He was a mighty hunter [or, mighty in prey] and in sin before God for he was a hunter of the children of men in their languages, and he said unto them, 'Depart from the religion of Shem and cleave to the institutes of Nimrod.'" His purpose was to destroy true religion. The beginning of his kingdom was Babel. (Gen. 10:10) When the great tower and city of Babel were being built it displeased Jehovah. The record states: "After that Jehovah said: 'Look! They are one people and there is one language for them all, and this is what they start to do. . . . ' Accordingly Jehovah scattered them from there over all the surface of the earth, and they gradually left off building the city." (Gen. 11:5-8, *NW*) This city and tower were built to blot out the name of Jehovah, and in defiance make a name for themselves.

[14] In the days of Moses, Pharaoh defied Jehovah, exalting himself before the world as the greater. Jehovah destroyed the power of this mighty world ruler, threw down his idols, and established himself as the Most High. To Pharaoh God's warning was: "But, in fact, for this cause I have kept you in existence, for the sake of showing you my power and in order to have my name declared in all the earth." (Ex. 9:16, *NW*) Throughout the life of Moses and his successor Joshua it became necessary to squarely place before the people the choice of adhering to true religion or falling away from divine favor by adopting false religion. The people of Israel were time and again saved from destruction. On one occasion Moses pleaded with Jehovah to save them for His own name's sake; God heard, and that breach was healed. "Therefore he said that he would destroy

13. How did Nimrod defy Jehovah and work for false religion?

14, 15. (a) Pharaoh's defiance of Jehovah resulted in what praise to Jehovah? (b) Explain the threatened breach in Moses' day and in Elijah's.

them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them."—Ps. 106:23, *AS*.

[15] Another serious breach was healed in Elijah's day. This was due to Jehovah's abhorrence of King Ahab's apostasy to pagan religion. Jezebel, his queen, was the queen-daughter of an ex-priest of Astarte and Baal from Sidon in the Phoenician country, where lived the descendants of Canaan. Ahab should not have married this infidel hater of pure religion. She organized her own priesthood, of whom it is recorded that 450 were provided for at her table, which, of course, meant at the country's expense. Some years before Samuel had abolished the false religion, but Jezebel reimported it. The time had arrived for decision to be made by the people of Israel as to whom they were going to serve, Jehovah or Baal.

[16] True religion at this time was in a broken-down condition. However, Elijah was used by Jehovah to build up that which was broken down and restore true religion, for he exalted the name of Jehovah. King Ahab accused Elijah of troubling Israel, but the prophet's fearless reply was: "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of Jehovah, and thou hast followed the Baalim." Elijah commanded Israel to gather to Mount Carmel, and also the 450 false priests of Baal. Then Elijah said: "How long go ye limping between the two sides? if Jehovah be God, follow him; but if Baal, then follow him." Now followed the contest, as described at 1 Kings 18:17-40 (*AS*). Note the helplessness and hopelessness of the Baal as the fanatics cried out and performed disgusting acts of licentiousness according to their pagan rites, hoping to appease their god. Read the account and try to imagine all the excitement, the mad frenzy. Then, as no answer came, their religious rites growing more senseless and shameless (for the worship of Baal was one of great obscenity), these insane devil worshipers began to knife themselves, and blood flowed freely. All day long this went on until they were exhausted. What an exhibition of demonic religion to those standing by who should have been worshiping Jehovah in holy array!

[17] Now observe Elijah. Calmly, reverently, without undue display of emotionalism, he offers prayer, with dignity and solemnity, in contrast with the lewd madness of the false prophets: "O Jehovah, the God of Abraham, of Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Jehovah, hear me, that this people may know that thou, Jehovah, art God, and that thou hast turned their heart back again." How clearly such a prayer can be understood, and how it reveals the deep love Elijah had for Jehovah and for Israel, for he was pouring out his heart to Jehovah in this prayer! He had strong faith, and he did not want the curse of Jehovah to fall upon these people. So he prayed that this people's heart would be turned back to the safe old paths and that they would forsake the selfish, passion-arousing, devastating false religion of Baal.

[18] Elijah honored and exalted Jehovah, refusing to use Baal's altar, but rather himself repaired the altar of Jehovah that had fallen to the ground through disuse and disdain. Taking the twelve stones, he rebuilt the altar. In advance Elijah had announced what would come to pass, and

16. State what happened in this contest between true and false religion.

17. How did Elijah's attitude contrast with that of Baal's prophets?

18, 19. (a) How did Elijah repair and restore true religion? (b) Show how Jehovah answered prayer, and the result. (c) Why did Jehovah bring a breach in the days of Jeremiah?

his faith was complete. He was championing the name of Jehovah and restoring true religion to Israel, repairing that which was broken down of the true worship. Probably his prayer took only a few minutes, but immediately afterward the answer came from Jehovah. Beholding this instantaneous fire from heaven consuming the sacrifice, the onlookers could no longer be in doubt as to who was God. "And when all the people saw it, they fell on their faces: and they said, Jehovah, he is God; Jehovah, he is God. And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them; and Elijah brought them down to the brook Kishon, and slew them there." —1 Ki. 18:39, 40, *AS*.

[19] It was a day of triumph for Elijah, as he was used to repair the breach and restore true religion, and to exalt the name of Jehovah. He had risked his life in protest against all this profanity, this God-dishonoring and bestial false religion, but Elijah was jealous for Jehovah. Jehovah himself is a jealous God, and therefore could brook no rival. Elijah's conception of the Most High God was so lofty that it absolutely precluded all other gods and objects of worship. This contest on Carmel is one of the finest ever recorded. However, that decision did not end the contest forever, because the invisible Satan soon got busy again breaking down the work Elijah had built up and taking from Israel the true religion. Later there came a breach lasting for seventy years, during which time Jerusalem and the cities of Judah lay in ruins. Jeremiah had warned Israel over and over again concerning her false religion, and one of his messages was: "O foolish people, and without understanding; that have eyes, and see not; that have ears, and hear not: Fear ye not me? saith Jehovah: will ye not tremble at my presence? . . . But this people hath a revolting and a rebellious heart; they are revolted and gone. Neither say they in their heart, Let us now fear Jehovah our God, that giveth rain. . . . A wonderful and horrible thing is come to pass in the land: the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?"—Jer. 5:21-31, *AS*.

[20] Jehovah said: "Every one [of them] is given to covetousness; and from the prophet even unto the priest every one dealeth falsely. They have healed also the hurt of my people slightly, saying, Peace, peace; when there is no peace." Jehovah's wrath was bound to come and no pacifying by false prophets could stop it. These false religionists were acting treasonably before Jehovah by counteracting and countermanding the commands of Jehovah the Most High, the true king of Israel. They were seeking to undermine the loyal obedience of the faithful ambassador of Jehovah. "Thus saith Jehovah, Stand ye in the ways and see, and ask for the old paths, where is the good way; and walk therein, and ye shall find rest for your souls: but they said, We will not walk therein." And again: "Let mine eyes run down with tears night and day, and let them not cease; for the virgin daughter of my people is broken with a great breach, with a very grievous wound." This breach was so wide that it took God's people into captivity for over seventy years. They had to learn that there was only one way of worshiping and that was the right way. "Shall a man make unto himself gods, which yet are no gods? Therefore, behold, I will cause them to know, this once will I cause them to know my hand and my might; and they shall know that my name is Jehovah."—Jer. 6:13-19; 14:17; 16:20, 21, *AS*.

---

20. Why did false religionists cry "Peace!" and why was Jehovah displeased?

[21] The prophet Isaiah, many years before Jeremiah's day, had warned Israel of the coming breach with Jehovah, but they refused to listen. "For it is a rebellious people, lying children, children that will not hear the law of Jehovah; that say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits, get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us. Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and rely thereon; therefore this iniquity shall be to you as a breach ready to fall."—Isa. 30:9-14, *AS*.

[22] Israel did not want the truth and the pure religion. They pleaded with and induced the prophets to tell them only "smooth things." The hard-hitting truth was too much for their guilty, fearful minds. They wanted assurance by their own prophets that these judgments from Jehovah would not come. They were demanding that Isaiah desist from even mentioning the name of Jehovah. They said: "Cause the Holy One of Israel to cease from before us." Their defiance of their Creator was complete. So hardened were they that they tried to bite the hand that fed them. They turned in angry hatred on the mother that brought them forth. What a terrible plight they were in, once again so forcefully showing how insane and brutal people get through false religion! They wanted to push the name of Jehovah from their memory. 'We don't want it!' they said. But the faithful prophet would not even consider desisting from speaking in the name of Jehovah. Never will the faithful servant hesitate to preach the name and to declare the message from Jehovah, and never will true worshipers be found guilty of hiding the name Jehovah under such general titles as "Lord" or "God" to make his Word more acceptable to people in different parts of the world. Those who hide it are ashamed of it and afraid of the judgments proceeding from it.

[23] Through Jeremiah the following message was given: "For my people have forgotten me, they have burned incense to false gods; and they have been made to stumble in their ways, in the ancient paths, to walk in bypaths, in a way not cast up." (Jer. 18:15, *AS*) Forsaking Jehovah automatically meant leaving the ancient path. Israel departed from the infinitely glorious Jehovah for worthless, senseless, dumb idols, so causing its people to stumble. Unlawfully they trespassed on forbidden, unknown paths. They were then at the mercy of the enticers, and certainly they got into lots of trouble for leaving the King's highway. They despised the warning from Jehovah and could not stand even to hear the fearful name Jehovah. No, they could not stand before his infinite holiness.

[24] Following the seventy years' desolation undeserved kindness was exercised toward Israel, and they were brought back to their own land and to the pure worship of Jehovah. They then rebuilt the temple under the leadership of Zerubbabel, and then later the walls were built and a great reconstruction program was carried on in all the land. The prophet Amos had prophesied these things when he wrote: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up its ruins, and I will build it as in the days of old; . . . And I will bring back the captivity of my people Israel, and they shall build the

21. How had Isaiah foretold that this great breach was to come?

22. What was the reason for the false religionists' pushing the name of Jehovah from them?

23, 24. When one goes in forbidden paths what results? When did Jehovah cause Amos' prophecy to be fulfilled?

waste cities, and inhabit them." (Amos 9:11-15, *AS*) Not only did this prophecy have a literal fulfillment, but it was destined for further fulfillment on a grander and larger scale. The next article will discuss further fulfillment of this prophecy.

# Restoration of True Religion Today

THE prophecy recorded at Amos 9:11-15 began to be fulfilled by the work of Christ Jesus and his apostles at the first presence. We know this is so because this prophecy was quoted by James at a special meeting held in Jerusalem at the time there was so much discussion concerning the circumcision of Gentiles who turned to the true religion. Peter first testified that "God made the choice among you that through my mouth people of the nations should hear the word of the good news and believe; . . . And he made no distinction at all between us and them, but purified their hearts by faith." Barnabas and Paul related the many signs and wonders that God did through them among the nations. After they quit speaking James answered, saying, "Brothers, hear me. Symeon [Peter] has related thoroughly how God for the first time turned his attention to the nations to take out of them a people for his name. And with this the words of the Prophets agree, just as it is written, 'After these things I shall return and rebuild the royal palace of David that has fallen down, and I shall rebuild its ruins and erect it again, in order that those who remain of the men may earnestly seek Jehovah, together with people of all the nations, people who are called by my name, says Jehovah, who is doing these things which he has known from of old.' "—Acts 15:7-18, *NW*.

[2] No great building program to erect a palace of stone was commenced at that time, but what did happen was that the promised restoration of the royal line of Judah became a fact, even though but a few at that time received the King and the nation as a whole was cast off because of unbelief. Jesus said: "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. 23:38, 39, *NW*) As a nation they never did so. However, Jehovah's purpose did not fail, for he turned to the nations to call from them the required number for the Royal Palace. Though Jehovah had a perpetual breach with the natural house of Israel, yet the breach was healed toward those who make up the spiritual royal house by Jesus Christ, the great healer of the breach and restorer of true religion.

[3] Jesus Christ was the "foundation stone" of Zion. He was the Kingdom Heir and the sanctuary's "foundation cornerstone." He said to the Jews: "Break down this temple, and in three days I will raise it up." "Therefore the Jews said: 'This temple was built in forty-six years, and will you raise it up in three days?' But he was talking about the temple of his body." (John 2:18-21,

1. Why do we know that the prophecy at Amos 9:11-15 began its fulfillment in the days of the apostles?

2, 3. Explain why Jehovah's purpose to build up the Royal Palace did not fail.

*NW*) It is also recorded: "Jesus said to him: 'I am the way and the truth and the life. No one comes to the Father except through me.'" (John 14:6, *NW*) The temple of the Jews was therefore abandoned as a sanctuary for the true worship of Jehovah. True worship could thereafter be offered only in and through Christ Jesus. Hence Christianity became the only true religion.

[4] Jesus Christ restored the "old paths" to his disciples, so they could exercise the same faith as Abraham and other faithful ones. Preparatory to this work, John the Baptist had ministered to turn the hearts of the children to the fathers, to prepare a people for Jehovah and to prepare the way before him. This was an "Elijah" work, calling the people to repentance lest Jehovah smite the earth with a curse. As a nation they refused to repent and were smitten with a curse from which they never recovered. Only a small remnant remained loyal and faithful, but not in sufficient numbers to make up the heavenly Royal House, which was predestined to be composed of 144,000 members. But because of the sacrifice of Christ Jesus and Jehovah's undeserved kindness the invitation went out to the nations of the world to take out of them a people to make up the Royal Palace. Satan's scheme to prevent true religion's being restored was defeated, and the break he attempted through his agents failed. At this time, then, Christ Jesus was "The repairer of the breach, The restorer of paths to dwell in," because he repaired and restored true religion by maintaining integrity and holding faithfully to his Father's purpose, and honoring and exalting the name of Jehovah, thereby furnishing the perfect example for those who would follow in his steps.

4. How did Jesus become the "Repairer of the breach" and "Restorer of the paths"?

### TRUE RELIGION RESTORED TODAY

[5] Seventy years ago sincere worshipers of Jehovah were to be found scattered and bewildered in the numerous false religious systems of this world, for in those days there was no one organization to which they could assemble. Both "wheat" and "weeds" were growing together, and no one had been authorized to gather the "wheat." Not until the Lord of the harvest gave the command could that be done. Corresponding to the events of the first advent, there is first an "Elijah" work performed, like the work of John the Baptist, to warn the people, trying to bring them to repentance. Such a work was prosecuted in a particular way from 1878 to 1918, though similar work still continues with greater intensity, and is known as the "Elisha" work, and this goes on until Armageddon, when Jehovah "smites the earth with a curse."

[6] The illustration of the "wheat" and "weeds" indicates that some servants wanted to separate before it was time. "They said to him: 'Do you want us, then, to go out and collect them?' He said: 'No; that by no chance, while collecting the weeds, you uproot the wheat with them. Let both grow together until the harvest. . . . The harvest is a consummation of a system of things.'" The end of this old system of things has been manifest since 1914, and therefore not until after that time could the great separation work take place, dividing the "wheat" from the "weeds," actually the "sons of the kingdom" from the "sons of the wicked one." Jesus in this connection prophesied: "And he will send forth his angels with a great trumpet-sound and they will gather his chosen ones together from the four winds, from one extremity of the heavens to their

5, 6. When only could the "wheat" and "weeds" be separated, and why? and how has this work been done in these last days?

other extremity."—Matt. 13:28-30, 39; 24:31, *NW*.

[7] Though the truths of the Bible were being restored during that "Elijah" work of God's people, the actual name Jehovah was not freely used in the assemblies and the field ministry of his servants. About thirty years ago the gathered people realized the great importance attaching to this holy name, and set about learning more about it. In 1926 *The Watchtower* for January 1 carried the leading article "Who Will Honor Jehovah?" and since that time the name has become more vital and meaningful to his children. Then in 1931, at a convention in Columbus, Ohio, the name was embraced by thousands of faithful Christians and they have since become known as "Jehovah's witnesses." Since that time this people has become world-renowned for belief in, integrity toward, suffering, loyalty and love for this name. In every trial they have honored Jehovah's name until today hundreds of thousands of people are trusting in it, and at the same time it has become a fearful name to God's enemies. The lifting high of this name has brought great reproach and suffering, but also has brought joy and pleasure in abundance. Jehovah honors those who honor Him.

[8] During the forty years preceding 1914, and the nearly forty years since, every effort has been made to cause false religionists to repent and turn to Jehovah. In insolence they say, "Who are you? Get away from us! We do not want you to preach to us and neither do we want to hear the name of Jehovah in our ears!" In their arrogance and profanity these stiff-necked so-called Christians despise both the name of Jehovah and those who are upholding that name. Yes, they have even gone so far as eradicating it from the record of the Holy Word. They do not want to see it or to allow others to know about it. Surely they are trying to blot the name out of existence forever. This is a terrible and a dishonoring attitude they have adopted, and it goes to prove whose servants they are. Certainly they are not true religionists, for in effect they are saying: "Desist from setting before us the Holy One of Israel."—Isa. 30:11, *Ro*.

[9] The time is close at hand for Jehovah to punish these Name-destroyers. Terrible destructions are near and immediate action is required of all those who hear the message of true religion and who are for Jehovah and against idolatry. False prophets tell the people these things will not come to pass, and not to be afraid of Armageddon. They say: "Peace, peace," but there is no peace. Yes, they may speak smooth things, but all such lies and whitewashing will not alter the truth. The people must choose whom they will serve, Jehovah or Satan. Jehovah's name has been exalted among his gathered people, and in his organization he is worshiped. The truths taught by Christ Jesus and the apostles have been restored. The promises made by Jehovah through his faithful servants who lived before Christ are believed in by these faithful ones today.

### ROYAL PALACE REBUILT AND BLESSING TO OTHERS

[10] Those of Christendom profess to be the ones called to heavenly glory, but the vast majority are unfaithful and are a rebellious people. They have repudiated the word of God and are ashamed of his name Jehovah, and despise his Name-people. They are judged unworthy of any further recognition. For more than thirty years

7. What outstanding truth has accompanied the restoration of true religion?
8. How have the false religionists acted toward Jehovah's name and true religion?
9. Must people today decide for Jehovah or for Satan, and why?
10. Explain how an irreparable breach has come between Jehovah and professed Christians.

they have been cast off from any Jehovah-given favors. The breach with them is irreparable, and from among the millions of professing Christians just a few have been found faithful and have been ushered into the privileges of sacred service. Jehovah turns his favor to the others and thousands are invited to fill up the places until the completed number is brought together. Satan has tried to make a breach with even the "remaining ones," by means of fear, persecution and working through insincere ones, but he has utterly failed; for though a small breach did come in 1917 to 1919 this was healed and by 1922 the break was completely repaired.

[11] The Lord Jesus Christ returned as the King of God's new world, appearing in his glory. It is the time for the greatest building program the world has ever known, for the Royal House in the heavens is to be built up and the foundations are to be set for a reign of a thousand years. Never again will it be possible for false religion to take over, for the faithful slaves of Jehovah will be the ones to take care of the new world's affairs. It is written: "Thou wilt arise, and have mercy upon Zion; for it is time to have pity upon her, yea, the set time is come. . . . So the nations shall fear the name of Jehovah, and all the kings of the earth thy glory: for Jehovah hath built up Zion; he hath appeared in his glory. He hath regarded the prayer of the destitute, and hath not despised their prayer. This shall be written for the generation to come." (Ps. 102:13-18, *AS*) Since 1918 the heavenly Zion has been built up and only a few remaining ones of that Royal House are now on earth. The great Builder, Christ Jesus, exercises his great power and raises from the grave those who have died in union with him and these are taken into their heavenly inheritance, being built up into the permanent Royal House of Jehovah.—John 6:53, 54.

[12] The Royal House is the sanctuary for all nations. All other buildings are representing some false religion. Such treasure their literal buildings, traditions, rituals, forms of worship and antiquity, but at the same time hate the name of Jehovah and Jehovah's people. Such will never gain salvation, but all lovers of Jehovah's name will. Now that the Royal House has been rebuilt, it is very obvious that Jehovah is now assembling from all nations another class besides the "elect" remnant of the Royal House, namely, the other sheep of his Right Shepherd, Jesus Christ. He does not call humans to two classes at the same time, and then let them choose what they would like to do. No, Jehovah is not the author of confusion. The invitation to one class closes down and to another opens out.

[13] There is nothing strange about it, for the same kind of dealings were had by Jehovah in the days of Christ Jesus, when Jesus commenced preaching, "The kingdom of heaven is at hand." Then it was that John the Baptist said: "He that has the bride is the bridegroom. However, the friend of the bridegroom, when he stands and hears him, has a great deal of joy on account of the voice of the bridegroom. This, indeed, has been fulfilled as my joy. That one must go on increasing, but I must go on decreasing."—John 3:29, 30, *NW*.

[14] So it is in these last days: the general invitation to be of the Christ has concluded and another class appears, and this time a mighty crowd. It is written: "And I heard the number of those who were sealed, a hundred and forty-four thousand, . . . After these things I saw, and, look! a great crowd, which no man was able to number,

---

11. Why cannot Satan and false religion ever again break down true religion?

12, 13. (a) Who are these people, and from where do they come? (b) Why is it reasonable to conclude that Jehovah does not call two classes at the same time?

14. How does the scripture at Revelation 7:4-14 support this?

out of all nations and tribes and peoples and tongues, standing before the throne and before the Lamb, dressed in white robes, . . . And he said to me: 'These are the ones that come out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb.'" (Rev. 7:4-14, *NW*) Note the words "After these things, I saw," which clearly mean that after the "elect" have been gathered together then another class appears.

[15] All this takes place because the Royal Palace has been built up and true religion has been restored, making it possible for the great crowd to worship. The invitation to be one of those "standing before the throne" is no casual matter. It is actually the greatest honor and privilege that could possibly come to any creature of earth today. Until the year 1935 Jehovah's people did not know the identity of the "great multitude." But in 1935 it was published world-wide that Jehovah was calling to this class; the gates were wide open. The event marking this vital revelation was at a convention of Jehovah's people in Washington, D.C. Jehovah had something in store for these favored ones, for *The Watchtower* for May 1, 1935, stated: "It is hoped that many of the remnant and Jonadabs [other sheep] may find it convenient to attend this convention. Heretofore not many Jonadabs have had the privilege of attending a convention, and the convention at Washington may be a real comfort and benefit to them." (Page 130) How little they realized, as the thousands made their way to Washington, that Jehovah was going to reveal this great truth of now taking out of the nations a people having an earthly hope! At this convention the chief message pertained to "the great multitude," explaining in thorough detail the scriptures at Revelation 7:9, 13. *The Watchtower* in its issues for August 1 and 15, 1935, clearly identified this class. For the first time it was made clear that those many good-will persons associating with the anointed were not an undefined conglomeration of people, but were called for a purpose and with a clearly defined place in the visible organization.

[16] Since this identification each one in the theocratic organization has known whether he is one of the few "remaining ones" called to the heavenly Royal House or one of those called to the earthly position before the throne. True religion holds both classes in their proper place, both having the hope of life in God's new world. Since 1935 one class has been decreasing in numbers on earth, while the other class has been increasing until today there are hundreds of thousands of the "great crowd" rejoicing in the hope of life on earth, while the others now number but some thousands. To Zion these increasing thousands flock home like doves returning to the dovecotes. "Thy sons shall come from far, and thy daughters shall be carried in the arms. Who are these that fly as a cloud, and as the doves to their windows?"—Isa. 60:4, 8, *AS*.

[17] The prophet speaks of ships bringing them. "Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, for the name of Jehovah thy God, and for the Holy One of Israel, because he hath glorified thee." (Isa. 60:9, *AS*) Jehovah is the goal and all the returning ones are placing themselves at the service of Jehovah, from whom they expect every good thing. The prophecy indicates a fleet coming in bringing the sons from faraway places. How far away? Well,

15. "Standing before the throne" is what? and when was this class first publicly identified?

16. What makes it possible for both these classes to worship and serve together harmoniously?

17. Explain why these thousands come to God's organization.

from the "ends of the earth." Certainly a long way from the professing Christians, who are indulging in God-dishonoring worship. It is the time for these hundreds of thousands to come, and they are coming. Today people are not called by the good news of reconciliation to be of the heavenly city, but are called to an earthly inheritance. This is made possible because of the restoration of true religion and the rebuilding of the Royal Palace.

### WHY SO FAVORED?

[18] True religion shall be restored completely and forever. The name of Jehovah is of primary importance, for it constitutes the very core of true religion, and his works are bound up in his name. He purposes to have his name known in all parts of the earth and has created this people now for just such a work. Jehovah purposes to have people on earth after Armageddon, settled in different parts of the world. This nation now being gathered forms the nucleus of the post-Armageddon society. They will be the vanguard of the earthly subjects of the Kingdom marching up on the way of righteousness during the 1,000 years. Those of this great crowd who are so favored should keep in mind that though this gathering together of the other sheep is the last act on the timetable of scheduled events before Armageddon, it is by no means a last-minute thought. Last acts are very often of greatest importance, often constituting a grand finale. Such favored ones must completely forsake false religion and cling to the true in order to maintain their favored position in God's organization.

[19] Another reason for calling this people out is that he has a great work now for them to do before Armageddon. Actually there is a work for them to do that could not possibly be performed by the anointed remnant alone, though it must be that Jehovah directs their activities through the faithful anointed. Yet the fact remains that the world-wide work is largely being accomplished by the "great crowd," which today number approximately 500,000, whereas the anointed company has decreased to about 20,000. Therefore Jehovah has called this great crowd into his service because he requires them to do the work he had purposed for them in conjunction with the anointed. Jehovah expressed his purpose thousands of years ago to have this mighty work done in the earth today, and he brings forth the people to do it.

[20] Another reason for Jehovah's favor to this "great crowd" is that they are righteously inclined and detest the abominations of false religion. They are not in harmony with profanity, scorners, despisers of that which is good. They are vexed with the wickedness of this world. Jehovah hears "the groaning of the prisoners." Like Lot of old, they are "greatly distressed by the indulgence of the law-defying people in loose conduct—for that righteous man by what he saw and heard while dwelling among them from day to day was tormenting his righteous soul by reason of their lawless deeds—Jehovah knows how to deliver people of godly devotion out of trial." (2 Pet. 2:7-9, *NW*) Jehovah does deliver these, but they must adhere strictly to true religion and never depart from it. "For, 'he that would love life and see good days, let him restrain his tongue from what is injurious and his lips from speaking deceitfully, but let him turn away from what is injurious and do what is good; let him seek peace and pursue it. For Jeho-

18. Does the fact that this earthly class are being gathered now lessen the importance of their work?

19. How do we know from physical facts that Jehovah must have a great work for this earthly class to do?

20. State another reason for Jehovah's now showing his favor to those who are to be blessed on earth.

vah's eyes are upon the righteous.'" —1 Pet. 3:10-12, *NW*.

[21] Still another reason for Jehovah's favor to these blessed ones is that they were good to the brothers of his Son, Christ Jesus. It is written: "'For I became hungry and you gave me something to eat, I got thirsty and you gave me something to drink. . . .' Then the king [Jesus] will say to those on his right: 'Come, you who have my Father's blessing, inherit the kingdom prepared for you from the world's foundation.'" (Matt. 25:34-36, *NW*) It is Jehovah's purpose to call these favored ones in these last days because they have a special work to do now and are also being prepared for service ahead during the 1,000-year reign.

[22] A shining example is provided for us in the record of the poor widow of Zarephath, in the district of Zidon. Elijah had been dwelling in the wilderness and was then directed to Zidon. This was the home town of the wicked Jezebel and was a district infested with demon religion. Yet here was where Jehovah led his steps. The widow and her son were on their last meal and when Elijah came he asked for water. She left her occupation and attended to him. She explained to this stranger how this was her last meal, and yet Elijah made his request that she bake for him and give him his first. He said, "Fear not; go and do as thou hast said; . . . For thus saith Jehovah, the God of Israel, The jar of meal shall not waste, neither shall the cruse of oil fail, until the day that Jehovah sendeth rain upon the earth." (1 Ki. 17:8-16, *AS*) The widow believed and had strong confidence in the word of Elijah. What a rich treasure she was in that God-dishonoring, non-Israelitish city!

[23] Jehovah sent him to this widow. "Behold, I have commanded a widow there to sustain thee." (1 Ki. 17:9, *AS*) She gave him water, for he was thirsty, gave him food because he was hungry, even though her last; but how greatly she was blessed! She had increase of oil and meal, and it multiplied in its use. Also her son was restored from the dead. For just one meal, she gained all this and came into recognition of the Most High God. So with the Lord's other sheep. Their kindnesses to the brothers of the Lord Jesus, though small, are known. "He that receives a prophet because he is a prophet will get a prophet's reward, . . . And whoever gives one of these little ones only a cup of cold water to drink because he is a disciple, I tell you truly, he will by no means lose his reward." (Matt. 10:41, 42, *NW*) What great blessing flows to those who are lovers of Jehovah's people! True religion is the source of such love.

21. What is the stated reward for kindness shown to "the King's brothers"?

22, 23. Explain how the widow of Zarephath foreshadowed this class.

### ENLARGING THE DWELLING

[24] The bounds of the New World society have to be extended. Everything must be strengthened and conformed to Jehovah's righteous requirements. The organization must be able to bear the weight and pressure resulting from increased numbers. It must be fortified against possible errors and corruption by those who have just left false religion. Those coming in cannot bring with them false teachings, wrong ideas and actions. No, these must be left outside like a discarded, filthy, smelly garment. They are provided with clean garments of identification. No one must hinder these returning captives. Do not be opposed to widening the provisions for their reception and putting them to work. Let these sons from afar be accommodated. There are many more yet to come, and they are going to be in God's service for a

24, 25. How is the New World society now being enlarged and increased in fruitage?

long time—at least a thousand years. So the restored remnant now welcome them to the only "quiet habitation." "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tent that shall not be removed, the stakes whereof shall never be plucked up, neither shall any of the cords thereof be broken. But there Jehovah will be with us in majesty." (Isa. 33:20, 21, *AS*) It will be a tent of perpetuity, never removed by enemy power. Cities will be built up and the desert is to bloom. The cities are the congregations of the righteous, established to the praise of Jehovah. The desert places are those barren conditions requiring the preaching of the truth to water them, so that growth may be had. Much water is required, and the barren places are getting it, and behold the marvelous increase! Think of some countries where missionaries and others have been working during the past decade which at one time were devoid of true religion, and now see the flourishing cities (congregations), deserts blooming like the rose, vines producing fruits of righteousness, trees planted and growing upright.

[25] True religion has been restored, and its great work of fruitfulness is going on. Strangers cannot lose their way. "But his delight is in the law of Jehovah; and on his law doth he meditate day and night. And he shall be like a tree planted by the streams of water." (Ps. 1:2, 3, *AS*) "The fruit of the righteous is a tree of life." (Prov. 11:30, *AS*) "They shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations." (Isa. 61:4, *AS*) What a wonderful work is being performed by the anointed remnant and the "great crowd" today, and this is only the beginning of the reconstruction program, for the New World building work is to go on for a thousand years!

[26] The Lord Jesus has used his faithful anointed ones to heal the great breach and, through many years of fighting and suffering, to restore the pure true religion, which magnifies his Father's holy name. The highway is now free and clear to travel on, for all those escaping Babylon the Great. Therefore, "thou shalt be called The repairer of the breach, The restorer of paths to dwell in." It is the knowledge of Jehovah and of our Lord Jesus Christ that produces true religion, and it praises and magnifies them, causing complete, willing, joyful obedience to the doing of God's will in faith. Those so doing will have hope, and hope of life will bind us tightly to Jehovah and his Son. Therefore share in true religion and help all others to do the same, for their everlasting good, and for the honor of the name of Jehovah.

---

26. Who share today in the work of the great 'Repairer of the breach and Restorer of the paths,' and how?

*If, now, I am declaring the good news, it is no reason for me to boast, for necessity is laid upon me. Really, woe is me if I did not declare the good news!*—1 Cor. 9:16, *NW*.

# TAKING TEACHING FROM JEHOVAH

THE Bible reveals Jehovah, the exclusive God, as the Maker or Creator of all things, as the Husband of his organization Zion and as the Father of all living creatures. It also presents him to us as the great Teacher of the children of his organization: "And all thy children shall be taught of Jehovah; and great shall be the peace of thy children."—Isa. 54:13, *AS.**

No one ever counseled Jehovah or gave him knowledge, for he himself is the original source of all wisdom and knowledge. As Elihu well asked, "Who is a teacher like him?" (Job 36:22, *RS;* Rom. 11:33-35) Certainly no one! Exclusive education belongs to him; he has all the qualities of the best teacher: he possesses all knowledge; he has the interest of his pupils at heart; he is extremely patient; truly his ability to teach is second to none.

He placed in the lower animals their innate or instinctive wisdom; he taught Adam what to do and what not to do. He revealed his will at the time of the rebellion; he taught Enoch, Noah and Abraham. For some 1,500 years he made known his will to his people Israel by means of prophets and the Levitical priesthood from Moses down to the coming of Christ.

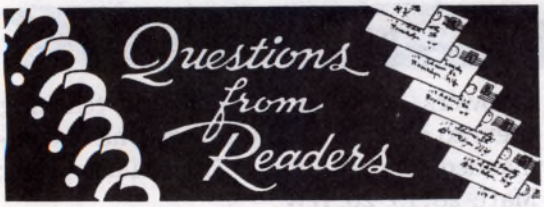
With the arrival of his Son Christ Jesus, Jehovah stepped up his teaching activity; for Christ Jesus, the very first of his pupils as well as the most willing and most skillful, was, above all else, a teacher; a fact recognized even by his religious opponents the clergy, for they repeatedly addressed him as "Teacher." (Mark 12:19, 32; Luke 7:40, *NW*) And he not only taught others the truth regarding his Father's name and purposes, but he also trained them to serve as teachers and commissioned them to 'go and make disciples, that is, learners and followers, of people of all nations, teaching them to observe all the things I have commanded you.'—John 17:6; Mark 3:14; Matt. 28:19, 20, *NW*.

While on earth Jesus quoted Isaiah's prophecy about Jehovah as teaching the children of his organization and applied it to the teaching work God was doing then and there. (John 6:45) However, from the context of that prophecy as well as from related scriptures, it appears that Isaiah's words have an even more pertinent application to the present time, when Zion has brought forth her children and when the birth of God's nation has taken place. (Isa. 54:1-17; 66:7-9) By what means does Jehovah teach today? By means of his Word, his spirit and his organization.

So, if we would be taking teaching from Jehovah we must, first of all, qualify as his children by dedicating ourselves to the doing of his will. We must study his Word, which is the chief means by which he teaches us, doing so in meekness and proper fear. (Ps. 25:12, 14) We must have the help of his holy spirit or active force, which comes to us through prayer, study of his Word, association with his people, and by applying God's Word to our daily lives.

And, finally, we must recognize his organization or earthly instrument, which he uses to throw light upon his Word. And what is that instrument? The group, organization, association or society that is devoted to upholding God's Word and name, bringing forth the fruitage of "every kind of goodness and righteousness and truth." And let us not forget the purpose of our taking teaching from Jehovah: to bring honor to his name and comfort to men of good will.

* For details see *The Watchtower*, April 15, May 1, 1953.




● On page 360 of the book *"New Heavens and a New Earth"* it states concerning those gaining new-world life on earth: "God will not need to transport them to other planets for any reason or to people heaven with them. . . . He will forever retain them on earth as expert gardeners to maintain it as a glorious paradise to His praise." Is it not presumptuous to limit Jehovah's human creatures to earth? Is it not a speculative limitation, in view of the fact that 1 Corinthians 2:9 states that man cannot conceive the things Jehovah has in store for the righteous? Could not Jesus' words at John 14:2 about going to prepare a place for his followers include the preparation of other planets for habitation? Of course, Jehovah does not *need* human creatures to populate the other planets, as he does not *need* us for anything; but he could use us for such a purpose. Finally, does not Isaiah 9:7 about there being no end to the increase of his government show an unending expansion of its realm?—E. M., United States.

Fleshly man's sphere of activity seems to be limited to the earth by Jehovah's expressed purpose. Such limitation is shown by Genesis 1:28, where a mandate was given to fill the earth, not the universe. Isaiah 45:18 states that Jehovah made the earth to be inhabited, and he will have that purpose accomplished; but he does not make such a statement concerning the other planets. Nor will he people heaven with earthly men, since that environment is unsuited for human existence and flesh-and-blood creatures cannot reside there. (1 Cor. 15:50) Rather than its being presumptuous or speculative to view man as remaining within the boundaries assigned by Jehovah's expressed purpose, it seems that the presumption and speculation enters when human creatures arrogate to themselves a greater role in universal affairs than has been assigned to them. We should not alter his purpose for us to fill the earth to one of filling the solar system.

To say that man will be retained on earth as gardeners to maintain it as an earthly paradise is not establishing a speculative limitation to what Jehovah has in store for us, since that is the work assigned to man by Jehovah, as stated at Genesis 2:15. But to say that 1 Corinthians 2:9 allows room for believing that men from earth will be transported to other planets to populate them is not only speculative but erroneous application of the text. Paul was there showing that he did not preach the wisdom of this system of things, but God's hidden wisdom of the sacred secret concerning Christ the King and spiritual Israel in a heavenly kingdom. This wisdom was not understood by the rulers of the world, and as applying to such blinded rulers Paul in verse 9 quotes Isaiah 64:4, but he goes on to show that Christians having Jehovah's spirit are not blind to what Jehovah has prepared for them but do perceive the Kingdom blessing in store for the body-members of Christ. The text is not discussing the blessings in store for dwellers on a paradise earth, and should not be erroneously applied to them. First Corinthians 2:6-10 (*NW*) makes all this clear:

"Now we speak wisdom among those who are adults, but not the wisdom of this system of things nor that of the rulers of this system of things who are to come to nothing. But we speak God's wisdom in a sacred secret, the hidden wisdom, which God foreordained before the systems of things for our glory. This wisdom not one of the rulers of this system of things came to know, for if they had known it they would not have impaled the glorious Lord. But just as it is written: 'Eye has not seen and ear has not heard, neither have there been conceived in the heart of man the things which God has prepared for those who love him.' For it is to us God has revealed them through his spirit, for the spirit searches into all things, even the deep things of God."

At least as far as the planets of our solar system are concerned, there are apparently none capable of supporting human life, aside from the earth. The other planets are not equipped with the air and water and food sources necessary to sustain human life, and to say that Jehovah will make them fit for human habitation in the future is sheer speculation. And it is twisting Scripture to say that Jesus went away to prepare these planets for habitation, using as proof his words at John 14:2. Jesus was speaking to his disciples who would be spirit-begotten and reign with him in heavenly glory. He was going to prepare a place for them, and there he and these body-members

of his would dwell together forever as spirit creatures. To twist this to mean another planet with fleshly creatures is gross error. Jesus was not saying he was going to prepare a planet for him and his body-members to live on as fleshly men, at John 14:1-3 (*NW*): "Do not let your hearts be troubled. Exercise faith in God, exercise faith also in me. 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." How can we with logic take words Jesus spoke concerning things of the spirit and arbitrarily apply them to fleshly matters? Just because he went to prepare a place for the church class certainly does not argue that he also went to make other planetary abodes for men of earth.

The publishers of *"New Heavens and a New Earth"* are well aware that some have speculated about creatures from earth as being taken to other planets to populate them, and the way some of these speculators talk it exalts their importance and makes it sound as though Jehovah needs men of the earth to complete his work of creation relative to other planets, and it is with such presumptuousness in view that the book said Jehovah does not need them. The expression about not needing them is designedly used to refute these unvoiced assumptions of God's need of human couples on the part of those voicing such private interpretations. To preach that Jehovah's purpose is to populate the other planets with couples from earth does make such couples necessary for his purpose. If it were his purpose to do it in that way, then he would be in need of such couples; otherwise he would have to do it in a way other than what he had purposed. If he did not use them his purpose to do it in that way would fail. So for these reasons the book had grounds for brushing aside this assumed need of Jehovah for human couples.

No unending expansion of the government's realm is indicated by Isaiah 9:7, which states (*AS*): "Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of Jehovah of hosts will perform this." This is no argument for an endless process of peopling other planets throughout space. This refers to the promise given to David concerning his kingship, and its application is to the earth. Never was David promised that his kingdom would expand beyond the earth into the universe. What Isaiah 9:7 means is that his realm will not end short of embracing the entire earth. There will be no end to its extent on the earth; that is, there will be no boundaries on earth that will limit its earthly domain. It shall cover the entire globe, regardless of where one may travel upon the surface of the earth. No boundaries will mark the end of its earthly domain, and Isaiah is foretelling this, indicating that it will spread and increase until it reaches without end around the entire earthly sphere. In this paradisaic earth there will be no end of peace, either.

Whether there are other planets like the earth in other parts of the universe or not, and, if so, whether any of them are inhabited by some kind of life or not, or whether any of them ever will be so inhabited in the future or not, we cannot say because the Bible does not say. To concern ourselves with such questions is idle speculation, and we could never arrive at any definite answer. We can say, however, that there are no Scriptural grounds for contending that any future populating of other planets will be done by transporting couples from earth. The earth and the people on it are not that important. If Jehovah wanted flesh-and-blood creatures on other planets he could easily make them from the dust of those planets, and not need to miraculously transport earthly couples through light-years of space. It is well for us not to exalt ourselves to such a spectacular role in universal affairs, but concentrate on the earthly duties given us by our Creator. Remember what Jesus said: "Everyone that exalts himself will be humiliated, but he that humbles himself will be exalted."—Luke 18:14; 14:7-11, *NW*.

# ANNOUNCEMENTS

### TAKING TEACHING FROM JEHOVAH

A great number of books and magazines are published on every subject under the sun and much can be learned from many of them. However, to have real understanding of the issues that are vital and to comprehend present-day world events and their meaning requires one to be a student of the Bible. There alone can God's mind on matters be ascertained, for Jesus said: "'And they will all be taught by Jehovah.' Everyone that has heard the Father's teaching and has learned comes to me." (John 6:45, *NW;* Isa. 54:13, *AS*)

### "WATCHTOWER" STUDIES

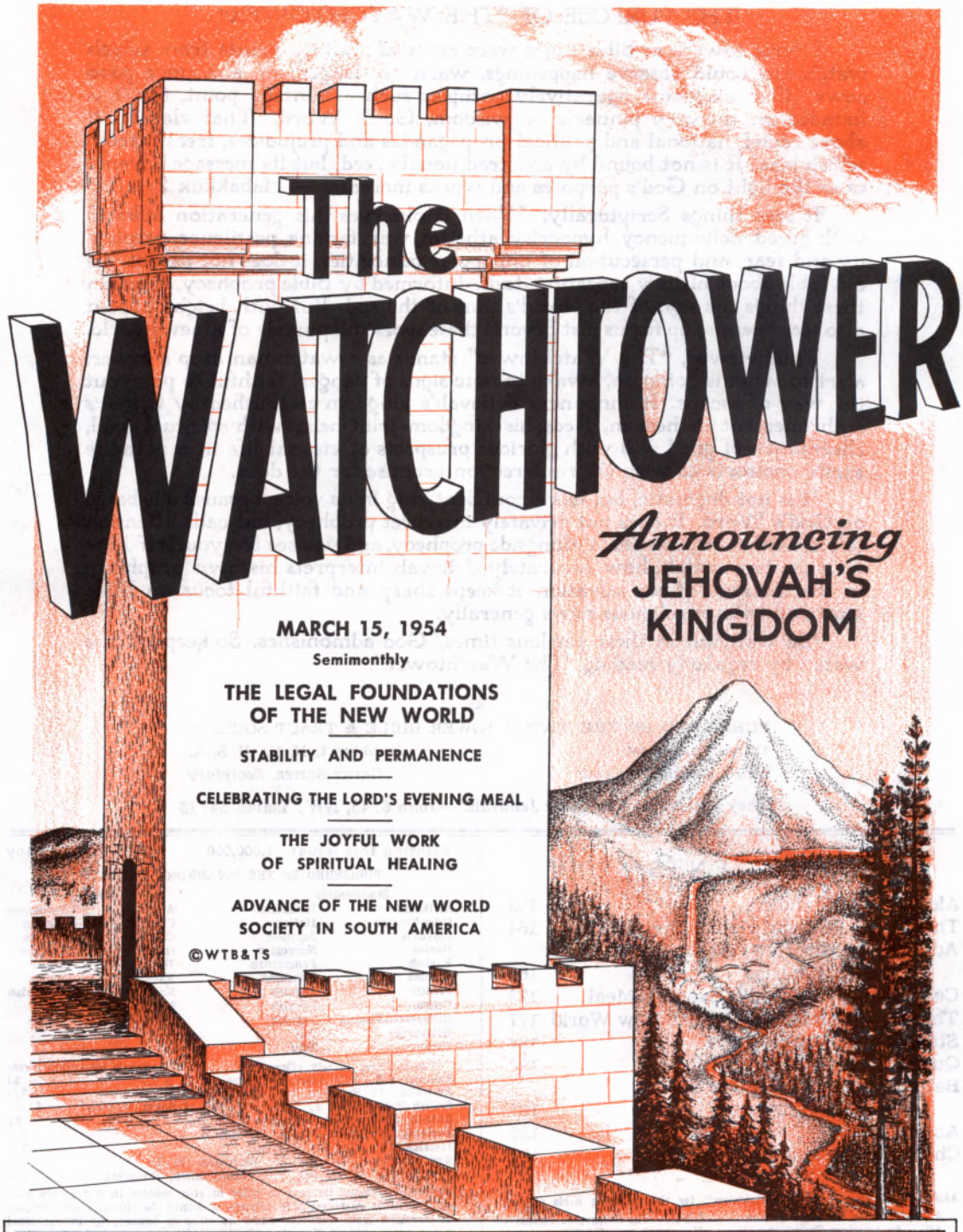
Week of April 4: Repairers and Restorers of True Religion.

Week of April 11: Restoration of True Religion Today.

## ✓✓ CHECK YOUR MEMORY ✓✓

**After reading this issue of "The Watchtower," do you remember—**

- Why money is not the root of all evil? P. 131, ¶1.
- How to avoid money's snare? P. 131, ¶2.
- What was the significance of John's baptism? P. 135, ¶2.
- Why Jesus was baptized? P. 136, ¶6.
- Why baptism must be by immersion? P. 137, ¶6.
- Whether infants should be baptized? P. 137, ¶7.
- How baptism is an ordination ceremony? P. 139, ¶1.
- How a French mother answered the priest who demanded that she stop her daughter from telling others of the Bible? P. 140, ¶2.
- What identifies true religion? P. 143, ¶10.
- Why some in ancient Israel wanted to hide the name of Jehovah? P. 148, ¶22.
- What replaced the Jewish temple as the sanctuary for true worship? P. 149, ¶3.
- What vital choice must be made today? P. 151, ¶9.
- What great honor is now before godly men? P. 153, ¶15.
- Why the present Christian gathering work is vital? P. 154, ¶18.
- What amazing restoration of true religion is under way? P. 155, ¶24.
- What one must do to be taught by Jehovah? P. 157, ¶6.
- Whether scriptures indicate humans will populate other planets? P. 158, ¶2.




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

## THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases. — Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

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

## CONTENTS

| | |
|---|---|
| Aid to Understanding | 163 |
| The Joyful Work of Spiritual Healing | 164 |
| Advance of the New World Society in South America | 168 |
| Celebrating the Lord's Evening Meal | 173 |
| The Legal Foundations of the New World | 177 |
| Stability and Permanence | 184 |
| Questions from Readers | 190 |
| Better Immoral than One of Jehovah's Witnesses? | 191 |
| Announcements | 192 |
| Check Your Memory | 192 |

**Abbreviations used in "The Watchtower" for the following Bible versions**

| | |
|---|---|
| *AS* – American Standard Version | *LXX* – The Septuagint Version |
| *AT* – An American Translation | *Mo* – James Moffatt's version |
| *Da* – J. N. Darby's version | *NW* – New World Translation |
| *Dy* – Catholic Douay version | *Ro* – J. B. Rotherham's version |
| *ED* – The Emphatic Diaglott | *RS* – Revised Standard Version |
| *Le* – Isaac Leeser's version | *Yg* – Robert Young's version |

Unless otherwise indicated, the Bible used is the King James Version

**Printing this issue: 1,800,000** **Five cents a copy**

PUBLISHED IN THE FOLLOWING LANGUAGES

| Semimonthly | | Monthly | |
|---|---|---|---|
| Afrikaans | Indonesian | Arabic | Portuguese |
| Cebu-Visayan | Italian | Cibemba | Russian |
| Cinyanja | Japanese | Cishona | Sesotho |
| Danish | Norwegian | Greek | Siamese |
| English | Pangasinan | Ibo | Siloti |
| Finnish | Slovenian | Kanarese | Slovak |
| French | Spanish | Korean | Ukrainian |
| German | Swedish | Malayalam | Urdu |
| Hiligaynon-Visayan | Tagalog | Polish | Yoruba |
| Hollandish | Twi | | |
| Ilocano | Zulu | | |

| Watch Tower Society offices | Yearly subscription rate |
|---|---|
| America, U.S., 117 Adams St., Brooklyn 1, N.Y. | $1 |
| Australia, 11 Beresford Rd., Strathfield, N.S.W. | 8/- |
| British West Indies, 21 Taylor St., Port of Spain, Trinidad | $1.72 |
| Canada, 40 Irwin Ave., Toronto 5, Ontario | $1 |
| England, 34 Craven Terrace, London, W. 2 | 7/- |
| Jamaica, 151 King St., Kingston | 7/- |
| New Zealand, G.P.O. Box 30, Wellington, C. 1 | 7/- |
| South Africa, Private Bag, P.O. Elandsfontein, Transvaal | 7/- |

**Remittances** should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. **Notice of expiration** (with renewal blank) is sent at least two issues before subscription expires. **Change of address** when sent to our office may be expected effective within one month. Send your old as well as new address.

Entered as second-class matter at Brooklyn, N. Y., Act of March 3, 1879. Printed in U. S. A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXV March 15, 1954 Number 6

# AID TO UNDERSTANDING

THE Bible enjoys a distribution that runs into thousands of millions. Millions of persons never bother to read it, but other millions do. Some read it just as a matter of religious formalism, making no earnest effort to understand it and holding no serious intent of putting its principles into everyday practice. But there are many sincere persons that read it with an honest desire to understand it and make their lives conform to its precepts. Yet their diligent efforts do not bring clear understanding and hence they fall short of the conformity they desire. What is lacking?

When Jehovah God delivered Israel from Egypt and made it his covenant nation he gave it his law, which he inspired Moses to write, along with some prophecy and history dating from the time of creation. With these first books of the Bible, guiding instruction in their application was provided in the form of a priesthood. Faithful priests constituted a teaching organization to assure clear understanding of Jehovah's law. As centuries passed Jehovah raised up prophets, whose words of warning and prediction further clarified Jehovah's purposes, and which were recorded and made a part of the Bible. When Jesus came to earth he preached and prophesied, and thereby brought in a period of great enlightenment concerning the completed canon of the Hebrew Scriptures. More than that, he became the mediator of a new covenant, and declared new truths and precepts, which were publicized and enlarged upon by his disciples and eventually put in writing as the Greek Scriptures, to complete the Bible canon of sixty-six books as we have it today.

However, the priests in Israel said many things in explanation of the written Scriptures that were not recorded, and the same is true with respect to the prophets and Jesus and his disciples. Jehovah uses a visible organization, entrusts the Biblical truths to it, and expects it to abide by and clarify these truths to others. Many religious organizations today claim to be this visible organization of God, but by their fruits they show they are not. All along there have been such false pretenders, who have been exposed by faithful priests and prophets before the time of Christ, by Jesus when he came and by his apostles afterward, and by his footstep followers even to our day.

Today the facts of the past few decades show Jehovah has been and is using the Watch Tower Society and Jehovah's witnesses as a teaching organization, anointed witnesses who make up the promised "faithful and discreet slave" appointed to give spiritual "food at the proper time." (Matt. 24:45, *NW*) They cause to be published material that makes the Bible clear for our day. The publications may be likened to a telescope, the Bible to the stars.

Without a telescope many stars can be seen, but the view of the heavens is very incomplete. A powerful telescope brings the whole heavens more nearly into view. With the Bible alone many points can be seen, but with the aid of the Watch Tower publications a much more complete picture of Jehovah's purposes comes into view. The Bible remains the basic essential. What good would be a telescope without the stars? What value Bible helps without the Bible? So both are needed, and together the Bible will be read with far greater understanding.

# The Joyful Work of Spiritual Healing

MANY men in this old world concentrate on ways to destroy life. Some men seek to save life. Doctors do this. What a thrill must be theirs to enter a room where a child nears death and they are able to diagnose the case, prescribe the remedy, administer it, and watch the flush of life return to the pale cheeks! What satisfaction must be the doctor's that completes a delicate operation that saves a man's life! More rewarding than any monetary fee must be the joy and thrill of knowing that he has extended a human life for ten or twenty years.

Much greater must have been the joys of Jesus when he was on earth. He alludes to himself as a physician, and part of his record in physical healing reads: "The blind are seeing again, and the lame are walking about, the lepers are being cleansed and the deaf are hearing, and the dead are being raised up, and the poor are having the good news declared to them." Again, "Then great crowds approached him, having along with them people that were lame, crippled, blind, dumb, and many otherwise, and they fairly threw them at his feet, and he cured them; so that the crowd felt amazement as they saw the dumb speaking and the lame walking and the blind seeing, and they glorified the God of Israel." —Matt. 11:5; 15:30, 31; Mark 2:17, *NW*.

On one occasion Jesus cured ten lepers. Men cannot cure leprosy as Jesus did and without leaving its crippling effects. Jesus gave sight to a man born blind. Today's doctors can make glasses but not eyes. They can provide hearing aids, but cannot restore the sense of hearing as Jesus did. They can remove an arm or a leg, but it is possible that Jesus could replace such a lost body member. The Greek word translated "crippled" at Matthew 15:30 is rendered "maimed" at Mark 9:43, where it refers to an amputated hand; so it is not beyond possibility that some of the crippled Jesus healed were amputees. Jesus' cures never ended in failure. The mistakes of present doctors often send patients to the grave, whereas Jesus brought persons back from the grave. What great joy it must have been to Jesus to go around the countryside, see a blind man and restore his sight, or see a deaf man and restore his hearing, or see one dumb and bid him speak, or tell the dead to rise to life again!

—Luke 17:12-14; John 9:1, 7; Mark 5:41, 42; John 11:43, 44.

What if we could do that? What if we could go out on the street and see a blind man guided by a seeing-eye dog and tell him to see and his sight would be restored? What if we could tell a paralytic to get off his bed and walk and he would do so? or bid a girl on crutches throw them aside and walk without them? or replace the artificial leg of an amputee with one of flesh and blood? Above all, what if we could attend a funeral and, instead of helplessly grieving with the others, tell the deceased to rise from the coffin and walk out and that amazing miracle would take place? Would not the deep satisfaction coming from such accomplishments be so rewarding in itself that we would not think of financial gain? Our joy would be so overflowing we would not stop short of complete exhaustion. As long as any blind or lame or deaf or dumb remained in the earth we would want to be busy in the work of healing.

### "WORKS GREATER THAN THESE"

Jesus performed these miracles of physical healing, yet he said his disciples would do greater works: "Most truly I say to you, He that exercises faith in me, that one also will do the works that I do, and he will do works greater than these, because I am going my way to the Father." (John 14:12, *NW*) His followers today cannot perform the miracles of physical healing. What can they do that rivals or surpasses such mighty works? With the truths of Jehovah's Word they can be instrumental in spiritual healing. Jesus did this spiritual healing by declaring the truths of Jehovah, and it is associated with his physical cures, at Matthew 11:5. He viewed it as more important than physical healing, and used the latter mainly to get the people to give attention to the message he preached, to get the early Christian body established and matured for declaring the good news. It was the truths for spiritual healing rather than physical cures that he wanted publicized.—1 Cor. 13:8-11; Mark 5:43; Matt. 24:14.

But since Christ Jesus, in addition to performing amazing physical cures, did the work of spiritual healing, how can it be said that his followers do greater works? Suppose a doctor discovers a drug that cures a disease or develops an operational technique that makes possible a delicate, lifesaving operation. After applying his discovery for three or four years and in that time curing forty or fifty persons, this doctor dies. But he has taught others, and after his death hundreds and thousands of doctors copy his methods and for many years and in many lands cure thousands upon thousands of persons. Because their works accumulate over a long period of time and spread over large areas, are they not greater in time and extent than those of the original doctor? The doctor inaugurating the cures is the vital figure, but the ones that follow accumulate a far larger number of cures. So it is with Jesus and his followers. He inaugurates the work and is the leader and perfecter of the way, the model in whose steps his disciples must follow. But his exclusive performance of the work was confined to Palestine and lasted only three and a half years, whereas his followers do it earth-wide and for many years. It is in this sense that their works are greater.

### THE SPIRITUAL HEALING

Not with the physical ailing of an individual in mind, but with the spiritual sickness of the nation of Israel in view, Jehovah's prophet said: "Where will you still be smitten, that you continue in your defection? The whole head is ailing, and the whole heart sick; from the sole of the

foot to the head there is no health in it—nought but blows and bruises and bleeding wounds, that have not been pressed nor bound up nor softened with oil." But following a period of captivity in Babylon a restoration and spiritual healing was to come: "None who dwells there will say, 'I am sick,' for all her citizens will have had their sins forgiven." "Behold, I will bring them complete recovery and healing, and will reveal to them abundance of peace and security." Associating sins and their forgiveness with the sickness shows it was primarily spiritual. In figurative speech this spiritual healing is portrayed as physical: "Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped; then shall the lame man leap like a hart, and the tongue of the dumb shall sing." The fulfillment of this prophecy following the return from Babylon must have been in a spiritual sense, since the physically blind and deaf and lame and dumb were not miraculously cured. —Isa. 1:5, 6; 33:24; Jer. 33:6; Isa. 35:5, 6, *AT*.

When Jehovah restored his people to the Promised Land, ending their captivity in Babylon, they were cleansed of their former sins and were able to re-establish true worship at the rebuilt temple at Jerusalem. In a spiritual sense the inhabitants of the land could not say they were sick, and in a spiritual sense Jehovah did bring in health and cure. Eyes once blind to Jehovah's leading and ears once deaf to his commands now opened to see and hear and obey. Those who formerly made a lame response now leaped to do Jehovah's service, and tongues formerly silent now readily sang out the praises of Jehovah God.

Centuries later Jesus performed a similar work of spiritual healing, and in this present day Jehovah's witnesses are used to effect spiritual cures—an opening of eyes blind to Jehovah's purposes, an unstopping of ears deaf to his commands, a training of silent tongues to speak truth and sing praises, an energizing of lame ones to the point of going from door to door to preach, and even a bringing to life and spiritual activity of those dead in trespasses and sins. (Eph. 2:1) It takes words of truth from the Bible to end spiritual sickness and provide spiritual health, and once we have it we must "keep holding the pattern of healthful words." If anyone does not accept these healthful words of truth and teaches false doctrine he is mentally diseased, spiritually sick: "If any man teaches other doctrine and does not assent to healthful words, those of our Lord Jesus Christ, nor to the teaching that accords with godly devotion, he is puffed up with pride, not understanding anything, but being mentally diseased over questionings and debates about words." Jehovah's truths mean spiritual health and life: "My son, attend to my words; incline thine ear unto my sayings. For they are life unto those that find them, and health to all their flesh." The wisdom from above constitutes a tree of life.—2 Tim. 1:13; 1 Tim. 6:3, 4, *NW;* Prov. 4:20, 22; 3:13-18.

Materialistic persons today fail to appreciate spiritual healing, though they would welcome physical cures. A physical cure might extend their life ten or twenty years, but spiritual healing would open the way for life, not just for ten or twenty years, or ten or twenty million years, but for eternity. Yet they refuse to be healed of their spiritual illness, oblivious to the fact that they are spiritually blind, deaf, dumb, lame, unclean and even dead. Often they deliberately make themselves so, closing eyes and ears to the truth, refusing to discuss the Bible. (Zech. 7:11-14; Acts 7:57; Rev. 3:17-19) Though they pass the most rigid eye examination, if they cannot see in the present world happenings the sign of the establishment of Jehovah's kingdom

in heaven they are blind to the most momentous event of our times. Though their sharp ears can hear a pin drop at the busiest intersection of the biggest city, if they cannot responsively hear Jehovah's commands they are deaf to the most important voice in the universe. Though their tongues pour out a continuous flood of words, if they cannot speak Jehovah's message they are dumb to the most vital speech. Bodies may have energy to work all day and dance all night, but if they are motionless and inactive in Jehovah's service they are dead in trespasses and sins, not alive to Jehovah at all.—1 Tim. 5:6.

### CHRISTIAN OBLIGATIONS

What would we think of a doctor that turned his back on a critically sick man, letting him die because the doctor did not want to be bothered? Since the spiritual healing is far more vital, is it not more reprehensible for true Christians to ignore the needs of the spiritually sick multitudes? A ministration of truth might wash clean the spiritually leprous ones and make happy the eyes once blind and the ears once deaf: "Happy are your eyes because they behold, and your ears because they hear." (Matt. 13:16; Eph. 5:26, 27, *NW*) But if Christians withhold healthful words and let those now dead in trespasses and sins die physically at Armageddon, their responsibility compares with the doctor's that turns his back on the dying. Jehovah holds them accountable.—Ezek. 33:8.

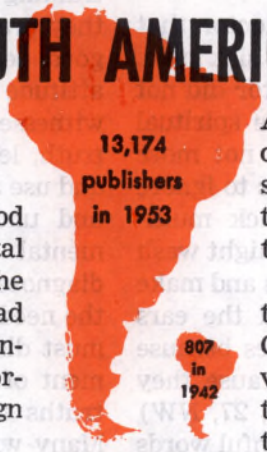
In emergencies doctors should be available any hour of the day or night. In physical healing Jesus did not refuse assistance, but took on the infirmities of the people, spent himself in the cause, felt force go from him when he healed others. (Matt. 8:17; Isa. 53:4; Mark 5:30) Christians today should not spare themselves but should spend their energies in the work of spiritual healing, feeling the same compassion for the afflicted ones that Jesus felt, as stated at Matthew 9:36 (*NW*): "On seeing the crowds he felt tender affection for them, because they were skinned and knocked about like sheep without a shepherd." The injuries that here roused Jesus' pity were spiritual, caused by the lack of a faithful shepherd to look after their spiritual interests. Followers of Christ should feel tender affection for persons today who are spiritually sick because Christendom's unfaithful shepherds have failed to feed and protect them spiritually, and the healthful words of truth should be made available to them.

Doctors spend long years studying and training for their profession, and when they practice it they use what is termed a good bedside manner, having the mental attitude of their patient in mind. Jehovah's witnesses must study diligently, learn the truth, learn how to present it effectively, and use a doorside manner that shows tact and understanding of the householder's mental state. Just as the doctor must diagnose his patient's illness and determine the needed remedy, so Jehovah's witnesses must discover the particular spiritual ailment of the householder and present the truths that will clear up that difficulty. Many will not permit this administration of healing truth, even denying that they are spiritually sick. They may not permit us to help them, just as some, like Christian Scientists, will not permit a doctor to aid them medically because they deny they are physically sick. Still, Christians know the multitudes are spiritually ailing and they must diligently offer the healing truths, letting any refusal come from the sick multitudes and not from themselves.

So reflect for a moment. If you could heal the physically blind, deaf, dumb, lame, leprous, and even raise the dead, would you not be doing it tirelessly, thrilled beyond description with the sheer joy of

such miraculous accomplishments? Knowing the spiritual healing is more vital, its benefits more lasting, its urgency more pressing, will we spend ourselves in it as much as or more than we would if we could go out and tell a blind man to see, or a deaf one to hear, or a dumb one to speak, or a lame one to walk or a leprous one to be clean, or even a dead one to come to life again? The spiritual healing is not so spectacular in fleshly appearance and awesomeness, and hence not so glamorous to the imagination. But it is permanent, not temporary, and in time brings with it perfect and everlasting physical health. Share in it with zeal. Joy in the cures observed. Appreciate its urgency, its vitalness. "Ponder over these things, be absorbed in them, that your advancement may be manifest to all persons. Pay constant attention to yourself and to your teaching. Stay by these things, for by doing this you will save both yourself and those who listen to you."—1 Tim. 4:15, 16, *NW*.

# Advance of the New World Society in SOUTH AMERICA




BACK in the year 1942 there were only eight lands in South America where Jehovah's witnesses were preaching the good news of the Kingdom, and their total number came to 807. In 1943 the Watchtower Bible School of Gilead was opened for the purpose of training ordained ministers to carry forward the missionary work in foreign lands.

By the end of the 1953 service year 301 specially trained Gilead students were scattered throughout South America, with the prospect of more entering, and there was a total of 13,174 representatives of the New World society proclaiming the good news in all parts of this great continent—high in the Andes, in the valley of the Amazon and far to the south in the pampas of Argentina.

At Yankee Stadium in the summer of 1953 it was announced that the president of the Watch Tower Bible and Tract Society, N. H. Knorr, and one of the directors, M. G. Henschel, hoped to tour South America and visit all the branch offices and missionaries. The schedule was prepared so that the visit could begin in the latter part of November, 1953.

The first scheduled stop for the two visitors was to be at Caracas, Venezuela. All of Jehovah's witnesses in the interior of the country were invited to come to the national assembly to be held there and to participate in the largest theocratic feast ever prepared for Venezuela.

During the week prior to the assembly the witnesses of Jehovah in Venezuela kept coming from the east and the west, all enthusiastic about worshiping Jehovah at a central point. Distribution of handbills proceeded among persons of good will. Radio and newspaper notices were given during the week, and all the conventioners were anxious to see how this convention would compare with the one of three years before when the president of the Society spoke to 146 at a public lecture.

At the main entrance of the meeting place pictures of the 1953 convention at Yankee Stadium were put up, as this Venezuelan assembly was a kind of continuation of that grand gathering. The new Spanish *Songbook* that had been released at Yankee Stadium was released on the opening day of this assembly and all were anxious to learn the new songs. New Spanish tracts were put on display in the hall.

The convention opened on Friday, November 13, with 324 brothers joyously gathered, equipped for field service. The afternoon was set aside for a baptismal service for all those who desired to symbolize their dedication of their lives to Jehovah. A very fine pool had been rented for this purpose. Because of its being a religious gathering, the owner of the pool reduced the rental price from one thousand bolivars to a hundred; but upon watching the immersion of 81 persons of all ages he was so impressed that he refused to accept any money at all and said it was an honor to have accommodated such Christian people.

By Friday evening 468 were in attendance, taking in the information presented in a well-arranged program. At that time Brothers Knorr and Henschel were due to leave Idlewild airport, New York, but because of engine trouble they did not get under way until 11:20 the next forenoon. While this made it impossible for them to arrive in time for any of the Saturday sessions, the program in Caracas went right ahead with substitutions being made for them. The principal talks of the Yankee Stadium assembly were translated into Spanish and given and films in color of the assembly were shown.

After the Saturday evening program was over our travelers from the Brooklyn headquarters arrived at the branch office. Their trip from New York to Maiquetia airport had passed without incident.

The Sunday sessions got off to a good start with Brother Henschel giving the talk he was scheduled to deliver the night before. The audience was delightfully surprised to hear him give his entire talk, "Lies Lead to Loss of Life," in Spanish. He clearly pointed out that Jehovah's witnesses must be speakers of the truth publicly, in their homes and in the congregations.

What would be the response to the invitations to the afternoon's public lecture, "After Armageddon—God's New World"? At three o'clock Brother Knorr began speaking through an interpreter and the people continued to come in. The main hall was filled and many were seated in the adjoining patio with a total of 942, the largest gathering by far for any theocratic assembly in Venezuela.

After the serving of food there were more singing and other talks by the two visiting brothers, for which 733 remained. The Society's branch servant for Venezuela presented to the assembly the Resolution that had been presented and accepted by the Yankee Stadium assembly on July 20, and the brothers in Venezuela were pleased to accept it also. Brother Knorr concluded the convention by stressing the need of sticking to the organization, keeping it clean and following through faithfully on one's dedication to Jehovah God. The joyous expressions of these humble, zealous and happy brothers showed their appreciation for this grand assembly.

There are now many well-established congregations and thirty-one missionaries scattered throughout Venezuela, with a number of local brothers engaging in the full-time ministry. Arrangements were made for further increases and expansion of the Kingdom witness. It was a joy to meet with the missionaries and to talk over their problems with them; and the days that followed the assembly were well

used, Tuesday being spent with the group at Valencia, Wednesday with the group at Barquisimeto and Thursday with the group at Maracaibo. At each place a meeting was held for the good-will interest, each of which was very well attended.

COLOMBIA

By midday of November 20 our travelers were flying over the Gulf of Venezuela, to the north of Maracaibo, on their way to Barranquilla, where the convention for Colombia began with Brother Knorr speaking at the local Kingdom Hall.

On the following day certain programs were devoted to the full-time ministry and it was good to see and hear how a number of the brothers have arranged their affairs to get into that field of service. The Society has only six missionaries in Colombia; so it is up to the local full-time ministers to do the preaching of the message in all parts of the country. One sells plantains in the open market every morning and preaches afternoons and evenings; another takes in washing; another drives a taxi half a day; others operate their carpenter and shoe shops part time. One eleven-year-old girl has answered the call to full-time service and is doing well. The Society is giving financial support to a number of special full-time ministers so that these can go into other territories and build up new congregations. With forty full-time ministers pushing ahead in Colombia the work there has seen an increase of 31 per cent in the past year.

The first two months of the present service year, September and October, have already seen a twenty per cent increase, for a total of 439 ministers, and the average hours are excellent. Probably the reason for this is that the Barranquilla congregation, where there are only two missionaries, who, however, are extremely zealous and spend much time with the newly interested people in educating them in door-to-door witnessing, has set such a good example. In just a few short years three congregations have been established there and these have produced practically all of the full-time ministers in the country. One sister sixty-one years old in the general full-time ministry averages 135 hours a month.

The convention at Barranquilla followed the same pattern of other conventions of Jehovah's witnesses, and here also they were happy to accept the Resolution of the New World society.

In the Sunday morning's discussion of baptism the matter of proper living was injected into the talk. The Catholic religion has never stressed high morals in South America. Legal marriage is difficult for the poor because the Catholic Church demands such high prices, and, as a result, fornication, adultery and immorality are rampant. Divorce is impossible, even on the grounds of adultery; hence many complications present themselves in such Catholic-dominated lands when persons begin to learn the principles of God's Word through the preaching of Jehovah's witnesses. So when the baptismal talk was finished a number of brothers inquired as to whether they could be baptized or not, and they were advised they could not until they had straightened out their lives and lived with only one wife or married the woman they were living with. These seekers for life were happy to straighten out their affairs, and so put off baptism until the next opportunity. Fifty symbolized their dedication to do Jehovah's will.

The president of the Society delivered the public lecture, "It Is Time to Consider God's Way." The Kingdom Hall was packed, the driveway was full, the crowd overflowing into the large patio in the rear, for a total of 655, a new record in

attendance for Barranquilla. Of these, some 500 remained to hear the concluding remarks by Brother Knorr, at which time a report was given regarding the fine increases accomplished by the witnesses in Colombia. The witnesses there are determined to bless Jehovah's name every day and praise him forever and ever.

The Society's branch office for Colombia is located at Barranquilla; so a day was devoted to handling the problems and planning for the future expansion of the work in Colombia. Colombia is a large territory and millions of people have yet to receive the witness concerning God's kingdom.

AT BOGOTÁ

Engine trouble caused a delay in getting away by plane to Bogotá. After a brief stop at Cartagena, in a driving rain, our two travelers were off to the mountains. Higher and higher the plane rose, until finally it crossed the ridge that brought into view the beautiful plateau on which rests the capital city of Colombia.

The missionary home in Bogotá is located conveniently in the city. Extensive preparations had been made for the evening talk "After Armageddon—God's New World," but due to action by the authorities the public lecture had to be held as a private meeting and in the local Kingdom Hall. Here in the interior of the country the people seem quite fanatical about their religion and much opposition has been manifested toward non-Catholics.

By 6:30 p.m. about 100 people were seated in the Kingdom Hall, with loudspeakers tying in the garage and dining room. The total attendance of 162 extremely pleased the missionaries. As an added pleasant surprise colored slides of the New World Society Assembly of Jehovah's Witnesses at Yankee Stadium were shown and commentary was given along with them. While those inside the hall were pleased with the truths being presented and happy over the prospects of the new world of righteousness, there were some on the outside that displayed different feelings, showing their displeasure that such a meeting should be held by trying to create a disturbance.

The next morning the missionary home was found to be marked up with expressions such as "Down with Jehovah!" "May Jehovah's Witnesses Die!" and "Long Live the Virgin!" and crosses were marked all over the building. The brass plate bearing the name *Salón del Reino* (Kingdom Hall) was all scratched up. It was quite a washing job, cleaning all the doors and making the outside of the home look presentable again. When the religious education has been so corrupted that people do not know who Jehovah is, they will do such things. Catholic translators and scholars, whether Spanish or of some other tongue, know that the name of the Sovereign of the universe is given in the Bible. In Spanish we call him *Jehová*.

After cleaning the walls, the missionaries had a discussion of their problems with the visiting brothers. In this city of Bogotá, with some 600,000 population, they are wondering why, after eight years of work, they have an average of only thirty Christian ministers of Jehovah. Is it the people? Is it the fear of the government? Is it a lack of a sense of responsibility? It is difficult to comprehend how some individuals think, but the conclusion was reached that we must continue to teach and try to bring to maturity those who are seeking righteousness. The fact that ninety-one persons of good will attended a meeting that evening was considered encouraging.

ECUADOR

Morning soon came and it was time for the president and his secretary to move on to Quito, Ecuador, where a convention was

to open that day, November 26. It was a cloudy day and it was not long before the plane, in which the Society's representatives were riding, began to circle high above the clouds. According to the schedule the plane should have been over Quito. This capital city of Ecuador is hidden in a valley, surrounded by high mountains, and the pilot decided it was too risky to try to land on the small airport. After circling for some time the plane headed off in a westerly direction and an hour and fifteen minutes later landed safely at Guayaquil. Our travelers were hustled off to a hotel and advised that the plane would take off for Quito the next morning. This unexpected stop resulted in an enjoyable visit with the local missionaries who, having received word from Quito that our travelers were landing in Guayaquil, called at their hotel.

The next morning Knorr and Henschel were on their way over the large peaks of the Andes and then up through the beautiful green valley in which Quito, the city of red roofs, is located. A dozen peaks rise some 16,000 feet and the city itself lies 9,243 feet above sea level. The highest volcano in the world, Cotopaxi, is just a few miles south of Quito. A smiling crowd of conventioners was at the airport to welcome the travelers, glad that they had finally arrived safely.

There was still another day for the convention and it was turned over to the visitors. The morning sessions were at the Kingdom Hall and those in the afternoon at the Club Checoeslovaco-Ecuatoriano, where 113 were present. Two zealous sisters came from Ambato, where they are devoting fifty hours monthly to the witness work and conducting sixteen weekly Bible studies between them.

The congregation in Quito is doing steady work. Ten missionaries together with sixty local ministers are busy preaching.

Leaving Quito, our travelers, Knorr and Henschel, arrived in Guayaquil Saturday afternoon where, in the spacious Salón del Reino, they found an enthusiastic assembly in progress since the previous day. The attendance had climbed to 189 and then increased to 252 for Brother Knorr's final talk on Sunday evening.

Five years ago when the first missionaries arrived in Guayaquil they found no witnesses at all. Now there are eighty sharing in the work. They find the people eager to take the literature and to study.

Travel between cities in Ecuador is difficult because of lack of roads, but nevertheless fifty brothers did come to Guayaquil from Manta, Riobamba de Cuenca, by truck. A number of these were baptized.

Following the assembly Brothers Knorr and Henschel spent two days discussing local problems with the missionaries. More missionaries will be sent into the country to help expand the work.

In all three countries there is much evidence of stepped-up activity on the part of the Roman Catholic Hierarchy. Priests are being brought in from other countries, particularly Spain, and a struggle is on to hold the power over the people.

Jehovah has his New World society in operation and its representatives are in all parts of the earth. They are not trying to gain control of the people by intrigue but are preaching the truth from the Bible and pointing the people to their only hope, the reign of Christ and the new world. Year by year their numbers increase because sheeplike ones are being found and taught, while at the same time all grow to maturity. The fight may become intense before the issue is settled, but Jehovah leaves no doubt as to the outcome. He will remove wickedness from the earth and preserve the righteous for life eternal. In South America increasing numbers look forward to this new world, and they will not be disappointed.

# Celebrating the Lord's Evening Meal

ONLY one red-letter date appears on the 1954 calendar of Jehovah's witnesses, and that is April 17. On that date, as the sun sinks behind the horizon in the west, every last one of Jehovah's witnesses that can possibly do so will assemble with other witnesses at the local congregational meeting place. This year upward of a half million witnesses together with several hundred thousand persons of good will are expected to assemble thus.

Why should all the witnesses of Jehovah come together on April 17? Because it is also Nisan 14. Nisan 14? Yes, according to the calendar that Jehovah God gave to the nation of Israel the first month of the year was Nisan or Abib and it began with the new moon nearest the spring equinox or the first day of spring.—Ex. 12:1, 2.

What is so notable about Nisan 14, you ask? That day became outstanding in the year 1513 B.C., when Jehovah made a name for himself by breaking the Egyptian yoke over his people and setting them free. On that night the Israelites ate a "supper" consisting of roast lamb or kid, unleavened bread and bitter herbs; and it was termed the "passover supper" because God's angel of death spared or 'passed over' their first-born while destroying all the first-born of Egypt; that is, spared them provided they had carried out all the instructions including the splashing of some of the blood of the lamb on the doorposts and on the upper part of the doorway belonging to the houses in which they ate the supper, and remained inside.—Ex. 12:3-13, *NW*.

So that they would never forget that memorable day when Jehovah vindicated his supremacy, humbled Pharaoh's pride and set his people free from the bitter Egyptian bondage, God commanded that this passover supper be celebrated annually on Nisan 14, and later that it was to be celebrated in the city on which he had placed his name, Jerusalem. Thus, some fifteen centuries later, on Nisan 14, A.D. 33, we find thirteen Israelites in an upper chamber in the city of Jerusalem celebrating the passover. Who were these thirteen? Christ Jesus and his twelve apostles.

However, it is not to celebrate the Jewish passover that Jehovah's witnesses come together this year on Nisan 14, but rather to celebrate the signal events that were to occur on that Nisan 14 of A.D. 33, events that would far surpass in importance even those that occurred 1545 years before in Egypt. Yes, Nisan 14, A.D. 33, saw Jehovah's name vindicated in that on that day Christ Jesus gave proof that a perfect man could keep integrity in spite of all that the Devil could bring upon him, and on that day the ransom sacrifice was provided which was to lead to the eventual deliverance of all lovers of righteousness from the bondage of the Greater Pharaoh, Satan the Devil, and from antitypical Egypt, his organization. All on that day? Yes, because according to God's calendar the day began at sunset and continued until the next sunset.

### MEANING OF THE EMBLEMS

Just as Moses instituted an anniversary celebration of the deliverance of the Israelites from Egypt on the very night that they were delivered, so Christ Jesus instituted an anniversary celebration of the deliverance he was to provide on that very night

of Nisan 14, A.D. 33. And while the various religious organizations of Christendom celebrate the "Lord's supper" semiyearly, quarterly, monthly, weekly, and even almost daily, yet in view of the fact that the passover, which commemorated the deliverance from Egypt, was celebrated only once a year and that on Nisan 14, it is reasonable to conclude, in the absence of any instructions to the contrary, that the Lord's evening meal also should be celebrated only once a year, on Nisan 14, to commemorate the deliverance provided by the death of the antitypical passover Lamb, Christ Jesus.

It was after the passover supper and after Jesus had dismissed Judas that he "took a loaf and, after saying a blessing, he broke it and, giving it to the disciples, he said: 'Take, eat. This means my body.' " (Matt. 26:26; John 13:21-30, *NW*) To which body was Jesus referring here? To his fleshly body? Hardly, for concerning it we read that not a bone was broken, whereas Jesus broke the loaf. (John 19:36) Rather, he was referring to his spiritual body, the Christian congregation, which in the Scriptures is termed a body or Christ's body more than forty-five times. That this is the correct conclusion is apparent from Paul's words: "The loaf which we break, is it not a sharing in the body of the Christ? Because there is one loaf, we, although many, are one body, for we are all partaking of that one loaf." Clearly the loaf pictures not Jesus' fleshly body but his body members, the Christian congregation.—1 Cor. 10:16, 17, *NW*.

By partaking of this loaf one says in effect, 'I profess to be a member of the body of Christ.' Since in the Scriptures yeast or ferment is a picture of sin and all passover bread had to be without yeast, this would picture the fact that those who are part of the spiritual body of Christ will do their best to keep themselves free from sin and malice. Further this yeastless bread was also termed the "bread of affliction" because it was heavy, "sad" as it were, and reminded the Israelites of their sufferings in Egypt and of the great haste in which they left Egypt, so great that they did not have time to properly prepare their bread. It therefore also fittingly pictures the suffering that Christ's body members must endure.—1 Cor. 5:6-8; Deut. 16:3; 1 Pet. 2:21, *NW*.

After giving the disciples the loaf to eat, Jesus also "took a cup and, having given thanks, he gave it to them, saying: 'Drink out of it, all of you; for this means my "blood of the covenant" which is to be poured out in behalf of many for forgiveness of sins.' " (Matt. 26:27, 28, *NW*) Since drinking the cup means sharing with Christ, does that indicate that Christ's followers have a part in providing forgiveness of sins by their sacrifice? No, for the Scriptures show that only Christ could provide a ransom. (Ps. 49:6-9; John 1:29) But his followers can share in drinking the same cup that Jesus drank in the sense that this cup also pictures God's will for his servants, even as Jesus prayed on the night of his betrayal: "Father, if it is possible, let this cup pass away from me. Yet, not as I will, but as you will."—Matt. 26:39, *NW*. See also Matthew 20:22.

The Scriptures tell us that the soul or life is in the blood. (Lev. 17:14) Blood poured out would therefore picture death. So those who drink of the cup at the Lord's evening meal confess thereby that they expect to die with Christ that they may share in his resurrection. (Phil. 3:7-11) With the arrival of God's kingdom, drinking of the fruit of the vine is also a symbol of sharing in Christ's joy.—Matt. 26:29; 25:21, 23, *NW*.

NOT TRANSUBSTANTIATION

Perhaps by now some good Roman Catholic who has been reading the foregoing will say, 'But you have changed the Bible! According to my Bible Jesus said regarding the loaf and the wine: "This *is* my body," and "This *is* my blood." ' (*Knox*) True, many translations do so render Jesus' words. But there are also others that render them similarly to the way the *New World Translation* does. Thus Moffatt uses the word "means" for "is"; C. B. Williams uses "represents" instead of "is"; whereas Weymouth in his footnote (*Third Edition*) states: "Or 'signifies,' 'represents,' 'symbolizes my body.' In many places in both the O.T. and the N.T. the verb 'is' or 'are,' expressed or (as here) understood, may be thus rendered." Among the examples Weymouth gives is that of the illustration of the sower where Jesus repeatedly states that one thing "is" another, although meaning that one thing "represents" another. See also Matthew 13:36-39.

Yes, Jesus' speech was full of metaphors, symbols; and not only Jesus' but also his apostles'. Note Paul's words regarding the rock in the wilderness from which water gushed forth for the benefit of the Israelites: "All drank the same prophetic drink, watered by the same prophetic rock which bore them company, the rock that was Christ." (1 Cor. 10:3, 4, *Knox*) Was that rock actually Christ? No, but it foreshadowed, it pictured Christ. The same with Jesus' words on the night of his instituting the memorial of his death.

Had Jesus meant that the bread or loaf was his actual body and that it would or was to be repeatedly sacrificed as is claimed by the Roman Catholic Church in the sacrifice of the mass, would he not have stated, "Do this in sacrifice of me"? or, "Thus sacrifice me"? But instead he said, "Do this for a commemoration of me." (Luke 22:19, *Knox*) Obviously he meant that this observance was to be in commemoration of his sacrifice, not a repetition of it.

And if the wine at that time was actually Jesus' blood, why should he refer to his blood as yet "to be shed" for sins? (Luke 22:20, *Knox*) Further, Jesus stated that he would not "drink of this fruit of the vine again" until he drank it new with his apostles in his Father's kingdom. (Matt. 26:29, *Knox*) Why refer to it as "this fruit of the vine" if it actually was his blood?

Nor was there any need for Jesus to perform such a miracle, let alone prove that he did so. Whenever Jesus performed miracles it was to help those in need and to bring honor to his Father, but there was absolutely nothing to be gained from Jesus' miraculously changing that bread and wine to flesh and blood. Besides, when Jesus changed water to wine at the wedding feast at Cana, the wine was real wine, but there is no evidence that the apostles ate real flesh and blood.—John 2:1-11.

Those who claim that the loaf and the wine actually become the flesh and blood of Christ at the mass are inconsistent in that they speak of the 'unbloody sacrifice of the mass.' How could it actually be Jesus' blood and yet an unbloody sacrifice? And if an unbloody sacrifice, then it cannot take away sins, for Paul plainly states: "Unless blood is shed, there can be no remission of sins."—Heb. 9:22, *Knox*.

We are told that the holy mass is the highest form of worship. Is it not strange that in all the twenty-two letters written to the early Christians the Lord's supper should be mentioned only once (1 Cor. 11:23-33)? If it is imperative to the forgiving of sins, is it not also strange that John in discussing forgiveness of sins did not once refer to the mass? (1 John 1:8-10; 2:1, 2, 12, *NW*) And what about the need of a priest to have the mass said? Is there a

single word in the Christian Greek Scriptures about a class of priests who alone were eligible to sacrifice the body of Christ in the mass? We read of Christ Jesus as the high priest, and of all Christians as being a 'holy and royal priesthood,' but nowhere about certain Christians' being a special class of priests. (Heb. 8:1; 1 Pet. 2:5, 9, *Knox*) And is it reasonable that Christ Jesus the high priest should be offered or sacrificed by imperfect human 'underpriests'? Look at it whichever way we will, to insist that the memorial of his death that Christ Jesus instituted was anything more than just that does not make sense.

### PARTAKERS AND OBSERVERS

The 1954 *Yearbook of Jehovah's Witnesses* tells that in French Equatorial Africa 573 persons attended the Memorial service and not a one partook of the emblems. Why? In fact, throughout all the world 742,565 attended the various celebrations of the Lord's evening meal and only 19,183, or approximately one out of forty, partook. Why? Because while all who repent, convert, exercise faith in Jehovah God and Christ Jesus and then dedicate their lives to the doing of God's will, and who then live up to their vows of dedication, may properly be termed Christians, yet only those who *additionally* thereto have had a heavenly hope awakened in them because of God's begetting them with his holy spirit as sons of God and then anointing them with that same spirit to be members of the body of Christ can properly partake. Only these can share in Christ's death and also in his resurrection. Of these Paul 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; 2 Tim. 2:11, 12, *NW*.

Yes, of the 742,565 persons that attended the Memorial celebration in 1953, only 19,183 professed to be spiritual sons of God. And what about the rest? They recognized themselves as the "sheep" who show kindness to Christ's brothers, as the "other sheep" who are no part of the "little flock," and as the great crowd, seen in vision by John, that were standing before the throne in contrast with the 144,000 sealed servants of God who will share the throne with Christ Jesus.—Matt. 25:31-46; John 10:16; Luke 12:32; Rev. 7:9; 3:21, *NW*.

Then why do these attend the Memorial service? Because of Jesus' command and because of their interest in their spiritual brothers. Besides, at the Lord's evening meal Jehovah is magnified in the recounting of what he has done for us through his Son in providing deliverance, and the faithful example of Christ Jesus is highlighted, which example all dedicated Christians, whether with heavenly or earthly hopes, must follow. It is a lesson in appreciation of what Jehovah God and Christ Jesus have done for us and what is required of us. That is why on April 17 Jehovah's witnesses throughout the world come together after sundown at their local Kingdom Halls.

# The LEGAL FOUNDATIONS OF THE NEW WORLD

*"God, when he purposed to demonstrate more abundantly . . . the unchangeableness of his counsel, stepped in with an oath."—Heb. 6:17, NW.*

WHAT was the compelling reason for Paul, "an apostle to the nations," that is, non-Jewish people (Rom. 11:13, *NW*), to pen a letter to the Hebrew Christian congregation of Palestine? Not that Paul was in any sense stepping out of bounds in writing to his own countrymen. Time and again he expressed his great love and concern for them, and he knew they were included in that commission spoken by the Lord Jesus to Ananias: "This man is a chosen vessel to me to bear my name to the nations as well as to kings and the sons of Israel." (Acts 9:15, *NW*) But, to quote his words to the Galatians, Paul appreciated that "I had entrusted to me the good news for those who are uncircumcised, just as Peter [in contrast] had it for those who are circumcised." (Gal. 2:7, *NW*) There must, therefore, have been a special reason for Paul's writing that very interesting and informative letter to the Hebrews, though he himself says it was "in few words."—Heb. 13:22, *NW*.

[2] We believe that compelling reason that arose in Paul's mind in his day has arisen again in our day. Make no mistake! Do not conclude from the title chosen for this article that it will be a legal discussion of certain abstract truths, studied only in an objective manner. Instead, like Paul, we put this matter before our readers because "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. 6:11, 12, *NW*.

[3] In support of this, the apostle then proceeds to unfold an argument which forms the main basis for our study. He reminds us of God's promise made to Abraham, and which was given under oath. A similar procedure is adopted by men in order to provide a legal guarantee, thus bringing an end to any possible dispute. The only difference is that, whereas "men swear by the one greater," God "swore by himself," "since he could not swear by anyone greater." So in this way God gave overwhelming proof of the unchangeableness of his expressed purpose, by adding his oath to his promise, thus making his word doubly trustworthy and true. To what end? That we "may have *strong encouragement,*" thus providing a powerful antidote to any inclination to become sluggish.—*Heb.* 6:13-18, *NW*.

[4] We believe, then, that in our study of this part of God's Word there is good material for providing real, practical help to the many thousands of our newly interested readers, as well as affording profitable study for all of Jehovah's witnesses and,

1. Was Paul justified in writing to his own countrymen?
2. What was the special reason for Paul's writing to the Hebrews?

3, 4. (a) Based on what argument does the apostle make his appeal? (b) In what way may we expect this to help us in this day?

above all, for their encouragement to press on in God's sacred service.

[5] Since the *legal* aspect is involved, we wish to profit by the method frequently adopted by lawyers when scrutinizing, say, the wording of an act of parliament, or some governmental decree. They will first localize the particular portion that has a bearing on the case in question, then they will proceed to closely examine that part, phrase by phrase, word by word. Pursuing this method, we propose asking ourselves the following three questions: (1) What is the new world? (2) What are its foundations? and (3) How are the foundations made legal?

### THE NEW WORLD

[6] There are four different Greek words translated "world" in the *King James Version,* but the one we are specially interested in at the moment is the Greek word *kosmos,* which is uniformly translated "world" in the *New World Translation.* This word carries the thought of an orderly arrangement, or order of things, and does not refer to the literal earth in any one instance. The expression, "the new world," logically implies the existence of an old world. Additionally, there is the presumption that the new world replaces the former one, which becomes obsolete and vanishes away. This argument is sound and has Scriptural precedent when Paul takes up the discussion of the new covenant. —See Hebrews 8:13, *NW.*

[7] At 2 Peter, chapter three, the apostle shows very clearly that in the Bible usage of the word "world" it is made up of a symbolic heavens and earth. The heavens symbolize the invisible ruling part of the arrangement, whereas the earth symbolizes the visible part, that which we see about us. The apostle speaks of a heavens and an earth that came to an end at the time of the Flood, though neither the literal heavens nor the literal earth ceased to exist then. He then says that "the heavens and the earth that are now are stored up for fire and are being reserved to the day of judgment and of destruction of the ungodly men." After giving further detail as to how the present world order will completely vanish away, Peter finally tells of the new world, when he writes: "But there are new heavens and a new earth that we are awaiting according to his promise, and in these righteousness is to dwell." (2 Pet. 3:7, 13, *NW*) This beautifully and closely ties in with the promise and grand description of a new heavens and a new earth as foretold in Isaiah's prophecy, and enlarged on in glowing terms in the last book of the Bible. (Isa. 65:17-25, *AS;* Rev. 21:1-4, *NW*) But what are the foundations of this new world?

### NEW WORLD FOUNDATIONS

[8] The new world is not without rulership. This rulership is exercised by means of a kingdom. The word "kingdom" means a state or dominion the head of which is a king. The new world is ruled over by the King Christ Jesus, who operates through a single kingdom embracing both heaven and earth. This is in contrast with the old world, which, while it has but the one invisible over-all ruler, Satan the Devil, who is "the god of this system of things," yet on earth, in the visible part of his domain, we find many kings and kingdoms existing at the same time down to this day. (2 Cor. 4:4, *NW*) This is one of the major causes for greed, jealousy, suspicion, strife and war. Christendom in general teaches that God's kingdom will eventually come

5. Under the title of this article, what three questions are raised?

6. How is the Greek word *kosmos* properly defined, and what is implied by the expression "the new world"?

7. How and where does Peter show the Scriptural use of the word "world"?

8. By what means is the rulership of the new world exercised, and how does this contrast with the old world and the teachings of Christendom?

about by a gradual conversion of the present world and its peoples, a process of evolution, so to speak, until the time comes when all are ready to accept Christ as King. But this is wholly unscriptural, as well as becoming increasingly remote, judging by the general trend of world conditions, and we here mention one or two leading scriptures that throw light on this point.

9 In his night-visions, Daniel saw "one like unto a son of man," who, at the hands of the "ancient of days [Jehovah]," was given "dominion, and glory, and a kingdom" that would never pass away or be destroyed. (Dan. 7:13, 14, *AS*) Referring to this same time, and showing what happens when God's anointed King takes up his power, the same prophecy records: "And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it [God's kingdom] shall break in pieces and consume all these kingdoms [of the present world], and it [God's kingdom] shall stand for ever." (Dan. 2:44, *AS;* see also Psalm 2:7-9.) That Jesus himself appreciated the true position to be exactly in harmony with the foregoing is shown by his emphatic statement when Pilate questioned him concerning his kingship. Said Jesus: "My kingdom is no part of this world." (John 18:36, *NW*) And this certainly cannot be construed to mean that Christ's kingdom would be solely a heavenly one, for Jesus taught his followers to pray to God in these words: "Let your kingdom come. Let your will come to pass, as in heaven, *also upon earth.*" (Matt. 6:10, *NW*) If you wish for a final confirmation of the same prophetic pattern, telling of the change-over of sovereignty and its results, we refer you to the scripture at Revelation 11:15-18, *NW*.

10 From the scriptures already mentioned we would be quite justified in saying that it is evident that the foundations of the new world inhere in Christ Jesus as the promised "Prince of Peace," upon whose shoulder the government of the new world rests. (Isa. 9:6, 7, *AS*) But we have a more direct word than that. Israel of old was not without rulership, and God used that people to make a prophetic pattern of things better and greater to come. In fact, that is the basis of Paul's arguments throughout his letter to the Hebrews, where he speaks of God's law to Israel as "a shadow of the good things to come." (Heb. 10:1, *NW*) Well, the rulership of that typical theocracy was exercised through a kingdom that had as its center the capital city of Jerusalem, the governing part of which was called Zion, where the throne was situated. Concerning Zion, God caused this prophecy to be recorded: "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone of *sure foundation.*" (Isa. 28:16, *AS*) Beyond any dispute, Jesus Christ is the foundation cornerstone. The apostle Peter makes direct application of the above prophecy to our Lord, and ties it in with another prophecy of similar language, which he quotes as follows: "The identical stone that the builders rejected has become the chief cornerstone."—1 Pet. 2:6, 7, *NW;* Ps. 118:22; see also Luke 20:17; Acts 4:11.

11 While from the viewpoint of the scriptures just mentioned there is but one single foundation, here a *structural* foundation, yet other scriptures speak of structural "foundations" in the plural. Still

9. How does Daniel's prophecy throw light on this point, and confirmed by what word of Jesus?

10. (a) How did God use fleshly Israel? (b) What prophecy was given concerning their rulership, and who is identified as Zion's "sure foundation"?

11, 12. What question does this lead up to, involving what particular term?

other scriptures mention "foundation" in another connection. But, before looking into this, we want to consider the next question as to how the foundations of the new world are made *legal,* bearing in mind the feature already stressed, that the new world and its foundations are not just a remodeling of the old, but are a brand-new system of things.

### FOUNDATIONS MADE LEGAL

[12] What do we mean by *legal* foundations, and what is meant by a *"legal* guarantee," as mentioned at Hebrews 6:16 (*NW*)? As an aid, we here draw your attention to the root meaning and derivation of certain words.

[13] *Legal* means that which is in conformity with, or permitted by, law; therefore lawful. *Law* means, primarily, a rule of action or a rule of conduct. Note that both these English words, also their equivalents in other languages, are derived from the root word *to lay*. Hence a *law* is that which is *laid* down, set, or fixed.

[14] *Rule* means a *line* of conduct, a *regular* practice, an *established* custom. Note the thought of unbroken continuity in each of these expressions.

[15] Do we not see in each of these words a similarity of thought, or idea, that goes to the very depths of human nature in its crying needs, and reaching back to the very beginning of human history? Ever since man broke away from the safe course of perfect and loyal obedience to his Creator man has realized his desperate need of those things on which he can place absolute reliance, things of stability and permanence, now so sadly lacking. Yes, he felt his need for that which would provide a security, or a surety, in harmony with law and backed up by law. In other words, there arose the demand for a *legal guarantee* in man's dealings with his fellows.

[16] In no aspect of human affairs has this need been more felt than with regard to man's word. A person might have made a promise, but of what use was it if there was no certainty of its fulfillment, especially if weighty matters were involved? Hence, when the occasion demanded it, in connection with any important declaration, undertaking or promise, the custom arose from the earliest days of patriarchal society of *swearing an oath*. This was done by invoking, or appealing, to a name or object that, by mutual recognition of all parties, was of higher authority than merely human authority. Naturally enough, the highest possible authority was appealed to, that is to say, God himself, or his Word, the Bible. Thus, to *swear an oath* means to affirm or utter a solemn declaration, with an appeal to God for the truth of what is affirmed. And if, in the society or nation where this is done, such an oath carries with it a binding legal obligation, with sanctions or penalties attached on proof's being given that the oath has been violated, then there is the strongest possible "legal guarantee." This means, as far as humanly possible, as Paul says, "the end of every dispute."—Heb. 6:16, *NW*.

[17] With this human illustration in mind we are the better prepared to appreciate how the foundations of the new world are made legal. Why does Christ Jesus become the King of the new world? Because he is proved beyond all doubt to be the foretold Seed referred to in that foundation promise made to Abraham, and partly quoted by Paul at Hebrews 6:14, and which promise concludes with the words: "And by means of your *seed* all nations of the

13, 14. How are these words correctly defined: (a) legal, (b) law, and (c) rule?

15. In what way do these words reveal the fundamental needs of fallen man?

16. What is meant by swearing an oath, and with what end in view?

17. On what are the new world's foundations primarily based, and how does Peter stress the importance of God's given word?

earth will certainly bless themselves." (Gen. 22:18, *NW*) Yes, because it has a "legal guarantee" in God's oath, it is God's *word of promise* that is the primary and essential legal foundation of the new world and which constitutes Christ Jesus its rightful King. In support of this, note how Peter closely connects God's *word* with each of the three worlds in the passage we have already mentioned. The arrangement of the earth during the first world was decreed *"by the word of God."* Next, *"by the same word"* the fate of the present evil world is determined. Finally, we eagerly await the righteous new world *"according to his promise."* (2 Pet. 3:5, 7, 13, *NW*) It is impossible to overestimate the importance and finality of God's spoken word.

[18] As far as God himself is concerned, and perhaps, too, as far as his loyal and perfect creatures in heaven are concerned, there is not the slightest need for God to add to, or strengthen, his word of promise. But, if we may use the expression, God, when making that promise to Abraham, went to the trouble of 'stepping in with an oath,' as is indicated by the expression, *"Assuredly* in blessing I will bless you." (Heb. 6:14, *NW;* see also Genesis 22:16.) That sworn oath makes the promise a solemn declaration of binding force, a legal guarantee, which cannot be broken. Hence, with the oath added to the promise, we have that exceedingly strong combination that makes up the "two unchangeable things in which it is impossible for God to lie."—Heb. 6:18, *NW*.

[19] Yes, God's oath-bound promise constitutes the *legal* foundation of the new world, because the operation of the new world under the administration of the King, Christ Jesus, the promised Seed, is for the very purpose of completely fulfilling that Abrahamic covenant for the blessing of all the families of the earth. (Gen. 17:2) In passing, that word "covenant" is interesting in its meaning, which is closely related to the other words already discussed, for it has the root meaning of a solemn and binding agreement of legal validity between two parties. However, the question we now wish to examine is concerning the propriety of using the word "foundations," in the plural, in connection with "legal." There are at least four or five strong reasons for doing so. Straightway, however, let us note that the Government of the new world has *structural* foundations. Paul, in his same letter to the Hebrews, tells us that Abraham himself "was awaiting the city having real *foundations.*" (Heb. 11:10, *NW*) Now let us look into these good reasons, taking each in turn.

[20] The first reason lies in the fact that God's oath to Abraham is a *legal* foundation of the new world. Now, though the prophecies speak of only one foundation cornerstone in a structural way, yet in the fulfillment of these prophecies it is specifically stated that other stones are added. These other stones are proved to be in line with the same requirements as laid down for the chief cornerstone, and are found worthy of being joined thereto in the closest possible association, like stones that fit so well that you cannot insert the blade of a penknife in between. Writing to the Christian believers, who have the "living hope" of sharing with Christ in the incorruptible heavenly inheritance, Peter writes: "Coming to him [Christ] as to a living stone, . . . you yourselves also as *living stones* are being built up a spiritual house for the purpose of a holy priesthood." So the associated foundations are apostolic: "The wall of the city also had

18. On whose behalf and in what way has God strengthened his word of promise?

19. (a) The operation of the new world is for what primary purpose? (b) Is it Scriptural to speak of new world "foundations," in the plural?

20. What other "stones" are added to the "foundation cornerstone"?

twelve foundation stones, and on them the twelve names of the twelve apostles of the Lamb." (1 Pet. 2:4, 5; Rev. 21:14, 19, *NW;* see also Ephesians 2:20-22.) This is parallel to Paul's argument that, though the original promise to Abraham spoke of only one seed, " 'And to your seed,' who is Christ," he then shows that all who are "baptized into Christ" and are in union with him "are really Abraham's seed, heirs with reference to a promise." (Gal. 3:16, 26-29, *NW*) These structural foundations were 'legally guaranteed' by God's oath in support of his promise to Abraham.

[21] The second reason is that Christ, besides fulfilling the oath-bound promise made to Abraham, also fulfills another oath-bound promise. This time it is regarding the office of high priest. Note that this comes as the climax to Paul's argument in the latter part of Hebrews, chapter 6, which we have been discussing, where he finally explains about a "forerunner" that has already entered 'beyond the curtain,' that is, into heaven itself, on our behalf, even "Jesus, who has become a high priest after the likeness of Melchizedek forever." (Heb. 6:19, 20, *NW*) Then, in Hebrews, chapter 7, Paul continues at some length to show how great this Melchizedek was, even greater than Abraham who gave tithes to him, and certainly greater than Abraham's descendant, Levi, including, too, the Levitical priesthood. Finally, Paul discloses the secret of the even greater superiority of Jesus, when he says that Jehovah appointed Jesus to be high priest by *"the word of the sworn oath,"* in fulfillment of Psalm 110:4 (*AS*), which reads: "Jehovah hath sworn, and will not repent: thou art a priest for ever after the order of Melchizedek." (Heb. 7:20, 21, 28, *NW*) This "sworn oath" is another *legal* foundation of the new world, in addition to God's oath to Abraham.

[22] Did you notice that Paul said that by Jesus' becoming a high priest by reason of the sworn oath, it really meant that Jesus was "the one given in pledge [guarantee, security] of a better covenant"? (Heb. 7:22, *NW*) That "better covenant" is the *new covenant,* and this fact brings us to the third reason in our list. Is it one of the *legal* foundations of the new world? Indeed it is, as the apostle goes on to clearly prove in Hebrews, chapters 8 and 9. He shows that the new covenant succeeds where the former one made with the fleshly house of Israel failed. Quoting from Jeremiah 31:31-34, where the terms of the new covenant are set forth, Paul explains that God found fault with both the former (Law) covenant and the people under it, as evidenced in the fact that God said of them: "They did not continue in my covenant, so that I stopped caring for them." (Heb. 8:9, *NW*) The former covenant proved inadequate to provide the real remedy and failed to produce a people for Jehovah's name. In contrast, the new covenant is altogether superior, as Paul shows in detail in the two chapters mentioned (Hebrews 8 and 9), and makes the point that Jesus is "the mediator of a correspondingly better covenant, which has been *legally established* upon better promises." (Heb. 8:6, *NW*) The new covenant really does produce a people who sincerely delight to do God's will because his law is written 'in their minds and upon their hearts.' It produces a people whose consciences are cleansed through Christ's shed blood, the adequate remedy, thus enabling them to "render sacred service to the living God" and *ultimately gain* "the everlasting inheritance" and, with Christ,

21. Besides being Abraham's Seed, what other oath-bound promise does Jesus fulfill?

22. Why did God provide for a new covenant, and how is it one of the new world's legal foundations?

form part of the new world's government. —Heb. 9:14, 15, *NW*.

[23] What is the fourth reason? When God made promise to Abraham, he first said nothing about either a king or a kingdom, but did so later. (Gen. 12:1-3; 17:15, 16) So, in tracing the promised seed down the line from father Abraham, we come to David, who was made king of Israel, the typical theocracy, by Jehovah's own choosing and appointment. With David God made a solemn covenant, to which he added his oath-bound promise, expressed in these words: "I have made a covenant with my chosen, I have sworn unto David my servant: thy seed will I establish for ever, and build up thy throne to all generations." (Ps. 89:3, 4, *AS*) That David's kingly seed is Christ Jesus is proved by Peter in his inspired speech to the men of Israel on the day of Pentecost, after the outpouring of the holy spirit, when he said: "Because he [David] was a prophet and knew that God had sworn to him with an oath that he would seat one of his offspring upon his throne, he saw beforehand and spoke concerning the resurrection of the Christ." (Acts 2:30, 31, *NW;* see also Luke 1:32, 33, *NW*.) Surely, then, we have here another legal foundation of the new world, made legally secure by God's oath-bound promise.

[24] Perhaps some of our readers have been expecting to see Christ's ransom sacrifice mentioned first, or at least earlier, in our list of reasons. But, no, we have purposely left it till the last. Why? Because God's *purpose,* meaning that which he has determined and set before himself as an object to be attained, is more important than the necessary means incidental thereto. We are not minimizing the importance of the ransom as an indispensable means and provision for the attainment of the end in view, and we remember that God's oath-bound promise was given after Abraham's sacrifice of Isaac, picturing Jehovah's sacrifice of his only-begotten Son Jesus Christ. (Gen. 22:1-18; John 3:16) Moreover, it is freely admitted that not one of the foregoing aspects of God's purpose, covered by the four reasons just discussed, could be successfully carried out unless and until the disability resting upon the entire human family is first removed. By "disability" we mean the legal incapacity, or disqualification, of man with regard to his standing before his Creator, due to inherited sin and crippling imperfection, leading to the grave. But, "just as through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned," so also through a man, "a man Christ Jesus, who gave himself a corresponding ransom for all," God has graciously provided a "propitiatory sacrifice for our sins, yet not for ours only but also for the whole world's." Therefore we gladly and gratefully acknowledge this essential part of the new world's foundations, legally provided in strict conformity with God's fundamental law of equity. We thank God for "the Lamb who was slaughtered from the world's foundation."—Rom. 5:12; 1 Tim. 2:5, 6; 1 John 2:2; Rev. 13:8, *NW*.

[25] Thus, in this brief review, we have in a few words endeavored to build up before our mental vision a comprehensive survey of the mighty foundations of the new world, immovable and secure. Viewing these foundations, so well buttressed, we are moved to ask ourselves, repeating the expression already used, Why did God go to all that trouble of making one oath-bound promise after another? It is evident

23. In tracing the promised seed, what further oath-bound promise is revealed?

24. (a) What is the relationship between the ransom and God's purpose? (b) How is the ransom seen to be one of the new world's legal foundations?

25. A review of the new world's strong foundations leads us to what question and conclusion?

that in Paul's mind these legal foundations, when rightly appreciated, should act as a spur to our maintaining industriousness down to the end, and to put a stop effectually to any tendency to sluggishness. A consideration of this theme will be taken up in our next article, for now is the day when we need all the encouragement we can get, also to heed the warning divinely given.

# Stability and Permanence

*"Wherefore, seeing that we are to receive a kingdom which cannot be shaken, let us continue to have undeserved kindness, through which we may acceptably render God sacred service with godly fear and awe."—Heb. 12:28, NW.*

ALL right-minded persons love that which is *trustworthy and true.* Our previous study has shown us that we can have an abiding and unbroken confidence in the unchangeable God and in his Son, 'Jesus Christ, who is the same yesterday and today, and forever.' (Mal. 3:6; Heb. 13:8, *NW*) This satisfies our heartfelt longing in this uncertain world for something stable and permanent on which we can build a sure hope that will be "as an anchor for the soul, both sure and firm." (Heb. 6:19, *NW*) That hope, according to God's purpose, and from whatever angle we view it, as just discussed, is centered in Christ. He is the "foundation cornerstone" in the glorious heavenly organization, Zion, precious in God's sight and precious in the eyes of every true believer, "and he that rests his faith on it will by no means come to disappointment." As Paul puts it: "For no matter how many God's promises are, they have become Yes by means of him [Christ Jesus]."—1 Pet. 2:6, 7; 2 Cor. 1:20, *NW.*

[2] The above-quoted words of Peter are intended, as he says, to serve as an encouragement to stir you to "declare abroad the excellencies of the one that called you out of darkness into his wonderful light." At the same time, let us heed the warning given, for the apostle shows in the same connection that some stumble over that identical stone. Why do they stumble? Note well the answer. "These are stumbling because they are *unbelievingly disobedient to the word."* (1 Pet. 2:8, 9, *NW*) As previously expressed (¶ 17), we cannot overestimate the importance of God's spoken word, later recorded and embodied in the Scriptures, the written Word. That Word can be for our richest blessing and encouragement, an impregnable foundation on which to build a strong faith and a true hope, coupled with the joys of industrious, sacred service; or, 'having tasted the right word of God and powers of the coming system of things,' we can allow ourselves to become sluggish in faith and action, leading inevitably to a shrinking back and a falling away, first becoming unbelieving, then disobedient to the gospel message, stumbling over the very things we once accepted with such joy and enthusiasm. We trust we can conclude as did Paul: "Now we are not the kind that

1. How, and in whom, has God provided a sure foundation for hope?

2. In what way does the "foundation cornerstone" serve as an encouragement, but what warning must also be heeded?

shrink back to destruction, but the kind that have faith to the preserving alive of the soul."—Heb. 6:5; 10:38, 39, *NW*.

[3] What makes these things so much more important and urgent, in all their aspects, is the fact that we are living in the day of judgment, "the last days" of this wicked system of things, and "the appointed time for the judgment to start with the house of God." (2 Tim. 3:1; 1 Pet. 4:17, *NW*) As shown by the context of Isaiah 28:16, the very purpose for which the foundation cornerstone is laid in Zion is that searching judgment may be forthwith effected, based upon the measurements and angles of that "tried stone." Note what immediately follows: "And I will make justice the line, and righteousness the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place." (Isa. 28:17, *AS*) That spells doom for the foundations of the old world, its institutions and builders, including its god, Satan, the Devil. A miniature fulfillment of the laying of the "tried stone" occurred at the first advent, when Jesus rode into Jerusalem and offered himself as king, three and a half years after his anointing with God's spirit at Jordan. Similarly with the laying of this same stone in completion at the second advent. At the termination of the "times of the Gentiles," in 1914 (A.D.), Christ was authorized to commence operations as king and priest, in fulfillment of Psalm 110:2-4, and three and a half years later, in 1918, he offered himself as king to all professing to be his people. (For a full discussion of Isaiah 28, see our issue of October 1, 1951.)

[4] Another interesting and pointed reference is the apostle Paul's statement: "For all that, the solid foundation of God stays standing, having this seal, 'Jehovah knows those who belong to him,' and, 'Let everyone mentioning the name of Jehovah renounce unrighteousness.' " (2 Tim. 2:19, *NW*) This shows, too, that when God institutes his searching judgments it makes manifest where each individual stands. In fact, the circumstance that caused the apostle to make that comment arose out of his mentioning two men by name who had "deviated from the truth," and who had to be exposed for what they really were. (2 Tim. 2:16-18, *NW*) And this same lesson is made still more pointed when we look back at the reference and context of Numbers 16:5, from which Paul made the former of the two above-mentioned quotations. Does it not drive home to us how important and urgent it is to get both the encouragement and the warning from that earlier statement of the apostle: "Do your utmost to present yourself approved to God, a workman with nothing to be ashamed of, handling the word of the truth aright"? (2 Tim. 2:15, *NW*) Observe, please, we not only must carefully listen to and believe God's Word, but must learn how to *handle it aright* in ministering it and preaching it to others with sanctified hands and hearts.

[5] Perhaps you wonder how the two quotations at 2 Timothy 2:19 serve as a "seal" to the "solid foundation of God." The fact is, no people can deceive Jehovah, however much they may deceive others, or even themselves. As we have seen, the capital organization of God is named Zion, the heavenly organization of which Christ Jesus is the cornerstone, who was tried and tested to the utmost. The same testing and disciplining is applied, without an exception, to all others who become sons of God, as Paul shows. (Heb. 12:4-11, *NW*)

3. How does prophecy reveal the purpose served by the "tried stone" respecting judgment, and at what particular time?

4. What related reference did Paul make, and what is shown thereby?

5. How do the two quotations at 2 Timothy 2:19 serve as a "seal"?

However far Satan has been allowed to go, even to attempting to becloud the whole issue by 'oversowing weeds in among the wheat,' yet when the appointed time comes, as, indeed, it has come, for God's judgment to start, then it is made abundantly clear that "Jehovah knows those who belong to him" down to the last one. (Matt. 13:25, *NW*) There is not the slightest possibility, therefore, of anyone's finding a place in Zion, settled upon its foundation Jesus Christ, or enjoying the freedom of the city, unless he has in deed and in truth 'renounced unrighteousness,' and proved that he has dedicated himself to God, delighting to do his will because his law is within his heart. Hence the fulfillment of the above-mentioned two quotations absolutely confirms, or ratifies (seals), the grand basic truth that the legal and "solid foundation of God stays standing."

### OLD WORLD'S ILLEGAL FOUNDATIONS

[6] Since, by nature, we gain a keener realization of things by reason of contrast, as, for example, the lovely warm days of spring after the dark, cold days of winter, so likewise we believe we can heighten our appreciation of the legal foundations of the new world by taking a brief look at the *illegal* foundations of the old world. Yes, let us go to the root of the matter as disclosed in God's Word; never mind if many of Christendom's clergy do say it is all a myth, or just an allegory. And we shall again endeavor to profit by following the lawyers' method and shall say there are two questions before us. One is a question of fact, the other is a question of law. What are the facts in this case?

[7] Ezekiel's prophecy tells us that the one, later identified as Satan, "the god of this system of things," was originally created perfect and held a responsible position of guardianship over the earthly creation. It says: "Thou hast been in Eden the garden of God; . . . Thou art the anointed cherub that covereth." Then it says: "Thou wast perfect in thy ways from the day that thou wast created, till *iniquity* was found in thee." (2 Cor. 4:4, *NW;* Ezek. 28:13-15) Next, Isaiah's prophecy tells us the form this expression of iniquity took in Satan's (Lucifer's) mind and heart thousands of years later when Babylon became the third world power: "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: . . . I will *be like* [match, *Ro*] the Most High." (Isa. 14:13, 14) Those are the initial facts. Now what is the legal aspect?

[8] That word *"iniquity"* at Ezekiel 28:15 is most significant. It carries the thought of perversity, willfully turning away from what is right, also the thought of wickedness, that is, what is contrary to moral or divine law. Opposite to Satan stands Jesus, of whom it was foretold: "Thou lovest righteousness, and hatest wickedness." But Paul's quotation of this reads: "You loved righteousness and hated *lawlessness.*" (Ps. 45:7; Heb. 1:9, *NW*. See also *Diaglott* and *Rotherham.*) God's expressed law, or rule of action, is that all creatures should render wholehearted obedience in a spirit of loyal devotion to him as their beneficent Creator, as always exemplified by God's only-begotten Son, later named Jesus when born at Bethlehem. (Prov. 8:22, 30) But, in sharpest contrast, Satan exercised his perfect free will, one of the most treasured possessions of every intelligent creature, and, instead of being a faithful and *law-abiding* officer in God's arrangement, loyally playing his part in keeping that first righteous world headed in the right direction in rendering all worship and obedience

6. By noting what contrast can we gain a keener appreciation of the new world?

7. Where and how are Satan's original position and deflection described?

8. The word "iniquity" conveys what meaning? and what contrast is seen respecting this as between Satan and Jesus?

to Jehovah, he now took the opposite and *illegal* course. In pursuing that proud, rebellious and defiant course, he sought to turn man's worship and service to himself, and he became the instigator of everything that is lawless. He became wholly untrustworthy and wholly untrue to his sacred trust.

[9] Now let us see how Satan placed the same temptation before the first perfect human pair, noting both the facts and the law. The record at Genesis 3 tells how, first Eve, then Adam, used their perfect freedom of choice and deliberately entertained as an enticing morsel the idea of being independent of subjection to Jehovah and his laws. They wanted the right to live their own life their own way, and to be their own lawmakers. God laid down one simple commandment that would test man's obedience. They were not to eat of the fruit of a certain tree. They had variety in abundance all around them and there was not the slightest need to approach that tree. They were also plainly told the penalty for disobedience, namely, death, the complete cutting-off from life (not preservation of life in eternal torment, mark you). When Satan approached Eve, using the serpent as a mouthpiece, note that the very first thing he did was to question the veracity of God's spoken word. Paraphrasing, Satan said to Eve, 'Has God said you shall surely die if you disobey? God has not told you the truth. You will not surely die, for God knows, though he has not told you, that in the day you eat the forbidden fruit your eyes will be opened and you yourselves shall be as God, and you will know good and evil, that is, be able to decide for yourselves what is right and what is wrong.' (Gen. 3:1-5) And were their eyes opened? Yes, but not to what they expected. Their eyes became opened to the awful realization of their sense of guilt. They were acutely conscious that they dare not face their Creator in their undone and naked condition. Of their own free will they took a chance on striking out on the same illegal course of disobedience and proud independence, similar to Satan, and with the same result of being found guilty of lawlessness and worthy of death.

[10] Does not this review of the root trouble throw a flood of light on the present world situation and prevailing spirit? Do we not find the nations earth-wide insisting more than ever on their independent sovereign rights? And is it not true, and often remarked on, that among the people generally there is today more rank selfishness than even a generation back? Is not the favorite excuse for refusing to pay attention to the Bible message for today often expressed in such words as these: 'I do not need any of that Bible literature. I am all right. I do not go to church very often, but I believe in living a decent life, and never doing any harm to anyone. That is my religion, and I do not see how I can be expected to do any more'? Yes, the same independent spirit as the human family's first parents, the right to live your own life your own way without interference from anybody. Surely there is ample evidence that the whole make-up of the "present wicked system of things" is out of harmony with God, in spite of its professions, and that its foundations are illegal and altogether out of course, and therefore headed for destruction. Just as Jesus said, this world can 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

9. How did Satan place a similar temptation before Eve and her husband, and with what result?

10. How does this review throw light on the present world situation and spirit?

against that house and it caved in, and its collapse was great." In summary, the matter is very forcefully expressed for us in the following prophecy: "The earth also is polluted under the inhabitants thereof; because they have *transgressed the laws,* violated the statutes, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are found *guilty:* therefore the inhabitants of the earth are burned, and few men left." —Gal. 1:4; Matt. 7:26, 27, *NW;* Isa. 24:5, 6, *AS.*

DISCREET KINGDOM BUILDERS

[11] As we turn away from that dark picture, how deeply impressed we are with the undeserved kindness of our God freely shown toward us. The very signs that cause men to "become faint out of fear" as they see such prophecies as just mentioned nearing fulfillment, these same signs cause us to rejoice, as Jesus said: "But as these things start to occur, raise yourselves erect and lift your heads up, because your deliverance is getting near. . . . when you see these things occurring, know that the kingdom of God is near." (Luke 21:26-31, *NW*) It is indeed a grand and happy day for those whose eyes are opened to the truth and who see their privilege of taking those steps that enable them to share with God's devoted people in sacred Kingdom service under the direction of his organization, Zion. To such not only is given the joy of believing and understanding God's spoken and written Word, but, as Jehovah's witnesses, they are authorized to speak and publish his words, as beautifully expressed in *that* assuring promise: "And I have put my words in thy mouth, and have covered thee in the shadow of my hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people." (Isa. 51:16, *AS*) Such promise becomes our legal inheritance.

[12] As Paul comes to the climax of his long letter to the Hebrews, he, too, takes up the theme of the Kingdom established. "You have approached a mount Zion and a city of the living God, heavenly Jerusalem," he writes. Then, once again he warns, stressing God's all-important spoken word: "See that you do not implore him not to speak." In fact, God's spoken word is the apostle's recurrent theme throughout his letter, from the opening words onward. Finally, we come to his most encouraging word, yet not without warning, when he writes: "Seeing that we are to receive a kingdom which cannot be shaken, let us continue to have undeserved kindness, through which we may acceptably render God sacred service with godly fear and awe." And that is not only for the encouragement of those who have the heavenly hope, for *all* the sheep who are placed today by the King, Christ Jesus, "on his right" hand are invited to "inherit the kingdom prepared for you from the world's foundation."—Heb. 12:22, 25, 28; Matt. 25:34, *NW.*

[13] Let each one of us see to it that he builds industriously and discreetly on the Kingdom's "foundation cornerstone." (1 Cor. 3:11-13, *NW*) On the one hand, do

11. Why is this day of trouble a grand and happy one for God's devoted people?

12. Following what theme, to what climax does Paul reach in his letter to the Hebrews?

13. As we build on the one foundation, what must we be careful to avoid?

not run ahead of Jehovah and his organization and decide for yourself how to render acceptable, sacred service, for you will be in danger of acting *ultra vires,* as the lawyers say, that is, overstepping your legal rights. On the other hand, do not become sluggish and irregular in your Kingdom service. You will never build anything worth while that way, for "by slothfulness the roof sinketh in; and through idleness of the hands the house leaketh." No, 'do not loiter at your business, but be aglow with the spirit.'—Eccl. 10:18, *AS;* Rom. 12:11, *NW.*

[14] In conclusion, we ask you to consider this point of view. Jehovah has pledged *his* all-important word of promise. As you continue to learn more of the truth through a study of his Word, are you not moved to a keener appreciation of the amazing extent of his provision made for our benefit? Has that not led you to respond to his invitation, "My son, give me thy heart"? (Prov. 23:26, *AS*) It is your privilege to respond by pledging *your* word of promise in making a vow of dedication. As far as you, personally, are concerned, that is the most important word you can give. Keep it! Honor it! Live up to it!

[15] Do not make an excuse by saying you have no hope of being part of the seed of Abraham, with the prospect of sharing with Christ in the heavenly throne. Do you not greatly desire to enjoy God's blessing? Well, you will not receive any blessing at all, either as part of Abraham's seed or as part of "all the families of the ground," unless you manifest the same kind of faith and willing obedience in a spirit of true devotion and worship as did Abraham. Do not allow yourself to be deluded, or frightened off, by the Devil, who "walks about like a roaring lion, seeking to devour someone. But take your stand against him, *solid* in the faith."—Gen. 12:3, *NW;* 1 Pet. 5:8, 9, *NW.*

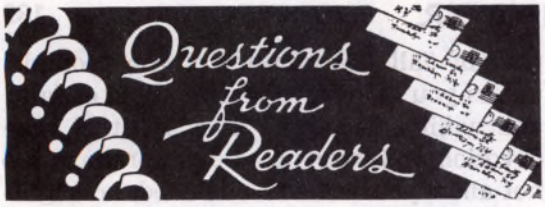
[16] We therefore make the strongest possible appeal to you to be like father Abraham and manifest the right kind of industriousness down to the end, while you have the full assurance of hope of inheriting those blessings flowing from the city that has real, solid, legal foundations. Those blessings are beckoning to you now. Listen!

[17] "And I saw a new heaven and a new earth, for the former heaven and the former earth had passed away, and the sea is no more. I saw also the holy city, New Jerusalem, coming down out of heaven from God and prepared as a bride adorned for her husband. With that I heard a loud voice from the throne say: 'Look! the tent of God is with humankind, 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.' And the one seated on the throne said: 'Look! I am making all things new.' Also he says: 'Write, because these words are *trustworthy and true.*' "—Rev. 21:1-5, *NW.*

14. What is the most important word that we can give to Jehovah?

15. On our part, what is indispensable to receiving God's blessing?

16, 17. What final appeal is made, and what grand encouragement is given us to respond thereto?




● What does Genesis 6:6 mean, which reads: "It repented the LORD that he had made man on the earth"?—Y. J., Nigeria.

"Repented" is translated from the Hebrew root word *na·hham'*, which has a variety of meanings. As given by several dictionaries, some meanings are: to breathe pantingly, to sigh, to feel regret, to repent, to grieve over or feel pity or compassion, to console or comfort, to free or ease oneself (of enemies). The word is used in different scriptures with these different meanings, and the setting indicates the thought to be conveyed. The occasion here under consideration was when Jehovah had noted man's wickedness and determined to destroy the evildoers by means of a global flood. An accurate modern translation gives the text, in its setting, as follows: "Consequently Jehovah saw that the badness of man had become great in the earth and every inclination of the thoughts of his heart was only bad all the time. And Jehovah felt regrets that he had made men in the earth and he felt hurt at his heart. So Jehovah said: 'I am going to wipe men whom I have created off the surface of the ground, from man to domestic animal, to creeping animal and to flying creature of the heavens, because I do regret that I have made them.' But Noah found favor in the eyes of Jehovah." —Gen. 6:5-8, *NW*.

Jehovah never has occasion to repent in the sense that men do to show sorrow for mistakes made and to indicate they will change from a wrong course. Jehovah's ways are right and his perfection rules out any possibility of mistakes. Unlike men, he does not fail to keep his word or accomplish his purpose or hold to his principles. In these respects he does not change. (Num. 23:19; 1 Sam. 15:29; Isa. 14:24; 46:11; Ezek. 24:14; Mal. 3:6; Jas. 1:17) He may alter or change his course toward men or nations if they change and thereby make his course no longer necessary or fitting, or he may change his course in exercising his mercy. (1 Sam. 15:11; Ps. 106:44, 45; Jer. 18:7-10; Jon. 3:10) He may "repent" in the sense of the Hebrew original's meaning of feeling pity or compassion; but never in the human sense of repenting because of any mistake or wrongdoing.

In Genesis 6:6 accurate translation indicates that he "felt regrets that he had made men in the earth." Frequently Jehovah God represents himself as feeling human emotions to make his reactions easily understood by men. He can feel regrets, just as he can also feel grief, anger, provocation, indignation, joy, laughter, weariness of evildoers and other human reactions, as many scriptures show. In the case of Genesis 6:6, Jehovah felt regret that men had taken a wrong course and that every inclination of their thoughts was only bad. It was a hurt to his heart to see men that had come into existence as a result of his creative work turn continually to evil, and he felt regrets that such men had come into existence in the earth, and to free or ease himself of such heartfelt hurt Jehovah determined to wipe such evildoers from the face of the earth. Just as faithful men can bring joy to Jehovah's heart, these wicked ones could and did bring hurt to it. (Prov. 27:11; Luke 15:7) Just as wicked men prior to the Flood could make Jehovah feel regret, so the abominable deeds now done before Armageddon make men of good will sigh and cry, because they have sympathy for God's cause and respect his name.—Gen. 6:6; Ezek. 9:4.

Jehovah takes no pleasure in the death of the wicked, so he felt regret when he saw the need of executing them and it brought grief to him to have to bring on the Flood. But Jehovah did not regret having made the earth and purposing that it be inhabited. He did not regret creating man to multiply and fill it. That his regret was limited to those made through his creation that had become incorrigibly wicked is shown by the fact that Noah found favor in Jehovah's sight. Noah walked with God. Jehovah felt no regrets for having made him, and the fact that Jehovah preserved Noah and his faithful household and reissued to them the mandate to fill the earth shows Jehovah did not regret making the earth and man upon it, but was holding to his purpose to have the earth filled with righteous persons. If Jehovah had regretted making man in the first place, and was using the Flood to ease himself of these regrets, then he would have destroyed all men from earth. But the very fact that he preserved some shows his regrets were confined to those who had gone bad in their thinking and acting, for they were the only ones eliminated by the Flood.

● On page 84 of the book *"This Means Everlasting Life"* it says that Xerxes I was succeeded on the Persian throne by Artaxerxes III. Was it not Artaxerxes I instead?—J. C., Canada.

In Watch Tower publications this Artaxerxes has been referred to as Artaxerxes III for the following reason: The Magian impostor Smerdis, who occupied Persia's throne for less than eight months (522 B.C.), is called in Greek *Arthasastha'*, usually translated *Artaxerxes*. Hence he would be the first Artaxerxes. (Ezra 4:7-24) The Greek *Septuagint* next speaks of Esther's royal husband as "Artaxerxes," who was really Xerxes the Great, and who was hence the second Artaxerxes. (Esther 1:1) The next one, who is usually referred to as Artaxerxes I, is the third Artaxerxes, being the one with whom Nehemiah dealt. Concerning him McClintock & Strong's *Cyclopœdia*, Volume 1, page 440, column 1, says: "He is the same with the *third* Artaxerxes, the Persian king who, in the twentieth year of his reign, considerately allowed Nehemiah to go to Jerusalem for the furtherance of purely national objects, invested him with the government of his own people, and allowed him to remain there for twelve years (Neh. 2:1; 5:14)." Hence it is to avoid any confusion of identity that the successor of Xerxes the Great is referred to as Artaxerxes III.

# Better Immoral than One of Jehovah's Witnesses?

THE claim of the Roman Catholic organization in the United States that she believes that salvation is possible outside of her church is difficult to reconcile with the expressions made by her spokesmen in other parts of the world. For example, late in 1952 in St. Hyacinthe, Quebec, one of Jehovah's witnesses began a Bible study with a policeman and his wife. Shortly the wife began to come to the Kingdom Hall meetings, but the husband held back some because of fear of losing his job. After two months of study they began to receive persecution.

By means of ridicule the city police tried to influence him to change, and one of them, his landlord, threatened to put him out of his apartment if he ever allowed Jehovah's witnesses to call on him again. His parents and other members of his family wrote him long letters begging him to stop his studies with Jehovah's witnesses. To all these he wrote excellent replies, explaining from the Scriptures what he now believed and why he could no longer accept the teachings of the Catholic Church.

He was visited at his place of employment by a priest who has known him for many years. The priest spent several hours trying to persuade him to stop his studying with Jehovah's witnesses; warned him he would lose his job and his friends and would bring shame upon a Catholic family. The policeman asked the priest if his past life as a Catholic was better, going out, drinking, running around and suchlike. The priest replied that it was worse to be one of Jehovah's witnesses. But the priest's arguments were in vain, even as were the threats of the police and the pleas of relatives.

A similar report was received from one of the Watch Tower missionaries in St. Lucia, B.W.I. There a certain Catholic priest has spies posted and whenever a Catholic visits the Kingdom Hall of Jehovah's witnesses the priest sends a committee of two to interview the Catholic whose curiosity has caused him to tread on forbidden ground. Two of such recently called on a woman who had shown some interest in Jehovah's witnesses and attended their meeting.

Not at all intimidated or put on the defensive by their seeming casual discussion of the work of Jehovah's witnesses, the woman of good will forthrightly told them: "Yes, I have been attending the meetings of Jehovah's witnesses and I am going to keep on attending them. For the first time in my life I am gaining an understanding of the Bible. You are here to try to stop me from gaining this knowledge. If I had spent the night in carousing or in immoral conduct, if I had gotten drunk, you would not call on me, you would not be interested in my welfare; but because I have attended a Bible-study meeting you express concern. You know the situation in the local parochial school, that several of the girls had to be dismissed because of their being pregnant, but that does not interest you. Only when somebody tries to learn the truth of God's Word are you concerned."

Yes, the attitude of some is, Better immoral than one of Jehovah's witnesses.

# ANNOUNCEMENTS

### SHARE IN PASTORAL WORK DIRECTED BY THE SHEPHERD-PRINCE

It is heart-cheering to think that men of all the many different nations will be gathered into one flock. All men are of one flesh, all are one human race. (Acts 17:26, *NW*) How the sincere heart yearns for the time when all who live on earth will be united as one family, with justice and equality enjoyed by all, and with love binding the members together! Right soon this will be accomplished, for Jehovah God's Shepherd-Prince, Christ Jesus, is today directing the pastoral work of gathering together all sheeplike ones. (Ezek. 34:23, 24)

### "WATCHTOWER" STUDIES

Week of April 18: The Legal Foundations of the New World.

Week of April 25: Stability and Permanence.

## ✓✓ CHECK YOUR MEMORY ✓✓

**After reading this issue of "The Watchtower," do you remember—**

- How proper Bible aids can be likened to a telescope? P. 163, ¶4.
- How Jesus' miracles were superior to those of modern science? P. 164, ¶3.
- How Jesus' followers "do works greater" than he did? P. 165, ¶3.
- How the "eyes of the blind" were opened and the "tongue of the dumb" sang when the Israelites returned from Babylon? P. 166, ¶1.
- What unwise view materialistic persons take toward spiritual healing? P. 166, ¶3.
- What amazing growth has been evident since 1942 when there were just 807 of Jehovah's witnesses in South America? P. 168, ¶2.
- How Jehovah's witnesses in Colombia make up for their lack of missionaries? P. 170, ¶2.
- Why April 17, or Nisan 14, is the only red-letter date on Jehovah's witnesses' 1954 calendar? P. 173, ¶6.
- Why the bread for the Lord's evening meal has no yeast? P. 174, ¶2.
- How Jesus' statement about the loaf he gave the apostles differs from the Catholic claim about the mass? P. 175, ¶3.
- Whether the mass is imperative to the forgiving of sins? P. 175, ¶7.
- Why only one out of 40 persons who attended the Memorial service last year partook of its emblems? P. 176, ¶1.
- How God gives special proof of his purposes? P. 177, ¶3.
- How the "world" has both visible and invisible parts? P. 178, ¶7.
- Who rules the new world? P. 178, ¶8.
- What is the true legal basis for Christ's rule? P. 180, ¶17.
- What present attitude parallels Adam's illegal one? P. 187, ¶10.
- How the individual Christian can build discreetly? P. 188, ¶13.
- In what sense it was that Jehovah repented that he had made man? P. 190, ¶4.

# The WATCHTOWER

*Announcing* JEHOVAH'S KINGDOM

APRIL 1, 1954
Semimonthly

THE ROYAL PRIESTHOOD

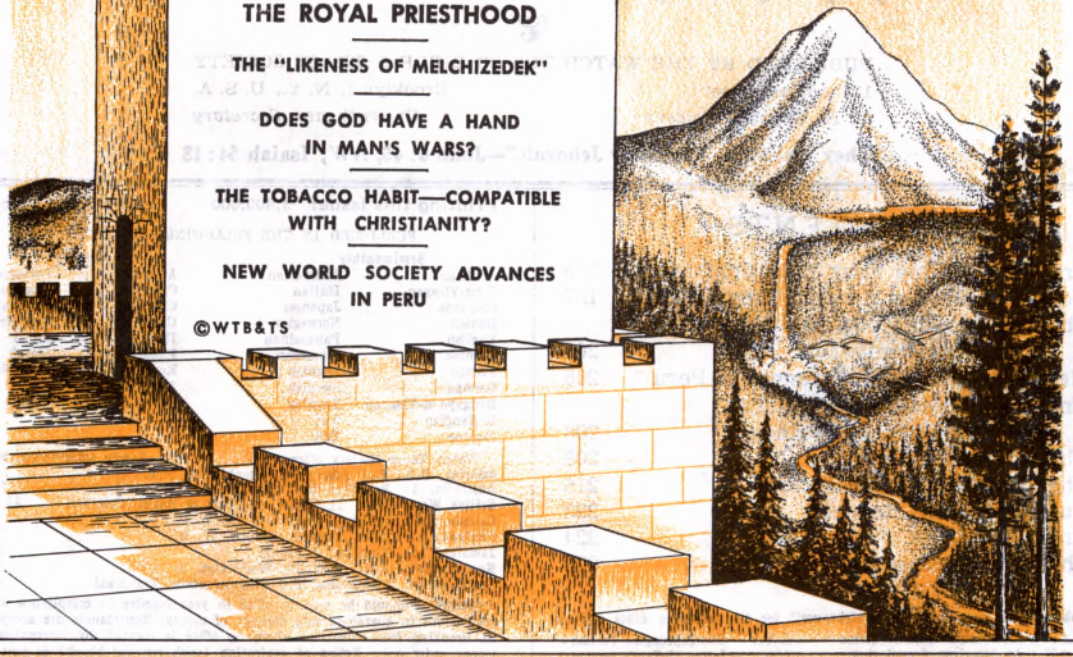
THE "LIKENESS OF MELCHIZEDEK"

DOES GOD HAVE A HAND IN MAN'S WARS?

THE TOBACCO HABIT—COMPATIBLE WITH CHRISTIANITY?

NEW WORLD SOCIETY ADVANCES IN PERU

©WTB&TS



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

## THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

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

## CONTENTS

| | |
|---|---|
| Are You Holding Fast Your Confidence? | 195 |
| Does God Have a Hand in Man's Wars? | 197 |
| The Tobacco Habit—Compatible with Christianity? | 201 |
| New World Society Advances in Peru | 205 |
| Engage in the Pastoral Work with the Shepherd-Prince | 208 |
| The Royal Priesthood | 209 |
| The "Likeness of Melchizedek" | 216 |
| Questions from Readers | 223 |
| Announcements | 224 |
| Check Your Memory | 224 |

**Abbreviations used in "The Watchtower" for the following Bible versions**

| | |
|---|---|
| *AS* – American Standard Version | *LXX* – The Septuagint Version |
| *AT* – An American Translation | *Mo* – James Moffatt's version |
| *Da* – J. N. Darby's version | *NW* – New World Translation |
| *Dy* – Catholic Douay version | *Ro* – J. B. Rotherham's version |
| *ED* – The Emphatic Diaglott | *RS* – Revised Standard Version |
| *Le* – Isaac Leeser's version | *Yg* – Robert Young's version |

Unless otherwise indicated, the Bible used is the King James Version

**Printing this issue: 1,800,000** **Five cents a copy**

PUBLISHED IN THE FOLLOWING LANGUAGES

| Semimonthly | | Monthly | |
|---|---|---|---|
| Afrikaans | Indonesian | Arabic | Portuguese |
| Cebu-Visayan | Italian | Cibemba | Russian |
| Cinyanja | Japanese | Cishona | Sesotho |
| Danish | Norwegian | Greek | Siamese |
| English | Pangasinan | Ibo | Silozi |
| Finnish | Slovenian | Kanarese | Slovak |
| French | Spanish | Korean | Ukrainian |
| German | Swedish | Malayalam | Urdu |
| Hiligaynon-Visayan | Tagalog | Polish | Yoruba |
| Hollandish | Twi | | |
| Ilocano | Zulu | | |

| Watch Tower Society offices | Yearly subscription rate |
|---|---|
| **America, U.S.,** 117 Adams St., Brooklyn 1, N.Y. | $1 |
| **Australia,** 11 Beresford Rd., Strathfield, N.S.W. | 8/- |
| **British West Indies,** 21 Taylor St., Port of Spain, Trinidad | $1.75 |
| **Canada,** 40 Irwin Ave., Toronto 5, Ontario | $1 |
| **England,** 34 Craven Terrace, London, W. 2 | 7/- |
| **Jamaica,** 151 King St., Kingston | 7/- |
| **New Zealand,** G.P.O. Box 30, Wellington, C. 1. | 7/- |
| **South Africa,** Private Bag, P.O. Elandsfontein, Transvaal | 7/- |

**Remittances** should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. **Notice of expiration** (with renewal blank) is sent at least two issues before subscription expires. **Change of address** when sent to our office may be expected effective within one month. Send your old as well as new address.

Entered as second-class matter at Brooklyn, N. Y., Act of March 3, 1879. Printed in U. S. A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXV April 1, 1954 Number 7

# ARE YOU HOLDING FAST YOUR CONFIDENCE?

THE Bible throughout its pages breathes the spirit of confidence. Confidence in the existence of the Creator, Jehovah God; confidence in the truthfulness of his Word, the Bible; confidence in God's ability to fulfill that which he has promised. Yes, and also God's confidence in the ability of some of his creatures to keep integrity.

In view of all this there certainly is no valid excuse whatever for our not holding fast our confidence in God and in what he has promised us, no logical reason for our not remaining constant in our faith and service to him. Yet such is not an easy thing to do, and especially so in view of the perilous times in which we are now living—the days Jesus foretold when the love of many would grow cold because of the increase of lawlessness, when the wisdom of this world musters all its weapons to destroy faith in Jehovah's Word, and when Satan is enraged as never before. —2 Tim. 3:1-6; Rev. 12:12.

More timely than ever before, then, is Paul's admonition that "we make fast our hold on the confidence we had at the beginning firm to the end." (Heb. 3:14, *NW*) How shall we go about doing this? Take a course at some theological seminary? No, for even some of the world's foremost theologians fail to hold fast their confidence. Note, for example, William Ralph Inge, K.C.V.O., F.B.A., D.D., who was considered one of England's most influential clerics between World Wars I and II, for twenty-three years the dean of St. Paul's cathedral in London and the author of twenty-five books on religion. In November, 1953, at the age of ninety-three, he was interviewed by a reporter for the London *Express* and from that interview we give the following representative quotations:

"If I could live my life over again I don't think I should be a clergyman. I have never been happy about the Church of England. I do not love the human race. I have loved just a few of them. The rest are a pretty mixed lot. I hope I haven't entirely wasted my life. But I don't think the world is a better place for having had me in it. The world is no better and probably no worse. It is the same as it always has been and, no doubt, always will be.

"All my life I have struggled to find the purpose of living. I have tried to answer three problems which always seemed to me to be fundamental: The problem of eternity, the problem of human personality, and the problem of evil. I have failed. I have solved none of them and I know no more now than when I started. And I believe no one ever will solve them.

"I know as much about the after-life as you—nothing. I don't even know there is one—in the sense in which the church teaches it. I have no vision of 'heaven' or a

'welcoming God.' I do not know what I shall find. I must wait and see."

He also confessed that he had enough of life and was tired of waiting to die.

What a confession of failure, of loss of confidence for a professed Christian minister to make! How unlike the example set by Christ Jesus! He, on the night of his betrayal, stated in his prayer to his heavenly Father that he had completed the work for which he had been sent to earth. Jesus felt no regrets. There was no question in his mind as to what God's purpose for him was. As he told Pilate the following day: "For this purpose I have been born and for this purpose I have come into the world, that I should bear witness to the truth." He left a model for us that we must follow closely. He commanded his followers to "make disciples of people of all the nations." Yes, THE work of Christians is to " 'declare abroad the excellencies' of the one that called [them] out of darkness into his wonderful light."—John 17:4; 18:37; Matt. 28:19; 1 Pet. 2:9, *NW*.

There is no reason for a Christian to be perplexed over the problem of eternity. He knows that his finite mind cannot comprehend the infinities of space and time and so by faith he also accepts the fact of Jehovah God's infinity. (Ps. 90:2) Nor is the Christian disturbed over the permission of evil, for as Jehovah plainly told Pharaoh, who served as a representation of the Devil even as Moses served as a representation of Christ: "For this cause I have kept you in existence, for the sake of showing you my power and in order to have my name declared in all the earth."—Ex. 9:16, *NW*.

Nor need the Christian minister pessimistically opine that this old world will always continue as it is, for Jesus, in telling us to pray for God's will to be done on earth as it is done in heaven, clearly indicated that some day a new world would replace this old one, a new heavens and a new earth that Jehovah long ago promised, even as the apostle Peter reminds us. —Matt. 6:10; Isa. 65:17; 2 Pet. 3:9, 13, *NW*.

A theologian may not know what to expect in the after-death, but Christ Jesus knew, and so did the apostle Paul. For that matter, so did all God's faithful servants in both Christian and pre-Christian times and they stressed the hope of the resurrection time and again.—John 5:28, 29.

Why should these simple and plain truths be beyond the reach of learned theologians? Could it be because of pride and selfishness? Yes, is it not the height of conceit to say: 'I don't know; you don't know; no one will ever know,' as does Inge? And what selfishness in his words: "I do not love the human race. I have loved just a few of them. The rest are a pretty mixed lot"! How different the pattern Jesus set: "On seeing the crowds he felt tender affection for them, because they were skinned and knocked about like sheep without a shepherd."—Matt. 9:36, *NW*.

There is every reason for us to hold fast our confidence in God firm to the end of this old system of things, for "not one word has failed of all his good promise." (1 Ki. 8:56, *RS*) And we can hold fast our confidence, not by going to some theological seminary, but by going to the Bible in the spirit of humility, willing to accept the help God provides, and then showing love for our neighbor by telling him about the things we have learned. Are you holding fast to your confidence?

*The name of Jehovah is a strong tower; the righteous runneth into it, and is safe.*

—Prov. 18:10, *AS*.

# Does God Have a Hand in MAN'S WARS?

WHEN nations go to war and military forces clash on the battlefield, where does God stand? Brazen assertions by political and religious leaders have raised grave doubts in the minds of many; yes, some wonder if God is even interested in the affairs of men. In point is the statement in the Muncie, Indiana, *Star,* of March, 1952, which said: "Bishop sees God using U. S. to win world back to freedom." While we consider that claim, it is also interesting to note that during the second world war while prayers for a victorious peace arose from the churches in the United States, equally fervent prayers for the success of the Axis powers were offered up by the leaders of some of those same religious organizations in Germany and her allies. Surely God is not on both sides. What is God's position in time of war?

God's dealings with his creatures are governed by his outstanding attributes of wisdom, justice, love and power. (Deut. 32:4; Ps. 104:24; 62:11; 1 John 4:8) Such have certainly been manifest in the deliverances he has brought about for his people. In the sixteenth century before Christ God heard the anguished cry of the children of Israel under totalitarian bondage in Egypt, and in defiance of Egypt's pagan gods and its military power he manifested his power by delivering them. They had no claim on God, but he justly was their Owner, their Redeemer. As he reminded them when they gathered at the foot of Mount Sinai in the third month after their exodus from Egypt: "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." And he further counseled them: "You must never have any other gods against my face."—Ex. 19:4-6; 20:3, *NW.*

With those principles to guide them, they became known as the nation Jehovah fought for. He thus showed his love for them by favoring them, and the wisdom of his actions was manifest in that it all worked for the furtherance of his purpose. As he had declared to Pharaoh through his spokesman Moses a short time before: "In fact, for this cause I have kept you in existence, for the sake of showing you my power and in order to have my name declared in all the earth." And surely Jehovah's miraculous deliverance of his people Israel through the Red Sea and his destruction of the Egyptian hosts did demonstrate his power and caused him to be talked about and his name to be known far and wide. —Ex. 9:16; Josh. 2:10, 11, *NW.*

But can we say that one deliverance on behalf of the nation proved that God would continue to deliver each individual in the nation? No; because three thousand men of those saved through the Red Sea were later destroyed for engaging in rebellious idolatry while Moses was away in the

mountain. (Ex. 32:1-4, 27, 28) Nor can we say that Jehovah's fighting for the nation once, or often, meant that he would always do so. He delivered the nation of Israel from Egypt, he saved them from the Philistine forces when David was a lad, he fought for them against Midian, and again against the combined forces of Ammon, Moab and Mount Seir; but in 607 B.C. when the Babylonian forces of Nebuchadnezzar wheeled into position against Jerusalem their prayers for deliverance availed them nothing. Why? Because they were not acting consistent with their prayers. They were not keeping the covenant God had made with them; they did not 'obey his voice.'—Ex. 14:30; 1 Sam. 17:46; Judg. 7:19-23; 2 Chron. 20:22, 23; Jer. 9:12-16.

Yet God had previously delivered them when they were actually provoking him. When in the wilderness on their way out of Egypt, after having witnessed the glorious power of Jehovah in executing the ten plagues, "the sons of Israel got quite afraid and began to cry out to Jehovah. And they began to say to Moses: 'Is it because there are no burial places at all in Egypt that you have taken us here to die in the wilderness? What is this that you have done to us in leading us out of Egypt? Is this not the word we spoke to you in Egypt, saying, "Let us alone, that we may serve the Egyptians"? For it is better for us to serve the Egyptians than for us to die in the wilderness.' " As the psalmist later recounted the event: "Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy loving-kindnesses, but were rebellious at the sea, even at the Red Sea. Nevertheless he saved them for his name's sake, that he might make his mighty power to be known." —Ex. 14:10-12, *NW;* Ps. 106:7, 8, *AS.*

Was the rebelliousness of some unappreciative men to be permitted to change the purpose of God? Certainly not. He had promised in Eden that he would raise up a Seed or deliverer; to Abraham he had foretold that the promised One would be one of his descendants; and the family head Judah was prophetically assured that that one would come through his line. (Gen. 3:15; 22:15-18; 49:10) This arrangement of God to extend blessings to all the nations of the earth was not to be turned back. "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. 55:11, *AS*) So the psalmist points to God's wisdom when he says: "Nevertheless he saved them for his name's sake." This underscores the vindication of Jehovah's name and purpose as being of far greater importance than the destiny of any men or nations of earth. That generation of Israelites was destroyed and did not enter the Promised Land, because of continued disobedience, but Jehovah's purpose had not failed.

### THIS WORLD IS NOT GOD'S

Keeping in mind our brief review of God's dealings with his people in times past, we shall find that a few more statements from his Word make his position in relation to the factions of this world very plain. Christ Jesus in prayer to his Father said: "I came out as your representative." And when he spoke, it was 'not of his own originality,' but he talked of the things he had seen and heard from his Father in heaven. He said of the Kingdom, which is given him by Jehovah God, "My kingdom is no part of this world. . . . my kingdom is not from this source." However, the apostle Paul identified the one controlling this world when he pointed to Satan the Devil as the "god of this system of things." And Jesus himself said: "The ruler of the world is coming. And yet he has no hold on me." Surely if the god or ruler of this

world has no hold on Jesus, neither do any of the divided factions of his world organization. He is not on their side, and neither is his Father, for Jesus clearly said, "I and the Father are one."—John 17:8; 14:10; 18:36; 2 Cor. 4:4; John 14:30; 10:30, *NW;* Dan. 7:13, 14.

Oblivious to these Scriptural facts, Dr. Billington of the Akron, Ohio, Baptist Temple, when speaking of the war in Korea, said: "Drop the A-bomb and stop it. God gave it to us. Let's use it to protect our Bibles, churches, schools and America's way of life." But if God gave it to the United States, who gave it to Russia? Would it not be more reasonable, and Scriptural, to say that the "ruler of the world" made it accessible to both sides, because both, as part of his world, are part of his divided and confused organization? Adding further to the religious confusion on the subject, Monsignor W. T. Green, speaking in St. Patrick's Cathedral in New York city, said: 'War is part of God's plan to populate the kingdom of heaven.' If that is so, then why pray for the return of loved ones from the front? Indeed, why pray for peace at all? Obviously, the whole effort to drag God into the conflict is based on specious reasoning.

After all, are any of the nations really Christian, so they can claim that God is with them? Since nearly all claim theirs as the way to security and prosperity, do they conform to the requirements set out at 2 Chronicles 20:20 (*AS*): "Believe in Jehovah your God, so shall ye be established; believe his prophets, so shall ye prosper"? The pagan world admittedly and openly does not believe Jehovah God or his prophets, but what of Christendom? Not only do they fail to believe in Jehovah, but they try to keep others from learning of him. Why, in the new Revised Standard Version of the Bible the translators have tried to make him a nameless "God" or "Lord" by taking his name out of his own Book, and then the religious world persecutes those who bear that name. They have fallen into the class "having a form of godly devotion but proving false to its power," as they espouse the evolution theory and teach that "man was not a special creation but has been developed from the ape." (2 Tim. 3:5, *NW*) Jesus said: "Broad and spacious is the road leading off into destruction, and many are the ones going in through it; whereas narrow is the gate and cramped the road leading off into life, and few are the ones finding it." (Matt. 7:13, 14, *NW*) But modern-day Christendom, together with its political leaders, has embraced the line of interfaith and thereby accepts in religious brotherhood all who practice religion, no matter how degrading its form, in all the world.

"But to the wicked God says: 'What right have you to recount my statutes, and to take my covenant upon your lips? For you hate instruction, and you cast my words behind you! If you see a thief, you are friendly with him; and you make common cause with adulterers. You charge your mouth with evil, and your tongue frames up deceit. You sit down and speak against your brother, against the son of your mother you utter slander. These things you have done—and am I to be silent? You thought that I was just like yourself! I will correct you and set it forth in your sight.'" (Ps. 50:16-21, *AT*) In his own Word God plainly tells them that he is not in league with them and that he has no part in their wicked practices.

### POSITION OF WORLD'S RELIGION

However, the clergy and other leaders of thought of the world continue to try to implicate God in the world's divisive affairs through the statements they make for public consumption. With such effect, John Gerhard, in his *Loci Theologici,* quotes

Luther as saying: "What else is war than to punish wrong and evil? . . . Although it does not seem that killing and robbing is a Christian work, yet it is in truth a work of love. . . . Therefore God honors the sword so highly that He calls it His own ordinance and does not want that one may say or imagine that man has invented or instituted it. For the hand that wields such sword and kills is no longer man's hand but God's hand, and not man but God hangs, quarters, decapitates, kills, and wages war. They are all God's works and His judgments." Then, too, members of the African Methodist Episcopal Church were urged by Bishop Nichols, as reported in *The Philadelphia Independent,* of August 12, 1950, "As followers of Christ we cannot afford to stand idly by. The cause of democracy is the cause of the church and now that the issue is joined openly, we must do what we can to make ourselves felt . . . I call upon the entire membership of the First Episcopal District to give their utmost backing to the cause of Democracy and the United Nations."

No matter what the faction, someone seems to be ready to proclaim that God is with it. But do these public proclamations and prayers gain the friendship and favor of God? Do they assure that he is on their side? Rather, his Word tells us at James 4:4 (*NW*): "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." So instead of making friends with God, they are making friends with the world by lauding and supporting its schemes, and that makes them enemies of God.

Instead of being eager to proclaim that they have God on their side or desiring to get him on their side, it would be far better for men to work to get themselves on God's side by studying his Word and conforming to its righteous precepts. Instead of praying for God to bless their political, military or religious systems, they should learn to pray with sincerity as Jesus instructed: "Our Father in the heavens, let your name be sanctified. Let your kingdom come. Let your will come to pass, as in heaven, also upon earth." (Matt. 6:9, 10, *NW*) They would do well to fix their attention, not on a new world-order supported by military might, but on the "new heavens and new earth" that God creates and that will last forever.

### CAUSE OF DISTRESS

In addition to showing us the way of God's approval, the Bible does not leave us without an adequate explanation of the present world conditions. The twelfth chapter of Revelation clearly shows that since the establishment of the long-prayed-for kingdom A.D. 1914 Satan has been hurled out of heaven and 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. 12:12, *NW*) And he has brought great woe, both in increased war and distress to afflicted mankind and in confusion in the minds of those who do not know the truth as to the purpose of God.

We cannot say that the outcome of the world's modern-day wars is governed by God, when they are powered by greedy commercial and political elements. Love and justice are not factors in their execution, when God-fearing persons as well as wicked ones are destroyed. Surely it is not a demonstration of God's power or wisdom when high-powered explosives rip open and make uninhabitable large sections of the earth, which God 'created not a waste, but formed to be inhabited.' (Isa. 45:18) Nor do these wars serve to 'make his name

known' because he has delivered his people or vindicated his purpose by fighting for the side of righteousness in them. No, because none of the factions in these wars are his people. He makes clear his rejection of their professions of devotion, saying: "When ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood."—Isa. 1:15.

Instead of their demonstrating his divine attributes and purpose, man's selfish wars are a negation of them all. But the time is now near, at Armageddon, when God will fight for righteousness and "bring to ruin those ruining the earth." (Rev. 11:18, *NW*) Then will come a peaceful new world in which "the earth shall be full of the knowledge of Jehovah, as the waters cover the sea."—Isa. 11:9, *AS*.

# The Tobacco Habit
## —Compatible with Christianity?

**"Therefore, since we have these promises, beloved ones, let us cleanse ourselves of every defilement of flesh and spirit, perfecting holiness in God's fear."**
**—2 Corinthians 7:1, NW.**

IT WAS July 18, 1953, the day before the international New World Society Assembly of Jehovah's Witnesses was to open at Yankee Stadium in New York city. Among the eager and curious spectators on the convention grounds outside the stadium was seen a young man smoking a cigarette. Although there were others who were smoking, yet this particular young man attracted attention. Why? Because he also wore a badge identifying himself as one of Jehovah's witnesses. Upon being engaged in conversation he revealed that he lived in the immediate vicinity of the stadium and had only recently become interested in the work of Jehovah's witnesses and that the subject of smoking had at no time been broached by the witness who was conducting a Bible study in his home.

Why do Jehovah's witnesses frown on the use of tobacco? Do the Scriptures explicitly forbid smoking in just so many words? No, they do not. However, the entire tenor of the Scriptures is that the use of tobacco is incompatible with true Christianity.

Christ Jesus summed up true Christianity by saying: "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind and with your whole strength," and "you must love your neighbor as yourself." (Mark 12:30, 31, *NW*) The use of tobacco cannot be reconciled with obedience to these two great commandments, and that on some ten different counts.

### INCOMPATIBLE WITH THE FIRST COMMANDMENT

To love Jehovah with all our strength means to give to God's service the very best that our bodies are capable of giving. But we cannot do that if we deliberately engage in practices that harm our bodies, can we? And the use of tobacco is harmful. Researchers, working in four of the

most respected research centers in the United States, recently met and went on record that the blame for the rise in lung cancer and certain circulatory or heart ailments must be placed squarely on the increase in cigarette smoking. And a doctor and author, who for ten years was research adviser to a major tobacco company, warns that tobacco contains thirty different substances such as nicotine, arsenic, alcohol and ammonia. According to him "tobacco contains as nice a collection of poisons as you will find anywhere in one small package."

Christians have much and important work to do and need all the strength their bodies can supply. If respect for our bodies should be sufficient to discourage the use of tobacco, then certainly respect for the service of God should be even stronger reason for not using it. The use of tobacco is incompatible with our loving God with all our strength.

Loving Jehovah with all our heart, mind, soul, and strength also means worshiping him with clean bodies. Jehovah and everything associated with him, his Word and his organization, are pure, clean and righteous. Tobacco befouls one's body, one's breath, one's clothing and one's home. The Scriptures admonish us not to touch or have anything to do with that which is unclean, and this applies to literal as well as figurative uncleanness: "Therefore, since we have these promises, beloved ones, let us cleanse ourselves of every defilement of flesh and spirit, perfecting holiness in God's fear." "*Every* defilement of flesh" includes defilement by tobacco. Further, we are counseled to avoid "uncleanness of *every* kind" and to "put away *all* filthiness." —2 Cor. 7:1; Eph. 5:3; Jas. 1:21; 2 Cor. 6:17; Col. 3:5-9, *NW*.

Our bodies are vessels for God's holy spirit, earthen vessels containing the treasure of the ministry, and therefore must be kept clean. Tobacco-stained and tobacco-saturated bodies, clothes and homes are incompatible with Christianity.—2 Cor. 4:7.

Again, loving Jehovah with all our soul means also to love him with all the means we have at our disposal, and that includes our money. Since tobacco is not essential to our well-being, but rather works injury to our health, there can be no excuse for squandering our money upon it. If we smoke a package of cigarettes a day, in the course of a year we will have spent from $75 to $100 for tobacco. Many smoke more than one package a day. How much better to use that money to help spread the truth of God's kingdom in foreign lands or to support the Kingdom witness in our local territory. Or, money thus saved could be used to pay our way to an international assembly of Jehovah's witnesses, or to provide wholesome entertainment and relaxation for ourselves and our families. Truly, the tobacco habit represents a waste of money that is incompatible with true Christianity.

And further: to love Jehovah wholesouledly means that our wills must be his, subject to him and only to him. The Scriptures show that, by virtue of our having been ransomed by the blood of Christ and by virtue of our having dedicated ourselves to do God's will, we are his slaves and so we cannot be the slaves of men or of any bad habit. (1 Cor. 6:20; 7:23, *NW*) We must be as free men and yet not using our freedom as a cloak for moral badness. —1 Pet. 2:16, *NW*.

However, it is a well-known fact that tobacco is a narcotic, the most widely used of all narcotics. Narcotics are habit-forming and bring one into slavery to them. Many persons admit that the only reason they continue smoking tobacco is that they are unable to stop. While some

boast they could stop if they wanted to, yet more likely than not such boasts are mere rationalization because of an unwillingness to admit that they are slaves to the tobacco habit. We are slaves to that which we obey, and slavery to the tobacco habit is incompatible with Christianity, which is free.

If we would love God with all our heart, mind, soul and strength, we must also avoid everything contaminated by his enemy, Satan the Devil. The Israelites were strictly forbidden to have anything to do with pagan demonism in any form, and the law for Christians is not less strict. (1 Cor. 10:19-24) Historical facts show that among the chief uses to which the American Indians put tobacco was in connection with "most significant and solemn tribal ceremonies," which, of course, were steeped in pagan demonism. This original use of tobacco furnishes another argument why its use today is not compatible with Christianity.

### INCOMPATIBLE WITH LOVE OF NEIGHBOR

True Christianity, as expounded by Christ Jesus, in addition to requiring that we love Jehovah God with all our heart, mind, soul and strength, also means loving our neighbor as ourselves.—Mark 12:31, *NW*.

In view of the many injurious substances that tobacco smoke contains, are we loving our neighbor as ourselves, are we doing to others as we would have them do to us, when we pollute with tobacco smoke the air they breathe, although many of them do not smoke but find tobacco fumes very obnoxious? Certainly not! We may blow our own smoke away from ourselves and thus minimize the harm it does to us by not inhaling, but what about others? And all this is especially inexcusable when done in homes, places of employment or public conveyances during inclement weather. Surely such thoughtlessness is incompatible with Christianity's neighbor love.

Loving our neighbors as ourselves also requires that we set a good example. Just as we would not want others to stumble us or influence us in a wrong way, so we should be careful not to stumble or adversely influence others. Paul would even have refused to eat certain meat if that stumbled another. And as he counseled Timothy: "Become an example to the faithful ones in speaking, in conduct, in love, in faith, in chasteness." (1 Tim. 4:12; 1 Cor. 8:13, *NW*) Is thoughtlessness regarding the spiritual welfare of our neighbor or fellow Christian compatible with Christianity?

Then again, the New World society of Jehovah's witnesses has gained a reputation for being a clean organization, and it is recognized as a society of ministers. As ministers we should be very jealous of our power to influence others for good. Many who are "conscious of their spiritual need," who are "hungering and thirsting for righteousness," may be prejudiced against accepting aid from us if they note us using tobacco. We are a "theatrical spectacle to the world," we are to follow the example Christ Jesus set, we are ambassadors in his stead. (Matt. 5:3, 6; 1 Cor. 4:9; 1 Pet. 2:21; 2 Cor. 5:20, *NW*) Could we imagine Christ Jesus smoking? Unless we can, we must admit that smoking tobacco is incompatible with Christianity.

And finally there is the hope of everlasting life in Jehovah's righteous new world. In that new world men will not use any narcotics, for there will be no pain, sorrow or death there. It will be a clean world and its inhabitants will be clean. Shall we be able to enjoy that new world if we enter it as slaves to the tobacco habit? Having this hope of a clean new world should help us to be clean even now,

for are we not to live now by the same rules and principles as will prevail then? Smoking tobacco now while holding out to others as desirable the hope of a beautiful clean new world in which there will be no smoking is not consistent, is it?

### NO ARGUMENTS FOR TOBACCO

Some argue that because the Bible does not specifically forbid the use of tobacco there can be no objection to its use. Such, however, overlook the historical fact that until the Western Hemisphere was discovered the use of tobacco was limited to the Indians residing in that hemisphere; so there was no occasion for tobacco to be mentioned or forbidden among Jehovah's servants.

Then again, some claim that it is inconsistent to be so strict regarding tobacco and yet permit the use of alcoholic beverages, as do Jehovah's witnesses. However, let it be noted that the Bible tells us that Jehovah God provided wine to make glad the hearts of man, and Paul instructed Timothy to take a little wine for his stomach's sake. Such was fermented wine, for without modern means for preserving it grape juice could not remain unfermented. But if you do not need it there is no need to use it. (Ps. 104:15; 1 Tim. 5:23) Of course, it is wrong to drink too much, even as it is wrong to overeat, and that is why the Bible condemns both gluttony and drunkenness. Certainly the Christian ministers in such lands as France, Germany and Italy who drink wine or beer regularly with their meals are bringing no reproach upon Jehovah, nor are they harming their bodies by following the custom of the people. Moderate use of wine and like beverages is compatible with Christianity, with loving Jehovah God with all our heart, mind, soul and strength and loving our neighbor as ourself. But keep in mind, moderation, never once getting drunk!

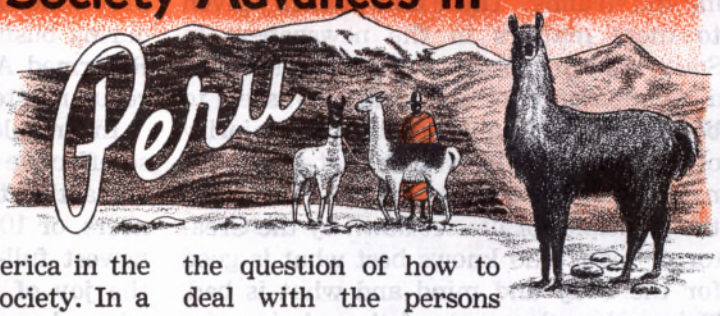
But tobacco is not a food; it is a habit-forming drug, a narcotic. When first taken into one's system it usually produces illness, showing that the body rebels against the poison. The tobacco habit injures one's health, is unclean, is a waste of money, enslaves its users; its origin is associated with demon worship, all of which are incompatible with our loving Jehovah with all our heart, mind, soul and strength. And since it pollutes the air others must breathe, sets them a bad example and gives them a bad impression of the New World society, its use indicates a lack of neighbor love. The fact that smokers are inclined to be indifferent toward the rights of others is indicated by the number of fires caused by careless smokers, some 15 per cent, or approximately 100,000 fires a year, being caused by careless smokers in the United States alone. In Jehovah's new world there will be no smoking of tobacco.

Some smoke because of tenseness, nervousness or restlessness. Such, however, should endeavor to get at the cause of their condition rather than to take an injurious drug to palliate the symptoms. Self-examination might reveal such traits as greed, competition or ambition; or it may be double-mindedness; or then again the prickings of a guilty conscience may be the cause. For such cases 'godliness and contentment, or self-sufficiency,' is the remedy.—1 Tim. 6:6, *NW*.

Tens of thousands of Christian ministers of Jehovah at one time had the tobacco habit, but, finding it incompatible with Christianity, they dropped it. All who would take Christianity seriously certainly will divest themselves of it if saddled with it. One can stop smoking if he really wants to. The thing is to be fully convinced that smoking tobacco is displeasing to Jehovah God, shows lack of neighbor love and is not good for the one smoking, either physical-

ly, spiritually, mentally or morally. Incidentally, until one has overcome the habit, let him show neighbor love by keeping his vice to himself, not flaunting his folly. (Prov. 13:16, *AS*) As the apostle Paul well said, "For all things I have the strength by virtue of him who imparts power to me." That includes strength to overcome the tobacco habit.—Phil. 4:13, *NW*.

# New World Society Advances in Peru



ON November 14, 1953, N. H. Knorr, president of the Watch Tower Society, and M. G. Henschel, his secretary and one of the Society's board of directors, left New York for a tour of South America in the interests of the New World society. In a previous issue of this journal we accompanied these two travelers as they visited Venezuela, Colombia and Ecuador, particularly sharing with them their experiences at the various assemblies held in those lands.

It was a smooth night flight above the clouds that took Brothers Knorr and Henschel southward from Ecuador to Lima, Peru. Above Lima the clouds were so thick and low that the pilot had to bring the plane in on instruments. A good-sized crowd of Peruvian witnesses of Jehovah and missionaries was at the airport to welcome our travelers who arrived just before midnight, December 1. All were full of excitement because of the four-day assembly of the New World society about to begin in Lima. Incidentally, this was the third time the president of the Society visited Peru.

The first day was spent at the branch office going over local problems relative to the Kingdom witness. That evening all the missionaries, 39 in number, assembled and were given good counsel on the problems peculiar to the missionary work. The greater part of two hours was devoted to the question of how to deal with the persons who are living together improperly. It was pointed out that only those who come in line with Jehovah's principles of proper living can be accepted for baptism in symbol of their having dedicated their lives to serve Jehovah God. If people do not want to clean up and follow the principles of the Bible after having studied the Bible with the missionaries for a reasonable length of time, more time should not be wasted on them. At the convention itself, it was pointed out that we must add to our faith virtue, and virtue means conformity of life and conduct with moral law.—2 Pet. 1:5.

The Catholic people here in South America and elsewhere hear a little of the talk of the clergy on morals, but it seems that every once in a while their church makes a big talk about morals and tries to fool the world through propaganda, so that they may appear to be "so holy." For example, recently the pope warned the Italian people of television's dangers. The newspapers reported that the priests in Italy were warned against letting "the wicked and devastating power of motion

pictures" enter the homes through television. One wonders why the pope does not take an interest in the millions of people who live in Central and South America and get his priests there to straighten out the lives of those indulging in immoral living, for in Latin America one finds the height of adultery and fornication, plus lying and stealing. There is no publicity given to these matters in the newspapers in South America, because it is all accepted as a common practice and it does not seem to be looked upon as wrong by the majority of the people. It is evident that they have not received proper education concerning the principles of life set down by the Creator of man, who knows best what is good for the body and mind and what is bad. This makes the work of the missionaries of Jehovah's witnesses all the more important to the people, but also more difficult.

**PERUVIAN NATIONAL ASSEMBLY BEGINS**

Thursday morning the convention opened at the fine Salón Majestic, which lent itself well to convention purposes. The platform featured the 1954 yeartext, "Every day will I bless you, and I will praise your name forever and ever" (Ps. 145:2, *CB*), and had a backdrop depicting the various national types common to Peru as coming to the highway leading to the new world, even as is the case there right now.

The Christian witnesses of Jehovah came to the assembly from all parts of Peru. Five arrived from Arequipa, far to the south, a special full-time minister came from Iquitos on the Amazon River to the east and twenty-eight came from Trujillo in the north.

Many interesting experiences were related at the assembly. One minister told how he was advised not to go to a certain home because no one lived there, but upon reflection felt it was better to make sure for himself, and so he called anyhow. He found a man, over eighty years old, reading a Bible, who, though physically deaf, showed good spiritual understanding and that he had hearing ears. Another told of giving an incidental witness to a Japanese storekeeper that resulted not only in placing literature with him but also in starting a Bible study in his store, for which, for the first time in his life, he closed his store during business hours. He belonged to the Reformed Adventist Church but is now a regular attendant at the Kingdom Hall.

In Trujillo three missionaries have been so effective that now thirty-five witnesses are active there, including four local pioneers, or 100-hour-a-month ministers. The newest full-time minister in Trujillo had the joy of seeing six of the people with whom he was studying become ministers within a short time, five of whom were immersed last October and were present at the assembly, busy helping all they could about the assembly and in field witnessing.

On a program in which a number of these pioneers were questioned regarding their ministry one of them was asked if he was married and had a family. He replied, "*¡Cómo no!*" ("Of course!") And why should a married man with a family not be engaged in the hundred-hour-a-month pioneer ministry? There are married men with families that are doing this in other countries; why not in Peru?

Many of the discourses that had been presented at the Yankee Stadium assembly in the summer of 1953 were given at this assembly and brought the Peruvian audience much joy and satisfaction. Brothers Knorr and Henschel gave a number of discourses that were greatly appreciated for the strong points they contained regarding practical living in connection with the service of God. A surprise feature of the assembly program was the presentation of a tape recording by Brother Franz, vice-president of the Society, of his talk in

Spanish on "New World Society Attacked from the Far North," which he had given to the Spanish-speaking group at Yankee Stadium last summer. While the brothers would have liked to have Brother Franz with them in person, they were certainly delighted to hear his voice in the recording of this excellent speech.

At this assembly the Peruvian brothers received the Spanish *Songbook* for the first time and, with the help of musical accompaniment, they were doing well with the new songs. They were also delighted to receive for distribution two other Spanish publications, *God's Way Is Love* and *Evolution versus The New World.*

The assembly's service meeting, dealing with the practical aspects of the field ministry, was not one whit behind those conducted by Jehovah's witnesses in other lands. They put all they had into it and gave an excellent pantomime contrasting Brother Untidy with Brother Tidy. Ministers of the good news cannot bring their old slovenly ways into their preaching activity. Demonstrations showing what changes had to be made were very effective.

Because the president of the Society had to leave late Saturday night he addressed the assembly twice that day. A point he stressed was the matter of paying constant attention to ourselves so that we follow the good counsel of the Scriptures and make sure we get into the new world, his remarks being based on 1 Timothy 4:15, 16 (*NW*): "Ponder over these things, be absorbed in them, that your advancement may be manifest to all persons. Pay constant attention to yourself and to your teaching. Stay by these things, for by doing this you will save both yourself and those who listen to you." In order to pay constant attention to oneself it is very necessary for each one to study privately in the home and in the congregation, and then put to use that which has been learned in the house-to-house preaching and in the conducting of Bible studies with the people.

In the evening Brother Knorr discussed the expansion work in Peru and showed that it was doing very well. During the evening the Resolution, first presented and adopted at the Yankee Stadium assembly last summer, was also presented and the 375 Peruvian witnesses present enthusiastically and unanimously adopted it. Right after the close of the evening's program Brother Knorr left to catch the midnight plane for Antofagasta, Chile.

The convention, however, still had one more day to run, and on Sunday morning thirty-three brothers and sisters were baptized in the municipal swimming pool, which had been given free for this purpose. Sunday afternoon Brother Henschel gave the public discourse "After Armageddon —God's New World" in Spanish to an audience of 602. This attendance eclipsed all previous records as far as Jehovah's witnesses in Peru were concerned. Sunday evening the convention learned that their 1954 twenty per cent increase quota was 340 and that they had already passed their ten per cent quota for December by having 317 ministers in Peru reporting activity in October. The Peruvian witnesses were confident that they would realize their quota of 340 ministers before the end of the 1954 service year. A discourse by Brother Henschel on the prophetic significance of Daniel in the lions' den concluded the assembly.

This assembly made important history for the New World society of Jehovah's witnesses in Peru. It seemed to be another starting point for greater advancement in preaching the good news. Hopes of all were high for greater expansion in the near future. All seemed eager to aid in gathering in the "other sheep" so that they might enjoy the blessings of life in the new world with them.

# Engage in the Pastoral Work with the Shepherd-Prince

ARE you sharing in the joys and blessings that come from engaging in the pastoral work with the Shepherd-Prince? Do you ask, "Who is the Shepherd-Prince, what is this pastoral work, and how may I engage in it?"*

The Shepherd-Prince is none other than the Right Shepherd, Christ Jesus. (Ezek. 34:24; John 10:11, *NW*) The pastoral work that he is directing at the present time is the gathering of men of good will into one family, with justice and equality enjoyed by all and love binding the members indivisibly together, and with the hope of everlasting life in God's new world.

This gathering activity is very fittingly described as a pastoral work, for human creatures are, oh so much, like sheep. Like sheep they have been fleeced, oppressed, mistreated and butchered by their religious, political and commercial rulers and leaders; like sheep they are prone to follow leaders, and like sheep mankind have gone astray. None is more concerned about these sheep than is Jehovah God, the Great Shepherd, and that is why he has purposed to bring his sheep together, as well as to feed, shelter and heal them.—Ps. 44:22; Isa. 53:6; Ps. 23:1; Ezek. 34:11-16.

The Shepherd-Prince Christ Jesus demonstrated his great love for the sheep by giving his life for them. While he began the work of gathering his spiritual sheep at the time of his first presence, his greatest activity along this line has been particularly since his second presence, which began in 1914, and after the "cloudy and dark day" of persecution of his sheep during World War I. These spiritual sheep of the "little flock," having now been gathered, join in the work with their Shepherd-Prince in gathering the "other sheep." (Luke 12:32; John 10:16) Particularly since 1931, when these "other sheep" were identified as those sighing and crying for the abominations done in the land, have these been gathered, and even more so since 1935, when they were identified as the "great crowd" of praisers of John's vision.—Ezek. 9:1-6; Rev. 7:9, 10, *NW*.

To expedite this pastoral work the Watchtower Bible School of Gilead was established in 1943 for the training of Christian ministers for missionary work in foreign lands, and since that school was opened Christian ministers engaging in this pastoral work have increased more than threefold, so that today more than a half million of these are active in 143 different lands and isles of the sea.

While not all Christians who have been gathered to the Shepherd-Prince can devote all their time as missionaries to this pastoral work, all of us can buy out the opportune time right in our own communities, looking for the sheep by going from house to house with the Kingdom message and by offering Bible literature to passers-by on street corners. And then, when having found those that appear to be sheep, willing to learn from the Shepherd-Prince, we can follow through with the pastoral work of feeding them with the spiritual food provided by Jehovah God, namely, the information regarding God's purposes as revealed in his Word, the Bible.

Because of his great love for these sheep, Jehovah God has made provision for gathering them now and eventually giving them everlasting life in his new world. Christ Jesus loves the sheep; that is why he died for them and is now directing the gathering work. If we love Jehovah God, Christ Jesus and these sheep, we shall now engage in the pastoral work with the Shepherd-Prince and realize the joys and blessings coming from such work.

* For details see *The Watchtower*, August 1, 1953.

# The Royal Priesthood

*"Happy and holy is anyone having part in the first resurrection; over these the second death has no authority, but they will be priests of God and of the Christ, and will rule as kings with him for the thousand years."*
—*Rev. 20:6, NW.*

MEMBERS of this royal priesthood are the officiating ministers of Jehovah in all matters concerning his universal organization, and one great service will be to rule as kings with Christ Jesus for a thousand years. This rulership will be from heaven and over the inhabitants of earth, who will then live under the kingdom of God. It is the establishment and functioning of this royal priesthood that give the hope to people of all nations that Jehovah is their God and that there is hope of reconciliation with him. The royal priesthood is made up of Christ Jesus, the great High Priest, and underpriests numbering 144,000. It is to be an everlasting priesthood "after the likeness of Melchizedek." (Heb. 5:6, *NW*) Happiness and holiness belong to those having part in this order of priests, for they share in the "first resurrection," and over them "the second death has no authority." During the rulership of this kingdom of priests peace, happiness and life will come to all those of humankind who are blessed with being subjects of Jehovah's New World King-Priest.

[2] The scripture at Revelation 20:6 indicates two classes: the rulers, and those ruled. Regardless of the class to which you hope to belong, obedience and faithfulness toward the truth are constant requirements. The prospective members of the royal priesthood need to keep their vision clear and their hope bright, and completely do the will of God. Those hoping for everlasting life on earth in the theocratic new world are eager to learn of the requirements and faithfulness of the royal body of priests that is to rule for the thousand years, and learn to be faithful. Those of the anointed are happy to learn of Jehovah's purpose to bless and give life to millions of humans. So also those who look forward to living on earth forever will be happy to know about the royal priesthood, to which they will be subject.

[3] Jehovah's purpose to have a kingdom of priests was expressed to his typical people Israel at Mount Sinai. Moses was inspired to inform them: "Now if you will strictly obey my voice and will indeed keep my covenant, then you will certainly become my special property out of all other peoples, because the whole earth belongs to me. And you yourselves will become to me a kingdom of priests and a holy nation." (Ex. 19:5, 6, *NW*) Israel was to be a sacred kingdom under Jehovah, a real theocracy, a royal nation, living under the rules and rites of the Most High. The word "kingdom" as used in this verse has the meaning of royalty, dynasty, sovereignty. It meant that Jehovah purposed a royal, priestly race, a dynasty of priests, each member having the qualifications and attributes of kings and priests.

1. Who make up the royal priesthood, and what benefits come as a result of its establishment and functioning?
2. What should be the mental attitude of those knowing about the royal priesthood?
3. When did Jehovah first state his purpose to have a royal priesthood, and how was it a theocracy?

4 The people of Israel grew discontented, and asked Judge Gideon to rule over them as king. Gideon replied, "I myself shall not rule over you, nor will my son rule over you. Jehovah is the one who will rule over you." (Judg. 8:23, *NW*) In Samuel's day the elders of Israel said to him: "Now make us a king to judge us like all the nations. But the thing displeased Samuel. . . . And Jehovah said unto Samuel, . . . they have not rejected thee, but they have rejected me." (1 Sam. 8:5-7, *AS*) Typically Israel was the kingdom of Jehovah, but they were unfaithful and disobedient. Later, when Jehovah sent his Son, Christ Jesus, the Kingdom heir, to them, they rejected him, the Stone of Zion. This typical house of Israel had lost sight of the purpose of Jehovah, and was building in opposition to God's will. Jesus said to them: " 'The stone that the builders rejected is the one that has become the chief cornerstone. From Jehovah this has come to pass and it is marvelous in our eyes.' This is why I say to you, The kingdom of God will be taken from you and be given to a nation producing its fruits."—Matt. 21:42, 43, *NW*.

### GOOD NEWS TO THE NATIONS

5 Jehovah's rejection of the nation of Israel and taking the Kingdom from them opened the door for people of the nations to have the great privilege of becoming a part of the priestly nation. Cornelius of the uncircumcised Gentiles was the first, and Peter said when visiting him: " 'You well know how unlawful it is for a Jew to join himself to or approach a man of another race; and yet God has shown me I should call no man defiled or unclean.' . . . 'For a certainty I perceive that God is not partial, but in every nation the man that fears him and works righteousness is acceptable to him.' " (Acts 10:28-35, *NW*) Paul was commissioned to go to the nations, as Jesus said of him: "This man is a chosen vessel to me to bear my name to the nations as well as to kings and the sons of Israel." Again, to the Jews, "Paul and Barnabas said: 'It was necessary for the word of God to be spoken first to you. Since you are thrusting it away from you and do not judge yourselves worthy of everlasting life, look! we turn to the nations. In fact, Jehovah has laid commandment upon us in these words, "I have appointed you as a light of nations, for you to be a salvation to the most distant part of the earth." ' "—Acts 9:15; 13:46, 47, *NW*.

6 Stressing nations, Paul wrote: "It is written: 'That is why I will openly acknowledge you [Jehovah] among the nations and will sing praise to your name.' And again he says: 'Be glad, you nations, with his people.' And again: 'Praise Jehovah, all you nations.' " To the Colossians Paul said: "Not being shifted away from the hope of that good news which you heard, and which was preached in all creation that is under heaven. Of this good news I Paul became a minister." (Rom. 15:9-11; Col. 1:23, *NW*) "Now the Scripture, seeing in advance that God would declare people of the nations righteous due to faith, declared the good news beforehand to Abraham, namely: 'By means of you all the nations will be blessed.' " Again, "The blessing of Abraham might come to be by means of Jesus Christ for the nations." (Gal. 3:8, 9, 14, *NW*) Jehovah was using the prospective royal priest Paul to work out his grand purpose concerning the great news' being turned to people in nations other than Israel after the flesh.

4. By Israel's asking for a king, what were they actually doing? How did they treat Jehovah's King-Son?

5. How did the apostles Peter and Paul explain the purpose of Jehovah in sending the good news of the Kingdom to the Gentiles?

6. In what manner was Jehovah beginning to fulfill his promises to Abraham?

7 To these 'called' ones comes union with Christ, the Royal Priest. Paul wrote: "Formerly you were people of the nations as to flesh; 'uncircumcision' . . . 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." And again he says: "For you are all one in union with Christ Jesus. Moreover, if you belong to Christ, you are really Abraham's seed, heirs with reference to a promise." (Eph. 2:11-13; Gal. 3:28, 29, *NW*) The good news to the nations means being brought into harmony with Jehovah God and blessed with the assurance of his promises. This is true service by God's great High Priest, Christ Jesus, for not only does he bring the people of the nations near to God but brings God near to them. Pure and holy fellowship results. This good news was released to all nations, but not all the people accept. Toward those who do Jehovah is fulfilling his promise that "all the nations will be blessed" because of Abraham and his seed. This good news is still being declared. In fact, today it is being proclaimed in a more comprehensive, widespread manner than ever before. At the present time the good news calls another class out from among the nations, but the work is still being performed by the royal priesthood.

### THE SPIRITUAL ROYAL PRIESTHOOD

8 Jehovah's purpose to have a royal priesthood is accomplished, though natural Israel failed. Paul writes: "For not all who spring from Israel are really 'Israel'. Neither because they are Abraham's seed are they all children. . . . It is as he says also in Hosea: 'Those not my people I will call "my people", . . . they will be called "sons of the living God".' " "God did not reject his people, whom he first recognized. . . . The very thing Israel is earnestly seeking he did not obtain, but the ones chosen obtained it. The rest had their sensibilities blunted." (Rom. 9:6, 7, 25, 26; 11:2, 7, *NW*) Rejection of Jews brought riches to others, for although some of the true royal priesthood were chosen from natural Israel, the majority were to be chosen from the nations. It is in this manner that Jehovah's original purpose to have a royal nation of priests is accomplished. Concerning them Paul wrote: "God makes all his works cooperate together for the good of those who love God, those who are the ones called according to his purpose; because those whom he gave his first recognition he also foreordained to be patterned after the image of his Son, that he might be the firstborn among many brothers. Moreover, . . . those whom he called are the ones he also declared to be righteous. Finally those whom he declared righteous are the ones he also glorified." "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. 8:28-30, 17, *NW*.

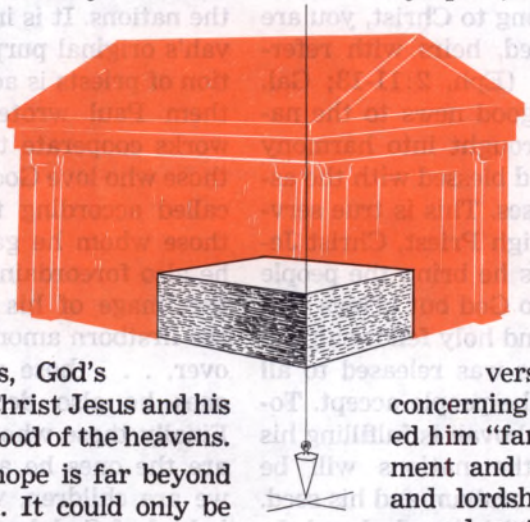
9 The apostle Peter writes "to the ones chosen according to the foreknowledge of God the Father" and says: "Blessed be the God and Father of our Lord Jesus Christ, for according to his great mercy he gave us a new birth to a living hope through the resurrection of Jesus Christ from the dead, to an incorruptible and undefiled and unfading inheritance. It is reserved in the heavens for you, who are being safeguarded by God's power through faith for a salvation ready to be revealed in the last

7. Receiving the "good news" means what? Mention some of the benefits.

8. Explain how God's purpose to have a royal priesthood is accomplished, though natural Israel failed.

9. How does the apostle Peter identify the royal priesthood?

period of time." Peter further says to them: "Coming to him [Christ] as to a living stone, rejected, it is true, by men, but chosen, precious, with God, you yourselves also as living stones are being built up a spiritual house for the purpose of a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. For it is contained in Scripture: 'Look! I am laying in Zion a stone, chosen, a foundation cornerstone, precious; and he that rests his faith on it will by no means come to disappointment.'" (1 Pet. 1:3-5; 2:4-6, *NW*) This spiritual building is the royal house because it is built upon the true foundation, Jehovah's anointed King, the royal Son, the Heir of God. The apostle is here identifying the royal nation of priests, God's royal priesthood, to be Christ Jesus and his body members, a priesthood of the heavens.



[10] Such a marvelous hope is far beyond the human imagination. It could only be Jehovah-inspired and made possible by the power of holy spirit. It is this spirit from the Creator that quickens the mind, making it alive to heavenly hopes. Hence it is written to those having such hope: "It is you God made alive though you were dead in your trespasses and sins." "If, however, you were raised up with Christ, go on seeking the things above, where the Christ is seated at the right hand of God," and "because of the hope that is being reserved for you in the heavens." Those enjoying this hope are a spiritual temple in Christ: "In union with him the whole building, being harmoniously joined together, is growing into a holy temple for Jehovah. . . . a place for God to inhabit by spirit." The holy, heavenly temple is the royal priesthood.—Eph. 2:1; Col. 3:1; 1:5; Eph. 2:21, 22, *NW*.

[11] All those of this class yet on earth, together with the hundreds of thousands of the Lord's other sheep, are deeply grateful for this marvelous provision of God's workmanship, namely, the kingdom of the heavens. It means a habitation for Jehovah by spirit, and this is something the Most High has not possessed before. Yes, beyond our imagination though it may be, yet it is true. It is the holy heavenly temple. The kingdom of priests is the temple and will be the highest place in the universe, for it is written concerning Christ that God seated him "far above every government and authority and power and lordship and every name named, not only in this system of things, but also in that to come. He also subjected all things under his feet, and made him head over all things to the congregation, which is his body." The Bible therefore calls him "The Ruler of the kings of the earth." The apostle John speaks of him as one "that loves us and that loosed us from our sins by means of his own blood—and he made us to be a kingdom, priests to his God and Father." Note particularly the expression "and he made us to be a kingdom," actually a kingdom of priests. These regal and sacred dignities are the two highest that can possi-

10. Show by scriptures how anyone gets the hope of being part of the heavenly royal priesthood?

11. Why should all Jehovah's people be very grateful for the completion of the Kingdom? And what will be its position in the universe?

bly exist among men and clearly indicate the superlatively high estate that will belong to the sons of God.—Eph. 1:21-23; Rev. 1:5, 6, *NW*.

12 The prospective members of the royal priesthood have a consuming zeal to see the building of God in the heavens completed with themselves a part of it. For it will be the permanent sanctuary of Jehovah, the temple, where his name shall be praised forevermore, and is seen to be a holy array of 144,000 priests under Jesus Christ singing praises to Jehovah. All heaven will hear their glad and grateful song and all the inhabitants of the earth will learn of this the sweetest melody of the universe, for all will be led by the sweetest singer in heavenly Zion, the Lord Jesus, the Royal Priest. That will truly be a choir of choirs, worshiping Jehovah in holy array, in the beauty of holiness, even in the holiness of his sanctuary! In that happy day everything will be in its right place, for the theocratic rule will permeate everything. All created things will speak of the glory and majesty of the Holy One, the Most High God, Jehovah. The day is now so near for all unholiness to be done away with, for every form and expression of iniquity to cease, when no evil thing will be in existence! In that delightful day peace, serenity and happiness will be the portion of all living. "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, *NW*.

13 Members of the royal priesthood desire to see these miraculous things take place, and so they work diligently toward that end. There will be no satisfaction, no rest, until everything that lives speaks Jehovah's praise, until "every creature that is in heaven and on earth and underneath the earth and on the sea, and all the things in them [say]: 'To the one sitting on the throne and to the Lamb be the blessing and the honor and the glory and the might for ever and ever.' " (Rev. 5:13, *NW*) The ancient king of Zion, David, who typified the great Royal Priest, had similar desires and they were recorded for our benefit. He desired and longed to see the ark of God, representing the divine presence, safely deposited and at rest in the sanctuary. Listen to his utterances: "Surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes, or slumber to mine eyelids; until I find out a place for Jehovah, a tabernacle for the Mighty One of Jacob." (Ps. 132:3-5, *AS*) Yes, a *rest* for Jehovah! What a marvelously elevating and inspiring thought! Jehovah's spirit causes these desires to spring up in the mind and heart. The psalmist continues: "Arise, O Jehovah, into thy resting-place; thou, and the ark of thy strength. Let thy priests be clothed with righteousness; . . . For Jehovah hath chosen Zion; he hath desired it for his habitation. This is my resting-place for ever: here will I dwell; for I have desired it." (Ps. 132:8, 9, 13, 14, *AS*) Zion is the royal city, the "capital" of the universe, made up of the King Christ Jesus and the 144,000 "living stones," and is Jehovah's chosen, permanent and dearly beloved dwelling place. It has taken thousands of years to prepare and build his own settlement or temple. Through the royal priesthood he will hold communion with all his creatures. He makes the royal priesthood of Zion an institution of salvation, for he clothes her priests with salvation. Their whole appearance proclaims salvation. The members remaining on

12. How do we know Jehovah's praise will be sung in heaven and on earth; and does this make us happy, and why?

13. (a) What did the psalmist mean when he desired to find a "tabernacle for the mighty one of Jacob"? (b) How is this prophetic picture fulfilled, and what are the holy desires of Jehovah's people?

earth today publish salvation to thousands upon thousands. "And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be Jehovah's."—Obadiah 21, *AS*.

### REQUIREMENTS AND RESPONSIBILITIES OF THE ROYAL PRIESTHOOD

[14] The first requirement was and still is obedience. When the royal priesthood was first mentioned to the Israelites at Mount Sinai, Jehovah said: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be mine own possession from among all peoples: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation." (Ex. 19:5, 6, *AS*) Jehovah said to Israel's first high priest, Aaron, "Thou shalt have no inheritance in their land, neither shalt thou have any portion among them: I am thy portion and thine inheritance." (Num. 18:20, *AS*) Those of the faithful, royal priesthood may not serve merely for the heavenly reward, though their hearts must be set on it. But the great heavenly reward will be theirs only if they serve Jehovah in complete obedience and make Him their inheritance.

[15] In the typical priesthood the whole appearance of the priest reflected the highest purity and exclusive devotion to Jehovah. The law was specific regarding the bodily condition and regulation of life. Physical defects such as blindness, lameness, flat nose, broken feet, being dwarfed, blemish of eyes, etc., rendered a man unfit for the priesthood. (Lev. 21:16-24) It has been said that there were one hundred and twenty blemishes that disqualified a priest. Then, if such strict requirements were made for the typical priesthood, how much more for the antitypical? True it is that physical blemishes do not disqualify one for membership in the heavenly royal priesthood, but other blemishes will, for nothing defiled will ever enter into heaven. "The Christ also loved the congregation . . . 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." "No fornicator or unclean person or greedy person—which means being an idolater—has any inheritance in the kingdom of the Christ and of God." "Pursue peace with all people, and the sanctification without which no man will see the Lord."—Eph. 5:25-27; 5:5; Heb. 12:14, *NW*.

[16] It is a fearful, awesome thought to even contemplate the possibility of disqualification from membership in the royal priesthood. Therefore prospective members must give earnest, prayerful and proper consideration to Jehovah's requirements. All must remain in a cleansed condition, in a purified state by the preciousness of the blood of Christ Jesus and his available righteousness. Also by the undeserved kindness of our heavenly Father, those in line for the royal priesthood should remember this: "Since we have boldness for the way of entry into the holy place by the blood of Jesus, which he inaugurated for us as a new and living way through the curtain, that is, his flesh, and since we have a great priest over the house of God, let us approach with sincere hearts in the full assurance of faith, having had our hearts sprinkled from a wicked conscience and our bodies washed with clean water." (Heb. 10:19-22, *NW*) The great Royal Priest, Christ Jesus, is our protection.

---

14. State the first requirement of Jehovah for his people. Should we serve just because of reward? Explain.
15. Regarding the typical priesthood, what were some blemishes that would disqualify? Do physical blemishes disqualify now? If not, what kind of blemishes or unholiness does?

16. How do Jehovah's people remain in a cleansed condition?

17 Some of the chief responsibilities are now mentioned. Paul writes: "For every high priest taken from among men is appointed in behalf of men over the things pertaining to God, that he may offer gifts and sacrifices for sins." (Heb. 5:1, *NW*) This description shows a divine appointment of the priesthood, the essential idea being that of serving in behalf of God and for fallen men, and this is the very essence of the priesthood. It is further stated: "For every high priest is appointed to offer both gifts and sacrifices; wherefore it was necessary for this one also to have something to offer." "When Christ came as a high priest of the good things that have come to pass through the greater and more perfect tent not made with hands, that is, not of this creation, he entered, no, not with the blood of goats and of young bulls, but with his own blood, once for all time into the holy place and obtained an everlasting release for us." "Christ entered . . . heaven itself, now to appear before the person of God for us." (Heb. 8:3; 9:11, 12; 9:24; 10:12, *NW*) The sacrifice he offered was his own life given up voluntarily, and the value of the perfect human life he presented to his heavenly Father, and all this to the praise of Jehovah and that we might be the recipients of divine favor.

18 Those of the royal priesthood must be teachers and guardians of the law of God. "For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of Jehovah of hosts." "And that ye may teach the children of Israel all the statutes which Jehovah hath spoken unto them by Moses." (Mal. 2:7; Lev. 10:11, *AS;* Deut. 33:10; 17:9-11) These appointed teachers must teach theocratically, for tremendous responsibility lay on their shoulders, and God held them to this responsibility. They were administering Jehovah's law; hence he was the real judge in Israel. Faithful priests taught the law and kept the people of Jehovah in the right paths. They really cared for the "sheep."

19 The high priest had the law-instructor duties in God's holy nation by virtue of the principle of theocracy, for all the powers of the state are united in Jehovah. Even when the congregation acts, it is in the name of Jehovah. He is the Lawgiver. "For Jehovah is our judge, Jehovah is our lawgiver, Jehovah is our king; he will save us." (Isa. 33:22, *AS*) Just as the legislative power was exercised through Moses and only the fundamental law was valid, so in the development of the theocracy the Prophet greater than Moses, Christ Jesus, dispenses the law of Jehovah. "You must listen to him according to all the things he speaks to you. Indeed, any soul that does not listen to that Prophet will be completely destroyed from among the people." (Acts 3:22, 23, *NW*) Joyful obedience is required today.

20 Consider carefully the qualifications and duties of the great King-Priest, who sets the pattern for his underpriests. He was "able to deal moderately with the ignorant and erring ones"; "able also to save completely those who are approaching God through him, because he is always alive to plead for them. For such a high priest as this was suitable for us, one of loving-kindness, guileless, undefiled, separated from the sinners"; one always available for service because "every priest takes his station from day to day to render public service." His underpriests, too, are required to offer sacrifices: "Through him let us always offer to God a sacrifice of

17. Explain Paul's words at Hebrews 5:1 and their application to Christ Jesus.
18. Show how the "priest's lips keep knowledge."
19. Show how the priesthood has law-instruction duties for God's holy nation.
20. Mention some of the qualifications of the priesthood and why we should consider them.

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. 5:2; 7:24-26; 10:11; 13:15, 16, *NW*.

# The "Likeness of Melchizedek"

MELCHIZEDEK was a royal priest, and the royal priesthood was made like him. The apostle Paul teaches: "Christ did not glorify himself by becoming a high priest, but was glorified by him who spoke with reference to him: 'You are my Son; today I have become your Father.' Just as he says also in another place: 'You are a priest forever after the likeness of Melchizedek.' . . . he has been specifically called by God a high priest after the likeness of Melchizedek." (Heb. 5:5, 6, 10, *NW*) What is this likeness? and what does it mean?

[2] The original record of this royal priest shows his appearance on the scene in connection with the most ancient war reported in the Scriptures. It was an invasion of the Jordan valley. A great fight resulted between the kings of those days and the people of the valley. The invaders won and took spoils and prisoners, including Lot and his family. Lot's uncle, Abram, when informed of the capture, gathered together his trained slaves and pursued the victors, overcame them, rescuing the prisoners and returning the spoils. It was on Abram's return from this victorious warfare that Melchizedek came forward. (See Genesis 14:1-20.) Paul in a most interesting way explains at Hebrews 7:1-3 (*NW*): "For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him and to whom Abraham apportioned a tenth from all things, is first of all, by translation, 'King of righteousness,' and is then also king of Salem, that is, 'King of peace.' 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."

[3] Following these events "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!'" (Gen. 14:18-20, *NW*) Paul states: "Behold, then, how great this man was to whom Abraham, the family head, gave a tenth out of the chief spoils. . . . and [Melchizedek] blessed him who had the promises. Now without any dispute, the less is blessed by the greater. If, then, perfection were really through the Levitical priesthood, . . . what further need would there be for another priest to arise after the likeness of Melchizedek and not said to be after the likeness of Aaron? And it is still more abundantly clear that with a similarity to Melchizedek there

1. Who was Melchizedek, and who was made "after his likeness"?
2. Briefly state the circumstances that bring Melchizedek into the record at Genesis 14, and what does Paul have to say about this king-priest?
3. What is Paul's argument at Hebrews 7 concerning the "likeness of Melchizedek"?

arises another priest, . . . according to the power of an indestructible life, for in witness it is said: 'You are a priest forever after the likeness of Melchizedek.' " Paul continues the argument, again quoting Psalm 110:4, saying: "Jehovah has sworn, and he will not feel regret: 'You are a priest forever.' " Who is? Christ Jesus is. "He because of continuing alive forever has his priesthood without any successors. Consequently he is able also to save completely those who are approaching God through him, because he is always alive to plead for them."—Heb. 7:4-7, 11, 15-17, 21-25, *NW*.

4 Jehovah acknowledged Jesus at his baptism in the Jordan. "Look! also, there was a voice from the heavens that said: 'This is my Son, the beloved, whom I have approved.' " Again at the time of Jesus' transfiguration: "And a voice came out of the cloud, saying: 'This is my Son, the one that has been chosen. Listen to him.' " Also speaking of his second presence as King, the prophetic psalm says: "Jehovah said unto me, Thou art my son; this day have I begotten thee." (Matt. 3:17; Luke 9:35, *NW;* Ps. 2:7, *AS*) The Son and the other anointed sons of God are of the royal house and will live forever and therefore in this relationship the sonship and the priesthood become one and the same. Christ Jesus was chosen priest because he was the Son of God. He lives forever.

5 The fact that neither 'beginning of days nor end of life' was recorded concerning Melchizedek, and that this priest could receive tithes and bless Abram, also that he was 'King of Peace and Righteousness,' is shown by Paul as well describing the eternal Son of Jehovah. He is God's Royal Chief Priest and is head of God's royal priesthood.

6 Psalm 110 prophetically teaches the great work this Royal Chief Priest will accomplish. "Jehovah will send forth the rod of thy strength out of Zion: rule thou in the midst of thine enemies. The Lord at thy right hand will strike through kings in the day of his wrath. He will judge among the nations." (Ps. 110:2, 5, 6, *AS*) This Ruler is the same one spoken of in the Revelation: "And I saw the heaven opened, and, look! a white horse. And one seated upon it is called Faithful and True, and he judges and carries on war in righteousness. . . . He treads, too, the press of the wine of the anger of the wrath of God the Almighty. . . . he has a name written, King of kings and Lord of lords." (Rev. 19:11, 15, 16, *NW*) The Greater-than-Melchizedek is not only a priest with sacrifices to offer, but also a king to conquer and to rule, and this antitypical King of Righteousness does carry on war in righteousness. We therefore can have strong confidence that all iniquity and opposition to Jehovah God will disappear, for Christ rules in righteousness, and then peace will be the everlasting portion of all. He will be the Prince of Peace and the Royal High Priest forever.

4. How does the fact of Jehovah's declaring Jesus as His son make him a perfect priest?

5. Mention some of the ways in which Melchizedek foreshadowed the great Royal Priest.

6. The scriptures at Psalm 110 and Revelation 19 mean what in connection with the royal priesthood?

THE FIRST RESURRECTION

[7] Concerning this royal priesthood under Christ John wrote: "Happy and holy is anyone having part in the first resurrection; over these the second death has no authority." (Rev. 20:6, *NW*) What does this mean? Every Jehovah-fearing creature desires to have the complete assurance of a resurrection. If one could be absolutely sure of a resurrection, then death would *only* be as a sleep. Who are so convinced? Who are so full of faith toward the Creator that they believe without the slightest shadow of doubt they will be resurrected? The answer is, the only ones who can possibly have such assurance are those who are wholly dedicated to Jehovah, and who are truly serving Him with all their heart, mind, soul and strength. God knows and blesses such faithful ones and grants faith. We can all increase our faith.—See Luke 17:5, 6 and 1 Corinthians 12:4, 9.

[8] The sure hope of a resurrection is a powerful force in life. Some will be awakened from the death sleep during the thousand-year rule of the Royal Priesthood of the Greater Melchizedek, and they will be taught the law of Jehovah and, if obedient, will continue in life. If disobedient they will be "cut off" from life. This, then, will be their second time to die, and from it there will not be another resurrection. The first death came as a result of the condemnation on mankind through the original sin of Adam. The second will be their own responsibility. This is not teaching a "second chance," but does indicate that some of the dead from earth's teeming millions will be resurrected.

[9] In the day of resurrection, judgment will be an individual responsibility. The will of Jehovah is carried into effect by His Greater-than-Melchizedek. The purposes of the Most High will be fully known by the royal priesthood in the heavens. Every opportunity will be afforded earth's millions to bring their lives into conformity to Jehovah's will, for they will have a nation of priests ruling over them. Their every failure and every effort will be understood and valued. Mercy, compassion and forgiveness will be generously extended to all. But to the wicked, the hypocrites and the unfaithful, adverse treatment will come, after there has been full opportunity for them to seek and attain peace and righteousness. The administration of the new heaven and new earth will be so different from the present evil system of things. Today there are harshness, lack of understanding, judging from outward appearances, and hypocrisy. In the new system of things the royal priesthood will rule with justice, mercy and kindness. Every member will have experienced the weaknesses of the human flesh, each one of the 144,000 will have known what it has meant to serve Jehovah though often misunderstood, to have continued loving though perhaps the motives were not appreciated. They will have been touched with the infirmities of humankind and will love to help those who are fighting on despite their handicaps. For is it not so today? Jehovah must love those of his people who fight on and do not give up; the ones who keep going, though often burdened with the realization of their own weakness, the ones who hate the flesh that is weak. So it will be in the Kingdom, for position and glory will not change the disposition of the royal priesthood, nor interfere with their obediently applying God's just judgments.

[10] Some of earth's millions merit the judgment of second death while they are living on the earth and before the King-

7. Wherein does complete confidence in a resurrection lie?
8. Will some who are resurrected possibly die, and is there a "second chance"?
9. How will the inhabitants of the earth in the new world be helped so they can live forever?

10. Do some of the wicked merit "second death" even before the thousand-year reign?

dom commences its rule of the thousand years. The great fire in the valley of Hinnom (Gehenna), which burned continuously for consuming the refuse from Jerusalem, was used as an illustration of final extinction to those unworthy. In fact, into this great lake of fire were hurled the bodies of criminals, those not to be remembered. Such were not buried in memorial tombs. They were to perish forever, and their names were to be forgotten. However, let us keep in mind that these bodies were dead when thrown into the fiery valley of Hinnom for destruction. This fire, therefore, became an illustration of the fate of those who die the second death, because such are destroyed. They perish without hope of a resurrection.

[11] Some of the classes to be thus destroyed are named at Revelation 21:8 (*NW*): "The cowards and those without faith and those who are disgusting in their filth and murderers and fornicators and those practicing spiritism and idolaters and all the liars, their portion will be in the lake that burns." Then to the haters of Jehovah and his people the warning is sounded: "Serpents, offspring of vipers, how are you to flee from the judgment of Gehenna?" The Lord Jesus directed attention to another unworthy, goatish class of persons, saying to them: "I became hungry, but you gave me nothing to eat, and I got thirsty, but you gave me nothing to drink. I was a stranger, but you did not receive me hospitably; naked, but you did not clothe me; sick and in prison, but you did not look after me." Those who treat the Lord's brothers in this way will meet with the judgment of Jehovah's Royal Priest, for he further declares: "Be on your way from me, you who have been cursed, into the everlasting fire." Also the persecutors of God's people, the unbelievers, are to die this death: "It is righteous on God's part to repay tribulation to those who make tribulation for you, but, to you who suffer tribulation, relief along with us at the revelation of the Lord Jesus from heaven with his powerful angels in a flaming fire, as he brings due punishment upon those who do not know God and those who do not obey the good news about our Lord Jesus." Again, "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." It clearly appears therefore that many more persons will be destroyed in this second-death condition than some have been inclined to believe, but it is Jehovah's word we must accept, and not our own wishes and sentimental ideas.—Matt. 23:33; 25:41-44; 2 Thess. 1:6-8; 2 Cor. 4:3, 4, *NW*.

[12] These scriptures certainly remind all of God's people how circumspectly they must walk in this day of judgment. Regardless of whether you are hoping to belong to the eternal royal priesthood or to be one of those subjects of Jehovah's Royal Priest during the thousand years, faithful obedience is required. All must walk in fear and trembling because negligence, unfaithfulness, unbelief, disobedience will merit disqualification, and to those disapproved 'there remains no more sacrifice for sins.' Even now Christ's spiritual brothers are warned: "It is impossible as regards those who have once for all been enlightened and who have tasted the heavenly free gift and who have become partakers of holy spirit and who have tasted the right word of God and powers of the coming system of things, but who have fallen away, to revive them again to repentance, because they impale the Son of God afresh for themselves and expose him to public shame." "For our God is also a consuming

11. Mention some of the classes to be destroyed.

12. Why must all of Jehovah's people be continually grateful for his undeserved kindness, and what will happen if we lose our gratitude?

fire." (Heb. 6:4-6; 12:29, *NW*) Let all Jehovah's people, regardless of which destiny they are of, hold fast their confidence and be always grateful for Jehovah's undeserved kindness and for the sacrifice of his beloved Son.

[13] Those who are to be heavenly associates of the Greater Melchizedek will be raised immortal. Therefore over them the "second death" has no authority. "Beloved ones, now we are children of God, but as yet it has not been made manifest what we shall be. We do know that whenever he is made manifest we shall be like him, because we shall see him just as he is." "He is the beginning, the firstborn from the dead, that he might become the one who is first in all things." Furthermore it is written: "Now Christ has been raised up from the dead, the firstfruits of those who have fallen asleep in death." (1 John 3:2; Col. 1:18; 1 Cor. 15:20; John 14:2, 3; Rev. 1:5, *NW*) Paul declares: "With a similarity to Melchizedek there arises another priest [Jesus Christ], who has become such, not according to the law of a commandment depending upon the flesh, but according to the power of an indestructible life." (Heb. 7:15, 16, *NW*) Therefore the members of that royal priesthood under the Greater Melchizedek will never be hurt by death, for they too will be indestructible. Paul said: "So also is the resurrection of the dead. It is sown in corruption, it is raised up in incorruption. . . . It is sown a physical body, it is raised up a spiritual body. . . . flesh and blood cannot inherit God's kingdom, neither does corruption inherit incorruption."—1 Cor. 15:42, 44, 50, *NW*.

[14] The apostle Paul's purpose is expressed: "If I may by any means attain to the earlier resurrection from the dead." (Phil. 3:11, *NW*) The "earlier resurrection" is the same as the "first resurrection." The expression "earlier resurrection" is from the Greek *exanástasis* and is used here in a particular sense and is different from *anástasis*, meaning "resurrection." It is not the "general" resurrection that Paul is here referring to, but he desires to be one of those raised "earlier" from the dead, for such have the pre-eminence over the general dead. It is a special resurrection. It is the chief, as to both time and importance. Paul said: "But each one in his own rank: Christ the firstfruits, afterward those who belong to the Christ during his presence." (1 Cor. 15:23, *NW*) Christ has been invisibly present in his kingdom since A.D. 1914, and those who died faithful belonging to him as members of the royal priesthood have had this "earlier resurrection" since his coming to the temple in 1918.—Mal. 3:1-5; Rev. 11:15 to 12:5.

13. How can it be that "second death" has no authority over those of the royal priesthood?

14. What is meant by the "first resurrection"? How do we know Paul looked forward to sharing in it?

### RULE FOR A THOUSAND YEARS

[15] The royal priesthood will rule for a thousand years. During that rule Satan, the great opposer, will be in complete restraint. It is written: "And he seized the dragon, the original serpent, who is the Devil and Satan, and bound him for a thousand years. And he hurled him into the abyss and shut it and sealed it over him, that he might not mislead the nations any more until the thousand years were ended." (Rev. 20:2, 3, *NW*) This marvelous insight into the future purposes of the Most High God thrills with pleasure those who are living in harmony with God's organization. Such a prospect lifts us up and causes us to have a vision of the glorious time just ahead. Surely, then, when we see the promised new world and that it is so near, we want to do everything we possibly can to ensure our entering in. Our Royal Priest

15. Will Satan be bound before or during the thousand-year reign? Also can Christ be enthroned as King before the thousand-year reign?

now reigns in heaven. "And I saw the heaven opened, and, look! a white horse. And one seated upon it is called Faithful and True, and he judges and carries on war in righteousness." (Rev. 19:11, *NW*) "'Come!' And I saw, and, look! a white horse, and the one seated upon it had a bow, and a crown was given him, and he went forth conquering and to complete his conquest." (Rev. 6:1, 2, *NW*) This King-Priest rules now while Satan and his organization are still in existence. The Greater Melchizedek rules among his enemies.

[16] Christ Jesus was enthroned in heaven as King in 1914, and he has work to do from that year until Armageddon. This period of time is known as "the day of Jehovah." Jehovah declares respecting his Royal High Priest: "Yet have I set my king upon my holy hill of Zion. . . . Thou art my Son; this day have I begotten thee." God brings him forth as the Ruler and commands: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Go forward then! You are now the King to rule! Conquer them! Bring the nations into subjection! "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." (Ps. 2:6-9) Again Jehovah says: "Rule thou in the midst of thine enemies. . . . Thou art a priest for ever after the order of Melchizedek. The Lord at thy right hand shall strike through kings in the day of his wrath." (Ps. 110:2, 4, 5) The High Priest, Jesus Christ, enthroned as king, performs these mighty works before the glorious thousand-year reign of peace sets in: "When he has destroyed all government and all authority and power. For he must rule as king until God has put all enemies under his feet."—1 Cor. 15:24, 25, *NW*.

16. Explain how Psalms 2 and 110 prove that after the enthronement of Christ as King much work has to be accomplished pertaining to Satan and his organization.

[17] The King Christ Jesus is enthroned in heaven, and the last days of this old system of things are here. Satan knows that he has but a short period of time left, and 'this generation' is assured by Jesus that it "will by no means pass away until all these things occur." (Matt. 24:34; Rev. 12:12, *NW*) Knowing and believing these truths, our faith is sure. Our confidence is not built upon dates, and never was; for, in fact, the signs of the fulfillment of prophecy are far more convincing than even dates. True it is, Jehovah made mention of years and days, and it is pleasing to Him for us to gain understanding of them; but let us always remember that Jehovah God is the Most High, and it is actual faith in him that counts, and always has. Faith in Christ Jesus, the beloved Son, and in his sacrificial work and his glorious priestly service is our assurance. Knowledge and acceptance of his rulership give us hope and joy. Just which year or month we shall know of the actual defeat and binding of Satan for the thousand years is not of great moment. We do know that these events prophesied long ago are now coming to pass, and happy and blessed are our eyes if we see them. Actually the movements of Jehovah God in and through his theocratic organization form the strongest proofs of the commencement of the Kingdom, though we are all aided by the prophesied events occurring among the nations.

[18] This is Jehovah's day. "This is the day which Jehovah hath made; we will rejoice and be glad in it." For this day it is written: "This is the gate of Jehovah; the righteous shall enter into it." "Open ye the gates, that the righteous nation which keepeth faith may enter in." Again it is

17. (a) What makes us sure and gives us confidence that Christ Jesus was enthroned in 1914 (A.D.), and are we really depending upon dates for our faith? (b) From where do we get our strongest and surest proof concerning the establishment of Jehovah's kingdom?

18. How has the new nation been brought forth, and what does this mean?

written: "Who hath heard such a thing? who hath seen such things? Shall a land be born in one day? shall a nation be brought forth at once?" Yes, we 'have heard such a thing.' Jehovah has fulfilled his word and produced such a thing during this day of Jehovah. This is marvelous in our eyes. The nation of his restored spiritual Israel is brought forth. It exists since A.D. 1919 as the nucleus of the New World society. This fact is greater proof of the Kingdom than even the signs seen in the disputes, quarrels and fighting among the nations of this old world. The spiritual nation is here and the King, Christ Jesus, the Greater Melchizedek, rules.—Ps. 118:24, 20; Isa. 26:2; 66:8, *AS*.

[19] The evidence of this wonderful event is realized on earth by the movement in this visible theocratic nation. Jehovah God is the Sovereign and rules over it. Shortly all the members of the royal priesthood will be gathered together in heavenly glory, and then the kingdom of priests will rule from heaven and over all. Upon earth will be the visible representatives of this theocratic government. These representatives will be "princes" (*sarim'*), having the oversight of all matters pertaining to visible human society. The nucleus of this human society is now being unified, organized and trained for the future thousand-year service.

[20] The coming thousand-year period is the seventh thousand-year period since man's creation, hence the final thousand years of Jehovah's great sabbath day. It is into this great sabbath of the rest of Jehovah that his faithful ones enter. "For in one place he has said of the seventh day as follows: 'And God rested on the seventh day from all his works,' and again in this place: 'They shall not enter into my rest.' " Paul shows that there is a place of rest, "a sabbath resting for the people of God." (Heb. 4:4, 5, 9, *NW*) By faith the members of the royal priesthood enter into God's rest or sabbath now. Shortly the millennial sabbath of Christ's reign will commence for mankind and endure for the thousand years. Jehovah's blessing will be on that day. Peter states its length, saying: "Let this one fact not be escaping your notice, beloved ones, that one day is with Jehovah as a thousand years and a thousand years as one day." (2 Pet. 3:8, *NW*) The psalmist said to God: "For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." (Ps. 90:4) With Jehovah, the Absolute One, there is no limitation. A thousand years just as yesterday—like a vanishing day—gone! The whole thousand years to Jehovah when he reviews it and surveys it, just as yesterday appears to us when it is passing away. Like a fragment of the night is a thousand years to the Creator. It leaves not a trace. There is hardly a similitude we can use to express the timelessness of Jehovah. It surely inspires fear and reverence.

[21] No wonder the saints are called upon to shout for joy. (Ps. 149:5) We are at the threshold of this peaceful millennium. The brightness of that day is already showing on the horizon. "Joy cometh in the morning." (Ps. 30:5) The joy of Zion cannot be excelled by any other pleasure. The great Ruler is here. Jehovah's Royal Priesthood in heaven takes over the authority for ruling this earth's affairs. The psalmist breaks forth saying: "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." (Ps. 110:3, *AS*) The marvelous fulfillment of prophecy in these days pertaining to Christ Jesus, the glorious office he occupies

19. The fact that Jehovah has now established a theocratic nation with a royal priesthood means what?
20. What is shown and indicated by the fact that the thousand-year reign is the seventh thousand-year period?
21. Show how Psalm 110:3 is receiving fulfillment at the present time.

and all the wondrous acts he is now performing and will yet bring to pass are like the antitypical fulfillment of the holy, beautiful garments worn by the high priest in office on festive occasions. This royal priestly order the Son of Jehovah leads forth to holy battle against Satan and his wickedness. A new nation is in existence, marvelously, yes, miraculously born from the operation of Jehovah's spirit and love. Numerous fresh and vigorous people, like the pearly dew, the children of the dawn. Companions and fellow fighters, even hundreds of thousands are brought forth with the new nation. For this text has the thought of productivity—an innumerable company. Yes, here comes forth an army of willing ones, having the alacrity of youth. It is a day for mustering the people of Jehovah into an organized service.

[22] Jehovah's people are vigorous and active. They are as young warriors and they follow the priestly King wherever he goes. It is not a mercenary army, but one that serves out of love. It is clad in the robes of holiness, and all are singers. They are truly soldiers of a Priest-King. They serve in righteousness and for a holy cause of righteousness, and nothing stops them. True it is, this nation has only just appeared in these last days; that is how Jehovah said it would be, a multitude, a sudden, unexpected, marvelous appearing. Like young children "from the womb of the morning," Jehovah's faithful ones "worship Jehovah in holy array." (Ps. 29:2, *AS*) We are satisfied that Jehovah is in the heavens. He is the God of heaven and earth. His Son, Christ Jesus, is the universal Royal Priest, the Greater-than-Melchizedek, and now has been enthroned and is functioning as a priestly king. With him will be 144,000 members, the majority now raised to heaven and the remnant still on earth. Now are gathering together the "great crowd" of earthly followers, for God's favor has turned to the nations to bring forth this class. (Rev. 7:9-14, *NW*) Shortly Satan will be bound for the thousand years and the Royal Priesthood will be ruling for that great millennial sabbath, bringing blessings of peace, life and happiness to the millions of earth's inhabitants. Let us, therefore, in gratitude "worship Jehovah in holy array!"

22. Why is it that Jehovah's new nation is so vigorous and active, and what is it that gives this people of Jehovah so much satisfaction?

● How can we harmonize Deuteronomy 14:21 (*NW*), "You must not eat any dead body," and Leviticus 11:40 (*NW*), "And he who eats any of its dead body will wash his garments and he must be unclean until the evening"?—D. H., Eire.

Actually, there is no disharmony between these two texts. One prohibits eating an animal that died of itself or was found dead, and the other shows the penalty for eating in violation of the prohibition. The mere fact that the eating of a dead body is forbidden does not mean that will never take place. The Law contained prohibitions of many things, but it also contained penalties for violating those prohibitions. The mere fact that a thing was prohibited did not of itself mean it would never be indulged in; hence penalties were set up to give force to the prohibitions. There were prohibitions against stealing, talebearing, adultery, murder, and many other sins of varying magnitude, and penalties of varying severity were fixed by the Law to guide Israel in dealing with violators. So it was in the matter of eating a dead body.

# ANNOUNCEMENTS

### ENGAGE IN PASTORAL WORK WITH THE SHEPHERD-PRINCE

All men are like sheep from many standpoints. Like sheep they have been prone to follow a leader en masse. Ambitious men have assumed to be shepherds of humanity, only to take advantage of these "sheep" and serve themselves. Mankind has gone astray from God and has been subjected to all kinds of hardships. But the end of such things is near, for Jehovah God, the Great Shepherd, is directing a marvelous pastoral work world-wide to gather honest-hearted men to his fold before the rapidly approaching storm of Armageddon strikes. (Ezek. 34:23, 24) He knows those who belong to him and will lead sheeplike ones who listen to his voice to fountains of living waters. Have you been assisted to a clearer understanding of the Bible by studying the *Watchtower* magazine? Just as it has assisted you, it will assist others.

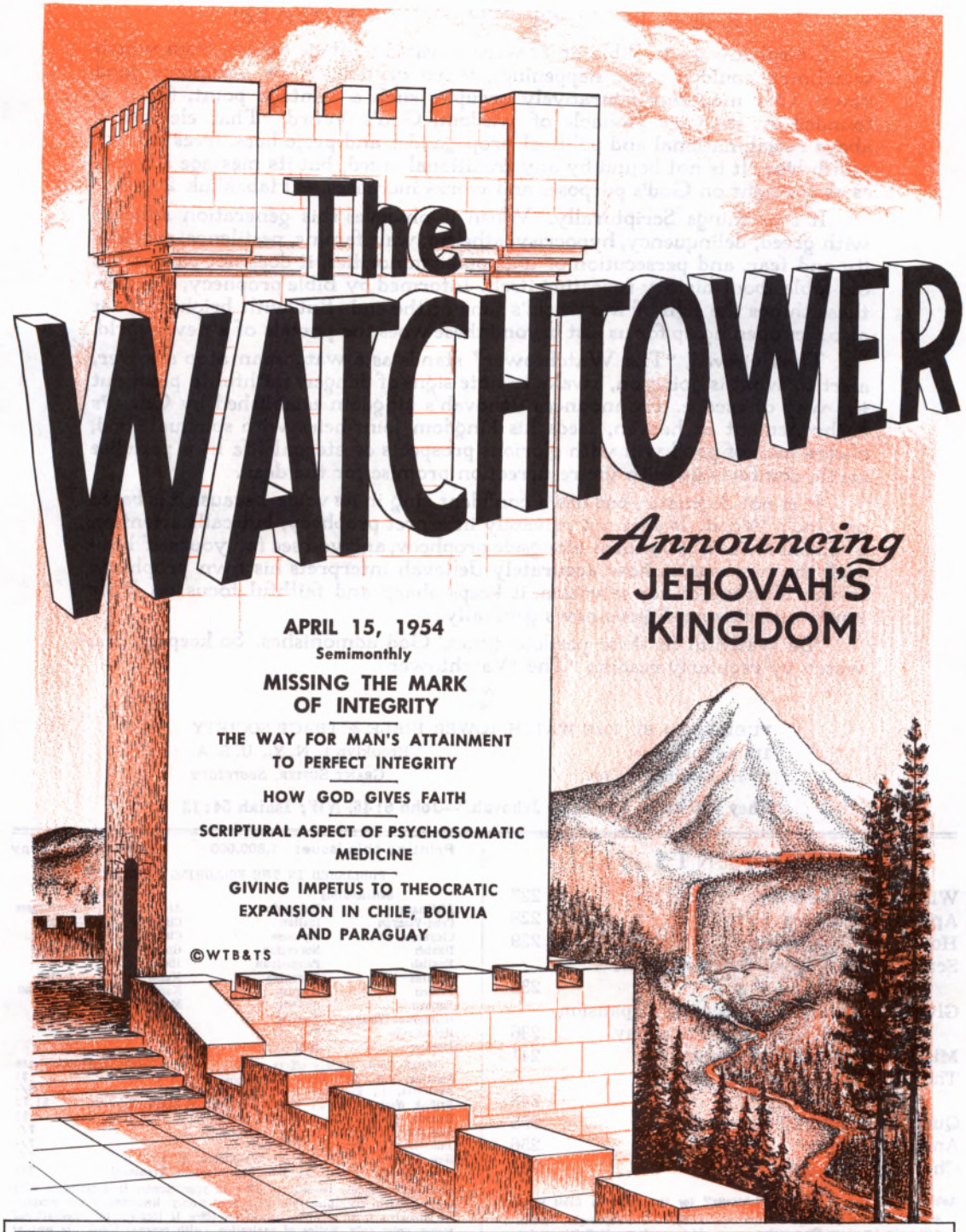
### "WATCHTOWER" STUDIES

Week of May 2: The Royal Priesthood.
Week of May 9: The "Likeness of Melchizedek."

## ✓✓ CHECK YOUR MEMORY ✓✓

**After reading this issue of "The Watchtower", do you remember—**

- ✓ What confession of failure was made by a noted British cleric? P. 195, ¶4.
- ✓ Why Jehovah did not always defend the Israelites? P. 197, ¶4.
- ✓ How the nations prove they do not believe Jehovah? P. 199, ¶2.
- ✓ What causes earth's woes? P. 200, ¶3.
- ✓ Why a particular tobacco smoker attracted attention? P. 201, ¶2.
- ✓ Why a tobacco-stained body is not compatible with the Christian ministry? P. 202, ¶3.
- ✓ Why the Bible does not specifically mention tobacco? P. 204, ¶1.
- ✓ What inconsistency a leading religion shows about morals? P. 205, ¶4.
- ✓ What growth Jehovah's witnesses have experienced in Peru? P. 207, ¶5.
- ✓ What pastoral work Jesus is now directing? P. 208, ¶2.
- ✓ Who make up the royal priesthood? P. 209, ¶1.
- ✓ Why the royal priesthood did not come solely from Israel? P. 210, ¶4.
- ✓ What miraculous and delightful events will accompany the temple's completion? P. 213, ¶12.
- ✓ What purity is required of the heavenly royal priesthood? P. 214, ¶15.
- ✓ What Melchizedek was like? P. 216, ¶2.
- ✓ How Melchizedek pictured Christ? P. 217, ¶5.
- ✓ Who can be sure of a resurrection? P. 218, ¶7.
- ✓ Why Jehovah's witnesses are not particularly concerned about which year and month Jesus will defeat Satan? P. 221, ¶17.
- ✓ What new nation has been brought forth? P. 221, ¶18.
- ✓ Why now shout for joy? P. 222, ¶21.




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

## THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases. — Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

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

## CONTENTS

| | |
|---|---|
| Where Is "This Faith" Found? | 227 |
| Apology Accepted | 228 |
| How God Gives Faith | 229 |
| Scriptural Aspect of Psychosomatic Medicine | 232 |
| Giving Impetus to Theocratic Expansion in Chile, Bolivia and Paraguay | 236 |
| Missing the Mark of Integrity | 241 |
| The Way for Man's Attainment to Perfect Integrity | 248 |
| Questions from Readers | 255 |
| Announcements | 256 |
| Check Your Memory | 256 |

**Abbreviations used in "The Watchtower" for the following Bible versions**

| | |
|---|---|
| *AS* – American Standard Version | *LXX* – The Septuagint Version |
| *AT* – An American Translation | *Mo* – James Moffatt's version |
| *Da* – J. N. Darby's version | *NW* – New World Translation |
| *Dy* – Catholic Douay version | *Ro* – J. B. Rotherham's version |
| *ED* – The Emphatic Diaglott | *RS* – Revised Standard Version |
| *Le* – Isaac Leeser's version | *Yg* – Robert Young's version |

Unless otherwise indicated, the Bible used is the King James Version

**Printing this issue: 1,800,000** **Five cents a copy**

PUBLISHED IN THE FOLLOWING LANGUAGES

| Semimonthly | | Monthly | |
|---|---|---|---|
| Afrikaans | Indonesian | Arabic | Portuguese |
| Cebu-Visayan | Italian | Cibemba | Russian |
| Cinyanja | Japanese | Cishona | Sesotho |
| Danish | Norwegian | Greek | Siamese |
| English | Pangasinan | Ibo | Silozi |
| Finnish | Slovenian | Kanarese | Slovak |
| French | Spanish | Korean | Ukrainian |
| German | Swedish | Malayalam | Urdu |
| Hiligaynon-Visayan | Tagalog | Polish | Yoruba |
| Hollandish | Twi | | |
| Ilocano | Zulu | | |

| Watch Tower Society offices | Yearly subscription rate |
|---|---|
| **America, U.S.,** 117 Adams St., Brooklyn 1, N.Y. | $1 |
| **Australia,** 11 Beresford Rd., Strathfield, N.S.W. | 8/- |
| **British West Indies,** 21 Taylor St., Port of Spain, Trinidad | $1.72 |
| **Canada,** 40 Irwin Ave., Toronto 5, Ontario | $1 |
| **England,** 34 Craven Terrace, London, W. 2 | 7/- |
| **Jamaica,** 151 King St., Kingston | 7/- |
| **New Zealand,** G.P.O. Box 30, Wellington, C. 1 | 7/- |
| **South Africa,** Private Bag, P.O. Elandsfontein, Transvaal | 7/- |

**Remittances** should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. **Notice of expiration** (with renewal blank) is sent at least two issues before subscription expires. **Change of address** when sent to our office may be expected effective within one month. Send your old as well as new address.

Entered as second-class matter at Brooklyn, N. Y., Act of March 3, 1879. Printed in U. S. A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXV April 15, 1954 Number 8

# WHERE IS "THIS FAITH" FOUND?

AMONG the many illustrations Jesus gave to drive home the points he was making was one that stressed the need of faith and persistence in prayer. It told of a certain judge who neither feared God nor respected man and whom a certain widow continually troubled with the plea to have justice rendered to her. Finally this judge said: "Although I do not fear God or respect a man, at any rate, because of this widow's continually making me trouble, I will see that she gets justice, so that she will not keep coming and brow-beating me to death."—Luke 18:1-5, *NW*.

Making application of this illustration Jesus assured his hearers that if an unrighteous judge would give heed to the continual pleading of this widow, "certainly, then, shall not God cause justice to be done to his chosen ones who cry aloud to him day and night, even though he is long-suffering toward them? I tell you, He will cause justice to be done to them speedily. Nevertheless, when the Son of man arrives, will he really find this faith on the earth?"—Luke 18:6-8, *NW*.

How is this faith that God will cause justice to be done to his chosen ones manifested? Merely by continuing in prayer? No, but rather primarily by continuing in a faithful course of action, for should one compromise to avoid persecution he would no longer have any need to pray to God to have justice done. One who compromises to avoid persecution shows that he does not believe that God will cause justice to be done to his servants; and, more than that, thereby he loses his evidence of being one of God's Christian ministers. As Paul wrote Timothy, "All those desiring to live with godly devotion in association with Christ Jesus will also be persecuted," even as Paul was. That Paul considered being persecuted as evidence of one's being a Christian minister is also seen from his second letter to the Corinthians: "Are they ministers of Christ? . . . I am more outstandingly one: in labors more plentifully, in prisons more plentifully, in stripes to an excess, in near-deaths often."—2 Tim. 3:12; 2 Cor. 11:23-27, *NW*.

Paul, by thus enduring persecution, showed that he had faith that God would cause justice to be done, and so did the others in his day who, like him, continued faithful in spite of stress. But what about our day? Where is this faith to be found? Among the highly respected organized religions? In answer consider the course of the Polish bishops who in December, 1953, signed an oath pledging allegiance to the Polish People's Republic and that they would not do anything against its interests, and concerning which the Vatican organ *L'Osservatore* stated:

"The reports that the Polish Bishops have taken an oath must be judged against the background of the general climate that

has been created in these last months. . . . Violence and falsehood, perfidy and hypocrisy, blandishments and blackmail are closely interwoven to oppress the Church. An oath taken under such conditions is objectively invalid. . . ."

The point the Vatican organ makes may be true from a technically legal standpoint, but may it not well be asked, If the bishops really had "this faith" would they have yielded under the pressure of violence and blackmail, or succumbed to Communist hypocrisy, perfidy, falsehood and blandishments and signed that compromising oath?

In view of the foregoing incident, which may be said to be quite typical, must the answer to Jesus' question as to whether upon arriving he would find "this faith" upon the earth be in the negative? Not at all. No? Then where can "this faith" be found? The 1954 *Yearbook of Jehovah's Witnesses* gives eloquent reports of integrity-keeping in Iron Curtain countries as well as in other totalitarian lands, such as the Dominican Republic.

For instance, in East Germany the Communists have sneered, "We shall see who can hold his breath the longest," and upward of two thousand witnesses of Jehovah have been arrested and at the present time more than a thousand are still incarcerated, with an average prison sentence of six and three-quarters years each. Has this caused them to compromise in the slightest? It has not.

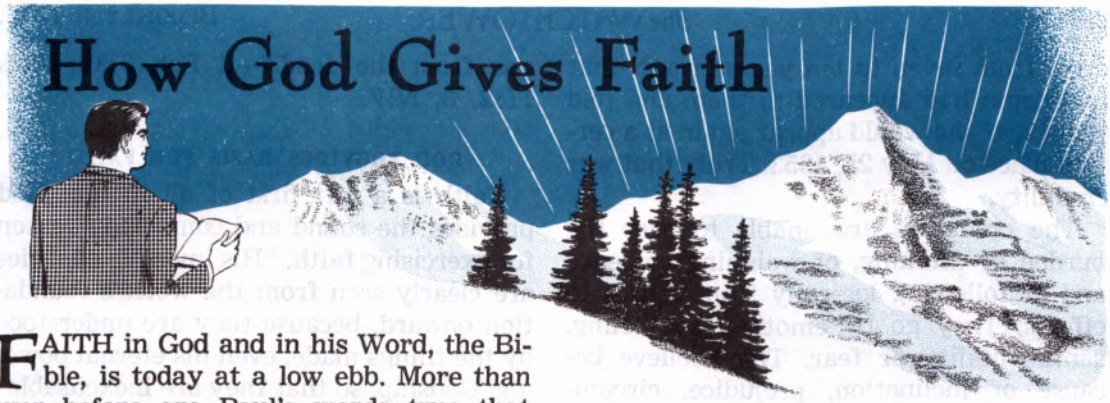
For another striking example of Christians' having "this faith," note the report from Poland: "In this fight for peace no one should feel too young or too old, even a six-year-old child or a man of a hundred years can successfully engage in this battle if he but wishes to. Such do not worry about the loss of their health or even their life and they have overcome the fear of police clubs and of prisons. The enemy's purpose is to stop the work by arresting the leaders of this wonderful movement for freedom [but] in spite of all we are constantly endeavoring to improve the organization and setting new quotas, which we have not only been reaching but even surpassing. . . . You do not need to worry about us, because our older brothers reared us carefully and we are able to take care of ourselves in all the problems of life in spite of the fact that we are young."

More reports could be quoted from the *Yearbook* but the foregoing should suffice to prove that at the present time there are Christians on earth who have such strong faith that God will cause justice to be done to them that they 'do not worry about the loss of their health or even their life and have overcome the fear of police clubs and of prisons.' The Communist tactics of violence and blackmail, perfidy and hypocrisy, falsehood and blandishments that have been so effective against the Polish bishops have proved futile when directed against the Christian witnesses of Jehovah.

## APOLOGY ACCEPTED

● The January 15, 1954, issue of *The Watchtower* published an article entitled "Do You Respect Plagiarists?" It exposed repeated plagiarism of articles from our publications by a Churches of Christ minister and a Churches of Christ editor, these plagiarized articles appearing as their own in the *Gospel Broadcast*, a Churches of Christ paper published in Dallas, Texas. When this practice of plagiarism was made public in *The Watchtower* a written apology was received by us from the minister and the editor, which we accepted. The February 11, 1954, issue of *Gospel Broadcast* published the exchange of letters.

# How God Gives Faith



FAITH in God and in his Word, the Bible, is today at a low ebb. More than ever before are Paul's words true that "faith is not a possession of all people." —2 Thess. 3:2, *NW*.

Why do some persons have faith and others not? Some hold that faith is a gift that God arbitrarily gives or withholds. To support their position they like to quote Paul's words at Ephesians 2:8 (*NW*), where he tells the Christian that he is "saved through faith; and this not owing to you, it is God's gift."

But note in the context that Paul is not discussing faith so much as God's undeserved kindness, and that it is by this undeserved kindness he has made the arrangement of salvation through faith. This fact is shown by the complete verse: "By this undeserved kindness, indeed, you have been saved through faith; and this [arrangement] not owing to you, it is God's gift."

The kind arrangement that comes through Christ Jesus and that takes account of faith is the gift. It is through this arrangement rather than by works of the law that salvation was to come to those manifesting faith in it. So the entire arrangement for Christian salvation was by God's undeserved kindness, and through faith in it rather than faith in works under the law are Christians saved. The divine arrangement without individual faith in it would bring no salvation to individuals. The two go together; and with the gift of everything that is embraced in Jehovah's arrangement he also provides the means of having the necessary faith in the arrangement. The arrangement places a value on faith so that salvation results. We must use the means to get faith.

### CREDULITY NOT FAITH

Much that passes for faith is not faith but credulity, and there is a world of difference between faith and credulity. Credulity, we are told, is "a weak or ignorant disregard of the nature or strength of the evidence upon which a belief is founded; in general, a disposition, arising from weakness or ignorance, to believe too readily, especially impossible or absurd things." And to be credulous is to be "uncritical with regard to beliefs; easily deceived; gullible."—*Century Dictionary and Cyclopedia.*

Since credulity thrives on ignorance, it is not surprising to find much credulity in Roman Catholic Latin America, which, according to the *United Nations World,* October, 1951, is two thirds illiterate. Thus the news that the virgin Mary was to appear at a certain location was featured in the press and radio programs of Puerto Rico, causing some 100,000 to make a pilgrimage to the place, only to be disappointed. And what was the basis of all this excitement? The statements of a few chil-

dren, from seven to ten years of age, that the virgin had appeared to them and told them that she would appear again at a certain place on May 25, 1953. Truly that was credulity.

The credulous are unable to bear the burden of thinking, of weighing evidence and of following logically from causes to effects. They go by emotion, by feeling, sentimentality or fear. They believe because of inclination, prejudice, circumstances or hope of reward, and so are subjective instead of objective in religious matters.

In striking contrast with such, the Christian bases his faith on sound authorities and clear reasoning. His faith consists of knowledge and confident reliance upon it, being "the assured expectation of things hoped for, the evident demonstration of realities though not beheld." (Heb. 11:1, *NW*) Faith views the evidence objectively, in love of the truth, and so swallows neither the unsupported assertions of "scientists" nor the traditions peculiar to organized religion.

God expects us to reason, to think. That is why he counsels, "Come now, and let us reason together." And why Paul wrote Timothy, "Give constant thought to what I am saying." "Ponder over these things." —Isa. 1:18; 2 Tim. 2:7; 1 Tim. 4:15, *NW*.

It is because of his lack of knowledge based on sound authority and clear reasoning that the credulous person says: "I never argue religion." But the person with a sound basis for his religion can discuss it with others, and in fact is urged to do so, 'to be always ready to make a defense to everyone that demands of him a reason for the hope that is in him.' He follows the example of Paul who searched out the Jews at their synagogues where he "reasoned with them from the Scriptures, explaining and proving by references that it was necessary for the Christ to suffer and to rise from the dead."—1 Pet. 3:15; Acts 17:2, 3, *NW*.

### GOD PROVIDES BASIS FOR FAITH

Faith is a gift first of all in that God provides the sound and compelling reason for exercising faith. "His invisible qualities are clearly seen from the world's foundation onward, because they are understood by the things made, even his eternal power and Godship, so that they are inexcusable" for not exercising faith. (Rom. 1:20, *NW*) Yes, all nature, its beauty, magnitude, design and symmetry, its many balances without which life would not be possible on this earth, and our very bodies, 'so wonderfully and fearfully made,' unite to give eloquent testimony to the existence of the Creator as well as to tell us of his attributes.—Job 38 to 41; Ps. 139:14.

For like sound and compelling reasons the Christian exercises faith in the Bible, all of it. To say, as once did a prominent Brooklyn clergyman: "I read the Bible the way I eat fish" (meaning that he discarded that which he thought was not true, not edible), is to admit having no faith at all in the Bible, but only in one's judgment.

The sixty-six books of the Bible present a harmonious theme throughout, though written by some thirty-five different writers from all walks of life, over a period of many centuries, and in various lands and languages. They manifest a frankness, honesty and candor that stamps them as truth, and their historical accuracy has time and time again been verified by the findings of geologists and archaeologists. And above all, the fulfillment of many of the Bible's prophecies stamps it as being of divine, not human, origin.

The Bible gives us a reasonable explanation of man's origin and shows how sin entered into the world, why God has permitted evil to continue, and what man's destiny is. Its theme is the kingdom of God

by means of which Jehovah will vindicate his name and supremacy and bless men of good will. Those who apply its principles to their lives find them both practicable and practical. The greatest man that ever lived said concerning it, "Your word is truth," which fact alone is sufficient reason for our faith in it.—John 17:17, *NW*.

### ACQUIRING THE GIFT OF FAITH

To acquire the gift of faith we must do something about it. God does not in some supernatural and arbitrary way bestow faith upon us. God having provided a basis for our faith it is up to us to acquire the knowledge that makes faith possible, even as Paul states: "Faith follows the report"; that is, the report or knowledge contained in God's Word. (Rom. 10:14-17, *NW*) That means that we must study God's Word.

But study alone is not enough; we must have, first of all, the right heart attitude. The clergy of Jesus' day studied God's Word and yet it did not benefit them; they were unable to believe in Christ Jesus. Why? Because, as Jesus told them: "How can you believe, when you are accepting glory from one another and you are not seeking the glory that is from the only God?" Desire for selfish gain will blind us so that we shall not be able to exercise faith.—John 5:39, 44, *NW;* Jer. 17:9; Mark 4:19.

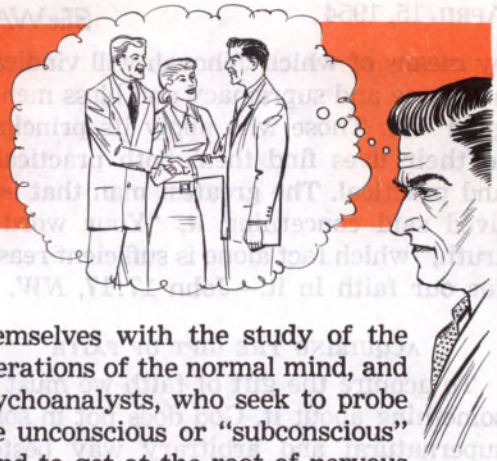
However, even the right heart attitude and study are not enough for us to acquire faith. We must understand what we study if we would have faith, and to understand the Bible we need help; even as the Ethiopian eunuch indicated to Philip when he asked, 'How can I understand unless someone should guide me?' That is why God gave the Christian congregation "some as apostles, some as prophets, some as missionaries, some as shepherds and teachers," so that we may "all attain to the oneness in the faith and in the accurate knowledge of the Son of God." For this purpose God has provided at the present time a "faithful and discreet slave" organization having a publishing agency, the Watch Tower Society. (Acts 8:30-35; Eph. 4:11, 13; Matt. 24:45, 46, *NW*) Since God provides all this help for us to gain faith in this sense also, faith is a gift.

Nor may we overlook the holy spirit or God's active force, without which we could not understand God's Word and so would not have faith. " 'Eye has not seen and ear has not heard, neither have there been conceived in the heart of man the things which God has prepared for those who love him.' For it is to us God has revealed them through his spirit, for the spirit searches into all things, even the deep things of God." (1 Cor. 2:9, 10, *NW*) The holy spirit being a gift, the faith that results from it is a gift from this standpoint also.

This matter of faith as being a gift from God and yet not arbitrarily or miraculously so but requiring effort on our part may be illustrated in various ways. For example, we pray, 'Give us our daily bread,' and we thank God for what he provides, and yet he does not provide apart from our own efforts; for as Paul plainly stated: "If anyone does not want to work, neither let him eat."—Matt. 6:11; 1 Thess. 5:18; 2 Thess. 3:10, *NW*.

Thus we see that faith is a gift in that God provides the basis for faith, the book of nature and his written book, the Bible. He also provides an organization and his holy spirit to help us to gain this faith. But we must also do our part, we must approach the study of the Bible with the right heart attitude, we must study to gain the knowledge contained in the Bible, and then we must confidently rely upon it, that is, act in harmony with it; for unless we do that, we still would not have the gift of faith, because "faith without works is dead."—Jas. 2:26, *NW*.

# Scriptural Aspect of Psychosomatic Medicine



FOLLOWING righteous principles can have a good effect upon our bodies, not as a direct reward from God, but because of the vital relationship between our minds and bodies. This relationship is termed psychosomatic (mind, *psyché,* and body, *soma*). It must be, then, that the converse is also true, following unrighteous principles can have a deleterious effect upon our bodies. We can function at our best only when in harmony with God's righteous principles.

Before considering the Scriptural aspect of psychosomatic medicine let us note that recognizing such does not imply full acceptance of all that is claimed for the "psychosomatic tendency in medicine." 'Disease is not all in your mind,' as a popular book by that title clearly shows; and the psychosomatic principle works both ways, for the body can and does affect the mind.

To speak of the Scriptural aspect of psychosomatic medicine may sound like heresy to many psychiatrists, but that the effect of the mind upon the body is essentially a question of morals, of conduct, of behavior, is implied by none other than Dr. Seguin, in his book *Introduction to Psychosomatic Medicine.* According to him this new tendency in medicine should be called "ergasiology," which means "the science of behavior in a broad sense." For the Christian, behavior is to be governed by Scriptural rules.

Psychiatrists, those concerned with the treatment of mental disorders (as distinguished from psychologists, who concern themselves with the study of the operations of the normal mind, and psychoanalysts, who seek to probe the unconscious or "subconscious" mind to get at the root of nervous disorders), classify emotions according to their effect upon the body. Thus Dr. O. S. English, of the Department of Psychiatry, at Temple University's school of medicine, lists the eight most harmful emotions as being: (1) need for love, approval and recognition; (2) anxiety; (3) hostility; (4) inferior feelings; (5) ambivalence, or a combined feeling of love and hate; (6) guilt; (7) ambition and (8) envy.

### THE NEED FOR LOVE

Why should the need for love, approval and recognition be first on the list as doing the most harm to most people? Because God has made us so that love is essential to our well-being. Regardless of our calendar years, regardless of our physical and mental growth and maturity, we are still falling far short unless we also reach maturity as regards our emotions, and especially love. In earliest infancy the importance of love cannot be overstressed; infants have died who had all they needed except sufficient mother love. As a child grows older, lack of parental love may cause it to have asthma or some form of skin ailment; ways in which a child feels insecure, because of a lack of love, may affect its physical health.

In infancy and early childhood it is the

parents' selfishness or thoughtlessness that causes the child to suffer from a lack of love; but as we grow older it is our own fault if we thus suffer from the need of it. It shows that we are not giving love, for to give love means also to receive it. Note the way the Scriptures point this out: "Practice giving, and people will give to you. They will pour into your laps a fine measure, pressed down, shaken together and overflowing. For with the measure that you are measuring out they will measure out to you in return." "There is more happiness in giving than there is in receiving." "A liberal man will be enriched, and one who waters will himself be watered." "A man who is kind benefits himself." —Luke 6:38; Acts 20:35, *NW;* Prov. 11:25, 17, *RS.*

The importance of love cannot be overstressed, and regardless of how insignificant our tasks may seem to be, if done out of love they are conducive to our physical well-being. By some it is termed "Eros" (love) or the creative instinct, and concerning it one Hutschnecker, in *The Will to Live,* says: "Love in its all embracing sense, as the Bible speaks of love, is the creative instinct." So, if we are suffering from the most harmful of all emotions, the need of love, then it is because we are not following the Scriptural instructions regarding the showing of love to others. "You must love your neighbor as yourself." —Matt. 22:39, *NW.*

### ANXIETY—FEAR AND WORRY

The next most harmful emotion is anxiety, which includes fear and worry. That these can cause wrinkles and premature aging is well known, but not so well known is the fact that these make one more susceptible to disease. Thus two physicians, who made a protracted study of some 1,300 telephone operators in New York city, found that the women having the most illness were the ones who did the most worrying, being widows and divorcees with children to care for. Doctors have found also that anxiety slows down the heart beat as much as 27 beats a minute. The Bible shows that "men become faint out of fear" and the heart may stop. —Luke 21:26, *NW;* Isa. 13:7.

The Scriptural antidote is obvious, namely, faith. Note Jesus' counsel in this regard: "Quit being anxious about your souls as to what you will eat or about your bodies as to what you will wear. Who of you by being anxious can add a cubit to his life span? If, therefore, you cannot do the least thing, why be anxious about the remaining things? . . . you with little faith! So quit seeking what you might eat and what you might drink, and quit being in anxious suspense, for all these are the things the nations of the world are eagerly pursuing, but your Father knows you need these things." "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." And note also Peter's advice: "Cast all your anxiety upon [God], because he cares for you."—Luke 12:22, 25-30; Matt. 11:28-30; 1 Pet. 5:7, *NW.*

Fear also exercises a vicious power in our bodies, harming heart and stomach and taxing the ductless glands. Surgeons know that fear may mean the difference between success and failure of an operation. Here again the remedy is faith. As Paul reminds us, Jehovah "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?' " And some hundred times the Scriptures command, "Fear not."—Heb. 13:5, 6, *NW.*

Fear indicates not only a lack of faith

but also a lack of love. It betrays undue concern for our well-being. To the extent that we have love for God and our neighbor to that extent we shall be less concerned about ourselves. That is why John states that those who have love have freeness of speech, because "there is no fear in love."—1 John 4:17, 18, *NW*.

### HOSTILITY

Hostility or personal hatred, whether expressed violently or suppressed, does harm to the body. The former may cause fatal heart attacks, severe attacks of indigestion and even strokes. As regards the latter, we are told: "Anyone who has a large assortment of repressed emotions, especially of the hate and fear variety, is tying up large quantities of ordinarily available emotion," and that they represent "a waste or dissipation of energy due to the faulty design of the personality." Also that "internalized hates cause disease of the internal organs and represent partial suicide."

The Bible refers to fits of anger as works of the flesh, which the Christian is to avoid. It reminds us that love does not get provoked and that greater is he that rules his disposition or temper, spirit, than he that takes a city.—Prov. 16:32; 1 Cor. 13:5; Gal. 5:20, *NW*.

God's Word also counsels us not to cherish resentment, not to carry "internalized hatreds" around with us. It tells us that to 'hate our brother is to be a murderer and that no murderer will gain eternal life.' "You must not hate your brother in your heart." "Let not the sun set with you in a provoked state." (1 John 3:15; Lev. 19:17; Eph. 4:26, *NW*) Hostility or personal hatred is actually a form of rebellion. It represents a desire to punish another, to work injury. It is unwilling to wait upon Jehovah to make an accounting but wants to take the law into its own hands. Note how this is brought to our attention in Moses' law, which, by the way, also shows us what the remedy is: "You must not take vengeance nor have a grudge against the sons of your people; and you must love your fellow as yourself." Rather than returning kind for kind we are instructed, "Continue to love your enemies, to do good to those hating you, to bless those cursing you." —Lev. 19:18; Luke 6:27, 28, *NW*.

In this connection, however, it must be observed that the Bible shows that there is such a thing as a proper hatred, a "perfect hatred," the kind of hatred that David had for those who hated God. (Ps. 139:21, 22) But such hatred does not harm us, because it is not coupled with a desire to personally work injury upon those hated, but rather results in a loathing of them, causing us to avoid having anything to do with them.

### INFERIORITY FEELINGS AND AMBIVALENCE

Feelings of inferiority act as a depressant upon the human organism and are caused by having the mind centered upon oneself. Youth, lack of education, poverty, personal appearance or lowly station in life may cause one to feel inferior, but only if one is concerned with what others may think of him.

Of course, the remedy for such feelings is to get God's mind on the subject by recognizing that no one is perfect and that each one stands or falls to his own Master. Who has anything that he did not receive? None. The Christian, by reason of his knowledge of Jehovah and his purposes, and the privilege of serving as God's minister, occupies a most honorable position, that of an ambassador. So "let the lowly brother exult over his exaltation, and the rich one over his humiliation." Before God we are all on the same level.—Jas. 1:9, 10; Rom. 14:4; 1 Cor. 4:7; 2 Cor. 5:20, *NW*.

"Ambivalence" is defined as a combined feeling of love and hate. It seems strange that we should want to hurt the object of our affection, but such is often the case. Hate being the opposite of love, the term "ambivalence" seems to be a contradiction, unless we remember that even the Bible uses the term "love" in various senses, and that possessive, selfish, passionate desire are at times referred to as love. It harms us physically because of the anxiety and hostility that it engenders in us.

Adam's regard for Eve seems to have been turned into ambivalence. On the one hand she seemed more important to him than everything else, and on the other hand he did not hesitate putting the blame upon her for his disobedience. True love makes one humble; selfish affection makes one proud. Jealousy is a form of ambivalence, and "jealousy is cruel as the grave." And "he that is cruel troubleth his own flesh." (Song of Sol. 8:6; Prov. 11:17, *AS*) No question about it, just as we make ourselves happy by making others happy, so we make ourselves miserable when we let ambivalence make others miserable.

### GUILT, AMBITION AND ENVY

The feeling of guilt is the punishment that an outraged moral sense or conscience inflicts upon the body in the form of anxiety, worry and fear. At times this punishment becomes so severe that the guilty one seeks escape by self-destruction.

For this injurious emotion there is also a Scriptural remedy. To regain a good conscience requires repentance, confession to God and to the one wronged, with the request for forgiveness. It also requires the exercising of faith in Christ's blood and making amends as far as lies within us. If we forgive others, we can trust that God will forgive us. At the same time humility is required, so as to accept the chastisement that comes upon us because of our sin. Having repented and set out on the right course, we must exercise faith that God has indeed forgiven us and not continually punish ourselves by going over past mistakes.—Matt. 6:4; 1 John 1:7; Phil. 3:13, *NW*.

Ambition or competition is a form of hostility, the desire to get ahead of the other fellow. It causes one to go to extremes and robs one of peace of mind. Thus the body's internal balance is upset, tensions are created and one is made more susceptible to disease. As someone has expressed it: "It is better to be poor and alive than to die of dyspepsia."

The Bible is filled with counsel against selfish ambition. "For what benefit will it be to a man if he gains the whole world but forfeits his soul [or life]? or what will a man give in exchange for his soul?" Riches have wings; rust corrodes them and thieves steal them. We cannot serve both God and Riches at the same time. The desire for selfish gain is a root of all sorts of injurious things, but godliness with self-sufficiency is a great means of gain. So let our lives be free from selfish ambition, being content with the things we have. —Matt. 16:26; 6:24, 34; 1 Tim. 6:6, 10; Heb. 13:5, *NW*.

Envy is the begrudging of another's blessings. King Ahab envied Naboth his vineyard, and those laborers who worked all day in the vineyard envied the generosity bestowed upon those who had worked only an hour. It harms the body because it robs one of peace of mind; it makes one miserable because of another's happiness; and it is therefore a manifestation of hostility, blackening one's outlook on life, even as Jesus indicated: 'If your eye is sincere (that is, "simple," all one way, in focus, generous), then your whole body will be bright; but if your eye is bad (that is, wicked or envious), then your whole body will be dark.' (Matt. 6:22, 23, *NW*)

The antidote for envy, then, is generosity, loving one's fellow as oneself.

Clearly, with the help of the Scriptures we can counteract the injurious effect that these eight most harmful emotions might have upon our bodies by eliminating them from our minds and dispositions, thus putting away our old personality and putting on a new one. We must do so, however, not primarily because of the psychosomatic principle involved and the beneficial effect upon our bodies, which is as far as most psychologists and psychiatrists go; we must do so because it is right, and because we love Jehovah God with all our heart, mind, soul and strength and because we love our neighbor as ourselves.—Eph. 4:22; Matt. 22:37-39, *NW*.

# *Giving Impetus to Theocratic Expansion in Chile, Bolivia and Paraguay*

OUR previous report closed with Mr. N. H. Knorr, president of the Watch Tower Society, emplaning late Saturday night, December 5, at Lima, Peru, for Antofagasta, Chile. It was 5:15 the following morning when his plane came down at the airport in the desert, near the coastline close to Antofagasta, where he was met by four missionaries.

The ride from the airport to the city was pleasant, as the air was brisk and clear. After a little rest all went to the public hall located in the public library building. The attendance of 140 at the afternoon's public talk delighted the witnesses, who had worked hard advertising this lecture. Later in the day other meetings were held. It was a pleasure for our traveler to be with the local witnesses and to hear their field experiences.

Two of the missionaries then accompanied Brother Knorr to the hotel where he was staying because of lack of room at the missionary home. While they were talking in the lobby the floor began to move underfoot, the pictures on the wall began to swing, and the doors began to open and close by themselves. Yes, it was a real earthquake. The next day it was learned that a small town in the Andes, some ninety miles away, had been destroyed by the quake, resulting in much suffering and millions of pesos' damage.

Monday, the following day, with its overcast skies, was one of apprehension for many Antofagastans as to whether there would be more earthquakes, and perhaps even a tidal wave, or not. There were four more quakes in the two days but the first was by far the worst. That Monday evening the witnesses gathered for another talk by Brother Knorr. Then on Tuesday afternoon, which day, incidentally, was a national holiday in honor of "The Immaculate Conception of Mary," the president of the Society, together with six missionaries and two local witnesses, left by air for Santiago, where the Chilean national convention of Jehovah's witnesses was to be held. More than a hundred brothers were on

hand to give a hearty welcome to the travelers upon arrival.

The ride from the airport to the branch office of the Watch Tower Society provided an interesting opportunity to see how a Chilean national holiday is celebrated in Santiago. There was a float of winged angels impersonated by young children and highlighted by small statues of Mary. Traffic was slowed down because of another procession of about two hundred miniature brides, little girls dressed in white. Each had a wreath of flowers crowning her veil and each carried a spray of lilies in her hand. These little brides were trailed by miniature grooms, all of whom had taken their first communion that morning. Hundreds of other children, together with women, but very few men, were marching along in this procession on its way to the Roman Catholic church. They were reciting and singing and saying their prayers under the direction of a priest; all of which was a common sight in Santiago that night.

The days that followed were spent by our traveler in making plans for theocratic expansion in Chile and in visiting the missionary homes in Santiago. The missionaries had been concentrating upon the densely populated city of Santiago, but now arrangements were being made for expanding their activity to other parts of the country. At present there are six zealous congregations in Santiago, with only ten in the rest of the country.

### CONVENTION IN SANTIAGO

While these plans for expansion were being worked out a three-day convention began in the Manuel Rodriguez Theater, the stage of which had been made into a beautiful platform, featuring the yeartext in gilt letters, flanked by watchtowers exactly as they appear on the cover of the *Watchtower* magazine, and the front banked with flowers. An all-girl orchestra of about ten pieces provided a splendid accompaniment for the singing.

The convention program was well balanced; talks were given by the president of the Society, by the missionaries and also by some of the local ministers, who did very well in their talks based on themes taken from the New York convention. Many very interesting experiences were told that bore witness to the zeal and the effectiveness of the witnesses in Chile. The convention also gained an international flavor with two sessions in German.

The peak attendance of brothers was reached on Saturday night when Brother Knorr spoke to 703. On Sunday morning 71 were immersed, symbolizing their dedication to do Jehovah's will. Then came the public talk, "After Armageddon—God's New World," given in Spanish by one of the Chilean witnesses, heard by 1,091. The concluding feature was a talk by Brother Knorr, for which 1,127 were present.

Sunday afternoon the missionaries all gathered at the branch office, where the Society's president spoke to them for two hours and discussed their problems. Then on Monday morning he, with two companions, traveled to Valparaiso where, after checking over the missionary home, he spoke to an audience of 82 in the evening. By noon the next day our travelers were riding back to Santiago, this time by bus. This proved to be a most delightful journey, for as they left the seaside they started climbing over the hills on roads that twist and turn and they took in a most beautiful view of the principal port of Chile. In three hours our travelers were back to Santiago.

The next day a trip was made to Concepción, where a similar program was carried out with one hundred in attendance. Then early on the following morning, Brother Knorr and his traveling compan-

ion, the Society's Chilean branch servant, left by train for Temuco, an eight-hour trip through a very beautiful part of Chile. One really gets a different viewpoint of Chile when traveling south of Santiago. To the north are barren hills and sand, but in the south it is green and fertile.

Temuco proved to be an interesting city, with its main market displaying all kinds of fruits and vegetables and its streets filled with horse-drawn vehicles. There were a few automobiles, but the horse certainly still has its day in southern Chile. A friendly radio station manager offered a large radio studio for the meeting of the evening, at which 83 were in attendance.

The next afternoon our travelers returned to Santiago for a farewell assembly by the local congregations, 332 packing out the hall for Brother Knorr's final talk to the Chilean brothers.

After the meeting a group of missionaries took Brother Knorr to see the city from Cerro San Cristobal. Situated in the northeast corner of the city, this hill, some 1,200 feet high, has on its crest a large statue of the virgin Mary, with the sun, moon and stars under her feet, and treading the serpent. Roman Catholics consider her to be the woman mentioned in Genesis 3:15 and Revelation (Apocalypse) 12:1. The statue is some seventy feet high and at night is spotlighted so that it can be seen from any point in the city. It is to this statue that the Catholic population looks for protection for their city. Many pilgrimages are made in fulfillment of vows or to ask favors because of her supposed miraculous powers.

The small group of Jehovah's witnesses in Santiago is working to release the people of good will from these superstitions and this error and to point them to the true way of salvation that comes by means of being in the New World society.

**CONVENTION IN WORLD'S HIGHEST CAPITAL**

Leaving Brother Knorr poised for his trip to Argentina we now return to Brother Henschel, who, as we noted in our last report, remained for the conclusion of the assembly at Lima, Peru, and then left by plane the following day, Monday, December 7, for Bolivia.

The tourist who flies from Lima, Peru, to La Paz, Bolivia, may find the first part of his trip dull, because below are the sandy wastes stretching from the coast to the foothills of the Andes, so it seems. Arequipa, with its verdant green, presented a welcome change. After leaving it the plane followed the profound valleys of the Andes, winding higher and higher toward the city called "the highest capital in the world," La Paz.

The waters of the renowned Lake Titicaca shone blue in the sunlight and sparkled around little sailboats finding their way among the islands. And across the lake was a range of the mighty Andes, resplendently white in the rays of the sun, which penetrated between the thick white clouds that floated leisurely across the blue sky. This was the top of things and it meant that La Paz was not far away. The weather, though usually bad in December, was good, and so the landing at the airport, 13,000 feet above sea level, was speedily effected on the dirt runway.

A group of missionaries and local witnesses was on hand to meet our traveler, who, in spite of the high altitude, was feeling fine, anxious to get to the work at hand. The trip down to the city, involving a descent of a thousand feet, was made along a tortuous winding road, without benefit of guard rails. Indians and Cholos (mixed, part Indian and part Spanish and civilized) in great numbers were walking along the roadside—the women, wearing the little derby hats, were proof that this was indeed Bolivia!

All the missionaries in Bolivia were heading for La Paz for the convention, as also were many of the local brothers from the interior cities, more of whom came to this convention than to any previous one. Though it meant putting up with many inconveniences and even hardships, both as to travel and rooming accommodations, they were glad to do it for the sake of theocratic expansion in Bolivia. The convention was held at the Yugoslav Home, which served the assembly well in all respects and was procured at a reasonable rental.

Before the assembly the brothers throughout Bolivia had worked hard, being able to show a 20 per cent increase over 1953. This was especially appreciated in view of their rather poor record for 1953. Friday evening saw 113 present, Saturday evening 120, and a peak of 160 attended the public meeting Sunday afternoon, when the talk "After Armageddon—God's New World" was delivered by the Society's Bolivian branch servant.

On Sunday morning there was also a baptismal service and eight symbolized their dedication by being immersed in the La Paz Stadium swimming pool. As at the previously held other South American conventions, new publications in Spanish were released to the delight of all present and the Resolution adopted at the New World Society Assembly in New York was here also enthusiastically adopted.

The conventioners showed a keen interest in the various features of the program and especially enjoyed Brother Henschel's closing remarks Sunday, made through an interpreter. He pointed out the need of knowledge before one can show love and that Christians must mature and learn to show love. After the apostles and disciples had been with Jesus for a while he did not beg them to do God's will but gave them orders to preach, which orders the speaker then showed to apply at the present time to the witnesses in Bolivia.

During the assembly many interesting experiences were related, the assembly itself also serving to arouse interest among men of good will. The stress put upon the full-time ministry during the programs resulted in a number of part-time ministers' responding to the call. There is much interest in Bolivia and much work to be done. The Bolivian brothers who attended the New York convention were able to compare their own standard of living with that in other places and so learned to appreciate that the Watch Tower missionaries that come to Bolivia do so not for the purpose of having an easy life, but to help the Bolivians who want to serve Jehovah. Had they wanted a life of ease they would have stayed where the living standards are higher.

These missionaries in Bolivia do not act superior to the Cholos and others, but work right with them. In La Paz, one of the Chola witnesses is particularly active and the people there seem amazed that a North American woman missionary would be walking with this sister, conversing together as they go in the service of the King. And this Chola witness, though lacking worldly education, knows how the early Christians preached, and so she goes from door to door with the message, appreciating that everyone can learn to preach if he wants to and does not let the *most difficult* door stop him—the door to his own house!

It seems that the increase of interest in the Kingdom good news may be partly due to the political unrest. Not long ago opposers of the present government tried to overthrow it and in their failure the power behind the revolution was exposed: ammunition and guns stored in a Roman Catholic church. Also there is the evil of inflation, prices are rising but wages are not keeping abreast with them. Many who left

Europe seeking a haven in South America are now beginning to learn that their real haven is the Kingdom hope of all mankind.

### CONVENTION IN PARAGUAY

From La Paz Brother Henschel flew to Asunción, Paraguay, where another convention was to be held. However, due to the plane's leaving Texas a day late he arrived a day behind schedule and so disappointed the brothers who came to the Asunción airport on December 15 to meet him. Returning on the following day they were on hand to meet this special representative of the Society and gave him a warm welcome.

That evening a meeting was had with the missionaries. To solve the problem of the long siesta, which lasts from 11:30 a.m. to 3:00 p.m., it was suggested that the missionaries arrange their working schedule to suit this custom of the people. Another problem that needed adjusting was the contribution rate for the literature, made necessary because of the inflation.

Because of pressure on the part of the "state religion" Jehovah's witnesses in Paraguay were unable to procure a meeting place suitable and adequate for their assembly and so it was held in their Kingdom Hall. Among those attending were some from Argentina, witnesses who had not been able to attend an assembly for a long time because of the opposition to their work in their country. Many also came from the interior of Paraguay.

The two-day assembly program began with a discourse on baptism, after which eight symbolized their dedication to Jehovah, the immersion taking place in the Paraguay River, which river is the main artery of life for Paraguay.

The assembly was officially opened with the address of welcome by the branch servant of Paraguay, who gave impetus to the assembly spirit by showing the conventioners the importance of taking notes during the assembly. The afternoon's program emphasized the theme of love, in the field, in the meetings and among the brothers. The evening session began with songs and experiences; then followed a report on the New World Society Assembly held in New York, after which came a talk stressing the privileges, opportunities and responsibilities of the full-time ministers. The concluding talk was given by Brother Henschel.

Friday morning the program began, dealing with the various problems such as language and transportation. Then our traveling representative again addressed the assembly and among other things pointed out to the Paraguayan brothers their responsibility to engage in the field ministry. Many of these had come from Europe, and, living in colonies speaking their native tongue, had not needed to learn Spanish. They were shown, however, that they are ministers, and since the principal language of the land in which they are now dwelling is Spanish, they should learn Spanish. The need for more full-time ministers was also stressed.

The attendance had averaged over a hundred thus far and all were wondering how many would come to hear the public lecture. To their joyful surprise, the final count of those who packed out the Kingdom Hall, the adjoining room, the patio downstairs, or who stood in the doorway or outside listening, was 230, making it the largest ever held in Paraguay.

Theocratic expansion is taking place in Paraguay. Last year they had a ten per cent increase in the number of Kingdom proclaimers and they look forward to at least the same increase this year. Jehovah's witnesses throughout the world will watch with interest whether their brothers in Paraguay go over the top or not.

# MISSING THE MARK OF INTEGRITY

*"For all have sinned and fall short of the glory of God."—Rom. 3:23, NW.*

JEHOVAH our God is a holy, all-wise God, a King of utmost majesty. He is absolutely pure, clean, upright, undefilable and wholly devoted to righteousness. By him impureness, uncleanness, defilement and those devoted to the doing of lawlessness are totally abhorred. This absolutely holy and clean God can associate solely with those who are clean, holy, and who keep integrity to him. (Ps. 41:11, 12) He alone is rightfully worthy of exclusive devotion, love and service. To Israel he said: "For I am Jehovah your God, and you must sanctify yourselves and you must prove yourselves holy, because I am holy." David said: "For you, O God, delight not in wickedness; no evil man remains with you."—Lev. 11:44, *NW;* Ps. 5:5, *CB.*

[2] This holy God-King is also the happy God. (1 Tim. 1:11, *NW*) He is continually in a state of complete happiness. Therefore this Majestic One is the very source of true happiness. From him flow every blessing and every perfect present. As the "Father of the celestial lights" Jehovah is ever at the maximum height of his powers to bring happiness and blessings to his associates. With him there is no build-up to a topmost position of power nor is there a passing from such a zenith position to a decline. This "Father of the celestial lights" is unlike our physical sun, which produces a variation of shadow upon a sun dial as the sun passes from its rising position in the east up to its highest or zenith position in the heavens above and then declines to its setting position in the west. Of Jehovah's absolute zenith power to bless and make happy and that we can have every confidence in him to perform James wrote: "Every good gift and every perfect present is from above, for it comes down from the Father of the celestial lights, and with him there is not a variation of the turning of the shadow."—Jas. 1:17, *NW.*

[3] The happy holy God is also a friendly God, a loyal helper. Yes, he is a friend indeed to all those who are holy and righteous in relationship with him. The most trusted friend is he. He deals solely with those who remain as his friends. His friends are characterized by their faithfulness, exclusive devotion and integrity toward him personally and toward him regally. To his proved friends Jehovah grants theocratic legal recognition, favors and blessings as associates in his happy organization. (Rom. 11:2, *NW*) We note the case of Abraham who was granted legal recognition as a proved friend of God and thus justified by faith. " 'Abraham exercised faith in Jehovah, and it was counted to him as righteousness,' and he came to be called 'Jehovah's friend'." Israel as a nation was happy when Jehovah was their friendly helper. "Happy you are, O Israel! Who is there like you, a people enjoying salvation in Jehovah? A shield your helper is, and he

1. What kind of God is Jehovah, and with whom does he associate?

2. Does Jehovah have the ability to bless and make happy? Why yes or no?

3. To whom does Jehovah grant legal recognition, and why?

who is a sword is your eminent one." —Jas. 2:23; Deut. 33:29, *NW*.

[4] What does the God of theocratic friendship purpose? This greatest friend purposes good, that which works for unending happiness and pleasure to himself as God-King and to all those in holy union and harmony with him. The holy God expresses his purpose of good toward his servants by providing them with opportunities to experience progressive states of happiness from one period of joyful existence to another. In any one period of time the true state of happiness enjoyed is the condition of full contentment, delight and exhilaration as to the abundance of good things ever newly brought forth by the happy God for the pleasure and gladness of those who are his friends in lawful union with him. "Now we know that God makes all his works cooperate together for the good of those who love God, those who are the ones called according to his purpose." —Rom. 8:28, *NW*.

### A GUIDE TO FREE WILL

[5] The holy God is also a loving father. As the first and greatest father he knows best how to run his family-like organization of friendly obedient children. All spirit creatures and the first man, Adam, became sons of Jehovah upon their perfect creation. Being made in the image and likeness of God they each were granted the amazing gift of free will. This faculty of free will was a sacred trust to be used wisely. Either the individual creature, angelic or human, could use his free will in a good way that would result in continued holiness and everlasting life or he could use it in a bad way that would result in corruption, uncleanness and eventual extinction in death. From the beginning the Creator-Father took steps to direct his free-will children in the desirable way that continues in perfect happiness. For had they voluntarily pursued a free-will course of integrity, creatures would have been kept purposeful, joyful and closely related to the holy God, the very fountain of happiness and goodness.—Ps. 25:21, *AS;* Prov. 11:3; Luke 3:38; Gen. 1:26, *NW*.

[6] What step, then, did the God of absolute freedom take to direct the right course of his free-will inferiors? Establishing a mark of integrity, a mark indicating whether or not one was rendering exclusive devotion to his supreme benefactor, the God-King, a mark placing a legal limit on certain actions beyond which it was divinely inadvisable for the creature to venture in exercising his free-will powers. Surely Jehovah as the Almighty God had the absolute right to define the safe boundaries of the relative freedom of his created inferiors. Then, too, such legally published limitations would constantly remind the creature of his inferior relationship, which was one of dependency, and that he should ever be conscious of ascertaining the divine will of his sovereign superior, even as Jesus Christ did when he was on earth. (Matt. 26:39, *NW*) Moreover, such legal restrictions worked no hardship upon God's creatures by denying them things that were essential for their immediate happy existence. Further, God was not withholding something from his children to which they had a legal right. And finally, Jehovah had the right to test his friends as to the doing of good, even as Abraham's friendship was tested in being asked to sacrifice his only son, which pictured the good thing Jehovah would do by giving his very own Son as a ransom.—Gen. 22:1-14.

[7] To all in his organization, Jehovah is

4. What does God purpose for his friends, and will you describe it?
5. How does Jehovah manifest himself as a loving Father, and why?
6. What steps did Jehovah take to direct the right course of his inferiors?
7. How must God's servants respect his dual office? How do they manifest the glory of God?

both Holy God and Absolute King. By virtue of this dual office he has the right to exact exclusive devotion, perfect obedience and expert service. Such exclusive performance toward him is complete integrity. By creatures' respecting the legal mark of integrity set by the God-King they demonstrate their loyalty and faithfulness to this truly Holy One. By meeting this set mark of what God considered manifesting friendship they legally have a standing before him. Since it is God's purpose to bring forth creatures who out of their own free will lovingly desire to do the will of Jehovah, those who follow this divinely designed pattern thereby produce praise and glory for Him. So by measuring up to the mark of integrity the faithful creature can also be said Scripturally to be manifesting the glory of God in exclusive devotion. (1 Ki. 9:4; Ps. 26:1-11; 12) In support of this Joshua expressed the truth, "he is a God exacting exclusive devotion to him." —Josh. 24:19, *NW*.

SIN

[8] Now what if the mark of exclusive devotion, perfect obedience and keeping integrity is violated? Such constitutes a missing of the mark. It becomes a flagrant violation of God's law. It results in a falling short of the glory of God. Above all, it becomes treason against the God-King. All this is called *sin*. All this merits capital punishment, death, just as treason within the nations today brings the highest sanction, death, upon the traitor. In such a position of unholiness all of us find ourselves today. Paul rightly said: "For all have sinned and fall short of the glory of God."—Rom. 3:23, *NW*.

[9] In the Greek language, in which the apostle Paul spoke to Greek-speaking audiences, the word for sin (Greek, *hamartía*) originally meant *to miss*, as, for instance, to miss one's road. Then it came to mean to fail of doing something, to fail of one's purpose, to miss one's point, to go wrong. Now Paul was a Hebrew, and in the Hebrew part of the Bible that he read the verb *to sin* (Hebrew, חטא, *hhata'*) likewise originally meant *to miss*, hence *to fail*. For instance, Judges 20:16 (*NW*) reads: "Out of all this people there were seven hundred chosen men left-handed. Every one of these was a slinger of stones to a hairbreadth and would not *miss*." Also Proverbs 19:2 says: "It is no use to act before you think: to be hasty is *to miss the mark*." (*Mo*) Note further Proverbs 8:36: "But he who *misses* me [wisdom] wrongs himself, all who hate me love death." (*AT*) Sin is therefore a missing or failing to do the will and law of God. "Everyone who practices sin is also practicing lawlessness, and so sin is lawlessness." "All unrighteousness is sin."—1 John 3:4; 5:17, *NW*.

[10] Is there any Scriptural evidence that angels were tested by a mark of perfect integrity? Yes. Peter mentions angels who "sinned," or missed the mark, in Noah's day and that God did not hold back from punishing them for their lawlessness. (2 Pet. 2:4, 5, *NW*) What free-will course did these angels follow that exceeded an apparent prohibition upon their life course and reflected against their exclusive devotion? The Bible answers this for us. "Now it came about that when men started to grow in numbers on the surface of the ground and daughters were born to them, then the sons of God [angels] began to notice the daughters of men, that they were good-looking, and they went to taking wives for themselves of all whom they selected." (Gen. 6:1, 2, *NW*) Years later Jesus revealed part of what must have

8, 9. What is sin? What is the basic meaning behind the word "sin" in the Greek and the Hebrew?

10. Is there any evidence that angels were tested? If so, when and how?

comprised the reasonable limitations God placed upon angels. Jesus said that faithful holy angels in heaven neither marry nor are given in marriage. (Matt. 22:30, *NW*) So all the angels before the deluge of Noah's day who cohabited with the daughters of men missed the mark of perfect obedience. These evil-minded angels proved to be no true friends of God and together with their ringleader, Satan the Devil, they have been cast out of Jehovah's heavenly household as enemies. They thereby entered a free-will course of badness that brought unhappiness upon themselves and will end up in their total annihilation. —Luke 8:31, *NW*.

### MARK OF INTEGRITY IN EDEN

[11] But what about original perfect man? What was the legal mark of integrity set before him to direct his course wisely before his Divine Friend and Benefactor, Jehovah God? It was a clear-cut specific law, a violation of which God would consider an act of unfriendliness, treason, and thus sin, and was definitely set before perfect Adam and his beautiful wife. "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.'" There was no vagueness about this mark. It was easy to understand. It was easy to keep. The consequences for missing this mark were also clearly stated, namely, that for such treasonable act man would "positively die."—Gen. 2:16, 17, *NW*.

[12] Jehovah God was absolutely within his right to make this mark of integrity for man's good. He knew man better than man did himself because Jehovah was the creator of man. Jehovah knew it was for man's good that he be reminded by this constant mark that he was an inferior dependent upon his Creator-Superior. In fact, Jehovah manifested true love as the God of love by arranging for such a guidepost between God and man. This legal restriction worked no hardship upon Adam and his wife, as it was denying them nothing necessary for their happy life in the paradise garden. They had the legal right to eat fruit from the other trees, but as to this particular tree it was withheld.

[13] An exceedingly valuable gift was in store for Adam if he had proved worthy. Jehovah God had placed Adam and Eve in a vast estate in the eastern part of a section of the earth called Eden. This large estate had been brought to a high degree of cultivation, having been designed and laid out by God into a beautiful paradise garden-park. Additionally, this estate was well stocked with friendly animals of every family kind. Likewise it was well planted with food-bearing trees and plants of every description. Actually this estate was to be merely the gateway to an eventually ex-

11. What was the mark of integrity that God set in Eden?

12, 13. Why was God justified in setting this mark before Adam and Eve?

panded possession of the entire globe with its untold mineral resources. Here in a setting of inspiring beauty, peace and harmony and amid great natural wealth Adam and Eve found a happy home. Surely the great God of every perfect gift was within his right to test Adam before he passed over such valuable rights of permanent possession to a proved friend. Who today would freely turn over a priceless gift of property to an enemy? No one in his right mind would. So in God's case. Man must first prove himself a loyal, trustworthy friend of the God-King. In accord with this principle Jehovah God later tested Jesus here on earth as to his fitness and worthiness to be King of the new world. —Gen. 2:8; Heb. 2:18, *NW*.

[14] Adam and Eve were originally placed in this amazing estate with no set life tenure. It appears that all other forms of animal life flourishing in the earth had limited life spans granted them. (2 Pet. 2:12, *NW*) Each particular animal kind would live its span of years to make a contribution toward the growing wealth of the earth, then to conclude its existence in death for its offspring to carry on the life work assigned to that race or species of creatures. (Incidentally, Adam's observing the conclusion of existence of the animals added force to the word "death" that Jehovah used in announcing to him the penalty for failing to keep the mark of integrity.) But as to Adam Jehovah God did not define his life span. Rather the term of his life span was left open, conditional upon keeping the legal mark of loyalty. However, the organism of man was originally made to enable him to live forever. Thus God had the further right to test Adam and his offspring as to their worthiness to enjoy the greatest of gifts, namely, that of an unending life span, everlasting life. This still greater gift was bound up in connection with another legal guidepost in the garden, known as "the tree of life."—Gen. 3:24, *NW*.

14. For what further reason did Jehovah test Adam and his wife?

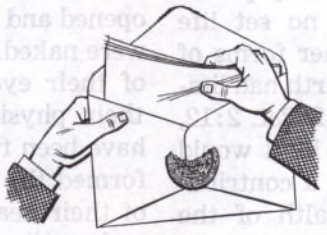
### GOOD AND BAD

[15] What seems to be signified in that the mark of integrity was connected with a "tree of the knowledge of good and bad"? It appears that no physical benefit nor harm came from the literal touching or eating of this forbidden tree. Rather the dealing with this tree seemed to affect the conscience. We note that when Adam and Eve later did eat of the fruit of this tree the Bible does not record any physical reaction but does indicate that their consciences immediately registered guiltiness. "Then the eyes of both of them became opened and they began to realize that they were naked." (Gen. 3:7, *NW*) The opening of their eyes could not have referred to their physical eyes, because these must have been fully open at the time they performed the illegal act. So it was the 'eyes of their heart' or conscience that reacted, and not that they received a physically enlarged brain capacity filled with divine wisdom. (Eph. 1:18, *NW*) Another interesting fact—it is always a ruler that "knows" or judges between what is right and wrong or good and bad. This is observed in God's statement upon Adam's expulsion from the garden, where it is inferred that Adam had decided to become his own judge to "know" what is "good" and "bad." By so doing he had rejected the heavenly Superior Authorities. "And Jehovah God went on to say: 'Here the man has become like one of us in knowing good and bad.' " These observations add up to conclude that the tree served as a legal sign or symbol, a guidepost, between the God-

15, 16. (a) Apparently of what nature was this mark of integrity, and why? (b) What examples are there of other legal symbols?

King and man in their governmental dealings with each other.—Gen. 3:22, *NW*.

[16] As to the guidepost nature of this tree we have something of a similar significance in the case of the heap of witness or pile of stones set up at Galeed as a legal sign between Laban and Jacob, which governed the legal conduct of the one toward the other. (Gen. 31:48-53, *NW*) Another example, a modern one. When a legal document of great importance is put into an envelope and sealed shut by an official seal impressed in sealing wax, the exclusiveness of the document is violated when an unauthorized person breaks the wax seal. It is not the physical breaking of the wax seal that is criminal, but it is the illegal attempt to pass the forbidden seal, which is merely a legal symbol or barrier to what is inside the envelope, that is criminal.



[17] Next we ask, What is "good"? and What is "bad"? *Good* is that which is right, complete and in harmony with Jehovah's rules and principles of proper conduct. *Bad* is directly to the contrary. It is that which is wrong and out of harmony with rules and principles of proper conduct. God as Creator pronounced and judged the results of several creative days as being "good." (Gen. 1:10, 12, 18, 21, 25, *NW*) Is an immature one or a child in position to make rules of proper conduct and thus define what is good and what is bad? No, of course not. For this reason earthly fathers must discipline their young to hold them to standards of goodness defined by a superior authority. (Heb. 12:7-11, *NW*) It is not the inferior that determines the rules of goodness, but it is the lawmaking superior that does. Jehovah God is the one who is the final judge and ruler to determine really what is good and what is bad.

[18] A certain one came to Jesus asking him about what is good. Jesus gave him the right answer showing that Jehovah God is the only one who determines *good* and creatures must follow what God commands because God always commands what is right. "Now, look! a certain one came up to him and said: 'Teacher, what good must I do in order to get everlasting life?' He said to him: 'Why do you ask me about what is good? One there is that is good. If, though, you want to enter into life, observe the commandments continually.' "—Matt. 19:16, 17, *NW*.

[19] Jehovah God's right to determine what is good was basely set at issue in Eden about six thousand years ago by Satan the Devil. He transmitted to Eve wrong thinking and stirred up a wrong desire in her as an inferior to defy her sovereign ruler Jehovah and instead to judge for herself what was good and bad. "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." This evil desire in Eve became fertile and she took action to eat of the forbidden tree. "Consequently the woman saw that the tree's fruit was good for food and that it was a delight to the eyes, yes, the tree was desirable to look upon. So she began taking of its fruit and eating it. Afterward she gave some also to her husband when with her and he began eating it." Here to their everlasting shame Adam and Eve missed God's mark of perfect obedience and integrity. From that very hour they entered a course of unhappiness, lawlessness, uncleanness and

17, 18. (a) What is the definition of "good" and of "bad"? (b) Who determines what is good? What confirms this?

19, 20. (a) How was sin introduced to this earth? (b) Why did the original sin not involve illicit intercourse of the sexes?

eventual death. They had defied the rule and word of the Sovereign Majesty himself and thus had committed an act of high treason.—Gen. 3:5, 6; Jas. 1:14, 15, *NW*.

[20] At this point it must be observed that Adam's original sin did not involve illicit intercourse as is claimed by some sects of Christendom. Sexual intercourse was not the point at issue, it did not comprise the set mark for man, it had become lawful by an earlier commandment for a husband and a wife to have sex relations. (See Genesis 1:28.) Adam's original sin was his bad act in missing the set mark, it was his treasonable rejection of the God-King Jehovah by accepting another form of rule as to what was good and bad.

### UNHOLY CONSEQUENCES

[21] The consequences of this one traitorous act of willful sin proved to be devastating not only to Adam but globally to the resultant Adamic family, "just as through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned." (Rom. 5:12, *NW*) Adam, now a lawbreaker and an enemy of his former God-King, was promptly summoned to court by Jehovah, found guilty along with the woman and the Satan-controlled serpent and sentenced. Adam and his wife were forthwith dismissed as traitors from God's holy organization. The man was sent out of the perfect garden of Eden, was given a limited life span of existence that would end up in death and was forced to take up residence in the uncultivated part of the earth to earn his livelihood by the sweat of his face. (Gen. 3:16-19, *NW*) Jehovah God being no longer their loving friend and wise counselor and they being out of union with God's organization, Adam and Eve were forced to shift for themselves according to their immature and inexperienced judgment. The stresses and strains of hard work, the disappointments and heartbreaks of man-made organization, and even the stark tragedy of seeing the first human die, their own son put to death by a murderous, maddened brother—all these trials tended to throw out of balance the functions of the once perfect human organism. Sicknesses developed and finally death ensued. Remember how the terrible strain on the nervous system of the perfect man Jesus as he hung on the tree hastened his death.

[22] Children inherit the assets and liabilities of their parents. Since Adam died an unholy one, a traitorous outcast, one who had not acquired the rights of possession to the lovely garden-estate of Eden and one who had not obtained any right to an unlimited life span, these disabilities or disadvantages came upon his offspring. And so as a rebel patriarchal head Adam brought family disability upon all the human race.

[23] His having to rely upon unholy, imperfect judgment of what was good and bad after his expulsion, Adam's remaining years of his 930-year life span would be spent in farther and farther missing God's original mark of true integrity. This down-road tendency of corruption would lead to greater degradation upon his children generation after generation. Finally, after about 1,600 years, man became so unholy and degraded, missing the mark of perfect integrity by such a great degree, that Jehovah felt regrets that he had made men in the earth and he felt hurt at his heart. Only Noah proved in a large measure to be righteous. Noah had not become as degraded as his contemporaries al-

21, 22. What were the consequences of Adam's sin? What is family disability?

23, 24. (a) What sort of record did sin make during the first 1,600 years? (b) How did Jehovah look upon these results?

though he too was missing God's original mark of perfection because he had been born a sinner.—Ps. 51:5.

24 "Consequently Jehovah saw that the badness of man had become great in the earth and every inclination of the thoughts of his heart was only bad all the time. And Jehovah felt regrets that he had made men in the earth and he felt hurt at his heart. So Jehovah said: 'I am going to wipe men whom I have created off the surface of the ground, from man to domestic animal, to creeping animal and to flying creature of the heavens, because I do regret that I have made them.' But Noah found favor in the eyes of Jehovah. . . . Noah was a righteous man. He proved himself faultless among his contemporaries. Noah walked with the God." (Gen. 6:5-9, *NW*) Some will ask, Since God destroyed all but eight good people in the deluge of Noah's day, what have been the prospects for man's being uplifted to perfection thereafter? For the answer to this question please see the succeeding article.

IN THE previous article we have seen how man lost paradise by breaking his integrity toward God and so missing the mark. Now we shall study how paradise restored is to be gained by the redeemed descendants of the sinner Adam. Their gaining the restored paradise on earth does not mean a universal return of every last member of the first Adam's family. Rather we shall see that this involves only those who come into a new family arrangement under another Adam, a life-giving Father who heads a new flock like a wise shepherd. —Isa. 9:6; John 10:11-16, *NW*.

2 To begin, we ask, Did Jehovah ever restate his mark of perfect obedience to Adam after his being dismissed from the paradise of Eden? There is no evidence that God ever spoke to rebel Adam again after his court trial in Eden's garden. Since God gave his law to Adam when he was perfect and yet Adam selfishly broke the divine law, God would not give to the now imperfect, rebellious Adam any restatement of his law or any new set of laws in the hope of his attaining to the mark of perfect integrity toward God the supreme Lawgiver. Later Jehovah did speak to Adam's descendants such as Abel, Enoch, Noah and Abraham, giving these imperfect but holy men some revelations of His purposes, and there is the record that God imposed obligations upon Abraham and gave him commands, statutes and laws (Gen. 26:5, *NW;* 2 Pet. 1:1, 21; 3:2), yet there is no record that a complete, detailed code of laws governing all the relations of life was ever given to any of them. In fact, Paul shows that until the day of Moses there

1. Whom does the gaining of the restored paradise on earth involve?

2, 3. Why was no law given by God to Adam after his expulsion from Eden, and when and to whom was a complete code of laws governing all of life's relations given?

was no such comprehensive code of laws given by God. However, sin and its companion, the penalty death, continued ruling as king, but no men, including Abel, Enoch, Noah and Abraham, could determine how far they were missing God's mark of human perfection. They could not tell to what extent they were falling short of the "glory of God." Why not? "For until the Law [through Moses] sin was in the world, but sin is not charged against anyone when there is no law. Nevertheless, death ruled as king from Adam down to Moses, even over those who had not sinned after the likeness of the transgression by Adam, who bears a resemblance to him that was to come." Here Paul alludes to the coming of one like Adam, a second Adam.—Rom 5:13, 14, *NW*; 1 Cor. 15:45.

[3] But did not Jehovah give other laws before Moses' time that branded violators? Yes. Besides those to Abraham, there were such laws as those forbidding the eating of blood and forbidding murder, as given to Noah. (Gen. 9:4-6) Joseph, Abraham's great-grandson, spoke of sinning against God by committing fornication with his master's wife. (Gen. 39:7-9) Jehovah kept King Abimelech from sinning against him by ignorantly committing adultery with Abraham's wife. (Gen. 20:6, 7) These specific laws governed certain human relationships, but they did not constitute a complete code of laws governing a nation like Israel and setting out a special course of holy devotion to a God-King. Such a body of law governing special conduct toward a God-Ruler in all the affairs of life did not come into existence until God gave the Law to Israel through the mediator Moses in 1513 B.C.

[4] Even though the law covenant was binding solely upon the Jewish nation, yet their schooling under it and the things it pointed forward to were eventually to benefit people of all nations. The law covenant was one body of legislation made up of the Ten Commandments and about six hundred additional laws. The entire legal code served as a Constitution that organized the Israelites into a holy nation with governmental relationship to the God-King Jehovah. As to this, Jehovah said to Israel: "Now if you will strictly obey my voice and will indeed keep my covenant, then you will certainly become my special property out of all other peoples, because the whole earth belongs to me. And you yourselves will become to me a kingdom of priests and a holy nation." —Ex. 19:5, 6, *NW*.

[5] This law code given through Moses was perfect. It was right. It was good. And it was holy. (Ps. 19:7; Rom. 7:12; 1 Tim. 1:8, *NW*) It revealed a high standard of holiness. The words "holy" and "holiness" are used more than 130 times in connection with this law covenant. The code contained laws providing for holy sabbath days, holy garments for its administering priests, a holy meeting place between the God-King and his holy servants, holy anointing oil, a high-priest crown with an inscription "Holiness belongs to Jehovah," holy things, holy conventions and holy contributions. The Law further prescribed that the people keep ceremonially clean before their holy God-King by eating clean foods, by various washings of the body, by making of sacrifices for sins and by keeping away from dead things.—Ex. 16:23; 28:2; 29:29;

4, 5. Whom did the law covenant legally bind, what relationship did it establish, and how did it involve holiness?

30:25; 39:30; Lev. 5:15; 23:3; Num. 18:19, *NW*.

**TREASON**

[6] Some moderns presumptuously criticize the Living God for having decreed the death sentence for those who violated the First and Second Commandments, which these moderns claim are merely moral laws. (Deut. 13:6-10; Lev. 20:2, *NW*) Such persons are ignorant of the fact that these two commandments not only were introductory to a moral code but were part of the written jural standards of the nation, actually the preamble to its Constitution, and, more than that, they governed the personal allegiance of each Israelite to his Sovereign King, Jehovah. Note the exclusive allegiance required by the Second Commandment. "You must not bow down to them nor be induced to serve them [images], because I Jehovah your God am a God exacting exclusive devotion." (Ex. 20:5; 34:14, *NW*) Therefore for an Israelite to fall away from the clean worship to serve a god other than Jehovah or to embrace idolatry in serving images, by such very breaking of the First and Second Commandments he was committing the highest of crimes in the land and meriting the heaviest of punishment.

[7] Hear what a Biblical authority, George Bush, has to say on this point in his *Notes, Critical and Practical on Exodus,* Volume II, page 4: "Idolatry became not only the transgression of a moral precept of most aggravated character, but also *an act of treason against the state.* It was a virtual rejection of the authority of their acknowledged Ruler. It was a breach of the original compact, an open rebellion against God, a positive casting off of sworn allegiance, and therefore, on the established principles of all governments, justly meriting capital punishment."

6, 7. Why did the breaking of the First and Second Commandments merit such a heavy punishment?

[8] Actually, according to the laws of the nations today the above act against the dignity of the sovereign power would be considered high treason. Such a crime would be termed *lese majesty. Lese majesty* is defined legally as any act committed against the sovereign power or, often specifically, any of various offenses violating the dignity of a sovereign ruler. *Bouvier's Law Dictionary* (1934), page 689, defines it as "high treason." So the offense Adam committed in Eden against the sovereign majesty of Jehovah and the breaking of allegiance to their God-King Sovereign by the many Israelites amounted to gravely reprehensible crimes even according to present-day legal standards. Hence we see that Israel under a law defining sin and advocating holiness brought upon themselves great possibilities for blessings or dire consequences for missing the mark in failures and breakings of the law. (Deut. 28:1-68) Let small-minded revilers take note that Jehovah's witnesses of today still take serious heed to the principles underlying the First and Second Commandments by refusing to salute the flag of any nation or to commit idolatry, that their exclusive devotion to Jehovah God may remain as clean as possible.

[9] Was it possible for the imperfect Israelites to keep this law perfectly and thus to raise themselves up to God's high, revealed standard of exclusive holiness and righteousness? The answer is a decided no, as found in the Biblical record of the Jewish nation during the some fifteen hundred years of the law covenant's operation. Many self-righteous Jews thought that by works of law they could become so holy as to meet God's high standard of holiness and that God would have to declare them

8. (a) How would the laws of the nations today describe an act committed against the dignity of the sovereign? (b) What serious heed do Jehovah's witnesses take today, and why?

9. Could the Jews successfully justify themselves by means of the Law? Why your answer?

righteous or justify them by means of the law. But Paul emphatically shows: "Therefore by works of law no flesh will be declared righteous before him."—Rom. 3:9-20, *NW*.

### WHY THE LAW COVENANT

10 Why, then, the giving of a perfect law of holiness to the Jews? There were several reasons, as indicated in the Scriptures. First the legal standard of holiness should have served as a mirror to the Jews. Every time they looked into this mirror by examining their life course as against the requirements of the Law it should have shown them what sin was and how far short they were from the perfect glory of God. Paul argued correctly: "Really I would not have come to know sin if it had not been for the Law." "For by law is the accurate knowledge of sin." (Rom. 7:7; 3:20, *NW*) Also every time they viewed their lack of exclusive devotion and shortcomings under the law that required animal sacrifices to appease the disfavor of their God-King, it should have created in them a strong realization of the need of a genuine ransomer. It should have led them to a desire for the Christ, in whom they could have faith. "Before this faith arrived, we were being guarded under law, being delivered up together into custody, looking to the faith which was destined to be revealed. Consequently, the Law has become our tutor leading to Christ, that we might be declared righteous due to faith."—Gal. 3:23, 24, *NW*.

11 How further should the law covenant have led the Jews to accept Christ when he came? It should have enabled them to recognize the second Adam when he appeared to commence a new relationship with Jehovah God. It was written in the law, "And you must keep my statutes and my judicial decisions, which if a man will do, then he must live by means of them. I am Jehovah." (Lev. 18:5, *NW;* Rom. 10:5) In other words, any man fully keeping the entire law that served as God's standard then of exclusive holiness would be a sinless man, a man who would have Jehovah's declaration of righteousness granting him the right to perfect human life. This man, then, would correspond to the first perfect Adam before he sinned. In such way the law covenant would enable the faithful Jews to be on the lookout to identify such a perfect man who would qualify as the perfect ransomer. Here was another requirement that their promised Messiah or Christ would have to meet. Did Jesus, the Christ, meet this vital requirement of perfect holiness, sinlessness, being exclusively devoted to the God-King Jehovah and having the right to perfect human life? The answer is a resounding Yes. Jesus kept his integrity. Jesus himself challenged the self-righteous Pharisees of his time: "Who of you convicts me of sin?" (John 8:46, *NW*) Paul adds his testimony to this point as to Jesus' qualifications. "For such a high priest as this was suitable for us, one of loving-kindness, guileless, undefiled, separated from the sinners, and become higher than the heavens."—Heb. 7:26, *NW*.

12 "For there is one God, and one mediator between God and men, a man Christ Jesus, who gave himself a *corresponding* ransom for all." This scripture confirms that Jesus Christ was the man that corresponded to the first perfect Adam and hence gave his soul as man's redeemer in the place of Adam's soul forfeited because of his unfaithfulness. God's law pictured this requirement of like for like, soul for soul. "But if a fatal accident should occur,

10. In what respect should the Law have served the Jews, and what should it have shown them?

11. For what further reason was the law covenant given, and what do the facts show?

12. Why was it necessary for a corresponding ransom, and who gave it?

then you must give *soul* for *soul*." Jesus personally testified that he gave his *soul* as a ransom for many of faithful mankind: "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." —1 Tim. 2:5, 6; Ex. 21:23; Matt. 20:28, *NW*.

### THE NEW WAY

13 As we have already considered, the law covenant arrangement did not lift the imperfect fallen Jews up to God's high standard of perfect holiness. Thus man's uplift to human perfection in God's sight must come about by a different arrangement. "For the Law [covenant] made nothing perfect, but the bringing in besides of a better hope did, through which we are drawing near to God." What, then, is that better arrangement that does succeed in drawing men near to God and finally up to righteousness in God's sight? The law-covenant system was brought to an end when Jehovah legally terminated it "by nailing it to the torture stake" of Jesus A.D. 33. It gave way to the new arrangement that does bring in uplift to righteousness before God, the way of God's undeserved kindness ushered in by Jesus Christ the ransomer. "For sin must not be master over you, seeing that you are not under law but under undeserved kindness." "The law was given through Moses, the undeserved kindness and the truth came to be through Jesus Christ."—Heb. 7:19; Col. 2:14; Rom. 6:14; John 1:17, *NW*.

14 During the three and a half years of his earthly ministry Jesus fully prepared this new way of uplift to perfection and gave demonstrations as to how it would work for faithful mankind's permanent good. At the time of Jesus' baptism in the waters of the Jordan in the fall of A.D. 29, John the Baptist, the forerunner announcer of the Christ, made this arresting proclamation: " 'See, the Lamb of God that takes away the sin of the world! . . . the reason why I came baptizing in water was that he might be made manifest to Israel.' . . . 'I viewed the spirit coming down as a dove out of heaven, and it remained upon him. . . . And I have seen it and have borne witness that this one is the Son of God.' " Here in a spectacular manner on Jesus' dedication day Jehovah God's holy active force, manifested in the form of a dove, came down upon Jesus as a witness that the heavenly Father was accepting the offer of Jesus' perfect human life as a ransoming sacrifice to take away sin. Thus was inaugurated the new program of genuine forgiveness of sins, miraculous healings from the effects of sin and the hope of perfect sinless life forever in a new world of righteousness.–John 1:29-34, *NW*.

15 From this dedication day forward Jesus was reckoned in God's sight as a new spiritual creature with hopes of spirit life in heaven. " 'The first man Adam became a living soul.' The last Adam [Jesus Christ] became a life-giving spirit." (1 Cor. 15:45, *NW*) Though still walking in the flesh as a perfect man for a further three and a half years until his human sacrifice was completed in his death upon the torture stake, yet God permitted Jesus to give practical illustrations here on earth as to how this new program of human uplift would operate in Jehovah's due time.

### NEW FAMILY REWARD

16 That the "last Adam became a life-giving spirit" must indicate that Jesus

13. What new way in man's behalf was necessary, and why? Through whom did the new way come?

14, 15. (a) How was the new way spectacularly inaugurated, and with what announcement by a forerunner? (b) Who is the "last Adam," and why was he able to give practical illustrations as to the new program of human uplift?

16, 17. (a) How, according to divine legal procedure, does Jehovah make possible the program of human recovery? (b) What contrast do the Scriptures give between condemnation of the human family and the justification of any?

Christ, the second Adam, passes on life under a new family arrangement. The first Adam, as a patriarch or family head, became a gross sinner before he passed on any life effects to his offspring. So when he did begin to have children he passed on to them a great disability of sinfulness, sickness and death that his descendants have never been able to shake off. Thus sore family condemnation clings to the old human race because of the first Adam, and punishment in the way of sickness and death continues to run its course. Now if Jehovah God, in his loving mercy and in a kindness that members of the old Adamic family in no wise deserve, provides a new Adam who never missed the mark of integrity and who has the value of human life rights, what does this make possible according to divine legal procedure? Why, it makes possible a most marvelous program of salvation and formation of a new human family around a new family head. Such a new righteous family head would have the power legally and actually to pass life effects of goodness, healing and eventually perfection from his meritorious righteous record to all those who are invited to become members of his new family arrangement. Notice how Paul contrasts the family condemnation of the old Adamic family with the reward that comes to the believers by means of the righteous ransoming act of the "last Adam," Jesus Christ.

17 "So, then, as through one trespass [of the first Adam] the result to men of all kinds [entire old Adamic family] was condemnation, likewise also through one act of justification [of the second Adam, Jesus Christ] the result to men of all kinds [who believe and obey] is a declaring of them righteous for life. For just as through the disobedience of the one man [first Adam] many were constituted sinners, likewise also through the obedience of the one person [second Adam] many will be constituted righteous."–Rom. 5:18, 19, *NW*.

### RECOVERY PATTERN

18 Let us go back to the scenes of Jesus' earthly ministry to see how he demonstrated the effects, the scope and the time for the operation of the program of recovery when earthly lovers of Jehovah will be lifted up to the mark of perfection. First we observe that Jesus offered the true happiness to those conscious of their spiritual need, the sin-laden repentant ones, the meek who loved God, the honest-hearted ones, those hungering and thirsting after righteousness, the merciful ones and those being persecuted. He did not invite the hypocrites, the self-righteous ones, nor many of the so-called wise and intellectual ones to become his disciples under the new way of forgiveness of sins. "Happy are those who are conscious of their spiritual need. . . . Happy are those hungering and thirsting for righteousness. . . . you have hidden these things from the wise and intellectual ones and have revealed them to babes. 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. 5:3-10; 11:25, 28-30, *NW*) Many were the honest-hearted ones as people of good will who heard Jesus' invitation "Come to me" and became his Christian footstep followers. Many hear today and follow a like course.

19 Among these good-will Jewish people Jesus performed more than forty astounding miracles. These were all performed on the basis of his pending ransom sacrifice, illustrating the powers available to him to

---

18. Who were invited to become Jesus' disciples, to accept his yoke and gain true happiness?
19. What pattern did Jesus set as to deeds that would be performed in the reconstruction of mankind?

use when the day of reconstruction of mankind comes. He cured a lunatic, cast out evil spirits, cured cases of fever, cleansed from leprosy, cured a paralytic, healed a man infirm for thirty-eight years, restored a dried-up hand, cured a woman subject to a flow of blood for twelve years, restored eyesight, made the dumb able to speak, straightened a woman who was bent double, cured dropsy, replaced a cut-off ear, and, last and greatest of all, he performed three resurrections. What a wide range of restorative healings! Surely there is not a sin-produced handicap or evidence of human degeneracy that lies beyond the power of Jesus Christ to heal lastingly in the new earth society.

[20] Another comforting fact to notice in Jesus' ministry is that he did not confine his miraculous healing to the Jews. There were two cases where he healed non-Jews and non-Samaritans, thus showing that in the time of the reconstruction good people from all nations who are invited to be his subjects will be recipients of this great healing service. (Mark 7:24-26; Matt. 8:5-10) Likewise it is interesting to note that Jesus performed so many of his miracles on the sabbath day. Actually the Pharisees accused Jesus of breaking the sabbath in the performance of these mighty deeds. Jesus argued that it was lawful to do good on the sabbath and finally stated that he was the Lord of the Sabbath. Here, then, is the clue as to the time for his permanent recovery program. It is during the thousand-year Kingdom rule, which is a thousand-year sabbath over which Christ Jesus rules as Lord, that faithful man is to be helped to meet the mark of integrity.—Matt. 12:1-8; 19:28, *NW*.

20. (a) How did Jesus demonstrate what kinds of people will be healed by him in the antitypical sabbath? (b) How did Jesus indicate the time when this would take place?

### SINS FORGIVEN

[21] Jesus, too, had the authority to forgive sins. In fact, certain scribes accused Jesus of blasphemy because he claimed this power. In reply Jesus showed that it was just as easy for him to perform a miracle as to say, "Your sins are forgiven." One was just as easy as the other and both related to the recovery program. " 'However, in order for you to know that the Son of man has authority on earth to forgive sins—' then he said to the paralytic: 'Get up, pick up your bed, and go to your home.' " (Matt. 9:6, *NW*) What great relief this provision has ever been to the conscience of the true Christian to know that as he prays to Jehovah his Father in Jesus' name for forgiveness of sins along with repentance, such forgiveness is granted!—Mark 11:25, *NW*.

[22] "Happy are those whose lawless deeds have been forgiven and whose sins have been covered; happy is the man whose sin Jehovah will by no means take into account." (Rom. 4:7, 8, *NW*) Today the anointed remnant by reason of their being justified by faith have had their past record of inherited sins wiped away. The other sheep, too, have had a token forgiveness. Coupled with the fact that both groups have been undergoing a spiritual healing by means of God's Word of truth, this means that all Jehovah's witnesses are even now enjoying a great state of happiness. They are transforming their minds and already are being lifted up spiritually toward the high goal of holiness. Yes, they are determined to render exclusive devotion to Jehovah their God-King and to maintain absolute integrity toward him. However, we know men have yet a long way to go to meet that perfect standard. But step by step we desire diligently to travel the way Jehovah has provided in his undeserved

21. What other authority did Jesus demonstrate in his earthly ministry, and of what comfort has this been to Christians?
22. What happiness do Jehovah's people have now?

kindness for man's gradual uplift to human perfection in God's image.

[23] We thrillingly look forward to a still greater state of happiness, after Armageddon, when the physical healings commence for the survivors, their offspring and the resurrected ones. While mankind retrogressed in sin to a very low level from God's original mark during the past six thousand years, yet by means of an accelerated program Jesus Christ will accomplish the lifting up of the new family of humans in a thousand years. He will fully recover them to full perfection in the flesh and mind so that they can easily meet Jehovah's restated terms of perfection and integrity. Gone beyond memory then will be the aches, pains, faults, mistakes, weaknesses, troubles, sorrows, deformities, handicaps, sicknesses and negligence of the days under the harsh rule of sin and king death. Then, too, during the first part of that thousand years of reconstruction, as a parallel project the entire earth will become an Edenic paradise. At the conclusion of the thousand years, after the uplifted multitudes of mankind meet their final test to determine their worthiness of the gift of an unending life span, radiantly vital mankind, then holy, perfected and truly loyal, will be standing in paradise on the shore of the ages to come. As they employ their powers of free will to maintain the glory of their Holy God, earth's resplendent subjects will pass from one exhilarating exploit to another and from one state of complete happiness to another to time eternal. (Eph. 1:21, *NW*) Forever they will maintain their integrity to Jehovah God to his vindication.

23. What will be the final achievement of God's uplift of humankind by the thousand-year kingdom of Jesus Christ?

● Will a baby that is stillborn or that dies shortly after birth have a resurrection if its parents are faithful servants of Jehovah? —H. C., United States.

What Jehovah resurrects or implants in a created body is the life pattern or personality the individual had developed before death. Although a child dying a few hours or days or even a year after birth may not have developed a life pattern or intelligent memory, yet it has a mental and trait inheritance from its forebears, and if time had been allowed for these to develop they would have resulted in a definite personality which would have shown relationship to the family. Said Dr. Milton J. E. Senn in March of 1949 from the Child Study Center of Yale University, in his capacity of professor of pediatrics and psychiatry: "It appears that the beginnings of the individual organism in a psychological sense as well as in a physiological sense begin with conception. . . . The child comes into the world with physical and mental patterns pretty well set, and the child's behavior during the growing up period is influenced by them."

Jehovah God and Christ Jesus are able to note and reproduce all these latent tendencies in a babe and to reproduce them in the resurrection, so that the child to whom its mother will then be united will really be her child, and as such traits and tendencies unfold with the child's growing up under the Kingdom and in the new earth, this fact will become more and more apparent to the mother. She will know it is really her own for these reasons and not for any basic physical resemblance. In the case of one that was stillborn these physical and mental patterns that are inherited were present from the time of conception and for the time the babe was developing in the womb, but the child had never lived as an individual, and resurrection is for those who have lived.

If children are sanctified by reason of a believing parent, then there is no reason to doubt that such "holy" children will have a part in the resurrection, even if they died as babes.

# ANNOUNCEMENTS

### THE SECRET OF HAPPINESS

"Happy are those who are conscious of their spiritual need," said Jesus, "since the kingdom of the heavens belongs to them." One conscious of his spiritual needs is made happy by studying the Bible and learning the glories of God's kingdom. Then he is in position to enjoy the secret of happiness—giving. Giving? Yes, giving the blessed information to others, for Jesus said, "There is more happiness in giving than there is in receiving." (Acts 20:35, *NW*) Jesus gave the truth freely at all opportunities and instructed his followers to share the life-giving truths with others. During the month of May, Jehovah's witnesses and all persons of good will toward God will enjoy this happiness by going from house to house sharing the truth with others.

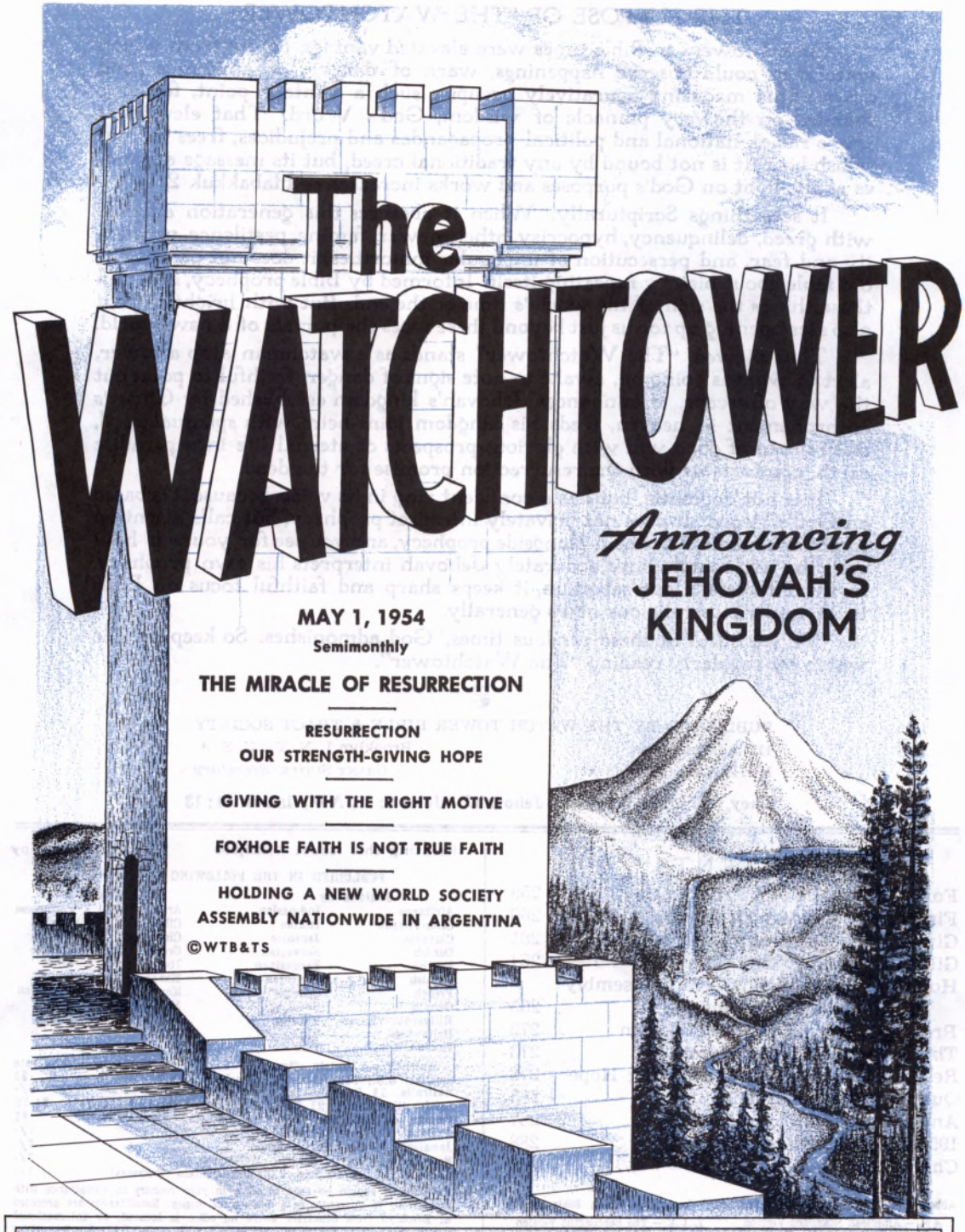
### "WATCHTOWER" STUDIES

Week of May 16: Missing the Mark of Integrity.
Week of May 23: The Way for Man's Attainment to Perfect Integrity.

## ✓✓ CHECK YOUR MEMORY ✓✓

**After reading this issue of "The Watchtower," do you remember—**

- How Polish clergymen recently evidenced a lack of faith? P. 227, ¶4.
- Where, even under Communist rule, uncompromising faith is found? P. 228, ¶2.
- Why some people will "never argue religion"? P. 230, ¶4.
- How one acquires faith? P. 231, ¶1.
- What is the Scriptural antidote for anxiety and fear? P. 233, ¶4.
- How to overcome feelings of inferiority? P. 234, ¶6.
- The Scriptural remedy for a guilt complex? P. 235, ¶4.
- How envy harms the body? P. 235, ¶7.
- Where the population of Santiago, Chile, looks for protection? P. 238, ¶3.
- What Bolivian Christians recently learned about their missionaries? P. 239, ¶5.
- Whether God is friendly? P. 241, ¶3.
- Why God set legal limits for man? P. 242, ¶6.
- What "sin" really is? P. 243, ¶9.
- What requirement of integrity was put on the first man? P. 244, ¶11.
- Actually, what distinguishes "good" from "bad"? P. 246, ¶17.
- Why Adam's sin did not involve illicit intercourse of the sexes? P. 247, ¶20.
- About how many hundreds of laws were included in the law covenant? P. 249, ¶4.
- How Adam's offense against Jehovah would be defined according to modern legal standards? P. 250, ¶8.
- How the law was to lead Jews to Christ? P. 251, ¶10.
- What Jesus' miracles illustrated? P. 253, ¶19.
- How Edenic conditions will be restored? P. 255, ¶23.
- Whether an infant child has a life pattern that could be resurrected? P. 255, ¶4.



# The WATCHTOWER

*Announcing* JEHOVAH'S KINGDOM

MAY 1, 1954
Semimonthly

THE MIRACLE OF RESURRECTION

RESURRECTION
OUR STRENGTH-GIVING HOPE

GIVING WITH THE RIGHT MOTIVE

FOXHOLE FAITH IS NOT TRUE FAITH

HOLDING A NEW WORLD SOCIETY
ASSEMBLY NATIONWIDE IN ARGENTINA

©WTB&TS

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

## THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

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

## CONTENTS

| | |
|---|---|
| Foxhole Faith Is Not True Faith | 259 |
| Finding the Greater Happiness in Giving | 260 |
| Giving with the Right Motive | 261 |
| Gilead Graduates 22nd Class | 264 |
| Holding a New World Society Assembly Nationwide in Argentina | 265 |
| Preaching Behind the Iron Curtain | 272 |
| The Miracle of Resurrection | 273 |
| Resurrection Our Strength-giving Hope | 278 |
| Questions from Readers | 285 |
| Announcements | 287 |
| 1954 District Assemblies | 288 |
| Check Your Memory | 288 |

**Abbreviations used in "The Watchtower" for the following Bible versions**

| | |
|---|---|
| *AS* – American Standard Version | *LXX* – The Septuagint Version |
| *AT* – An American Translation | *Mo* – James Moffatt's version |
| *Da* – J. N. Darby's version | *NW* – New World Translation |
| *Dy* – Catholic Douay version | *Ro* – J. B. Rotherham's version |
| *ED* – The Emphatic Diaglott | *RS* – Revised Standard Version |
| *Le* – Isaac Leeser's version | *Yg* – Robert Young's version |

Unless otherwise indicated, the Bible used is the King James Version

**Printing this issue: 1,825,000** **Five cents a copy**

PUBLISHED IN THE FOLLOWING LANGUAGES

| Semimonthly | | Monthly | |
|---|---|---|---|
| Afrikaans | Indonesian | Arabic | Portuguese |
| Cebu-Visayan | Italian | Cibemba | Russian |
| Cinyanja | Japanese | Cishona | Sesotho |
| Danish | Norwegian | Greek | Siamese |
| English | Pangasinan | Ibo | Siloxi |
| Finnish | Slovenian | Kanarese | Slovak |
| French | Spanish | Korean | Ukrainian |
| German | Swedish | Malayalam | Urdu |
| Hiligaynon-Visayan | Tagalog | Polish | Yoruba |
| Hollandish | Twi | | |
| Ilocano | Zulu | | |

| Watch Tower Society offices | Yearly subscription rate |
|---|---|
| **America, U.S.**, 117 Adams St., Brooklyn 1, N.Y. | $1 |
| **Australia**, 11 Beresford Rd., Strathfield, N.S.W. | 8/- |
| **British West Indies**, 21 Taylor St., Port of Spain, Trinidad | $1.72 |
| **Canada**, 40 Irwin Ave., Toronto 5, Ontario | $1 |
| **England**, 34 Craven Terrace, London, W. 2 | 7/- |
| **Jamaica**, 151 King St., Kingston | 7/- |
| **New Zealand**, G.P.O. Box 30, Wellington, C. 1 | 7/- |
| **South Africa**, Private Bag, P.O. Elandsfontein, Transvaal | 7/- |

**Remittances** should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. **Notice of expiration** (with renewal blank) is sent at least two issues before subscription expires. **Change of address** when sent to our office may be expected effective within one month. Send your old as well as new address.

Entered as second-class matter at Brooklyn, N. Y., Act of March 3, 1879. Printed in U. S. A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXV May 1, 1954 Number 9

# FOXHOLE FAITH IS NOT TRUE FAITH

THE Supreme Being and Creator of the universe has given us ample basis for faith in him. All about us we see in nature, animate and inanimate, stellar and mundane, and as revealed by the telescope and microscope, eloquent, irrefutable evidence that God does indeed exist. And in his Word, the Bible, he reveals still more clearly not only his attributes of love, justice, wisdom and power, but also his name, Jehovah, his purpose to vindicate his supremacy by means of his kingdom, and what he requires of us.

Jehovah's primary requirement regarding us is that we exercise faith in him, for "without faith it is impossible to win his good pleasure, for he that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him." (Heb. 11:6, *NW*) What does it mean to have faith? On February 7, 1954, the president of the United States appeared on a "Back to God" radio and TV program sponsored by war veterans. In his remarks President Eisenhower stressed the importance of faith, and among other things said: "Now to me it is not strange that ex-soldiers should sponsor such an idea. In battle they learned a great truth—that there are no atheists in the foxholes. They know that in time of test or trial we instinctively turn to God for new courage and peace of mind."

Whether Communist troops of Russia, Communist China and other godless lands cease being atheists when they enter the foxholes or not could hardly be dogmatically stated. But even more open to question is whether one's "instinctively" turning to God when in a foxhole can be termed an act of faith. What happens to this faith when he gets out of the foxhole and returns home? Has the world more and better Christians after wars? Is it not merely a case of a drowning man grasping at a straw? He does not have faith in the straw but in desperation grasps at it because no other help is available.

Soldiers who all their lives, whether as civilians or in uniform, give God little thought cannot be said to be exercising faith when they appeal to God for help because of being under enemy fire. That is why there is no proof that God answers prayers made under such conditions. To use another illustration, Jehovah God did not purpose that faith should merely be a convenient fire escape, to be used in times of emergencies when no other avenue of escape is available.

In fact, time and again God makes clear that he has no use for such kind of faith. When the Israelites apostatized and as a result were allowed to be taken captive, they called to God to free them. They were in foxholes, as it were. But did he appreciate their calling upon him then? Not at all! Note what he told them through his prophet: "Go and call for aid to the gods whom you have chosen. Let them be the

ones to save you in the time of your distress." (Judg. 10:14, *NW*) The same point is made by the wise man at Proverbs 1:28-30.

No question about it, the faith that wins God's good pleasure is not the kind that merely manifests itself in times of stress. It is not a matter of being a Christian only when in trouble or when wanting something from God. We prove our faith by our works, not merely by our words, and prayers are at best only words. We must have works that are in harmony with God's righteous requirements; such as making over our personalities by means of the truth and keeping separate from the world. (Eph. 4:22; Jas. 4:4, *NW*) And especially as Christians we must do the works for which Jesus Christ primarily came to earth, bring honor to Jehovah's name and bear witness to the truth, which at the present time means preaching the good news of God's established kingdom. —John 17:4; 18:37; Matt. 24:14.

## Finding the Greater Happiness in Giving

HAPPINESS is a state of well-being and pleasurable satisfaction. The One that enjoys that state above all others is Jehovah, "the happy God." (1 Tim. 1:11, *NW*) And why is he so happy? Because he so freely gives. To see his obedient creatures enjoy life and all its blessings truly makes him happy.*

By giving us of his vast and unfathomable storehouse of wisdom, knowledge and understanding, he has made us happy with the knowledge of him and his attributes, the realization that Christ died for our sins, and the hope of Kingdom blessings in a new world of righteousness. Also to be able to associate with other happy persons at Kingdom Halls, at assemblies and international conventions makes us very happy, for the greater the number of happy people that come together, the more happiness there is bound to be.

But should we content ourselves with merely the happiness of receiving, we would show that we were very immature, like an infant or young child whose happiness consists solely in receiving things from its parents. In Paul's day there were some Christians like that; while they should have been teachers in view of the time, they were again needing someone to teach them.—Heb. 5:12.

To realize the greater happiness we must imitate Jehovah's pattern, we must follow the examples set by Christ Jesus and his apostles, that of giving. (Jas. 1:17; Acts 20:35; Luke 10:17-21, *NW*) Not to give to others of what we have received is to miss the very purpose of our receiving it. We can learn from others how to go about giving out this truth on the streets and in the homes of the people and we can arrange our affairs so as to find time for it.

Having received the truth we should want to be like a bubbling spring, overflowing with it so that it refreshes others, not like a sponge that needs to be squeezed. Of course, when we go to some and find that they do not want the truth we do not let that rob us of our happiness; we merely shake the dust off our feet and look for those who do want the truth.

To the extent we give, and give wholly unselfishly, to that extent we shall have the greater happiness; if we sow bountifully we shall reap bountifully. There are no people that are as happy as Jehovah's people, and the reason they are so happy is that they know that the greater happiness lies in giving.

* For details see *The Watchtower*, January 1, 1953.

# Giving WITH THE RIGHT MOTIVE

***"Good Hopes" furnishes opportunity to express love***

NO ONE can properly find fault with Jehovah God's way of doing things. Those who do find fault do so only because of ignorance or pride. God, in dealing with his creatures, at all times combines in perfect balance his four cardinal attributes of wisdom, justice, power and love. The more we become acquainted with him and his Word the more we come to appreciate that fact.

When God began to create, after having spent a past eternity alone, he did not do so because he lacked companionship, for he is ever self-contained; and in giving certain duties to certain of his creatures to perform it was not to save himself some work as though he became tired in his work, for he never grows weary. (Ps. 90:2; Isa. 40:28) Rather, it was because in his wisdom and love he knew that others would enjoy existence even as he does; and that they would enjoy doing things, even as he does, though, of course, on an infinitesimally smaller scale. So God not only created intelligent creatures able to enjoy existence, but also endowed them with various faculties, together with the urge to make use of them, and then gave them opportunities to employ these faculties in various ways.—Gen. 1:26-28; 2:17, *NW*.

Today, however, God's immediate purpose for his earthly creatures does not involve the mandate given in Eden to become fruitful, fill and subdue the earth, but rather concerns itself with the prophetic commands long ago given by him and his Son, such as "Ye are my witnesses, saith Jehovah," and, "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations." (Isa. 43:10-12, *AS;* Matt. 24:14, *NW*) Each fully dedicated servant of Jehovah God delights to devote as much time and energy as possible to the obeying of these commands, appreciating that both his own salvation and that of others are involved. (1 Tim. 4:16) During the past service year this work, as directed by the Watch Tower Society, was carried on in 143 countries, islands and colonies, and that by some half million Christian ministers who devoted more than 72 million hours to this work. One of the results of all this activity was that during the year more than fifty thousand persons dedicated themselves to serve Jehovah God likewise.

Of course, every one of these would like to devote his entire time to this vital work, but by far the greater number, approximately ninety-five per cent, are unable to do so because of family obligations or other restraining factors. However, many of these are able to help provide the financial sinews needed to build up, organize and direct this tremendous preaching activity, and particularly to make possible the training of missionaries and then caring for them in foreign lands. Not that God needs our money, for, as he plainly tells us through the psalmist: "Every beast of the forest is mine, the cattle on a thou-

sand hills. If I were hungry, I would not tell you." (Ps. 50:10, 12, *RS*) Rather, here again it is his love and wisdom that indicate giving his earthly children the privilege of co-operating. How should this privilege be called to their attention, and in what manner and in what way can they best co-operate?

### POPULAR METHODS UNSCRIPTURAL

Recently the foremost United States Roman Catholic weekly, *Our Sunday Visitor,* January 31, 1954, devoted practically an entire issue to stressing the giving of money on the part of Catholics, shaming them by implying unfavorable comparisons with Protestants, such as: "We Can Learn from Others"; and, "Here's the Zeal We Ought to Have." Curiously, however, Catholics themselves were left in the dark as to how much they actually gave. Shall we encourage giving by making unfavorable comparisons? No, for we are not to give because of contentiousness; each man stands or falls to his own master.—Phil. 2:3; Rom. 14:4.

In another issue of the same publication one of the widely advertised Roman Catholic prelates encouraged giving as a means of atonement for sins: "If there is anything in your past life you would like to atone for, the best way to do it is to make a sacrifice . . . pin your sacrifice to this column and send it to the Most Reverend Fulton J. Sheen, . . . or to your Diocesan Director." Is that a valid inducement to make contributions? No, for not with silver and gold, but with Christ's precious blood are our sins wiped out. Not with works of self-righteousness, but through faith do we gain forgiveness.—1 Pet. 1:18; Rom. 11:6; 1 John 2:1.

More and more are religious organizations, both Catholic and Protestant, stressing the giving of the tithe. Thus a headline of a United Press dispatch, December 1, 1953, read: "31,000,000 Asked to Give Church Tenth of Wages." Surely, some will say, this is the best method of getting support for a religious work, for is it not taught in the Bible?

From the time of Moses to the time of Christ the Israelites gave a tenth, but such is not obligatory for Christians, who have been made free from the law. (Rom. 10:4) Further, let us not forget that by reason of our dedication to Jehovah we owe him not only our tithe but our all, even as by faith we enjoy Jehovah's rest not only one day in seven but every day. (Heb. 4:1-11) Then also let us note that because of economic inequalities some may be unable to give a tenth while others could give much more. Incidentally, in this connection it might not be amiss to observe that the law in the United States allows persons and corporations to deduct amounts contributed to religious and other charitable causes up to twenty per cent of their total taxable income.

Protestant clergymen are urged to purchase a book containing more than thirty fund-raising sermons that have "raised sums ranging from twenty thousand to three hundred thousand dollars." According to one Wilmington, North Carolina, clergyman, as quoted in *Time* magazine, September 21, 1953, there are "so many special financial drives in the church today, that 'I find there are only three Sundays in the year that I can preach the Gospel of Christ.'" While this clergyman may have been exaggerating for the purpose of emphasis, still what about this method? Look where we may in the Scriptures, not once do we read of Moses or any of the prophets, nor of Christ nor of any of his disciples, preaching fund-raising sermons.

Some religious bodies send out letters importuning their members to pledge so

much; others appoint a committee that makes personal calls upon each parishioner; others feature movies stressing giving; others have bazaars, raffles, lotteries and bingo games; while some even go so far as to publish a booklet at the end of the year indicating in black and white just how much each member was apportioned to give and how much he actually gave, down to the last cent. And then there is the ever-present collection plate or basket that is passed often. However, not much time need be spent pondering over which of these methods to choose, for they all have one thing in common, namely, no support in the Scriptures.

### THE SCRIPTURAL METHOD

What is the Scriptural method? Simply make known the fact that there is an opportunity or privilege of giving and then let the amount of voluntary contributions received determine the expansion of the work in both home and foreign missions. That is the way it was done in the days of Moses when the time came for building the beautiful tabernacle or tent of meeting and furnishing it, and there was such ready response that soon the Israelites had to be told to stop bringing contributions, for they had more than enough.—Ex. 35:4, 5, 21; 36:3-7.

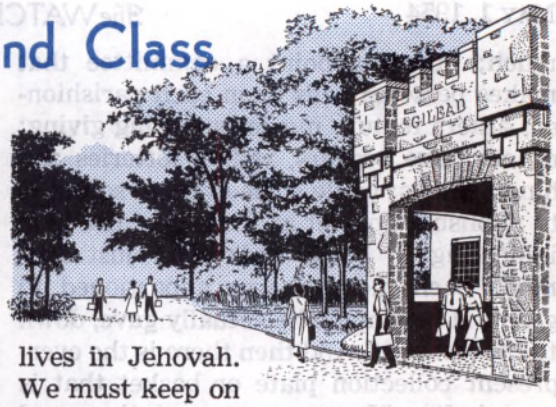
Yes, truly dedicated Christians give voluntarily. They do not need to have every device known to psychology applied to them to get them to part company with some of their hard-earned money. They appreciate that "there is more happiness in giving than there is in receiving"; that "a liberal man will be enriched"; and that it is their privilege, to the extent of their resources, "to be rich in right works, to be liberal, ready to share." (Acts 20:35, *NW;* Prov. 11:25, *RS;* 1 Tim. 6:18, *NW*) They also know that "he that sows bountifully will also reap bountifully," and that each one is to "do just as he has resolved in his heart, not grudgingly or under compulsion, for God loves a cheerful giver." With them there is "a readiness to want to do," which is "especially acceptable according to what a person has." (2 Cor. 9:6, 7; 8:11, 12, *NW*) And finally, they appreciate the point David so well made at the time of gathering the materials to build the temple, namely, that such giving is merely returning a portion of what God gave them in the first place.—1 Chron. 29:14.

For all such, all that is necessary is an annual reminder to advise the Society what they hope to be able to give during the coming year. This will help the Society to plan its work as well as aid each one contributing to give the matter mature consideration.

Those living in the United States may address their card or letter to Watch Tower Bible and Tract Society, Treasurer's Office, 124 Columbia Heights, Brooklyn 1, New York. In writing about these "Good Hopes," something like the following may be stated: "It is my hope that during the next twelve months I shall be able to donate to the work of praising Jehovah the amount of $....., which contributions I shall make in such amounts and at such times as prove convenient to me and as I am prospered by the undeserved kindness of Jehovah God through Christ Jesus. [signed]" It may be well to keep a copy of your card or letter as a reminder to yourself. On page 258 is a list of other branch office addresses, and a complete list is found on the last page of the *Yearbook.*

Appreciating that everything depends upon Jehovah God, all his servants will unite in prayer that their work will have his blessing so that it may yield increase to his praise.—1 Cor. 3:6.

# Gilead Graduates 22nd Class




A GRADUATION at the Watchtower Bible School of Gilead is always a heart-warming and faith-stimulating experience. And this seemed to be especially true of the graduation of the twenty-second class, whose 120 students had come from thirty-seven different lands.

Saturday's snow and wind had painted the landscape of the Finger Lakes region of upper New York state, where Gilead is situated, a beautiful white, which glistened in the sun on graduation day, Sunday, February 7, 1954. At 9 a.m. the program began with song and prayer. Heard during the first hour were brief remarks of appreciation and parting counsel by the servant of Kingdom Farm, on which the school is situated, and the school's four instructors; also many of the telegrams received from the four corners of the earth.

Then N. H. Knorr, president of the Watch Tower Society as well as of the Watchtower Bible School, addressed the class on the subject, "Do Not Accept the Undeserved Kindness of Jehovah and Miss Its Purpose," based on 2 Corinthians 6:1 (*NW*). It was a frank, earnest and stirring talk full of practical admonition that each one in attendance could apply to himself with profit.

Among other things, Brother Knorr stressed that all our privileges are expressions of Jehovah's undeserved kindness. If we slack our hands or turn back we shall miss its purpose. Though we may have been in God's service many years, yet until Armageddon is past there is danger of our missing its purpose. We must be careful not to let others implant in us a root of bitterness and we must also watch our daily conduct. To get complete satisfaction and joy from living we must center our lives in Jehovah. We must keep on studying, for we can never exhaust the storehouse of Jehovah's knowledge.

Regardless of what we have done in the way of service, Brother Knorr reminded his listeners, Jehovah owes us nothing. We shall always be indebted to him. The liar, the Devil, wants to prove us to be liars like him, and so we shall prove to be if we let him turn us away from our dedication vows. Having started something, we want to finish it.

In conclusion he expressed the confidence of the school that the missionaries graduating will hold high before the people the fine principles of the Watchtower Bible School, which they had learned to appreciate more as a result of their training here. Then each student received an envelope from the president containing his report card, a class picture, a gift from the Society, and, all those graduating with merit, a diploma. Coming from thirty-seven different lands, they were being sent to forty-five different ones.

Then one of the students read a Resolution which was unanimously adopted by the class and in which they resolved 'that by Jehovah's undeserved kindness they will spread the knowledge they have received wherever sent; that they will continue to walk humbly in the name of Jehovah and in unity with the New World society, letting others learn how good God

is to those who dedicate themselves to him, maintaining an immovable stand and a vigilant guard until the final victory, and ever increasing in love for God by continual study and meditation of the unfolding light of his Word, taking the course expressed by the words: "Every day will I bless you, and I will praise your name forever and ever."—Ps. 145:2, *CB*.

At about 11:30 the program closed with the very appropriate song, "Lord, Here Am I, Send Me," and prayer by Brother Knorr. A count showed that 2,137 had attended this winter graduation.

Sunday afternoon at 1:30, thirty-eight students, one speaking for each country represented by the class (counting Scotland), were heard in expressions that evinced mature understanding and heartfelt appreciation of Jehovah's undeserved kindness. This program, which lasted two hours, served as a delicious dessert to the spiritual feast that had begun Saturday evening with the study of the weekly *Watchtower* lesson and an absorbing two-hour report by the president on the trip he and Brother Henschel had taken during the winter through South America, which highlighted the zeal, faithfulness and love of our brothers on that continent and Jehovah's blessing upon them.

Yes, from beginning to end the graduation of a class at the Watchtower Bible School of Gilead is indeed a heart-warming and faith-stimulating experience.

## *Holding a New World Society Assembly* NATIONWIDE *in Argentina*

AT THE moment we find N. H. Knorr, the president of the Watch Tower Bible and Tract Society, on the concluding day of his visit to Chile in his South American service tour that began with his departure with his secretary, M. G. Henschel, from Idlewild airport, New York, Saturday, November 14, 1953. In Peru he had parted company with his secretary and for the time was now traveling solo, expecting to join company again in Buenos Aires, Argentina.

On Saturday morning, December 19, when checking with the airline it was learned that the plane traveling to Mendoza, Argentina, was moved ahead and so it meant rushing to finish up all things in the morning and get away by 2 p.m. All the missionaries in Santiago, Chile, and a number of the brothers who remained in town came out to the airport. The thirteen days spent in Chile will long be remembered, and it certainly was good to observe the excellent increase that is being made in gathering together the "other sheep," and everyone feels sure that many more will come in during the next few years.

As Brother Knorr traveled alone across the fertile valley in which Santiago is situated he could not help but think of the tremendous amount of work that must yet be done in all parts of the world. It is a joy to know that about 520,000 are anxiously putting forth every effort to accomplish this preaching activity.

The route across the Andes Mountains was different this time from that before. Previously the president of the Society had flown through what is called "The Pass" to Argentina, but this was closed by heavy

clouds, so a more southerly route was taken and it proved to be an exceedingly beautiful one. The plane, on getting near the Andes, kept circling twice in order to gain altitude to get over these peaks that pierce the heavens, and then headed past the snowcapped pinnacles on both sides. The plane was low enough along the sides of the mountains to permit a clear view of the great snowslides and waterfalls. It is all over in about twenty minutes: the Andes are very narrow but high and beautiful, rocky and full of crevices. But one never takes his eyes off them as long as he is in their midst. Certainly the towering peaks covered with snow picture well the everlasting kingdom of Jehovah, the Sovereign Ruler. It seems as though nothing could ever move them, but Jehovah's Word says that he will even shake the mountains and bring them low in the fierce battle of Armageddon and then all will know that Jehovah is God.

### ARGENTINA

Suddenly the plane started downward, for it was not too great a distance from Mendoza and altitude had to be lost. The pampas of Argentina spread out like a great sea and, it being very warm that day, the heat waves that rose from the ground made the land appear to be like a great lake off in the distance. Below were the vineyards and fruit orchards and garden lands near Mendoza. The poplar trees and other trees along the roads stand up as a windbreak to protect the fruit. Then all of a sudden the plane rolled to a stop at the airport. Three brothers were there to meet Brother Knorr. His name appeared to be the last one on the passenger list, so it took a long time to get through the immigration and customs formalities.

The brothers had been busy in Mendoza preparing for the special get-together. One sister expressed herself, "This is such a great occasion for us it seems like a holiday. When I go out in the streets it seems like all the stores should be closed."

From 4 p.m. (3 p.m. in Chile because of the time change) many of the brothers were already at the assembly point in the country waiting and from there they saw the plane from Chile as it descended from the tops of the Andes and went out of sight toward the airport. It brought great joy to their hearts to know Brother Knorr would soon be there to give them counsel and instruction.

Within 72 hours after arrival in Argentina one must register at the Federal Police, so this was first taken care of and also checking on final arrangements for departure Monday for Córdoba, another speaking assignment. Brother Knorr stopped long enough at a brother's home in the city to leave his luggage and arrived at the group at 6:30 p.m. Before the talk, scheduled in a half hour, the brother and owner of the little farm invited Brother and Sister Eisenhower and Brother Knorr and a few others to the orchard to eat cherries that they had kept for a whole month beyond the ordinary picking time. They had saved one hanging branch just chock-full of big ripe red and yellow cherries. The whole branch had been wrapped up in a burlap sack, thus protecting it from the birds. The cherries were delicious, greatly appreciated too. The farmer's home was surrounded by grape arbors and fruit trees, a beautiful spot.

Brother Knorr spoke for two and a half hours from the porch to 64 in attendance, using Brother Eisenhower as interpreter. After the talk they had a lunch, including ripe and green olives raised on the farm, along with plenty of fruit. All joined in this repast under the grape arbors. Then came the ride back to the house in the city to the home of the parents of two Gilead students of the twenty-second class of the

Watchtower Bible School of Gilead. The trip was made in a small truck. This was the only car there, so the rest of the brothers traveled the little winding road by foot in the dark, taking about forty-five minutes. It was a lovely place to walk or ride that night because the moon was full. There were no clouds over the Andes and one would just pause and look at them in awe.

After a night's rest and awaking at 5 a.m. a party of five was ready to go by taxi to another assembly 178 kilometers north of Mendoza along the foothills of the cordillera. This city is called San Juan. The group arrived there safely after going through a flood caused by a storm the night before. Some roads were four inches deep with water. As they drove there someone remembered and told an experience that had taken place in this town. One brother, rather tactless in presenting the Kingdom message, had told one opposing lady that at Armageddon when the stones began to fall on her she would remember the message he had given her. Then when that terrible earthquake came a few years later she thought it was Armageddon, because hundreds of persons were killed. At that time a rock did fall on her head and that made her think seriously. Soon she was in the organization. It took a "little Armageddon" to wake her up. Another report was of a brother's opposing wife who had been warned about what Armageddon would be like and who really believed the quake was it; so she was surprised that she had survived the terrible shaking.

In this city, where the effects of this catastrophe can still be seen, the congregation servant was picked up and he showed the driver the way to go. The group went through the city and headed for the mountains, driving into a narrow valley with towering jagged rocky hills on both sides of the road. There, just behind this first row of mountains, the ascending and curling smoke at the foot of the mountains denoted the chosen picnic place of the brothers. The fast-rushing creek nearby made a cheerful noise of welcome to all. Arrival of the taxi broke up the friendly conversation and the oncoming crowd began to salute everyone with a hearty handshake. In no time the group was assembled near a clearing along the stream and the talk was on, with the trees providing a roof over a crowd of 135 brothers. This group was made up of two congregations. Children played and listened quietly and the brothers shifted from one position to another to get a shady spot, as the two speakers kept talking for two and a half hours. It was well after high noon when the meeting was closed with prayer. Everyone was overjoyed with the spiritual feast and then someone called out in Spanish: "Bring your meat to the fire." It was time to eat and the *asado* was soon under way.

Hot coals and sizzling beef—what an aroma! Then about twelve brothers carried and laid two long logs horizontally about three feet apart, not far from the fire. These made the table, being topped with long sheets of galvanized iron. This stood about two feet from the ground. The smoke that had been seen on arrival was the burning of branches and charcoal, preparing for the *asado,* for the coals from this had to be spread over the ground under and very near an iron grate. This is typical of Argentina and the *gaucho* thrives on this food. Anyone could!

Near the grates a burning fire was kept for supplying more coals as the original ones burned out. The meat is roasted slowly in this way and produces continual drippings, which gives the *asador* and those looking on a terrific appetite. That was the signal everyone was waiting for: the *asador* calls out, *"Está lista."* ("It is

ready.") It means few minutes can be lost, for the meat is at the right point to eat. If it remains even a bit too long it becomes dry and tough.

With forks the huge pieces of meat were carried from the grates a few feet away to the clean-topped metal "table." Never mind the plates! Too many hungry people! And besides, it is most delicious and more fun to eat the *asado* with the fingers, as the people of Argentina do it. So everyone ate as they do. There is one fork for all in the big tin platter that contains a mixed salad of sliced tomatoes, onions, green peppers, seasoned with oil, salt and lemon. It is a wonderful combination with the meat. The meat was delicious. It was something like a big watermelon feast, but, instead of water on your nose, chin and mouth, it was the natural juices of the meat that dribbled down your chin and fingers. As everyone stood there around the table they had a drink of wine from the family glass, for without wine the *asado* is not complete in Argentina.

After the eating Brother Knorr gave a little farewell talk and then said good-by personally to everyone. Then to the taxi and the road back to Mendoza. Arrival was at 6:15 p.m. That meant the whole trip had taken twelve hours that day, seven of which were used in actual traveling.

Monday, December 20, at 5 a.m. the branch servant and his wife and Brother Knorr were up packing to travel. They left by plane at 7 a.m., heading for Córdoba, 700 kilometers away. A brother from Buenos Aires met them there in his car and, as planned, was to drive them from place to place for the rest of the trip. The luggage was put in the car and off they drove to a little farm out of town where 241 brothers from four congregations of the same city were waiting for Brother Knorr's message based on God's Word, which he had come to deliver. Since the Argentines are accustomed to saluting one another by the shaking of hands, it took quite a few minutes finally to start the talk and it was then about 11 a.m. Two and a half hours were spent in counseling. There were no seating accommodations; so all stood.

As they drank in the words of life, what a joy it was for all of them to be assembled together for the first time in many months! In Argentina they have their regular group studies of eight to fifteen persons and they preach the Word regularly, but at the moment there are no Kingdom Halls for large group assembly; however, out in the country they could all be together in one big picnic and hear Jehovah's Word discussed, as well as hear of their brothers throughout the world. Their joy was beyond measure. They had lots of questions and through one or two persons who spoke English Brother Knorr could carry on conversation. They intended to make a day of it and all around the house little groups formed to eat their lunch. They too arranged for a delicious *asado* of which the visitors partook and then said good-by.

But the brothers did not want the four visitors to go away in the car and a brother, through the interpreter, told Brother Knorr he was going to puncture the tires so he could not go. But Brother Knorr told him, "You wouldn't want to prevent the many others of Jehovah's sheep along the way from hearing these things." "Oh no, you are right. Go ahead!" he said with a smile. It was easy to see that the brothers disliked having the visitors leave, but it was quite astonishing after all had said good-by and the car had begun to pass out to the main road to see there a large crowd of the sisters who had run ahead and locked hands, blocking off the road. As the car advanced slowly the line that showed this expression of love and of wanting the visitors to stay longer was broken

and then there was a final wave of good-by amid the joyful laughter and away the travelers sped for San Francisco, Argentina.

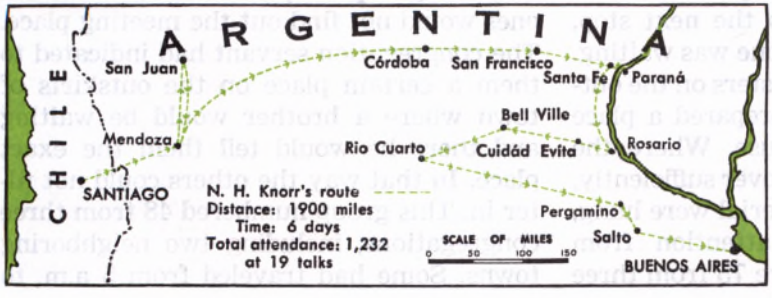
This was a three-hour drive, with arrival a little after 7 p.m. The home where the brothers were to meet was very quiet as the visitors approached. Only one brother sat on the sidewalk anxiously waiting, and when the car arrived he directed the passengers inside where 35 were waiting.

Then on to Santa Fe that night, arriving at 11:30 to get some rest in a hotel. At 7 a.m. that Tuesday the travelers were down at the river bank waiting for the launch to Paraná. This was a ride of an hour and a half, and then direct to the meeting place, where 55 persons were seated ready to listen.

At 10:15 the group was again crossing the river back to Santa Fe. On the way the engine of the launch caught on fire and even the pilot became frightened. One fat man with his coat in hand was really scared and started for the roof of the boat so he would be the last to go under, and he was heard saying, "And it had to happen today!" The pilot steered the boat head on for the shore, about 200 yards away, but when he saw the fire was being overcome he changed his course not far from being grounded and headed for deep water again. It was exciting while it lasted, especially for those who could not swim. Soon the fire was out and everyone arrived safely on the shore at Santa Fe. Four groups in this city had to be visited, too, one hour at each place. All were waiting and the time schedule was being kept well. There was no time to say good-by personally, for it was a quick run from one place to the other and there was no time to lose.

A little after 5 p.m. they drove and made one more assignment on the outskirts of the next city to be visited, Rosario. The other four groups here would wait for the following day as planned. At 8:30 Tuesday night supper was enjoyed at a missionary home where two, man and wife, are living. There also the circuit servant and wife, who are Gilead graduates, met the visitors. It was a pleasant evening and a most enjoyable day.

The next morning at 8:30 the first talk started and by 1:30 four groups had been served and 189 had heard Brother Knorr speak. Lunch again at the missionary home and at 3:30 the travelers arrived at the next town, Ciudád Evita. The congregation servant was met, as was done all along the way, so he could direct the visitors to the place of the meeting. This time they had chosen a place about six kilometers from town on a brother's farm. As they drove in on dusty roads they could see the brothers walking around the farm. They had made a day's picnic out of it and it had really been an assembly for them. Here were present three congregations from two other neighboring towns. A couple spied the car and ran with the news and by the time the car reached the farm and the travelers walked to the back of the house everyone was in his place and not a sound were they making. The four visitors could see the big backyard had received special attention during the day. A platform had been set up. The year's text (Psalm 29:2) had been hung on the outside



of the house, making a very appropriate background for the speakers. Flowers were arranged in different ways around the text. Bouquets were on the speaker's table, and still others were tied to trees. It was a thrilling sight to see them sitting there really taking in Brother Knorr's talk. All 115 are devoted publishers.

This was really an occasion for them, but even more so for Brother Knorr. All these brothers all along the way in all parts of the country had come great distances and taken off from work in the middle of the week just to be assembled with their brothers of like precious faith and to receive good words from one of Jehovah's servants. To tell just how they felt and how Brother Knorr felt would be hard to put in writing. But love is expressed. Here love was in action. Jehovah's witnesses in Argentina are full of zeal and have the joy of the Most High and want to praise Jehovah with their brothers everywhere. And they are doing so!

After the talk Brother Knorr and the others were invited to eat, and the table was all prepared, but the schedule would not allow time to eat there, so they had a cold drink and as they walked out of the house they were loaded with a huge cake and a roasted chicken. When they went to get into the car they heard theocratic songs being sung by the brothers who had gathered up near the car. One was playing the accordion. It sounded good in Spanish, just as good as in English.

Taking the dirt road, they reached the highway that led them to the next stop, Bell Ville. There too everyone was waiting. In the home of one of the sisters on the outskirts of town they had prepared a place along the side of the house. Where the trees and bushes failed to cover sufficiently, blankets and pieces of material were hung, to keep from drawing attention from passers-by. Here there were 75 from three congregations. To get to the last two places they had very dusty roads. On occasions the dust made it necessary to put up all windows in the car, in spite of the heat, as clouds of dirt were raised by passing cars.

Leaving there at 8:30 p.m., they traveled until 1:40 the next morning to the city called Rio Cuarto. They slept about five hours in the hotel and Brother Knorr was up and gone, giving his next discourse at nine that morning. He gave a very stern and emphatic discourse on service here. About 30 publishers in this congregation had caused division among the brothers and were failing to recognize the present congregation and yet would come and request literature and territory. This included four pioneers. After the lecture, questions by the congregation servant were answered by Brother Knorr in the presence of all the brothers as to the proper procedure in disfellowshiping those causing division. This was very interesting to all. Despite the problems here being considered, all enjoyed the Creator's creation as everyone stood throughout the discourse surrounded by trees and grass. It was a beautiful place, though the wind was terrifically strong. This is a common thing in this part of the country, but it was specially noticeable when the interpreter had to reach up several times and break off the molesting small limbs as they switched above his head.

It was amazing here to see how organized this group was, so that the unfaithful ones would not find out the meeting place. The congregation servant had indicated to them a certain place on the outskirts of town where a brother would be waiting and there he would tell them the exact place. In that way the others could not filter in. This group numbered 48 from three congregations, including two neighboring towns. Some had traveled from 5 a.m. to

8:30 by bus and then had walked from the town out to the little farm.

Saying good-by until next time, the travelers headed for Pergamino, leaving after 10 a.m. and arriving at 4 p.m. They bought fruit along the way and so did not lose time for lunch, just traveling straight through. A congregation from Junin had come to join this one, making a group of 28. After he closed this talk, the brothers expressed their desire, as all the others along the way did, to have Brother Knorr take their love and greetings along to all the others he would meet.

There was one more stop, the last before arriving in Buenos Aires. This was flat country and rather green along the way. A little way out the travelers came to a dirt road and traveled 30 kilometers on to Salto. The mud bird-nests stuck on the top of fence and telephone posts, as well as dozens of owls, made it quite interesting along this road. Along the way the travelers had received a letter from the brothers of this little town saying they must stay for supper. They did not mind after being on a fruit diet all day. Upon arriving and as they entered the passageway alongside the house, the travelers caught sight of two roasting lambs stretched out on an iron rod *asando*. The rod, one end buried in the ground, held the meat in the air in a reclining position over the coals. The visitors learned that it takes three hours of slow cooking in this way. It was seasoned with salt before cooking and then each one would be served his portion seasoned with a sauce.

It happened to be the night before Christmas, when the people of the world were celebrating a big feast, but Jehovah's witnesses used this feasting occasion for a big get-together for truly Christian purposes. First they were served with spiritual food. The meeting was to begin at 7 p.m. and the four travelers arrived five minutes late after all these days of travel and keeping a tight schedule. The brother who furnished and drove the car had done a wonderful service to his brothers and it was appreciated by Brother Knorr. He was not finished yet, but all were grateful that such a vast territory could be covered. So on went the last meeting outside Buenos Aires in this home. It was pleasant and upbuilding to all. Brother Knorr talked for more than an hour to 38 and then the tables were set.

At the table about 26 were present and enjoying Brother Knorr's experiences in the United States and other places as he related them. Before leaving they expressed their joy that it had not rained, for it would have been impossible to travel that muddy road. The weather had threatened all afternoon and the four visitors too had wondered if it would be possible to travel if the roads had been muddy. After they were on the way the cloudburst came and it really rained. A brother of Salto rode with the travelers to the next town to make sure the travelers kept on the right road. He made it by 11 p.m., just in time to take the train back.

Brother Knorr and Brother and Sister Eisenhower and the car driver continued on and finally arrived in Buenos Aires at 2 a.m. It was Christmas eve and the traffic was heavy. Driving was bad. All were thankful to Jehovah for this great privilege of service they had had all along the way and they appreciated the way the brothers had carried out instructions faithfully. All this contributed to a successful way of talking to as many as possible.

From the time they met in Mendoza until they arrived in Buenos Aires they had traveled over 1,500 miles by car and 400 by plane. All this was done from Saturday, December 19, to the following Thursday. A total of 19 talks with 1,232 in attendance was the report.

# Preaching Behind the Iron Curtain

"THOUGH Divided—Still United: Germany." Thus read one of the ninety beautifully illustrated greeting signs from as many different lands that decorated Yankee Stadium at the time the New World Society Assembly of Jehovah's Witnesses was held there in July, 1953. Emphasizing that unity were the reports of the activity of Jehovah's witnesses behind the Iron Curtain, a few of which are given herewith.

At present there are more than eleven hundred brothers in prisons of the Eastern Zone of Germany because of their witness for the truth. But even in prison God's Word is not bound. At one of the permanent controls in trains, that is, customs inspection, a woman who had become interested in Jehovah's witnesses was arrested because they found she had with her the book *The New World*, a witness Bible-study aid. In court she was asked if she would continue to believe in Jehovah. Then and there she dedicated herself to Jehovah and answered "Yes!" She was given a two-year sentence and while in prison was able to learn more about the truth and was secretly baptized. After her release she wrote the Watch Tower Society in West Berlin: "I am grateful with all my heart that I was able to bear witness to Jehovah's name even under oppression. It was a good lesson for me."

Calling at a home to give the family further Bible instruction one of Jehovah's witnesses found a policeman present. He detected an air of tenseness and the family's uneasiness. How should he conduct himself and what would the outcome be? After silent prayer, the witness fearlessly gave the witness he had prepared. His courageous action set the family's interest aglow. They now explain: "We were so uncertain about our existence. Through this message our life has become enriched. You cannot imagine how happy we are to have found the truth."

Among the best opportunities for giving the witness in East Germany are the funeral services. Very often hundreds of persons are present at the cemetery. Although it is strictly forbidden for Jehovah's witnesses to speak on such occasions, they do it anyway, and this usually very unexpectedly so that their enemies are caught off guard.

A Communist official was arrested before he had opportunity to carry out his plans to flee to West Germany. While in prison he came in contact with Jehovah's witnesses. After some time he began to witness to Jehovah, and as a result of having been "contaminated by Jehovah's witnesses" he was put in solitary confinement and had to suffer much, especially because of his refusal to eat blood sausage. A clergyman of Communist leanings was placed in the cell with him to win him away from Jehovah, but in vain. Soon thereafter he was baptized in prison. Upon his release he told his fellow witnesses: "Instead of its being prison time, that was really school time for me."

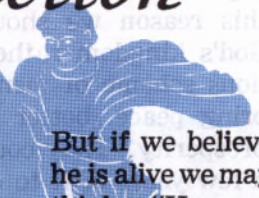
A husband, bitterly opposed to his wife's being one of Jehovah's witnesses, wrote a letter to the police giving names and addresses of the witnesses directing the work in his town as well as of others who were interested in their work; also the time and place of meetings. On his way to mail the letter he had a heart attack and dropped dead. His wife found the letter in his pocket, stamped and addressed to the police, together with a personal copy.

Witnesses arrested while engaged in the preaching work often manifest a wonderful spirit in the presence of their enemies. Despite cruel beatings they remain silent, not revealing the names of their fellow servants. The prosecuting attorney asked a witness in the course of his trial how many copies of *The Watchtower* he had taken into a certain town. He replied: "Mr. Judge, you wouldn't be able to stand the strain of hearing the number!" Another witness, at the conclusion of giving his defense, stated: "Whether I have to go to prison for five, ten, fifteen or twenty years—there is no gallows too high and no ax [guillotine] too sharp—I *am* and *remain* a witness of Jehovah." Truly the Iron Curtain has not divided Jehovah's witnesses in Germany.

*The name of Jehovah is a strong tower; the righteous runneth into it, and is safe.*

—Proverbs 18:10, *AS*.

# The Miracle of Resurrection



*"However, now Christ has been raised up from the dead, the firstfruits of those who have fallen asleep in death. For since death is through a man, resurrection of the dead is also through a man. For just as in Adam all are dying, so also in the Christ all will be made alive. But each one in his own rank: Christ the firstfruits, afterward those who belong to the Christ during his presence. Next, the accomplished end, when he hands over the kingdom to his God and Father, when he has destroyed all government and all authority and power."*
—*1 Cor. 15:20-24, NW.*

ONLY Jehovah God could conceive the idea of a resurrection. His power alone could perform such a miraculous act. It was not invented by men. The very first prophecy, uttered by Jehovah himself, gave hope of a resurrection. In speaking to the serpent God said: "I shall put enmity between you and the woman and between your seed and her seed. He will bruise you in the head and you will bruise him in the heel." (Gen. 3:15, *NW*) Here he was setting forth the marvelous promise, later proved true, that the "seed," after being bruised in death by the Serpent, would live again to destroy him. This would require a resurrection of the "seed."

[2] The Serpent, the Devil, had put the false hope of human immortality into the mind of Eve. The Devil's lie has since been used as ground for either denying the resurrection outright or nullifying it by confusing the doctrine so as to take away the comfort and hope it offers. For who gets any real comfort out of the false religious statement of a clergyman at the funeral of a loved one that this one is not really dead, but is living on in some shady world, either in bliss or in a burning hell? Our own better sense tells us he is dead. But if we believe he is alive we may think: "He may be suffering." Or, "If he is in heaven, why did God have him first here on earth? What is the purpose of it all?" We are confused, and the vagueness and contradictoriness cause mental anguish. At the same time this false idea deprives us of the sure knowledge and solid comfort of the true resurrection hope the Scriptures give. If we would just look into the Bible we would see that our loved one is not suffering, but is awaiting a resurrection into far better conditions in the new world. We would thank God that his destiny is not dependent on where a clergyman places him, but on God's own mercy and judgment.

[3] We cannot have complete happiness without the hope of a resurrection. Life is very dear to each of us. How can we be happy if we believe that only in this life we have hope? The apostle Paul expressed the feeling in these words: "If in this life only we have hoped in Christ, we are of all men most to be pitied." (1 Cor. 15:19, *NW*) This world may offer riches and pleasure, medical and scientific advancement, perhaps lengthening our life span a few years, but it does not even presume to make man live forever, much less offer

1. To whom does credit go for the resurrection hope? When was it first indicated?
2. How do the Devil and his false religions try to nullify the resurrection hope, and with what effect?
3. Where do men's schemes fall short of Jehovah's promises?

hope for life for those who have died. For this reason we should put our trust in God's kingdom rather than a United Nations scheme of men. What if they could bring peace, better living standards and prosperity? They could bring at best only a few years of it to each of us. The Kingdom will give its subjects permanent life under conditions undreamed of by man, together with the wonderful reality of bringing back the dead to enjoy such things everlastingly.

### HOW NEED FOR RESURRECTION AROSE

[4] How did the need for a resurrection come about? In the beginning it was not necessary. It was not a part of God's original purpose toward mankind, because death was not intended for man. Death is an unnatural thing for humans, brought in by sin, and the resurrection was added to overcome this disability for righteous men. Adam and Eve were perfect and had everlasting life before them if obedient. Their children would naturally inherit their perfection, filling the earth with lovely, obedient humankind, who would have no fear of death and would not know sickness and pain. But Satan the Devil induced the first human couple to go beyond the bounds of safe freedom set for them by their Creator. Adam and Eve followed the course of willful disobedience and open rebellion, forfeited the opportunity of being parents to a living society of humans and instead fostered a race in whom death reigned. Thus the need of a resurrection to overcome king death for those who would desire to take a life course opposite to that of their rebellious parents.—Gen. 3:4-6; Rom. 5:12, 14, 19.

[5] To be sure, resurrection is a miracle, a thing beyond man's power to accomplish or even to understand. But why should that keep one from accepting it? Life itself is a miracle, not understood by men, but we accept it as a reality. Then there is the miracle of birth, the miracle of creation, the miraculous fact that life exists here on the earth and apparently on none of its sister planets. All these miraculous things beyond our power to control or even fathom, we accept. All are provisions by a loving Creator for our good. The resurrection is necessary to complete that good purpose toward us.

4. How did the need for a resurrection arise?

5. Why is it entirely reasonable to accept the miracle of resurrection as true?

### A PROVED, RELIABLE DOCTRINE

[6] Why can we be so sure of the resurrection? Faith must be based on evidence attested by reliable authority. We do have such evidence for the resurrection. Chief of this is the testimony borne by the apostles and disciples of Jesus Christ. Paul, who was at first a violent opposer of Christ and a disbeliever in his resurrection, witnessed that he received a glimpse of the resurrected, glorified Son of God and said: "Now if Christ is being preached that he has been raised up from the dead, how is it some among you say there is no resurrection of the dead? If, indeed, there is no resurrection of the dead, neither has Christ been raised up. . . . Moreover, we are also found false witnesses of God, because we have borne witness against God that he raised up the Christ, but whom he did not raise up if the dead are really not to be raised up. . . . Further, if Christ has not been raised up, your faith is useless, you are yet in your sins. . . . However, now Christ has been raised up from the dead." (1 Cor. 15:12-20, *NW*) For the record of his testimony to the miraculous event of Christ's postresurrection appearance to him, see Acts 9:1-9; 22:6-11; 26:12-18.

6. Where do we find the strongest proof of Jesus' resurrection?

[7] By the mouth of many more than two or three witnesses Jesus' resurrection is established—by more witnesses than many other fully accepted events of history. Thoroughly refuting the charge that it was an imposture, that his body was stolen, as the enemies who put him to death claimed, or that it was a visionary hallucination, or a collusion, we have these facts: The witnesses were not men of power or influence, to overcome or bribe the Roman guards stationed at Jesus' tomb. There was little likelihood of a collusion among so many, especially as to something that would be of no personal gain to them. Their witnessing to the resurrection could have no selfish motive; it exposed them to suffering and death. They gave their testimony in the very place where the bitterest enemies were, where certainly a fraud could be uncovered. And they did not wait, but witnessed then, while the rage of the Jews was at its height. Furthermore, if it had been a mere vision or imagination, it would have been of the expected thing; but this was to them a great surprise in their despair and downcast condition—the unexpected. Really it was the very thing that gave them the courage to bear testimony that could not be broken down under the most violent persecution.

[8] If one will read the accounts of Jesus' resurrection recorded in the four gospels he will readily see the harmony and yet the lack of collusion in these accounts. That it was witnessed to by a great number and that it was accepted by many more right in that vicinity very soon afterward is attested to by the Bible and acknowledged by writers of profane history, such as Josephus.—Acts 2:41; 4:4.

[9] And what about the resurrections of Lazarus, Jairus' daughter and the son of the widow of Nain? (John 11:43, 44; Mark 5:41, 42; Luke 7:14, 15) These were seen by many, testifying to Jehovah's power in this respect. Yes, God's power had been shown in this way in the days of the prophets Elijah and Elisha. (1 Ki. 17:21, 22; 2 Ki. 4:32-35) Abraham believed in a resurrection. (Heb. 11:19) It was repeatedly promised in the Hebrew Scriptures. We have a host of witnesses to the truth of Jehovah's miraculous resurrection power.—Isa. 25:8; 53:10-12; Job 14:13, 14; Dan. 12:13; compare Exodus 3:15 with Luke 20:37, 38.

7, 8. Give some proofs that the eyewitnesses of Jesus' resurrection were not perpetrators of a collusion or victims of hallucination.

9. What other proofs do we have that the teaching of the resurrection is true?

### PURPOSE OF THE RESURRECTION

[10] Since Jehovah is the great Purposer, he has a purpose in the resurrection. When Adam sinned, Jehovah had the power to bring forth a new race to people the earth. But the resurrection shows forth not only his unlimited power but also his love and mercy and vindicates him as the Preserver of those who serve him. Having resurrection power, he is able to show that his servants will be faithful to him to the very death. He can answer Satan by letting him go the full limit of killing some in a vain effort to support his false accusations. The fact that Jehovah's servants are willing to give up even life itself in his service proves their service is, not for selfish considerations, but for love. It also proves they acknowledge him as the Almighty, able to resurrect them, the Supreme Sovereign and the God of love. It proves they are dedicated to Jehovah for his wonderful qualities. Thus Satan is most thoroughly convicted as a liar in his challenge of Jehovah's supremacy and of the integrity of his creatures' devotion to him through love. —Job 1:9-11; 2:4, 5.

[11] At the time of the judgment in Eden Jehovah purposed a new thing. The resur-

10, 11. What purposes are served by the resurrection?

rection would be necessary to accomplish it. This was a new creation, a royal theocratic organization of 144,001 kings as the capital part of his universal organization. These would be selected from among men who would prove unbreakable integrity to death—a government the members of which the universe could ever depend on for justice, righteousness, adherence to Jehovah's direction and principles of truth. By the resurrection Jehovah could also let his only-begotten Son, the closest one to him in the universe and his Chief Executive Officer, be tried to the limit and raised again to heaven, this time to immortal life to be the Forerunner and Head of all his 144,000 royal brothers. (Rom. 8:29; Col. 1:18; Rev. 14:1) In fact, it is through this One that the way is opened for a resurrection for others. His death and resurrection are a foundation for hope of all who desire life. This is the point of Paul's argument: "However, now Christ has been raised up from the dead, the firstfruits of those who have fallen asleep in death. For since death is through a man, resurrection of the dead is also through a man. For just as in Adam all are dying, so also in the Christ all will be made alive."—1 Cor. 15:20-22, *NW*.

### THE FIRST RESURRECTION

[12] The Bible clearly outlines two kinds of resurrection: first and foremost, the heavenly; second, the earthly. In the fifteenth chapter of First Corinthians Paul discusses mainly the heavenly resurrection, of which Christ was the first. What a miracle, this resurrection! It is the first resurrection, first in time and first in importance. (Rev. 20:6) Jehovah had performed many miracles in creating angels of might and power greater than man's. His very first creation, his only-begotten Son, whom he used as Associate Creator thereafter, was his greatest creative work to that time. But this was not equal to his miraculous work of power on Nisan 16, A.D. 33, when he resurrected Jesus Christ the "firstborn from the dead"—the first to be raised from the dead to everlasting life.

[13] Imagine the interplay of Jehovah's supreme wisdom and limitless power in raising Jesus to immortality, giving him a divine organism, making him the exact representation of Jehovah's very being, higher than any other creature, far above his previous station. (Phil. 2:9; Heb. 1:3) Furthermore, the resurrected Jesus was the same personality he had been at death. Jehovah's power is more deeply appreciated when we consider the fact that here he reconstructed the second-greatest personality in the universe. What wonderful fruits of the spirit the Son had developed during his millenniums of prehuman heavenly service to Jehovah! How he had added to this by his earthly service under Satan's test, where "he learned obedience from the things he suffered"! (Heb. 5:8) Now not one whit of his qualities of proved, unbreakable integrity had been lost by Jehovah in resurrecting him, re-creating his personality. What a marvelous accomplishment!

[14] Now, this great miracle is to be repeated 144,000 times in raising the associate body members of the Christ to immortality. (1 Pet. 1:4; 1 John 3:2) Yes, these can say: "The Lord Jesus Christ, who will refashion our humiliated body to be conformed to his glorious body according to the operation of the power which he has, even to subject all things to himself." —Phil. 3:20, 21, *NW*.

[15] The time of their resurrection is shown in the words: "In the Christ all will

12. What was Jehovah's greatest miracle?

13. How was Jehovah's power magnificently demonstrated in Jesus' resurrection?

14. Is this astounding miracle to be repeated? Explain.

15. (a) When did the resurrection of Christ's body members occur? (b) What about such ones still on earth today?

be made alive. But each one in his own rank: Christ [Jesus] the firstfruits, afterward those who belong to the Christ during his presence." (1 Cor. 15:22, 23, *NW*) His presence as immortal, reigning King is now here. Since 1918 he has turned his attention to these body members, and the dead ones he has raised up. Paul foretold it in these words: "Because the Lord himself will descend from heaven with a commanding call, with an archangel's voice and with God's trumpet, and those who are dead in union with Christ will rise first." Christ Jesus, who also bears the title "Michael the archangel," after casting Satan and his angels out of heaven, turns his attention to these dead ones and, during the time of the great trumpetlike announcement of the established Kingdom, raises them up. (Jude 9; Rev. 12:7, 10) From that time forward the remnant of these who are on earth, dying faithful, do not have to wait in death's sleep, but are raised up at the very moment of death to join their fellow joint heirs with Christ in immortality. Paul explains this sequence of events, saying: "Afterward we the living who are surviving will together with them be caught away in clouds to meet the Lord in the air; and thus we shall always be with the Lord." "Look! I tell you a sacred secret: We shall not all fall asleep in death, but we shall all be changed, in a moment, in the twinkling of an eye, during the last trumpet. For the trumpet will sound, and the dead will be raised up incorruptible, and we shall be changed." —1 Thess. 4:16, 17; 1 Cor. 15:51, 52, *NW*.

### THE EARTHLY RESURRECTION

[16] There are others, too, for whom the resurrection holds hope, persons whom God also retains in his memory as meriting the benefits of resurrection. Jesus showed there were others when he said: "Do not marvel at this, because the hour is coming in which all those in the memorial tombs will hear his voice and come out, those who did good things to a resurrection of life, those who practiced vile things to a resurrection of judgment." —John 5:28, 29, *NW*.

[17] Those receiving heavenly resurrection to immortality are surely among those resurrected to life. But there are many who proved faithful in times of old and who refused to compromise with Satan's world, so that they would obtain a resurrection under the Kingdom. This would be better than the resurrections that took place in their days, before the ransom had been paid by the Messiah, and before his kingdom began. (Heb. 11:10, 35) Then there are, since Christ's kingdom has been established, A.D. 1914, some of his "great crowd" of sheeplike ones who have died faithful to him and may yet so die before Armageddon's war wipes out Satan's system of things. (Matt. 25:34-40; Rev. 7:9) Some of the "great crowd" are now serving in position of "princes," responsible servants in God's New World society. (Isa. 32:1) Likewise, men of old were given that promise. (Ps. 45:16) It would reasonably follow that the faithful men of old and any of the present-day other sheep who die will receive a resurrection early in the new world, to join the Armageddon survivors in their work of making a paradise of the earth. Theirs would be a resurrection to life also, in that they would come forth with a good start, having already patterned their lives to a great degree in obedience to God. The stand they will take on coming forth is not one of doubt, but they will immediately take up again the way of obedience and conformity to new-world ways. These also would be "righteous" ones, as mentioned by Paul at Acts 24:15 (*NW*).

16. For what others did Jesus show there is hope?

17. Who receive a resurection to life?

[18] But what about the "unrighteous," or "those who practiced vile things," coming out to a "resurrection of judgment"? This will be part of the earthly resurrection and will include those who did not know the way of service to Jehovah, but whose hearts could desire the principles of right. The malefactor to whom Christ spoke is one example of such. (Luke 23:39-43) They did not practice the things pleasing to God and leading to life, but they had right heart desires, a love of righteousness that God remembers. Some may have even shown good will toward God's servants in times past. Such ones must come forth to judgment, the outcome of which depends on their obedience to the divine regulations governing God's new world. This will occur after paradisaic conditions are well along, as Christ promised the malefactor.

"THE ACCOMPLISHED END"

[19] In harmony with Revelation 20:5, however, none on earth will have the grant of everlasting life until the end of the thousand-year reign of Christ. When he comes to this point of time, having lifted obedient humankind up to actual perfection, his priestly work toward them is done. Death due to Adam has then been destroyed by removal of all imperfection. The earth is filled and beautified according to Jehovah's original purpose. Christ then steps aside to let them stand in their perfection before Jehovah himself, as Adam did in Eden. This is "the accomplished end, . . . when he has destroyed all government and all authority and power." (1 Cor. 15:24, *NW*) Next, the test of Satan's loosing for a little season is applied and those standing firm for Jehovah's theocratic government are declared righteous, being granted a permanent place in that world without end. It is then that "the rest of the dead . . . come to life" in the fullest sense of the word. (Rev. 20:5, *NW*) Then Jehovah God is truly "all things to everyone," because wholly in him resides the decision as to permanent life or extinction for each one of earth's inhabitants. By the resurrection Jehovah's name and purposes are vindicated. Happy are those who receive its benefits!

18. Who receive a resurection of judgment?
19. How does the resurrection have a part in finally vindicating Jehovah's word and name?

# Resurrection Our Strength-giving Hope

IN THIS fight to maintain integrity it is not easy for one to go contrary to the ways and thinking of this old world. It is far from the coward's course, though the world may use this false accusation toward the Christian to intimidate and force him into parallel with its mad rush toward destruction. For, instead of love and reasoning, this world plays upon fallen man's weakened emotions. It uses the whip of fear, or pride, or selfishness. Few people of earth can stand against these. By reason of this dictators can hold entire nations in subjection, people being afraid to maintain

1. (a) By what means does the world keep people in the way of destruction? (b) How could people avoid fear of death?

cherished principles of righteousness by speaking out or taking an open stand. By their silence they tacitly approve, for their own personal safety, the ungodly, totalitarian measures of their governments and bring themselves under community condemnation with the wicked nation. Fear of death for themselves or members of their family is their terror. The Bible describes the Devil, the great prison keeper, as controlling "all those who for fear of death were subject to slavery all through their lives." (Heb. 2:15, *NW*) If people had a true knowledge of the resurrection they could be free from such fear. Hence the life-or-death need of this knowledge. Without such understanding and faith the Christian cannot maintain integrity.

[2] To Jesus, while maintaining his integrity on earth under great pressure from the Devil and his world, the resurrection hope was a sustaining force. While suffering even the death of the torture stake he was greatly strengthened to keep unbroken integrity to his Father because of this faith and hope. It is written of him: "Moreover, even my flesh will dwell in hope: because you will not forsake my soul in Hades." (Acts 2:26, 27, *NW*) Jesus knew that God would not forget him, to leave his existence, his "soul," blotted out in gravedom.

[3] Likewise, Abraham was made strong to pass the test of offering his son Isaac, Job to endure intense suffering and loss of everything but life itself, and the great cloud of faithful witnesses of old to withstand being "tortured because they would not accept release by some ransom, in order that they might attain a better resurrection." (Heb. 11:35, *NW*) The apostles were filled with a "living hope" by the fact of Jesus' resurrection and the guarantee it gave them, lending a force and enthusiasm to their preaching that no amount of persecution could dampen. It enabled them to endure to death to ensure themselves of resurrection.—Phil. 3:10, 11; 1 Pet. 1:3; 3:21.

2. How did knowledge of the resurrection strengthen Jesus' integrity?

3. What other examples show the necessity of knowledge of and faith in the resurrection?

### SOUL, SPIRIT AND MEMORIAL TOMBS

[4] We want to be certain that we shall be worthy of a resurrection, that God will remember us to perform this mighty miracle in our behalf. Understanding of the principles on which it rests will help us. "Resurrection" is translated from the Greek word *anástasis,* which literally means "a standing up again." What is it that stands up again to life in the resurrection? It is the man, the personality, the same person that went into death. It is not the body brought back, inserted with an "immaterial soul" that was pigeonholed in heaven or elsewhere. For it is not merely the body that dies, but the person, the soul, *which is the* living, breathing, sense-possessing human. When a person dies, the soul dies. The Bible, at Numbers 6:6, 7 (*NW*) says: "[A Nazirite] may not come toward any dead soul. Not even for his father or his mother . . . may he defile himself when they die." The soul is not something that separates from the body and goes to heaven. Even of Jesus it was said: "You will not forsake my soul in Hades." (Acts 2:27, *NW*) Jesus' soul was not in heaven or "paradise." It was in Hades, gravedom, and it was from there that God raised it up.

[5] It is true that the Bible says: "The spirit shall return unto God who gave it." (Eccl. 12:7) But note that this is the *spirit,* not the soul. The apostle shows there is a distinction between the two when he speaks of God's Word as being able to

4. Show that resurrection does not consist of a rejoining of the body with an "immaterial soul."

5. What is meant by Ecclesiastes 12:7: "The spirit returneth unto God who gave it"?

pierce "even to the dividing asunder of soul and spirit." (Heb. 4:12) "Spirit" here means the life principle, life force. Its returning to God means that the know-how and the power to make that person live again resides wholly and exclusively in God's hands. Just as a complicated machine might break down and require the services of its inventor and designer to repair or rebuild, no one else would have the know-how and ability to repair or rebuild that machine and start it working again.

6 Jesus showed what the basis is upon which God makes his determination as to who receives resurrection. He said: "All those in the memorial tombs will hear his voice and come out." (John 5:28, 29, *NW*) Those who are in God's memory, who before death had a tendency toward and a love for righteousness and justice, or a legal right under God's provisions of family merit, are the ones God brings back by a resurrection. We could put it another way: God has a record or transcription of the life pattern, which transcription falls under his judgment as giving that person or personality a right to a resurrection. Not that anyone in himself deserves a resurrection. No, but in God's mercy and through the provision of the ransom sacrifice of his Son he judges these ones as deserving.

### OUR LIFE PATTERN

7 Now, what is it that will bring any one of us into that happy position? Having had faith in Jehovah God and the blood of his Son Jesus Christ, and having dedicated ourselves to him, we must form a proper life pattern, building on this foundation. Let us consider what factors make us the personality or individual that we are, the life pattern we display. Our life pattern is molded by four things: (1) Our inherited traits. Through the almost unlimited combinations possible in the gene mechanism at time of conception, the child inherits certain mental qualities, traits, propensities and talents, usually reflecting to a noticeable degree some of his parents' qualities. For this reason the child when born possesses to some degree a life pattern. His brain has certain "circuits" already dimly formed, aside from the natural instinctive survival traits such as the instinct to suck its mother's milk. God, knowing these combinations in the child, could tell at this point what its tendencies will be, and how strong they are to withstand or comply with later environment. (2) Environment, which includes experiences undergone during lifetime. (3) Our own will or choice as a free moral agent. (4) The influence of God's holy spirit and his Word and organization.

8 From this we can see that one may have certain leanings from his birth. His early environment and parental training may accentuate or inhibit these. Hence the vital importance of proper environment, training and discipline for the child. Then the time comes when he exercises his own will in choice of a course of good or of evil practices. Can he take a course of good in his own strength altogether? No, for, he being an imperfect offspring of sinner Adam,

6. On what basis does God judge whether one who is dead deserves a resurrection or not?
7. What factors mold our life pattern as dedicated Christians?

8, 9. (a) Outline the course that assures the Christian of a resurrection. (b) What is the result of such course?

the rule applies to him: "The inclination of the heart of man is bad from his youth up." (Gen. 8:21, *NW*) And the environment of this old world with its propaganda and wickedness is pressing in on him from all sides. So he must turn to God's Word, the Bible, for guidance. He must have God's holy spirit or active force directing him. It inspired the Bible. He also needs the help of God's organization and must walk in harmony and in step with it to continue as the Bible directs. Doing these things, he will react properly toward his environment and take the right course as issues present themselves to him. He will be able to develop any good qualities and talents he has, to use them in God's service. He will be able to overcome wrong tendencies. His mind will be made over from conformation to the world to conformation to new-world ways.—Rom. 12:2.

9 What will be the result? He will be a new personality, created according to God's will. (Eph. 4:24) He will display a life pattern in harmony with God's will and Word. The things he does will fit, coincide with the things written in the Bible. As an inspector in a factory checks the finished products with the original pattern and rejects those not conforming, so God, in observing the life pattern we display, checks to see whether we have followed his righteous pattern. On this rests our individual hope, as dedicated Christians, of a resurrection. God's Word uses as illustration a potter who selects or rejects vessels of clay according to whether they conform to his desired pattern or not.—Rom. 9:19-24.

### "CHARACTER DEVELOPMENT" FALSE

10 This is not "character development." In so-called "character development" one relies on self-righteousness, building up a "sweet" personality that will make him worthy of life. No, Christians look to God's righteousness and rely on his spirit as they try to copy Christ's pattern, maintaining integrity. Even then, in themselves is no merit. They are still imperfect, but by faith and obedience they hope to receive God's mercy. They try to magnify God's undeserved kindness and righteousness, not their own. It was over this question that the Jews failed: "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."—Rom. 10:3, *NW*.

11 According to the illustration of the potter, the willfully wicked and those dying under family or community condemnation will be rejected. They are "forgotten" by God, blotted out from his memory. (Prov. 10:7; 11:7; Obad. 16) Those whom God remembers he considers alive; those who are wicked he forgets as permanently dead. (Luke 20:38; Rom. 4:17; Isa. 26:14) All this shows, incidentally, that there is no separated "immaterial soul" nor is there an intermediate conscious state of the dead. No, only the record God has, which if unworthy is blotted out, forgotten, as though it had not been.

### NO RESURRECTION OF THE BODY

12 Since there is no "immaterial soul" existing apart from the body, resurrection is not the 'joining again of soul and body.' However, spiritual or earthly, the individual must have a body or organism, for all persons, heavenly or earthly, possess bodies. The Bible says: "If there is a physical body, there is also a spiritual one." But is the body reassembled? or is it a replica of the former body, made exactly as it was when the person died? No. The Scriptures answer: "Nevertheless, some one will say:

10. Is this "character development"? Explain.

11. (a) What becomes of the willfully wicked? (b) What does this show as to whether there is an "immaterial soul" or an intermediate state of the dead?

12. What does Paul show as to bodies of resurrected ones?

'How are the dead to be raised up? Yes, with what kind of body are they coming?' You unreasonable person! What you sow is not made alive unless first it dies; and as for what you sow, you sow, not the body that will develop, but a bare grain, it may be, of wheat or any one of the rest; but God gives it a body just as it has pleased him, and to each of the seeds its own body." —1 Cor. 15:44, 35-38, *NW*.

[13] As Paul says, not all those resurrected are given the same kind of bodies. He illustrates that there are now different bodies—spirit bodies belonging to angels in heaven, and fleshly bodies of those on earth: "And there are heavenly bodies, and earthly bodies; but the glory of the heavenly bodies is one kind, and that of the earthly bodies is a different kind." (1 Cor. 15:40, *NW*) Then he shows that the joint heirs with Christ, receiving a heavenly resurrection, are given bodies of quality far superior to those of flesh. He explains: "So also is the resurrection of the dead. It is sown in corruption, it is raised up in incorruption. It is sown in dishonor, it is raised up in glory. . . . It is sown a physical body, it is raised up a spiritual body. If there is a physical body, there is also a spiritual one. It is even so written: 'The first man Adam became a living soul.' The last Adam became a life-giving spirit. . . . As the one made of dust is, so those made of dust are also; and as the heavenly one is, so those who are heavenly are also. And just as we have borne the image of the one made of dust, we shall bear also the image of the heavenly one. However, this I say, brothers, that flesh and blood cannot inherit God's kingdom, neither does corruption inherit incorruption."—1 Cor. 15:42-50, *NW*.

[14] The 144,000 members of the "bride" give up earthly life in death and are resurrected perfect, divine, immortal, incorruptible. (1 Pet. 1:4; 2 Pet. 1:4) Their bodies are glorious, bright, resplendent, in fact, so bright that no human could look upon them and live. Being higher than the angels, they are above and beyond any power or influence that even the angels could bring to bear to harm or hinder them. Only upon the Almighty Jehovah himself are they dependent. He is always far above them, as their God.

[15] Those whom Jehovah pleases to raise to an earthly resurrection, what body does he give them? It could not be the same body, of exactly the same atoms. If a man dies and is buried, by process of decay his body is reconverted into organic chemicals that are absorbed by, say, an apple tree. Persons eat the apples of that tree. The elements, the atoms of that original person, now are in many persons. In the resurrection it is obvious that the same atoms cannot be in the original person and all the others at the same time. Neither could it be a body constructed to be the exact duplicate of the body at the moment of death. If a person has had his body mutilated before death, will he return the same way? No. Say a person dies from having the blood drained from his body. Will he return without blood? You will answer, No, for he could not live without blood, which the Bible says is the life (or soul) of the person. (Gen. 9:4) By the same reasoning, if he died with a pierced heart, he will not be resurrected in that condition.

[16] While alive, the greater part of a human body changes over a period of years, worn tissues being replaced, though the general appearance and characteristics of the person remain. So why should one return in the resurrection with identically the same

13, 14. What kind of bodies are Christ's joint heirs given in the resurrection?

15. (a) Show that it is not the identical body that is resurrected. (b) In earthly resurrection is the body an exact duplicate of the one possessed at death?

16. What kind of bodies will those receiving an earthly resurrection be given?

body or one marked with disfiguring mutilations? Through the miraculous power granted him by Jehovah, Christ can construct for the resurrected ones bodies that are reasonably sound. Lazarus' body was in a state of decomposition. When Jesus raised him, the miracle replaced and rebuilt broken-down, decayed tissues. He came forth a healthy man. So in the resurrection.—John 11:38-44.

[17] Jehovah will therefore give them suitable bodies. Are they perfect fleshly bodies? No. They are reasonably sound and healthy bodies, but until they receive the training and instruction from Christ during his thousand-year reign and learn proper living and their bodies and minds are fully in tune with God, not only in will, but in every thought and movement, they are not yet perfect. So, continuing in the path of obedience, they will have the curative powers of Christ's ransom applied to them, removing the death process until every trace of imperfection is gone and they stand with sparkling, invigorating life force filling every cell and tissue of their bodies.

[18] Meditate for a moment on what a wondrous, miraculous display of power and wisdom Jehovah shows in the resurrection. He does not merely compound certain qualities to bring to birth a personality, but reproduces exactly every one of the million traits and characteristics of the individual, not only those inherited, but all those the result of countless influences playing on the individual during lifetime —the things he has read, studied, seen, done, experienced—the composite personality resulting from a lifetime. Jehovah reconstructs all this with unerring accuracy in smallest detail, in a body suitable for the place where God purposes him to live. An illustration is the case of Jesus, as previously noted in the foregoing article, "The Miracle of Resurrection" (¶ 13).

17. Will those resurrected to earth be given perfect bodies at their resurrection?
18. Why is resurrection such a stupendous miracle?

### A PSEUDOSCIENTIFIC COUNTERFEIT

[19] A foolish argument was recently presented in a popular magazine, that science has discovered the secret of resurrection. Here is the hope held out:

"To duplicate the individual in his original image, all one would need would be just one cell of scar tissue, a microscopic bit taken from a slight wound that had just begun to heal. This phoenix seed would be planted in a phoenix bed, or phoenix garden, in which the 'soil' would be impregnated with the proper chemicals and otherwise provided with the tools needed by the master sculptor [the rebuilding power of the scar tissue] to fashion living beings out of the elemental clay of regenerative scar tissue.

"The first essential step to physical immortality turns out to be a very simple thing. All that is required is a small superficial cut no more than skin-deep, to stimulate the process of healing. As soon as scar tissue begins to form, a small bit of it is removed for preservation, either by tissue culture or by deep-freezing. It is this small bit that constitutes the phoenix seed, out of which an exact replica of the individual from which it came can be created in the future.

"These seeds could be kept indefinitely in a state of perfect preservation, the spark of life in a state of suspended animation, yet ever ready to spring into life.

"In fact, instead of re-creating only one Einstein or Churchill, we could bring into being several of them, in the manner of identical twins." (*Look,* March 24, 1953) Modestly, the writer adds: "What are the proper conditions [for growing such a body]? We do not know and we are still

19. What counterfeit is proposed by a so-called "scientific" theory?

far from knowing." Yes, though held out as science, it is only theory without any real supporting evidence.

[20] True biological research has shown that in the very earliest embryonic stages all cells of the embryo are alike. But a little later, genetic forces which men do not understand cause these cells to become highly specialized so some will build only muscle fibers, some only light-sensitive eye parts, some only skin, etc. One scientist explains: "In embryology we see footloose young cells with tremendously wide potentialities becoming bound into a pattern through which they are strait-jacketed into the highly specialized forms and functions of elongated muscle fibers or light-sensitive cells or hydrochloric acid factories in the stomach." Any one of these, if grown separately, would not bring forth a whole new body. The same scientist says: "The young human being, for example, is in possession of a detailed directory of its future development by the end of the first month." (*Scientific American,* February, 1950) And while it is true that the blood, together with body tissues, heals wounds, whoever saw the human body grow a new arm or leg after amputation? or a new kidney, liver, or an eye?

[21] If the readers of the above article in *Look* are seeking the truth they will want to compare its "hope" with the Bible hope of resurrection. According to the article the "regrown" one would possess only those characteristics that his genes originally gave him. All his life experience and memory would be lost. He would not identify himself as having lived before, but would be as a newborn baby. He would have to grow old and die numberless times, only to start all over again from "nothing." Some slip or carelessness on the part of others taking care of his "phoenix garden" could prevent his being "reborn." Also there is no hope held forth at all for those already dead. Indeed a false, shabby, undesirable and utterly inadequate counterfeit to replace God's true promises!

[22] The stupendous miracle of resurrection is Jehovah's exclusively. He alone has this power originally, and has entrusted his Son with it: "For just as the Father has in himself the gift of life, so he has granted to the Son to have also in himself the gift of life." (John 5:26, *NW*) Men may resuscitate persons by artificial respiration or by drugs or electricity after heart and breathing stop. But it is admitted that after cells deteriorate, especially brain cells, which in only a few minutes of oxygen starvation degenerate beyond repair, the person is dead. He is beyond human help. Only by God's power of resurrection can he come to life. Nor will God have to do it by a slow growing-process, but instantaneously, by his limitless power. Jesus when on earth did not cause withered hands or blind eyes to grow whole slowly, but restored them instantly, miraculously. —Mark 3:1-5; 10:51, 52.

### RESURRECTION HOPE AN INCENTIVE TO SERVICE OF GOD

[23] Thus the Christian has a surpassing hope, so far above anything dreamed of by men. That is why Paul says: 'Let us have on as a helmet the hope of salvation.' (1 Thess. 5:8, *NW*) One of the strong features of that hope is the resurrection. It keeps us from getting our "head" broken by enemy assaults that would otherwise crack our integrity to God. Even the blow of death cannot do that, for we know that if we belong to the heavenly 144,000 we shall be resurrected to immortal glory "in the

20. Describe a law of God governing natural things that makes such impossible.

21. How does the "hope" held out by such theory fall short of the resurrection hope?

22. Can men in any instance perform a resurrection?

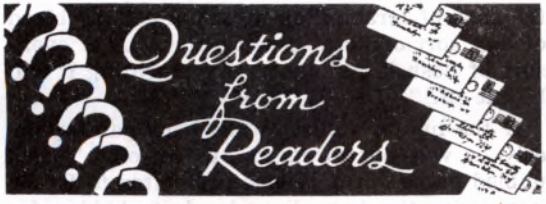
23. How does the resurrection hope provide a helmet for our integrity whether we are members of the anointed or of the other sheep?

twinkling of an eye." (1 Cor. 15:52) If we are of the other sheep it will be just like going to sleep one second and awaking the next. It will not be to us a long, miserable wait. For death is complete absence of life and consciousness—nothingness. On awaking in the new world one's first thought would probably be a completion of the thought with which he died. Enoch, who will awake with his vision of the new world still in mind, is an example. (Heb. 11:5) While all of Jehovah's witnesses desire to live and preach as long as Jehovah wills, they do not fear death.

[24] At the death of their loved ones Christians are not like others. They do not sorrow overmuch. While recognizing death as an enemy, they do not go beyond natural love and affection and permit sadness to affect their integrity-keeping course in Jehovah's service. Rather, they continue more firmly, knowing that faithful service will assure them of a place in the new world, so they will be able to see their loved ones again in the resurrection.

[25] What a loving, thoughtful God we serve! His resurrection promise should stir us to greater activity now. The time is steadily drawing closer when it will be a reality, not only to members of the 144,000, resurrected since 1918, but to those who will live on earth. Think of the joy Christ and his heavenly joint heirs will have as their hands lovingly administer the merit of Christ's ransom sacrifice during Christ's great kingdom sabbath to lift billions of earth's dead out of the pit of death. (Luke 14:5; John 5:26; 6:53) Think of the joy of Jehovah's other sheep in the paradise earth when the notification comes from Jehovah, telling his organization to prepare to receive the resurrected dead. Then they will have superabounding joy arranging for feeding, housing, educating and training the resurrected multitudes to fill their places in the New World society. What a grand convention that will be! Wonderful, heart-cheering to look to the time when Sheol-Hades, "gravedom," is destroyed by the resurrection and when, finally, perfected human society stands before God at the thousand years' end and, passing the test, hears God's expressed approval, justifying them as worthy of permanent life on this beautified globe. The resurrection miracle, multiplied a billionfold, will have brilliantly accomplished God's purposes in victory over death, never needing repetition in the endless ages to come.

24. How should Christians look upon death in view of this hope?
25. Why should the resurrection hope stir us to greater activity now?




● Will persons who committed suicide to preserve the honor of the family name, or for some other reason according to the custom of Japan, come up in the resurrection? Also, will murderers be resurrected?—K. H., Japan.

The Jewish nation was in covenant with Jehovah God, and their law said: "You must take no ransom for the soul of a murderer who is deserving to die, for without fail he should be put to death." Nor could a Christian commit murder and live: "Everyone who hates his brother is a manslayer, and you know that no manslayer has everlasting life remaining in him." Inasmuch as suicide is self-murder, the same view may be taken of it as of murder. So if anyone who has dedicated his life to Jehovah God sanely takes his life in suicide, or deliberately murders another person, it is doubtful that Jehovah would remember such a person in the resurrection.—Num. 35:31; 1 John 3:15, *NW*.

However, in the case of a person that did not know Jehovah's law and was not a dedicated servant of God it would be different. If he died a suicide or as a murderer he would certainly

die guilty of grievous sin; but there are many other grievous sins, and for them repentance is possible. At one time Paul wrote some Christians that they had once been extremely immoral and depraved, but had been washed clean because of their repentance of and abandonment of such sinning and their acceptance of Jehovah's arrangement through Christ. Elsewhere the Bible speaks of murderers failing to repent, which implies repentance was possible for them under certain conditions. (1 Cor. 6:9-11; Rev. 9:21, *NW*) The sins of suicide and murder need not be sins against the holy spirit, and, if not, would be forgivable. Sin is sin, regardless of what kind, and a resurrection for a suicide or a murderer not in the truth would depend more on how deeply he was steeped in paganism or demonism, on his ability to repent and be recovered from the depths of heathenism, than on the specific sin or sins committed previously. It is Jehovah God and Christ Jesus who will judge this capacity to repent and this ability to recover and who will decide whether to resurrect certain individuals or not. We are content to let the matter rest in their capable, just, merciful hands.

● Some think it is wrong to hunt and fish, while others see no wrong in such pursuits. Some who think hunting permissible do contend, however, that the game should be thoroughly bled immediately after it is shot to avoid violating the prohibition of eating blood. This bleeding is not generally done. What is the Scriptural view concerning these matters?—A. A., United States.

We must neither condemn what Jehovah approves nor approve what Jehovah condemns. The Bible speaks of "unreasoning animals born naturally to be caught and destroyed." Some argue this applies only after the Noachian flood. But it was true in Eden, when "Jehovah God proceeded to make long garments of skin for Adam and for his wife and to clothe them." Also, long before the flood Abel was approved for offering an animal sacrifice, whereas disapproved Cain did not engage in killing animals for sacrifice but offered bloodless field products. —2 Pet. 2:12; Gen. 3:21; 4:3-5, *NW*.

After the Flood man was permitted to kill animals for various reasons. The Mosaic law required the slaughter of different kinds for sacrifice, and animal skins or leather were properly used for not only garments but also such things as shoes, belts, containers, writing material and tabernacle parts and accessories. (Lev. 1:5, 10, 14; 13:59; Ezek. 16:10; Mark 6:9; 2 Ki. 1:8; Matt. 3:4; 9:17, *NW;* 2 Tim. 4:13; Ex. 26:14; Num. 4:6-14) If an animal killed a person it was to die: "In case an ox should gore a man or a woman and that one actually dies, the ox is to be stoned without fail." If animals were destructive of man's property or crops they could be caught and destroyed: "Catch for us the foxes, the little foxes, that are despoiling the vineyards, since our vineyards are in bloom."—Ex. 21:28, *NW;* Cant. 2:15, *AT*.

Animals may also be used for food, with the exception of the blood: "Every creeping animal that is alive may serve as food for you. As in the case of green vegetation, I do give it all to you. Only flesh with its soul—its blood—you must not eat." During the wilderness sojourn Israelites wanting to eat animals suitable for sacrifice had to slay them at the tabernacle so the priest could sprinkle the blood upon Jehovah's altar. When they had settled in the Promised Land and it would have been too great a hardship to bring animals suitable for sacrifice to the temple at Jerusalem, they could slaughter the animals at home and pour the blood out on the ground and cover it with dust. This was the same way the blood of wild game, such as the gazelle and the stag, was to be disposed of. (Gen. 9:3, 4; Lev. 17:3-6; Deut. 12:15, 16, 20-24, *NW*) Hunting for food was permitted, but the hunter was warned to bleed his game: "As for any man of the sons of Israel or some temporary resident who is residing for a while in your midst who in hunting catches a wild beast or a fowl that may be eaten, he must in that case pour its blood out and cover it with dust. For the soul of every sort of flesh is its blood by the soul in it. Consequently I said to the sons of Israel, 'You must not eat the blood of any sort of flesh, because the soul of every sort of flesh is its blood. Anyone eating it will be cut off.' "—Lev. 17:13, 14, *NW*.

If the hunter failed to bleed his game properly he was put to death, or "cut off." To eat unbled game not only was prohibited to Israelites under the Law, but also is forbidden for Christians: "Keep yourselves free from things sacrificed to idols and from blood and from things killed without draining their blood and from fornication." (Acts 15:29; 21:25, *NW*) Immediately following the instruction to hunters to bleed their game and that to eat blood will mean their death, we read: "As for any soul that eats a dead body or something torn

by a wild beast, whether a native or a temporary resident, he must in that case wash his garments and bathe in water and be unclean until the evening. Then he must be clean. But if he will not wash them and will not bathe his flesh, then he must answer for his iniquity." (Lev. 17:15, 16, *NW*) A body that dies of itself or of wounds inflicted by another animal would not be properly drained of blood, and hence was not to be eaten. Penalty for deliberate violation of the commandment to eat no blood is death, but in the last-mentioned case guilt could be erased by a ceremony of purification, which indicates it was a case where the commandment was violated innocently, unknowingly, as might happen when someone purchased or bartered for meat, or when eating as a guest of someone else. Now, as in Israel's day, one who violates the command concerning blood accidentally, without knowing it, not doing so deliberately, can gain forgiveness by repentance and avoiding a recurrence of the trespass.

Basing our position on the Bible, we shall have a balanced view, neither fanatically opposing all killing of animals, nor wantonly hunting them for sport. Jesus ate meat, both fish and lamb. He directed a successful fishing operation using a net, and also instructed that a fish be caught with a hook. (Luke 24:42, 43; Ex. 12:3, 8; Matt. 26:17-21; Luke 5:4-6; Matt. 17:27) Apparently fish required no special attention in bleeding, since there is no instruction concerning them; but the requirements relative to game birds and animals are specific and must be followed by theocratic hunters seeking to vary their meat diet with some wild game. Bullet wounds of today, like arrow wounds or fang-and-claw wounds from beasts of prey during the time of application of the Mosaic law, seldom effect adequate drainage of blood. Hence the hunter must make it complete by using his knife, whether it spoils a trophy or not.

**"WATCHTOWER" STUDIES**

**Week of May 30: The Miracle of Resurrection, and Resurrection Our Strength-giving Hope, ¶ 1-3.**

**Week of June 6: Resurrection Our Strength-giving Hope, ¶ 4-25.**

## ✓✓ CHECK YOUR MEMORY ✓✓

**After reading this issue of "The Watchtower," do you remember—**

- ✓ What is wrong with foxhole faith? P. 260, ¶1.
- ✓ Whether it was lack of companionship that prompted Jehovah to create? P. 261, ¶2.
- ✓ Whether Christians are under a tithing command? P. 262, ¶4.
- ✓ How Christians can assemble in Argentina? P. 268, ¶4.
- ✓ Where blankets in a tree protected a Christian assembly from outside attention? P. 270, ¶3.
- ✓ How funerals prove a good opportunity to preach in Communist lands? P. 272, ¶4.
- ✓ Why resurrection is not unreasonable? P. 274, ¶5.
- ✓ How the fact of Jesus' resurrection is firmly established? P. 275, ¶7.
- ✓ What hope there is for sincere ones who died without knowing Jehovah's purposes? P. 278, ¶18.
- ✓ Whether a soul dies? P. 279, ¶4.
- ✓ How conforming to God's instructions affects our hope of a resurrection? P. 281, ¶9.
- ✓ Why the resurrection is such a stupendous miracle? P. 283, ¶18.
- ✓ The Scriptural view of suicide? P. 285, ¶4.
- ✓ Whether animals can be killed for reasons other than for food? P. 286, ¶3.

# The WATCHTOWER

*Announcing* JEHOVAH'S KINGDOM

MAY 15, 1954
Semimonthly

MAINTAINING SANCTIFICATION

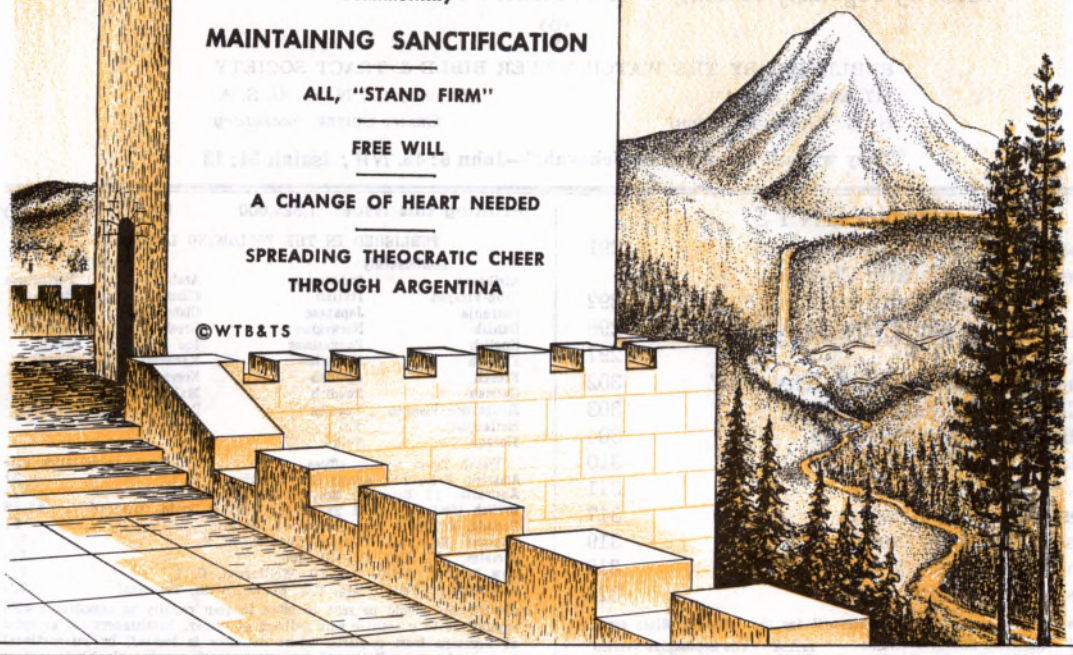
ALL, "STAND FIRM"

FREE WILL

A CHANGE OF HEART NEEDED

SPREADING THEOCRATIC CHEER THROUGH ARGENTINA

©WTB&TS



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

## THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

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

## CONTENTS

| | |
|---|---|
| Choosing Your Own Food | 291 |
| Spreading Theocratic Cheer Through Argentina | 292 |
| Relic Finds Uphold Bible's Authenticity | 296 |
| Free Will | 297 |
| "And Walk Humbly with Thy God" | 302 |
| A Change of Heart Needed | 303 |
| Maintaining Sanctification | 304 |
| Making a Wise Choice | 310 |
| All, "Stand Firm" | 311 |
| Questions from Readers | 317 |
| False Shepherds versus the True | 319 |
| Announcements | 319 |
| Check Your Memory | 320 |

**Abbreviations used in "The Watchtower" for the following Bible versions**

| | |
|---|---|
| *AS* – American Standard Version | *LXX* – The Septuagint Version |
| *AT* – An American Translation | *Mo* – James Moffatt's version |
| *Da* – J. N. Darby's version | *NW* – New World Translation |
| *Dy* – Catholic Douay version | *Ro* – J. B. Rotherham's version |
| *ED* – The Emphatic Diaglott | *RS* – Revised Standard Version |
| *Le* – Isaac Leeser's version | *Yg* – Robert Young's version |

Unless otherwise indicated, the Bible used is the King James Version

Printing this issue: 1,825,000 — Five cents a copy

PUBLISHED IN THE FOLLOWING LANGUAGES

| Semimonthly | | Monthly | |
|---|---|---|---|
| Afrikaans | Indonesian | Arabic | Portuguese |
| Cebu-Visayan | Italian | Cibemba | Russian |
| Cinyanja | Japanese | Cishona | Sesotho |
| Danish | Norwegian | Greek | Siamese |
| English | Pangasinan | Ibo | Siloxi |
| Finnish | Slovenian | Kanarese | Slovak |
| French | Spanish | Korean | Ukrainian |
| German | Swedish | Malayalam | Urdu |
| Hiligaynon-Visayan | Tagalog | Polish | Yoruba |
| Hollandish | Twi | | |
| Ilocano | Zulu | | |

| Watch Tower Society offices | Yearly subscription rate |
|---|---|
| **America, U.S.**, 117 Adams St., Brooklyn 1, N.Y. | $1 |
| **Australia**, 11 Beresford Rd., Strathfield, N.S.W. | 8/- |
| **British West Indies**, 21 Taylor St., Port of Spain, Trinidad | $1.72 |
| **Canada**, 40 Irwin Ave., Toronto 5, Ontario | $1 |
| **England**, 34 Craven Terrace, London, W. 2 | 7/- |
| **Jamaica**, 151 King St., Kingston | 7/- |
| **New Zealand**, G.P.O. Box 30, Wellington, C. 1 | 7/- |
| **South Africa**, Private Bag, P.O. Elandsfontein, Transvaal | 7/- |

**Remittances** should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. **Notice of expiration** (with renewal blank) is sent at least two issues before subscription expires. **Change of address** when sent to our office may be expected effective within one month. Send your old as well as new address.

Entered as second-class matter at Brooklyn, N. Y., Act of March 3, 1879. Printed in U. S. A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXV May 15, 1954 Number 10

# CHOOSING YOUR OWN FOOD

WHEN you go to the corner grocer, who selects your food? Do you tell the grocer you want a bag of groceries and let him give you whatever he wants to? Or do you have a list of just what you want in the way of staples, fruits and vegetables, etc.? Of course you pick your groceries yourself, for you know just what you need in the way of starches, proteins, vitamins and minerals and fats to keep you healthy.

Now Jesus said that "man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth." (Matt. 4:4, *NW*) Yes, we do need spiritual food. And since the right kind of spiritual food is just as necessary for our spiritual health as the right kind of material food is for our bodily health, we should be just as careful in seeing that we get a rounded-out supply of spiritual food as we are to get such for our bodies. In fact, we should be even more selective since physical health merely means freedom from pain for the proverbial threescore years and ten, whereas spiritual health means everlasting life in happiness.

Most persons, however, go to their spiritual groceryman, the clergyman, priest, rabbi or minister, and let him choose for them whatever he wishes without ever giving it a thought whether they are getting a rounded-out spiritual diet or not. Such a course is not wise. You may not be getting just what you really need.

For example, do you ever wonder why an almighty, wise, just and loving God has permitted so much suffering and wickedness? Or why your sincere prayers have gone unanswered, especially in time of war or illness? Are you in a quandary as to whether to believe what God's Word states regarding creation or to accept the theories of most scientists? Have you wondered about the kingdom Jesus told us to pray for? When it will come and how? Or whether it has been on earth since the time of Jesus or not?

If you have such questions as these in your mind, then it is apparent that you are among those hungering and thirsting for righteousness; you are among those conscious of their spiritual need; among those sighing and crying for the abominations you see being done in the land. (Matt. 5:6, 3, *NW;* Ezek. 9:4) And it also is apparent that in spite of the help of your spiritual groceryman, your clergyman, you are not getting a well-balanced supply of spiritual food from the spiritual grocery store, the Bible. So why not go directly to the Bible yourself? for it contains answers to all these questions and many more. To help you to do this is the purpose of this magazine.

# Spreading THEOCRATIC CHEER THROUGH Argentina

WHILE the Watch Tower Society's president, N. H. Knorr, was visiting the brothers in Mendoza, Argentina, on Saturday, December 19, his secretary, M. G. Henschel, was traveling from Asunción, Paraguay, to Buenos Aires, en route to Neuquén, in the southern part of the Argentine republic. One of the graduates of the Watchtower Bible School of Gilead, Brother Hughes, met him at the airport near Buenos Aires, and took him to the headquarters of Jehovah's witnesses for Argentina in Buenos Aires, where they spent about six hours and got some rest. Before dawn they returned to the airport and took an Argentine Airlines plane for their journey of over 1,000 kilometers to Neuquén, in the prospering Rio Negro fruit-growing district, situated below the 38th parallel. It is the irrigation from the river that makes a desertlike part of Argentina produce some of the most delicious fruits in the world. Among those participating in the raising of fruits are some of Jehovah's witnesses, and it was at the *quinta,* or farm, of one of the brothers that 115 brothers and many of their children, from four congregations of Jehovah's witnesses in various towns of the zone, awaited the sight of the cloud of dust rising above the unpaved road that would signal the approach of the car coming from the airport.

On entering the *quinta,* which was surrounded by high poplar trees that bound together the small dikes carrying life-giving waters to the fertile land, the visiting brothers saw a rapid concentration of brothers running from all directions to surround the auto and stretch out the hand of welcome. Quickly they gathered together boxes and tree stumps and planks and made a small auditorium in the shade of the poplar trees next to a grape arbor. A pleasant breeze cooled the listeners. Brother Henschel delivered three talks and Brother Hughes one. An assembly of three and a half hours with 115 members of the New World society might not seem to be so much, but for these brothers it was the greatest event in the history of the local congregations. Their appreciation of this assembly was seen in their complete silence during the talks and how carefully they noted down all the Bible texts referred to and points of special interest.

The first congregation in this part of the country was formed in Neuquén in 1945 around an isolated publisher who is employed by the railways and whose work was favorable for extending the message of the Kingdom to many towns during his trips. His work and the help of some pioneers, plus constant visits from circuit servants, caused the congregation to grow and the isolated interest to develop. Now there are four congregations in the area and the brothers are happy that one in their midst has been able to enter the pioneer service and is putting forth an effort to learn English so that he can have the privilege of going to Gilead and entering the missionary service thereafter.

Almost directly east of Neuquén on the coast is the important city of Bahía Blanca, a distance of 587 kilometers. Because the train of the Ferrocarril General Roca must stop at every town along the way, with

long stops at many stations, the trip would consume an entire day. But the long stops did provide an opportunity for the brothers along the way, who had taken so much joy out of the assembly the day before, to spend a little time with the traveling brothers, and so at the start of the trip some brothers waited at nearly every station. And the brother who is employed by the railways was working that day, so he was able to see the brothers from time to time during the first eight hours of the journey. It is the rivers that make this part of Argentina produce fruit, and the train follows the Rio Negro for a time, then crosses the arid land to the edge of the Rio Colorado, which was in flood stage. A few cities were passed on the way where there are no congregations of Jehovah's witnesses, so it is evident there is more room for expansion in Argentina and more pioneers can well be used.

It was past midnight when the train pulled into the station at Bahía Blanca, but two brothers were waiting with a car to take the visitors to their rooms. In this city the one congregation had recently been divided into two units and all the brothers were embracing their new responsibilities with great enthusiasm and joy, making it possible for one of the brothers who met the train, a special pioneer, to be given a new assignment in a nearby city where many interested persons were asking for assistance. In this connection the major problem facing the special pioneers in Argentina when they go to new assignments is finding a place to live, and this was a problem that had confronted the special pioneer brother in Bahía Blanca, who was making arrangements to go to his new territory. But the brothers in Bahía Blanca demonstrated their appreciation for the services of love shown them by the special pioneer and provided him with a prefabricated house and obtained the piece of land on which to erect it in the new city.

The visit to Bahía Blanca was very short. Brother Henschel addressed two groups of brothers, a total of 50, registered with the police as required of all tourists who enter the country, and then had lunch. One of the publishers in the congregation owned a car that he offered for the service of Jehovah, and so he very kindly began his work of chauffeur for a trip of 1,245 kilometers. The first leg of the trip was 490 kilometers, and the destination was the famous seaside resort, Mar del Plata. But the departure from Bahía Blanca was over an hour late, according to the information on the itinerary provided by the Society's branch office, and, as it turned out, it was impossible to recover this lost time even though the roads to be used in this part of the country are paved. The trip was pleasant, through a verdant farming country teeming with cattle and horses, but the big question was whether the brothers waiting in Mar del Plata would wait long enough. It was dark before the group arrived in the city, but the brothers kept waiting until after 10 p.m. and in the end were not disappointed. They had carried on with a service meeting of an improvised kind during their waiting period. These 25 publishers had lots of work to do, for Mar del Plata is a city of some 150,000 in normal times, but in the summer the inhabitants increase to 500,000. But their life is not a dull one, for among the visitors to

these beaches are a number of brothers who join in worship of Jehovah during their brief vacation visits to the city. But they are not enough to deal with the augmented population.

It would have been pleasant to spend a little time in Mar del Plata seeing the fine city and the beaches, but there was no opportunity for that. At dawn it was time to move on to the city of Balcárce, an hour-and-a-half trip from the coast. There, in a farmhouse close to the city, 22 brothers were found waiting to spend an hour with the traveling brothers. Notable in this congregation is the fact that the majority of the brothers are from Spain.

Next on the route was Tandíl, a city visited often by tourists who enjoy the good air of the nearby hills. Here there are four pioneers who are rejoicing in the increase of the work and who beamed at seeing 33 publishers assembled in a small house toward the edge of town. It is notable that this congregation had been formed through the work of one pioneer during his travels. This original pioneer is still working diligently in the city to spread the good news of the Kingdom, while he also works eight hours a day to maintain himself and his wife in the pioneer work. The pioneers are looking forward to the day when they will be able to leave behind in this city of their birth a strong congregation of Kingdom publishers and take new assignments in isolated territories. And looking even farther ahead, they are studying English in the hope of qualifying for an invitation to attend the Watchtower Bible School of Gilead and entering missionary service.

Tandíl has a very Catholic population and the extremely active group of Jehovah's witnesses has made the clergy uncomfortable. In various ways the clergy warn their parishes not to take the literature of "those Protestants." Often mention is made in their publications about the work of Jehovah's witnesses and at times they solicit the co-operation of the authorities among the local police, saying "they should take action against those Protestants." On the walls in the city signs have been seen bearing the following inscription: "Burn the magazine, *The Watchtower,* in your furnace." With it all, the brothers have not been molested, except for a few warning words from some policemen, and they continue working regularly from house to house.

Buenos Aires was the next stop. The road was dirt part of the way and its roughness shook loose part of the exhaust pipe. There was a brief stop for repairs, and the result was that night fell long before Buenos Aires was reached. The driver felt the need of rest, so Brothers Hughes and Henschel took a train for the remaining 80 kilometers to the federal city.

The next day, December 24, the schedule called for a visit to Eva Perón, formerly La Plata, capital of the province of Buenos Aires. Groups of 20 and 30 were visited. Then on to nearby Berisso, where 22 were gathered. Next was Ensenáda, a congregation that is growing fast, where there are now three groups. The attendances were 34, 32 and 26. The chauffeur, who had joined the visitors again at Eva Perón, served well in a territory strange to him, about 50 kilometers from Buenos Aires city. For some years the brothers in this area had traveled all the way to Buenos Aires to attend the meetings, but now they were found to be well established, representing the New World society in the area with 144 publishers in the various groups.

Later, on the way back to Buenos Aires, a visit was made to a group at Bernál. Some brothers from another community were there, too, making up a total of 43. Here the congregation is formed of a mixed group, many being immigrants from

Europe, but all active and full of joy, and the numbers are increasing.

December 25 was a day of great celebration for forms of religion in Buenos Aires and other parts of the world. Buenos Aires had been lavishly decorated for the holiday, with many signs, plaster figures and decorated trees. But since the day is not a real Christian time of celebration, Jehovah's witnesses went about their business as usual. It rained hard all day and, since no meetings had been scheduled, the time was devoted by Brother Knorr, who had now rejoined Brother Henschel, to activities in the branch office. It was a pleasure to be with brothers who had served in Argentina from the very time that the work began there. And in the evening all the graduates of Gilead in Buenos Aires met at the missionary home to have dinner and a discussion.

Although the weather in Buenos Aires is usually stiflingly hot in the summer, it was unusually cool for this week of meetings, and that was especially fine in the city, for most of the meetings during this visit of the Watch Tower representatives were held in apartments or small rooms or garages next to the homes of brothers, and practically every place was quite comfortable, enabling the listeners to pay good attention.

Saturday, December 26, was the start of three big days of touring through Buenos Aires and talking to the brothers. A look at the *Yearbook* showed the day's text to be Ezekiel 9:4, and one could not help but think it appropriate for the day in Argentina. The first meeting was scheduled for nine o'clock in the morning. Brother Knorr spoke first for about forty minutes. As soon as he concluded his talk he introduced Brother Henschel, who read a forty-minute talk in Spanish, and he was followed by Brother Hughes, who gave a discourse in Spanish on the theocratic organization and how it leads to life, a talk that had been given by the president in a number of other countries. This gave all of the brothers a full two-hour program and it ran as smoothly as clockwork. A very accurate schedule had been made out, and when the speakers walked into an apartment or patio everyone was seated waiting. Each meeting was opened with prayer. So throughout the whole day this continued until nine congregations had been served. Sometimes they met in a patio or in a third-floor apartment or in someone's kitchen or out in a little house on the edge of the city. Wherever one went there were smiling faces and eyes filled with anticipation, and a great desire to applaud was seen everywhere, but the brothers dared not attract attention to their place of meeting. At the close of every talk that Brother Knorr gave every group asked to have their love and greetings sent on to the others in the city and to other parts of the world. Surely here was the spirit of unity.

The speakers got home at midnight, tired, but filled with joy at seeing so many radiant faces and knowing they belonged to brothers who wanted to push on in this grand witness work. The speakers had given something to the audience, but the audience had helped the speakers to avoid thinking about being tired, by the appreciation and enthusiasm for the work which they displayed. Audience, car drivers and speakers all co-operated together completely to produce a memorable day for the Kingdom service in Argentina.

Sunday's program was even heavier. All the car drivers and speakers were up at 6 a.m. and left for the first stop at 7:30. Eleven groups were visited on Sunday, so each speaker delivered eleven talks, but somehow the speakers had as much strength on the eleventh talk as on the first. Certainly the spirit of Jehovah furnished the strength to keep up this pace.

There was not much time to eat, and even this was scheduled. The brothers would get into a home, sit down and eat, and as soon as the work time arrived they began to talk to a group assembled nearby. Every meeting began punctually. Amazing as it may seem, very rarely was there a latecomer. This was a special event! A big assembly was on and all wanted to hear what the Society, through its representatives, had to tell them.

Monday, December 28, brought the close of the tour, with four more groups to visit in the afternoon. When the last lecture was given, Brother Knorr had talked to 43 groups in Argentina and the persons addressed totaled 2,053. Brother Henschel had talked to all those in Buenos Aires too, and to 13 other congregations outside to the south and west of Buenos Aires, an additional 452 persons, bringing the grand total spoken to during this trip in Argentina to 2,505. It was a source of great satisfaction and joy, this accomplishment, and all gave thanks to Jehovah for the way he used his people and organized them and brought them together in such a splendid way—no difficulties, no mishaps, and everyone extremely grateful to Jehovah.

There were many things to do at the branch office on Tuesday the 29th, and then in the afternoon it was a pleasure for Brothers Knorr and Henschel to spend a few minutes with the missionary graduates of Gilead and some of the other brothers at the airport. They were all satisfied that a visit so profitable had had a successful conclusion and that a few difficulties concerning holding meetings had not been sufficient to prevent the servants of Jehovah God in Argentina from having their own form of New World Society Assembly, with up into the hundreds together in the country and groups of 19 to 49 in the capital. By the end of December a new peak in number of publishers of the Kingdom was reached. Now 2,794 ministers are blessing Jehovah every day.

## *Relic Finds Uphold Bible's Authenticity*

In the New York *Times* of December 22, 1953, appeared this arresting item: "The Smithsonian Institution is about to open to public view a collection of rare archaeological finds tracing the history of mankind through 500 centuries. The exhibit provides material support for disputed stories in the Bible. The ancient treasures—weapons, manuscripts, statuary, mosaics and religious relics—will be on display at the museum Jan. 10 through Jan. 27. Most of the items have been unearthed in the last two decades—a period that has revolutionized archaeological understanding of the Biblical era. Included in the exhibit will be a bit of copper from King Solomon's mines, a slingshot from the time of David's battle with Goliath, and the jawbone of an ass similar to the one Samson reputedly used to slay the Philistines.

"At a preview today, William F. Albright, Johns Hopkins University archaeologist, said the relics 'revolutionize our understanding of the Bible.' Mr. Albright said he suspected that the newly discovered treasures, as their mysteries were unraveled, would add fresh conflict to the old controversy of science vs. religion. The new data, he suggested, will give strong support to so-called fundamentalist interpretations of Biblical stories. For example, he said, some of the latest finds prove Solomon was even more fabulously wealthy than he was depicted in Biblical history. On exhibit, too, will be the oldest known Biblical manuscript, the 'Dead Sea' scrolls of Isaiah discovered in a forgotten cave by a Bedouin shepherd in 1947. The exhibition of 1,500 items was assembled by the American Fund for Israel Institutions from museums and private collections all over the world."

I AM in disagreement with articles published in *The Watchtower* dated June 1, 1953. There is no such thing as a "free" will; and the only freedom human beings can ever experience is that which is conveyed upon them when they give their hearts to our Lord and Savior, Jesus Christ, and are born of the spirit.—J. H. N., England.

The above-mentioned articles in *The Watchtower* discussed the subject of predestination as taught by the religious systems of Christendom and showed the falsity of their teaching, setting forth, instead, from the Holy Scriptures, that all men are allowed the free exercise of their will to choose the destiny of life and salvation or the destiny of death and abandonment to destruction.—Rev. 22:17.

God does not force an individual to accept either destiny, and in that sense he allows to every intelligent creature the exercise of free will. Here on earth the opportunity is granted by God to all creatures to choose either destiny; and this would not be the case if they did not have the freedom of choice or the power and opportunity of free will. All descendants of Adam are in the fallen, sin-degraded state, and it is to these that the offer of salvation, through God's way and for his purpose, is made. (Rom. 8:28) If for one to be an imperfect sinful member of Adam's family meant the loss of free will, then it would be foolish for God to give a single human creature the opportunity to choose everlasting life in God's new world, for then the sin-dominated creature would have no powers of free will to make a choice for something better from God's hand but would be held hopelessly enslaved by sin and the Devil. And if any would then gain salvation through God's way, it would have to be because he forced them contrary to their degraded wills to accept his way of salvation.—John 10:14-16; 2 Pet. 3:13.

Serving sin by obeying it and serving the Devil by obeying his world or system of things, men are not free but are slaves. They think of themselves as free, but in fact they are not free, just as your letter says. But even a slave may have free will, and slaves have been known to rebel and break away and even make a successful escape. So even the slaves of sin and Satan the Devil have free will, and God appeals to their exercise of this free will by having the message of salvation and deliverance presented to them through Christ. (2 Cor. 5:18-20) If this were not the case it would be very unfair for God to present to humans something that he would have to admit they were not free to accept. On the other hand, it is the Devil and his organization (invisible and visible) that try to wash the peoples' brains, that try to deprive humans of free will, and try to terrorize them against using the God-given freedom of will. Some humans, too, so degrade themselves in sin and corruption (and that out of their own free will or choice) that they have very little strength of will left to incline them toward good and its continuous acceptance.—Rom. 1:20-32.

You mention the scribes and Pharisees and that Jesus condemned them, as a class, and asked how they could escape the judgment of Gehenna, or annihilation. Yet the Scriptures declare that many of the scribes and Pharisees and Jewish priests accepted

the Christian message, which fact proves that the individual members of that class had the power, right, opportunity and call to exercise free will by the preaching of Jesus and his disciples. If some had the free will to choose to accept the message of salvation, then all the others of this class had the power to do so, but those others used their free will to choose the traditions of the adulterated Jewish religion and hence deliberately chose destruction in the Gehenna of annihilation. So your argument fails—that, so far from having "free" will, man born in sin is utterly helpless except to follow the devices and desires of his own heart.—Rom. 12:1, 2.

Pharaoh of Egypt, Hitler of Germany and Napoleon of France, whom you cite as men "incapable of doing right," all had free will to follow the course they pursued. Pharaoh was not, as you say, "powerless to avert his doom," for in ten cases he showed he had the power to relent or repent. Each time he did relent Jehovah God lifted the plague off Pharaoh and Egypt. He was free to choose to remain in his repentant condition, but chose, instead, not to do so. After the tenth plague on Egypt he did let the Israelites under Moses leave the land of their enslavement; Pharaoh literally hurried them out of Egypt and asked them for their blessing. Had he continued in this repentant, tenderhearted condition he would have been spared destruction with his military hosts in the Red Sea. But as in the previous nine cases, he let his selfishness and pride get the better of him, and he exercised his free will to harden his heart and to take advantage of the seemingly helpless position of the Israelites at the edge of the Red Sea. So without any pressure from Jehovah God, but brushing aside all the lessons that he should have learned in his preceding arrogant defiances of Almighty God, Pharaoh freely willed or chose to go after the escaped Israelites to drag them back to slavery in Egypt. Yes, as you say, "free will implies moral responsibility," and Pharaoh was morally responsible to Almighty God for his own destruction at the Red Sea as well as for all the ten plagues that he and his people had previously suffered.

True, too, as you add, today the world's state "would seem to indicate the impossibility of its redemption." But, as in Noah's day, so today there is a "small minority of the world's inhabitants" that will "escape the final destruction," because they have come out from this world as to their being a part of it. How was this possible? Because of their possession of free will, in spite of their being once sinfully a part of this corrupt world, and because of their exercising free will in response to God's message of warning and of invitation to salvation. On the other hand, the vast majority of today's generation (to use Jesus' own term at Matthew 24:32-39 and Luke 21:29-32) will perish with this world or system of things (upon this planet) that now has fully run its God-tolerated course —not because such victims have no free will but because, out of their own choice, they are preferrers, lovers, of this world and they choose and prefer to remain with it; and they submit to their worldly rulers who incessantly strive to deprive them of the exercise of their free will.

Therefore we must distinguish between free will and Christian freedom. The only freedom is, as you yourself aptly emphasize, the Christian freedom. Jesus in support said: "If you remain in my word, you are really my disciples, and you will know the truth, and the truth will set you free." "Every doer of sin is a slave of sin. Therefore if the Son [of God, i.e., Christ Jesus] sets you free, you will be actually free." (John 8:31, 32, 34, 36, *NW*) It is because of the possession and exercise of free will

that many slaves of sin and the Devil come into the Christian freedom, through yielding themselves to the force of the truth and, under its transforming power, becoming *doers* of Almighty God's word of command and counsel, not hearers only—not mere absorbers of that word for relaxing or diversionary purposes of their own and without a due and wholesome regard for the great Giver's purpose. (John 15:8) Such doers of Almighty God's word choose to obey other thought forces (Ps. 118:17; 139:17, 18; Isa. 55:8, 9) than those of their former worldly slave masters.—John 13:17.

Frankly, it is because of your difficulty in discerning that the free will of humans, even now in their sinful state, is a fact demonstrated by the hundreds of thousands who have come into God's way of truth since Jesus' day, that you feel the need to cast about for something outside the Bible. That is your difficulty—your not accepting fully what, and all that, the Bible says; but, instead, seriously entertaining preconceived ideas of other humans and your own. For instance, you refer us to Jonathan Edwards of the 18th century, who, as you remark, "except for illustrations, made no appeal to Scriptural authority." Why, therefore, should God-fearing persons seriously choose to read this American philosopher's products in hope of acquiring sound enlightenment when such God-fearing persons, even as we, firmly believe in "Scriptural authority" (John 14:10-17) and gratefully and constantly appeal to it as the only guide to true understanding—choosing of our own free will to "let God be found true, though every man be found a liar"? (Rom. 3:4, *NW;* Luke 24:25-27, 32) Feeling for a way out of your perplexity and difficulty, you write: "We could reasonably suppose, without offending any earnest theologian, that there might possibly be some omissions from the Bible, which has passed through the distortion of translation many times, and that after death the period of probation may be extended to the eternal spiritual world, and that poor suffering human beings, with their frailties and longings for happiness and peace, may be free to expurgate more completely the sin which besets them, and that He who 'came not to call the righteous, but sinners to repentance,' may have other places of refuge for the lost, not recorded in the Scriptures."

Here, again, in a procedure wholly unlike that of Christ Jesus himself (Luke 24:25-27, 32), your desperate appeal is outside the Holy Scriptures. Today we do not have to be content with, nor rely upon, distorted translations of Almighty God's sacred Record. We have the original texts of the Bible available for us to consult—the original Hebrew, Aramaic and Greek; and the Watchtower-published *New World Translation* has been painstakingly provided for willing users, to give them as faithful a rendering of these original texts as possible, so readers may come to an accurate knowledge of the truth. There are no "omissions" that allow for such a thing as you wishfully suggest. Indeed there could not be such omissions, because the things you suggest as possible omissions are contrary to the teachings of the Scriptures that we actually have on record in black and white. And the accumulated findings, to date, of palaeographers prove beyond controversy or reason to doubt that we have received the original Scriptural records substantially unchanged, practically as from the hands of the original writers.

It is unscriptural and unreasonable to hope for a spiritual future world for sinful but honest humans where such may hope to expurgate their besetting sin and have an extended period of probation

there. That is akin to the Roman Catholic teaching of "purgatory," an intermediate spirit place between heaven and earth, but for which there is not a shred of evidence or proof in the written Word of God. When human creatures die, they die and they do not enter the spirit realm. (See Ezekiel 18:4, 20; John 11:14.) Only the 144,000 members of God's congregation under their Head Christ Jesus will gain life in the spirit realm; and this is by God's special arrangement through Christ and by a marvelous resurrection from the dead when only such persons experience a change from their original human existence and, by Almighty God's power, are raised to life as immortal, spirit creatures, to everlasting life and activity in the invisible heavenly realm with their Bridegroom Christ Jesus—this at his second coming and the establishment, earth-wide, of God's kingdom under him, for which kingdom he taught his disciples to pray.—Matt. 6:9-13; John 14:1-3; 1 Thess. 4:15-18; Rev. 14:1-5.

Others of mankind, who choose willingly to obey Almighty God's perfect, righteous requirements, may soberly entertain no other hope of life but that of life on this planet earth in human perfection—in God's new world with its paradise earth. Never fear or entertain the "horror of the thought of the creation of sentient beings, foreknown to be doomed to an eternity of pain" —to quote you. Jesus Christ, at Matthew 25:41-46, did not refer to such an "eternity of pain," but to an eternity of absolute destruction, annihilation of the "goats" that he described there. The everlasting fire reserved for the Devil and his angels is the everlasting destruction that awaits them and all who use their free will to follow such demonic adversaries of Almighty God. In this teaching, Jesus was in harmony with the God of the old Hebrew Scriptures, "whose name alone is JEHOVAH." (Ps. 83:18, *King James Version*) Jesus' own name, as translated out of the basic original text, means "Jehovah is salvation." Jesus did not reveal a Supreme Being different from the One described in the Hebrew Scriptures. (See, again, Luke 24:25-27, 32; also Isaiah 53 and Acts 8:26-39.) No, Jesus did not reveal a different, a "better" God; indeed Jesus could not, his own heavenly Father, Jehovah, being in fact the only living and true God, even as Peter was reminded by Jesus.—Matt. 16:13-17; John 20:17.

In the ancient Hebrew Scriptures (now commonly though inaccurately designated "Old Testament" of the Bible) are preserved Jehovah's declarations of his judgments against the wicked. Jesus was in complete harmony with those declared judgments of his everliving Father, Jehovah; and Jesus referred with approval to those written judgments and added his own authoritative warning, in referring as Jesus did to the flood of Noah's day, to the fiery destruction by Jehovah of Sodom and Gomorrah, to the first destruction of Jerusalem, which also foreshadowed that city's second destruction in A.D. 70, etc. (Luke 17:20-32; 21:20-22) Jesus' apostles and other faithful disciples of his also were in complete accord with those declared judgments which subsequently, in ancient time, were executed by the everliving God, Jehovah; and those faithful followers of Jesus repeatedly referred to those remarkable ancient occurrences by way of warning to sin-inclined persons living upon earth during this Christian era.—See 2 Thessalonians 1:6-10; 2 Peter 2:4-22; Jude 5-16.

Those typically executed judgments will be realistically and fully performed, earth-wide, in Jehovah's anciently foretold, and now impending, battle at Armageddon:

Revelation 16:13-16. After that battle comes God's permanent new world under Christ Jesus. (2 Pet. 3:13) That unprecedented battle (also anciently foretold in Jeremiah 25:32-38, in Daniel 12:1, and other prophecies Jesus quoted) a minority of men of free will now living upon earth shall survive, according to God's promise. (Zeph. 2:1-3; Luke 21:28) Then Christ Jesus will reign for a thousand years. He will utter his voice, and there will be a resurrection of the dead, not from the Gehenna of annihilation into which many humans will already have gone, but from the memorial tombs, mankind's common grave, the Bible "hell" or *She'ol* or *Hades*. (John 5:28, 29; Rev. 20:11-15) This resurrection, or restanding to life upon this planet earth, will include also the many unjust, unrighteous, of many past ages, who still are susceptible to the appeal of Jehovah's goodness. From the state of the dead they will come forth as human creatures, having undergone no change in personality during their period of sleeplike unconsciousness and total inactivity in the memorial tombs.—Eccl. 9:5-10; Acts 24:15.

Then the heavenly government of Jehovah under Christ Jesus, anciently foretold at Isaiah 9:6, 7, will busy itself with helping earth's inhabitants to get completely out of and away from their sin-ridden condition. Then there will be at large neither Devil nor any angels of his to hinder and thwart the well-aimed efforts of earth's inhabitants to respond to the uplifting influences and perfect ministrations of Jehovah's kingdom under Christ Jesus, for all those incorrigible adversaries of the Most High God and his permanent government for the entire earth will have been silenced; yes, bound for the thousand-year term of Christ's unhindered reign. Earth's inhabitants will be at liberty to use their free will to respond—to conform themselves merrily and gratefully to Jehovah's perfect requirements. Such as do thus respond then will be blessed and enriched with ultimate uplift to perfection as humans. Any, on the other hand, who then choose to use their free will to rebel against the sole earth-wide government of the Most High God and who then prefer to turn to the ways of the old destroyed world (or system of things) will then themselves share in the Gehenna of everlasting annihilation which Jesus authoritatively said his Father, Jehovah, had "prepared for the devil and his angels." (Matt. 25:41) Those joyfully obedient humans who, on earth, then live on and on to the very end of Christ's thousand-year reign will have been uplifted to human perfection.

There, then, at the end of that millennial reign will be applied a great, final test of the free will of each and every surviving human then inhabiting the paradise earth. Satan and his demons then will be loosed from their abyssed state of deathlike inactivity, but for only a brief period. Thus loosed, those chronic rebels again will range forth in their wicked deceitfulness and craftiness to mislead and bring about the destruction of mankind. Those who then exert their free will in loyalty to Almighty God to resist these wicked hordes will be preserved by God and justified for everlastingly living in the unending paradise earth. Those others, though, who after all the enlightenment and uplift that they have had choose under that final test to yield to selfishness and then of their own free will follow Satan and his demons will be destroyed by God's casting them into the Gehenna of irreversible destruction, "the second death." About this read in Revelation, chapter twenty.

The above is the Bible portrayal of man's situation and prospects. It all agrees with

what was presented in *The Watchtower*, that men have free will now. They are morally responsible, therefore, to use it according to their opportunities by God's undeserved kindness. Happy now are those who, being conscious of their spiritual need, exercise their free will to come into the Christian freedom in the present-day New World society.

Cordially,

WATCHTOWER BIBLE AND TRACT SOCIETY

## "AND WALK HUMBLY WITH THY GOD"

MANY people turn a deaf ear to the good news of God's kingdom because of prejudice, others, because of selfishness, being unable to see wherein they will be immediately benefited by it. Again, others because of lack of faith are completely indifferent, and many reject it because of pride. It seems that this latter reason accounts for the comparatively little progress that has been made in the praise to Jehovah in the land of India. Emphasizing this point is the following report from that vast land.

¶ While most people know that India is the land of Hinduism, few in the West have much idea of what Hinduism really is, or what the mentality of the average Hindu is like and especially what his reaction is to the Bible. The average Hindu is an exceedingly proud man; proud of his religious philosophies. The Bible says: "God opposes the haughty ones, but he gives undeserved kindness to the humble ones"; and that is as true in India as in any other land.

¶ It might seem strange to some that a people so stricken with poverty and so backward in their domestic and social services should be proud; but it is so. The average Hindu is so proud of his religion that he believes he knows all there is to be known about the mysteries of life. He is completely disdainful of the thought that the Almighty God would reveal his purposes to man through a book, and one that he thinks began to be written only 1900 years ago by Jesus Christ. Oh no, God has used only the holy men of Hinduism to teach the world about the origin of life and the ultimate destiny of man. To him the Bible is merely a third-rate effort of some Christian upstarts to foist Western civilization upon an ancient and cultured people. They ridicule the idea that salvation can be gained only through Jesus Christ, and it is a very common experience in India to have the Hindus listen with joy to the good news about the new world and then turn away in disgust as Bible texts are produced showing that this new world will come by means of Christ Jesus.

¶ However, there are some exceptions to this rule, some who are not too proud to accept the truth that all things are of God but by Christ Jesus. For example, there is the recent case of a young man of the Sikh religion who began reading the Bible study aid *"Let God Be True"* and studying the Bible with the Watch Tower missionaries. In the Sikh religion all the men let their hair grow long and they never shave. They coil their long hair, of which they are very proud, into a ball on top of their heads and cover it with a turban. So, imagine the surprise of the Watch Tower missionaries when one day this Sikh gentleman walked into their Kingdom Hall in Bombay with his hair cut and brushed in the Western style and his chin shaved clean.

¶ Clearly he was humble enough to be taught and he was not afraid to follow the path of truth when once he saw it. He dedicated himself to Jehovah God and now regularly associates with Jehovah's witnesses in all features of the preaching work. "What doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" —Mic. 6:8, *AS*.

# A Change of Heart Needed

HOW long will the struggle between tyranny and freedom go on? Answering that question the secretary general of the United Nations, Dag Hammarskjold, said: "As long as human beings are human beings." And why did Mr. Hammarskjold take such a pessimistic view of the struggle? Because, according to him, "this is basically not a struggle between political systems and ideologies, but a struggle within and for the hearts of men, including our own." "Even in a restricted political sense of the word democracy," further observed Mr. Hammarskjold, "we are still far from the goal."—New York *Times,* February 14, 1954.

Here, then, is the explanation why there is war today in Indo-China, a stalemate in Korea, a South African race question, strained relations between India and Pakistan and between the Arab nations and Israel, and why the cold war between the East and the West, with its atomic- and hydrogen-bomb race, is worsening. The United Nations organization may be an imposing structure, but what can be expected from it when the materials going into it have no tensile strength, no soundness of heart, and when there is no cohesiveness between them, no altruism, no love of neighbor?

The Bible, God's Word, rightly stresses the importance of the heart. "Guard your heart with all vigilance, for thence are the well-springs of life," it tells us. And by means of it God says to us, "My son, give me your heart, and let your eyes observe my ways." Since "God is love," for us to give him our hearts and observe his ways is to wean them away from a selfish course to one of unselfishness.—Prov. 4:23, *AT;* 23:26, *RS;* 1 John 4:8.

This can be done and is being done, and the fruits from this course of action bear out that Mr. Hammarskjold is correct in stressing the heart as the key to the problem. Objective observers attending the national assembly of Jehovah's witnesses in Northern Rhodesia in 1953 marveled at what they saw: thousands upon thousands of representatives from many different warlike African tribes meeting together in peace, unity and love. What is the explanation? It is an understanding and appreciation of the truth of God's Word that gives them the desire and the ability to make their minds over, to put off their old pagan warlike personality with its voodooism, polygamy and like tribal customs, and to put on the clean, peaceful and unselfish Christian personality. And the truth regarding Jehovah God and his purposes is accomplishing this remarkable change of heart not only in Northern Rhodesia but in 142 other lands as well.

True, these cannot make an end to the struggle between freedom and tyranny in the world, but by making over their personalities, by changing their hearts, they are demonstrating themselves as being worthy of living in the new world that Jehovah will create by making an end of all tyrants, which he will do at Armageddon. Living together in peace, love and unity now, and having the hope of God's new world of righteousness in which the righteous will inhabit the land forever, these are now the happiest people on the face of the earth. —Ps. 72:4; Isa. 14:4-7; Ps. 37:29.

*And quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and complete will of God.*
—Rom. 12:2, *NW.*

# Maintaining Sanctification

*"For this is what God wills, the sanctifying of you, . . . that each one of you should know how to get possession of his own vessel in sanctification and honor."*
*—1 Thess. 4:3, 4, NW.*

JEHOVAH'S Word comes down to us in the book we call the Bible, composed of many smaller books, all inspired by the great Author who used faithful human writers thus to disclose his mind upon the matters with which the Bible deals. That Word of God is tried and tested and it is pure. (Prov. 30:5) Throughout the centuries it has been preserved to stand bright and clean now in the midst of a corrupt and decayed system of things. Its great Source being complete, righteous and holy, this Word is sufficient and is not subject to addition or reduction. (Deut. 4:2; Rev. 22:18, 19, *NW*) No question about it, persons who love righteousness and all that it implies must turn to this holy Word of God because therein alone lies guidance in uprightness. So pure, holy and precious is it, and so beautiful its component parts, that the seasonable word is compared to golden apples in silver settings. "A word fitly spoken is like apples of gold in pictures of silver." "Like apples of gold in a setting of carved silver is a word that is aptly spoken." "Golden fruit in figured silver baskets is a word spoken on fitting occasion."—Prov. 25:11, *AV; AT; Ro.*

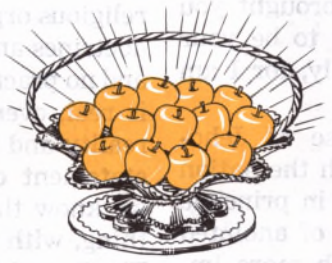
[2] Though a treasured ornament or vessel may be of pure gold or silver, if seized by unclean or careless hands it can be grossly misused, turned upside down and emptied of its precious contents. Such has been done by ungodly men in their mishandling of the Word of God's truth. Within the beautiful and vital contents of the Bible is the truth concerning sanctification, and, yet, what understanding and appreciation of sanctification do the people of even the so-called "Christian" world have today? Sanctimoniousness they know in all of its odious meaning. Sanctimoniousness, hypocrisy, spreads a cheap veneer over the entire old-world structure in a vain attempt to hide the corruption underneath every part of the old system of things. Because of their unrelenting effort to justify their ungodly course of action by the misapplication of scriptures, leaders of public thought, and especially the religious teachers of all Christendom, have robbed the people of appreciation of genuine sanctification as it is presented in God's Word. Catholic, Protestant, Jewish and other ministers of religion in general cater to the masses in their self-indulgence, and they themselves go along with God-dishonoring practices, resulting in the warping of the sense of values of mankind to such an extent that the person who sincerely regrets those things that are an abomination to God is truly an exception. (Ezek. 9:4) And yet there are many such exceptions, honest-hearted persons who do love righteousness. These may know with assurance that in spite of hypocritical sanctimoniousness practiced in the name of God, true sanctification, now as always, is the wise course for Christians to pursue. Let them look to the holiness of the great Author, the holi-

1. How precious is God's Word?
2. In the contents of God's Word, what truth is found, and what attitudes thereto exist on the part of men?

ness of his Word of truth and the sacredness of its incorruptible doctrines.

[3] It was probably about A.D. 49 or 50 when the apostle Paul, while on his second preaching tour, founded the Christian congregation at Thessalonica. Those Christians from the beginning underwent severe religious persecution because of their faith. Their endurance was a joy to their older brother, Paul, and in writing to them he commended them because of their faith and encouraged them with great emphasis to maintain their sanctification, continuing in the course of righteousness in which they had set their feet. It was good that Paul wrote them as he did in First Thessalonians, and if Christians today will but allow them to, the same words of Paul can aid those who love Jehovah God now to maintain their sanctification.

[4] Sanctification of the Christian congregation did not originate with the apostle Paul. Its Author and Provider is Jehovah God himself. Through his Son, Christ Jesus, this relationship to God was opened up and made available, and Jesus himself made references to sanctification. Paul shows that sanctification was Jehovah's will for the members of the body of Christ, the anointed Christian congregation, of which the Christians in Thessalonica were a part.



[5] In the text first above cited, Paul points out "this is what God wills, the sanctifying of you." (1 Thess. 4:3, *NW*) Showing further that sanctification is Jehovah's will for Christians, Paul expressed himself similarly at the tenth chapter of Hebrews, in discussing the office of Christ Jesus and his priestly work on behalf of his body, his spiritual congregation. To Christ Jesus Paul applies the prophecy of Psalm 40:8, which says: "I delight to do thy will, O my God; yea thy law is within my heart." (*AS*) Paul puts it this way: "Hence when he comes into the world he says: . . . ' "Look! I am come (in the roll of the book it is written about me) to do your will, O God." ' By the said 'will' we have been sanctified through the offering of the body of Jesus Christ once for all time." (Heb. 10:5, 7, 10, *NW*) So as surely as it was Jehovah God's will that Jesus performed, it is His will that Christians be sanctified, whatever sanctification is.

[6] When we speak of maintaining sanctification we imply that it is something that is not retained automatically but must be continually pursued. And such is the case. What encouragement in this regard it must have been to the Thessalonian Christians to receive Paul's letter! Determination to continue in the way in which they had started, faithful to their God, must have increased in them when they read: "Finally, brothers, we request you and exhort you by the Lord Jesus, just as you received the instruction from us on how you ought to walk and please God, just as you are in fact walking, that you would *keep on doing it* more fully. . . . 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." (1 Thess. 4:1-4, *NW*) In order for us to maintain sanctification, we, of course, need to know what it is, how it is received and how it can be maintained.

---

3. State the apostle Paul's relationship to the congregation at Thessalonica, and his encouragement to them and to us regarding sanctification.
4. What is the origin of sanctification of Christians?
5. As respects God's will for Christians give Scriptural evidence.
6. Give the implication in the title of this article, and enumerate three things which will prove to be helpful to us.

### WHAT IS SANCTIFICATION?

7 Sanctification means to be in accord with Jehovah God, who never steps down from his holiness and righteousness, never changing. The righteousness of Jehovah is complete justification for his creatures to devote themselves to him. In fact, sanctification is preceded by the personal dedication to do God's will, and this step by the individual, as well as his subsequent course of action consistent therewith, is because of his worship of Jehovah God. This certainly does emphasize the extreme contrast between Jehovah's morality in every respect and the present-day civilization's immorality in every respect. This holiness of God prompts his acts and impels the righteous acts of his creatures in obedience to him and in worship of him; and therefore appropriate are his words to Israel already in a law covenant with him: "I am Jehovah your God: sanctify yourselves therefore, and be ye holy; for I am holy: neither shall ye defile yourselves . . . For I am Jehovah that brought you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy."—Lev. 11:44, 45, *AS*.

8 This sanctification because of Jehovah's holiness did not end with the nation of Israel. Rather, it extended in principle to the Christian congregation of anointed followers of Christ Jesus with more impelling force so that the apostle Peter both practiced and preached it. In doing so Peter pointed out to other Christians the necessity of their maintaining their sanctification, saying: "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*.

9 Israel as a nation failed to maintain its sanctification, and therefore lost God's approval and blessing. Christians are to take warning therefrom.—1 Cor. 10:6-11.

10 The word "sanctify" means to make sacred or holy, to set apart to a sacred office. That is a generally recognized definition of this English word, which comes from the Latin and has also the significance of making free from sin, cleansing from moral corruption. It certainly is a forceful expression and embodies much in its significance.

### IS IT REAL? POSSIBLE?

11 What shall we say? Is sanctification for Christian men and women now upon the earth real, or is it just a phrase that religious organizations incorporate in their doctrines and teachings that has no reality and no practical application? Sanctification is real, even as Jehovah God himself is a reality and is holy. If we believe the plain statement of God's Word before quoted, we know that Jehovah's holiness is a real thing, with nothing make-believe about it. The Son of God, Christ Jesus, was not misrepresenting things when in prayer to his heavenly Father shortly before his death he said: "I have made your name manifest to the men you gave me out of the world. . . . I make request concerning them; I make request, not concerning the world, but concerning those you have given me, . . . Holy Father, watch over them out of respect for your own name which you have

7. Proceed toward defining "sanctification," showing its justification and the contrast that it emphasizes.
8. What application does Leviticus 11:44, 45 have to those of the Christian congregation?
9. State the warning example of Israel.
10. Continue with the forceful definition of "sanctification."
11. Is sanctification a reality, and why do you so answer?

given me, in order that they may be one just as we are. . . . I have given your word to them, but the world has hated them, because they are no part of the world just as I am no part of the world. . . . Sanctify them by means of the truth; your word is truth. . . . And I am sanctifying myself in their behalf, that they also may be sanctified by means of truth."—John 17:6-19, *NW*.

[12] How shabby the false religious veneer of sanctimoniousness alongside the sound words of the Master spoken from the fullness of the heart of one facing death upon a torture stake! As surely as Jesus lived and died because of his worship of Jehovah God, just that certain is the reality of his own sanctification of which he here spoke, and also of the sanctification of his associates, or body members, to which he here also made reference.

[13] It was real for the Thessalonians, according to Paul, because to them he said, "Just as you *are in fact* walking, that you would keep on doing it more fully." (1 Thess. 4:1, *NW*) And Peter, in giving us his foregoing exhortation to holiness, was not misleading us on the reality of sanctification. So the point here is that sanctification is genuine, not an empty phrase to be merely spoken, but is a practical Christian way of life, God's will for his people and a reality.

[14] But someone in all sincerity may opine: We are weak and imperfect creatures and we are sinful by inheritance, so even though sanctification is God's will for Christians and even granting it to be a real thing in his sight, how is it possible for us to be sanctified, holy, devoted to righteousness or set apart to a sacred service? To this, from the Scriptures we say that sanctification is possible of attainment.

[15] There is no one knowing the human frailties which are ours better than Jehovah God himself. Christ Jesus was and is well aware of our condition, appreciating its reason and its remedy even more than we do, and yet we have his foregoing words of assurance. Also, the apostle Paul wrote to another congregation about sanctification, and this congregation was of both Jews and non-Jews, located in what probably was the most corrupt city on earth in its day: the city of pagan Rome, the capital of the pagan Roman empire. Rome has been described as the sink or cesspool into which all the corruptness of the vast Roman Empire drained. Of course, the evil old system of things has not improved since those days of Rome. It has become worse and it is more corrupt today with its veneer of false Christianity; but even as God's provisions for his worshipers were effective in the days of the early Roman congregation, so they are completely effective now. Therefore, notice what consideration the apostle Paul had for the disabilities upon his brothers in Rome and know that this same consideration as Paul here expressed is had by Jehovah through Christ Jesus for the benefit of his people now:

[16] "Do not let sin continue to rule as king in your mortal bodies that you should obey their desires. Neither go on presenting your members to sin as weapons of unrighteousness, but present yourselves to God as those alive from the dead, also your members to God as weapons of righteousness. For sin must not be master over you, seeing that you are not under law but under undeserved kindness. What follows? Shall we commit a sin because we are not under law but under undeserved kindness?

12. Jesus' situation when speaking the text of John 17:6-19 highlights what contrast?

13. Paul and Peter set out sanctification as being what?

14. Relate the facts relative to imperfect men and the question they allow.

15, 16. Reason upon the matter of the possibility of sanctification from the standpoint of Jehovah, Christ Jesus and the Roman congregation.

Never may that happen! Do you not know that if you keep presenting yourselves to anyone as slaves to obey him, you are slaves of him because you obey him, either of sin with death in view or of obedience with righteousness in view? But thanks to God that you were the slaves of sin but you became obedient from the heart to that form of teaching to which you were handed over. Yes, since you were set free from sin, you became slaves to righteousness. I am speaking in human terms because of the weakness of your flesh: for even as you presented your members as slaves to uncleanness and lawlessness with lawlessness in view, so now present your members as slaves to righteousness with holiness in view."—Rom. 6:12-20, *NW*.

17 For the Roman then as well as for the Thessalonian Christians and for anointed Christians today in the year 1954, sanctification means that they have changed their lives and that each individual of them has turned from a course of lawlessness to lawfulness before the great Lawgiver, Jehovah God. This sanctification necessarily is something that must be pursued and maintained. It does not continue with a person automatically, because it involves a change in a person's life, which change he makes after he dedicates himself to serve the Most High and in which he *must* continue and mature. This change in a person's life means carrying out his dedication to the righteous God, and hence to his righteous cause. In the earth, what cause is righteous? a national cause? a political cause? What cause is free from any taint of corruption? What issue is worthy of the devotion of intelligent creatures? The proper determination of the issue of godship, of supremacy, of pure worship, the one righteous cause and holy enterprise, is the cause of Jehovah God. This issue of Jehovah's supremacy moves those who worship him to uphold his Godship by calling attention to the facts relative to his relationship to his creatures and relative to his revealed Word, the Bible.

18 Does Jehovah find a champion for his cause among the religions of this old world? Name one! There is none. An illustration of this is in the writings of an outstanding spokesman for Protestantism. In his recent book *Preaching in a Revolutionary Age,* making reference to a previous writer telling of a father and son at church, this bishop recounts: "The aged rector read from the Old Testament, and the boy learned of the terrible God who sent plagues upon the people and created fiery serpents to assault them. That night, when the father passed the boy's bedroom, the boy called him, put his arms around his father's neck, and, drawing him close, said: 'Father, you hate Jehovah: so do I. I loathe him, dirty bully.' " Observe now the comments made by the author relative to this anecdote, and determine if he upheld the God of the Bible and the Scriptural accounts of his acts of vindication of olden times: "We have long since rejected a conception of reconciliation associated historically with an idea of a Deity that is loathsome. God, for us, cannot be thought of as an angry, awful, avenging Being who because of Adam's sin must have his Shylockian pound of flesh. No wonder the honest boy in justifiable repugnance could say, 'Dirty bully.' "

19 It is a shameful thing for one taking the name of Christ, who consistently upheld Jehovah, to justify the conclusion of a poor, mistaught child that Jehovah God is a "dirty bully." However, this situation is not new. Even from the time of Jesus till now, who upon the earth have stood up for the God of the Hebrew Scriptures, pro-

17. What change in individuals' lives is implicit in "sanctification," and does sanctification automatically continue with Christians?

18. Does Jehovah find a champion for his cause among the religions of this old world?
19. Who only uphold Jehovah's cause?

claiming His supremacy, giving to Him love and devotion, and calling upon their fellow man to do the same? Who take this course of action in behalf of the cause of Jehovah God in this day? Those persons, and only such, who deliberately, with understanding and love, change their lives so that their very members are presented as "slaves to righteousness with holiness in view." That is serving the holy cause of the holy God. Sanctification includes this presenting of one's dedicated members to Jehovah for the attaining of holiness. This holiness is a real thing and it is possible of attainment and of being maintained.

**HOW RECEIVED?**

[20] Consistent with other texts, the Scriptures considered above show that sanctification is from Jehovah God. He it is who through his Word of truth draws men to himself through Christ by attracting them with his own righteousness. He it is who through Christ's ransom provision has made it possible for imperfect men to have a standing of reconciled relationship with God, being declared righteous by the merit of Jesus' sacrifice and their faith therein. "But it is due to him [God] that you are in union with Christ Jesus, who has become to us wisdom from God, also righteousness and sanctification and release by ransom." (1 Cor. 1:30, *NW*) Jehovah God is the one to whom believers dedicate themselves; so, truly, sanctification is from Jehovah. Jesus indicated this, saying: "Do you say to me whom the Father sanctified and dispatched into the world, 'You blaspheme,' because I said, I am God's Son?"—John 10:36, *NW*.

[21] Also, in considering the means of obtaining sanctification, we at once think of Jesus' words which show the truth to be the instrumentality, when he said to his heavenly Father: "Sanctify them by means of the truth; your word is truth." (John 17:17, *NW*) So God's revealed Word is essential for the righteous course of sanctification. Jehovah, having sanctified the dedicated members of the Christian congregation of the body of Christ by giving them the call to the heavenly kingdom, anointing them with his spirit, does set them apart to his holy, sacred service, consecrating them, and he guides them through his Word of truth. Ah, yes, but how does the truth come to men and women in the first place in their individual lives? It is certain that Jehovah God does not come down and sit with them and instruct them in his Word. Neither does Christ Jesus, because he is the heavenly King. The apostle Paul, writing to the same congregation of the Thessalonians, shows how the truth which sanctifies comes to men, because he recalls how it came to those in Thessalonica, saying: "God selected you from the beginning for salvation by sanctifying you with spirit and by your faith in the truth. To this very destiny he called you through the good news we declare, . . . So, then, brothers, stand firm." —2 Thess. 2:13-15, *NW*.

[22] Are we to understand that it was the declaration of the good news which Paul made to the Thessalonians that brought them God's Word of truth, which they believed and in which they put faith, and that resulted in their being selected by God for salvation by sanctification? Yes, exactly! So it was throughout the Christian era, and so it is today, that men and women enter this blessed relationship with their God of sanctification or devotion to him because of the fact that other Christian ministers who preceded them have come to them with the message of God's Word and have preached this Bible truth to them and they have heard and responded. "For me to be

20. From whom is sanctification?
21. What part does the truth play in sanctification?
22. Show the part played by Christian ministry in sanctification.

a public servant of Christ Jesus to the nations, engaging in the holy works of the good news of God, in order that the offering, namely, these nations, might prove to be acceptable, it being sanctified with holy spirit."—Rom. 15:16, *NW*.

[23] Spiritually speaking, Paul was their older brother and they were his younger brothers in Thessalonica, because from him they had received this message of God's Word. That Christian pattern has not changed. It is the same today. Since the Kingdom was born in 1914, and the Lord came to the temple for judgment in 1918, and since the active proclamation of the message of God's present kingdom throughout the earth since 1920, the numbers of those who are worshiping Jehovah have expanded until today there are hundreds of thousands of persons in 143 countries and lands who have responded to the preaching of ministers who are spiritually "older" than they are, just as the Thessalonians responded to the preaching of the apostle Paul. Active in the service of God now are ministers who have upheld Jehovah's cause for many years. Some of them are still going strong who were ministers of the good news even before the Kingdom was born in 1914. Many of them have been with the present Christian Bible-education work throughout its present increasing prosperity, which dates from 1919. These faithful servants of God have done much preaching, and as the years passed they have been joined by others, and thus the work has increased. Upon the earth now there are approximately 20,000 persons who give evidence of being of the remaining ones or the remnant of God's sanctified body of Christ, as shown by the number partaking of the Memorial emblems in 1954.

[24] Those of us who more recently have had our eyes opened by the Bible truth to see the wonder of Jehovah recognize in these older brothers ministers who bear to us a relationship similar to that borne by the apostle Paul toward the congregation in Thessalonica. Furthermore, and of greater importance, we recognize in the *organization* of the anointed remnant a loving older brother, and, if we are now devoted to God, we know that the reason we have been selected for salvation, having faith in the truth, is that this "older brother" preached the good news to us. Paramountly, however, we all recognize the past and present ministry of our truly oldest Brother, Christ Jesus. This we gladly acknowledge, giving all thanks and praise to Jehovah God through Jesus Christ.

23. Describe a present-day relationship of "older" and "younger" spiritual brothers.

24. In what do we discern our "older brother"?

## MAKING A WISE CHOICE

One of the reporters for the Chicago *Tribune* recently interviewed a group of graduates from Chicago's Southwest Side High Schools who were chosen as outstanding representatives of their graduating classes. The graduates were asked about their vocational plans. Regarding the wise choice made by one graduate the *Tribune* (January 17, 1954) reported: "A trip to Europe and later a life as a missionary for Jehovah's Witnesses are in the future for Gage Park High School's star student, Miss Eleanore Spitzke, 17. . . . She'll take a job after graduation to earn money for her European tour, set for summer, 1955, when her denomination will hold a series of conferences on the continent. . . . Miss Spitzke's choice of missionary work replaced earlier wishes to become a doctor or a mathematics teacher because of a belief that as a missionary she could be of greater help to more people."

# ALL, "STAND FIRM"

*"Consequently, my brothers beloved and longed for, my joy and crown, stand firm in this way in the Lord, beloved ones."—Phil. 4:1, NW.*

WHEN we younger ones of the Lord's other sheep read such a passage as 2 Thessalonians 2:13-15, it is as though our great "oldest brother," Christ Jesus, through Jehovah's "faithful and discreet slave" class, were speaking to us and saying to us that, because of the good news it has preached to us, we have the opportunity for salvation, and we are thankful for the admonition Jehovah gives to us through this channel to "stand firm."

[2] The presence upon the earth for forty years since the birth of the heavenly kingdom of solid, sound, faithful members of the "little flock" of sanctified ones and also of members of the Lord's other sheep who have been long in the ministry is proof, not only that sanctification is Jehovah's will for Christians, but also that it is something that can be maintained year after year. It is proved to be both real and possible. Those of Jehovah's servants who recognize themselves to be of the body members of Christ or the sanctified congregation in humility before God thank him for the privileges they have had and are having now, and they know that they, too, must continue to stand firm and maintain their sanctification, clinging to it like a bulldog. They seek no retirement from service, no deflection inconsistent with their anointing. Their steps toward their heavenly prize have taken them too far along the way for them even to think of turning aside at this late date. To them the Kingdom prosperity that is present and ahead is no real indication that any should slack the hand and ease up, or settle down and seek personal pleasure, but, rather, continue to push on, even as Paul himself said: "Brothers, I do not yet consider myself as having laid hold on it; but there is one thing about it: Forgetting the things behind and stretching forward to the things ahead, I am pursuing down toward the goal for the prize of the calling above and which God extends in Christ Jesus. As for us, our citizenship exists in the heavens, from which place also we are eagerly waiting for a savior, the Lord Jesus Christ, who will refashion our humiliated body to be conformed to his glorious body according to the operation of the power which he has, even to subject all things to himself. Consequently, my brothers beloved and longed for, my joy and crown, stand firm in this way in the Lord, beloved ones." (Phil. 3:13, 14, 20, 21; 4:1, *NW*) The aged congregation, including the "remaining ones" or "discreet slave" and its members, have longed for the increase they now see, and, now seeing it, they have great joy.

[3] As was his privilege with the Thessalonians, so it seems that Paul was the first one to preach the good news to the Philippians before he wrote the foregoing. The tie of love between Paul and the congregation in Philip'pi was strong. Paul visited them twice after their establishment and strengthened them in the faith. He wrote to them his epistle appearing in the Christian Greek Scriptures as Paul's letter "to

1. Quote or read again 2 Thessalonians 2:13-15 and show how it might properly be viewed by us.
2. Wherein is found a proof that sanctification can be maintained?
3. Explain the relationship between the apostle Paul and the Philippian congregation, and show parallel facts today.

the Philippians," and the Philippians rendered both spiritual help and material assistance to Paul. Surely they filled his longing. They were his joy. Speaking from the standpoint both of the old organization and the older ministers in God's work in this day, we say, You who have more recently come to the truth and service of Jehovah, you who are of the Lord's other sheep, adding to both the numbers and activity of this New World society, "you are our joy." We have longed for you. You are living evidence and proof that devotion to Jehovah's righteous cause is not confined to a small handful, but it embraces many, even you, and to you we say, "stand firm in this way in the Lord, beloved ones."

[4] The claimed glory of the old system of things is shabby and shoddy, because it is the reflection of the evil of its false god, Satan the Devil. The wonderful glory of Jehovah's kingdom is beyond description in our inadequate words, because it is a reflection of the glory of the true God, Jehovah. As far as we upon the earth are concerned, as the representative members of the nucleus of the New World society, our common purpose is the worship of this glorious God. Jehovah's glory and beauty on the earthly organization of God's servants are found in its faithful members who themselves conform to the principles of righteousness; and thus, in some measure, although limited indeed, the glory of God is reflected. When you learn of the provisions of Jehovah as outlined in his Word, take your stand on his side, dedicate yourselves to him and uphold his cause, you are the adornment of this Christian group. Jehovah knows those who are his, and if you are his he knows you and loves you. Your fellow servants upon the earth hold you in high esteem, and you who are younger brothers in the worship and service of God are in fact as the joy of God's earthly organization now. You have a great responsibility to keep clean and upright, not going along in the way of the nations which do not know God, because "the man that shows disregard is disregarding, not man, but God, who puts his holy spirit in you."—1 Thess. 4:8, *NW*.

[5] As you continue faithful to Jehovah it is as though your older brothers and your older "discreet slave" say to you: "For what is our hope or joy or crown of exultation—why, is it not in fact you?—before our Lord Jesus at his presence? You certainly are our glory and joy." (1 Thess. 2:19, 20, *NW*) It follows that you have a great debt, a spiritual debt to God, and to his faithful society which has brought to you the truth to which you have responded and which has led you to set your feet in the path of holiness and salvation. Pay your debt in loyalty and loving devotion.

[6] We can say that sanctification is received not only from God and through the truth and its being preached to us, but also through dedication to Jehovah. Hence sanctification of the members of the body of Christ comes through union with him, through the spirit of God upon them, through their faith in Jehovah and his Word, and faith in Christ Jesus, his provision for life. As it is written: "According to the foreknowledge of God the Father, with sanctification by the spirit, for the purpose of their being obedient and sprinkled with the blood of Jesus Christ." —1 Pet. 1:2, *NW*.

[7] Well, in all these points relative to sanctification and how it is received, where do

4. Discuss the glory and adornment of the New World society.

5. To you of the Lord's other sheep what does 1 Thessalonians 2:19, 20 say, and what debt do you owe?

6. Mention briefly some additional preliminaries of sanctification.

7. In paragraph seven, several points are made regarding ecclesiastical sanctimoniousness. Please relate them in your own words.

the showy ecclesiastical ceremonies come in? Nowhere. They have nothing to do with the sanctification taught in the Bible. They are inventions of men dating from outright paganism, embellished through the imagination of modern pagan worshipers to impress and mislead the people. One of the outstanding proofs, in addition to the Bible, that the claimed sanctification through the childish ceremonies of orthodox Christendom is false and but contributes to hypocritical sanctimoniousness is found in the fact that Christendom is morally bad, rotten and corrupt in its every department, reproaches Jehovah God, fights against him, not for him and his cause, persecutes to the limit those who are trying to teach the people the clean principles of God's holy Word, and is doomed to destruction at the hands of Jehovah's chief vindicator, Christ Jesus, at the near battle of Armageddon. Its pagan and false doctrines of so-called "sanctification," and other doctrines and practices as well, have not a single Scriptural support. They perpetrate a great wrong upon mankind in general because they hide from the eyes of the people the truth of God's Word, the Bible, concerning true holiness. The leaders and the people share in their common guilt in reproaching God's name.

[8] In our consideration of sanctification we need not be confused or discouraged by what orthodox religion has done to this golden expression found in God's Word, which is filled with meaning and which is a Christian essential. You who are devoted to righteousness cannot afford for a minute to go along with the old world, this old system of things, and its standards, its doctrines, or its practices. Stand clean. Maintain your sanctification and your hope of sanctification to life.

8. What must those devoted to righteousness do?

### HOW MAINTAINED?

[9] One of the points Paul makes in writing to the Thessalonians on self-control is: "That each one of you should know how to get possession of his vessel in sanctification and honor, not in covetous sexual appetite such as also those nations have which do not know God; that no one go to the point of harming and encroach upon the rights of his brother in this matter, because Jehovah is one who exacts punishment for all these things, just as we told you beforehand and also gave you a thorough witness." (1 Thess. 4:4-6, *NW*) (A similar use of the word "vessel" is where Saul is called a "chosen vessel" at Acts 9:15.)

[10] Here the body of each individual Christian is referred to as a "vessel." It is speaking of the body or the self of the servant of God as an instrument to be used by the Christian in the proper manner. This requires self-control. It results in dependability, and this dependability comes from our proper evaluation of our relationship to Jehovah God, of our glorious treasure of service and of the theocratic New World society and our part in it. One maintaining sanctification is a dependable man or a dependable woman. That this is not automatically kept but must be constantly pursued is suggested by Paul's entreaty: "Only behave in a manner worthy of the good news about the Christ, in order that, whether I come and see you or be absent, I may hear about the things which concern you, that you are standing firm in one spirit, with one soul fighting side by side for the faith of the good news, and in no respect being frightened by your opponents. This very thing is a proof of destruction for them, but of salvation for you; and this indication is from God, because to you the privilege was given in behalf of Christ,

9. What point does Paul make regarding self-control?
10. How is "vessel" here used, and in what way is self-control an essential?

not only to put your faith in him, but also to suffer in his behalf."—Phil. 1:27-29, *NW*.

11 We have mentioned briefly the agencies through which sanctification is attained. In order for sanctification to be maintained it is necessary to keep bright these agencies of its attainment. Sanctification is from Jehovah God. To maintain it, keep the heart fixed on Jehovah. Sanctification is through the truth of Jehovah's Word, the Bible. To continue in this condition of holy devotion it is necessary that the Word of truth be constantly studied and adhered to. The waters of truth are represented as a great stream, flowing from the temple of Jehovah. (Rev. 22:1, 2) From this abundant stream Christians must continually fill their hearts and minds, and, as they so keep drinking these waters of life, within them fountains of water bubble up to impart everlasting life. —John 4:14.

12 To us the opportunity for santification was brought because we were ministered to by some other person who was preaching the good news of God's Word. Our sanctification, from this standpoint, depended upon that ministry. In order for us to maintain our sanctification it is essential that we be active in the ministry, engaging in it, preaching, carrying the truth to others. This activity is a proof of our ministry and glorifies our God in harmony with what the sanctified Lord Christ Jesus stated: "My Father is glorified in this, that you keep bearing much fruit and prove yourselves my disciples." (John 15:8, *NW*) The devotion to Jehovah, evidenced by our water immersion in symbol of our dedication to him, must be constant, and therein our unity with our fellow servants be manifested. Keep strong the faith that brought us into relationship with Jehovah, so that his spirit leading to sanctification may ever rest upon us. Like the Thessalonians, we today know the orders to Christians from God's Word. "For you know the orders we gave you through the Lord Jesus." —1 Thess. 4:2, *NW*.

11, 12. What is necessary in order for sanctification to be maintained?

### ARE THE OTHER SHEEP SANCTIFIED?

13 We previously noted that in addressing the Thessalonians Paul was writing to prospective members of the body of Christ, sanctified by Jehovah God because set apart to do the work of those who are his spiritual sons. "Moreover, brothers, we do not want you to be ignorant concerning those who are sleeping in death, that you may not sorrow just as the rest also do who have no hope. For if our faith is that Jesus died and rose again, so, too, those who have fallen asleep in death through Jesus God will bring with him. For this is what we tell you by Jehovah's word, that we the living who survive to the presence of the Lord shall in no way precede those who have fallen asleep in death, because the Lord himself will descend from heaven with a commanding call, with an archangel's voice and with God's trumpet, and those who are dead in union with Christ will rise first. Afterward we the living who are surviving will together with them be caught away in clouds to meet the Lord in the air; and thus we shall always be with the Lord. Consequently, keep comforting one another with these words." (1 Thess. 4:13-18, *NW*) Then, too, in connection with the maintaining of sanctification and abstaining from fornication Paul wrote to the Corinthians: "Do you not know that your bodies are members of Christ? Shall I, then, take the members of the Christ away and make them members of a harlot? Never may that happen!"—1 Cor. 6:15, *NW*.

14 With application at the time they were

13. Paul identifies sanctified ones. Who are they?
14. To whom does Revelation 7:9 refer?

written as well as in our day, the foregoing texts we have considered from the Christian Greek Scriptures have immediate reference to the sanctified, consecrated, spiritual sons of God. What may be said then concerning the other sheep of the Lord Jesus? What about the great crowd of God's servants, referred to, for instance, in Revelation 7:9 (*NW*), as: "Look! a great crowd, which no man was able to number, out of all nations and tribes and peoples and tongues, standing before the throne and before the Lamb, dressed in white robes, and there were palm branches in their hands"? Their service of praise to God is shown in verse 10: "And they keep on crying with a loud voice, saying: 'Salvation we owe to our God, who is seated on the throne, and to the Lamb.'"

15 That very chapter of Revelation makes it clear that these are not the sealed 144,000 of spiritual Israel. Rather, they are manifested after consideration is given to the congregation or body of Christ. The "great crowd" certainly are not sanctified in the sense of being members of the congregation of spiritual Israel; and yet do the requirements of holiness fall upon them in view of all the foregoing evidence which we have considered concerning the clean and pure worship of the true God, who himself is holy and righteous? We say, Yes, for the reason that Jehovah God does not approve unrighteousness, and those of the great crowd of his other sheep are certainly in his approval, if, as and when proving their faithful devotion to him. Their dedications are unquestionably genuine. Their service of praise to him is now swelling into a tremendous chorus to his honor and glory. They beautify the organization of Jehovah's people on earth in this day. They love Jehovah and he loves them. Their prospects for everlasting life in the new world are thrilling. Even as Jehovah enjoined holiness upon the class of his earthly servants without heavenly hopes as expressed to them in Leviticus, at which time he called attention to his own holiness, and as Peter laid down this same principle as one to govern Christians of his day, so it now applies to all Christians in our day, including those of the Lord's other sheep.

16 There is another reason for this conclusion, which is the fact that Revelation 7:15 represents these of the great crowd as "before the throne of God, and they are rendering him sacred service day and night in his temple, and the one seated on the throne will spread his tent over them." (*NW*) We cannot conclude that anyone serving Jehovah in his temple or in connection with his temple is corrupt, ungodly, unholy. "In his temple doth every one speak of his glory."—Ps. 29:9.

17 Is sanctification synonymous with consecration? No, because consecration refers to the act of Jehovah in selecting and empowering the High Priest Christ Jesus and those of the anointed associate priests with Christ Jesus. (See *The Watchtower*, May 15, 1952.) Sanctification is in relation to other things. It contrasts one who is properly called "sanctified" with an unsanctified person or an unsanctified condition. Therefore, it is with complete propriety that Jehovah God, through his great appointed Judge, Christ Jesus, determines who are serving him faithfully and so are worthy of his approval because of their devotion to him.

18 Note the application of this principle by the apostle Paul in the seventh chapter of First Corinthians where he is discussing the relative sanctification of an unbelieving married person who has a mate that is

15. Is that "great crowd" sanctified?

16. Where is the "great crowd" shown to be serving, and to what conclusion does this lead us?

17. Distinguish between consecration and sanctification.

18, 19. In discussing believing and unbelieving marriage mates, how does the apostle Paul apply sanctification?

a Christian. His words are: "If any brother has an unbelieving wife, and yet she is agreeable to dwelling with him, let him not leave her; and a woman who has an unbelieving husband, and yet he is agreeable to dwelling with her, let her not leave her husband. [Why?] For the unbelieving husband is sanctified in relation to his wife, and the unbelieving wife is sanctified in relation to the brother; otherwise, your children would really be unclean, but now they are holy."—1 Cor. 7:12-14, *NW*.

19 In this divided family there is a contrast between the favorable position in which the unbelieving mate is found in relation to the believing one and the unfavorable position if both mates were not believing. The holiness is shown to be to the young children, who otherwise would be unclean, if neither one of the parents was a believer, or if the other parent was not sanctified in relation to the believing one. This does not mean that the unbelieving mate is not personally responsible for his course of unbelief, and it does not mean that the believing mate is going to take the unbelieving one into everlasting life in unbelief. We are interested in the fact that the apostle Paul does say the unbelieving one is sanctified relatively, although he does not become a sanctified one or "saint." We mention it here to show that it is proper for those of the Lord's other sheep in reading in God's Word the requirements for sanctification to Jehovah God to apply to themselves those principles of righteousness that must be followed and live up to them. It is proper, too, for them to know that they must maintain their condition of devotion to God's righteous cause in order to be a praise to his name and to inherit everlasting life in his righteous new world. (2 Pet. 3:13) As it is written to the sanctified congregation: "God called us, not with allowance for uncleanness, but in connection with sanctification." (1 Thess. 4:7, *NW*) Although the other sheep are not members of the "holy nation" composed of those called "saints" or "sanctified ones," they are now closely associated with that nation as part of the "one flock" under the "one shepherd." Hence they must not act as a defiling influence among them as the "mixed crowd" once did among the sons of Israel in the wilderness. (Num. 11:4, *NW*) No; but they are required to measure up to the requirements of holiness as far as these apply to the Lord's other sheep and so be safe companions of the remnant of the "little flock" of sanctified ones.

20 Paul closes his first letter to the Thessalonian congregation of sanctified ones on such a happy and encouraging note, saying: "May the very God of peace sanctify you completely. And with soundness in every part may the spirit and soul and body of you brothers be preserved blameless at the presence of our Lord Jesus Christ. He who is calling you is faithful, and he will also do it. The undeserved kindness of our Lord Jesus Christ be with you." (1 Thess. 5:23, 24, 28, *NW*) In accord with God's sanctifying completely the remnant of the "little flock" yet on earth he will deal favorably with the "great crowd" of faithful other sheep because of their loyal relationship with the sanctified remnant. —Matt. 25:34-40, 46.

20. With what encouragement to stand firm does Paul close his first letter to the Thessalonians?

*For "anyone that calls upon the name of Jehovah will be saved". However, how will they call upon 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 some to preach?*
—Rom. 10:13, 14, *NW*.

● In the January 1 issue of *The Watchtower* the question from Ethiopia, "Should we worship Jesus?" is answered. In paragraph five Hebrews 1:6 is quoted with regard to the angels of God worshiping Jesus, but in the final paragraph it says: "The answer to the above question must be that no distinct worship is to be rendered to Jesus Christ now glorified in heaven. Our worship is to go to Jehovah." Does this not contradict the statement of Hebrews 1:6? —T. P., United States.

In reply to the several questions on this point in a few letters received, we ask: Are you an angel of God in heaven? If you are, then Hebrews 1:6 applies to you. If you are not one of God's angels in heaven, then Hebrews 1:6 is not directed to you, for at Hebrews 1:6 and its two preceding verses the writer says concerning the glorified Jesus: "So he has become better than the angels to the extent that he has inherited a name more excellent than theirs. For example, to which one of the angels did he ever say: 'You are my Son; today I have become your Father'? And again: 'I shall be a Father to him, and he will be a Son to me'? [6] But when he again brings his Firstborn into the inhabited earth, he says: 'And let all God's angels worship him.'" (Heb. 1:4-6, *NW*) Here the apostle Paul quotes from Psalm 97:7, which, in the words of *An American Translation*, reads: "All who serve wrought images are put to shame, they who prided themselves on their nonentities. *Worship him, all you gods!*" In the Greek *Septuagint Version* (*LXX*) these italicized words read: "Worship [*pros·ky·ne'o*] him, all ye his angels." (Bagster's edition; also *Thomson*) The apostle may also have been quoting from the *Septuagint Version* of Deuteronomy 32:43, the opening part of which reads: "Rejoice, ye heavens, with him, *and let all the angels of God worship him;* rejoice ye Gentiles, with his people, and let all the sons of God strengthen themselves in him; . . ." (*Bagster;* similarly *Thomson*) By examining the context of both Psalm 97:7 and Deuteronomy 32:43 we note that the reference is to Jehovah God as the one to be worshiped. Does this mean that Jesus is the same as Jehovah because of how the writer of Hebrews 1:6 applies the quotation?

In translating Hebrews 1:6 *An American Translation* does not follow its rendering of Psalm 97:7 and use "worship" but says: "And let all God's angels bow before him." The *New World Translation* says: "And let all God's angels worship him." Is the *New World Translation* inferior here, or has it violated its general rule of endeavoring as far as possible to render each Greek word of the Christian Greek Scriptures by one English equivalent? The answer to these questions is No! What, then, is the reason for its saying "worship" instead of "bow down" or "do obeisance"?

As already stated in the above-mentioned *Watchtower* article the Greek word here rendered "worship" is the word *pros·ky·ne'o*. Strange as it may seem, this word is drawn from the Greek word for "dog," *kýōn*, and hence means, properly, "to crouch, crawl, fawn," as a dog would at his master's feet. Practically applied, therefore, the word basically means "to prostrate oneself, to bow down, to do obeisance." And in the lands of the Bible this was the proper attitude both of civil veneration and homage and also of religious worship. This appears from the Bible, both in the Hebrew original text and in the Greek.

In the King James or Authorized Version of the Bible *pros·ky·ne'o* is, without exception, in its 60 occurences, rendered "worship." However, in the *New World Translation* *pros·ky·ne'o* is rendered "do obeisance" and "worship." For example, the magi from the east and King Herod said they wanted to "do obeisance to" (*pros·ky·ne'o*) the babe that had been born king of the Jews. "Do obeisance" is preferable here because neither the magi nor King Herod meant to worship the babe as God. (Matt. 2:2, 8, 11) *Pros·ky·ne'o* is properly rendered "do obeisance" at times, because often in the Greek Septuagint Version of the Bible the action of this verb is directed to men; for example, where the patriarch Abraham bowed down (*pros·ky·ne'o*) to the pagan natives of Canaanland, the Hittites, the sons of Heth. (Gen. 23:7, 12, *LXX*) Or, as when the patriarch Jacob and his wives and his children all bowed down repeatedly (*pros·ky·ne'o*) to his twin-brother Esau, whom Jehovah God said He hated. (Gen. 33:3, 6, 7, *LXX*) Or, as when Emperor Nebuchadnezzar bowed down (*pros·ky·ne'o*) to the prophet Daniel. (Dan. 2:46, *LXX*) Other examples, such as

Revelation 3:9, could be given where *pros·ky·ne'o* is not properly rendered "worship" but should be rendered "bow down" or "do obeisance."

In the *New World Translation of the Christian Greek Scriptures* when this word *pros·ky·ne'o* is directed toward God, then it is properly rendered "worship," as when Jesus answered the Tempter and said: "Go away, Satan! For it is written, 'It is Jehovah your God you must worship [*pros·ky·ne'o*], and it is to him alone you must render sacred service.'" (Matt. 4:10, *NW*) To the Samaritan woman Jesus said: "The genuine worshipers will worship the Father with spirit and truth, for, indeed, the Father is looking for such kind to worship him. God is a Spirit, and those worshiping him must worship [*pros·ky·ne'o*] with spirit and truth." (John 4:23, 24, *NW*) In each of these cases *pros·ky·ne'o* might have been rendered "bow down" or "do obeisance," but certainly when we bow down or do obeisance to Jehovah God we do not do it in the same sense as when Abraham, Jacob and others bowed down or did obeisance to men. At John 4:23, 24, above, even Dr. Young's literal translation of the Bible changes from "bow down" to "worship." So the *New World Translation* is no more inconsistent than Dr. Young's literal Bible translation. Bowing to men does not necessarily mean worship.

In the *New World Translation* we note that when this Greek verb *pros·ky·ne'o* is applied to Jesus as a man on earth or materializing as a man after his resurrection, it is translated "do obeisance." However, when referring to the glorified Jesus in the invisible heavens in the presence of the holy angels, the *New World Translation* makes a change and renders *pros·ky·ne'o* as applied to him by the English word "worship." (Heb. 1:6) This is properly and consistently done. This Greek verb occurs only twice in the book of Hebrews, here at Hebrews 1:6 and at Hebrews 11:21 where Jacob is described as worshiping Jehovah God: "By faith Jacob, when about to die, blessed each of the sons of Joseph and worshiped [*pros·ky·ne'o*] leaning upon the top of his staff." (*NW;* referring to Genesis 47:31, where the *LXX* also uses *pros·ky·ne'o*) So in the book of Hebrews *pros·ky·ne'o* is both times rendered "worship" and the angels of God are instructed to "worship" the glorified Jesus. Why is this? Because Jesus has been made so much higher than the angels, even higher than he was before he became a man on earth. (Phil. 2:5-11) It is the command of Jehovah God that they do this toward his Son. What does this mean? This, that even the angels are to render their worship of Jehovah God through Jesus Christ, whom Jehovah God has made the Head of his universal organization. That is why it is stated on page 85 of the book *"Make Sure of All Things"*, column 1: "Christ to Be Worshiped as a Glorious Spirit, Victorious over Death on the Torture Stake," with three scriptures accompanying to prove that he is now a glorified spirit, and now no more flesh.

It is because the glorified Jesus Christ acts as the appointed representative of Jehovah God that worship must go to God through him, even on the part of the angels. This explains why Psalm 97:7 and Deuteronomy 32:43, which, according to their context, evidently refer to Jehovah God, are applied by the writer of Hebrews to Jehovah's Son Jesus Christ. The Son of God is Jehovah's High Priest, hence subordinate to Jehovah God; but as High Priest according to the likeness of Melchizedek the glorified Jesus Christ leads all creation in the worship of Jehovah God. Hence worship of all creation must go to the one living and true God Jehovah through him. In the present-time fulfillment of Deuteronomy 32:43 and Psalm 97:7, the High Priest Jesus Christ acts as the direct representative for his Father Jehovah and, therefore, Hebrews 1:6 properly involves Jesus Christ glorified in the application of these scriptures. Well, then, since the angels are commanded to worship the glorified Jesus at his second coming, should not we, who, as humans, are so much less than angels, likewise worship him? In answer we say, We must render to him what God's Word says we must.

At Revelation 19:10 and 22:9 the angel whom the glorified Jesus sent to the apostle John said to John: "Worship [*pros·ky·ne'o*] God," meaning Jehovah God. Jesus' angel (Rev. 1:1, 2; 22:16) told John, a man on earth, to worship, not Jesus, but God, Jehovah God the Father of Jesus. That is the One whom Jehovah's witnesses worship. But we remember that such worship has to be rendered to Jehovah God through his High Priest Jesus Christ. For this reason it is that Jehovah's witnesses follow the instruction of Philippians 2:10, 11: "So that in the name of Jesus every knee should bend of those in heaven [angels] and those on earth and those under the ground, and every tongue should openly confess that Jesus Christ is Lord [not the Almighty God, but Lord] to the

glory of God the Father." (*NW*) Jehovah's witnesses "honor the Son just as they honor the Father," for, "he that does not honor the Son does not honor the Father who sent him." (John 5:23, *NW*) Jehovah's witnesses give to Jesus all the honor, respect, consideration, obedience, imitation, love and loyalty that Jehovah God calls upon them to render to his Son Jesus Christ. In Jesus' name they render their prayers and worship to Jehovah God. And the angels of heaven obey the command of God and "worship" his Son only as their worship of the Son is related to the worship of his Father Jehovah God. But, keeping things in their relative positions, angels and Jehovah's witnesses worship Jehovah God as the one Almighty God, uncreated, unbegotten, "from everlasting to everlasting."—Ps. 90:2.

In the light of the foregoing it will be profitable to reread the article in the above-mentioned *Watchtower*, pages 30, 31, in answer to the question "Should we worship Jesus?"

## False Shepherds versus The True

¶ Strikingly contrasting the attitude of the false shepherds, who feed only themselves, and the true, who feed the sheep, is the following experience of a lost sheep looking for the Right Shepherd, Christ Jesus. This lost sheep, a man of good will residing in a certain town in Norway, obtained a copy of the "New Testament" back in 1949 and began reading it. From it he was convinced that these were the last days, and to gain further knowledge he purchased a complete Bible. From his study of the Bible he gathered that he had something to do; but what, he did not know. He began talking to his friends and neighbors, but they were not interested. He went to the Protestant bishop, but the bishop was resting and so could not be disturbed. He managed to ask, however, "Where can I find a preacher who is willing to talk with me about the Bible?" He was told, "You will find that in the telephone book." So he checked the phone book and then went to several preachers but they all told him that it was not necessary for him to study the Bible—just go to church regularly, that is the important thing. But this did not satisfy him.

¶ A year and a half passed and he was still looking for an understanding of God's Word. Then one day he accosted one of Jehovah's witnesses who was offering Bible magazines on the street to passers-by. Would Jehovah's witnesses care to discuss the Bible with him? Would they be willing to study the Bible with him? He was invited to come to the public lecture being held the next day and arrangements were made to have a regular Bible study with him. After just a few evenings of study he joined his instructor in the street-witnessing activity, offering Bible magazines to those passing by. He kept making progress and soon dedicated himself to Jehovah, was baptized, and today is a servant in the local congregation, taking the lead in helping others to be able ministers. Happy because of having found the Right Shepherd, he now is aiding others to find Him.

ment in telling other persons about it. (Rom. 12:11, *NW*)

**SERVE WITHOUT LOITERING OR COMPLAINING**

Loitering and complaining are associate evils. Loiterers complain because they do not keep their minds occupied with worth-while things. A complaining frame of mind is not compatible with joyful service. God's people do not find time to loiter or complain, for they see the new world taking shape, a world of God's making that will bring into existence the greatest of blessings and joys. They do not loiter a mo-

**"WATCHTOWER" STUDIES**

Week of June 13: Maintaining Sanctification.
Week of June 20: All, "Stand Firm."

## ✓✓ CHECK YOUR MEMORY ✓✓

**After reading this issue of "The Watchtower," do you remember—**

- How four Christian congregations grew from just one person in eight years? P. 292, ¶3.
- How a memorable Christian assembly was quietly held in Argentina? P. 295, ¶3.
- What may add new conflict to the controversy between science and the Bible? P. 296, ¶4.
- Why even the Devil's slaves have free will? P. 297, ¶4.
- How Pharaoh could have survived? P. 298, ¶1.
- Whether the God of Israel was different from the God that Jesus revealed? P. 300, ¶1.
- How the final test of free will comes? P. 301, ¶2.
- What makes the Hindu disdain the Bible? P. 302, ¶3.
- Why thousands of formerly warlike Africans met in peace? P. 303, ¶4.
- How the people have been unjustly robbed of appreciation of sanctification? P. 304, ¶2.
- Whether sanctification is really possible? P. 306, ¶11.
- What change is necessary with sanctification? P. 308, ¶17.
- Why showy religious ceremonies have nothing to do with sanctification? P. 312, ¶7.
- How sanctification is maintained? P. 314, ¶11.
- Whether we should worship Jesus, or only the Father, Jehovah? P. 318, ¶4.

# The WATCHTOWER

*Announcing* JEHOVAH'S KINGDOM

JUNE 1, 1954
Semimonthly

1926 USHERS IN A TIME OF GREAT HAPPINESS

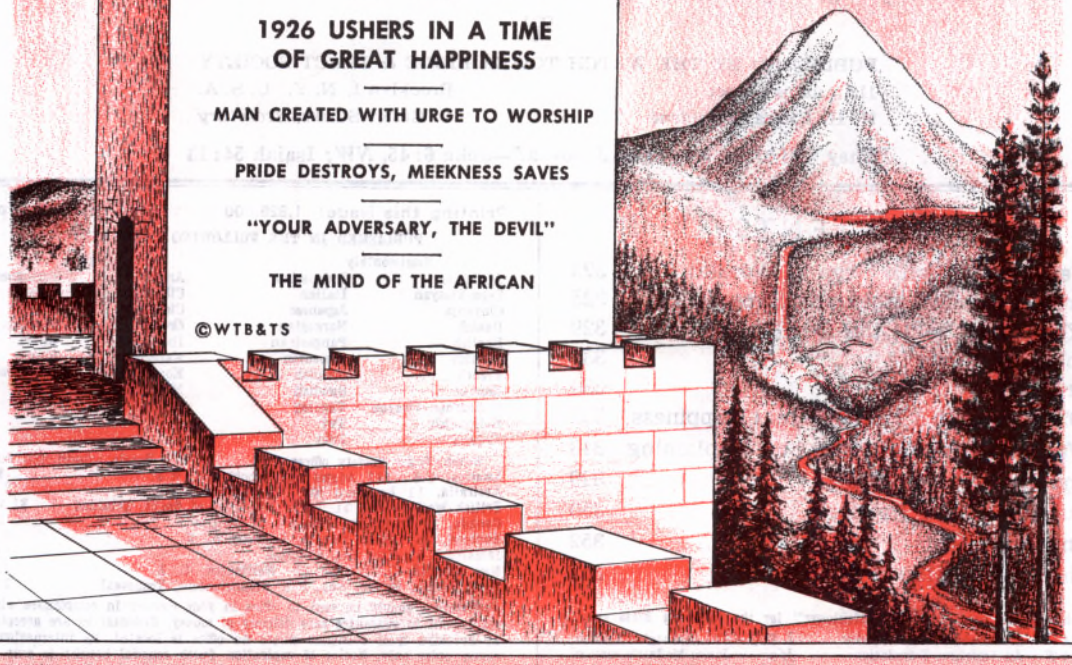
MAN CREATED WITH URGE TO WORSHIP

PRIDE DESTROYS, MEEKNESS SAVES

"YOUR ADVERSARY, THE DEVIL"

THE MIND OF THE AFRICAN

©WTB&TS



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

## THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

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

## CONTENTS

| | |
|---|---|
| Man Created with Urge to Worship | 323 |
| Pride Destroys, Meekness Saves | 325 |
| "Your Adversary, the Devil" | 329 |
| Sobering News | 332 |
| Uruguay | 333 |
| 1926 Ushers In a Time of Great Happiness | 337 |
| Work Without Loitering or Complaining | 348 |
| The Mind of the African | 349 |
| Questions from Readers | 350 |
| Announcements | 352 |
| Check Your Memory | 352 |

**Abbreviations used in "The Watchtower" for the following Bible versions**

| | |
|---|---|
| *AS* – American Standard Version | *LXX* – The Septuagint Version |
| *AT* – An American Translation | *Mo* – James Moffatt's version |
| *Da* – J. N. Darby's version | *NW* – New World Translation |
| *Dy* – Catholic Douay version | *Ro* – J. B. Rotherham's version |
| *ED* – The Emphatic Diaglott | *RS* – Revised Standard Version |
| *Le* – Isaac Leeser's version | *Yg* – Robert Young's version |

**Unless otherwise indicated, the Bible used is the King James Version**

**Printing this issue: 1,825,000** **Five cents a copy**

**PUBLISHED IN THE FOLLOWING LANGUAGES**

| Semimonthly | | Monthly | |
|---|---|---|---|
| Afrikaans | Indonesian | Arabic | Portuguese |
| Cebu-Visayan | Italian | Cibemba | Russian |
| Cinyanja | Japanese | Cishona | Sesotho |
| Danish | Norwegian | Greek | Siamese |
| English | Pangasinan | Ibo | Silozi |
| Finnish | Slovenian | Kanarese | Slovak |
| French | Spanish | Korean | Ukrainian |
| German | Swedish | Malayalam | Urdu |
| Hiligaynon-Visayan | Tagalog | Polish | Yoruba |
| Hollandish | Twi | | |
| Ilocano | Zulu | | |

| Watch Tower Society offices | Yearly subscription rate |
|---|---|
| America, U.S., 117 Adams St., Brooklyn 1, N.Y. | $1 |
| Australia, 11 Beresford Rd., Strathfield, N.S.W. | 8/- |
| British West Indies, 21 Taylor St., Port of Spain, Trinidad | $1.72 |
| Canada, 40 Irwin Ave., Toronto 5, Ontario | $1 |
| England, 34 Craven Terrace, London, W. 2 | 7/- |
| Jamaica, 151 King St., Kingston | 7/- |
| New Zealand, G.P.O. Box 30, Wellington, C. 1 | 7/- |
| South Africa, Private Bag, P.O. Elandsfontein, Transvaal | 7/- |

**Remittances** should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. **Notice of expiration** (with renewal blank) is sent at least two issues before subscription expires. **Change of address** when sent to our office may be expected effective within one month. Send your old as well as new address.

Entered as second-class matter at Brooklyn, N. Y., Act of March 3, 1879. Printed in U. S. A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXV June 1, 1954 Number 11

# MAN CREATED WITH URGE TO WORSHIP

BETWEEN man and the lower animals a great gulf exists. There is no reliable material even to begin to construct an evolutionary bridge to span the tremendous gap. The Bible in its account of creation indicates man's position was to be outstanding, recording these words by man's Maker, Jehovah God: "Let us make man in our image, according to our likeness, and let them have in subjection the fish of the sea and the flying creatures of the heavens and the domestic animals and all the earth and every creeping animal that is creeping upon the earth."—Gen. 1:26, *NW*.

Jehovah gave man responsibility. It could be measured up to only by a creature of intelligence, by one possessing wisdom to do the task, justice to do it in fairness, love to do it unselfishly and for the good of his charges, and power to carry out the assignment. These are attributes belonging to Jehovah God, not to any previous earthly creatures he had made, and that is why the record shows man as being made in God's image. Man, unlike the other earthly creatures, had ability to reason, determine right and wrong, manifest conscience, show love, and exercise intelligent dominion over the other earthly creations, and thereby he was able to reflect Jehovah's attributes and represent Him on earth. Appreciating these blessings and having the quality of loving gratitude, man would intelligently worship his Creator. He was created with the desire to do so. He would have an urge to express his love toward his Creator. This need to worship is also felt by man alone of all earthly creation, supplying still another factor to the gap between man and any other animal.

Men use this faculty to this day. Many use it wrongly, but it is used. They may feel too sophisticated to worship God. They may even feel that to acknowledge a belief in God is beneath their intellect. Yet they have this urge within them, and if it is not satisfied in the right way it is exercised in a wrong way. They worship something. Many times these persons worship themselves, their own will, their own brain, their science or art, their music or literature, or even their philosophy of atheism becomes their religion. None of these things are satisfactory substitutes for God and they represent a deterioration rather than an advancement. Some scientists and doctors are beginning to see the folly of the modern's studious banishment of God.

In the *Woman's Home Companion* magazine for April, 1954, there was an article entitled "We Are Born to Believe." It was written by Dr. Kline of the University of Vienna and about Dr. Viktor Frankl of that university's teaching staff and also president of the Austrian Society of Medical Psychotherapy. The article's subtitle said: "We all feel an urge for God as powerful as our instincts for sex and hunger, says a daring new school of psychiatric

thought." Extracts from the article follow.

"In the view of this school, modern suppression of our need for religion creates much of the frustration and tension in this atom-endangered world. It kills our chance of leading happy, purposeful lives.

"Today when most men and women have conquered their bashfulness about sexual emotions, they are increasingly troubled by their suppression of religious feelings. They are replacing sex-shyness with God-shyness.

"If men and women will recognize their need for a belief in God and in a meaning to life beyond their personal pleasures, this new school says, they can find peace of mind and happiness. . . .

"Dr. Frankl's belief is simple: Men and women are driven not only by sex and ambition but also by an overriding need for God. They must overcome the modern-day notion that religion and God are not real needs and that it is unsophisticated to search for a spiritual side to life.

"Religion, like lovemaking, Dr. Frankl says, is an intimate thing. We can hide our innermost feelings about God from other people but if we conceal them from our own conscious minds we arouse conflicts in ourselves more deadly than those of the spinster of 50 years ago who denied to herself that she found men attractive.

" 'To deny the spiritual side of one's nature does it great violence,' says Dr. Frankl. 'I have known many cases where patients who were willing to expose every detail of their sexual histories without shame became tongue-tied when I inquired about their spiritual lives.' . . .

"He estimates that three quarters of the people of Europe suffer from this repression in some form. He calls the repression of the spiritual 'the real pathology of our age.' . . .

" 'Ours is an age of intellectual confusion, with a topsy-turvy sense of values. Materialism rides high; indifferentism is in the saddle. But our time is also a period of deep tragedy and acute political crisis. To take the shocks of wars and threats of war with no religious beliefs to support us is a task too great for men,' asserts Dr. Frankl.

" 'In easy comfortable centuries people may imagine that they can endure life without a higher meaning; in our age it is impossible. Man must have a moral task. He must see his own life as meaningful.

" 'The atheist philosophy of recent decades has discouraged our generation by telling us that we are the more or less helpless victims of our feelings, our impulses and our sex drives on the one hand and on the other, the mere product of heredity and environment. Human dignity has been destroyed.

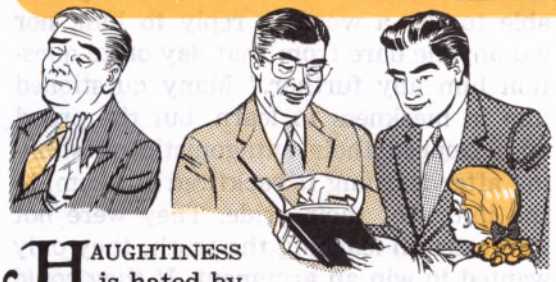
" 'Man is freer than he thinks. So long as we do not underrate our human capacities nor cripple them by low limited ideals, we shall find it possible to be serene in whatever circumstances life places us. Men of today are generally quite aware of the fact that they have instincts and unconscious sex drives; but many moderns have forgotten that they are also spiritual beings.' . . .

"Speaking of the concepts of his school, Dr. Frankl says, 'We recognize that man is often more religious than he thinks. More men have laid down their lives for spiritual ideals than for sexual love: how, then, can psychiatrists, in logic, place all their stress on sexual motivations and ignore other interests which are proven to be quite as strong?' "

Animals can live without worshiping Jehovah, for they are made without that urge. They can do without it and not be frustrated. But since men are created to worship their Maker, disastrous frustrations result when they ignore the urge. They frustratingly degrade themselves to

become "like unreasoning animals born naturally to be caught and destroyed." Rejecting the spiritual, viewing themselves as only biological animals, they eventually partake of the destiny of animals.—2 Pet. 2:12, *NW*.

# PRIDE DESTROYS, MEEKNESS SAVES



HAUGHTINESS is hated by Jehovah and pride is an offense against God. Proud ones rely on self rather than Jehovah, lacking humility, not appreciating their dependence on their Creator. They proudly feel they possess superior wisdom, and may have natural abilities above the average. But what is the source of true wisdom? Where did they get their natural abilities? Is not man indebted to the Creator for all good things? Is not Jehovah the Giver of all good gifts? What does a man have that he did not receive? Why should a man be proud in himself? The earth he stands on, the food he eats, the air he breathes—were not these things provided by the Creator of the universe? Man depends on these provisions to maintain existence, and his very existence depends on Jehovah. With lucid logic Paul inquires: "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 if you did not receive it?" Haughty pride and aloofness in a spirit of self-sufficiency is an offense against Jehovah God.—1 Cor. 4:6, 7, *NW*.

Many persons are proud but few will admit it. They will make the general admission that they make mistakes, knowing how conceited they would appear if they claimed infallibility. But to make them acknowledge a specific wrong is far more difficult. The broad, general admission they will make for it pins nothing definite on them, but they are loath to admit a specific error, as that would be a direct blow to their pride. Even when they know they cannot defend their position pride makes them angrily cling to it. The longer they cling to the position the more difficult it becomes to abandon it gracefully. The proud one's mental state then fits the description: "His mind hardened in pride." (Dan. 5:20) In this hardened state his reasoning faculties are frozen. He does not claim infallibility but he acts as though he had it.

### RELIGIOUS PRIDE

Pride is specially prone to flourish in the field of religion. Few choose their own religion on the basis of searching Bible study. They inherit it from their parents, or acquire it from their neighbors, or absorb it from their friends, or adopt it for business advantage. Once having committed themselves they are balky about changing. Pride is quick to protest any admission of error. To change would be to say their parents were wrong, or their neighbors, or their

circle of friends, or their business associates. So they cling to their religion, too prejudiced to examine its teachings in the light of the Bible, too proud to acknowledge the possibility of wrong, too hardened in pride to consider a change, and many times too indifferent to care. They think that to change would make them lose face. They forget that refusal will make them lose life.

Many will argue politics or debate economics, but it is their policy never to discuss religion. Why? They say the subject is too charged with emotion. But are not the political discussions they indulge in explosive, loaded with emotional dynamite? They have their opinions, based on study and experience, and those opinions they are determined to air, though it generates emotional heat and controversy. Then why do they balk at airing their religious views? Often because they are uninformed. Some do not even know clearly what their religion teaches, and those who do have no knowledge of Bible texts to prove these teachings. Not knowing the Bible that is supposedly the basis of their belief, not knowing scriptures to prove their creed, and knowing none to refute opposing creeds, they are woefully vulnerable in religious discussions. Their pride would be an open target for many wounds, so they protect it behind a barricade of silence, with their policy not to discuss religion. Without knowledge they could only argue emotionally, with feelings of frustration. Be assured that if they knew their religion's doctrines and could support them Scripturally they would not remain mute to spare emotions. Intelligent religious discussion, based on Jehovah's Word, is vital. If the mind is open, not sealed off by prejudice; if reason has full play, not killed by foolish pride; if the Bible is taken as the authority, not nullified by human creedal traditions, then emotion remains subordinate to logic and correct conclusions based on the Bible will be the result.

The religious leaders in Jesus' day were willing to discuss religion as long as they thought they could win an argument. When they learned they always lost they decided not to discuss religion. This was shown after the Pharisees experienced a losing encounter with Jesus: "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." Many questioned him in meekness to learn, but the proud ones stopped their antagonistic questioning after learning it backfired on them, to the injury of their pride. They were not interested in learning the truth; they only wanted to win an argument. If they could not defend their belief they would not discuss their belief. When one of Jehovah's servants proved religious enemies wrong they "cried out at the top of the voice and put their hands over their ears and rushed upon him with one accord." (Matt. 22:46; Acts 7:57, *NW*) They could not hear the truth and refute it, they refused to hear it and accept it, so they stopped their ears against it and killed the one preaching it. So it is now. The proud argue with open mouth and closed mind.

### PRIDE BRINGS CONTENTION AND DISGRACE

Because of this contention continues: "By pride cometh only contention; but with the well-advised is wisdom." The proud refuse to be advised and corrected and let a quarrel end against them. They reject the truth: "In an abundance of counselors there is safety." Also, "Without counsel plans go wrong, but with many advisers they succeed." If one is not wise enough to heed good counsel, not meek enough to take good advice, sound conclusions are not reached and strife continues because of proud resistance to logic. There is no safety in such pride or success in such

haughtiness, but only disastrous downfall: "Pride goes before destruction, and a haughty spirit before a fall." Where pride goes destruction follows. Where haughtiness leads a fall is not far behind.—Prov. 13:10, *AS;* 11:14; 15:22; 16:18, *RS.*

Pride brings not only contention but disgrace: "When pride comes, then comes disgrace; but with the humble is wisdom." The proud are cocksure, convinced they are right, unwilling to consider contrary views. Refusing to think they might be wrong, they direct all their thinking toward justifying themselves rather than examining themselves. What supports their side they gullibly grab, what opposes their position they arbitrarily reject. Disgrace comes when they are proved wrong, though even then pride may harden them till they refuse to face the disgrace and change. And when this pride is exercised relative to choosing the right religion, and erring proud ones refuse to reason, destruction follows. Their pride brings blindness, blindness to reason. Refusing to acknowledge wrong, they are not amenable to corrective reproof: "The commandment is a lamp and the teaching a light, and the reproofs of discipline are the way of life." Undisciplined, the proud continue in the way of destruction and miss the way to life. Hence it is written: "A man's pride will bring him low, but he who is lowly in spirit will obtain honor."—Prov. 11:2; 6:23; 29:23, *RS.*

Not only do the proud resist Jehovah, but Jehovah resists the proud, while lifting up the lowly: "All of you gird yourselves with humility of mind toward one another, because God opposes the haughty ones, but he gives undeserved kindness to the humble ones. Humble yourself, therefore, under the mighty hand of God, that he may exalt you in due time." Jesus announced the same divine rule, after exposing religious leaders who assumed exalting titles: "Whoever exalts himself will be humbled, and whoever humbles himself will be exalted." At Armageddon self-exalted proud ones will be brought low, even down to dust in destruction. On the other hand, the lowly will be raised up and preserved because of their meekness. Hence the divine counsel is: "Seek ye Jehovah, all ye meek of the earth, that have kept his ordinances; seek righteousness, seek meekness: it may be ye will be hid in the day of Jehovah's anger."—1 Pet. 5:5, 6; Matt. 23:12, *NW;* Zeph. 2:3, *AS.*

### MEEKNESS MEANS SALVATION

Just as with pride come contention and quarrelsomeness, so with meekness come peace and reasonableness. Meek ones value the wisdom from above rather than the wisdom of this proud world. Since they are receptive to divine guidance, Jehovah does not hold back: "The meek will he guide in judgment: and the meek will he teach his way." Again, "He will beautify the meek with salvation." It is Jehovah's purpose to "preach good tidings unto the meek." You are counseled to be meek, so that you can "accept with mildness the implanting of the word which is able to save your souls." Pride is unreceptive to the seed of truth, but meekness is like the good soil that receives it and produces more.—Ps. 25:9; 149:4; Isa. 61:1; Jas. 1:21, *NW.*

Note why Jehovah chooses to favor the meek over the proud: "For you behold his calling of you, brothers, that not many wise in a fleshly way were called, not many powerful, not many noble; but God chose the foolish things of the world, that he might put the wise men to shame, and God chose the weak things of the world, that he might put the strong things to shame; and God chose the ignoble things of the world and the things looked down upon, the things that are not, that he might bring to nothing the things that are, in order that no flesh might boast in the sight of

God." (1 Cor. 1:26-29, *NW*) The proud are so busy reflecting their own supposed glory they have no time to reflect Jehovah's. But the meek ones despised by the proud are fit for Jehovah's use and exalted by receiving a share in his service. This reversal of matters constitutes a rebuke to the worldly-wise.

Those hardened in their pride would not be pliable to Jehovah's purposes in the new world of righteousness, any more than they are now. They would be misfits, troublemakers, causing affliction to rise again, whereas Jehovah will not permit such a rise of affliction to mar the peace of new-world living. (Nah. 1:9) To prove we shall be meek then we must show meekness now. We must listen to Jehovah's truth, be corrected by it, and dutifully declare it. It is not a matter of proving yourself right and another wrong, but of letting God's Word stand as true, even if it makes your former beliefs false. (Rom. 3:4) Though the proud may, the meek must not spurn the invitation to be reasonable: "Come now, and let us reason together, saith Jehovah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Now is the time to reason with Jehovah by meekly studying his Word. To refuse in pride will mean to die in disgrace.—Isa. 1:18, *AS*.

### NO CAUSE FOR HURT PRIDE

It is better for pride to be injured than for life to be ended. It may hurt pride to change your religion. It may wound it to have to admit to another that you are wrong. Actually, there should be no injured feeling at all. It is not a case of acknowledging another person as more intelligent, for it is not another person's thoughts you are accepting to replace your own. If by reasoning on Jehovah's Word you learn your beliefs are false, they were proved so, not by the thoughts of other men, but by the recorded, inspired thoughts of Jehovah God. Will you not readily admit that the divine mind of Jehovah, the one who created the entire universe, is immeasurably higher than yours? Is it a reflection on yours to be corrected by his? Need any pride be injured when we allow Jehovah's wisdom to replace human folly? Rather than pout in childish pride, should we not rejoice in meek gratitude that we can find him, call upon him, return to him, be pardoned by him? Listen: "Seek ye Jehovah while he may be found; call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."—Isa. 55:6-9, *AS*.

Now is the time to seek Jehovah, while he may yet be found. Now he is near to accept us. At Armageddon he will draw near to destroy those that refuse to reason on his Word now. The wicked should forsake their ways, the proud should abandon their thoughts. All should turn to Jehovah, to his ways, to his thoughts, that they may be pardoned and live forever. It should not hurt human pride to turn to ways admittedly higher than man's ways and to thoughts admittedly higher than man's thoughts. If any has such a hardened pride that it prevents acceptance of Jehovah's wisdom in order to retain human thoughts, that one is foolish indeed! Rightly so, the pride of the proud will lead them to destruction at Armageddon. And the meekness of the meek will save them to life in Jehovah's new world.

# "Your Adversary, the DEVIL"

"BOOK on Devil Banned for Catholics in Rome." Thus read the heading of a Rome news dispatch in the New York *World-Telegram and Sun,* January 4, 1954. The book *Il Diavolo,* by Papini, was banned by the Vatican because it expounded the thesis that eventually Satan himself may win God's forgiveness and that man could help the Devil to return to his original standing among the angels.

Papini's book is in striking contrast with the one entitled *Satan,* which was published early in 1952 (in English), presenting the views of thirty Roman Catholic theologians, and which holds that the Devil and his demons are doomed to live eternally apart from God. This work contains many illustrations of the hideous conceptions of Satan as entertained by various religions from the distant past to recent times.

A still different theory regarding the Devil was expounded by a Jewish rabbi, Bernard J. Bamberger of New York city, who stated that according to the Hebrew Scriptures "Satan is not a rebel, but a servant of God with an unpleasant duty" to perform: a combined district attorney, detective and hangman, a bit overanxious perhaps, but never on the side of wrong.

In centuries past most professed Christians have had very vivid ideas about who Satan is and what he looks like. He was an evil angel, they said, whom God had put in charge of the lake of fire to torment the wicked and he wore a red union suit and was equipped with horns, a tail and a pitchfork. However, in modern times most of those living in Christendom seem to have divested the Devil not only of his red union suit, horns, tail and pitchfork, but even of his very existence. They are inclined to agree with one James Douglas, who once wrote in the *Scottish Daily Express* that "the devil is simply our personification of the wickedness we find in our own hearts and in the hearts of men from age to age. Man is the devil and the devil is man."

What is the truth about the Devil? In view of the absence of any scientific evidence as to his existence, is there any way by which we can learn the facts about him? Yes, there is, for as Christians we follow the example of Christ Jesus, who always appealed to the Scriptures to settle any controversial point regarding teaching. He stated to his God, "Your word is truth," and his formula was "It is written."—John 17:17; Mark 7:6-8, *NW.*

What does the Bible reveal regarding Satan the Devil? Briefly it tells us that he is an entity, an invisible spirit person; a wicked creature who, in the final analysis, is responsible for all the suffering and wickedness the human race has ever experienced; that he made himself a devil; that God has had good reasons for allowing him to live until now, and that in God's due time the Devil will be destroyed.

It should not be difficult for us to accept the Bible's teaching regarding a personal invisible Devil. We know that God exists, even though we have not seen him; he al-

ways has existed and always will exist. (Ex. 33:20; Ps. 14:1; 90:2) And does not the Bible tell us that he has invisible creatures who serve him? Certainly it does. Jehovah himself told Job that these "morning stars sang together, and all the sons of God shouted for joy" at the time earth's foundation was laid, and so before ever man was created. (Job 38:5-7) Daniel spoke of seeing thousands of thousands ministering to Jehovah and ten thousand times ten thousand standing before him. (Dan. 7:9, 10) At God's command spirit creatures materialized and appeared to Abraham, Moses, Gideon, Samson's parents, Peter, John, Cornelius and others. Additionally, in this our day God's servants have repeatedly had evidence that "the angel of Jehovah encampeth round about them that fear him, and delivereth them."—Ps. 34:7, *AS*.

### PERSONALITY OF THE DEVIL

Since the testimony of the Scriptures is unequivocal as to the existence of invisible creatures who co-operate with Jehovah God, it should not prove difficult for us to accept the Bible's teaching that some of these invisible creatures rebelled and became wicked, should it? And that is just what the Bible tells.

In the Hebrew Scriptures the earliest mention of Satan is in the first two chapters of the book of Job, where he is shown holding a conversation with Jehovah God and admits having gone to and fro upon the earth and having observed God's friend Job. Surely Jehovah was not here holding a conversation with an imaginary person, a mere principle, nor could a mere principle have afflicted Job the way the account shows that Satan did. Incidentally, that Job was a historical and not an allegorical figure is apparent from his being linked with Noah and Daniel, both of whom Jesus referred to as having existed. (Ezek. 14:14) Also James 5:11 points him out as an example of endurance. Had Job never existed the example would be meaningless.

Satan is also mentioned at 1 Chronicles 21:1 as the one who influenced David to number the children of Israel, for which Jehovah sent a plague upon the nation; and at Zechariah 3:2 (*AS*) he is further shown to be a person, in the following words: "And Jehovah said unto Satan, Jehovah rebuke thee, O Satan; yea, Jehovah that hath chosen Jerusalem rebuke thee."

Regarding Satan Jesus said that he saw him "already fallen like lightning from heaven." He saw falling an idea, or an evil principle? Plainly indicating the Devil's personality are the remarks Jesus addressed to the clergy of his day: "You are from your father the Devil and you wish to do the desires of your father. That one was a manslayer when he began, and he did not stand fast in the truth, because truth is not in him." Was the principle of error at one time the same as the principle of truth? —Luke 10:18; John 8:44, *NW*.

Those religious leaders in Jesus' day knew there was a Devil and so they accused Jesus of doing his work by the power of the prince of devils, to which Jesus replied, not by denying the existence of a Devil, but by showing he had personality: "If Satan expels Satan, he has become divided against himself; how, then, will his kingdom stand?" (Matt. 12:26, *NW*) And further, regarding Jesus' being tempted in the wilderness, is it reasonable to conclude that the perfect, loyal and ever-obedient Son of God would have been so tempted by thoughts originating in his own mind? And if the Devil were merely an evil principle or the personification of wickedness in ourselves, how could he have said to Jesus, "All these things [the kingdoms of the world and their glory] I will give you if you fall down and do an act of worship

to me"? Do an act of worship to a principle? No, it simply does not make sense to rob the Devil, Satan, of his personality. —Matt. 4:9, 10, *NW*.

Besides, Paul tells us that Satan has the power of death and that Christ Jesus will destroy him; Peter tells us that "Your adversary, the Devil, walks about like a roaring lion, seeking to devour someone." Jude tells us that Satan had a disagreement with Michael regarding the body of Moses; and John tells us that Satan has misled all the nations, that he and his angels warred against Michael and his angels, that Satan and his angels were cast out of heaven, that they will be sealed in an abyss for a thousand years and that they will be loosed for a short period of time and finally destroyed in the lake of fire, the second death.—1 Pet. 5:8; Heb. 2:14; Jude 9; Rev. 12:7-9; 20:2, 3, 7-10, *NW*.

### PERSONALITY OF THE DEMONS

Not only is the Scriptural testimony so clear and convincing as to the existence of Satan the Devil, but it is likewise unequivocal regarding the existence of demons, or lesser devils. From Genesis 6:1-4 we learn that certain angels, "sons of God," joined Satan in his rebellion by coming to earth and cohabiting with the daughters of men, whose offspring were hybrids, human but of angelic fatherhood, and giants. Peter refers to these as "the angels that sinned," and they, together with their giant offspring, were, no doubt, largely to blame for the fact that the earth was filled with wickedness and violence.—2 Pet. 2:4; Gen. 6:5, 11, *NW*.

Thus we read at Daniel 10:12-21 that an angel whom Jehovah had sent with a message to Daniel was held up for three weeks by an evil angel, until Michael, one of the chief princes, came and rescued him, permitting this messenger to proceed to Daniel with his message. That angel brought to Daniel a prophetic message. Certainly all this was not just so much imagination! The Israelites who offered their sacrifices to false gods were said to have been sacrificing to the demons and the apostle Paul makes the same point regarding sacrifices offered to idols. Jesus recognized the existence of Beelzebub, the ruler of devils, thus indicating that there were other demons.—Deut. 32:17; Ps. 106:37; 1 Cor. 10:20, 21; Matt. 12:27.

As regards Jesus' contact with these demons, while many books have been written endeavoring to explain demon obsession as being merely psychiatric cases, insanity, epilepsy or fits, yet a careful Biblical examination allows for no such construction.

If demon-possession was merely lunacy or insanity (Matt. 4:24, *NW*), then one insane person after another could not have testified to Jesus' Messiahship, as was done by these demon-possessed individuals; neither can we conclude that Jesus himself did not know any better or that he deliberately perpetrated a fraud and fostered a delusion for the sake of effect. The demons within those persons were themselves personalities, even as we read: "He expelled many demons, but he would not let the demons speak, because they knew him to be Christ."—Mark 1:34, *NW*.

Consider the account of the demon-possessed man who lived among the rocks and whom no chains could restrain, who, in reply to Jesus' question, said: "My name is Legion, because there are many of us." The record then goes on to say: "Now a great herd of swine was there on the mountain feeding. So they entreated him, saying: 'Send us into the swine, that we may enter into them.' And he permitted them. With that the unclean spirits came out and entered into the swine, and the herd rushed over the precipice into the sea, about two thousand of them, and they drowned one

after another in the sea."—Mark 5:6-13, *NW*.

How can this account be explained without admitting that demons exist? Were Mark, Matthew and Luke, all of whom recorded this, all deceived? Was it all a mere coincidence and did Jesus perpetrate a fraud? Or can we imagine the insanity of one person entering into two thousand swine and causing them to rush into the sea and drown? No, to deny the plain testimony of the Scriptures in regard to the existence of the Devil and the demons is not only to impugn the authenticity of the Scriptures but to raise more problems than the denial would seem to solve.

Where did Satan come from? Surely God did not create him as Satan, for all His work is perfect. (Deut. 32:3, 4) Satan was at one time a perfect angel and served as a guardian of the first human pair in Eden. Concerning him we read: "Thou wast in Eden, the garden of God; . . . Thou wast the anointed cherub that covereth: and I set thee, so that thou wast upon the holy mountain of God; . . . Thou wast perfect in thy ways from the day that thou wast created, till unrighteousness was found in thee. . . . Thy heart was lifted up because of thy beauty."—Ezek. 28:13-18, *AS*.

And what caused him to corrupt his wisdom? His ambition to be like the Most High, Jehovah God, which was betrayed thousands of years later in these words of his: "I will ascend into heaven, I will exalt my throne above the stars of God; and I will sit upon the mount of congregation, in the uttermost parts of the north; I will ascend above the heights of the clouds; I will make myself like the Most High." (Isa. 14:13, 14, *AS*) By taking the foregoing scriptures with the well-known account of what took place in Eden, we have the picture of an angel appointed as guardian over the first human pair, who let his appointment go to his head and became ambitious to be like Jehovah God and began by estranging the first human pair from their Maker. He made himself into a deceiving, opposing, devouring Devil.—Gen. 3:1-19.

Thus, it is no myth that "Your adversary, the Devil, walks about like a roaring lion, seeking to devour someone."—1 Pet. 5:8, *NW*.

## SOBERING NEWS

A pioneer couple went to Marilia, a prosperous city in the interior of São Paulo state, Brazil. There was no congregation at the time, but many became interested through a series of open-air lectures that the pioneer delivered. At one of these talks a drunk listened in and then offered to pay the speaker to come to his home and give the same talk to his family that consisted of 22 members and relatives. The majority of them were Presbyterians, and the drunk never could sober up enough to join their church. But now he busied himself with studying the truth, cutting out all drink, and straightening out his moral affairs. This impressed all his acquaintances and relatives, because if Jehovah's witnesses could sober him up and get him interested in the Bible, they had something. So they gladly listened to parlor lectures (given free, of course), and one after another began coming along in the truth. The ex-drunk by now was such a zealous publisher that in a few months' time he entered the pioneer service and later was appointed congregation servant with the formation of the new Marilia congregation. By also working outlying territories this new pioneer helped to organize several congregations in neighboring cities. Now the Marilia congregation is up to 112 publishers and with a very fine, centrally located Kingdom Hall. If harlots and publicans can get into the New World society before self-righteous Pharisee clergy, so can the drunks if they love the truth enough and put forth the necessary effort to win their battle with the intemperate thirst for liquor.

NEW Year's Day is looked forward to by many people all over the world as a day of celebration, but to Jehovah's witnesses in Uruguay January 1, 1954, was anticipated with special expectations. They knew that it would be the opening day of their national assembly in Montevideo and that, as announced in July, 1953, at Yankee Stadium in New York, the president of the Watch Tower Bible and Tract Society, N. H. Knorr, would be there.

They wanted this to be their best assembly ever held. About three months before the assembly the local organization began to take shape. A hall was rented and the program was made up with the high point being the public talk "After Armageddon —God's New World."

Publicity received special attention. About a month before the assembly a form of publicity never before realized in Uruguay began to break. This was the result of persistent and extensive efforts on the part of the missionary brothers in visiting all the many newspapers in Montevideo, the capital, with close to a million population, showing them the 'newsworthiness' and public interest involved in the event. Clippings from newspapers in New York at the time of the international convention there were shown and special write-ups were submitted. At first the editors were polite but not excited, and in one instance the brothers had to wait all day to see the right editor; but the result: he published the article. One newspaper broke out with headlines noting that the general assembly of Jehovah's witnesses was going to take place in Montevideo. From then on every newspaper, except that run by the Catholic Church, 16 in all, published articles of interest, and all alerted their readers to the public talk Sunday, January 3. One newspaper published six separate articles in a period of three weeks before the convention. Radio was also extensively used and five separate interviews, as well as many news announcements, were obtained. All this publicity was free. Uruguay is famous for its freedoms, and Jehovah's witnesses use these freedoms well.

Enthusiasm among the publishers and persons of good will was greater than at any previous time, and so all were invited to participate in the preconvention work. Three hundred placards for sandwich walkers were soon ready. Eighty thousand handbills were printed and distributed to the friendly Uruguayans milling in great numbers on the streets during this warm end-of-the-year *fiesta* season. The word *Armagedón* not being so well known in Uruguay, many were those who inquired about its meaning and many were the opportunities of witnessing. There below the equator they have a way of advertising not so widely used in the United States. On available walls and buildings on practically every street in the city are plastered "murals" or printed posters giving information on almost everything—matters political, social, religious, commercial, etc. A thousand posters advertising the public talks were prepared, and crews of brothers with brushes and pails of paste went out on night shifts plastering up the walls. The work was so well done that priests, who never bother the many false propaganda posters put up by the Communists, were noticed leading groups of small boys

around to tear off the signs. But they soon gave up, because this gave only more publicity. The Uruguayans read these posters while traveling on buses and streetcars as New Yorkers read their headlines on the subways.

Brothers Knorr and Henschel were due in Montevideo Tuesday afternoon, the 29th of December, and the congregations in Montevideo wanted to be at the airport to see them in. How many wanted to go? They had to hire four buses. As the brothers emptied out of the buses at the airport and filled completely the expansive balcony overlooking the landing strip, airport personnel and onlookers, startled at this turnout of people, began asking questions and got answers that made them even more amazed. The New World society was growing fast in Uruguay. The 170, including the missionaries, who had come out to the airport were watching each passenger stepping out of the plane, looking for their brothers. Later roars of applause greeted the anticipated visitors as first Brother Henschel and then Brother Knorr appeared in the doorway smiling and then waving. One hundred and seventy smiles beamed back: "Welcome to Uruguay." The enthusiasm sweeping through the crowd made one thing very evident: the assembly had already begun for the brothers in Uruguay.

After immigration, customs and photographers the visitors were conducted by this large welcoming committee into a waiting taxi and were soon in the familiar surroundings of the branch missionary home in Montevideo. An hour later a representative from a local radio station dropped in to record an interview with Brother Knorr, concerning the purpose of the assembly, which was broadcast later that same night. At sunrise the next morning Brother Henschel left with the circuit servant for a run up into the interior as far as Rivera on the Brazilian border. They stopped for three hours in Melo to see the missionary headquarters, and while they were there a recording of a 15-minute interview was made to be broadcast that same day. In Rivera two service talks were given besides a public talk in Hotel Casino, which seventy attended. Eight local publishers, besides two Gilead graduate missionaries, then came on down for the Montevideo assembly.

Thursday morning Brother Knorr and the branch servant were off by plane into the interior to the second-largest city in Uruguay, Salto. After visiting the missionary home another radio interview was had during a popular radio program and then dinner with the missionaries. At 4 p.m. Brother Knorr gave a talk on service and with timely counsel, with the branch servant interpreting. Then the public talk "After Armageddon—God's New World," with seventy in attendance. It was time now for the Salto delegates to the big assembly in Montevideo to be ready for the return trip. The bus rented especially for the trip and return rolled up about 10 p.m. and everybody, including Brother Knorr, got in. Every seat was taken and some sat in the aisle for the all-night run to the capital. After three flats it pulled into Montevideo limping on only three of its usual four rear tires.

Friday morning dawned warm and clear —New Year's Day, January 1, 1954, midsummer in Uruguay. And this, the big day, had finally come. It was the best way in the world to start out a new year. A word about this may be of interest here. New Year's Day is one of the most celebrated holidays in Uruguay. Everybody knew that it would require extraspecial effort to get out a good gathering for this holiday week end, what with the many detractions and its being also the season for the beach-loving Uruguayans. Also the 31st of December was the day of the big end-of-the-year lottery with $2,000,000, $1,000,000

and $500,000 (pesos) being the first, second and third prize drawings. The evening before the assembly (New Year's Eve) the papers were full of pictures of the jubilant winners and the whole population was keyed up to the glitter of gold, most of which was going out of rather than into their pockets. In the same edition with all this publicity one of the largest papers published the picture of Brothers Knorr and Henschel taken at the airport, noting that: "The distinguished spiritual leaders have arrived in our capital to take part in the general assembly of the Watch Tower Society." So here in the midst of the worship of the materialistic, Jehovah had prepared a great feast of spiritual things and an occasion for clean worship as yet unparalleled in Uruguay.

Willing volunteers had been working at the hall since 5:30 a.m. to prepare it after the previous night's new-year affair, and Friday morning found a transformed "El Hogár Húngaro" filled with Jehovah's witnesses, who had come to enjoy the day.

The convention opened on the international theme, indicating that this was going to be a miniature New York assembly. All of the ample stage was set up to depict "Happenings at the Yankee Stadium." Hanging overhead was a duplicate of the very same illustrated banner which had identified Uruguay at Yankee Stadium. The audience was taken as it were to New York city to enjoy in person the assembly there. Preconvention activity was shown, the welcoming and guiding of the visiting conventioners, and various departments. Twenty-five different persons in colorful native costumes, representing the various countries, moved in and about "New York city and Yankee Stadium" and then each gave a brief report of the work in his respective country. This was followed by a talk on the international assembly by the only local publisher who had attended the convention in person and who had just arrived a week before by boat. Talks on filling the house with glory and gathering men of good will from all nations finished off the morning.

Friday afternoon saw 520 in attendance to hear the welcoming talk by the branch servant. Following this came the theocratic ministry school. It was interesting to note that some of the young students who at the time of the Society's president's last visit were just out of knee pants were now mature, capable speakers. Then came the service meeting with the theme being the *Watchtower* magazine, its value and how to use it better.

In the evening Brother Henschel delivered a talk in Spanish on "The Day of Salvation," which was well received, and then Brother Knorr gave his talk with interpreter, which was counsel and exhortation with apt examples, which was particularly well appreciated, as could be seen by the intent faces of the 525 listeners and their spontaneous, powerful applause.

When it was seen how many indicated their desire to symbolize their dedication to Jehovah by water baptism it was decided to have a truck ready besides the bus already arranged for transporting to the nearby ocean. Saturday morning both were needed and were filled to capacity. Upon arriving at the beach it was noted that because of the brisk wind and rough surf the red flag was out, which meant no swimming. But would this mean no baptism? As the happy crowd of prospective candidates for immersion swarmed into the dressing tents and then began to emerge toward the water to be submerged, the guard's whistle shrilled out. "What's all this about?" A minute's conversation with the four brothers assigned to do the baptizing and all was well: "Go right ahead." A satisfying picture this was: The blue-green expanse of the open sea, white-capped breakers

foaming onto the gold-sanded beach and seventy-five witnesses of Jehovah expressing their dedication to do the will of the Most High by baptism in water, as commanded by Christ Jesus, the greatest witness of them all.

Among them were a young couple, parents of two children. Just a year ago they obtained a Bible from a witness, the first they had read, but did not desire further literature at that time. A month or so later their desire to understand the Bible better led to the placement of a *"Let God Be True"* book and then a home Bible study. Two weeks more saw all 'holy' pictures and images disappear from the house. Then followed a month-by-month progressive growth in understanding and a working knowledge of *"Let God Be True"*. This was followed by successively regular attendance at congregational meetings and active service two months before baptism. They missed not a minute of the three-day assembly, which most certainly marked a milestone in their lives. Thus one enters the true Christian ministry as early Christians did.

Saturday afternoon brought an increase in attendance to 560 and then Saturday evening with Brothers Knorr and Henschel again on the program there were 715 eager listeners.

Saturday night the main hall was packed out and the side patio onto which it opened was well filled. Although the advertised public talk was to be given Sunday morning due to the necessity of Brothers Knorr and Henschel having to leave to catch the only available plane that day to Brazil, arrangements would have to be made for even more to hear should they come. That meant more sound equipment and extra speakers to be put in the hallway entrance and the back patio where standees could hear. All business places were closed but a newly baptized brother was able to persuade his brother (not a witness) to bring his equipment and set it up.

Already at 8:30 on Sunday the hall was filling up. By the time the preliminary talks on "The Living Word" and "The New World Society Attacked from the Far North" were concluded, half an hour before the feature talk, every seat was taken and by 10:30 a.m. the main hall was ringed with standees, the patios were occupied and the entrance hall was filling up. One thousand and thirty-two persons had made a special effort to get out to hear about God's new world after Armageddon, almost twice as many as the last time the president of the Society spoke in Montevideo. They were obviously not disappointed in what they heard and the direct, personal appeal to learn more about Jehovah's new world and to avail themselves of the assistance of Jehovah's witnesses toward that end was not lost. As a young man who approached and gave his name and address to one of the attendants expressed it: "I feel that I must learn more about this remarkable religion."

After expressing his pleasure on having been able to visit Montevideo again, Brother Knorr and his secretary left for the airport. However, the momentum of the enthusiasm generated at the assembly in the morning carried over into the afternoon. An audience of 715 stayed on to draw the last benefits from this very interesting convention. They were looking forward to greater growth in Uruguay under the guidance of a newly appointed branch servant.

Although Yankee Stadium was thousands of miles away and the convention there had been long over, Jehovah's witnesses in Uruguay had relived and shared in the spirit of that great event and were anticipating more of Jehovah's blessings in the future. The high point of assemblies there had reached a new high. It was the best thing yet for Uruguay.

# 1926 Ushers in a Time of Great Happiness

*"Happy is he who waits till he reaches the thousand three hundred and thirty-five days!"–Dan. 12:12, AT.*

UNDERSTANDING and appreciation of Jehovah's ways are deepened in his dedicated servants who thoughtfully compare present and past tests from him, mighty deeds of his, and revelations of his purposes and of his majesty. To sense the force of the great happiness that began among the theocratic people of Jehovah in 1926 (A.D.) we must contrast their condition at that time with their former condition. Then we must compare such conditions with the blessings promised by Jehovah to his people who successfully meet tests he applies and who uncompromisingly continue following in his appointed ways, faithfully forging ahead regardless of consequences. In Jehovah's great time schedule such tests have a definite purpose. He applies the tests in the working out of his perfect purposes. With these thoughts let us first consider the things endured by Jehovah's willing servants between the time of his commencing to rule as King (A.D. 1914) and the year 1926, tracing Jehovah's purpose in permitting such things.

[2] With Jehovah there is no confusion. He leaves nothing to chance or haphazardness. "We know that God makes all his works cooperate together for the good of those who love God, those who are the ones called according to his purpose." (Rom. 8:28, *NW*) If we always try to realize this fact, it will be of invaluable help to us in our God-given assignment as followers of and diligent workers with his enthroned King, Christ Jesus. In fact, we must come to realize this fully in order to withstand the onslaughts of the enemy.

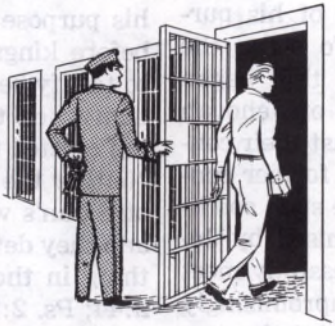
[3] Jehovah foreknew and made record of his purpose to bring his organized people before kings and judges of this old world to testify before them concerning his kingdom when that perfect government is being erected to displace theirs permanently. Neither the invisible nor the visible rulers of Satan's world took kindly to that idea, and they determined to fight it with everything in their power.—Matt. 24:14; Dan. 2:44; Ps. 2:2, 3; Rev. 12:17.

[4] It required great courage, faith and confidence in Jehovah to stand up and declare fearlessly the judgments of Jehovah against the Devil's visible organizations which had held sway during the 2,520 years. This degree of faith and courage Jehovah's people as a whole did not have at that time. The organization was not wholly clean. Many were there to serve their own selfish purposes and draw followers after themselves. (Matt. 7:15; Acts 20:29, 30; 2 Pet. 2:1-3) Such conditions could not be tolerated by Jehovah. Once he had set his King upon his throne, these people must be cleaned out. Obstructionists could not be permitted in any degree to interfere with the high and lofty purposes of our God. To try, test and prove his servants Jehovah decreed that his servants must do a mighty witness work; this

1. In order to get the force of the great happiness that came upon Jehovah's people in 1926 what must we do?
2. What must we fully realize and retain in order to be greatly aided in our Christian course?
3. What great work did Jehovah foreknow and foretell would be accomplished by his people?
4. (a) Were his servants equipped for this work in 1914? (b) What had to be done among them before they would become equipped?

they were required to do and at the same time the life and actions of the witnesses must be on the same lofty plane as the message they were bearing. They must never lose sight of the fact that they were being called to reflect the glory of Jehovah. —Isa. 60:1, 2, *AS;* 1 Pet. 2:9.

[5] Did Jehovah realize all that was involved when he issued that decree? Did he foreknow the vicious attacks the Devil and his agents, visible and invisible, would make against the people of the living God, who were called upon to give the witness? Yes, he foreknew these facts in every minute detail and recorded them in the Bible for our enlightenment and comfort: "Look! the Devil will keep on throwing some of you into prison that you may be fully put to the test, and that you may have tribulation ten days." (Rev. 2:10; Rom. 8:28, *NW*) But his people were unmindful of such predictions. They did not realize either their own unclean condition or all that was required in order to cleanse them and equip them for the glorious service Jehovah had in store for them.



### "DAYS" TO BE ENDURED TILL HAPPINESS

[6] In Daniel the twelfth chapter, verses 1, 2 and 3, Jehovah foretold centuries ago just what his people would have to experience in carrying out this commission. He tells us of Michael's standing up. He then tells of a great time of trouble and of the ultimate deliverance of his servants from it. It would then occur that their great privilege of theocratic service would be extended.

[7] In verse 7 he tells of the 1,260 days during which the power of these "holy people" would be destroyed. Following this, in verse 11, he describes a period of 1,290 days that would follow from the time of the taking away of the daily sacrifice and the setting up of the "abomination that maketh desolate." A third period, described as a 1,335-day period, would follow, after which an era of happiness would be ushered in. The meaning and understanding of all these periods were locked up and sealed until the "time of the end." Now we are at that very time and, true to his promise, Jehovah has unlocked his prophecies and made them plain.

[8] The 1,260-day period, with its destructive effect on the power of Jehovah's people, found its fulfillment from October, 1914, to April, 1918. The 1,290-day period ran from January, 1919, to September, 1922, and the 1,335-day period extended from September, 1922, to May, 1926. A full Scriptural treatise of these dates and their application will be found in the *Watchtower* issues of July 1 and 15, 1951.

[9] Here our purpose is not to go into a consideration of the correctness and the understanding of these dates and to prove them. That has already been done in our aforementioned issues. Rather, we purpose now to establish the fact that Jehovah did foreknow the vicious opposition his people would encounter and this, as well as its effect upon his people, he clearly outlined in detail, in order that they might be

5. To what were Jehovah's servants blind at that time?
6. What did Daniel say, in Daniel 12:1-3, must take place among Jehovah's people before their great privileges of theocratic service would be extended?
7. What was to happen to the holy people during the 1,260 days and the 1,290 days, and what was promised to follow the 1,335 days?
8. When did these three periods of 1,260, 1,290 and 1,335 days find their fulfillment?
9. What is our purpose in here considering these time periods?

strengthened to meet such emergencies. He likewise outlined their subsequent period of blessedness, happiness, after this period of test.

[10] Looking back from this time, we do not have much difficulty in appreciating the cleansing work that had to be done among the professed people of Jehovah in those days; but back there they did not see the need as we do today. It was a great trial upon the faithful. But were they forsaken by Jehovah? What did it all mean? The effect of these tests was to drive the unfaithful and ungodly out of the organization and into the Devil's camp, where they belonged all the time, and to reveal to all discerning, intelligent observers just who were the faithful servants of the Most High.

[11] Jehovah was fully aware of the power and influence of the Devil's organization, visible and invisible. Just as he was fully aware of the desperate fight put up by the invisible demon prince of the kingdom of Persia to stop its visible ruler, Cyrus, from restoring the Jewish remnant in 537 B.C. (Dan. 10:1, 13, 20), so Jehovah knew that this same Devil and his demon princes would viciously fight a thousandfold harder to oppose the deliverance of the Israelites indeed, the Christian congregation, to prevent their proclaiming the Kingdom's establishment and its blessings for mankind of good will toward God. Nevertheless, he permitted it, being always master of any situation, always ready to accomplish his good pleasure.

[12] This foreknowledge of the demon efforts that would be put forth by Satan and his hordes did not in any way disturb Jehovah and his chief prince Michael, who then was standing for the children of his people. Things would go according to the predetermined purposes of Jehovah, whereby he would cleanse his organization and expose the enemy. That same Michael, who came to the aid of Jehovah's angel and directed the deliverance of Jehovah's typical people in 537 B.C., is he who now stands for the children of Jehovah's people. By Jehovah he, Michael, now has been sent forth to 'rule in the midst of his enemies' and for our deliverance. (Ps. 110:1, 2, *AS;* Rev. 12:7, 8) He can be relied upon. Jehovah has implicit confidence in him, and so can we have. He now is clothed with authority as King and Judge to execute Jehovah's judgments upon his enemies. (Rev. 19:11-16) He knows all the machinations of the Devil and his invisible princes. He defeated them on earth while standing as the deliverer of Jehovah's angel and the nation of Israel, and he already has defeated them in heaven, just lately having hurled them out of heaven and down to our earth. These great truths we now know. But the delivered remnant did not know them then. This lack of accurate knowledge constituted a real trial of their faith, but those who endured under that test were greatly blessed, happified.

[13] Clearly seeing Jehovah's flashing truths, understanding them and acting upon them bring the greatest happiness that can come to any people. And each dedicated slave of Jehovah should now be quick to lay them to heart, since there is much possibility of our being put to a similar or even a more severe test in the future. Our sure protection will be in knowing our God and his Christ and trusting them regardless of what takes place.

[14] Up to this point we have given consideration mainly to the opposition and

10. (a) Looking back, what advantages do we see in those trials? (b) What did those trials accomplish?
11. What Scriptural grounds do we have for believing that Jehovah was fully aware of the power and influence of Satan?
12. What evidence have we that Jehovah's King would be able to cope with the situation?
13. Do we have any good reason now for laying these great truths to heart?
14. Why have we given so much time and consideration to the opposition to Jehovah's people?

persecution that Jehovah's witnesses encountered during the period between 1914 and 1926. Not because this is the important thing by any means, but because it serves well to establish, even as Jesus predicted, that Jehovah foreknew all the hatred and malicious persecution his people would encounter from the enemy. (Luke 21:12, 13, *NW*) Yet he still permitted it, knowing it would serve his glorious purposes and be for the eternal good of his dedicated servants.

### VINDICATION AND EXPANSION

[15] Now note other important things accomplished by Jehovah in the past, in the present, and undoubtedly to be accomplished in the future, through the endurance of his servants under such persecution. First of all, faithfulness under test contributes to the vindication of Jehovah's name and Word. This was true in the case of Jesus and all others of Jehovah's slaves, past and present. And it can be seen that this is true when you consider experiences that Jehovah's people endured from 1914 to 1926. Obedience is learned and perfected under such endurance. This was true in Jesus' case and is likewise true regarding his followers, for he left us an example that we should follow in his steps. (Heb. 5:8-10; 1 Pet. 2:20-25, *NW*) Jehovah through Jesus' faithful endurance also provided a ransom for obedient mankind and qualified his faithful Son to present that ransom at the throne of justice in heaven.

[16] Even the dastardly and vicious persecution brought upon Jesus, resulting in his being impaled on the tree on Calvary, was entirely overshadowed in his life by the grandeur and blessing of his resurrection and the acknowledgment of him by Jehovah, and eventually his ascension to glory beside his Father in heaven in the throne. (Acts 13:32, 33; Heb. 1:3; 1 Pet. 3:22; Rev. 3:21) Not even a shadow of a scar was left of all the persecution Jesus endured.

[17] The trials of Jesus' apostles and their associates resulted in their being scattered abroad. So the gospel message within them was carried into many lands. As a result, too, many congregations sprang up in all parts of Israel, as well as in Italy, Greece, Macedonia, Egypt and other lands. (Matt. 10:23; Acts 8:1; 11:19) That very result Jesus had foretold. (Acts 1:8, *NW*) This same manner of dealing with his dedicated servants Jehovah has applied all down through the Christian era. (John 15:18-21; 2 Tim. 3:12, 13) This actually has resulted in the widespread distribution of Christian knowledge throughout the earth. Having, then, this godly and practical viewpoint as to such testings from Jehovah, the apostle Paul reasons: "Consequently I reckon that the sufferings of the present season do not amount to anything in comparison with the glory that is going to be revealed in us."—Rom. 8:18, *NW*.

[18] In all ages, under all conditions, Jehovah has not left himself without faithful witnesses upon earth. They were all to display before men and angels, as well as before the Devil, their faithfulness under test. The tests upon Jehovah's people during the trialsome period between 1914 and 1926 contributed to that line of witness. After enumerating the faithful acts of Jehovah's witnesses from Abel to John the Baptist (Heb. 11), Paul urges: "So, then, because we have so great a cloud of witnesses surrounding us, let us also put off every weight and the sin that easily entangles us, and let us run with endurance the race that is set before us." (Heb. 12:1, *NW*) Those ancient faithful witnesses can be a

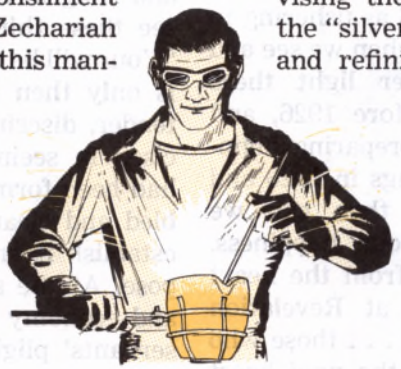
15, 16. What are some great things Jehovah accomplished in the past through faithful endurance of tests by his servants?

17. How has expansion of the congregation of Jehovah been effected by such trials?

18. What further purposes of Jehovah have been served by tests he has applied to his witnesses of the past and present?

great stimulus to us today. In every case these tests did a refining and purifying work among the servants themselves, cleansing and equipping them for some grander work Jehovah had in store for them afterward. Jesus qualified to be Jehovah's High Priest and King, able to consider our weaknesses sympathetically after undergoing such trying human experiences. —Heb. 2:17, 18; 4:15, 16.

[19] In our day tests also bring a cleansing of Jehovah's organization. The persecution that came upon Jehovah's people following the Kingdom's establishment in 1914, and as described in Zechariah 14:1, 2 (*AS*), shows that in this manner Jehovah brought all nations to battle against heavenly Jerusalem, represented by his name-people on earth. "Behold, a day of Jehovah cometh, when thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city." This forecasts a cleansing of the organization from stem to stern, purging it entirely of what needed to be removed; but the residue or remnant of the people would not be cut off from the city or organization of Jehovah.



[20] Another picture of this cleansing test upon Jehovah's people will be found in Malachi 3:1-4 (*AS*): "Behold, I send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, will suddenly come to his temple; and the messenger of the covenant, whom ye desire, behold, he cometh, saith Jehovah of hosts. But who can abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he will sit as a refiner and purifier of silver, and he will purify the sons of Levi, and refine them as gold and silver; and they shall offer unto Jehovah offerings in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto Jehovah, as in the days of old, and as in ancient years." In this we have our returned Lord and King supervising the purifying and refining of the "silver" (truth) and the purifying and refining of the "sons of Levi" (his faithful temple servants).

[21] Never at any time do these tests get out of hand, nor are Jehovah's people left at the mercy of the Devil and his hordes. Throughout the tests that same Michael is ever on the alert to see to it that the fire is well within the bounds of his control.

[22] Now looking ahead we see the final cleansing attack at Armageddon, described in Ezekiel 38:4, 12, as Jehovah's putting hooks into the jaws of Gog, or Satan, and forcing him to come forth and display himself and his opposition to Jehovah and Jehovah's people. This attack will reveal who are the integrity-maintaining and devoted people of Jehovah, and who, on the other hand, are unfit, corrupt, unfaithful, faithless and wicked within that organization. These fiery trials will not permanently harm Jehovah's faithful people. On the contrary, rather they will work to their ultimate blessing and the glory of Jehovah.

19, 20. (a) What comforting assurance to the faithful is contained in Zechariah 14:1, 2? (b) In Malachi 3:1-4?

21. Does permanent harm to Jehovah's servants ever result from such tests?

22, 23. Who directs and maneuvers the issue described in Ezekiel 38:4, 12, and for what purpose?

[23] Mature consideration of all these dealings of Jehovah with his name-people leaves us comforted and assured. Clearly we discern that the only ones permanently harmed by Satan's persecution are the corrupt, unfaithful and faithless creatures who choose to capitulate to him. His works lead to his own destruction and the destruction of all who follow him, while Jehovah preserves those who put their trust in Him. —Ps. 145:18-20, *AS*.

### APPRECIATION OF PRESENT HAPPINESS

[24] By now you may be wondering what all this has to do with 1926 as ushering in a time of happiness. Only when we see and appreciate in their proper light these events that took place before 1926, and the part they played in preparing Jehovah's people for the blessings in 1926 and beyond, until now—only then can we appreciate the depth of our happiness. Only then can we reflect from the heart the sentiments expressed at Revelation 15:2-4 (*NW*): "And I saw . . . those who come off victorious from the wild beast and from its image and from the number of its name standing by the glassy sea, having harps of God. And they are singing the song of Moses the slave of God and the song of the Lamb, saying: 'Great and wonderful are your works, Jehovah God, the Almighty. Righteous and true are your ways, King of eternity. Who will not really fear you, Jehovah, and glorify your name, because you alone are one of loving-kindness? For all the nations will come and worship before you, because your righteous decrees have been made manifest.'"

[25] Only as we view the 1,260 days of endurance, the witnessing in sackcloth and ashes, the taking away of the daily sacrifice (permitted by Jehovah), and the maneuvering of his name-people to serve his holy purposes, and finally his blessing of his people with the grand opportunity of representing him and his King—only then can we exult, exalting and praising him in our tribulation. It is only as we see the grand purpose in Jehovah's permitting his 'two witnesses to lie dead in the streets of the great city which is in a spiritual sense called Sodom and Egypt,' and then after three and a half days permitting his spirit of life to enter into them and stand them upon their feet again, to the great fear and chagrin of their enemies—only as we see these things can we in humility say, "Your will be done." (Rev. 11:7-13, *NW*) It is only then that we can appreciate the tender, discriminating care Jehovah exercised in seeing that the organization he had been forming was first properly humbled and cleansed before he set about to establish it and equip it for his holy purpose. At the same time his great wisdom and economy were displayed by using his servants' plight to expose Satan and his nefarious schemes against Jehovah's name-people.

[26] After this series of experiences and tests Jehovah poured out upon this organized "slave" class a double portion of his spirit. He enlightened them to see that their former idea of preparing themselves for heaven by so-called "character developing" was entirely wrong. That they might now be rejuvenated and enlightened for his holy service, step by step Jehovah led them along the way, illuminating their pathway as they became able to absorb the brilliance. In 1919 and 1922 he led them to the Cedar Point, Ohio, conventions, there giving them an understanding of fearless preaching, continuous preaching. (Isa. 6:11, 12, *AS;* Luke 12:32) There

24. What does the proper understanding of the part played in the preparation of Jehovah's people for the blessings to follow do for us?
25. How did Jehovah cleanse and bless his people in their experiences between 1914 and 1919?
26. (a) After they were humbled, cleansed and set upon their feet, what did Jehovah then do for them? (b) What effect did this vision have upon them?

Jehovah also revealed to them that he is in his holy temple with heavenly hosts praising him, but that the remnant of his people, despite all the work that he had done for and in them, still were comparatively dumb, silent. Yes, silent when they should already have been declaring the glory of Jehovah and announcing his King and kingdom. Realizing this deficiency of theirs greatly humbled and frightened them. "Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, Jehovah of hosts. Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he touched my mouth with it, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin forgiven."—Isa. 6:5-7, *AS*.

[27] Jehovah thus led them along, toward the beginning of the 1,335-day period, the completion of which period is described in these words, at Daniel 12:12 (*AT*): "Happy is he who waits till he reaches [the end of] the thousand three hundred and thirty-five days." (Also *Ro*) Those days were, in themselves, a blessed time. Step by step Jehovah continued to lead them through those years of 1922, 1923, 1924 and 1925, culminating with the revelation, in March, 1925, of the birth of the Kingdom.

[28] During this period Jehovah's presence in his holy temple and the cleansed-lip condition of his witnesses and the great work of praise that they must do were coming home to the individuals and permeating the entire organization. Consciousness of their need of that time came over them more and more. Before this, with exception of a little follow-up work done by congregation publishers after public talks by so-called "pilgrim" brothers, all audible witnessing from house to house was done by a small band of "colporteurs," as pioneer or full-time publishers were then designated. Activity of congregation servants and some other appreciative ones was confined generally to regular distribution of tracts, from house to house. But after the 1919 Cedar Point convention many began to become more active as congregation publishers, taking hold of the distribution of the "ZG" (Volume 7 of *Studies in the Scriptures,* in self-covered magazine form).

[29] Then, too, *Golden Age* magazine subscriptions were solicited; and, following that house-to-house activity, the book *The Harp of God,* with its question cards, was similarly distributed. Thus house-to-house witnessing gradually came to the fore among congregation (or part-time) publishers. But from the 1922 Cedar Point convention they became more awake to the urgent need of everyone's witnessing. Conscious of all that was involved, they publicly declared before Jehovah and in the presence of one another that they would do as commanded, "Advertise, advertise, advertise the King and the Kingdom." They awoke to the significance of the vision called to their attention at that 1922 Cedar Point convention. With expanding zeal, in each passing month, they responded to the advertising work. This ever-increasing activity was, in substance, saying, "Here am I; send me."—Isa. 6:8.

[30] Hence, when at first they heard the call from on high, "Who will go for us?" the response, "Here am I; send me," was feeble. But as days and months passed it gained in force and magnitude. The old idea of soon going to heaven still remained in mind and somewhat impatiently the in-

27. Was there any evidence that the happiness mentioned in Daniel 12:12 was now within the reach of the Kingdom slaves?

28, 29. What tangible evidences were there that a new sense of Kingdom responsibility was coming upon the congregations of Jehovah's people?

30. How was the idea of going immediately to heaven eradicated from the minds of the remnant?

quiry ascended to Jehovah, "How long?" He replied: "Until cities be waste without inhabitant, and houses without man, and the land become utterly waste." (Isa. 6:11, *AS*) Thus he dispelled the idea of any immediate "going home" (to heaven) and focused attention upon the magnitude of the great work to be done under his direction on earth.

31 Then came the great event for that time. On March 1, 1925, *The Watch Tower* came forth with the article "Birth of the Nation," explaining as clearly as then could be discerned the significance of the birth pains that came upon Jehovah's woman, the birth that followed and then the bringing forth of her children. This vision from the throne electrified the faithful slaves, and greatly upset the complainers still left in Zion. Now there was to be no stopping of the onward surge of the vitalized Kingdom servants. Now, forward, onward, into brilliance of their understanding of the Kingdom's establishment in heaven and their happy relationship to it here on earth.—Isa. 66:10-14; Rev. 14:1-3.

32 Seeing it from this viewpoint, we discern that the greater part of the work done between 1914 and 1926 was preparatory, preparing Jehovah's organization and his name-people for the mighty earth-wide preaching work remaining to be done before this old world's end.—Matt. 24:14; Ps. 110:3, *AS; Ro.*

### A CLIMACTIC YEAR

33 In May, 1926, another climactic event for Jehovah's volunteers came with appearance in *The Watch Tower* of the article "Character or Covenant—Which?" Very happifying this also was to honest servants of Jehovah who had been trying to "develop character" for years and who within themselves knew that they were not succeeding. Now they began to see their covenant obligations, faithfulness to which would bring Jehovah's approval. This they came to understand and appreciate. This enlightenment made happy warriors of those who before had been, at least to some extent, apologetic "character developers." No more was their goal just trying to appear sweet! Now they saw themselves as dedicated, obligated servants with a God-given job to do, a theocratic assignment. But they required something to work with.

34 Prior to 1926 Jehovah's people had very little in the way of equipment to work with. The seven volumes of *Studies in the Scriptures* had served their purpose and were going out of stock. Booklets on "Hell" and "Our Lord's Return" also had served their purpose and were obsolete as far as requirements for Kingdom-announcing work were concerned. The later booklets *Talking with the Dead?* and *Millions Now Living Will Never Die!* served their purpose. The booklet *Talking with the Dead?* was a fine instrument to defend people from the attack of spiritism, then flooding the earth and causing many to try to communicate with their dead at the close of World War I; while the booklet *Millions Now Living Will Never Die!* vividly presented the Kingdom as a reality yet to come, with its grand possibilities of living forever on earth under that glorious government.

35 Thereafter, until 1926, the books *Comfort for the Jews* and *The Harp of God,* the latter of which contained the fundamental doctrines of the Bible, were for nearly half a decade the chief instruments for house-

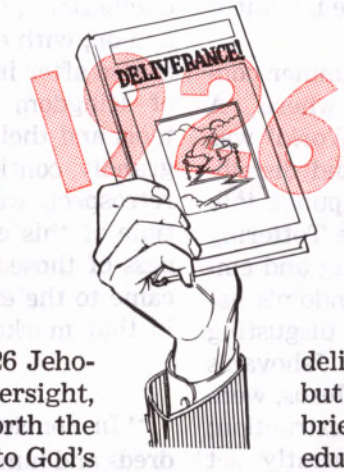
---

31. What great event was called to the attention of Jehovah's servants in the March 1, 1925, *Watch Tower?*
32. What was the major work accomplished in Jehovah's people between 1914 and 1926?
33. What did proper understanding of the issue of character or covenant do for the earnest witness of Jehovah?
34. What equipment was available to Kingdom announcers for declaring the great truths revealed between 1922 and 1926?
35. What very effective work was accomplished with the book *The Harp of God?*

to-house witnessing. True, in that day *The Harp of God* did a mighty work. But as far as an up-to-date knowledge of Jehovah's purposes was concerned, all the world were children, needing education in fundamental Bible doctrines. Men of good will became as little children and absorbed Bible instruction, were blessed and enlightened, and progressed as a result. However, there was nothing announcing the established Kingdom, its reigning King and the written judgments Jehovah required to be declared. There was nothing adequately reflecting the great light that had dawned upon Jehovah's people since 1922.

### TIME FOR WITNESS AND WARNING

[36] This was a time of judgment. A more dynamic proclamation was due and necessary. The time had come; the organization was at a point where it could undertake these heavier obligations. His people were enlightened to serve their Maker's holy cause. (Isa. 43:21) So in 1926 Jehovah, in his discriminating oversight, at the right time brought forth the book *Deliverance,* dedicated to God's holy name with the words, *"Ye are my witnesses . . . that I am God."—Isaiah 43:12.* This, as it were, now commissioned his prepared people to go forward as free, delivered heralds of his new world. A superlatively happy occasion this was!




[37] Commenting on the book *Deliverance,* the then president of the Watch Tower Society said: "The time has come that a strenuous witness must be given to the people on the earth that Jehovah is the great God of the universe, and that he has set his King, Christ Jesus, upon his throne." Almost simultaneously *The Watch Tower* (July 15, 1926, page 210) announced: "It has seemed fitting to arrange for another world-wide witness . . . and therefore Sunday, August 1st, has been appointed for that purpose. The topic to be used on this occasion is: 'THE NEW WORLD BEGINNING.' The classes are preparing to hold many public services on this date, that the people may be given a further special opportunity to hear about the King and his kingdom, now in our midst." The time of deliverance, long awaited and greatly desired, was now seen to be here. Now Jehovah's visible organization was even more eagerly and vigorously moving forward, equipped and commissioned for its glorious work.

[38] But here we do not want to leave the impression that no fiery judgments of Jehovah had been declared by his organization prior to 1926. That would not be correct. Some very forceful and enlightening messages had been delivered all the way from 1922 on, but they were in tract form, very brief and limited in their field of education. To enumerate some of them: In 1922 "The Resolution" exposing Devil religion, over 10,000,000 of which were distributed in that year and over 13,000,000 more in 1923; "The Message of Hope" in 1925 had a great distribution; also the *Watch Tower* magazine in its columns kept on fearlessly exposing the League of Nations. But most of this material was suitable only to leave with people as enlightening information. House-to-house workers had nothing to place with people for permanent study and discussion until the

36, 37. (a) What type of message was required for that time? (b) How did Jehovah provide it just in time?

38. (a) What fiery judgments of Jehovah were declared prior to 1926? (b) How did they lack as educational instruments?

book *Deliverance* provided all this and more.

[39] *The Watch Tower* for 1926 also reflected this rejuvenated and enlightened progress of the theocratic organization, with such subjects as "Who Will Honor Jehovah?" "Obedience Leads to Life," "Holiness unto the Lord," "Sacrifice and Service," "Sacrifice and Obedience," "The Winepress," "The Prince of Peace," "The Stone of Zion," "A Stone of Stumbling," "Liberty of the Prisoners," and "Earth's Rightful Governor." Wider and wider the floodgates of heaven were opening, and the expanding torrent of Kingdom truth kept gushing forth, first upon the ministers of Jehovah and then unto the whole inhabited earth.—Zech. 14:8, *AS*.

[40] Add to this the 1926 midsummer convention at London, England, where "A Testimony to the Rulers of the World" was presented, then later printed and distributed to millions. And, too, the public talk there, "Why World Powers Are Tottering —The Remedy," boldly declaring and emphasizing the fact that Christendom's nations, having now chosen its disgusting League of Nations instead of Jehovah's established kingdom by Christ Jesus, were falling to their final and total destruction; but that the rejected, permanently set Kingdom actually would prove to be the only light, the only remedy for all persons of good will.—*The Watch Tower,* July 15, 1926.

[41] Occurring in 1926, all those arresting events fixed that year as one of extraordinary happiness for Jehovah's gathered name-people. That year marked the end of the 1,335-day waiting period. It ushered in a new era, a never-ending season of orderly service, of systematic, definite education as to established-Kingdom realities. Small beginning, yes, to compare with what we now see, but, nonetheless, for its time, mighty, unparalleled.—Zech. 4:9, 10, *AS*.

[42] In the following year, 1927, Jehovah's advancing Kingdom proclaimers happily took to themselves for study and world-wide distribution the book *Creation*. In that year they also seized the suddenly and greatly widening use of radio for earth-wide publication of the Kingdom message.

[43] Then in 1928 came more happifying equipment for the irresistibly forward-moving Kingdom heralds: the books *Reconciliation* and *Government*. And so on and on, with each successive year, with increase after increase of the growing crowd of Kingdom announcers, their working tools and their manner of work have been grandly continuing to expand. Today, in retrospect, we mark 1926 as the starting time of this ever-deepening special happiness of those who, having endured, finally came to the end of the foretold 1,335 days in that marked year.

### COMPARISONS

[44] In conclusion, let us of today's hundreds and hundreds of thousands of regular readers of this journal's present issue of 1,825,000 copies—let us here pause and reflect upon the overflowing happiness that most of us shared *in spirit* while other scores of thousands of us of the same one fold under the One Shepherd were sharing that boundless happiness both in spirit and by our personal presence at the New World Society Assembly of Jehovah's Witnesses during those golden days of July, 1953, at and near the Yankee Stadium in New York,

39. What are some evidences of how the *Watch Tower* articles for 1926 reflected the enlightened progress necessary for that day?

40. What significant events took place in London during the midsummer convention of 1926?

41. What effect did the culminating of all these events have upon Jehovah's people?

42, 43. How did the years 1927 and 1928 show continuance of the work's expansion?

44. How was growth in number of Kingdom publishers affected by the progressing light of truth?

culminating on that high eighth day in the public talk for not only the listening 165,829 but the many more, uncounted, who at the same hour had their dials set for and were hearing "After Armageddon —God's New World" being broadcast by the New World station WBBR!

45 Of that great crowd here in and near New York comparatively few, perhaps five or ten thousand, then could recall that in 1914, in the United States, only about three hundred full-time "colporteurs" (now pioneers) regularly disseminated Bible truths under Watch Tower Society direction. Then no record at all was being kept of occasional or regular preaching from house to house by any part-time (congregation) publishers. Eight years later (1922) the little band of both full-time and part-time house-to-house Kingdom preachers numbered 2,814. Until 1926 that number was not exceeded. But in 1927, immediately following the foretold beginning of the great happiness, due to begin at the end of the 1,335-day period (in 1926), 3,357 pioneer and congregation house-to-house publishers were joyously sharing in telling of Jehovah's kingdom. Then the next year (1928), almost doubling again in the United States, that happy host comprised 6,040. But in the world there were 23,988 ministers preaching. And so during the ensuing twenty-five years until now, throughout all earth's lands and in isles afar, this endlessly expanding visible host (numbering in 1953 over 519,982) zealously and joyously continues "announcing Jehovah's kingdom"!

46 Truly 1926 ushered in a time of happiness that will prove endless. Happy indeed is the lot of all who now willingly place themselves within Jehovah's clean organization, there heartily sharing in its progressing activity. For all diligent, happy talkers of the happy God's New World society, his protection, preservation and final deliverance into his everlasting new world depend upon our gratefully abiding in and being obedient to his established kingdom under his unconquerable King, Christ Jesus. Unitedly let us therefore continue to subject ourselves to this divine Authority, for the growing praise of Jehovah's name. —Rom. 13:1, *NW*.

45, 46. (a) What relationship did the happy year 1926 have to the far-flung and steadily expanding organization of the present? (b) Upon what does any individual's continuing share in Jehovah's New World society depend?

*And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths.*—Isa. 2:2, 3, *AS*.

# Work Without Loitering or Complaining

AS Christians we have dedicated ourselves to the doing of God's will as exemplified by Christ Jesus. Doing that will, of course, means work. What kind of work? Making disciples of people of all nations, preaching the good news of Jehovah's kingdom. And how shall we do this work? Without loitering: "Do not loiter at your business." And without complaining: "Why should a living son of earth complain, . . . ? Let us search out our ways and examine them well, and let us return unto Yahweh."—Rom. 12:11, *NW;* Lam. 3:39, 40, *Ro.**

No work is more important than that which we as Christians have been given to do, and the time in which to accomplish it is very limited. In Sheol we certainly cannot do any work. Besides, faith without works is dead. Good reasons why we should not loiter at our business, are they not? —Eccl. 9:10; Jas. 2:26.

To be able to do our work diligently and without complaining we must form the right mental habits, train our thoughts. We must take delight in Jehovah's law and meditate on it day and night. In fact, we cannot do our work effectively unless we are contented, unless we find happiness and joy therein. Complaining on the part of the slaves reflects unfavorably upon their Master. Dare we find fault with Jehovah God? —Ps. 1:2.

By feeding our minds with the right kind of spiritual food we shall become forward-looking, strong in hope and faith, like Joshua and Caleb, and not like the other ten spies. We want to enter the promised new world, but we shall not if we complain, any more than the complaining Israelites entered the land of promise.–Deut. 1:34-40.

Further, let us be content with wherever Jehovah is pleased to place us in his organization, not grumbling as did Aaron and Miriam against Moses, because of his greater privileges. It is not what we have or whom we know that counts, but what we are doing with what we have. The thing to do is to be content with our place while seeking to improve our efficiency. Advancement and responsibility come only to the mature ones. And once given the burdens that go with responsibility, let us not complain because of their weight, as Moses once did, but, with Jehovah's help, joyfully bear them.

Nor have we any valid grounds for complaining because we may be corrected or chastened through Jehovah's organization. True, it may hurt at the time, but if we learn by it we are happy, for all correction helps us to keep in line for eternal life. And should we have a difference or misunderstanding with another, rather than complain, why not go to that one, be willing to yield a little and thus win our brother? —Heb. 12:11.

Not even persecution offers a just cause for complaining. Jehovah is all-wise, all-loving and all-powerful. He is directing the work and he has not asked us to advise him. If we have the freedom to preach publicly, let us make the most of our opportunities, and should we suffer persecution or be restrained behind prison walls, we can still be happy, for it is a privilege to suffer for righteousness. And even there we can witness, for the Word of God is not bound. —Matt. 5:10-12; 2 Tim. 2:9.

Having a happy God, a happy King, a happy message, let us neither loiter nor complain, but rather likewise be happy, ever content with what Jehovah has given us to do and looking well to the responsibilities laid upon us.

* For details see *The Watchtower*, January 15, April 1, 1953.

# The Mind of the African

By a Watchtower Society missionary in South Africa

TO a certain extent it remains true that a European is unable to fathom or understand the mind of the African. In the Union the subject becomes further complicated by the fact that the natives vary so much in environment and extent of civilized education. The three major divisions, aside from various tribes, center around environment (1) in the cities and towns, (2) on the Europeans' farms, (3) in the native reserves.

In spite of the European colonization of South Africa since 1652 it is remarkable how the African culture and mind, even "town Africans," have resisted change to and acceptance of the white man's mind. Several factors have thwarted real changes: (1) the Europeans' "segregation" policy has isolated the African from social intercourse; (2) deeply rooted heathen customs and superstitions; (3) loyalty to their patriarchal society; (4) antipathy to and suspicion of the conquering and exploiting white masters; (5) growing African nationalism.

All of Jehovah's ways are love. Love in completeness has marked all God's dealings with his creatures. Love among the members of the New World society is what will bind them to Jehovah the Theocrat and to all fellow men gaining everlasting life. Truly, then, the mental outlook or "mind of Christ" must be searched out and adopted. This requires all of Adam's condemned and selfish children to "make their minds over." Just as the Israelites of Jesus' day had certain advantages over men of the nations outside, so also today Christendom has had some advantages over heathendom, in that she has had greater access to Jehovah's written Word and from time to time has been witness to the acts of faith and love on the part of sincere God-fearing men. While the African may have started with disadvantages of this kind, in this humble, childlike way he is now progressing rapidly in Jehovah's undeserved kindness and mercy.

The great disadvantage the African has faced is that love has been quite unknown to him. An accurate knowledge of God's existence, and how he 'becomes the rewarder of those earnestly seeking him,' has been lacking to him. The Africans have been victims of demonism, and the religious side of their mind viewed supernatural matters and spiritual things in a way that never inculcated love. Satan's immortality lie exerts a deep and wholly misleading basis for their belief in the departed "spirits of the forefathers," who can help them or punish them, depending on the suffrages of the living. Moreover, there has been a mind to "do business" with such "spirits," not on a basis of love for them, but based on fear and gaining a material advantage in exchange for prescribed animal sacrifices. Cruel witch doctors have been the unloving agents.

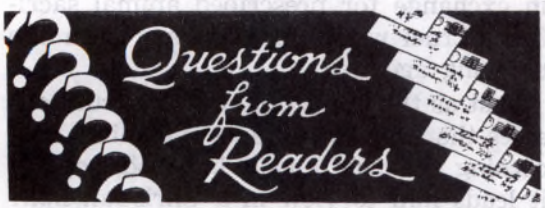
Just as the preaching of Bible truth enables the African to 'renew his mind' concerning the true and living God, so also it leads him to view in a Christian light his moral obligations toward fellow man. The family relationship that Jehovah set up and that his Son expounded and Jesus' disciples put into operation among early Christians is difficult for the African mind

to grasp, because it is based on proper love. Instead of cherishing and loving each other, the binding tie is mostly a material bond. The man, or rather the man's "village," bought him his wife or wives. The dowry or bride price among the Zulus is *lobola*. Educated Africans try to apologize for this basis for marriage and family relationship, but the fact remains that *lobola* effectively numbs the expression and cultivation of true love. The motive for having and rearing children is mainly a materialistic one. The daughters will be "sold" for *lobola*, and the sons will, through purchase of wives and rearing of children, "build up the village" numerically.

With the breaking up of the restraint imposed through the harsh retaliation under the patriarchal social system, the African has been thrown into the twentieth century without any part of "the complete suit of armor from God." The breakdown in African morals is quickening toward complete chaos. Most municipal areas for Africans are overcrowded, unsanitary, poorly lighted and filled with immorality, vice, sickness, housebreaking, fighting, drunkenness, riot and political agitation. The policy of the present government is to resort to strong-arm methods of cruelty, more police, heavier sentences.

The New World organization, thanks to Jehovah, is provided with the "weapons of the light" and has the only successful program for renovating the mind and clothing its subjects with a changed personality conformed to Christ Jesus, the Head. Secular education, admittedly, has failed to inculcate love. False religion, likewise, has failed to teach and follow true Christian principles, and the African has not been deeply impressed by what is so often hypocritical and partial. True religion, which does not make distinctions but which operates on the basis of love and abounds in the "fruitage of the spirit," wins his approval, respect, sympathy and co-operation. The African mind has one obvious characteristic: it is childish and imitative. The visits of African circuit servants are doing much to set a good example. What could help much would be for African brothers to mix socially with the European brothers. This is ruled out by the strict segregation arrangements in South Africa.

All of Jehovah's slaves in South Africa rejoice to do what he commands toward assisting men of good will there to come out of darkness into his marvelous light.




● Can you please give me information pertaining to the translation of "young woman" in Isaiah 7:14 (*Leeser* translation)? Can you tell me if in the old translation it means "virgin"? —A. G., United States.

Not only does Isaac Leeser use "young woman" at Isaiah 7:14, but also the Revised Standard Version Bible that was published in 1952. The Hebrew word there rendered "young woman" is, as you may already know, *'al·mah'*, and in the sacred Hebrew Scriptures this word occurs only seven times, namely, at Genesis 24:43, Exodus 2:8, Proverbs 30:19, Psalm 68:25, Song of Solomon 1:3 and 6:8, and Isaiah 7:14 now under discussion. If you will personally examine these Scripture texts you will see that in at least a number of cases *'al·mah'* is applied to virgins, and it is possible that in all seven Scripture verses the application is to virgins, but we shall not be dogmatic. The oldest written translation of the Hebrew Scriptures is the Greek *Septuagint* (*LXX*), and this Greek trans-

lation was begun in the third century B.C. by Greek-speaking Jews. They admitted that *'al·mah'* could mean a virgin by rendering this Hebrew word as "virgin" at Genesis 24:43 and at Isaiah 7:14, using the Greek word *par·then'·os*, meaning "virgin." Thus it was the Jews themselves that gave the meaning of "virgin" to the Hebrew word *'al·mah'* at Isaiah 7:14.

It is true that *'al·mah'* does not necessarily mean "virgin" the way the Hebrew word *b'thu·lah'* does, but it can be rightly applied to virgins and is so applied, and in such cases it becomes synonymous with virgin. The *Compendious Hebrew-English Dictionary*, published at Tel Aviv, Israel, defines *'al·mah'* as "maiden, young woman." Wilhelm Gesenius' *Hebrew and Aramaic Dictionary* (in German) says *'al·mah'* means "a marriageable girl, a mature virgin; the word designates simply the girl as marriageable, not as a virgin, also neither as married or unmarried; according to Soncino, the woman (wife) until she had a child." With this the recent *Lexicon*, by L. Koehler and W. Baumgartner, agrees, saying the Hebrew word means "marriageable girl, young woman (until the birth of her first child)." The *Hebrew and English Lexicon*, by Brown, Driver and Briggs, defines *'al·mah'* as meaning "young woman (ripe sexually; maid or newly married)." And even the Roman Catholic *Hebrew-Spanish Lexicon*, by Segundo M. Rodriguez, defines the word as "virgin; adult woman; marriageable." The word is understood by some to be drawn from the Hebrew verb meaning "to conceal," and hence means 'concealed woman,' that is, a woman that has not yet uncovered and exposed herself to a husband for the sexual act.

The divine Author of the Hebrew Scriptures doubtless had a purpose in using the Hebrew word *'al·mah'* at Isaiah 7:14 instead of *b'thu·lah'* ("virgin"). Her son was to be named Immanuel, meaning "God is with us." For instance, our magazine, *The Watchtower*, in its issue of October 15, 1946, pages 312, 313, referred to this prophecy and its fulfillment, and then on page 315, paragraph 38, it said: "They will thus be like Isaiah and his sons, Shear-jashub and Maher-shalal-hash-baz, and possibly a third son named 'Immanuel'." In other words, the prophecy of Isaiah 7:14 may have had a first fulfillment in the case of the prophet Isaiah himself, through his having a child by a young woman or maiden. The birth of this child named Immanuel would, of course, not be a virgin birth. The reasonableness of this is grasped when we see that the prophecy of Isaiah 7:14 concerning the birth of Immanuel by a maiden was to be a sign for the benefit of King Ahaz to whom the prophet Isaiah was then speaking. The virgin birth of a child seven hundred years later could hardly be a sign to wicked King Ahaz during his lifetime. In Isaiah's case, therefore, the mother of the son Immanuel would be an *'al·mah'* or young woman sexually ripe. But the prophecy of Isaiah 7:14 was given under such solemn circumstances and amid such prophetical developments that prefigured the future that this prophecy of the birth of Immanuel by the *'al·mah'* must have a fulfillment future from the days of King Ahaz. This is especially so since Isaiah said under inspiration: "Behold, I and the children whom Jehovah hath given me are for signs and for wonders in Israel from Jehovah of hosts, who dwelleth in Mount Zion." (Isaiah 8:18, *AS*) So this child Immanuel back there in his peculiar birth and meaning of his name would be a wonderful sign of something to occur future. Hence Isaiah 7:14 would have a major, complete fulfillment after Isaiah's time and at God's own appointed time.

The Jewish historian Matthew, the writer of the book bearing his own name, wrote also in Greek. He quoted Isaiah 7:14 from the Jewish-made Greek *Septuagint* which uses the Greek word *par·then'os*, meaning "virgin." Describing the fulfillment of this prophecy, Matthew wrote: "All this actually came about for that to be fulfilled which was spoken by Jehovah through his prophet, saying, 'Look! the virgin will become pregnant and will give birth to a son, and they will call his name "Immanuel",' which means, when translated, 'With us is God.'" (Matthew 1:22, 23, *NW*) Then Matthew applies this prophecy of Isaiah 7:14 to the birth of Jesus at Bethlehem by a Jewish virgin, Mary of the line of King David. How the virgin birth came about Matthew himself explains, as well as his fellow Christian writer Luke. The man Joseph whom she came to marry did not have relations with her till she had fulfilled the prophecy of Isaiah 7:14. After that she uncovered or exposed herself to him and he had relations with her and she ceased to be a virgin. Thus we see how Isaiah 7:14 in its Hebrew original as well as in its Jewish-made Greek translation had fulfillment in vindication of the infallible truth of God's sacred Word.

# ANNOUNCEMENTS

### BROOKLYN BETHEL VACATION

The Society's offices, factory and Bethel home in Brooklyn, New York, will be closed from July 31 to August 15, inclusive. Orders and correspondence sent in during that period will not be handled until some time after the reopening of the offices. Please anticipate your needs and place your orders in ample time for attention before the vacation period.

### WORK WITHOUT LOITERING OR COMPLAINING

"Do not loiter at your business" of preaching, is Jehovah's wise counsel. Rather, he tells us at Romans 12:11 (*NW*) to "be aglow with the spirit. Be slaves to Jehovah." That is the attitude of all Jehovah's witnesses rejoicing in the grand Kingdom hope. They serve God without any desire to loiter or complain as they present the good news to all they can reach.

### "WATCHTOWER" STUDIES

Week of June 27: 1926 Ushers In a Time of Great Happiness, ¶ 1-23.

Week of July 4: 1926 Ushers In a Time of Great Happiness, ¶ 24-46.

## ✓✓ CHECK YOUR MEMORY ✓✓

**After reading this issue of "The Watchtower," do you remember—**

- Why man is not 'just another animal'? P. 323, ¶1.
- How pride hardens the mind? P. 325, ¶2.
- A real reason why many people will not discuss religion? P. 326, ¶1.
- Why pride blocks learning? P. 327, ¶1.
- Why one should never be ashamed to admit his religion is wrong? P. 328, ¶2.
- How the book of Job proves the Devil actually exists? P. 330, ¶2.
- What proves demon-possession was not mere insanity? P. 331, ¶5.
- Where Satan came from? P. 332, ¶2.
- What extensive free publicity Jehovah's witnesses used in Uruguay? P. 333, ¶3.
- How the apostles' trials aided the advancement of early Christianity? P. 340, ¶17.
- Who only are permanently harmed by persecution of Christians? P. 342, ¶23.
- When, in earnest, Jehovah's witnesses recognized that all should preach? P. 343, ¶29.
- Why, to Africans, Jehovah's love seems so strange? P. 349, ¶4.
- How even the Jews used "virgin" in Isaiah's prediction of Messiah's birth? P. 350, ¶5.

# The WATCHTOWER

*Announcing* JEHOVAH'S KINGDOM

JUNE 15, 1954
Semimonthly

THE REVELATION OF JESUS CHRIST

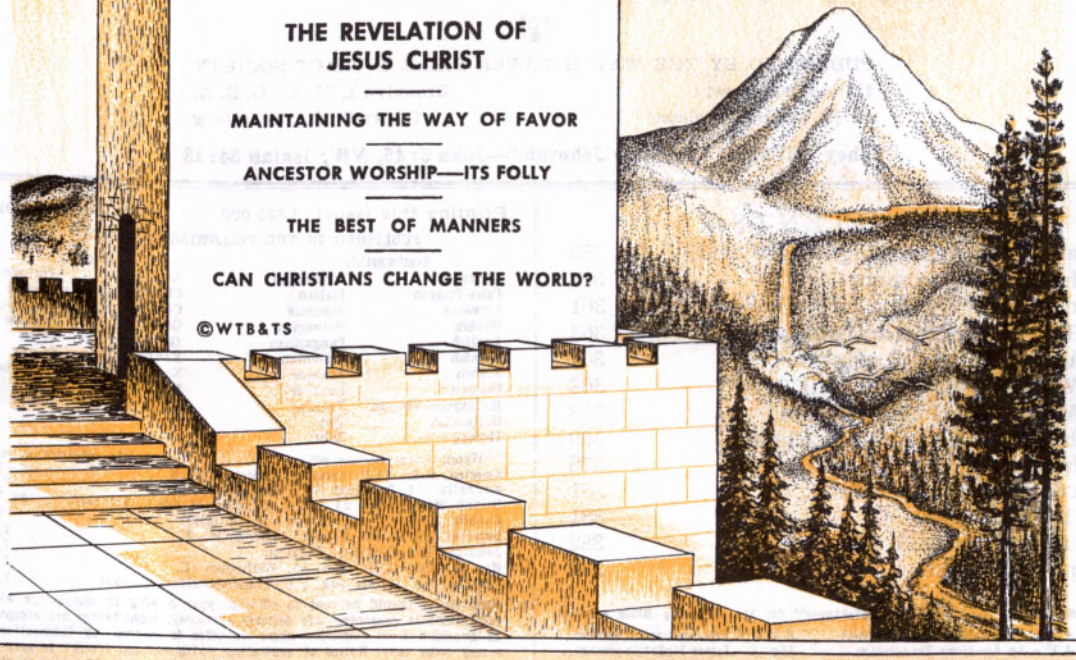
MAINTAINING THE WAY OF FAVOR

ANCESTOR WORSHIP—ITS FOLLY

THE BEST OF MANNERS

CAN CHRISTIANS CHANGE THE WORLD?

©WTB&TS



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

## THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases. — Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

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

## CONTENTS

| | |
|---|---|
| Can Christians Change the World? | 355 |
| The Best of Manners | 357 |
| Ancestor Worship—Its Folly | 361 |
| "Holy Horrors" and "Pious Junk" | 363 |
| Big Brazil Sees Expansion | 364 |
| 'What You Sow You Will Reap' | 368 |
| "A Relaxed Holiday Crowd" | 368 |
| The Revelation of Jesus Christ | 369 |
| Maintaining the Way of Favor | 375 |
| Brazil's Religious Crisis | 381 |
| Who Converted? | 381 |
| Questions from Readers | 382 |
| Announcements | 384 |

**Abbreviations used in "The Watchtower" for the following Bible versions**

| | |
|---|---|
| *AS* – American Standard Version | *LXX* – The Septuagint Version |
| *AT* – An American Translation | *Mo* – James Moffatt's version |
| *Da* – J. N. Darby's version | *NW* – New World Translation |
| *Dy* – Catholic Douay version | *Ro* – J. B. Rotherham's version |
| *ED* – The Emphatic Diaglott | *RS* – Revised Standard Version |
| *Le* – Isaac Leeser's version | *Yg* – Robert Young's version |

Unless otherwise indicated, the Bible used is the King James Version

**Printing this issue: 1,825,000** — **Five cents a copy**

PUBLISHED IN THE FOLLOWING LANGUAGES

| Semimonthly | | Monthly | |
|---|---|---|---|
| **Afrikaans** | Indonesian | Arabic | Portuguese |
| Cebu-Visayan | Italian | Cibemba | Russian |
| Cinyanja | Japanese | Cishona | Sesotho |
| Danish | Norwegian | Greek | Siamese |
| English | Pangasinan | Ibo | Silozi |
| Finnish | Slovenian | Kanarese | **Slovak** |
| French | Spanish | Korean | Ukrainian |
| German | Swedish | Malayalam | Urdu |
| Hiligaynon-Visayan | Tagalog | Polish | Yoruba |
| Hollandish | Twi | | |
| Ilocano | Zulu | | |

| Watch Tower Society offices | Yearly subscription rate |
|---|---|
| **America, U.S.**, 117 Adams St., Brooklyn 1, N.Y. | $1 |
| **Australia**, 11 Beresford Rd., Strathfield, N.S.W. | 8/- |
| **British West Indies**, 21 Taylor St., Port of Spain, Trinidad | $1.72 |
| **Canada**, 40 Irwin Ave., Toronto 5, Ontario | $1 |
| **England**, 34 Craven Terrace, London, W. 2 | 7/- |
| **Jamaica**, 151 King St., Kingston | 7/- |
| **New Zealand**, G.P.O. Box 30, Wellington, C. 1 | 7/- |
| **South Africa**, Private Bag, P.O. Elandsfontein, Transvaal | 7/- |

**Remittances** should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. **Notice of expiration** (with renewal blank) is sent at least two issues before subscription expires. **Change of address** when sent to our office may be expected effective within one month. Send your old as well as new address.

**Entered as second-class matter at Brooklyn, N. Y., Act of March 3, 1879. Printed in U. S. A.**

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXV June 15, 1954 Number 12

# CAN CHRISTIANS CHANGE THE WORLD?

MOST professed Christians are convinced that Christ's followers must try to change this old world, must try 'to make it a fit place for Christ to come to.' In all earnestness they feel that it is up to them to bring about the fulfillment of Jesus' prayer for God's will to be done on earth as it is in heaven. To this end they try to bring God and Christ into worldly governments, seek to make wars less devastating and deadly or to eliminate them altogether, and endeavor to convert all the pagans to Christendom.

Such are not at all dismayed at the magnitude of the task that lies before them but insist that theirs is a practical, realistic approach to overcoming present inequalities. They consider Jehovah's witnesses, who refuse to take part in such efforts to change this old world, as defeatists, as quitters, and their activity as impractical and unrealistic.

But with Jehovah's witnesses it is not a matter of quitting, it is not a case of defeatism. They never did try to change this old world, and so cannot be charged with quitting from that task. Nor are they defeatists, merely refusing to undertake it because of its magnitude. Jehovah's servants are accustomed to assignments of great magnitude. What a task Noah undertook, to build an ark or chest large enough to accommodate eight persons and hundreds of animals for a whole year! What a job Moses essayed, to lead two million slaves out of Egypt and to the Promised Land! What an assignment the handful of Jesus' followers were given, to make disciples of people of all nations and to have the good news of God's kingdom preached in all the world!

But to change this old world—Jehovah's servants of today will not take on that task. Why not? Because, in the first place, nowhere in the Scriptures do they find such a commission given them. Importunity and persistency can help them to win only if their efforts are in line with God's purposes. Only for a God-given assignment can they expect God to give them the needed wisdom, strength and protection to carry it out. Christians are not commanded to change the world, but merely to make disciples of people of all nations and to preach in all the world for the purpose of a witness.—Matt. 24:14; 28:19, 20.

Secondly, Jehovah's witnesses do not try to change this old world, because it is under the control of Satan the Devil. He is the god of this system of things and it lies in his power. They know they cannot change him nor can they oust him from that control. (2 Cor. 4:4; 1 John 5:19) To try to do so would be most unrealistic.

A third reason why Jehovah's witnesses do not try to change this old world is that it cannot be reformed. It is honeycombed with corruption, even as was the world of Noah's day. It is like an old moth-eaten garment upon which no new patch can

hold. It loves pleasure more than God and can no more change its bad habits than an Ethiopian can change his skin or a leopard his spots. To endeavor to do so would be most impractical.—Matt. 9:16; Jer. 13:23.

Since this old world cannot be reformed God has doomed it to destruction, a fourth reason why Christians should not try to change it. Its heavens and earth are "stored up for fire and are being reserved to the day of judgment and of destruction of the ungodly men." "For Jehovah hath indignation against all the nations, and wrath against all their host."—2 Pet. 3:7, *NW;* Isa. 34:2, *AS.*

To try to reform or patch up this old system of things would be to presume that God's judgments against it were not just, that we should cause him to change them. Such an attitude, although it may be as well meant as was Abraham's effort to turn God from destroying Sodom and Gomorrah, will no more succeed than did his. That is why all lovers of righteousness who appreciate the gift of everlasting life are commanded to flee from this old world: "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." To stay with this old system of things is to condone its wickedness, and so deserve the destruction coming upon it. Such would be a most unrealistic course. —Rev. 18:4, *NW;* Gen. 18:26-32.

Yes, what folly would it have been for Noah to interest himself in trying to change that antediluvian world instead of concentrating on building his boat while sounding God's warning! Had he done that he would have perished in the Flood and we would not be here today! The same is true regarding Lot. Had he insisted on trying to get those Sodomites to turn from their wicked ways and delayed his flight he would have been "swept away in the iniquity of the city"! Jesus drew a parallel between the days of Noah and Lot and our day and stressed the need of urgency in separating ourselves from this old system of things.—Matt. 24:15-20; Luke 17:26-30.

Further, let it be noted that even if all the efforts of all well-meaning people of all nations were to succeed, bringing about honest government and peace between nations, such could not even begin to compare with that which God's kingdom can and will bring. That kingdom not only assures eternal peace and the end of all oppression, but it will also bring about the end of pain, sorrow, sickness and death, will bring back loved ones from the tomb, and, above all, will succeed in uniting all those that live in the worship of the one true God, Jehovah. Surely all such is infinitely beyond the power and wisdom of men to realize by their own efforts!—Psalm 72; Isa. 11:9; Acts 24:15; Rev. 21:4.

What, then, is more practical and realistic than the message being brought to the people concerning this wonderful kingdom and the need of taking your stand with it before it is too late? Those who take their stand enjoy even now a foretaste of the blessings of that new world, for by becoming part of the New World society they associate with an organization of people that is free from selfish ambition and corruption, that knows no division because of race, color or language, and that obviously has God's blessing upon it.

God has not commissioned Christians to change this old world, but merely to witness to it; we can no more change it than we can change the Devil, and because it cannot reform, God has doomed it to destruction. Our only safety lies in separating from its schemes and placing our hope in God's new world of righteousness, which new world will be as far superior to anything that man can accomplish as the heavens are higher than the earth.

# The BEST OF MANNERS

CHRISTIANS should have the best of manners. Their genuine love for God and man prompts their gentle, courteous and kind behavior. As Christians they are ambassadors for God and Christ and thus hold the highest station there is in life. This should be reason enough to stimulate them to proper courtesy. But it has pleased God to make of them "a theatrical spectacle to the world, both to angels and to men." He has put them on exhibition. Therefore, their lives, with their every action, are under constant observation and criticism. They are living examples to the honor or dishonor of God.

Knowing this the apostle Paul reminds them: "Only behave in a manner worthy of the good news about the Christ"; "doing 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." Peter tells why Christians must so behave: "Maintain your conduct right among the nations, that, in the thing in which they are speaking against you as evildoers, they may as a result of your right works of which they are eyewitnesses glorify God in the day for his inspection. For the Lord's sake subject yourselves to every human creation." This proper behavior is, in essence, good manners. It is the art of knowing how to live with one another in peace. It is that politeness that stems from a love of God and neighbor.—Phil. 1:27; 2:3, 4; 1 Pet. 2:12, 13, *NW*.

Jesus was the perfect gentleman. Not once did he err in his manners. He practiced perfectly the divine rule of 'do to others as you would have them do to you.' Those who watched him, listened to him, heard his words of wisdom, and saw his mighty acts and graceful manner were filled with astonishment. His good manners did not come from rules laid down in etiquette books written by men, but sprang from a sincere heart and by his cultivating and putting into practice from youth the righteous principles of Almighty God, especially His law of love.—Matt. 13:54-56, *NW*.

Good manners find their roots in the love of God and the love of man. They cost nothing and are worth everything. Manners, strangely enough, are oftentimes timely words fitly spoken. To say the right thing at the proper moment is an art. It must be natural, from the heart, to be beautiful. It must be spontaneous and sincere if it is to be accepted. Otherwise, it will sound flat, insincere, and it will most likely be considered flattery, which is an insult and not a compliment.

"A beautiful behavior is better than a beautiful form; it gives a higher pleasure than statues and pictures; it is the finest of fine arts." Just as it is possible to be wise without possessing the wisdom of this world, so, too, it is quite possible to be well mannered with little or no knowledge of those rules and forms of worldly books on etiquette, which are at best only a substitute for common sense. Rules of etiquette may change like fashions and are different

in almost every nation, yet good manners are the same throughout the world.

### SOURCE OF BAD MANNERS

Vanity, a sour disposition, a longing for sympathy, and a want of good common sense are the chief sources from which bad manners spring. Vain people want others to think highly of them, yet they seldom think of others. Their thoughts are always on themselves. Vanity leads to self-consciousness. We must think of others if we are to please Jehovah. To be thoughtful of others, to give attention to their feelings, is the essence of politeness. But an ill-mannered person is often loud, boastful and proud in the praises of himself and his family. Also, ill-mannered is he who boasts of his achievements in business, looks down upon people who are less fortunate than he, and, as a rule, cannot refrain from having his joke at the expense of another's reputation.

Words are dangerous tools. And Jesus warned his disciples to be careful as to the use of them: "Whoever addresses his brother with an unspeakable word of contempt will be accountable to the Supreme Court; whereas whoever says, 'You despicable fool!' will be liable to the fiery Gehenna." He further added that "the good man out of his good treasure sends out good things, whereas the wicked man out of his wicked treasure sends out wicked things. I tell you that every unprofitable saying that men speak, they will render an account concerning it on Judgment Day; for by your words you will be vindicated, and by your words you will be condemned." (Matt. 5:22; 12:35-37, *NW*) A Christian who is well mannered will not call his brother a fool, or stupid, or other uncomplimentary names.

Some think themselves so well-born, so clever, or so rich, as to be above caring what others say and think of them. They take their position as a license for rudeness. They are an insult to themselves and those who associate with them. There are others who show contempt for their neighbor in various impolite ways: for example, by not being properly dressed in their presence, by not being clean in body and mind, or by indulging in repulsive habits. Paul warns Christians not to associate with such, because "bad associations spoil useful habits."

It is difficult to judge the quality of an egg by its outward appearance. So too, it is not wise to judge people too much by their external manner. Many men have little to wear, others have ill health, some are oppressed and depressed. Nevertheless, we cannot expect people in general to take time to see whether we are what we seem to be. Everyone can be clean. We can speak right things from the heart. We can be friendly, hospitable, kind and courteous. We can be ourselves. We can be honest and polite. These things do not cost anything. They are free. They are for everyone to have—the rich and the poor alike. It is foolish for one to "freeze up" or to roll himself into a prickly ball on the approach of strangers. A Christian must be a conversationalist. He is a talker. He loves people.

### GOOD MANNERS TOWARD ALL

A well-mannered man is courteous to all kinds of men and under all conditions. He is respectful to his "inferiors" (children, mentally ill, less fortunate, etc.), as well as to his equals (his brothers) and those he regards as his "superiors" (servants in special capacity, rulers, kings and governors). His good manners are not reserved for the few who can pay for them, or who make themselves feared. Like the warm summer sun his kindness and courtesy are for all alike.—1 Pet. 2:13-20.

While it is common practice to treat strangers with more courtesy than friends or family, surely they do not deserve any more in the way of good treatment than those whom we love, do they? Our family and our associates should be even more entitled to considerate treatment than outsiders. Some think good manners are a coat that you put on when you go out to visit with people. But a truly well-mannered person is one who behaves properly all the time.

The place to teach and to learn the best of manners is in the Christian home. A family is a delicate machine whose parts are in intimate contact with one another. Only expert lubrication can keep it in smooth running order. Knowing how to be helpful and courteous, pleasant and polite will go a long way to make a happy home. Learning how to say the accepted, everyday expressions of courtesy and consideration will do much to eliminate destructive friction in our associations. These are little words with big meanings. Everyone can say them properly. They cost us nothing, but with them we buy friends. If we practice good manners daily they will not leave us when we need them most, that is, when we are away from home in public.

For example, during a recent assembly of Jehovah's witnesses a somewhat antagonistic stranger milling through the crowds bumped into a witness. The witness, regaining his balance from the jar, smiled and apologized. The stranger was dumfounded, for he knew it was his fault; yet it was the witness that apologized. The stranger later remarked that it was this courtesy that caused him to think and consider the truth of God's Word. He is now one of Jehovah's witnesses himself.

Another case reported, illustrating the need for being kind and courteous, came from a stranger. Jehovah's witnesses were in the vicinity for an international convention and traffic congestion was great. This stranger was trying to cross the main highway but the solid line of cars would not let him through. Seeing a car approaching with a sign identifying its owner as one of Jehovah's witnesses, he said to himself, 'I wonder if these people are as kind as it is said they are. Will he let me by?' To his pleasant surprise, the car stopped and let him through. There is a great need for such kindness in this old world and our politeness is not overlooked by it.

Said the Dunellen (N. J.) *Weekly Call,* July 23, 1953: "We are going to miss those Jehovah's witnesses when they are gone. . . . Those folks seem to be the cream of the country when it comes to politeness, courtesy, and a few other things that most of us neglect these days. . . . Those folks are just as polite when they are back of a steering wheel as we are when we are in a hotel lobby, and that is something." An editorial in *The Morning Call* (Allentown, Pa.), July 28, 1953, had this to say about them: "They are a splendid people who are growing in numbers and influence. And wherever they go they are welcome. By their behavior they create such goodly opinion that they are urged to return." A Christian's behavior is either a credit or a discredit to the good name he bears. It honors or dishonors God and Christ.

### AT MEALTIME

A sure test of one's good manners is when he eats. Does he know when to begin? How to begin? What to say and how to say it? How to eat in accord with the custom of his country, in the way that is accepted there as polite? When to stop? A Christian's mealtime is a time of joy, a time of association; it is a happy occasion. It is not bound by a long list of ridiculous rules, nor is it disorderly. It is a

cheerful time when all are helpful and considerate of one another.

After the prayer is said, the food is to be eaten. No one grabs for the food. They politely help themselves when their turn comes. The amount of food to be taken does not depend on the size of one's appetite, but the size of the family and the amount of food on hand. A very ill-mannered and greedy person will take more than he can eat or take a large portion and leave others with little or nothing to eat. Eating in a way offensive to others, disregarding rules of proper eating customs of the country you live in—all these violations done in the privacy of one's own home cause one to commit errors when in company and evoke such remarks as, "He has poor manners for a Christian." A Christian must stand above reproach.

### IN APPEARANCE AND SPEECH

It is courteous to try always to look neat. If you are well groomed and always tidy, you speak well of yourself and of your associates. You are showing love and consideration for others. A person observing you may have no opportunity to speak to you, but he will never forget that you were (if you were) pleasing to the eye. A friendly greeting, whether it be a handshake or an embrace or some other customary greeting, and a smile go well with any style of dress that we might wear.

Profanity does not add to one's Christian growth, nor do slang expressions. Vulgar expressions are becoming common. Words once used only by degenerates are now used by some persons in all grades of society. Christians must guard against such. Paul counsels: "Let fornication and uncleanness of every kind or greediness not even be mentioned among you, just as it befits holy people, neither shameful conduct nor foolish talking nor obscene jesting, things which are not becoming, but rather the giving of thanks."—Eph. 5:3, 4, *NW;* Col. 3:8.

### IN THE CONGREGATION

When attending a congregational meeting, it is ill-mannered to come late. By being courteous we shall be considerate of the speaker and the congregation. Mothers with children will find it more convenient to sit toward the rear of the hall and near the aisle, so that when the children may find it necessary to leave it will not be so distracting to the speaker or those in attendance. At no time should favoritism be shown to those who may be rich or influential in the world. There must be no partiality because of race, color or nationality. Whispering or giggling during a lecture is distracting to your neighbors. A congregational meeting is where people come to learn, to worship and to serve. Here of all places manners should be at their very best.

In this world starved for kindness, for a little courtesy and politeness, let Christians be found generously casting their deeds of hospitality and good manners upon the waters, because so much of it does return. And the casting in itself is so pleasant and easy and inexpensive. It is so easy to smile and to be agreeable, and even to do the small, kindly things, that there is no excuse for not doing them. And, besides, it is these little kindly things we do each day for one another that promote the beauty of living for everyone.

It must be remembered too that in different lands there are different customs for the people and whatever is polite and becoming is always acceptable. We are not narrow-minded in these comments nor do we mean to say that the way of living in one country must be followed by all Christians in other countries. If all use the spirit of a sound mind they will be kind in their actions to all persons.

# Ancestor Worship — ITS FOLLY

WHEN God created man he endowed man with the instinct or faculty of worship. This accounts for the fact that man, at all times and in all lands, has practiced and continues to practice some form of religion. To direct this faculty or instinct God revealed his will to man. But, as the apostle Paul observes, men, "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. Although asserting they were wise, they became foolish and turned the glory of the incorruptible God into something like the image of corruptible man" and the lower animals 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. Amen."—Rom. 1:21-23, 25, *NW*.

Turning from the true worship man embraced *naturism,* the worship of the objects of nature; then again he attributed an indwelling spirit to all the things about him, known as *animism.* Taking still another turn his religious instincts caused him to conceive his gods as having human form, attributes and affections, a type of religion known as *anthropomorphism* (Greek, "man-form"). In a sense, ancestor worship may be said to be a form of anthropomorphism, and is based on the belief in "the persistence of the human personality beyond the present life." Practiced by American natives and European peoples in times past it still continues in Asia, Africa and Australia.

Ancestor worship is either communal, as was that practiced by the ancient Romans, or is of individuals, as is still being practiced in Africa, and in which the degree of respect given the ancestor depends upon his prominence when alive. Among the notions held are that the dead ancestors cannot feed themselves, that they are more powerful than when they were alive, that they return and are reborn (reincarnated) and that some of them become gods.

The Chaldeans and Assyrians had altars at the heads of their tombs on which they placed food, drinks and precious offerings, indicating ancestor worship. The Egyptian mummies also give evidence of the same. The Greeks, before the time of Homer, worshiped their ancestors. The ancient Romans had their *ma'nes* or worship of "good ones," the spirits of the dead whom they still considered as part of their households and for which two festivals were held annually. Paradoxically, at one of these the *ma'nes* were dispelled from the home by a nocturnal rite, and at the other the *ma'nes* were made welcome to their homes, and food and flowers were carried to the tombs to make peace with the *ma'nes* and retain them as guardians.

Before Japan succumbed to Western "civilization" it had an elaborate annual festival, *Bon,* in honor of the dead ancestors, who were welcomed to return to their homes by many decorations and food dainties. Today ancestor worship is still more or less practiced in Japan. China, perhaps more than any other country, has been devoted to the worship of ancestors. There

it is claimed to go back some two thousand years before Christ. Among the characteristics of their festivals in honor of the dead were fasting and meditating on the traits and appearances of one's ancestors. Confucius, in spite of his reputed wisdom, was a strong advocate of ancestor worship.

The 1954 *Yearbook of Jehovah's Witnesses* tells about ancestor worship in Basutoland, Africa: "About sixty per cent of the population of nearly 600,000 are 'Christianized,' but that does not stop them from being ancestor worshipers. Sacrifices are made to pacify the dead chiefs and forefathers. Clergymen play a big part in these ceremonies and the witch doctors an even larger part. The people are assured that their deceased parents can really help them against their enemies."

Ancestors were worshiped for various reasons: to keep them from becoming angry because of neglect, to win their favor and have them act as guardians of the home, to have them cause it to rain and ensure good crops, to cure illness or give advice by means of dreams, to make one be fruitful, to have offspring and to intercede with the "gods."

### WHY ANCESTOR WORSHIP IS FOLLY

Why may ancestor worship be included in the foolish things mentioned by Paul at Romans 1:21-25? Because, first of all, only Jehovah God is to be worshiped and feared. "It is Jehovah your God you must worship, and it is to him alone you must render sacred service." And he brooks no rivals, for he "is a God exacting exclusive devotion." For him to tolerate rivals would be for him to deny his supremacy, which he cannot do.—Matt. 4:10; Deut. 6:14, 15; 2 Tim. 2:13, *NW*.

In ancestor worship the parents are considered as always being right. But according to God's Word God comes first and when an issue arises between God and ancestor we must obey God rather than men. In fact, Jesus warned of the division that his message of truth would bring between parents and children among his followers. To go contrary to God's law is folly.—Matt. 10:35; Acts 5:29.

Further, ancestor worship is folly because not only do ancestors not constitute a sure guide, but, being out of existence, they are in no position either to help or to harm. The Bible's testimony is unequivocal on this point, beliefs of Christendom to the contrary notwithstanding. It plainly tells us that upon creation "man came to be a living soul," not that he received a soul separate and distinct from his body; and that "the soul that sins shall die." (Gen. 2:7, *NW;* Ezek. 18:4, *RS*) It assures us that in the very day that a man dies his thoughts perish and that in Sheol, gravedom, the location of the dead, "there is no work or thought or knowledge or wisdom."—Eccl. 9:5, 10, *RS;* Ps. 146:3, 4.

But does not the Bible state that at death "the spirit returns to God who gave it"? Yes, it does, at Ecclesiastes 12:7 (*RS*), but that spirit is not the soul, but the breath, the power of life. How do we know? Because nothing is said about the spirit as having been good, but merely that the dust returns to the earth and, by contrast, the spirit or breath, representing here the power of life, returns to God who gave it. To God who gave it? Yes, because he gave it to man in the first place in Eden when he blew into man's nostrils this breath of life. This is the spirit to which Jesus referred when he said, as he hung on the torture stake: "Father, into your hands I entrust my spirit."—Luke 23:46, *NW;* Gen. 2:7.

There are some who hold that 'ancestor worship is the oldest form of religious emotion and the foundation of all civilized religion.' But in view of the foregoing it is apparent that such could be true only of non-Biblical religions. That is why histo-

rians themselves are obliged to make an exception, stating that "the worship of the Semitic peoples, the Hebrews and the Arabs, as history knows them, is remarkably free from ancestor deification," although these profess to detect a similarity between the law of Moses and ancestor worship, much as the evolutionist professes to see a similarity between the simians and man. The *Jewish Encyclopedia* lists the arguments for and against the modernist view that ancestor worship was the predecessor of the law of Moses, and, while holding that the Bible does not settle the question (which it does, as we have seen above), states that it is a matter for anthropology and that its evidence is against ancestor worship as being the primitive form of religion.

As regards ancestor worship as being folly it might not be amiss to observe that it has also done much harm in a material way. For example, consider China. Why does it present the paradox of having one of the oldest civilizations and yet being one of the most backward of countries? Simply because of the blight of ancestor worship, a curse affecting its arts, economics and politics. It might therefore be stated that the onus for the war in Indo-China and for China's being Communist can be laid squarely upon this form of religion. And the role that Japan played in World War II can likewise be blamed squarely on ancestor worship, for it is the very soul and basis of Shinto. And is not the caste system with which India is afflicted simply another form of ancestor worship?

Incidentally, let us note that in avoiding the folly of ancestor worship we need not go to the other extreme, so marked in Western lands, particularly the United States, where the public press almost daily tells of youths' not only being disobedient to their parents but of their beating, robbing and even murdering them. "Honor your father and mother" is still one of God's laws, and so long as children and youths are dependent upon their parents they should obey them, provided, of course, the commands of the parents are in harmony with God's will.—Eph. 6:1, 2, *NW*.

What we have seen regarding ancestor worship certainly bears out the accuracy of Paul's words that when man turned away from the worship of the true God Jehovah 'he became empty-headed in his reasoning and his foolish heart became darkened.' In striking contrast with the folly of ancestor worship is the fear and knowledge of Jehovah, which is the beginning of wisdom and which wisdom is demonstrated by the members of the New World society throughout the earth in both word and action.—Ps. 111:10, *AS*.

## "HOLY HORRORS" AND "PIOUS JUNK"

Selling religious ware to the devout and pious has become an exceedingly profitable business. There are St. Christopher money clips, St. Anthony key chains, "rosary clickers," beads that contain water from a so-called miraculous fountain and even glowing-in-the-dark crucifixes. A few Catholic authorities have had the courage to come out and admit that selling religious gadgets is a "good racket." Recently the Archbishop Richard J. Cushing, in a radio address, strongly warned against purchasing "holy horrors." He went on to list as "pious junk" and "pious rubbish" such articles as "crosses that glow in the dark, religious pictures with eyes that follow you around the room, water from a holy hydrant, vials of miracle anointing oils." The archbishop added: "It's an insult to your intelligence; it's money spent for holy horrors. These things belittle Catholic devotion and encourage superstition."—New Bedford, Massachusetts, *Standard-Times*, March 23, 1954.

# BIG BRAZIL SEES EXPANSION

PORTO ALEGRE, the center of commercial activity for the two southernmost states of Brazil, received its first visit by a president of the Watch Tower Bible and Tract Society when, on January 3, N. H. Knorr and a director of the Society, M. G. Henschel, arrived. This southern point of the country is very much like Uruguay and Argentina and has the same cowboys or *gauchos*. Many of these countryfolk traveled by train and bus for as many as 600 miles to the assembly that was opened on January 2. Brothers Knorr and Henschel arrived Sunday at 3:00 p.m., about an hour after an all-morning cloudburst which thoroughly soaked the earth and many of the conventioners who were not so fortunate as to get a taxi. The rain brought such a cold spell that the baptism scheduled for 9:00 a.m. had to be moved over to Monday, the last day of the assembly, when Brothers Knorr and Henschel were to speak to the brothers.

But it did clear up for the Sunday public lecture "After Armageddon—God's New World," and a local brother gave it to 645 gathered in assembly in the Exposition Pavilion of the Ministry of Agriculture. Just two years ago an assembly was held in the same place with an attendance of half that number.

When Monday morning dawned the sun was bright and the heat it generated licked up the remaining puddles and dried up the grounds around the palm-thatched cafeteria, where more than 400 brothers ate their meals on wooden tables and benches. After breakfast the front seats in the hall were reserved for the ones being baptized. There 115 persons who were to be baptized in the bay not far away heard the talk made directly to them. Of these, 40 were men and 75 were women. All conventioners were encouraged to see so many people from their midst dedicating themselves to the new-world ministry work.

In the evening 445 brothers and people of good will stayed for the climax of the assembly when Brother Henschel first spoke for two hours through his interpreter followed by Brother Knorr in like manner. These brothers in the south were very glad and bade these representatives to return as soon as possible.

The ten banners strung up all the way across the streets in most cases received many comments. Groups of people gathered at some points to discuss the word *Armageddon* in the title, and the meaning of the word itself aroused one storekeeper to take off part of this Sunday to come to hear the lecture out of curiosity over the meaning of the word. When the brothers came to take the sign down the following Tuesday he said he heard that lecture and he would like to live in God's new world. Maybe he will if he follows through on his wish. At any rate some of the brothers arranged to call back on him. Many show windows in the center of town received the window cards offered by the

brothers and over a thousand were placed in that manner. Local newspapers all over those two states, dozens of them, carried articles announcing the assembly and during the assembly many of the local city papers published articles. One published pictures of the baptism. In most cases they accepted the write-ups and a good witness was given through an explanation of Bible doctrine.

Brothers Knorr and Henschel, accompanied by the branch servant, were up bright and early on the sixth of January so as to catch their airplane for Rio de Janeiro, center of the federal government, and also where the branch home and factory are located. At 1:30 p.m. the picturesque harbor of Rio de Janeiro, Guanabara Bay, hove into sight. One of the busiest ports in the world, Rio showed the travelers what seemed like hundreds of steamships from all corners of the earth waiting for their chance to tie up at the docks. For the third time Brother Knorr was seeing the famous Sugar Loaf Mountain from the air. Then down went the plane to land at Aeroporto Santos Dumont, situated right in the heart of the city on some land that extends out into the bay. And yes, there in the ultramodern terminal building was a whole group of happy Gilead graduates and native brothers waiting to give warm greetings to the world travelers from headquarters.

After exchanging greetings Brothers Knorr and Henschel were off in the Society's station wagon to get their first view of the new two-story factory and office building constructed in 1953 and another view of the Bethel home which had been remodeled since their last visit to the country in 1949. This time instead of an iron picket fence there was a white wall in the form of a watchtower and parapet, giving the building a very striking appearance. It was all in keeping with the theocratic expansion.

During the visit to Brazil in March, 1945, Brother Knorr found 354 publishers, which number rose to 1,900 at the last visit during April, 1949. This time he was pleased to find that the number of ministers has now risen to 6,429. The tireless efforts of the many missionaries and local publishers of the good news produced much fruit.

The two visiting brothers spent the rest of that day, Wednesday, and Thursday going over the branch records and working out the problems of expansion in the vast territory, even greater than that of the United States.

In the meantime, the final preparations for the greatest assembly in the history of Jehovah's witnesses in Brazil were being carried to a successful climax. Although difficulty in finding an adequate place was encountered, arrangements had been made to use a large enclosed area, a sports playground, the Praça de Esportes da Associação dos Servidores Civís.

Brothers from all over the country had heard the call to come to Rio and on Wednesday afternoon a special plane came in from Salvador to the north with fifty brothers aboard. It was a trip of over 700 miles. Especially moving was the fact that some of the elderly brothers and sisters that came had hardly ever traveled outside their own city by bus and had never been in an airplane before. Others from the north came in by train a week ahead of time. It was a long and arduous journey of six days and nights on train with facilities more like the days of the wild west of the nineteenth century: the trains still burn wood in Brazil and are narrow gauge. It took one pioneer a month and a half to get to the convention, stopping in cities along the way to give a witness. Two special trains brought 1500 conventioners

from the big capital of São Paulo and one special train brought about 250 brothers and people of good will down from the mountainous mining state of Minas Gerais. Others came by special bus and private car. So it was not surprising to find 2,625 present for the opening talk. Above the entrance to the field a large banner saying, "Welcome to the New World Society Assembly," greeted every visitor. To reach the platform one walked through an aisle of giant "fico" trees that gave refreshing respite from the hot sun of the tropical summer. The weather was ideal for an outdoor assembly.

Already the newspapers, seven radio stations, 300 signs in buses, along with 1,800 window signs, were calling the public's attention to the gathering of Jehovah's people.

The day's program went well with informative talks setting the theme of living according to principles of the New World society. The climax of the first day arrived with Brother Henschel's talk "Lies Lead to Loss of Life." Underneath the giant trees that stretched their arms toward the heavens, 3,243 persons gave attentive ear to the mature Christian counsel on controlling the tongue to speak only the truth and on dealing truthfully with one another. Happily content with much more information to give them a solid basis for confidence in the theocratic organization, they sang the final song underneath starry tropical skies.

Saturday would be the big day of the baptism. The assembly grounds were within walking distance of the Atlantic Ocean. There near Copacabana, under the brilliant morning sun, 457 brothers and sisters walked across the stretch of white sand beach to take their turn of being immersed in the blue-green waters. Brazil has a mixture of peoples, so there were peoples of many races in the group.

Brother Knorr had invited all the Gilead graduates to a luncheon in the Bethel home, and after an hour of happy fellowship all of them considered together the expansion of the work and what could be done by them to push out into other fields. It was decided to break down the larger eight- and nine-member groups now present in Rio de Janeiro and São Paulo into smaller groups and go out into the cities of the interior with the aim in mind of starting new congregations. Everyone felt as though this was a big step forward in reaching the sixty million people in Brazilian territory. After being in the same place for some time the missionaries expressed their willingness to be on the move again to new fields of theocratic expansion.

The time passed so rapidly that the circuit servant and the two visiting brothers had to be hustled off in the station wagon to the assembly grounds in time for the meeting with all the circuit servants at 4:30 p.m.

Using an interpreter Brother Knorr explained the necessity for more attention to the work in the field. Arrangements were made to have a short two-day meeting with all the circuit servants in the branch office, to bring all to the same meeting of the mind, thus leading to greater unification of the work in the field. The possibilities of teaching the congregations reading and writing and of establishing schools were discussed and found a necessity. In some sections in the north of Brazil not all have educational opportunities. Sometimes 75 per cent do not read or write, and this is a handicap. Arrangements were discussed for bringing on more special pioneers and mature ones to take up special service with the Society. Brother Knorr showed the necessity of pushing ahead the preaching of the good news on a greater scale than ever before. There will now be fifteen circuits in Brazil in order to cover the circuit

itineraries once every four months, each servant having ten congregations along with many isolated people to visit.

Finished with this special meeting, Brother Knorr went to the microphone with his interpreter to give a forcefully appealing discourse on "Make Your Advancement Manifest to All Persons." It appealed to the individual publisher and to the individual person of good will, and was based on 1 Timothy 4:15, 16. The New World society is advancing, so all should get into it and stay there, progressing with it. Many times the Brazilian brothers and all present expressed their appreciation for the Scriptural admonition by applauding. They understood the points made. This was the first time that the majority had the opportunity to hear the president of the Watch Tower Society speak and it seemed that the information given was just the thing needed. It transmitted the very spirit of the theocratic expansion program to have every person desiring life in the new world manifest his progress by works, within the congregation and publicly.

As always seems the case the last day of the assembly came too soon. The assembly grounds were replete with thousands of theocratic publishers and their friends. Jehovah must have looked down with pleasure on that center of theocratic activity. Brother Henschel's talk on "The Day for Salvation" strengthened the brothers for the future burning tests of integrity at the hands of the Devil's organization. Brother Knorr followed up by forcefully proving that "Love Is Practical." Then, seeing that the two North American visitors were going to leave later that same day, the Brazilian brothers and people of good will said good-by to Brother Knorr, and when he asked whether to take their love to the Brooklyn Bethel family and to all others along the way he was greeted with a resounding burst of applause. He commended the wonderful progress shown by the organization but also showed the necessity of greater distribution of the *Watchtower* magazine, each publisher distributing at least a hundred copies a year. Invitations were given to enter the special pioneer service. On announcing that the Society was buying a new linotype machine and that *Awake!* in Portuguese would be larger, equal in size to *The Watchtower,* the audience clapped with happiness. The theme was expansion. With the new machinery some of the present Bethel force could enter the circuit or special pioneer work. As soon as the barriers on importation of literature could be raised, more bound books would be sent to Brazil. The audience regretted hearing Brother Knorr say his last word. They showed their appreciation for his coming, hoping that he would return again soon.

The weather continued to be dry and hot and the climax of the New World Society Assembly in Rio arrived with 5,443 present to hear a Brazilian brother deliver the talk "After Armageddon—God's New World." This combined with the attendance of 645 in Porto Alegre brought the total audience to 6,088, giving a grand opening to 1954, remembering too the total of 572 that were baptized.

It can be said with certainty that this was the best and the biggest theocratic assembly ever held in the country and was well recognized by the press, television, radio and magazines.

The manager of the sports field, who had been a little nervous and irritable about the whole affair the first day, told the brothers after the cleanup of the assembly grounds: "You people can come here every three months if you want to. Why, the two football teams of just 22 men practicing give me more work than thousands of you witnesses." So, that night,

January 10, the thousands who had come to meet together in Jehovah's name and to bless it went back to their more than sixty cities, carrying with them the satisfying hope of the new world and a much clearer vision of what it means to live as a New World society.

At the same time Brothers Knorr and Henschel were waiting for their airliner at the Galeão International airport, outside of Rio, to carry them on the next leg of their journey, over the vast reaches of the South American continent to another theocratic outpost on the island of Trinidad.

## 'What You Sow You Will Reap'

IN THE December 7, 1953, Des Moines, Iowa, *Tribune* appeared the results of a survey made among clergymen regarding what was their biggest problem. Among the answers were: "Spiritual drowsiness of the congregation." "Indifference." "Apathy toward church work." "Lukewarm Christianity which leads to all kinds of problems." "Getting church folk to do personal evangelization work. So many are timid, afraid." "The larger the church, the less zeal and activity usually is shown." And so on.

And under the heading, "Churches Held Failing to Fulfill Purposes," *The Daily Times Herald,* Dallas, Texas, February 3, 1954, reported on the remarks made by Boston University president, Harold C. Case, at the Southern Methodist University's 19th annual Ministers' Week. Mr. Case warned clergymen against becoming so absorbed in the development of their church as an institution that they overlooked its real purpose. "Budgets may receive more attention than the Bible and competition for 'a place in the sun' may be more captivating than co-operation or fulfilling the condition of the Kingdom of God on earth." He further observed that "people expect [the clergymen] to be religious and to pose and use great words without rigorous self-examination. Ministers, in some cases, are losing sight of their objective by over-interest in their salaries, positions and advancements."

Can it be that there is a cause and effect relationship between the clergy's being engrossed in such matters as salaries, position and advancement and their parishioners' apathy, drowsiness, indifference and lukewarmness? Can it be that in stressing their budgets more than their Bibles the very clergy who complain about their parishioners' condition are merely seeing in their congregation a reflection of themselves, are merely reaping what they have sown?—Gal. 6:7.

## "A Relaxed Holiday Crowd"

Christendom's churches have become so self-satisfied that nothing short of a "spiritual atomic bomb" will shatter the "complacency." This was the recent statement of Dr. John Sutherland Bonnell, pastor of New York's Fifth Avenue Presbyterian Church. Revealingly, the pastor declared that "in a time of world-shaking revolution, the church's membership acts as though the whole world were basking in ease and safety. We still sing 'like a mighty army moves the church of God,' but the discipline and urgency pictured by these words is wholly lacking." Then the pastor exclaimed: "The church today resembles a relaxed holiday crowd much more than an army on the march." (New York *Times,* March 1, 1954) True, but soon the holiday will be over. Armageddon comes on apace and will catch these so-called "Christians" sleepily relaxing, as Christ's apostle foretold.—1 Thess. 5:2, 6.

# The Revelation of Jesus Christ

*"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."*
*—1 Pet. 1:13, NW.*

FOR many centuries sincere and honest-hearted persons have longed for the return of Christ. Just how he would come and exactly what would occur at that time have not been too clear to many, but the prospect of realizing the promised blessings has filled them with hope. Although it has been spoken of as a time of judgment and of the end of the world, their hope has not been misplaced, because it is also foretold as a time of deliverance. But this salvation will not come automatically as a result of "good behavior." Neither will the presence of that day be so easily recognized that all will know judgment is in progress. An accurate study of the Scriptures discloses that when the revelation of Jesus Christ comes it will catch most of the world unaware.

[2] Why is this so? Was the only warning man was to receive sounded when Jesus was on earth? Did he indicate that at the end of the world he would suddenly appear unannounced and immediately hold all people accountable? Some religious-minded persons insist that Christ will not have arrived until he visibly appears out of the clouds with his angels and subjects all people to a fiery judgment. These same persons believe that judgment will be entered on the basis of moral behavior or on the acceptance of the preaching of "Christ crucified" or of "Jesus, and the resurrection." (1 Cor. 1:23; Acts 17:18) Such understanding, however, is purely human reasoning and not based on an accurate knowledge of God's Word.

[3] The Bible shows clearly that before anyone would be brought to complete responsibility a way of preparation would be made before the Lord. Only when those earnestly seeking the Lord would have an opportunity to recognize that he is present in his kingdom would he suddenly appear to hold an accounting. The Scriptures show further that this first responsibility would not be with the nations but rather with the "house of God." (1 Pet. 4:17; Mal. 3:1-5) Then, Jesus pointed out, a full and complete warning would be given in all the inhabited earth. And what does he say will be preached? Not primarily his "crucifixion" or staking, and not primarily his resurrection. While these are important doctrines of the Bible and have a definite bearing on the climax of God's purpose and judgment today, nevertheless the resurrection of Jesus was given as a sign of Christ's *first* presence and has been preached ever since then. Now he says: "And this good news of the *kingdom* will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." (Matt. 24:14, *NW*) It is the good news that this kingdom has been established that Paul speaks of in his second letter to the Thessalonians. There he is discussing "the

1, 2. What has been the hope of sincere persons, and how have some religious-minded persons viewed the matter?

3. (a) When and where does responsibility before the Lord arrive first? (b) What is to be preached worldwide, and on what does responsibility at Jesus' revelation depend?

revelation of the Lord Jesus from heaven with his powerful angels in a flaming fire, as he brings due punishment upon those who do not know God and those who do not obey the good news about our Lord Jesus." (2 Thess. 1:7, 8, *NW*) Responsibility at the revelation of Jesus Christ, therefore, depends on whether one accepts or rejects the good news of the presence of the Kingdom that Jesus said would be preached world-wide.

[4] Why, then, do the nations not realize and accept the approach of this climax of judgment? It is because they have not heeded the world-wide advertising of Christ's return and his second presence. Since long before World War I Jehovah's witnesses pointed to 1914 as the time for this great event to occur. And since 1914 physical evidences establishing this truth have been pointed to repeatedly in the columns of *The Watchtower*. The nations continue to ignore this sign and refuse to recognize that a time of judgment is even now in progress. They cannot see that Christ appeared in the temple in 1918 and judgment has already been entered against two classes of lawless ones whom he found there. (Matt. 24:48-51; 2 Thess. 2:8) They have not observed since then a division going on among the people—a separation that is being made before their very eyes. (Matt. 25:31-33) They willfully close their ears to the warning message that a climax of judgment is fast approaching when Jesus Christ will be so completely revealed to the world that his presence will be indisputable. It is this indisputable evidence of his presence that brings destruction, because he reveals himself in the execution of adverse judgment through the war of Armageddon. That is why Peter admonishes: "Hence 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." (1 Pet. 1:13, *NW*) With our eternal destinies in the balance the course of wisdom would dictate gaining all the knowledge possible about this promised return visit of Jehovah's righteous representative before he is revealed in execution of judgment. Acting upon that right kind of knowledge is the only sure way of defense.—Eccl. 7:12.

4. What have the nations failed to recognize today?

### DEMONSTRATING THE PATTERN

[5] Jehovah never judges anyone guilty without a fair trial. He clearly points out his will to man and gives man full opportunity to show a good and right heart by adhering to it. He even makes repeated warnings to those who are prone to ignore him. But his judgments are sure and swift when guilt has been established. Throughout the history of his dealings with mankind in judgment this same pattern presents itself. Two examples which are given as types of Christ's second presence should serve to demonstrate this pattern.—2 Pet. 2:5, 6.

[6] It should be noted in this connection that there are three distinct phases or aspects to any visitation or advent of a righteous representative of Jehovah in time of judgment. The entire period of the advent is referred to as the presence. Then there is a time when the purpose of the presence becomes clearly manifest. It is a time for judgment to begin on all Christians. Finally there is a climax of the purpose of the presence, which is the execution of judgment. This is a time of revelation because the purpose of the visit is now clearly seen in the deliverance of those favorably judged and in the destruction of those found unworthy of salvation.

5. What pattern has Jehovah set in judgment?

6. What three aspects are there to any advent of Jehovah's representative in judgment?

[7] First consider the presence of Noah in the period before the flood. The earth had become filled with violence so that it was ruined in God's sight and he purposed to destroy it. The history of Noah's sons recorded at Genesis chapter 6 and beginning with verse 9 (*NW*) says: "Noah was a righteous man. He proved himself faultless among his contemporaries. Noah walked with God." While the very presence of righteous Noah condemned the generation in which he lived, Jehovah mercifully gave warning of his purpose to destroy that world and showed a way of escape through his representative that he was sending. "After that God said to Noah: 'The end of all flesh has come before me, because the earth is full of violence as a result of them, and here I am bringing them to ruin together with the earth. Make for yourself an ark.' " (Gen. 6:13, 14, *NW*) This giving of advance notice to Noah would mark the beginning of "the days of Noah" or the time of Noah's presence during which period Noah served as a "preacher of righteousness." (2 Pet. 2:5) The people of that time certainly knew Noah was there and that he was preaching, but they paid no attention.

[8] Then the day arrived when Jehovah God took Noah, his family and all the animals into the ark. This was certainly a manifestation of divine favor but still not recognized by any of those scoffers who had consistently ignored the advance warning. During the time of this manifestation and Noah's going into the ark the way was still open—but not for long. "After that Jehovah shut the door behind him." (Gen. 7:16, *NW*) The judgment of all in the earth at that time was now sealed. Jehovah had given evidence of his favor to Noah and now proceeded to give evidence of wrath against all who had not recognized Noah's righteous presence. The flood was an unmistakable climax of the truthfulness of Noah's preaching and a revelation to the wicked world in which he lived. So it will be at Christ's second presence.

[9] Lot also stands out in judgment against a people. Peter has this to say about Lot, who was a temporary resident in Sodom: "[God] delivered righteous Lot, who was greatly distressed by the indulgence of the law-defying people in loose conduct—for that righteous man by what he saw and heard while dwelling among them from day to day was tormenting his righteous soul by reason of their lawless deeds." (2 Pet. 2:7, 8, *NW*) Because of the wickedness of the men of Sodom and Gomorrah Jehovah sent his angels to bring a judgment of condemnation against them. Lot made an attempt to persuade the Sodomites to adhere to the righteousness of God, but they scorned him with the words, "This lone man came here to reside awhile and yet he would actually play the judge." Lot then tried to persuade his prospective sons-in-law to flee with him for protection. "He kept on saying: 'Get up! Get out of this place, because Jehovah is destroying the city!' But in the eyes of his sons-in-law he seemed like a man who was joking." —Gen. 19:9, 14, *NW*.

[10] No doubt they still thought he was joking when the angels of Jehovah took Lot and his wife and two daughters by the hand and led them out of the city. They did not recognize it as a manifestation of Jehovah's favor until fire came down upon Sodom and Gomorrah. This revelation of the presence of Jehovah's angels with righteous Lot was too late for their salvation. Jesus clearly links his own revela-

7. When did the time of Noah's presence begin, and how was Jehovah's mercy expressed?

8. How did Noah receive evidence of Jehovah's favor and how was the righteousness of Noah's presence revealed?

9. What attitude and course of action did Lot take toward the Sodomites?

10. What does Jesus clarify as to his own revelation through the example of Sodom's destruction?

tion with execution of judgment when he climaxed his account of Lot's deliverance by saying: "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 17:29, 30, *NW*.

**PRESENCE, MANIFESTATION, REVELATION**

[11] The Christian Greek Scriptures make a clear distinction between the three phases or aspects of Christ's second advent by using a different Greek word in each instance. The word *parousía* is consistently translated "presence" in the *New World Translation of the Christian Greek Scriptures* because that is the actual meaning of the word in the original. As applied to the second coming of Christ it is used to indicate either the years of the beginning of his visit or to refer to the entire time he is with mankind. This time began in 1914 and means that Christ is now present though invisible.

[12] A second word, *epipháneia,* translated "manifestation," means appearing, manifestation or a coming to light or to view. The use of this word points to Christ's appearance in the temple for judgment in 1918 and marks the beginning of favorable judgment, first, in the resurrection of the anointed already asleep in death (2 Tim. 4:8) and, second, in the entrusting of Kingdom interests to those of the anointed found faithful on earth.

[13] The third word, *apokálypsis,* which is translated "revelation," means a disclosure, taking off the covering, or uncovering. When this word is used it indicates that a clear and unobstructed view is meant, and in connection with Christ's second presence it refers to the time his manifestation is turned into an unmistakable revelation at Armageddon and even the unwilling are forced to recognize his presence.

[14] It is significant to note also in regard to the pattern that has been set that each presence is accompanied by an outstanding sign. This serves to identify the representative of Jehovah and establish him as having authority. Also it serves to clarify the purpose of the visit as well as to fix the responsibility of the people. This becomes evident in considering the first presence of Jesus Christ. Many things had been foretold by the Jewish prophets that would be fulfilled in the Messiah. However, until he presented himself it would be impossible to determine accurately just how he would accomplish the purpose of his visit, or, for that matter, just what the full purpose of his presence would be. For this reason the self-wise religious leaders among the Jews stumbled at Christ's first presence, endeavoring to read into the prophecies interpretations of their own that did not conform to God's will in sending his Messiah. Their minds had not been braced up by the patterns that had been recorded and they were not prepared for the kind of activity the presence of the Messiah in their midst called for. Looking only for self-exaltation through a return of Davidic kingdom rule they could not see that a "first" presence of the promised King was necessary. Neither could they recognize when he did appear that this presence would accomplish deliverance for them far beyond their own private expectations.

**FIXING THE RESPONSIBILITY**

[15] Jesus' first advent was to accomplish a twofold purpose. It was of secondary im-

11. What is the meaning of *parousía,* and what does it indicate as to Christ's second coming?
12. What does the word *epipháneia* mean, and to what does it point as to faithful Christians then?
13. What does *apokálypsis* mean, and to what does it refer at Christ's return?

14. Why does an outstanding sign accompany each visit, and what caused the Jewish leaders to stumble at Christ's first presence?
15. What was the primary reason for Jesus' first presence?

portance that he came to provide a ransom for mankind. (Matt. 20:28) The primary reason was that he might prove his integrity to the One who sent him and establish the universal sovereignty of Jehovah. In doing so he would through much suffering thereby establish his right to inherit the Kingdom. (Heb. 2:18; 5:8) This righteous course in itself was a sign to Israel. It showed his ministry was one of vindication and salvation.

[16] It was this ministry of preaching and healing that condemned those of Israel even though Jesus had not come for judgment of the world. He said: "I was not sent forth to any but to the lost sheep of the house of Israel." (Matt. 15:24, *NW*) The apostle John testifies they would not accept his works: "He came to his own home, but his own people did not take him in." (John 1:11, *NW*) An example of this is shown in the account of Jesus' healing of the man blind from birth. The Jews had already agreed among themselves that if anyone accepted Jesus as the Christ or Messiah, then that one should be expelled from the congregation. The healed man boldly testified to the miracle and admitted belief that Jesus must be a prophet. The Pharisees reviled him and said: "You are a disciple of that man, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man we do not know where he is from." "In answer the man said to them: 'This certainly is a marvel, that you do not know where he is from, and yet he opened my eyes. We know that God does not listen to sinners, but if anyone is God-fearing and does his will, he listens to this one. From of old it has never been heard that anyone opened the eyes of one born blind. If this man were not from God, he could do nothing at all.' In answer they said to him: 'You were altogether born in sins, and yet are you teaching us?' And they threw him out!" Eventually Jesus heard that the man had been put out of the congregation and when he found him he asked him if he was putting faith in the Son of man. The healed man answered that he was and did obeisance to Jesus and then Jesus said: "For this judgment I came into this world: that those not seeing might see and those seeing might become blind." "Those of the Pharisees who were with him heard these things, and they said to him: 'We are not blind also, are we?' Jesus said to them: 'If you were blind, you would have no sin. But now you say, "We see." Your sin remains.' "—John 9:28-41, *NW*.

[17] Jesus showed by these words that a spiritual healing also was in progress which could deliver them from condemnation due to sin or which, if rejected, would leave them under God's wrath. The Pharisees, however, continued to hold on stubbornly to their own conception of what evidences would indicate the arrival of the Messiah. "Here the Pharisees and Sadducees approached him and, to tempt him, they asked him to display to them a sign from heaven. In reply he said to them: '. . . A wicked and adulterous generation keeps on seeking for a sign, but no sign will be given it except the sign of Jonah.' " (Matt. 16:1-4, *NW*) They had in mind the prophecy of Daniel that foretold the sign of the Son of man and were insisting that it be fulfilled in their day if they were to believe the Messiah was present. Obvious-

16. How did Jesus' healing of the blind man establish the condemnation of Israel?

17. What evidence of the Messiah were the Jewish religionists seeking, and what did they request of Jesus?

ly they were not interested in the coming of Christ as a representative of Jehovah. To them the promised Messiah was coming only to serve their own selfish interests.

[18] However, in spite of the fact that Jesus' preaching and healing works were sufficient to convince right-hearted ones (Luke 7:18-23), he gave the nation an outstanding sign by which they could recognize that certainly he was the one sent by God. "No sign will be given it except the sign of Jonah the prophet. For just as Jonah was in the belly of the huge fish three days and three nights, so the Son of man will be in the heart of the earth three days and three nights."—Matt. 12:39, 40, *NW*.

[19] But did the religionists welcome this sign and accept it in evidence? Did they now discern that through the resurrection Jesus had been justified in the spirit and hence the primary purpose of his first presence had been accomplished? On the contrary. When the time came for the sign to appear they tried to prevent it by causing Pilate to put a seal on the tomb and posting a guard of soldiers. Their ruse failed miserably, however, and then in an effort to hide their hypocrisy they added to their guilt by trying to obscure the significance of the sign. When the soldiers on guard at the tomb reported on the events of Jesus' resurrection, "they gave a sufficient number of silver pieces to the soldiers and said: 'Say, "His disciples came in the night and stole him while we were sleeping."' " (Matt. 28:12, 13; 27:62-66, *NW*) Hence the sign of Jesus' first presence not only identified him as the tried and proved Messiah but also served to fix the responsibility of both Jews and Gentiles through the preaching of the disciples.

18. What sign did Jesus indicate would establish his first presence?

19. How did the Jewish leaders react to the sign, and what further did the sign serve?

[20] Modern-day Christendom is following this same pattern. She claims to be looking for the return of Christ just as the Jews claimed to be looking for his advent then. And just as the Pharisees and Sadducees demanded a sign, ignoring all the evidences that Christ was already in their midst, so the many sects of Christendom turn blind eyes to the sign of Christ's second presence and insist upon awaiting the sign of his revelation, which can mean only their destruction.

[21] They are in fact refusing the very sign the Jews were seeking in their day, the "sign of the Son of man" foretold by Daniel. (Dan. 7:13, 14) This sign over which the Jews stumbled was definitely pointed to by Jesus himself as evidence that he would be present among men the second time. "And then the sign of the Son of man will appear in heaven, and then all the tribes of the earth will go to wailing and they will see the Son of man coming on the clouds of heaven with power and great glory." (Matt. 24:30, *NW*) Since Daniel links the sign with the giving of the Kingdom it is obviously a sign pointing to the beginning of Christ's presence and his coming into his kingdom. This could not occur until his return, and so, along with other things that were to happen at a later date, Jesus gave to John a revelation of this sign and identified it as marking the beginning of his presence and of his kingdom and power. (Rev. 12:1, 2, 5, 10) All the evidences point to 1914 as the date.

[22] Since Christ has already taken up his kingdom authority with the beginning of his presence in 1914, and since his presence begins a time of judgment, it follows that

20. How does modern-day Christendom follow the pattern of Israel?

21, 22. To what sign did Jesus point as evidence of his second presence, and what does its appearance indicate as to his revelation?

his revelation in symbolic fire for execution of judgment at the battle of Armageddon must follow very shortly. (Matt. 24:34) All persons of right heart toward God and his sent-forth One will eagerly lay aside all other interests as of secondary importance and, having their minds braced up with accurate knowledge, will plunge wholeheartedly into the only activity that can bring deliverance.

# Maintaining the Way of Favor

NO MAN can look upon God and live. That is because God is spirit and far above man's natural ability to see. After Jesus' death as a human he was raised to immortality as a spirit in the express image of God, so that now it is impossible for man to see the glorified Christ Jesus either. Yet he promised to return and reveal himself to the world of mankind. This he will do not by appearing in the flesh, since he would thereby be unable to accomplish the purpose of his visit, but he will make his presence known to mankind first by the many evidences that were foretold to mark his return. However, not all persons will accept these evidences as a sign that Christ has taken up his invisible position as regards the earth or that he has actually been sent forth in Kingdom power to begin his reign. But as his first presence was to prove his right to the Kingdom, so the purpose of his return is to establish that kingdom in full power and glory and make all persons, nations, and even Satan himself, subject to that righteous rule. Therefore, those who refuse to accept this royal representative of Jehovah's sovereignty by recognizing his dominion through the sign that has been divinely foretold and manifested must be forced to recognize his presence through the revelation of the fiery execution of judgment against them.

[2] Jehovah does not delight in the execution of the wicked. (Ezek. 18:23) That is why when Christ returned in 1914 he did not reveal himself "in a flaming fire" to bring due punishment upon those not knowing God. After the war in heaven had accomplished a successful purpose and Satan with all his demons had been ousted and cast down to the earth, Christ Jesus halted this first exercise of Kingdom power. (Rev. 12:7-9) In giving the sign of his return and of the end of Satan's system of things Jesus said: "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. 24:22, *NW*) So he temporarily brought an end to the hot war against Satan in order that he might accomplish another purpose of God. (Rev. 7:1-3) It is a time of judgment, a time of showing favor to those whom God approves.

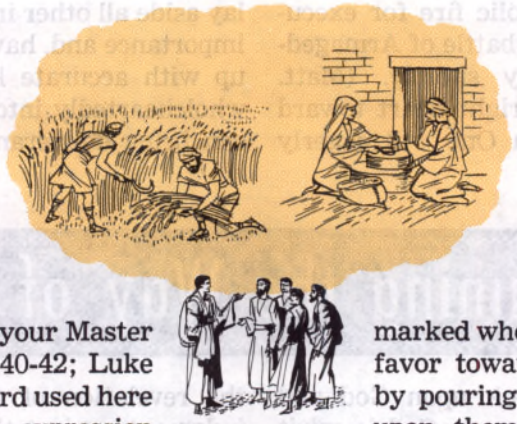
### TIME OF DECISION

[3] After Jesus had cited the examples of Noah and Lot to show the nature of his presence and revelation he then gave evidence to show that his manifestation must precede the execution of adverse judgment. He said: "Then two men will be in the

1. (a) What is the purpose of Christ's return as contrasted with that of his first presence? (b) How will he make his presence known?

2. Why was the beginning of Jesus' presence in 1914 not marked by a "revelation"?

3. (a) What illustration did Jesus give to show his manifestation must precede his revelation? (b) What is indicated in some being "taken along"?



field: one will be taken along and the other be abandoned; two women will be grinding at the hand-mill: one will be taken along and the other be abandoned. Keep on the watch, therefore, because you do not know on what day your Master is coming." (Matt. 24:40-42; Luke 17:34, 35, *NW*) The word used here in the Greek for the expression "taken along" is also used when Joseph is said to have taken his wife home. It is also as when Jesus is said to have taken Peter, James and John along with him into the mount of transfiguration. Jesus used the word when he said: "I am coming again and will *receive* you home to myself, that where I am you also may be." (John 14:3; Matt. 1:20, 24; 17:1, *NW*) Thus, those "taken along" receive a favorable standing with the Lord and are brought into a way of salvation. This corresponds to Noah's being taken into the ark the day of the flood and to Lot's being taken by the hand and led out of the city and therefore precedes the execution of judgment.

[4] This condition is further illustrated by the judgment of favor which Jesus rendered during the days of his first presence. Throughout his three and a half years of preaching Jesus not only healed the sick physically but also opened the way for spiritual recovery. So when Jesus unexpectedly rode into Jerusalem on Nisan 10, A.D. 33, to present himself as king, a division among the people took place. The multitudes who had prepared themselves by listening to him hailed him as king. On the other hand, the chief priests, who had refused his works, now manifested their attitude by refusing to recognize and anoint him with holy oil in the manner of accepting kings in Israel. At Pentecost, shortly after Jesus' death and resurrection, this division became even more marked when Christ manifested his favor toward those following him by pouring out God's active force upon them. It was at this time that they were entrusted with the stewardship of God's service and anointed with his spirit to preach the good news of the resurrection of Jesus, the sign of the first presence of the promised Messiah. Speaking of them as "stewards of sacred secrets of God," Paul discusses this division with the words: "Do not judge anything before the due time, until the Lord comes, who will both bring the secret things of darkness to light and make the counsels of the hearts manifest, and then each one will have his praise come to him from God." (1 Cor. 4:1-5, *NW*) While Paul was looking forward to Christ's coming for judgment at the spiritual temple in 1918, he had as an example that sudden appearance of Christ at Jehovah's literal temple in Jerusalem Nisan 10, A.D. 33.

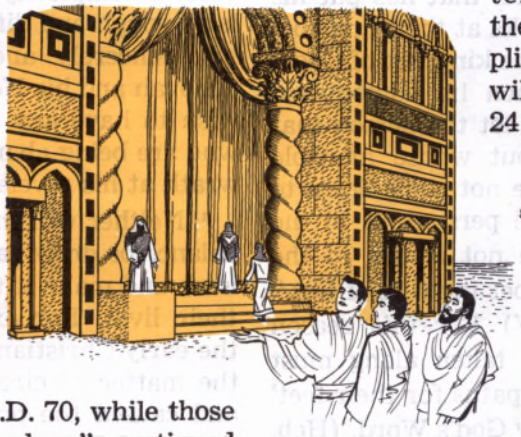
[5] In that judgment on Israel Jesus made manifest the heart condition of those religious leaders occupying positions of temple service and rejected them completely, abandoning them to their own hardness of heart. This is shown in the words of Jesus to the fleshly nation of Israel when he pronounced against them Jehovah's official divorce decree. "Look! your house is abandoned to you." It would seem Jesus here meant the temple at Jerusalem, for he

4. (a) When and how did the manifestation of Christ's first presence take place? (b) Into what position of favor were those approved taken?

5. In what way were the religious leaders "abandoned"?

later told his disciples concerning the temple: "By no means will a stone be left here upon a stone and not be thrown down." (Matt. 23:38; 24:2, *NW*) Jehovah from then on withdrew his presence from the house of Israel's worship just as he has abandoned the house of Christendom's worship.

[6] Some religious interpreters of the Bible have concluded from Jesus' words regarding those taken along and those abandoned that when he returns he will suddenly catch up out of the earth in a "rapture" some whom he has approved while others will be left behind and destroyed by fire. This is private interpretation and a wresting of the Scriptures. According to the miniature fulfillment of Jesus' words to his disciples they were separated from the rest of Israel only in their favorable standing and relation with Jehovah. On the other hand, the religious leaders and those who would follow them were left desolated of God's favor and allowed to remain for almost forty years to hear the resurrection of Christ preached throughout the nation. So Israel's time of decision continued until A.D. 70, while those who had been "taken along" continued present with those who had been "abandoned." This miniature foreshadow finds a parallel in the time of Christ's second manifestation and revelation.



[7] In 1918 the Lord suddenly appeared at the spiritual temple for judgment. At that time he showed favor to the faithful overcomers who were in the sleep of death by raising them to immortality. Those found faithful on the earth were taken along by the Lord into temple service and entrusted with the interests of God's kingdom. (Luke 12:42-44; 1 Thess. 4:16, 17) Since then, especially from 1919 on, they have joyfully gone forth heralding the presence of the King and proclaiming throughout all the inhabited earth the good news of his established kingdom, pointing to the sign of Christ's second presence, the sign of the Son of man. At the same time those who were found to be sluggardly slaves, unmindful of the advance of the sign of Christ's presence, were abandoned to their own evil imaginings and cast out with the class of lawless religious leaders, those called "hypocrites" who have never been faithful to their implied covenant to do temple service. There they await the accomplished end when Christ will be revealed.—Matt. 24:48-51; Luke 12:45, 46.

**KEEPING IN BALANCE**

[8] Christ not only in 1919 manifested favor to those who were earnestly seeking him but also since then has continued to make himself known to those who recognize his presence through the preaching of these. This increasing activity on the part of those taken along has been carried on despite severe persecution by those who have been abandoned for destruction. The faithful ones take courage, however, in the knowledge that their very preaching is a part of the sign and their boldness an evidence of the impending de-

6. How can it be certain that those taken along are not literally caught up out of the earth?

7. How was favor shown in the manifestation of Christ's second presence, and what resulted to those found unfaithful?

8. Through what activity has Christ continued to manifest himself?

struction of those who oppose. (Phil. 1:27, 28) But they realize there are still many pitfalls that lie between them and the time of the revelation of Jesus Christ. They know that during the consummation of this system of things Jehovah's faithful witnesses are called upon to make decisions every day that might affect their standing with the Lord. They remember that the bulk of the Christian Greek Scriptures admonishing Christians to faithfulness was written when there was special need for them then during the consummation of the Jewish system of things and before the climax of judgment. So today, with their minds braced up for activity those taken along continue to heed the warning of Peter to "keep completely balanced."

[9] The saying, "Once saved always saved," is not in harmony with Bible teaching. Jesus warned: "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 9:62, *NW*) Then he admonished further: "On that day let the person that is on the housetop but whose movable things are in the house not come down to pick these up, and the person out in the field, let him likewise not return to the things behind. Remember the wife of Lot." (Luke 17:31, 32, *NW*) For this reason those who have been taken along must 'keep making straight paths for their feet' and be guided solely by God's Word. (Heb. 12:13; Prov. 3:5, 6) The beginning of compromise is the beginning of apostasy; so they must and do refuse to be turned aside by any plausible-sounding reasonings of men. (Col. 2:8) Jesus said: "Look out that nobody misleads you; for many will come on the basis of my name, saying: 'I am the Christ,' and will mislead many." (Matt. 24:4, 5, *NW*) Those in the favored position today carefully and prayerfully continue to study God's Word as it is revealed through the "faithful and discreet slave," recognizing that they individually are but a part of the organization with which Jehovah is dealing and which he is triumphantly directing to victory according to his own will.

[10] Keeping balanced means keeping a clear vision of the theocracy and one's relation to it. An unbalanced person is erratic, changeable, unreliable. Falling a prey to the insidious unrighteousness of the world, one might begin to form his decisions and to set his course of action according to the "accepted" standards of the old-world society. Such a course is dangerous and leads to many painful experiences. (1 Tim. 6:10) One should always remember that many an experienced traveler has become completely lost while on a particularly rough and difficult detour. And those who sincerely and whole-heartedly love Jehovah and his New World society do not wish to have any serious part with those who are being abandoned to Jesus Christ's wrath at his revelation.

[11] Neither will those maintaining proper balance be drawn aside by some secondary issue and make it the motivating factor in their lives. For example, in the days of the early Christians many wished to make the matter of circumcision a major issue and caused the preaching work to be interrupted. The question was not settled nor the trouble abated until the governing body took the necessary action. (Acts 15:1-29) Today, in many countries of the world the racial question becomes a major problem in the Kingdom work. But those of the "faithful and discreet slave" class recognize that the final settling of such

9. What Scriptural admonition is given to those who are in the way of favor?

10. What warning will those take who are properly balanced?

11. (a) How does making secondary issues the important thing upset one's balance? (b) How is this illustrated in the racial issue?

problems is not their commission. Their commission as clearly stated is to preach and to call attention to the existing sign of the approaching revelation of Christ and the execution of his judgment. They refuse to become any part of the wrangling factions and schisms that face extinction at Armageddon. They know that division or class distinction does not exist within Jehovah's service organization even though it may be necessary or expedient to adhere to Caesar's law in some localities by holding separate meetings. However, we know that assembling together is primarily for study, while our main objective is giving the witness in the field. So those whose eye is sincere will rightly maintain complete balance by taking whatever course or following whatever legal methods are most practical to break down prejudice of the people in their territory. Why not show those among whom we live the only way to real freedom, which we are already enjoying? Why force an issue already strained and add to the problems of witnessing? Love for our neighbor is one of Jehovah's righteous requirements. Those who are maintaining complete balance will make sure their love is expressed not toward oneself nor in elevating some particular group in the eyes of man but in properly directing the "other sheep" to the love of God where true help and succor are to be found.

[12] Only the unmerciful look to Armageddon solely as the time of God's wrath and execution of his judgment against the wicked. Paul says: "Therefore you are inexcusable, O man, whoever you are, if you judge; for in the thing in which you judge another, you condemn yourself, inasmuch as you that judge practice the same things. Now we know that the judgment of God is, in accord with truth, against those who practice such things. But do you have this idea, O man, while you judge those who practice such things and yet you do them, that you will escape the judgment of God? Or do you despise the riches of his kindness and forbearance and longsuffering, because you do not know that the kindly quality of God is trying to lead you to repentance? But according to your hardness and unrepentant heart you are storing up wrath for yourself on the day of wrath and of the revealing of God's righteous judgment." (Rom. 2:1-5, *NW*) Those today who are prone to criticize and find fault endanger their position with the Lord and test his mercy and long-suffering perhaps to the limit. That is why Peter admonished us: "Set your hope upon the undeserved kindness that is to be brought to you at the revelation of Jesus Christ." (1 Pet. 1:13, *NW*) Since Jehovah has mercifully shortened this day of wrath expressed against Satan by allowing a time when men can flee to safety, those who have the love of God and of their neighbor make all haste to take advantage of it to the full, stabilizing their own minds securely in the accurate knowledge of God's Word and actively proclaiming the good news to all others who will hear.

12. In what proper light should the revelation of Jesus Christ be viewed?

### AWAITING THE DAY

[13] In his second letter Peter explains the matter further and again emphasizes the importance of keeping busy. Reminding us that many ridiculers would come who assume God has forgotten man's condition, he says: "Jehovah is not slow respecting his promise, as some people consider slowness, but he is patient with you because he does not desire any to be destroyed but desires all to attain to repentance. Yet Jehovah's day will come as a thief, in which the heavens will pass away with a hissing

13. How does Peter emphasize the importance of keeping busy?

noise, but the elements being intensely hot will be dissolved, and earth and the works in it will be discovered. 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. 3:9-12, *NW*.

14 Peter's mention of the day's coming as a thief gives rise to another question. Some, untrained in the Scriptures, point to this as an instance of inconsistency in the Bible. "How," they say, "can you harmonize the statements that he would come in power and great glory and also as a thief in the night?" The answer, of course, is simple, as already explained in our discussion. These ridiculers have failed to recognize the various aspects of Christ's presence and what is to be accomplished by each phase of his advent. Whereas the beginning of his presence was heralded world-wide when he came in power and glory, the next phase of his presence, namely his appearance or manifestation at the temple for judgment, was as unexpected as a thief in the night. Even those seeking him were not aware of this activity until after it had begun.—Mal. 3:1, 2; Matt. 25:1-13.

15 The day of Jehovah referred to above by Peter is the day for the expression of God's wrath at the revelation of Jesus Christ. Here again the time is spoken of as thieflike. How, then, will even the wicked know he is present? It is the beginning of that "day" that arrives unexpectedly and comes upon them while they continue unprepared, but as it progresses it will become more and more obvious to all that the end of this system of things has arrived. (Ezek. 7:6-9; Luke 21:34-36) But unlike at Christ's manifestation in 1918 those who are seeking him now will not be caught napping. This is made certain by Paul's words: "You yourselves know quite well that Jehovah's day is coming exactly as a thief in the night. Whenever it is that they are saying, 'Peace and security!' then sudden destruction is to be instantly upon them just as the pang of distress upon a pregnant woman, and they will by no means escape. But you, brothers, you are not in darkness, so that that day should overtake you as it would thieves, for you are all sons of light and sons of day." (1 Thess. 5:2-5, *NW*) Being in the light, they have come to distinguish accurately between the beginning of Christ's presence, his manifestation and his revelation. They are thereby "handling the word of the truth aright."

16 How shall we know when the time of the revelation of Jesus Christ has arrived and has begun? Notice the sign given to the Thessalonians by Paul in his letter quoted from in the preceding paragraph. When they are saying, "Peace and security!" the time has arrived. And how will this be so? Persecution of those taken along into God's favor is certain to continue and increase at the hands of those left desolate of God's presence. (Rev. 12:17; 13:7) These abandoned ones, at Satan's instigation, will muster all their forces in final all-out war against Jehovah's enthroned King and will seek to wipe out the new nation of spiritual Israel that Christ is building as a part of the new world. It might be they will make it appear they have accomplished their purpose and for this reason cry, "Peace and security!" Then it is that Christ reveals himself to the nations in all the majesty and power

14. In what different ways are the beginnings of Christ's second presence and manifestation marked?

15. (a) In what way is the revelation of Jesus Christ like a thief? (b) How does it differ in this respect from his manifestation?

16. How will the beginning of the revelation of Jesus Christ be recognized?

of his great invisible presence.—Ezek. 38:18, 19, 21-23.

17 "This takes into account that it is righteous on God's part to repay tribulation to those who make tribulation for you, but, to you who suffer tribulation, relief along with us at the revelation of the Lord Jesus from heaven with his powerful angels in a flaming fire, as he brings due punishment upon those who do not know God and those who do not obey the good news about our Lord Jesus. These very ones will pay the penalty of everlasting destruction from before the Lord and from the glory of his strength." (2 Thess. 1:6-9, *NW*) The ax falls first at the roots of apostate Christendom (Jer. 25:34, 35; Luke 3:9) and, when these mercenary shepherds flee for cover, only those Christians whose faith has been tried in the fire will survive and continue to pronounce the coming judgment against heathendom and all the rest of Satan's organization.

18 Courage, then, faithful slaves of Jehovah! "Let us not sleep on as the rest do, but let us stay awake and keep our senses." (1 Thess. 5:6, *NW*) The way of maintaining the favored position is clearly marked out before us and the victory feast is certain. So press on in the advancing light of the manifestation of Christ's presence until he is fully revealed and final and complete deliverance has been accomplished!

17, 18. Where does the execution of judgment begin, and who alone will find deliverance?

## Brazil's Religious Crisis

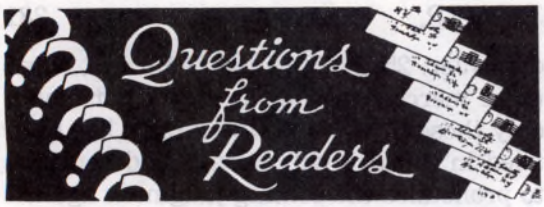
When Brazil's government proposed a law to sanction divorce, Cardinal Carmelo of São Paulo declared that the Roman Catholic Church would fight the government on the issue. This prompted one priest, "Father" Calazans, to admit that virtually all the Catholics in Brazil were Catholics in name only. For he said that what is needed besides political action on divorce is "real Catholics" who practice their religion—but these are an insignificantly small number. The vast majority of Brazil's Catholics, declared priest Calazans, merely have "diplomatic relations" with the church on "social occasions," such as baptisms, weddings and funerals.

So is Brazil experiencing a "religious crisis"? This was the question asked by that country's important magazine *Visão* (*Vision*). In reply, a Catholic bishop stated that there was no "religious crisis," because the Catholic Church is "present in every key position in the country" and even has plans for enlarging its sphere of political influence. In spite of this answer, the editor of *Visão* commented that regardless of outward appearances, the Catholic Church "cannot conceal the sad truth that our people are only nominally and statistically religious." He explained that "Brazilians are much more interested in entertainment and in automobiles and refrigerators than in religion."

### Who Converted?

A Franciscan priest Berard Haile, who has spent 53 years working with the Navaho Indians in the southwestern United States, has, according to *Time*, March 15, learned bit by bit from their medicine men "what no white man had known before him: the whole of the 'Blessing Way'—a sacred, secret collection of ceremonies covering the whole religious life of the Navaho people." He has written this carefully searched-out information in a 1,203-page manuscript, which he hopes to have published. When the Navahos gave their approval and support, he said: "I am one of you." But one of the tribal councilors put it another way: "You came to make Christians out of the Navahos, but the Navahos have made a Navaho out of you."

We wonder how many other peoples look at their missionaries in the same manner.




● On the time of Elizabeth's conception of John the Baptist, the book *"Make Sure of All Things"* (page 167, column 1, bottom paragraph) says: "1 Chron. 24:10, 18 [Regarding the courses of the priests]: 'The seventh to Hakkoz, the eighth to Abijah.' [Of the 24 courses the second week of the eighth would fall in the latter part of the fourth Jewish month, or early part of July, our calendar.]" How is this calculated?—R. L., Mexico.

John the Baptist's father, a "priest named Zechariah," was "of the division [course] of Abijah," the eighth course. (Luke 1:5, 8, 9, *NW*) Abijah was a priestly Israelite of King David's time. Then, about 1050 B.C., Israel's priests and the Levites, respectively, were first divided by David into 24 groups.* At Jerusalem's original sanctuary (tabernacle or tent—1 Chron. 16:1) those 24 divisions first served by turns, separately one week at a time, not two weeks together. After David's son Solomon had built and dedicated the typical temple for Jehovah's name, each of the 24 groups in its turn twice a year served its "course" at the temple. (1 Chron. 24:1-19, 31; 2 Chron. 8:14; 31:2; 35:4; Ezra 3:10) Each week-long term of service of each course ran from sabbath to sabbath. (2 Ki. 11:5-7; 2 Chron. 23:8) Apparently the outgoing course took care of the sabbath morning sacrifice and the incoming course, the evening sacrifice; and thus both outgoing and incoming groups spent the sabbath in the sanctuary. Priests of other courses could enter the temple and perform priestly acts, so long as they did not interfere with the functions of priests officiating in their allotted course. "Each 'course' of priests and of Levites . . . came on duty for a week, from one Sabbath to another." —Edersheim, *The Temple*, pp. 66, 158.

As of 537 B.C., upon the ending of the faithful Jewish remnant's 70-year exile in Babylon, Abijah's course is one of the more than twenty courses of priests named as having returned to Jerusalem with Governor Zerubbabel or later. —Ezra 2:36-39; Neh. 10:7, 8; 12:1-4.

Writing of King David's division of the priests into 24 courses, Josephus adds: "And this partition has remained to this day."—*Antiquities of the Jews* (writing finished about A.D. 93), Book 7, chap. 14, ¶7; see also McClintock and Strong *Cyclopædia*, Vol. 8, pp. 576, 577; *Imperial Bible Dictionary*, Vol. 2, p. 664, col. 2.

Now since each of the 24 courses served two turns a year (about six months apart), this adds up to 48 weeks' service. However, the Jewish (lunar) year was about ten days shorter than our calendar (solar) year and so consisted of about 51 weeks. To fill out the year one adjustment, reasonably, was necessary every two or three years when an intercalary 13th month was added in the Jewish (lunar) calendar to harmonize it with solar time. Also other adjustments evidently occurred each year through having all the courses serve jointly during the three main annual festivals. (2 Chron. 5:11; *The Mishnah*, "Sukkah," Sec. 5, ¶¶ 7, 8) Thrice yearly all Israel's males, including priests and Levites, appeared before Jehovah, by his command, at the temple. The vast amount of work connected with the thousands* of animal sacrifices and related tasks required the co-operation of all the priests for a full week and more on each of those three principal festal occasions:

(1) Passover, in the divinely ordained first month Abib,† was immediately followed by the week-long feast of unleavened bread.—Ex. 34:18, *NW*.

(2) Pentecost, 50 days later, was another of such festal events, linked with the "festival of weeks."—Ex. 34:22, *NW*.

(3) Yom Kippur ("day of atonement") occurred in the Jehovah-fixed seventh month Ethanim‡ (10th day) and was closely followed by the feast of tabernacles, the 15th to the 21st, with a special sabbath, "the great day of the

* "Originally, when the tabernacle was at Shiloh, there were altogether sixteen courses, equally divided between the descendants of Eleazar and Ithamar. Now that there were more chief men of Eleazar, David divided each of their eight courses into two, producing a total of sixteen, while the eight courses of Ithamar remained unchanged."—*Soncino Books of the Bible* (1952, London, The Soncino Press), Vol. "Chronicles," p. 130.

* Josephus records that, at one Jewish Passover feast in the days of Roman emperor Nero, they found "the number of sacrifices was two hundred and fifty-six thousand five hundred; which, upon the allowance of no more than ten that feast together, amounts to two millions seven hundred thousand and two hundred persons that were pure and holy."—*Wars of the Jews*, Book 6, chap. 9, ¶3.

† Called Nisan after 537 B.C., when the 70-year Babylonian exile ended.—Ex. 12:2; 13:4, *NW*, footnote[b].

‡ Called Tizri, or Tishri, after 537 B.C. Compare Genesis 8:13, *NW*, footnote[b] with Genesis 7:11, *NW*, footnote[a].

feast," on the 22nd.—John 7:37; Ex. 34:22-24; Lev. 16:29-31; 25:9, 10, *NW*.

Aside from those three main festal periods, during which priests of *all* courses served jointly, priests in each of the 24 courses would serve at all other times of the year exclusively by turn.

At what time of year did the courses begin to count, or when did the first course start? Seemingly it was immediately after, or on the final (eighth) or "great day of the feast" of tabernacles ("festival of booths," *NW*), which celebration closed the festive year. Jehovah commanded: "At the end of every seven years, in the appointed time of the year of the release, in the festival of booths, . . . you will read this law." (Deut. 31:10, 11, *NW*) Incidentally, the festival of booths is the last of the three great feasts to find fulfillment in antitype; and "this feast closed the original festive calendar; . . . What the seventh day, or Sabbath, was in reference to the week, the seventh month seems to have been in reference to the year. It closed not only the sacred cycle, but also the agricultural or working year. It also marked the change of seasons, the approach of rain and of the winter equinox [properly, winter *solstice*, or *autumnal* equinox], and determined alike the commencement and the close of a sabbatical year." (Edersheim, *The Temple*, pp. 234, 235; also see pp. 179, 265.) Significant, too, may be the fact that the dedication of the David-planned and Solomon-built temple was in the seventh month, priestly work officially beginning then at this uniquely magnificent edifice. (2 Chron. 7:10) Also at this time of the year, in 537 B.C., the Israelites who, as the typical faithful remnant, had returned to Jerusalem from exile in Babylon, again began orderly services at the site of that demolished magnificent temple. —Ezra 3:6.

Let us admit, for the purpose of this calculation, that the priestly courses began to count in the Jehovah-set seventh month (which, in our present calendar, began in late September or early October). If so, then the first round of 24 courses plus the eight courses of the annual second round (plus the mentioned joint-service period of two of the three festivals) would extend, generally, into the next Jewish year's third month, perhaps possibly into its fourth month. This meant that the eighth course's second round fell (on our calendar) in late June or early July.

Reasonably, then, Zechariah listened to the "good news" Jehovah's angel Gabriel told him when that minister from heaven interrupted Zechariah's altar service in the *second* round of the eighth course. Upon completing his priestly duties in that allotted course, Zechariah returned home to his wife Elizabeth and then their son John was conceived. (Luke 1:5, 19, 23, 24, *NW*) This would have been at least in late June or early July of the year 3 B.C. About six months later (namely, in our December) Jesus was conceived. Nine months after that Jesus' birth as a perfect child would occur about October 1 in the year 2 B.C.*—Luke 1:26, 36; 2:6, 7.

Why do we say the "second round" of the eighth (or, Zechariah's) course? Because the first round of the eighth course would come in late November or early December. This would inconsistently bring Jesus' birth (occurring about fifteen months later) in March. In that case Jesus' baptism at the age of thirty would also have been in March. (Luke 3:23) Neither would this spring-season date harmonize with Daniel's prophecy (Dan. 9:24-27), which shows that the Messiah or Christ was to arrive at the end of 69 weeks of years, these weeks beginning in the fall of 455 B.C. and ending in the fall of A.D. 29. (It also contradicts this same prophecy that foretold that the resurrected Jesus would appear in heaven to pay over to Jehovah the merit of the sacrifice Jesus offered "in the *midst* of the week," Daniel's prophetic 70th week of years, hence in the spring.)

However, since it was actually in the spring of A.D. 33 that Jesus Christ ascended and appeared in heaven, then three and a half years (or, half of a seven-year week) would take us back to the beginning of the week in the *autumn* of A.D. 29, not the spring, for Messiah's baptism.

So, then, the available evidence reasonably seems to favor the following calculation: Counting the commencement of the 24-course priestly service as beginning at the end of the festival of booths, Zechariah was in the *second* round of the eighth course, and his son John the Baptist was conceived by Elizabeth in late June or early July, about six months before Mary's conception of Jesus.—Luke 1:26, 36.

Thus, from the foregoing, it is seen that the book *"Make Sure of All Things"* gives the *approximate* time for John's conception, and that it is ascertained, in part, by calculating back from the time of Jesus' birth about October 1.

* Compare *"New Heavens and a New Earth"*, p. 368.

# ANNOUNCEMENTS

### CONTINUING OUR COURSE IN JEHOVAH'S NAME

The greatest name in all the universe is that of Jehovah God. To "walk" in it means to follow the course that Jehovah God marks out for us to take. (Mic. 4:5) Those who walk in his name honor it and are glad to confess it before others. They proclaim Jehovah's name and fame, his words and his works, as did Jesus the faithful and true witness. (Rev. 3:14) Jehovah's witnesses delight to walk in Jehovah's name, rejoicing at all times to tell others about his glorious kingdom.

### BROOKLYN BETHEL VACATION

The Society's offices, factory and Bethel home in Brooklyn, New York, will be closed from July 31 to August 15, inclusive. Orders and correspondence sent in during that period will not be handled until some time after the reopening of the offices. Please anticipate your needs well in advance and place your orders in time for attention before the vacation period.

### "WATCHTOWER" STUDIES

Week of July 11: The Revelation of Jesus Christ.
Week of July 18: Maintaining the Way of Favor.

## ✓✓ CHECK YOUR MEMORY ✓✓

**After reading this issue of "The Watchtower," do you remember—**

- ✓ Why the Christian's purpose does not include changing the world? P. 355, ¶4.
- ✓ What the Scriptures say about profanity and vulgar speech? P. 360, ¶3.
- ✓ Who, among the ancient pagans, worshiped their ancestors? P. 361, ¶4.
- ✓ Why ancestor worship is foolish? P. 362, ¶5.
- ✓ At what Christian assembly with just 645 in attendance 115 were baptized? P. 364, ¶3.
- ✓ Where there has been a growth from 354 ministers to 6,429 in just nine years? P. 365, ¶3.
- ✓ Upon acceptance of what does one's judgment really depend? P. 369, ¶3.
- ✓ Why the Jewish leaders could not recognize Messiah's first presence? P. 372, ¶14.
- ✓ How, just as the Jews did, modern Christendom is rejecting Christ? P. 374, ¶20.
- ✓ What proves that the statement "Once saved always saved" is false? P. 378, ¶9.
- ✓ How apparently conflicting predictions of Christ's presence are harmonized? P. 380, ¶14.
- ✓ When John the Baptist was conceived? Jesus conceived? Jesus born? P. 383, ¶4.

# The WATCHTOWER

*Announcing* JEHOVAH'S KINGDOM

JULY 1, 1954
Semimonthly

REQUIREMENTS FOR THE MINISTRY

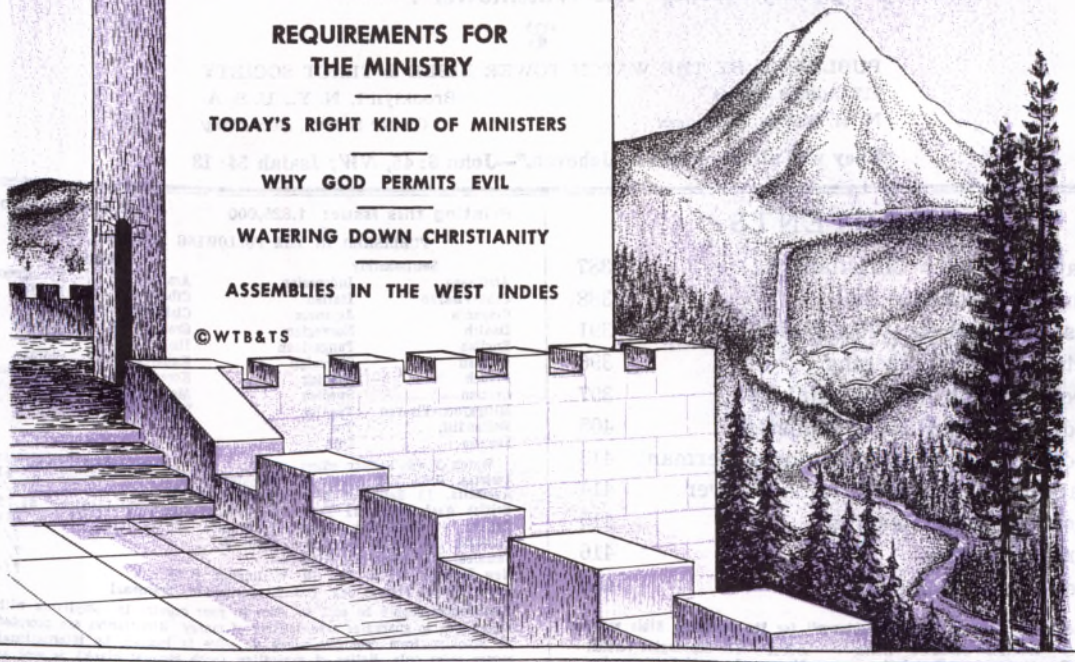
TODAY'S RIGHT KIND OF MINISTERS

WHY GOD PERMITS EVIL

WATERING DOWN CHRISTIANITY

ASSEMBLIES IN THE WEST INDIES

©WTB&TS



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

## THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases. — Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

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

## CONTENTS

| | |
|---|---|
| Watering Down Christianity | 387 |
| Why God Permits Evil | 388 |
| Assemblies in the West Indies | 391 |
| Actions Belie Preaching | 396 |
| Requirements for the Ministry | 397 |
| Today's Right Kind of Ministers | 405 |
| Keeping Integrity in Communist Germany | 413 |
| Walking in Jehovah's Name Forever | 414 |
| Questions from Readers | 415 |
| Announcements | 416 |
| Check Your Memory | 416 |

**Abbreviations used in "The Watchtower" for the following Bible versions**

| | |
|---|---|
| *AS* – American Standard Version | *LXX* – The Septuagint Version |
| *AT* – An American Translation | *Mo* – James Moffatt's version |
| *Da* – J. N. Darby's version | *NW* – New World Translation |
| *Dy* – Catholic Douay version | *Ro* – J. B. Rotherham's version |
| *ED* – The Emphatic Diaglott | *RS* – Revised Standard Version |
| *Le* – Isaac Leeser's version | *Yg* – Robert Young's version |

**Unless otherwise indicated, the Bible used is the King James Version**

**Printing this issue: 1,825,000** — **Five cents a copy**

PUBLISHED IN THE FOLLOWING LANGUAGES

| Semimonthly | | Monthly | |
|---|---|---|---|
| Afrikaans | Indonesian | Arabic | Portuguese |
| Cebu-Visayan | Italian | Cibemba | Russian |
| Cinyanja | Japanese | Cishona | Sesotho |
| Danish | Norwegian | Greek | Siamese |
| English | Pangasinan | Ibo | Silozi |
| Finnish | Slovenian | Kanarese | Slovak |
| French | Spanish | Korean | Ukrainian |
| German | Swedish | Malayalam | Urdu |
| Hiligaynon-Visayan | Tagalog | Polish | Yoruba |
| Hollandish | Twi | | |
| Ilocano | Zulu | | |

| Watch Tower Society offices | Yearly subscription rate |
|---|---|
| **America, U.S.,** 117 Adams St., Brooklyn 1, N.Y. | $1 |
| **Australia,** 11 Beresford Rd., Strathfield, N.S.W. | 8/- |
| **British West Indies,** 21 Taylor St., Port of Spain, Trinidad | $1.72 |
| **Canada,** 40 Irwin Ave., Toronto 5, Ontario | $1 |
| **England,** 34 Craven Terrace, London, W. 2 | 7/- |
| **Jamaica,** 151 King St., Kingston | 7/- |
| **New Zealand,** G.P.O. Box 30, Wellington, C. 1 | 7/- |
| **South Africa,** Private Bag, P.O. Elandsfontein, Transvaal | 7/- |

**Remittances** should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. **Notice of expiration** (with renewal blank) is sent at least two issues before subscription expires. **Change of address** when sent to our office may be expected effective within one month. Send your old as well as new address.

Entered as second-class matter at Brooklyn, N. Y., Act of March 3, 1879. Printed in U. S. A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXV July 1, 1954 Number 13

# WATERING DOWN CHRISTIANITY

IN ANCIENT times vintners watered down their wine to make bigger profits. "Thy wine is mixed with water," wrote Isaiah. The prophet's words apply with full force today when Christendom's purveyors of religion have watered down Christianity so as to please more people and reap profit. That such a watered-down Christianity would exist is evident from Paul's words: "They will accumulate teachers for themselves to have their ears tickled." "We are not adulterators of the word of God as many men are." Today "many men" who profess to be religious teachers adulterate God's Word to tickle ears. The result is a crop of Christians that resemble a crowd of theatergoers more than they do the apostles of Christ, who were "a theatrical spectacle to the world."—Isa. 1:22, *Da;* 2 Tim. 4:3; 2 Cor. 2:17, *footnote;* 1 Cor. 4:9, *NW*.

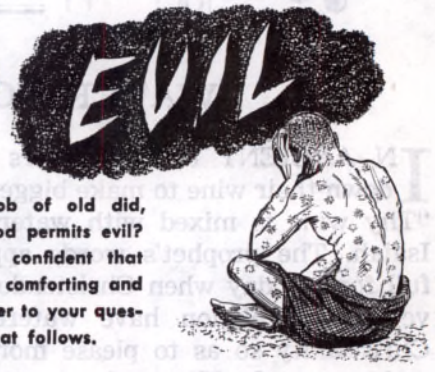
Men of note have occasionally spotlighted today's watered-down Christianity. In a recent issue of *Saturday Review,* Albert N. Williams, a University of Denver administrator, spoke out against today's Christianity that "has been severed from the stream of its own history, and served up, degutted, de-boned, sliced, and boiled, with a garnishment of piety and morbidity that would have turned the wrathful Old Testament Jehovah away from His own people in anguished sorrow."

One reason for the "great illiteracy" of Christianity, indicates Mr. Williams, is the "sad shape" of current religious writings. The authors of the so-called spiritual books that top the best-selling lists, he said, are concerned only with "spiritual comforts" and are more interested in exploiting faith to gain readers than they are in bringing vital knowledge of religion to the people. "The stern and rugged events that should summon a legion of historians, novelists and dramatists have been so emasculated by genteel purveyors of faith that it is no wonder that Christians of our time lack even the most cursory interest in the dramatic unfolding of events which made possible our faith." So the history of the Christian religion, asserts Mr. Williams, is "a drama lacking both dramatists and theatres today."

It is agreed that the clergy have watered down Christianity with unscriptural traditions, pagan doctrines and with ear-tickling "spiritual books" featuring philosophy and psychology. Yet the world is not devoid of Christian "dramatists and theatres today." For in 143 different lands Jehovah's witnesses are dramatizing Christianity as the apostles did. They have become a "theatrical spectacle to the world" because of their refusal to water down Christianity with people-pleasing philosophies and for their vigorous preaching of the good news of Jehovah's kingdom. Those disheartened

by the "de-gutted," "de-boned" Christianity purveyed by the clergy will be buoyed up to know that Jehovah's witnesses will continue to dramatize true Christianity. This they do, "not walking in craftiness neither adulterating the word of God, but by making the truth manifest."—2 Cor. 4:2, *NW*.

# Why God Permits EVIL



**Do you, as Job of old did, wonder why God permits evil? If so, we feel confident that you will find a comforting and satisfying answer to your question in what follows.**

PERHAPS no question has perplexed more honest-hearted persons than why God permits evil, injustice, wickedness and suffering. Atheists pounce upon that fact as proof that God does not exist. Thus Woolsey Teller, general secretary of the American Association for the Advancement of Atheism, Inc., in an interview insisted that the prevalence of "terrible misery, stark poverty, plenty of pain," proves that God does not exist. The interviewer, while professing belief in God, was unable to give him a satisfactory answer, but merely posed such questions as "But we don't know God's purposes, do we?" "Do we humans presume to know what is in the mind of God?"

Incidentally, let us note that many who use the existence of suffering in the world as a reason for not exercising faith in God would have Him perform continuous miracles in contravention of his own laws. Inconsistently they would blame God for the wretchedness that man continually brings upon himself because of his own selfish and foolish course.

Can we know God's purpose in permitting evil? Yes, we can, if we are open-minded and humble enough to be willing to heed his advice, "Come now, and let us reason together," on what he has to say in his Word, the Bible. And is not that just what we should expect, that the Creator, who has so abundantly provided for all our material needs, would also make provision for satisfying our hunger and thirst for truth, for the whys and wherefores of such perplexing things as the permission of evil? Surely it is!—Isa. 1:18.

First of all let us note that "with God all things are possible," for he is a God of "wisdom and might." Further, we are assured that "God is love" and that "righteousness and justice are the foundation of his throne." (Matt. 19:26; Job 12:13; 1 John 4:8; Ps. 97:2, *AS*) While to the atheist the permission of evil is a negation of God's power and wisdom, as if he were unable to stop it, and of his justice and love, as if he were indifferent to evil, yet to those who really believe that God has these four attributes in a perfect and infinite degree the permission of evil merely raises the questions as to why God permits it and when he will put an end to it.

Briefly stated, God has permitted evil because one of his creatures raised the questions, Who is supreme? And, Can God put men on earth that will keep integrity in spite of pressure and temptation? When

these questions have been fully answered, God will make an end to evil.

### MAN'S CREATION AND DEFLECTION

At the beginning of man's existence there was no evil. God had created man perfect, even as his Word assures us, "Perfect is his activity." God created man in His likeness in that He gave man a measure of wisdom, justice, love and power. He also made man a free moral agent, free to choose to do right or wrong, reaping, of course, the consequences of his choice. He placed man in a beautiful garden, Paradise, and gave him a threefold mandate, to be fruitful, subdue the earth and have dominion over the lower animals, the carrying out of which would enable man to make the fullest possible use of his faculties and attributes.—Deut. 32:4, *NW;* Gen. 1:26-28.

With all this God placed man under but a single restriction: he must not eat of the fruit of a certain tree. This restriction did not work any hardship upon man, as he did not need its particular fruit to sustain life. Nor was compliance with this restriction a difficult thing to do. God, as Supreme Sovereign and Benefactor, had a perfect right to forbid man the privilege of eating this particular fruit, and he did so for several good reasons. This restriction instilled in man the fear of Jehovah, for it emphasized his dependence upon God for life; that God had given it to him and could take it away again. It also would show whether man appreciated all that God had done for him or not, and might even be said to have made man appreciate his blessings all the more, realizing that they could be lost. Further, it furnished the ideal test of man's love for God, for 'if we love God we shall keep his commandments.'–1 John 5:3.

Not only did God provide man with certain faculties and instructions on how to use them, but he also appointed for man a 'covering cherub,' a guardian angel, as it were, to guide, instruct and safeguard man. (Ezek. 28:14) This angelic deputy, however, allowed his appointment to give him an undue opinion of his own importance, awakening in him an ambition to be worshiped as Jehovah God was. To that end he set about to estrange man from his Maker, Benefactor and Friend by means of base slander. By sowing distrust in the mind of the woman this one succeeded in causing both her and her husband to disobey, thus manifesting a lack of love and appreciation. God, consistent with his word, sentenced them to return to the dust, and eventually they did.—Gen. 3:1-19; 5:5.

Because of his ambition and rebellion this one is subsequently referred to in the Scriptures as "the dragon, the original serpent, who is the Devil and Satan." And that it was indeed his ambition to be worshiped like Jehovah God is apparent from Isaiah 14:12-14, where we read of his boast to match the Most High, and from Matthew 4:8-10, which records his offer to give Jesus all the kingdoms of the world if Jesus would but bow down and do an act of worship before Satan.—Rev. 20:2, *NW.*

### WHY EVIL PERMITTED

While the foregoing clearly shows that Satan, Adam and Eve, and not Jehovah, are responsible for the evil in the world, still the question remains, Why did God permit these three culprits to live? Why did he not at once destroy them and start all over again? Because, in that Satan caused our first parents to deflect, the question was raised as to who was to blame. Had God created them so that they could not withstand temptation and yet provided for a death penalty for their failure to do so? Had he at once put to death the three of them this point would have remained forever moot. Besides, Satan boasted that he could turn all human creatures away

from God, thereby challenging both Jehovah's supremacy and his ability as Creator.

Jehovah knew he had made no mistake in creating Adam and Eve, that his law to them was just and that human creatures could remain faithful under test. To demonstrate these points he permitted Adam and Eve to continue to live and to have offspring and he permitted Satan to continue and to try to turn others away from Jehovah God. The Scriptures show that from Abel clear down to our day Jehovah's servants have maintained integrity in spite of all that the Devil could bring against them in the way of temptation or pressure, thereby vindicating Jehovah and proving the Devil a liar and a wicked slanderer. By their integrity-keeping course they have been 'making the heart of Jehovah glad by furnishing him an answer to give to the Devil.'—Prov. 27:11.

How do we know that this is true and not merely a fanciful theory? Because of the record found at Job, chapters 1 and 2. There we learn that Satan boasted that he could force Job, the most outstanding servant of Jehovah on earth, to curse God. God accepted the challenge and gave Satan a free rein with Job even to the extent of depriving him of his possessions, family, friends and health. But Job kept his integrity; he did not curse God, nor did he confess to sins of which he was not guilty, as certain Americans did under Communist pressure.

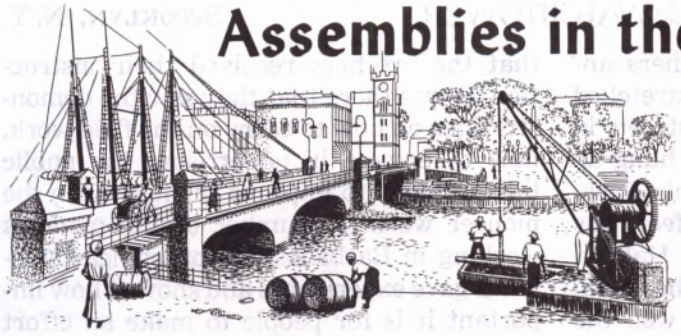
Undoubtedly in this historical account of Job (yes, Job actually lived; see Ezekiel 14:14; James 5:11) we have an example of God's permitting evil for the purpose of demonstrating his superiority over Satan and that he can have men on earth who will be faithful under test. And that this was the reason why Adam and Eve were permitted to live on and bear children is apparent from the fact that Jehovah first called Job's integrity-keeping course to the attention of Satan, indicating that the question of man's keeping integrity had been raised previously.

In permitting evil for the sake of settling the issue of supremacy Jehovah is not guilty of any injustice. He could have put Adam and Eve to death at once instead of mercifully allowing them to live many centuries. And even for their offspring, life with suffering is a blessing. Furthermore, God has provided that all integrity-keepers will be rewarded even more than Job was, by means of Christ's ransom and the resurrection.

God has permitted Satan to remain for the past 6,000 years only as Jehovah told Pharaoh, 'to show you my power and to have my name proclaimed in all the earth.' When that purpose has been fully served, then Jehovah will make an end of Satan and all those having his spirit, who are the ones responsible for the evil in the world, at Armageddon, even as he destroyed Pharaoh and his armies at the Red Sea. —Ex. 9:16; 14:27, 28.

Jehovah is loving and just and so is not in sympathy with evil. Being all-wise and all-powerful, he can and will make an end of it in his own due time. Then Jesus' prayer for God's will to "come to pass, as in heaven, also upon earth," will be fulfilled. Then there will be no more death, nor outcry, nor mourning, nor pain. (Matt. 6:10, *NW;* Rev. 21:4) Then all that live will love God with all their heart, mind, soul and strength and their neighbors as themselves. In view of the valuable purpose served, lovers of God and righteousness will not complain at God's permitting evil but will be glad to maintain integrity even though it means suffering at the present time, looking forward to the glorious outcome of it all, the vindication of Jehovah's name and endless life for themselves in his righteous new world.

# Assemblies in the West Indies



AFTER a forty-eight-hour stop-over in Trinidad at the branch office of the Watch Tower Bible and Tract Society in Port of Spain, the president of the Society, N. H. Knorr, and his traveling companion, M. G. Henschel, flew to the beautiful little coral island of Barbados on Wednesday, January 13, 1954. They were accompanied by the branch servant for the British West Indies, Robert Newton. Their purpose in going was to attend the assembly of Jehovah's witnesses at Queen's Park, Bridgetown.

The assembly was already in progress with sixty present at the Tuesday morning session, but the attendance grew rapidly to 244 for the afternoon session and reached a peak of 886 in the evening. This news was given to the arriving brothers by the group that met them at the Seawell airport in Barbados. In this group were nine brothers who had graduated from the Watchtower Bible School of Gilead. Some of them had come from other islands where they were doing missionary work, and they reported that this was really an international assembly because delegates from seven different countries and islands were present and twenty-five different congregations were represented.

They all seemed very happy to come to Barbados and enjoyed the trip very much, because Barbados is a thriving tourist center and a very picturesque island with an excellent climate. The roads are narrow, and as one drives from the airport by the cane fields and past the old sugar mills into the more densely populated area he sees the little stone houses with the pastel colors and the excellent beaches which are nearby. The glistening white sands of the beaches and the warm water are an inducement to any visitor to want to enjoy a swim. The streets through the towns are very narrow, so it is a good thing that small cars from Britain are most generally used. The center of Bridgetown is the harbor, which is too small for the large liners. The liners have to anchor outside, and small boats are used to bring passengers and cargo in to the shore. But schooners that ply between the islands and carry on much of the commerce in the West Indies are present in considerable numbers, and these are discharging cargo and taking on more for other islands. Many barrels are in evidence because among the principal products of Barbados are fine rum and molasses.

Barbados is an island of hospitality and a place where the Kingdom work is advancing well. The hospitality shown to the traveling brothers was very warm as some of the publishers gave their home, a pink building beside a narrow lane, for the use of the brothers during their stay and provided them with excellent meals.

The visitors were told how weeks in advance the advertising had gotten under way and 30,000 handbills were used to let the people of Barbados know about the public address "After Armageddon—God's New World." Posters numbering 300 along with 200 placards were used in the campaign. Five bicycle parades were organized, ten or more bicycles to a parade, and each bicycle carried placards to advertise

the public talk. Three large banners announcing the public talk were stretched across three of the most popular streets in Bridgetown, and another one was hung up over the main gate of the Queen's Park. A large poster, ten feet by eight feet, was placed just outside the Kingdom Hall on Bay Street, which is one of the main avenues. In addition to all this was the publicity in four newspapers of Barbados, which totaled twenty-four column inches of news items concerning the assembly. So on this small island, which is only twenty-one miles long and fourteen miles wide, all the people were well aware of the presence of Jehovah's witnesses for their assembly. Many heard about it on the radio. One of the Gilead graduates spoke for seven minutes outlining the purpose of the assembly. Besides this, 700 letters of invitation were sent out to persons of good will inviting them to attend the New World Society Assembly.

Queen's Park, where the assembly was held, is a very fine, well-kept public place. It is surrounded by an iron fence, and inside the lawns and flowers are beautiful. There are many trees, too, and it was a blessing to the brothers attending the assembly to have so much cover, as the Steel Shed in which the assembly was held was not adequate for all the crowds that came to attend. The platform was very beautifully decorated behind the speaker. Made in flowers and ferns was a sign reading "New World Society Assembly of Jehovah's Witnesses." The brothers had cut the letters out of wood, drilled holes in the letters, and into these holes fresh flowers were inserted every day. The gold flowers and the green ferns made a beautiful contrast as a backdrop for the platform. Potted plants were set on the platform to add to its beauty.

The platform was the center of attraction, of course, because it was from there that the brothers received their instruction. It was there that they saw the demonstrations on how to carry on the field work, how to engage in advertising the public talk and how to improve themselves in the pioneer work. A number of the pioneers working in Barbados and other nearby islands gave experiences and showed how important it is for people to make an effort to get into this work and stay in it. All the pioneers were assembled together for one of the sessions, and the visiting brothers spoke to them, dealing with their problems and encouraging them to continue on in the blessed service of full-time ministry.

The high light of the day's activities was Brother Knorr's talk in the evening on the subject "True Love Is Practical." This discourse was heard by 714 persons in and around the Steel Shed. They were grateful for the illustrations given on how to deal more tactfully with their brothers, how to show appreciation for the service and the good things the brothers do and how they can take into consideration the weaknesses of others and make practical use of love in their daily living. There were many comments on the part of the Barbadian brothers in appreciation for this excellent discourse.

Thursday morning at 8:00 a.m. the brothers assembled for the baptismal discourse, and after that the candidates proceeded to the Kingdom Hall on Bay Street, which is not far from the sea. From there they were able to walk over to Brown's beach, and twenty-one brothers and fourteen sisters symbolized their dedication to the Most High God, Jehovah, by being immersed in water. Meanwhile most of the brothers who had remained at the Steel Shed were going forth in the Kingdom service and advertising the public meeting, which was to be held that night. Later they returned to Queen's Park, made use of the fine cafeteria that was set up for the con-

vention, and then enjoyed the afternoon sessions.

One of the outstanding features of the afternoon session was instruction on how to make use of the book *"Make Sure of All Things"*. This is something that will prove very helpful to the Kingdom publishers in Barbados, where the people have considerable information concerning the Bible and where there are many discussions on the Bible itself. This book is a piece of equipment that all Kingdom publishers should be familiar with. One of the Gilead graduates demonstrated how *"Make Sure of All Things"* could be put into practical use in Barbados. Another high light of the afternoon session was Brother Knorr's speech on "Letting Your Advancement Be Manifest," following which the branch servant presented a resolution which was unanimously adopted by the 804 witnesses and persons of good will present. The afternoon session concluded with the chairman's remarks of appreciation to the authorities and the park committee for their cooperation in providing all the things required for the conduct of a successful theocratic assembly in Barbados.

A question in the minds of many brothers was, Would the weather be good for the public meeting? It was evident that the Steel Shed would never hold the crowd that would come if the weather was good. So all were hoping that excellent weather would prevail. Some ominous-looking clouds formed in the sky in the evening, but these soon blew away and beautiful, starry, tropical skies held sway. Under this fine canopy 2,804 listened to the president of the Society speak on "After Armageddon—God's New World." They were delighted afterward to receive a copy of this lecture in print.

To Jehovah's witnesses Barbados is a fertile land. The population is around 200,000, and in this small island of 166 square miles there are over 500 Kingdom publishers praising Jehovah every day, associated with 18 congregations. The island constitutes a circuit in itself, and there is still much fruit to be harvested in Barbados. This is clear from the attendance at the assembly, over 800 publishers and persons of good will, many more than the publishers number now, and also the great number of some 2,000 of the public who attended the public lecture showing their interest. All this has made Jehovah's witnesses in Barbados happy to be associated in the New World society, and they look forward to building up a great increase in the months to come. That little island on the edge of the Atlantic Ocean is going to be watched with interest by Jehovah's witnesses all over the world to see how the progress will continue.

The air line office told the two travelers from Brooklyn and the branch servant from Trinidad that the plane from Britain would be coming in late, so it was not until 11:30 p.m. that the travelers went to the airport and bade good-by to their friends. Then at the airport they were told that the B. O. A. C. plane would be considerably later, and it was not until 3:15 in the morning of Friday the 15th that the plane took off for Piarco airport, Trinidad. The travelers arrived at their destination in Port of Spain at 5:00 a.m. on the day of the opening of the Port of Spain convention.

### OVERCOMING OBSTACLES IN TRINIDAD

In Trinidad, as in many other countries and cities, finding a place to hold an assembly is *the* problem, and so the field of prospective places was surveyed. There are some fine places in Port of Spain that would be ideal for such an assembly, but they had never been available to Jehovah's witnesses. The brothers decided, however, to apply for everything that could be used,

regardless of previous responses to such applications.

The Race Stand in the Queen's Park Savannah was applied for, as it was in the heart of the city and had everything necessary to accommodate a large gathering. Several letters passed back and forth between the committee and Jehovah's witnesses. It seemed they were concerned for their horses in the paddock; Jehovah's witnesses might make them nervous. Their last letter on the matter curtly stated that the stand would not be available for Jehovah's witnesses. In passing it is observed that crowds at the races are not what could be termed mute. Also at carnival time the stand is used; throngs of noisy bands and revelers fill the area. If they would not panic horses nothing would. Later the Archbishop of York visited Trinidad and had no difficulty in securing the use of the Race Stand for an address, which was broadcast by radio. So far not a whisper has been heard about any disturbance among the horses over what he said.

As with the Race Stand so with the Cricket Oval, it was not for religious use. Union Park also declined the application. The time was going rapidly, and suitable places were by then almost nil. The assembly must be held somewhere. Some East Indian businessmen were constructing new buildings in the downtown area that might be used as a last resort if they could be had and were finished in time. One person was interviewed and seemed favorable. Yes, Jehovah's witnesses could use one of his buildings which were going up. It should be finished in time. Some more time went by, but no progress was noted on the building. Finally the brothers abandoned the hope of using that building.

The Bahadoorsingh brothers were building a new shirt factory and had told one of the missionary sisters that it could be used, although at the time they had just started building. Now as a last resort the brothers saw them and were again assured that they could have the use of the building free if it was sufficiently finished. December 15 was set as the deadline for decision. It came, and one floor at least was promised; advertising material could be made at last! A large sign ninety by six feet was started, to hang on the street side of the building, and a smaller one for the end. Over fifty thousand handbills were prepared along with six hundred placards and two hundred posters and other material such as teasers. The program was made up; press releases were made and assembly preparations were in full swing. This would be one assembly where the brothers were going by faith and hope rather than sight.

This was the situation when Brothers Knorr and Henschel arrived on the morning of Monday, January 11, to go over the branch records. The Bahadoorsingh brothers had been doing everything possible to have the upper floor ready. Their men were working like ants to get necessary things done. They had hung up the signs on the building and were to make a platform also, which they did later on. When Brother Knorr and the branch servant inspected the building Tuesday evening the brothers said they would have all things ready in time. Temporary electrical installations would be made. Toilet facilities and water also would be ready. An enjoyable conversation was had, which included some Bible discussion too.

Friday morning the 15th saw the building, even though still unfinished, fully occupied and ready for the morning session. The long upper floor had been practically completed except for a little at the east end where workmen were closing it in as fast as they could. A tastefully decorated platform with white watchtower effects graced the west end. In large white-on-green letters were the words "Jehovah's witnesses."

On the wall back of the platform was a beautiful sign with the yeartext in the same colors and with the same ribbon effect as the calendar. Palm branches formed wings to the platform and concealed the sound equipment nicely. Along the south wall stretched a series of pictures. First a large oil painting depicting the blessings of the paradise earth. Following this was a series of smaller drawings copied from page 749 of the December 15, 1953, *Watchtower* showing the activities of Jehovah's witnesses every day.

The brothers had done a fine job in volunteering their services, so much so that they had made quite an impression on the workmen and the owners. One of the owners asked a brother if they were getting paid for their services. Upon being told no, he exclaimed, "I really must look into this!"

The unfinished downstairs portion of the building was put to use, also. Here the cafeteria and refreshment departments were set up.

Two hundred and twenty turned out for the Friday morning assembly for field service and were soon out in the field. Information walkers were observed all over the business section and did a great job of advertising the public lecture. In fact, all forms of service were engaged in. By afternoon the attendance swelled to 709 to hear three brothers explain the importance and purpose of the *Watchtower* magazine and how it should be studied.

Friday night there was a gratifying increase again to 1,055 in attendance. They roundly applauded the chairman's address of welcome and gave good attention to the various features of the program.

Saturday broke clear and sunny; it promised to be another fine assembly day as was Friday. It turned out to be a day packed with unscheduled events. The morning session for service went off smoothly, and then a discordant note crept in. The mayor and some of the council inspected the building and began to find fault. Some of them jumped up and down on the second-story floor to see if they could shake it. An occupancy permit for the use of the building had not been issued, as it was not finished. A consultation was held among them, which was attended by the branch servant, but all to no avail. The building department issued a vacate order, and the convention had to get out. About 1:30 p.m. the chairman announced that everyone should move to Woodford Square at once, as the building could not be used, and the mayor had given permission to use the Square for the rest of the assembly.

The brothers quietly moved out and quickly fell to moving out equipment with remarkable zeal. In a short time sound equipment and chairs and other necessary equipment were installed in the Square, which is right in the heart of the city; and the afternoon program began just on time. The move had been a surprise and a disappointment, but Jehovah's witnesses are not easily discouraged. The Square was well shaded by trees, and the weather was ideal. The sound equipment worked splendidly and reached all the brothers and even some passers-by. The attendance swelled to 1,419 for Saturday evening.

Sunday's program opened with a baptismal service. The brothers were in their seats early, as Brother Knorr's lecture was to begin at ten o'clock. A large crowd of 984 listened quietly to the baptismal talk. Then the candidates, 125 strong, stood and answered "yes" to both questions. Waiting buses whisked them away to the immersion point so that they could be back for the public lecture.

Time sped by quickly. A steady stream of people came into the Square through the various gates. Now all the seats were full and knots of people formed under the most suitable trees and even in the sunlight

near the speaker's stand in readiness for the main talk. Clouds came and went, but the weather did not promise rain. The morning was very pleasant, with a breeze blowing off the hills. Time for the talk had been set back a half hour to allow the services in the two churches on the Square to be completed.

The audience had continued to increase and was added to by some of the persons leaving their church services. They paid close attention to Brother Knorr's argument and exposition of Armageddon and the following new-world conditions. When he began to speak extemporaneously near the end of his talk, everyone paid even closer heed to his remarks concerning the work of and purposes of Jehovah's witnesses. Some well-known persons were observed in the audience, including a high government official. It made everyone happy to learn that 3,269 had heard the lecture. It was really true that every knock is a boost. A crowd that size could never have been accommodated in the Bahadoorsingh building.

The final session began at 1:00 p.m. Most of the audience were still on the grounds to hear the afternoon session. The count revealed 2,454. Brother Newton gave a talk on house-to-house training and at its end offered to the brothers the same resolution adopted at Yankee Stadium. It was unanimously adopted. Then followed a series of demonstrations on the use of *"Make Sure of All Things"*.

In his final discourse to the assembly Brother Knorr explained the seven additional requirements besides faith of those who are approved servants of Jehovah. On self-control he showed that getting to meetings late, or not getting there at all, or not supporting group witnessing, showed lack of self-control. All were encouraged to ponder over the truth and pay constant attention to themselves in order to make individual advancement manifest.

At the conclusion of his talk Brother Knorr said good-by to the brothers for himself and Brother Henschel and agreed to carry their love to the brothers en route on the rest of his trip and to those of the Bethel home. The plane taking them on to Surinam would be at the airport in a short time, and so it was necessary for them to take their leave of the assembly before the *Watchtower* summary and the chairman's concluding talk. The brothers were sorry that the time for parting had come so quickly but were glad that it had been possible to have Brothers Knorr and Henschel with them. So, while the assembly continued on to its conclusion two of the missionaries used their cars to carry the brothers and some of the other missionaries to the airport. After a short, pleasant visit the traveling pair were off for the next assembly site at Paramaribo, feeling happy to know that the New World society in Trinidad had grown to nearly forty congregations and that over 1,200 persons were praising Jehovah there.

### Actions Belie Preaching

¶ According to Christ Jesus the actions of the clergy of his day belied their preaching. (Matt. 23:3-5) That they have a modern counterpart is apparent from the following. Professor Ole Halesby, president of the Lutheran Inner Mission Society in Norway, over the state broadcasting system warned sinners: "If you are not a believer, be careful! If you were to collapse and die suddenly, you would crash right straight into Hell!" Incidentally, those remarks set off a violent national religious controversy. Just how seriously the learned professor of theology took his own hell-fire preaching can be gathered from the fact that he, not long thereafter, was convicted of defrauding the government of taxes for at least ten years.

# Requirements for the Ministry

*"By giving these advices to the brothers you will be a right kind of minister of Christ Jesus."* —*1 Tim. 4:6, NW.*

JEHOVAH, the living God, being infinite in wisdom, uses many forces and creatures for carrying out his eternal purposes and for accomplishing any specific task at a given time. In ages past he has used raging flames of fire, storm-tossed seas, great fish, beasts of the field, fowls of the air, insects, humans, angels and even the archangel Michael. All these in their turn have worked well in doing the will of their great Creator.

[2] The archangel, also identified in the Bible as the Word, was the first and only direct creation of Jehovah. He it was that Jehovah used as the "master workman" in creating all other things. (Prov. 8:30, *AS;* Rev. 3:14) "All things came into existence through him, and apart from him not even one thing came into existence." (John 1:3, *NW*) He had the requirements necessary for the ministry assigned to him and he always obeyed and pleased his heavenly Father, delighting to do his will. Just how all the other faithful angels minister for the help of those on earth who are heirs of salvation we do not fully know, but that they are Jehovah's servants who possess the necessary requirements to accomplish their ministry we definitely are assured: Jehovah " 'makes his angels spirits, and his public servants a flame of fire.' . . . Are they not all spirits for public service, sent forth to minister for those who are going to inherit salvation?" —Heb. 1:7-14, *NW;* Ps. 104:1-4, *AS.*

[3] In olden times men and women served Jehovah well because they had the requirements for the ministry assigned to them. Sixteen of such are honorably named in the sacred Record at Hebrews 11. Abel, the first one, was a faithful witness for Jehovah whose voice was not silenced even when his jealous brother Cain murdered him. Speaking to Cain Jehovah said: "Listen! Your brother's blood is crying out to me from the ground." (Gen. 4:10, *NW*) "By faith Abel offered God a sacrifice of greater worth than Cain, through which faith he had witness borne to him that he was righteous, God bearing witness respecting his gifts, and through it he, although he died, yet speaks." (Heb. 11:4, *NW*) Enoch, too, is on that list, having possessed the necessary requirements for his assigned ministry. "Yes, the seventh man in line from Adam, Enoch, prophesied . . . when he said: 'Look! Jehovah came with his holy myriads, to execute judgment against all and to convict all the ungodly concerning all their ungodly deeds that they did in an ungodly way and concerning all the shocking things that ungodly sinners spoke against him.' "—Jude 14, 15, *NW.*

[4] About sixteen centuries after Adam and Eve were driven out of their paradise home because of rebellion and disobedi-

1, 2. What are some means Jehovah uses to accomplish his purposes?

3. How did Abel and Enoch distinguish themselves as Jehovah's ministers?

4. What activities of Noah prove that he met the requirements as Jehovah's minister?

ence, their children became so deeply steeped in moral obliquity that their every thought and imagination was only evil continually. So Jehovah determined to send upon earth a mighty flood of waters to destroy that wicked system and all who supported it. To save alive any righteous people on earth and certain animals Jehovah ordered the building of a shelter. It was a unique structure. Call it a boat if you will. To Noah, though not a boatbuilder, Jehovah assigned this task. Being a man of great faith in Jehovah and in Jehovah's perfect ability to carry out his purposes, Noah proceeded with his work and finished it on time. Besides building, Noah orally preached about Jehovah's purpose. (2 Pet. 2:5) He too had the requirements necessary for the ministry.

[5] Later, after the Flood, Jehovah assigned a task to another man who had the faith necessary to accomplish it. Because of this man's faithful service and unwavering obedience Jehovah made a wonderful promise to him. This promise became a covenant and contained the hope for all believing mankind. "Now the Scripture, seeing in advance that God would declare people of the nations righteous due to faith, declared the good news beforehand to Abraham, namely: 'By means of you all the nations will be blessed.'" (Gal. 3:8, *NW*) Upon Abraham came the most severe test when Jehovah required him to offer his beloved son Isaac as a sacrifice on an altar at Mount Moriah. This, for the sacred record, served to picture Jehovah God offering his beloved Son Jesus as a sacrifice for the redemption of believing humans. Out of faith Abraham obeyed and the needed picture was made. By Jehovah's undeserved kindness, however, Isaac was saved alive and given back to his faithful father Abraham.—Gen. 22:1-18.

5. During his long life how did Abraham fulfill the requirements of an approved minister?

[6] In time Moses also served as an example of a man equipped for the ministry, though at first he did not think he possessed the necessary requirements. Myriads of Israelites were in Egyptian bondage when Moses was born of Hebrew parents. From the time of his birth to the very day he died faith played an all-important part in his life. Under an edict of the king of Egypt Moses, along with all other male babes of the Israelites, was supposed to be killed at birth. By faith his parents refused to kill their lovely child. Directed by Jehovah, the child came to be adopted by the daughter of Pharaoh and reared in the royal court. There he became learned in all the wisdom of the Egyptians. Yet even in these unusual surroundings Moses did not forsake the pure worship of Jehovah, the God of Israel. Once when trying to help his brothers whom their Egyptian taskmasters were oppressing, Moses came into trouble with Pharaoh and was forced to flee for his life to the land of Midian. There he remained for forty years serving as a shepherd for Jethro, whose daughter he later married. At eighty Moses was well matured in the way of righteousness and was equipped with what he required to perform the ministry Jehovah now assigned to him, saying: "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 now come and let me send you to Pharaoh and you bring my people the sons of Israel out of Egypt." (Ex. 3:7-10, *NW*) On hearing this message from Jehovah Moses should have rejoiced, but instead he was afraid to undertake the task because he knew the spirit of the Egyptians and their king. He said he was not qualified or equipped for the mission. This

6, 7. What requirements for a good minister are highlighted in Moses' career?

displeased Jehovah, because he knew more about Moses' abilities than Moses himself. So Jehovah told him he would be with him. With this assurance as his strength Moses went ahead to accomplish his mission.

7 Moses had the requirements necessary for this assignment. He was richly blessed for carrying it out. Here is a good lesson for all of us. When given an assignment by Jehovah through his organization we should not make excuses or complain that we cannot do it. Jehovah cannot accept excuses. Were he to do so, it would mean that Jehovah does not know the limitations of his servants. Such a lack on his part is impossible for the God of infinite wisdom. Obedience on our part is better than excuses. Obedience leads to life; excuses can lead to endless death.

8 After leaving Egypt and entering the land of promise the nation of Israel prospered, becoming very numerous and wealthy. Soon, however, they turned away from the true worship of Jehovah and practiced the foolish worship of demons of the heathen nations round about them. This greatly displeased Jehovah. His prophet Jeremiah, another man well equipped for the ministry, Jehovah now sent to Jerusalem to warn the faithless priests and the false prophets and also the kings of Judah that he would use the king of Babylon to destroy the city and their magnificent temple. Further, that he would allow the people to be taken as slaves to Babylon where they would serve other gods for seventy years. (Jer. 25:8-13; Dan. 9:1, 2) These priests and false prophets persecuted Jeremiah, but he carried out his commission and fully proved he had the requirements necessary for the ministry. On one occasion they brought Jeremiah to the princes, accusing him of sedition and saying he was worthy of death. Why? He was telling the people to surrender the city to the king of Babylon. What did Jeremiah do? Was he prepared to handle the matter? To his persecutors he said: 'I am in your hands. Do with me as seems good and right to you. Only know for certain that if you put me to death, you will bring innocent blood upon yourselves and upon this city and its inhabitants, for in truth Jehovah sent me to you to speak all these words in your ears.' Now the tables were turned on the false priests and persecutors, for upon hearing this the people said: 'This man does not deserve the sentence of death, for he has spoken to us in the name of Jehovah our God.' (Jer. 26:14-16, *RS; AS*) This also illustrates how Jehovah's witnesses were persecuted in olden times at the suggestion and instigation of priests and false prophets. It is even so today! Satan has no new tricks; he just dresses the old ones up in new clothes. His devices we know, as Paul said: "We may not be overreached by Satan, for we are not ignorant of his designs." (2 Cor. 2:11, *NW*) Contrastingly, Paul reminds us: "Oh the depth of God's riches and wisdom and knowledge! How unsearchable his judgments are and past tracing out his ways are!"—Rom. 11:33, *NW*.

### INTRODUCING THE GREATEST MINISTER

9 In his due time Jehovah purposed for Messiah to come and be introduced also first to Israel. Jehovah did not choose one of the learned scribes or Pharisees to perform this precious ministry of introducing the Messiah. No! He chose a man from the back country, one not indoctrinated with the traditions and errors of the religious rulers of Jerusalem. To prepare the way for the Messiah John the Baptist was chosen by Jehovah, and John introduced him to the people when he arrived. Before his

8. In what respects does Jeremiah's performance as a faithful minister help us?

9. What unique privileges as a minister were properly used by John the Baptist?

birth John was dedicated to the service of Jehovah. He was reared and trained in childhood by devoted parents and spent his life in early years in the solitude of the wilderness. There he could read and meditate upon what was written in the Hebrew Scriptures and prepare himself for the work ahead of him. Thus he came by the requirements necessary for the ministry. By reading the account of John's preaching activity you will find he was a fearless man, holding nothing back. Many times in his audience were to be found scribes, Pharisees and Sadducees, but he did not honor them by giving them prominent places. Instead, to them he said: "You offspring of vipers, who has shown you how to flee from the coming wrath?"—Matt. 3:7, *NW*.

[10] Six months after John began his ministry Jesus came to him to be baptized. John hesitated, saying: "I am the one needing to be baptized by you, and are you coming to me?" Jesus replied: "Let it be, this time, for in that way it is suitable for us to carry out all that is righteous." (Matt. 3:14, 15, *NW*) Very little information appears in the Bible as to the early life of Jesus, aside from the fact that he was begotten by the spirit of Jehovah and was born at Bethlehem. He was born to the virgin Mary of the family of David. Today in libraries at Rome and Constantinople there are records that say that as a young man Jesus did not take any interest in the politics of the times or in the questions and issues of the people. He made no effort to free the people from bondage to the galling yoke of the Romans. He spent his time studying the Hebrew Scriptures and talking to the people about the kingdom of the heavens. Also in those records it is said that no one taught him how to read, yet he knew the Bible from memory, which surprised and irked the learned rabbis of the time. His mother, too, was perplexed because Jesus did not take any interest in the problems of the nation of Israel, she remembering the angel Gabriel's telling her that her son would inherit the throne of his father David and that of his kingdom there would be no end. On one occasion she spoke to him about this, but Jesus replied: "Woman, you do not know who I am." But these records are no part of the Bible. According to the Bible Jesus knew who he was and what mission he was destined to accomplish. This he accomplished.

[11] John the Baptist and Jesus had many difficulties and obstacles to overcome as they went about preaching: "The kingdom of heaven is at hand! Therefore repent and be baptized for the remission of sins." The Jews expected that their awaited Messiah would set up a kingdom on earth, one such as David and Solomon had ruled over; but John and Jesus were talking about a heavenly, spiritual kingdom. The Jews were looking for a ruler and prophet greater than Moses who would come and deliver them from the oppressing Gentile nations and make Israel the greatest nation on earth, so that to it all peoples would seek. They recalled that their own prophet Isaiah recorded: "And it shall come to pass in that day, that the root of Jesse, that standeth for an ensign of the peoples, unto him shall the nations seek; and his resting-place shall be glorious." (Isa. 11:10, *AS*) And still another teaching perplexed many of the Jews. John preached the forgiveness of sins through repentance. At this they wondered, because for over fifteen centuries the Jews had observed an elaborate system of services and sacrifices in the tabernacle and later in the temple. The purpose of such services and sacrifices was

10. What right practices of a good minister are specially noteworthy in Jesus' short term of service on earth?

11. In their ministerial activity what obstacles were met by both John the Baptist and Jesus?

to have the sins of the people set aside, so they would be continually kept in harmony with Jehovah under the law-covenant arrangement introduced through Moses. Now, to teach that sins could be forgiven through repentance symbolized by baptism in water was more than the religious leaders could take. Many of the common people, however, accepted John as a prophet and gladly came to him to be baptized.

12 The Jewish religious leaders did not understand that the animal sacrifices offered year after year by the high priests did not and could not take away the sins of the people. A perfect human sacrifice was necessary to meet the claims of Jehovah's law against humanity. A perfect human life had to be sacrificed to buy back what was lost through Adam's sin in Eden. Even the disciples could not understand why it was necessary for Jesus to die before his kingdom could be set up and blessings poured out on all obedient ones. They wanted to make him a king immediately and restore again the earthly glory of Israel. Here, incidentally, we see a condition opposite to that of today, for false religion for a long time has taught that the only persons to be saved are those destined to go to heaven and that God's kingdom refers only to blessings in heaven. However, God's message today for the people of earth is of a heavenly kingdom that will shower blessings upon the earth, filling it with the glory of Jehovah, making it a paradise of pleasure where obedient men and women will live endlessly in happiness, praising and joyfully serving Jehovah.

13 So we appreciate that Jesus also was thoroughly equipped for his ministry. He very carefully studied the Word of God, remembered what he read and followed the instructions written for him. He also gathered about him many disciples and trained them for the ministry. To the public he spoke with illustrations, but to his disciples he clearly explained sound doctrines. In training his disciples for their work Jesus was very practical. He took them with him from city to city and village to village and from house to house, showing them how and what to teach the people. Later, after such training, he sent them out by twos so that they too might gain valuable practical information by personal experience. The men he trained became competent ministers with the necessary requirements for their service.

14 Look at Peter, for example. On the day of Pentecost Peter preached to a large public gathering, no doubt the largest he had addressed up to that time. As a result of that preaching three thousand persons were converted and later baptized. (Acts 2:14-41) Believers in sprinkling instead of baptism by immersing in water teach that Peter must have sprinkled that large group, since there was no way to immerse so many in Jerusalem. But such teachers are mistaken, for there then were many pools in and around Jerusalem where multitudes could easily be baptized. Pools that Solomon built to water his gardens he describes: "I planted vineyards for myself; I made myself gardens and parks, and I planted therein all sorts of fruit trees. I made myself pools of water with which to irrigate a young forest." (Eccl. 2:4-6, *AT*) Today three of those pools can still be seen in Jerusalem. They were connected together with terra cotta pipe, and are about 50 feet long, 20 feet wide and about 12 feet deep, with stone steps at each end. In addition to these pools there was also the pool of Siloam, where mass immersions could easily have been performed. So Peter did not sprinkle those thousands; they were

12. What present-day condition resulting from false teaching appears as a parallel to conditions Jesus faced?
13. How did Jesus on earth fulfill other essential requirements of a right minister, and with what results?
14. How does Peter's true understanding and practice of symbolic baptism illustrate another ministerial essential?

undoubtedly immersed in water. That faithful apostle was indeed well trained for the ministry and, aided by the spirit of Jehovah, Peter used the first of the "keys of the kingdom" to open Kingdom privileges to the Jews.—Matt. 16:19.

### THE MINISTRY OF PAUL

15 After Pentecost the message of the Kingdom spread rapidly, much to the chagrin of Jesus' enemies. Some prominent men of the time accepted the Kingdom message and began to preach it to others. Among them was a brilliant young man from Tarsus called Saul. His name was later changed to Paul and he became one of Jesus' twelve apostles.

16 Paul had a marvelous experience which brought about his conversion to the truth. While on the road to Damascus to persecute Christians he was given a miraculous glimpse of the glorified Christ, who told Paul he was a chosen vessel to carry the Kingdom message to many people. With great zeal Paul entered the ministry. After a period of careful study to learn the requirements for the ministry he gave himself fully to the service of Jehovah God. He traveled to distant lands, preaching and teaching the good news everywhere he went. On one occasion Paul visited the city of Athens in Greece, where he was expecting to meet his companions in the ministry. There in the synagogue he endeavored to interest the Greek-speaking Jews in the message of the Messiah, but none would listen to him. Later, in the market place, he had opportunity to discuss the Scriptures with certain philosophers, coming in contact also with the Epicureans and the Stoics. Epicureans did not think their many gods took much interest in the affairs of man. Their main object of life was to gratify the senses. Stoics believed all of life's interests were controlled and directed by fate.

17 Both of these groups, seemingly plagued by Paul's persistence, finally became disgusted with him, some calling him a chatterer, and others began to wonder just what he was up to. (Acts 17:18, *NW*) This term "chatterer" they used in contempt, meaning that Paul was like a crow that gathered bits of food along the way, in that he had been picking up bits of knowledge here and there and was now trying to pass it off as his own. Ah, but these philosophers were not able to answer Paul's questions or refute his arguments about Jesus and the resurrection. So, becoming desperate, they "laid hold of him and led him to the Areop'agus, saying: 'Can we get to know what this new teaching is?'" At the time a Roman law provided that 'no person shall have any separate gods, or new ones; nor shall he privately worship any strange gods unless they be publicly allowed.' This law Paul first encountered at Philippi where the magistrates were told by his accusers: "These men are disturbing our city very much, they being Jews, and they are publishing customs which it is not lawful for us to take up or practice, seeing we are Romans."—Acts 17:19; 16:19-40, *NW*.

18 Now Paul was in the place that then and for many centuries before prided itself as being the center of culture and education, an independent or free city, a model democracy. Its great philosophers, propounding their so-called wisdom, had attracted the attention of educated people of the whole world. Athenians had been a proud and wealthy people. But now Athens, too, was subject to the sixth world power, Rome. Paul, on the other hand, was from

15, 16. (a) When and how did Jesus select the last of his twelve apostles? (b) What practices of Paul identify him as a true minister?

17. At Athens, what attitudes of certain curious listeners did not dim or kill Paul's sense of responsibility as Jehovah's minister?

18. How do Athens and Jerusalem here appear in contrast?

Jerusalem, the city upon which Jehovah had been pleased to put his name and where Jesus had taught the people and launched the true religion. More than that, Paul was an active citizen of the truly free "Jerusalem above," Jehovah's organization. (Gal. 4:26, *NW*) What would result from this invitation for a display of the wisdom from above to the advocates of the wisdom of this world? Let us see:

19 The centuries-old Areop'agus, or Mars Hill, once the open-air meeting place of the famed city's supreme court, now was hardly more than a public forum. There now were seating themselves in the better seats the proud, well-dressed, well-fed Epicureans. Filing in behind them come the serious-faced Stoics, followed by their pupils from far and near. Dionysius, a judge, also comes, taking a seat where he could hear all that Paul might say. Finally a lady named Damaris is seen taking a seat. (Paul's speech on this occasion converted her to become a follower of Christ.) What an audience!—representatives of the judiciary, the intelligentsia and the society of this decadent metropolis of learning and culture.

20 Now let us look at the invited speaker, the apostle Paul, servant of Jehovah. He is a small man, not much to look at and not richly dressed. Already he had spent some time in jail before coming to Athens, and due to his travels his clothes probably lacked freshness. Here, all alone, he stood without human aid or comfort. Was he discouraged and beaten? Hardly, for he was armed with the "sword of the spirit," which is sharper than any carnal sword, and he knew how to wield it because he possessed the necessary requirements for the ministry. With the spirit of Jehovah guiding him, Paul speaks:

21 "Men of Athens, I behold that in all things you seem to be more given to the fear of the deities than others are. For instance, while passing along and carefully observing your objects of devotion I also found an altar on which had been inscribed 'To an Unknown God'. Therefore what you are unknowingly giving godly devotion to, this I am publishing to you." (Acts 17:22, 23, *NW*) What an introduction! What a way to address this gathering of philosophers! These words coming from a "chatterer" had an electrifying effect on his curious, austere listeners. They surely did not expect anything at all like this. Why, in one short statement Paul had turned the tables. Now the learned philosophers had become the 'chatterers' who looked foolish and ignorant, while the small and insignificant man from Jerusalem had become the learned instructor. These proud Athenians publicly admitted that they ignorantly worshiped a god they knew nothing about, while Paul knew much about him and happily proceeded to inform them. He could not talk like this to these men in the market place, where they regularly assembled to instruct others, but here Paul was their invited speaker, free to say what he chose.

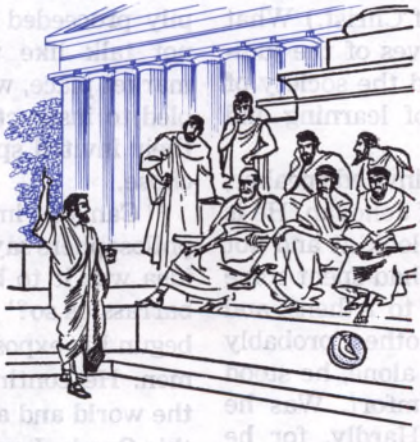
22 Can you imagine those uncomfortable philosophers saying to one another: 'Whose idea was it to bring this man here to embarrass us so?' Ah, but wait! Paul has only begun his exposé of the ignorance of these men. He continues: "The God that made the world and all the things in it, being, as this One is, Lord of heaven and earth, does not dwell in handmade temples, neither is he attended to by human hands as if he needed anything, because he himself gives to all persons life and breath and all things. And he made out of one man every nation of men, to dwell upon the entire surface of the earth, and he decreed the appointed

19-21. (a) Who comprised Paul's audience on Mars Hill, and how was he equipped to minister to them? (b) How did Paul proceed for enlightening his hearers?

22, 23. How did Paul tactfully identify the living God?

seasons and the set limits of the dwelling of men, for them to seek God, . . . although, in fact, he is not far off from each one of us. For by him we have life and move and exist, even as certain ones of the poets among you have said, 'For we are also his progeny.' " What words coming from the little "chatterer" from Jerusalem; yes, words of life!—Acts 17:24-28, *NW*.

23 Paul then quoted, as some claim, from a poem by Aratus of Cilicia and also Cleanthes: "Let us begin with God. Let every mortal raise his voice to tune God's endless praise. God fills the heaven, the earth, the sea, the air; we feel his spirit moving here and everywhere, and we his offspring are." So the speaker backed up his amazing argument, not from the Hebrew prophets, whom his audience would not accept as authority, but by reminding them from a writing of one of their own kind. Listen as he continues: "Seeing, therefore, that we are the progeny of God, we ought not to imagine that the Divine Being is like gold or silver or stone, like something sculptured by the art and contrivance of man." Now, how the ego of each of those proud philosophers was shrinking, and how uncomfortable they were becoming! How they longed for him to stop speaking and how glad they would have been to get out of the auditorium without being seen! —Acts 17:29, *NW*.



24 But be patient, gentlemen, Paul has more to tell you. Using theocratic tact his next remarks are kindly; and were these ill-informed so-called "wise" ones willing to heed them they might gain life. He adds: "True, God has overlooked the times of such ignorance, yet now he is telling mankind that they should all everywhere repent. Because he has set a day in which he purposes to judge the inhabited earth in righteousness by a man whom he has appointed, and he has furnished a guarantee to all men in that he has resurrected him from the dead."—Acts 17:30, 31, *NW*.

25 Resurrection of the dead? Astounding, yes; but to the Athenian philosophers that instantly became for them the way out. "Some began to mock, while others said: 'We will hear you about this even another time.' " Thus abruptly and with crude ceremony the democratic majority, by voice vote, declared the session ended. They, as "wise" ones, thought that no one of any importance in Athens believed in the resurrection. But, as usual, they were badly mistaken. As "Paul left their midst . . . some men joined themselves to him and became believers." Among such were Judge Dionysius and a woman named Damaris. (Acts 17:32-34, *NW*) An Athens congregation was organized and, by Jehovah's undeserved kindness, even today many of Jehovah's witnesses continue to preach in that city. By free and fearless use of God's Word, all the "wisdom" generated by those Athenian philosophers was shown by Paul to be foolishness, not worthy of serious consideration, while the Word of Jehovah was shown to contain the way to life. It alone will endure forever. By this experience of Paul we are reminded that he had the requirements necessary for the

24, 25. (a) Continuing, what requirement of Jehovah did Paul emphasize? (b) Telling his hearers of what sound doctrine resulted in what climactic developments in the unusual public assembly?

ministry assigned to him. In this forceful, clear, though interrupted, address he tactfully uncovered the sophistries of worldly-wise curious ones and also established the faith of a few who were conscious of their spiritual need.

# Today's Right Kind of Ministers

REQUIREMENTS for the true ministry may differ at given times. About thirty-five centuries ago Jehovah's prophet Moses was schooled in all the wisdom of the Egyptians, being reared in the royal court. Later, as a mature man obeying Jehovah, Moses knew how to approach and deal with proud Pharaoh. Being mild-tempered and humble, Moses exercised also remarkable forbearance with the millions of Israelites who, having just been released from slavery in Egypt, were restless and not too easy to control. As slaves they had been provided with necessities by the Egyptian government, and therefore had had little or no experience in providing for themselves. So they frequently complained about the provisions Jehovah now made for them on the trek in the wilderness. Never did Moses become exasperated, except on one occasion. Then he lost his self-control; yes, he then forgot Jehovah. To the murmuring Israelites, millions of them, Moses then angrily exclaimed: "You rebels! Is it from this crag that we shall bring out water for you?" (Num. 20:9-13, *NW;* Ps. 106:32, 33) But, all in all, Moses was equipped for his work as Jehovah's minister, performing it well, dying in Jehovah's favor and being buried by Jehovah.—Deut. 34:5-7; Heb. 3:1-6, *NW.*

[2] The Greater Moses, Christ Jesus, as a man on earth was a perfect example of one who possessed the necessary requirements for his God-given ministry. A diligent student of Jehovah's Word, the Hebrew Scriptures, Jesus as youth and adult followed its instructions implicitly. His ministry was his life's work. He had no other interest on earth, but gave all his time and talent to his assigned task. His followers were well instructed for the work he assigned to them after his death and resurrection, and they performed it well. Like Jesus his faithful apostle Paul was wholly devoted to Jehovah's service. "One thing" occupied his interest and attention: the preaching of the good news of the Kingdom. (Phil. 3:13, *NW;* Acts 28:30, 31) Paul did not try to do many things. He likened himself to a soldier who kept from involving himself with worldly business in order that he might please his superior. No, Paul did not maintain a law office at Jerusalem or a tent factory in Tarsus. All his time and strength he devoted to his assigned ministry, reminding his brothers: 'I do not make my life of any account as dear to me, if only I may finish my course and the ministry which I received of the Lord Jesus, to bear thorough witness to the good news of the undeserved kindness of Jehovah.'—Acts 20:24, *NW.*

[3] Today an anciently foretold work by Jehovah is being done by him through his

1. What right and what wrong conduct as a minister did Moses exemplify?
2. (a) How does Jesus' exemplary conduct as the right kind of minister now aid us? (b) How Paul's?
3. By whom is the New World society being built, and for what purpose?

ministers in all lands of earth. (Isa. 51:15, 16; 61:1-3, *AS;* Matt. 24:14, 15, *NW*) There are special requirements for ministers who engage in that work. Jehovah has established and irresistibly continues to build a New World society, earth-wide, which will last forever. Members of that society, all ministers, constitute the visible nucleus of Jehovah's "new earth" that will live through his battle at Armageddon. Today this society of ministers consists of the remnant of Jehovah's anointed ones still on earth, along with their good-will companions now being gathered from "all nations and tribes and peoples and tongues," each becoming equipped to serve as a right kind of minister under Christ Jesus. (Rev. 7:9, *NW*) For effectively helping many other willing ones to learn about Jehovah's new world, these ministers must have the necessary requirements. Their ministry they must and they do take seriously, for its faithful performance means life; its failure, death. It is not an occupation to be undertaken for a while and then set aside for another. Jesus warned: "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 9:62, *NW*) Yes, this work will last for the next thousand years, and after that Jehovah himself will give every faithful minister other assignments in his universal organization. (1 Cor. 15:24-28) What a delightful prospect!

[4] Aptness to teach others and desire to share in training them in many ways for serving Jehovah are among today's requirements. Even as Jesus was, so today Jehovah's ministers are required to be diligent students of his written Word, the Hebrew Scriptures, and now also of their complement, the Christian Greek Scriptures. Another required duty in building up the New World society is searching for the other sheep of the Lord Jesus who now are entitled to become of the growing great crowd of that society. (Rev. 7:9, 10, *NW*) In all earth's lands these sheeplike persons walk today, isolated, oppressed and robbed by Christendom's false shepherds; but now they are being found and gathered together into one fold under Jehovah's Right Shepherd, to feed on rich food in good pastures. (Ezek. 34:1-15) "Other sheep," said Jesus, meaning "sheep" aside from his heavenly joint heirs, the "little flock" —and all these he said he must bring into one flock. He did not mean that he personally would come down to earth from heaven and do this gathering work. Rather, he has sent and continues to send his remaining brothers on earth to do this. To Peter he said: 'Feed my lambs, feed my sheep.' And now, in this "time of the end," that same command Jesus himself has extended to apply to every obedient hearer of Jehovah's Word.—John 21:15-17; Dan. 12:8-12; Matt. 24:14, 15; Rev. 22:17.

[5] Today's 'right kind of ministers of Christ Jesus' are dedicated to the Person, Jehovah, and diligently devote themselves to the work he assigns to them. (Prov. 22:29) They love his sheep and do all within their power to aid them to learn about the living God and his Christ and to become mature ministers. This they do by associating with fellow praisers of Jehovah in meetings arranged by his visible organization for the benefit of his servants. All congregational meetings should be attended, as well as circuit and district assemblies and national conventions. Why? Because at these gatherings we all learn how better to carry out our ministerial obligations and share there in building up one another as active members of his New World society. There we meet our fellow announcers of Jehovah's kingdom from other territories and hear about their experiences in the ministry, thus accumulating much helpful

4, 5. Today's right kind of ministers meet what requirements, and with what results?

information and also, by our very presence, helping others. In this way ministers keep in close contact with all servants and in companionship with them. To less mature and newer ones valuable aid is rendered. These very things Jesus did among his disciples because he knew the sheep are in great need of help and comfort. Now, as in Jesus' day, the sheep have been oppressed and fleeced by false shepherds. Those oppressors' victims are deeply conscious of their spiritual need; they need counsel, guidance, instruction, to help them in their ministry.

[6] By continually trying to perform all these things we prove that we are the 'right kind of ministers of Christ Jesus,' joyfully sharing with Jehovah in building up his New World society, to his everlasting praise. Well do we realize that one cannot truly worship Jehovah today without taking part in the work he now assigns to be done for his purposes. Even blind and bedridden ones can, little by little, cultivate and strengthen the habit of tactfully preaching to visitors, or by an occasional letter to friends, telling clearly about the new world, its perfect government and the blessings in store for all who choose now to serve and love Jehovah, its Maker. (Isa. 9:6, 7) When little else can be done in the ministry because of physical lack or infirmities, then one can regularly pray to Jehovah and supplicate him on behalf of those able to work. This right practice Paul emphasized: "You also can help along by your supplication for us, in order that thanks may be given by many in our behalf for what is kindly given to us due to many upturned faces." "Now I exhort you, brothers, through our Lord Jesus Christ and through the love of the spirit, that you exert yourselves with me in prayers to God for me." (2 Cor. 1:11; Rom. 15:30, *NW*) Those of the New World society who lack physical strength, and hence are limited as to amount of service, should be encouraged. Why? Such rightly should take courage because in Jesus' parables of the "pounds" (mi'nas) and the talents we find comfort. In his illustration of the "pounds" or "mi'nas" Jesus shows the workers to be of evident equal ability (for each received one mina), but to be different in zeal; and also the reward to each was different. In the other illustration, of the talents, the slaves were of different ability (as shown by their being given different numbers of talents) but were equal in zeal, and the reward was the same in this respect: "Enter into the joy of your master." Note from these illustrations that it was not natural ability that determined the reward, but the slave's diligence, his attentiveness to the master's interests, the zeal manifested by him in his master's service. The most zealous receive the greatest reward.—Matt. 25:15, 23; Luke 19:13, *NW;* Prov. 22:29.

[7] Both the Scriptures and physical facts show that Christ Jesus was enthroned in Jehovah's kingdom in 1914. That marked year brought the end of the "times of the nations" Jesus foretold. (Luke 21:24, *NW*) Since that year he, as Lord of lords and King of kings, has been ruling in the midst of his enemies. (Ps. 2; 110:2; Rev. 17:14; 19:11-16) This fact has been and continues to be preached to all earth's inhabitants in obedience to Jesus' command. (Matt. 24:14) As a result thousands upon thousands have chosen to stand and speak for Jehovah and his King, and this activity will continue until all individuals of the great crowd of Revelation 7:9, 10 (*NW*) have been found, assembled, fed and trained for sharing in praising Jehovah. When the great gathering ends the outpouring of

6. (a) In what ways can even physically weak ones share now in the ministry work? (b) By what illustrations did Jesus encourage every follower of him to be a diligent minister?

7. What has resulted from the continuous announcing of Jehovah's kingdom during the past forty years?

Jehovah's wrath at Armageddon will follow. (Zeph. 2:1-3) This great crowd will augment the New World society of today as they forsake the troubles and sorrows of this old dying system of things, harassed with juvenile delinquency, teen-age mobsters, business crookedness, religious infidelity, governmental misrule and general corruptness. In the New World society all the gathered ones find the joy of Jehovah, the living God. This joy springs from his assurance that in the very near future His archfoe, Satan the Devil, will see all his earthly hordes destroyed while the Devil himself will be abyssed for one thousand years during which Jehovah's Christ reigns. Then all the earth will overflow with the glory of Jehovah.

**GOD'S WORD IN OUR MOUTH FOR THE MINISTRY**

[8] Daily the New World society is growing in numbers, in strength. Many, many thousands of perplexed ones are finding in its provisions what they never before have known. Here is a solid hope on which true faith can be anchored. The purpose and the limitless power of the true God, Jehovah, form the basis of that sure hope. Therefore his true worshipers now boldly speak, not of any human project, but words that define and describe Jehovah's perfect and permanent project, his endless new world. (Eph. 3:20, 21) To his willing praisers today Jehovah's ancient assurance in reality applies: 'I have put my words in your mouth, and have covered you in the shadow of my hand, that I may plant the heavens, and lay the foundations of the earth, and say to Zion, "You are my people." ' (Isa. 51:15, 16) After ascending from earth to heaven and there paying the ransom price to Jehovah for releasing obedient humans from the curse of death to become his right ministers, then Christ Jesus became the foundation of Jehovah's new world. Centuries later, after his enthronement as Jehovah's King in heavenly Zion (A.D. 1914), the visible nucleus or earthly "frame" of the New World society began to appear. Accordingly, global proclamation of the "good news" of the Kingdom's establishment in heaven then began and continues, by Jehovah's ministers. These spokesmen of his he protects, keeping them under his hand's shadow or irresistible power, as they faithfully move among many in all lands on their glorious mission.—Ezek. 9:2-4; 40:2, *AS*.

[9] It is Jehovah who plants the new heavens and lays the foundation of the new earth. But Jehovah's witnesses have his words put in their mouths, and so preach that the kingdom of Almighty God is the only hope for humans desiring to survive in these darkening days of shaking of everything that can be shaken. Everywhere willing hearers are urged by them to dedicate themselves to Jehovah and then faithfully serve under leadership of his enthroned King of the new world. In the minds of men, women and children Jehovah's witnesses instill the written truths regarding the new heavens and the new earth. Out of his written Word they also proclaim Jehovah's definite arrangements for his new world that will exclusively and solely control all earth's affairs when his war at Armageddon permanently removes the present wicked system of things belonging to his archfoe,

8. What hope and assurance serve to sustain and cheer today's right kind of ministers? Why?

9, 10. How and for what purpose are willing ones now being taught out of Jehovah's Word?

Satan. In all earth's lands now willing learners are being taught Jehovah's recorded principles, rules and regulations of the new world, being counseled to live now in harmony with them.

[10] For example, often you have heard the saying, "There's no place like home." Among the foundations upon which imperfect men in all ages have built nations is the home. Homes are created by marriage. Satan's system of things has made a farce of marriage. To the world of humans of today marriage has largely become a matter of convenience. Out of his written Word the witnesses of Jehovah truly teach that marriage is a divine institution and must be kept clean and pure in order to be a success. In the new world it will be properly administered. So the principles Jehovah has fixed for the new world are already being established in the minds of faithful, upright ones who hope to share in the looming happy prospects.

[11] Pre-Armageddon work Jehovah further describes by the hand of his faithful writer, Isaiah: "Behold! a king will reign in righteousness, and princes will rule with justice; and each of them will be like a hiding-place from the wind, and a shelter from the storm, like streams of water in a dry place, like the shade of a great rock in a wearisome land." (Isa. 32:1, 2, *AT*) Christ Jesus as Jehovah's enthroned King of the new world we already have identified. He indeed now is reigning in righteousness, 'in the midst of his enemies.' (Ps. 110:1; 2:1-12; Rev. 19:11-16) But who are these 'princes ruling with justice'? Surely not any great ones of this evil world or of the towering systems of false religion, even though some among them style themselves "princes of the church." Nor are these 'princes ruling with justice' the sons of any of the few remaining earthly monarchs.

[12] *Sar·im'*, the Hebrew word in this text translated "princes," means leaders or captains who take part in the service of the King. In just this way it is also used in many other parts of the Hebrew Scriptures. The "princes" are men on earth that are dedicated to the King. They are equipped with the necessary requirements for the work they are doing under the direction of the King. They shepherd the King's other sheep, of whom there is already a great crowd to be regularly assembled, fed and prepared for a place in the New World society. Satan tries now to confuse the sheep by his winds of false doctrine and propaganda, and he could cause much damage among them were it not for Jehovah's provision of "princes" or captains with the requirements for the ministry of aiding the disturbed sheep. Now the "tempest" referred to is the assaults that Satan is today making upon the society of true religion, trying to bring about our destruction. (Isa. 32:2) The King's sheep are protected by the ministry of the "princes" who bring refreshing streams of truth to guide and strengthen those humble ones, and thus they come under the shade of the great Rock, Jehovah, the living God.

[13] These "princes" or captains have been well instructed in the New World society by such agencies as the Watchtower Bible School of Gilead, or one of the many theocratic ministry schools provided by Jehovah's witnesses world-wide in their congregations. This work is now being carried on with great success in many lands. As a result there are thousands upon thousands, young and old, seeking safety and security from earth's woes. There is no hope offered in the system of false religion, but in the New World society is found a people re-

11, 12. How do "princes" mentioned in Isaiah 32:1 share now in the ministry, and with what results?

13. Why is the ministerial work now successful in many lands?

joicing in the knowledge of the good purposes of Jehovah, with the assurance that his kingdom, long prayed for and hoped for, is now established in the heavens and soon will rid the earth of Satan and his system of things which has so long oppressed mankind and reproached the name of Jehovah, our righteous God.

[14] At any time since Abel's day it has been a grand privilege to be a witness for Jehovah. But now, particularly, it is because we see the fulfillment of so many Bible prophecies. As an example, read Isaiah 60:1-3, 8 (*AS*): "Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the peoples; but Jehovah will arise upon thee, and his glory shall be seen upon thee. And nations shall come to thy light, and kings to the brightness of thy rising. Who are these that fly as a cloud, and as the doves to their windows?" From Jehovah comes this command, and it means that the New World society has much work to do before his wrath breaks forth at Armageddon. This should gladden their hearts. Just think! "kings" and "nations" will come seeking comfort and light from Jehovah's ministers whom he has appointed to serve. For this service it is necessary that his witnesses possess certain requirements. Now is the time to prepare for this work, for in all lands many ministers are needed. Are you interested in this lifesaving work? If so, prepare for it. Jesus said a "slave that understood the will of his master but did not get ready or do in line with his will will be beaten with many strokes." (Luke 12:47, *NW*) All who wish to prepare for this great ministry will find that every possible help has been provided by Jehovah through his organization. Avoid the need of 'being beaten with many strokes.' You will not enjoy them nearly so much as preparing for the ministry. Now there is no time to lose. Prompt, thorough action is essential!

14. What Scriptural counsel impresses the importance of proper preparation for the ministry?

### UNIQUE WORK NOW IN PROGRESS

[15] The work to be done by the servants of Jehovah in these days is unique. It consists of going to the homes of the people and conducting home Bible studies with all who are interested. This method appeals to honest-hearted persons, for they can study their Bibles in the quiet of their homes and there learn much about God's new world and the blessings in store for all who obey Jehovah's Word. Bible questions are answered in a manner that can be understood and remembered, and all of this without spending much time "getting ready to go to church." Newly interested persons are instructed in the importance of telling others what they learn, and these are assisted by servants who are mature ministers and who possess the necessary requirements for their ministry. Thus in a short time other persons become "apt to teach" still others, rapidly learning what is required of them in their ministerial standing.

[16] Now the good news of Jehovah's established kingdom is being proclaimed in well over a hundred and forty different lands, and the proclamation is ever increasing. In countries where the Bible has not been taught people are hungering for the Kingdom truths. In some places are those who cannot read, but when the message is read to them they recognize the ring of truth, remember it and promptly get busy telling it to others near them. What a privilege it is to help these people learn about Jehovah and his kingdom! Soon, however, this part of the work Jehovah has assigned to his people will be finished, and there will be no further opportunity to suffer for

15, 16. What unique work are the right kind of ministers now doing? Why?

Christ and the truth's sake, something his apostles delighted to do. Remember his reminder: "Already the reaper is receiving a reward and gathering fruit for everlasting life." (John 4:35, 36, *NW*) To fulfill the Master's command to preach the good news of the Kingdom to all nations many missionaries and "princes" are needed who have the necessary requirements for this ministry. These must be well organized in all lands. "The harvest, indeed, is great, but the workers are few," said the Master in his day; and today it is even so, for the whole world is the field. Isaiah evidently was referring to the preaching work to be done in these days when he wrote about witnesses for Jehovah being gathered from all nations and instructed how to work. "But now thus saith Jehovah that created thee, . . . Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the end of the earth; every one that is called by my name, and whom I have created for my glory, whom I have formed, yea, whom I have made."—Luke 10:2, *NW;* Isa. 43:1, 5-7, *AS.*

[17] Now this surely does not mean that Jehovah will gather all his witnesses to one place upon earth and there only have them preach. Rather it seems to indicate that he will gather them into close unity in order to instruct them. His statement, "whom I have formed," would mean those pressed together as a unit or organization to show forth Jehovah's glory. See how this was done in a limited way at Yankee Stadium, New York city, July 19-26, 1953. On Wednesday of that eight-day world assembly of Jehovah's witnesses the Watch Tower Society's president addressed the assembled circuit, district and branch servants on the subject "Principal Work of All Servants." The huge stadium was filled to capacity and all followed with deep interest the outline of preaching work to be forwarded in all lands, the purpose being to gather the King's other sheep into the New World society. The speaker pointed out the necessity for all to work in the same way under direction of the organization Jehovah has established upon earth for proclaiming his message of hope to all the nations, just as Jesus commanded: "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come."—Matt. 24:14, *NW.*

[18] In that great audience at Yankee Stadium the majority of the nations of earth were represented, and they were told how important it is to finish this work as soon as possible. The activities of the whole organization were outlined in much detail and the necessity for all to work as one great body, to complete the work of witnessing to the nations, was strongly emphasized. The nature of the work these servants must perform is also stated in Jehovah's saying: "All the nations are gathered together, and the peoples are assembled; yet who among them could foretell this, could announce it to us beforehand? Let them bring their witnesses to prove them in the right, to hear their plea, and say, 'It is true.' "—Isa. 43:9, *AT.*

[19] The nations of the world are in extreme fear of the future, and well they might be as they discover newer and more lethal weapons powerful enough to destroy humanity. Also, they seem to have the disposition to use such weapons. Their witnesses, the clergymen of false religion and the rulers of the various nations, have no comforting message to offer the people.

17, 18. What features of the 1953 world assembly illustrate the foretold unifying of those now sharing in the ministry?

19. (a) What futile efforts of world leaders of today were foretold by Jehovah? (b) What responsibility does he entrust to his witnesses?

Oh, yes, they warn them about the dangers that lie ahead and ask them to contribute liberally for armaments to meet the serious situation confronting the world. But they cannot tell what is in store for the nations. Jehovah invites them to relate their plan for the protection and salvation of humanity, but they have none. So they are advised to keep quiet about world peace and prosperity through their vain efforts and to listen to Jehovah God who, through his witnesses now on earth, has a comforting message from the Bible for all mankind. And to his ministers Jehovah says: 'You are my witnesses, and my servant whom I have chosen; that you may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am Jehovah; and besides me there is no savior.'—Isa. 43:10, 11, *AS*.

[20] By careful examination we find that Jehovah's faithful prophet Isaiah locates the time for fulfillment of this prophecy. It is the time when the nations of earth are gathered together to try to find a way to bring and preserve peace for the world. But under the foretold shaking by Jehovah conditions will grow worse and worse. Now this prophet, Isaiah, under inspiration admonishes these gathered nations to give ear to the witnesses of Jehovah, for these know his purposes and have been chosen to give the nations the needed information to be guided in these critical times. Jehovah is the only one that can save his people, and all are urged to look to his Word for comfort and hope. To this Jesus also referred when he said: "Who really is the faithful and discreet slave whom his master appointed over his domestics to give them their food at the proper time? Happy is that slave if his master on arriving finds him doing so. Truly I say to you, He will appoint him over all his belongings." —Matt. 24:45, 46, *NW*.

[21] Jehovah's "faithful and discreet slave," the united remaining anointed brothers of Christ Jesus, for now over thirty years has been serving God's people with the truth from his Word as understanding of it has been becoming clearer and clearer. Now that slave is called upon to give a message of truth and comfort to nations in distress 'because of the things coming upon the inhabited earth.' Yes, they see total annihilation unless something is done soon to deliver the people from their own fiendish devices. Notice that Jesus said he would "appoint" his faithful and discreet slave over all his belongings. Here "belongings" partly refers to truths now to be announced to the nations, and the slave's being appointed over such belongings indicates he bears responsibility as a distributor. All who have dedicated themselves to Jehovah God and his ministerial service are required by him now to participate in this great distribution work. To that end all should do their utmost to develop the requirements necessary for this world-wide ministry to the nations. When this work is completed, then the battle of Armageddon will come. It will completely overthrow Satan's wicked organization, invisible and visible; it will throw that Serpent into the abyss and clear the way for the permanent rule of Jehovah God by his Christ. Unopposed, that righteous government will then bring peace and happiness to all believing survivors, to Jehovah's own honor and glory. So then study your Bible, meet the necessary requirements for the ministry, join in activities of the New World society of ministers, and live forever in Jehovah's new world now near!

---

20. Why may all people now be urged to listen to Jehovah's witnesses?

21. What duties of the symbolic faithful and discreet slave illustrate present responsibilities of the right kind of minister?

# Keeping Integrity in Communist Germany

REPORTS coming out of Communist East Germany indicate that the authorities there are very much disturbed because of the effectiveness of the activity of Jehovah's witnesses. In all sections and divisions of the government this matter is being discussed and officials and government employees have been urged to ferret out all who may be having any contact with the witnesses of Jehovah. At one meeting of party officials Jehovah's witnesses were described as parasites that must be destroyed. At another, Communists were told that the only solution was to deport or arrest Jehovah's witnesses.

¶ But arresting does not seem to help much. In fact, the report of one of the courts of Schwerin revealed that the arrest of a person who merely had been interested in the work of the witnesses and not yet baptized crystallized in him the determination not only to continue afterward, as before, to tell others about the things he had learned but also to recognize himself now as one of the witnesses.

¶ The hatred of the Communists is in actuality directed against God's Word, the Bible. Note the expression of a commando-leader of the peoples' police at a penitentiary: "A Bible in the hand of one of Jehovah's witnesses is just as harmful as a torch in the hand of an incendiary."

¶ Repeatedly in court Jehovah's witnesses are heard to say: "We must obey God as ruler rather than men." Indicating the determination of the brothers to stand by this is the following experience: A brother had been beaten daily for four months as well as otherwise mistreated and made to suffer from hunger and cold. After this he was taunted with the words: "We will make you soft and weak. Remember, every general surrenders when he realizes that his situation is hopeless. Why do you refuse to surrender?" Pale and emaciated, and hardly able to stand erect, but with strong voice, the brother answered: "I have promised faithfulness to Jehovah. You can carry me out of this place as a dead body but not as a traitor."

¶ From another penitentiary a brother writes: "Here we have among us strong unity. Not a single brother has been overpowered by the enemy to deny Jehovah. Even the officers admit it is impossible to suppress the theocratic organization."

¶ A sister reported joyfully from her prison: "Jehovah gave us an opportunity to praise him in the midst of a camp of his enemies, and he gave us success and much joy. It was glorious to feed the sheep of Jehovah. One interested woman said that she had implored God that she might get in touch with the witnesses. Another one said: 'Now for the first time I know why it was good for me that I got in a penitentiary. Maybe outside I would never have been forced to listen to reason.' Many hearts are being made happy and even behind prison walls their eyes are beaming with joy."

¶ A brother, sentenced to fifteen years in the penitentiary, writes his family at the end of four years: "I hope you are all well and happy, which is what I can say for myself. *I have no reason to be unhappy or to murmur.* On the contrary! If I really think about it all I can sincerely say, I am happy! I recognize the blessings and favors which I receive so undeservedly, and I have an unshakable confidence and a faith as strong as a rock in the almighty power of our great God. The loving sympathy of so many united with us is always a source of great joy."

¶ The brothers in prison are greatly strengthened by the love, care and zeal for service shown by those who are still free, and on the other hand those who go from house to house in Eastern Germany are stimulated by the courage and zeal expressed by those in prison. Telling of the joys received by those still free to go from house to house is the following:

¶ "I left the booklet *Evolution versus The New World* with a Catholic doctor. Calling back on the doctor, he, pointing to the booklet, said, 'With that booklet you rendered me a very pleasurable service. I studied it with my daughter and I can tell you that its presentation has hands and feet. [A German idiom meaning that it is effective and solid or substantial.] We have copied several pages on the typewriter and intend to invite the professor and doctors of the high school and those on the board of education, and present to them our arguments.' From our discussion it was apparent that he had studied the booklet from beginning to end. He asked many questions and wanted to know more about the time of the end and the resurrection."

# WALKING IN JEHOVAH'S NAME FOREVER

FULFILLMENT of Bible prophecy indicates that we are living in a time of judgment, in the "latter days" when all men must make an important decision.* The choice involves their destiny, and whether they choose life or not depends upon their choosing the right god. Concerning this time we read: "For all the peoples walk every one in the name of his god; and we will walk in the name of Jehovah our God for ever and ever."—Mic. 4:5, *AS*.

Who in these latter days is walking in the name of Jehovah? Not the nation of Israel, for its religious leaders for more than 2,000 years have hid Jehovah's name because of a superstitious reverence. Nor the popular religious organizations of Christendom. They not only slight it, but some of them seem to be so ashamed of it that they removed it entirely from their new translation, the *Revised Standard Version*. Such men would put the God of the Bible on the same level as the gods of the pagans, and make him just another "Lord."

Then who are walking in Jehovah's name? The record made in the courts of the land, in the newspapers, magazines and books, both religious and secular, and an enormous amount of literature distributed and hundreds of thousands of public lectures given furnish the answer. Yes, it is the witnesses of Jehovah, whose work has not been done in a corner, by any means. —Acts 26:26.

And why do they attach so much importance to that name? Because there are many that are called "gods" and "lords" and so the true God must have a distinguishing name. That is why he said through Moses: "You must not bow down to another god, because Jehovah is exclusively devoted to his name. He is a God exacting exclusive devotion."—Ex. 34:14, *NW;* 1 Cor. 8:5, 6.

And did not Jesus teach us to pray: "Our Father in the heavens, let your name be sanctified"? And did he not himself pray: "Father, glorify your name"? And note also his words on the night of his betrayal: "Father . . . I have made your name manifest to the men you gave me out of the world. . . . Holy Father, watch over them out of respect for your own name which you have given me, . . . I have made your name known and will make it known." The disciple James likewise showed the importance of Jehovah's name, for which God was calling out a people from among the nations.—Matt. 6:9; John 12:28; 17:5, 6, 11, 26; Acts 15:14, *NW*.

How do we individually walk in Jehovah's name? Not only by taking Jehovah's name upon us but by keeping his commandments, by walking in his righteous ways and by preaching the good news of his kingdom. As a result of our thus walking in the name of Jehovah those of the nations who are hungering and thirsting for righteousness will learn to know Jehovah God and will associate with the New World society and also make it their decision to walk in the name of Jehovah our God.

Are you having a share in helping others to walk in the name of Jehovah? If you are it will mean salvation for both yourself and those that hear you during the destructive fury of Armageddon and an entrance into Jehovah's new world of righteousness, where you will enjoy everlasting life so that you can walk in the name of Jehovah forever, daily blessing him and praising his name.—Ps. 29:2.

* See *The Watchtower*, September 1, 1953, for details.

● Was it not compromise on the apostle Paul's part when he said before the Sanhedrin: "I am a Pharisee"?—G. B., Ethiopia.

Paul's statement must be viewed in its setting, as follows: "Now when Paul took note that the one part was of Sadducees but the other of Pharisees, he proceeded to cry out in the Sanhedrin: 'Brothers, I am a Pharisee, a son of Pharisees. Over the hope of resurrection of the dead I am being judged.' Because he said this a dissension arose between the Pharisees and Sadducees, and the multitude was split. For Sadducees say there is neither resurrection nor angel nor spirit, but the Pharisees publicly declare them all. So there broke out a loud screaming, and some of the scribes of the party of the Pharisees rose and began contending fiercely, saying: 'We find nothing wrong in this man; but if a spirit or an angel spoke to him,—.' Now when the dissension grew great, the military commander became afraid that Paul would be pulled to pieces by them, and commanded the force of soldiers to go down and snatch him from their midst and bring him into the soldiers' quarters."—Acts 23:6-10, *NW*.

The Sanhedrin knew Paul was not a member of the Pharisees. He had been very zealous as a Christian, and he could never have made the Sanhedrin believe he was a practicing Pharisee. It would have been useless to try it, even if he had wanted to compromise and misrepresent himself in that way. So it is in the setting of his statement that this matter must be viewed. His claim to be a Pharisee must have had limitations, and by examining the context we can determine what the limited meaning of his remark was. When he said he was a Pharisee he linked with that the explanation that he was being judged over the hope of the resurrection of the dead. The Sadducees did not believe in a resurrection, but the Pharisees did, and so did Paul. In this respect Paul agreed with the Pharisees. He was a Pharisee in viewpoint on the subject he introduced, the resurrection, and in introducing it he showed his position coincided with the Pharisee belief. In any controversy on this subject Paul was to be identified with the Pharisees rather than the Sadducees. Before becoming a Christian Paul had been a Pharisee, and after becoming a Christian he still was in agreement with them on some points, such as resurrection, angels and some points of law. (Acts 26:5; Phil. 3:5) So in these respects, within these narrow limits, he could associate himself with the Pharisees, and it was within this restricted meaning that his hearers took his claim, for they certainly knew he was no Pharisee in the sense of belonging to that sect, and it would have been useless for him to try to make them think otherwise.

Jehovah approved of Paul's witness here given, and said Paul should give testimony in Rome also. Shortly after Paul's appearance before the Sanhedrin Jehovah indicated divine approval: "But the following night the Lord stood over him and said: 'Be of good courage! For as you have been giving a thorough witness on the things about me in Jerusalem, so you must also bear witness in Rome.'" Hence in the face of such approval no man can properly charge Paul with compromising.—Acts 23:11; Rom. 14:4, *NW*.

● At Genesis 3:16 Jehovah told the woman that he would increase or multiply her pain in childbirth. Does this not indicate that there would have been some pain at childbirth even if the woman had not sinned?—G. V., Belgium.

Genesis 3:16 (*NW*) reads: "To the woman he said: 'I shall greatly increase the pain of your pregnancy; in birth pangs you will bring forth children, and your longing will be for your husband, and he will dominate you.'" After she had sinned, Jehovah told the woman she would bring forth children in birth pangs. That meant pain for the sinner mother. So the promised increase of pain would indicate that fallen womanhood would undergo an increase of pain as the centuries passed, due to the accumulating degeneration and weaknesses that would cause increasing pain and ordeal. If this is the case, it would tie the increase of pain in with the sin that brought on degeneration in the first place, appropriately so. The nearer to perfection women were the less difficulty there would be for them in giving birth.

# ANNOUNCEMENTS

**WALKING IN JEHOVAH'S NAME FOREVER —Mic. 4:5.**

Can one walk in the name of Jehovah, following his right ways, and at the same time ignore that name or push it into a corner? Surely not. Since God in his Word reveals his name as Jehovah, who has the right to ignore it or to expunge it from the sacred Record? (Ps. 83:18)

**"WATCHTOWER" STUDIES**

Week of July 25: Requirements for the Ministry, ¶ 1-14.

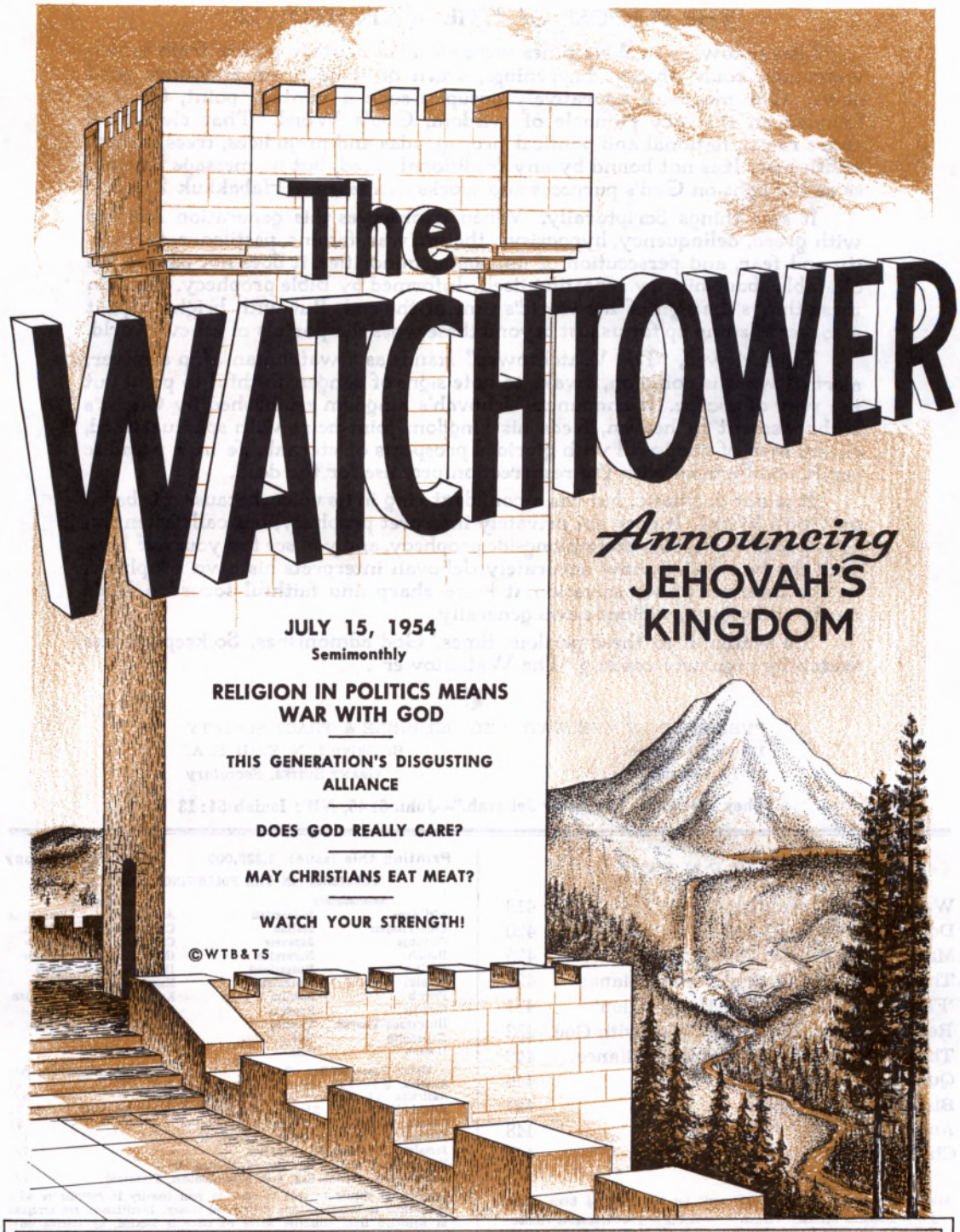
Week of August 1: Requirements for the Ministry, ¶ 15-25, and Today's Right Kind of Ministers, ¶ 1-6.

Week of August 8: Today's Right Kind of Ministers, ¶ 7-21.

## ✓✓ CHECK YOUR MEMORY ✓✓

**After reading this issue of "The Watchtower," do you remember—**

- What prompts the "sad shape" of current religious writings? P. 387, ¶3.
- Where we can learn why God has permitted evil? P. 388, ¶3.
- Why the restriction God placed on the first man was not unjust? P. 389, ¶2.
- How being forced out into a park benefited a Christian assembly? P. 396, ¶1.
- What unusual forces Jehovah has used to accomplish his purposes? P. 397, ¶1.
- What example we can take from Moses' reluctance? P. 399, ¶7.
- What kind of man was chosen to introduce the Messiah? P. 399, ¶9.
- How the apostle Paul turned the tables on the 'wise men' of Athens? P. 403, ¶21.
- What special requirements the Christian must meet today? P. 406, ¶4.
- How the activity of Jehovah's witnesses offers real hope, world-wide? P. 409, ¶13.
- Why the home-instruction method of true Christianity is so practical? P. 410, ¶15.
- The stand Jehovah's witnesses are taking in Communist Germany? P. 413, ¶4.
- What proves the old world's religions are not walking in Jehovah's name? P. 414, ¶2.
- What proves Paul was not compromising when he said, "I am a Pharisee"? P. 415, ¶4.




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

## THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases. — Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

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

## CONTENTS

| | |
|---|---|
| Watch Your Strength! | 419 |
| Does God Really Care? | 420 |
| May Christians Eat Meat? | 425 |
| The New World Society in the Guianas | 428 |
| 'Faint out of Fear and Expectation' | 431 |
| Religion in Politics Means War with God | 432 |
| This Generation's Disgusting Alliance | 442 |
| Questions from Readers | 446 |
| Bishop Decries Losses | 447 |
| Announcements | 448 |
| Check Your Memory | 448 |

**Abbreviations used in "The Watchtower" for the following Bible versions**

*AS* – American Standard Version
*AT* – An American Translation
*Da* – J. N. Darby's version
*Dy* – Catholic Douay version
*ED* – The Emphatic Diaglott
*Le* – Isaac Leeser's version
*LXX* – The Septuagint Version
*Mo* – James Moffatt's version
*NW* – New World Translation
*Ro* – J. B. Rotherham's version
*RS* – Revised Standard Version
*Yg* – Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

**Printing this issue: 1,825,000** **Five cents a copy**

PUBLISHED IN THE FOLLOWING LANGUAGES

| Semimonthly | | Monthly | |
|---|---|---|---|
| Afrikaans | Indonesian | Arabic | Portuguese |
| Cebu-Visayan | Italian | Cibemba | Russian |
| Cinyanja | Japanese | Cishona | Sesotho |
| Danish | Norwegian | Greek | Siamese |
| English | Pangasinan | Ibo | Siloxi |
| Finnish | Slovenian | Kanarese | Slovak |
| French | Spanish | Korean | Ukrainian |
| German | Swedish | Malayalam | Urdu |
| Hiligaynon-Visayan | Tagalog | Polish | Yoruba |
| Hollandish | Twi | | |
| Ilocano | Zulu | | |

| Watch Tower Society offices | Yearly subscription rate |
|---|---|
| **America, U.S.,** 117 Adams St., Brooklyn 1, N.Y. | $1 |
| **Australia,** 11 Beresford Rd., Strathfield, N.S.W. | 8/- |
| **British West Indies,** 21 Taylor St., Port of Spain, Trinidad | $1.72 |
| **Canada,** 40 Irwin Ave., Toronto 5, Ontario | $1 |
| **England,** 34 Craven Terrace, London, W. 2 | 7/- |
| **Jamaica,** 151 King St., Kingston | 7/- |
| **New Zealand,** G.P.O. Box 30, Wellington, C. 1 | 7/- |
| **South Africa,** Private Bag, P.O. Elandsfontein, Transvaal | 7/- |

**Remittances** should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. **Notice of expiration** (with renewal blank) is sent at least two issues before subscription expires. **Change of address** when sent to our office may be expected effective within one month. Send your old as well as new address.

Entered as second-class matter at Brooklyn, N. Y., Act of March 3, 1879. Printed in U. S. A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXV July 15, 1954 Number 14

# WATCH YOUR STRENGTH!

WE ARE usually on guard against our weaknesses, lest we fall. But did it ever occur to you that we should watch our strong qualities? Good traits carried to excess can become foibles that cause our downfall.

It is written in the Bible: "Do not be over-righteous, and be not excessively wise; why should you ruin yourself? The best way is to take the one line, and yet not avoid the other; he who stands in awe of God shall avoid both extremes." (Eccl. 7:16, *AT;* 7:18, *Mo*) We should strive to do what is right, and avoid the extremes of unrighteousness and self-righteousness. We should seek knowledge, but not ambitiously to outshine others and become wise in our own conceit. That would be to our ruin.

Unity and harmony should reign in Jehovah's organization. But to push this into rigid uniformity would be wrong. Organizational unity does not call for crushing variety and individuality. We should have courage to be ourselves.

Jehovah's people should show friendliness and be sociable. But extreme sociability wastes time and makes one seem lost when alone. One who cannot be alone is shallow. Small wonder that he is bored by his own company. A person of inner wealth often desires privacy and retires to be alone for study, meditation and prayer. Jesus did. Remember?

Theocratic training should give us confidence, but we should not become overconfident and exhibit arrogance. Our conviction in the truthfulness of Jehovah's Word should be strong and we should explain it with confidence, but to become inflexible and dogmatic would be an unwise extreme. We should speak with the gentleness and modesty of mature wisdom that does not need to be bolstered by arbitrariness.

Some are naturally candid, frank and outspoken, which only commends them. But they must guard against becoming tactless, blunt and cutting. Others are very tactful, know where to draw the line. If we become overtactful we may become vague and evasive, watering down Jehovah's message until it loses its point.

If one of your strengths lies in conscientiousness as to duty, beware of self-tormenting overconscientiousness and perfectionism. You are a hard worker. That is commendable. But do not be so fussy that you go far beyond the practical requirements of a matter, exhausting yourself needlessly, and perhaps bringing on a breakdown. Restless activity not balanced by reasonable and natural periods for relaxation of mind and body is slow suicide, not sacrifice.

Follow the simple rules of healthful living that you have learned work for you, and enjoy life. Apply these rules too strictly and you will become a self-centered faddist constantly fretting and talking about

your health, food and drink, vitamins and minerals.

If you are of a loving and affectionate nature, be careful that your affection does not turn into sweetish and unprincipled sentimentality. Do not limit your friendly affection to a few favorites. Do not be partial. You have many brothers. Widen your heart and numberless good friends will find room in it. True, Jesus loved John particularly, drawn to him because of inner kinship, both of them being loving and fearless. But Jesus did not limit his friendship to John alone, did he? Neither should you limit yours.

Not a few of you are eloquent and of a ready tongue, gifted with a free flow of thoughts and words. Control this gift. Do not let the words flow unchanneled or in unnecessary detail. Do not monopolize conversations. A good conversationalist is also a good listener. Do not talk too much and say too little. Rather than say little with many words, say much with few. "He who spares his words has true wisdom." So count your words and you will make your words count. Bubble over with truth, yes; but do not babble. Remember, even silence can be eloquent at times. "Even a fool is counted wise, if he keep silent—intelligent, if he close his lips."—Prov. 17:27, 28, *AT*.

So while guarding against our weaknesses let us watch over our strengths, remembering: "He who stands in awe of God shall avoid both extremes."

# Does God Really Care?

**Has God abandoned the earth? Does he care what men say or do? Is he concerned in earth's affairs or its destiny? Many today say he does not really care, that he does not see the evil, that he will not act to halt it. Does the Bible agree with this view? Do the facts fit it? Does God no longer care for man? Or is it man that no longer cares for God?**

BY WAY of illustration, think of a man with vast holdings. One of his choice possessions he places in the care of his children, to belong to them and their offspring after them. It is a vast land of superb natural beauty, productive of all its dwellers desire. The father instructs the children in the care of the land and the animal life upon it. No want is lacking, no needed instruction is withheld. Mistakes are forgiven, correction is mercifully offered. He sends his representatives to guide and direct, and letters to instruct and correct. But the children rebel, their offspring are bent toward evil. They mar the beauty of the land, ruin its soil, exploit its resources, slaughter its wildlife and war among themselves. They ignore their father, disregard his instructions, refuse to read or follow his letters, persecute and kill his representatives. Because of this their woes increase, but they harden in their wicked course and even turn to another as their master. For being unappreciative, unfaithful, unloving, their misery multiplies and bitterness sinks its roots deep. And though they refuse to reform and return in obedience to their father's care, they raise caustic cries that he does not really care for them, that he has abandoned and forsaken them. Are not their charges ridiculous? Do not they have things backward? Rather than their father's forsaking them, have they not for-

saken him? Rather than their father's not caring, are not they the ones that do not care?

So it is with Jehovah God and men on the earth. God created the universe. His holdings are vast, limitless. The earth and its fullness are his. He made it for man, put man on it, told him to fill it, dress it, keep it, care for it and for the animal life on it. He instructed man, and when man went wrong he corrected man. He sent priests and prophets as his representatives, but they were persecuted and killed. His own Son they foully murdered. His letters were compiled in a book called the Bible. It is in millions of homes, but is read very little and obeyed much less. Men in general have abandoned Jehovah, his Word, his way, and have turned to this world under Satan, "the god of this system of things." "The whole world is lying in the power of the wicked one." Their tongues may say they serve Jehovah, but their deeds say they serve Satan: "Do you not know that if you keep presenting yourselves to anyone as slaves to obey him, you are slaves of him because you obey him?" By their exploitation of the earth, the shaving off of the forests, the ruining of the soil, the gouging out of its precious metals for misuse, the wanton slaughter of animals and the gory killing of their fellow men, wicked worldlings prove they are serving Satan. They bring forth his fruits. Any verbal whisper to the contrary is drowned out by the mighty shout of their deeds.—2 Cor. 4:4; 1 John 5:19; Rom. 6:16, *NW*.

But despite the undeniable forsaking of God by men of this world, some cry out in bitterness that God has forsaken men, that he does not really care about the earth or men on it. Any who think that Jehovah is ignoring the earth only prove that they are ignoring his Word. God is not blind to the good and evil of men, even if many men have closed their eyes to the promise of reward and retribution from God. "The eyes of Jehovah run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him." "My eyes are upon all their ways, they are not concealed from me, nor is their guilt wrapped up from my sight. And I will doubly repay their guilt and their sin." "There is not a creation that is not manifest to his sight, but all things are naked and openly exposed to the eyes of him with whom we have an accounting." Men who today think that God does not care are not the first to so blunder. —2 Chron. 16:9, *AS;* Jer. 16:17, 18, *AT;* Heb. 4:13, *NW*.

### EXAMPLES THAT PROVE GOD CARES

Prior to the flood of Noah's day "the badness of man had become great in the earth and every inclination of the thoughts of his heart was only bad all the time." Did Jehovah care? So much so that he "felt regrets that he had made men in the earth and he felt hurt at his heart." He cared so much that he determined to act: "I am going to wipe men whom I have created off the surface of the ground." But he did not regret making obedient men such as Noah and his household. He cared so much for them that he instructed them in how to survive the flood, and because they followed his instructions they were preserved. Then all except Noah's household were concentrating on selfish pursuits and fleshly lusts, oblivious to Jehovah's will or warning. Today the majority pursue a self-centered course, not caring about Jehovah's pleasure or purpose. Our day was pictured by Noah's, as Jesus said: "Just as the days of Noah were, so the presence of the Son of man will be."—Gen. 6:5-8; Matt. 24:37-39, *NW*.

Sodom and Gomorrah were cities that had become grossly wicked and depraved,

not even ten righteous ones residing there. But Lot was distressed by their loose conduct and "was tormenting his righteous soul by reason of their lawless deeds." Lot cared. So did Jehovah, for he sent angels to destroy these cities, which angels said: "The outcry against them has grown loud before Jehovah, so that Jehovah sent us to destroy the city." But the perverted inhabitants generally did not care. When Lot gave warning to these scoffers "he seemed like a man who was joking." But the fiery destruction that followed was no joke to those cities then, nor is it now, for these cities "are placed before us as a warning example by undergoing the judicial punishment of everlasting fire." And Jesus said that just as that rain of fire and sulphur caught them unawares, "the same way it will be on that day when the Son of man is to be revealed."—2 Pet. 2:8; Gen. 19:13, 14; Jude 7; Luke 17:30, *NW*.

During the period when judges ruled Israel faithful Gideon thought Jehovah had abandoned them because of the troubles befalling them from enemies round about, and Gideon said: "Now Jehovah has deserted us and he gives us into the palm of Midian." But not so, for Gideon himself was used to deliver Israel from the Midianites.—Judg. 6:13, *NW*.

In Solomon's day some thought oppression and injustice went unnoticed, but Solomon taught that Higher Powers watched the wickedness of human officials: "If you see the oppression of the poor, and justice and right exploited in the province, be not amazed at the situation, for one high official watches over another, and there are those higher than both." Because punishment seems slow in coming many men think it is never coming and set out on a course of evil, convinced God does not care: "Because the sentence upon an evil deed is not quickly executed, therefore the minds of the sons of men are fully determined to do evil. Even though a sinner does wrong a hundred times and still continues living, yet I know that it shall be well with those who fear God, who are in awe before him; but it shall not be well with the wicked, nor shall he prolong his life." The sinner may seem to prosper while the righteous suffer, but the life of the wicked will not be prolonged to last forever in Jehovah's new world. Now what befalls the righteous would more fittingly descend on the wicked, while what happens to the wicked would be more appropriate for the righteous: "There are righteous men to whom it happens in accordance with what should be done to the wicked, and there are wicked men to whom it happens in accordance with what should be done to the righteous." This perversion of matters is only temporary. Jehovah will reverse things permanently in his new world, because he does care.—Eccl. 5:8; 8:11-14, *AT*.

During a time of stress in Judah the enemies of God are portrayed as saying to themselves: "God hath forgotten, he hideth his face, he will never see it." Still later, when many from Judah had already been taken into Babylonian captivity, those yet in Jerusalem thought that Jehovah would not see their idolatry, that he had forsaken the land, that he did not care: "Then said he unto me, Son of man, hast thou seen what the elders of the house of Israel do in the dark, every man in his chambers of imagery? for they say, Jehovah seeth us not; Jehovah hath forsaken the land." "Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of wresting of judgment: for they say, Jehovah hath forsaken the land, and Jehovah seeth not." But Jehovah did see and he brought a retribution on the evildoers, giving them over

to sword and famine and pestilence and captivity.—Ps. 10:11; Ezek. 8:12; 9:9, *AS.*

**GOD SOON TO SHOW HE CARES**

Jehovah's announced purpose is that the earth shall abide forever, shall be inhabited forever, and shall be at peace forever. That purpose will not be thwarted by man or Devil: "I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." How? By means of his promised new world of righteousness. The world of Noah's day turned wicked and perished in the flood. This present evil world is doomed to fiery destruction at Armageddon. Then our waiting will be at an end: "There are new heavens and a new earth that we are awaiting according to his promise, and in these righteousness is to dwell." It is concerning this new world that the Bible says: "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." Just as Noah survived the death of the preflood world, men today who exercise faith will survive the death of this pre-Armageddon world. Why is the end of the old and the complete establishment of the new so long in coming? Not because God does not care, but because he does care: "Jehovah is not slow respecting his promise, as some people consider slowness, but he is patient with you because he does not desire any to be destroyed but desires all to attain to repentance." He allows time for a warning to be given as he did in times past, so that the good to be saved can separate from the wicked to be destroyed.

But this mercy and long-suffering is misinterpreted by ridiculers whose presence in these last days was foretold: "In the last days there will come ridiculers with their ridicule, proceeding according to their own desires and saying: 'Where is this promised presence of his? Why, from the day our forefathers fell asleep in death, all things are continuing exactly as from creation's beginning.' " They deliberately ignore the facts, "according to their wish." Elsewhere it is foretold that "in the last days" "wicked men and impostors will advance from bad to worse, misleading and being misled." But their increase is no cause for concern to Jehovah's witnesses: "Fret not thyself because of evil-doers, neither be thou envious against them that work unrighteousness. For they shall soon be cut down like the grass, and wither as the green herb. Trust in Jehovah, and do good." Their springing up in increasing numbers was foretold for the last days of this old world and only precedes their destruction: "When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever."—Isa. 46:11; 2 Pet. 3:3-13; John 3:16; 2 Tim. 3:1, 13, *NW;* Ps. 37:1-3; 92:7, *AS.*

**MEN, NOT GOD, DO NOT CARE**

At Armageddon Jehovah will show that he cares, that he notes the good and observes the bad, and will remember each group either to preserve or destroy in keeping with its works. Throughout man's existence on earth Jehovah has shown that he cares. Even after Adam and Eve sinned he provided them with clothing. He allowed them to remain on the earth and produce offspring. The bounties of the earth were for their use, without any discrimination: "He makes his sun rise upon wicked people and good and makes it rain upon righteous people and unrighteous." In love and mercy he held off destruction when justice cried out for it. His patience and long-suffering to allow time for men to come to their senses and repent and reform have been misinterpreted by the wicked as weakness or indifference on God's part. His

leniency they have misused to drift farther and farther from Jehovah, to pile ever higher their abuse of earth and animals and fellow men. At Armageddon their drifting will be brought to a dead halt, when Jehovah finally rises up "to bring to ruin those ruining the earth."—Matt. 5:45; Rev. 11:18, *NW*.

Men today may say that Jehovah does not care, that he does not notice, that he has forsaken the earth. Actually, they are only seeking to justify their forsaking of Jehovah and his Word. They would have it appear that God abandoned them first, and hence they are justified in departing from him. Jehovah never abandoned Israel until that nation forsook him for other gods: "As for you, you abandoned me and took up serving other gods. That is why I shall not save you again. Go and call for aid to the gods whom you have chosen. Let them be the ones to save you in the time of your distress." Jehovah abandons no one today who holds to him and his service, who is guided by his Word and trusts in his power. The majority of men today have put their trust in other men, in human schemes and organizations, in armies and weapons, in science and false gods. It is the choice they have made. They do not care for Jehovah, or for his Word the Bible, or for his faithful witnesses. On the contrary, they show hatred for God and his Word and his people. They have chosen new gods. When Armageddon comes let them cry to their chosen gods for deliverance from Jehovah's wrath.—Judg. 10:13, 14, *NW*.

Jehovah said to Israel: "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, seed of evil-doers, children that deal corruptly! they have forsaken Jehovah." That nation not only abandoned Jehovah as the source of life-giving truth, but also sought out death-dealing falsehoods to take its place: "For my people have committed two evils: they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." As a result the nation was destroyed. The same result will come to the nations today that have forsaken Jehovah in deed, regardless of how much hypocritical lip service they accord him. As it is with a man, so it is with the nations: "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." The nations sow to the flesh.—Isa. 1:3, 4; Jer. 2:13, *AS;* Gal. 6:7, 8, *NW*.

### THE NEW WORLD SOCIETY CARES

During this generation Jehovah is gathering out from the old world men who care for him and his principles, who will prove their love by deed as well as by word. They are rapidly growing into a great crowd of praisers, gathered from every nation and race and tongue. Abandoning the ways of the old world, they are truly a new-world society destined to live eternally in the promised new world of righteousness. Do you want to be a part of that? Then "quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and complete will of God." "Do your utmost to present yourself approved to God, a workman with nothing to be ashamed of, handling the word of the truth aright." "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. Hold a good conscience." Prove you love Christ: "If anyone loves me, he

will observe my word." Prove you love God: "This is what the love of God means, that we observe his commandments." —Rom. 12:2; 2 Tim. 2:15; 1 Pet. 3:15, 16; John 14:23; 1 John 5:3, *NW*.

Thus you will prove you care for Jehovah, and he will really care for you. Prove you are in harmony with his purpose concerning the earth by living now as he expects new-world inhabitants to live. Show that you love the earth's beauty by preserving it, that you love its animal life by kindly using it, that you love peace and morality and righteousness and godliness by seeking those things now. Prove your love for your neighbor is as great as your love for yourself by preaching the good news of this new world to him now. Demonstrate that you care for Jehovah's Word and his vindication by faithfully maintaining integrity despite the ridiculings and persecutions of this maddened old world under its crazy god Satan. Display all this and Jehovah will really care for you, now and forever in the promised new world of righteousness.

# May Christians Eat MEAT?

A CHRISTIAN is one who has dedicated himself to do God's will and to follow in the footsteps of Christ Jesus. To the best of his ability he must do that which God's law requires him to do and must refrain from that which it forbids. Is the eating of meat among the things the Christian is forbidden to do?

Yes, say many vegetarians who profess to be Christians, such as the Seventh-day Adventists. According to certain vegetarians the command, "You must not kill," prohibits the taking not only of human life but also that of the lower animals.—Ex. 20:13.

The Bible reveals our great Lawmaker, Jehovah God, as a God of love, justice, wisdom and power. All his ways and laws are therefore always just, loving and right, and we, as imperfect human creatures, can no more improve on his love and justice than we can excel him in wisdom and power. Obvious as this is, it is necessary to remind ourselves of this fact, for the position taken by those who base their vegetarianism on religious grounds actually implies a criticism of God's ways and laws. Such a course is presumptuous.

Vegetarianism (the term first appeared about a century ago, although the idea is some three thousand or more years old) may have some merit for some from a health and economic standpoint, but if the killing of the lower animals were the same as the killing of man, that is, morally wrong, could we imagine a God of justice and love looking with favor upon the animal sacrifice Abel offered, at the same time rejecting Cain's vegetarian offering? In that some vegetarians scruple against the killing of animals and yet don a uniform and kill in time of war they may be said to bear a resemblance to Cain who offered a vegetable sacrifice yet killed his brother.

And was not Jehovah well pleased with the sacrifices Noah offered after he left the ark? Did not Jehovah command the Jews to offer many sacrifices of animals and annually to eat the passover lamb? Did he not time and again show his approval of animal sacrifices by sending down fire from heaven to consume them?

Nor did Christ Jesus institute vegetarianism either by precept or example. He ate the passover lamb. He also ate fish, doing so even after his resurrection. And did he not take a few loaves and fishes and feed therewith many thousands on two occasions, marvelously supplying them with fish, with meat? Had he felt it wrong to eat meat would he have miraculously filled the nets of his disciples with fish, as he did on two occasions? And in sending forth his disciples, did he not command them to eat whatever the people set before them and did he not say that it was not what entered a man that defiled him but what came forth from his heart?

True, Paul stated that he would not eat meat if it stumbled his brother, yet let it be noted that throughout his letters he shows that it is not wrong to eat meat: "One man has faith to eat everything, but the man who is weak eats vegetables. [Note it is the vegetarian who is weak in faith, immature.] Let the one eating not look down on the one not eating, and let *the one not eating not judge the one eating,* for God has welcomed that one."—Rom. 14:2, 3, *NW.*

And rather than all quitting the eating of meat for the sake of the weak ones, the implication is that the weak in faith should become strong enough also to be able to eat meat; for note Paul's further words on the subject: "Everything that is sold in a meat market keep eating, making no inquiry on account of your conscience, for 'the earth belongs to Jehovah, and so does its fullness'. If anyone of the unbelievers invites you and you wish to go, proceed to eat everything that is set before you, making no inquiry on account of your conscience."—1 Cor. 10:25-33, *NW.*

Note further Paul's prophetic words regarding the last days when some would depart from the faith and would be "commanding to abstain from foods which God created to be partaken of with thanksgiving by those who have faith and accurately know the truth. The reason for this is that every creation of God is right and nothing is to be rejected if it is received with thanksgiving, for it is sanctified through God's word and prayer over it." —1 Tim. 4:3-5, *NW.*

Nor were animals used only for food. Throughout the Scriptures we read of leather being used, for wineskins, for girdles, for sandals, for the covering of the tabernacle. God himself, in the very beginning, provided a covering of skins for Adam and Eve. Yes, the lower animals were made for man's enjoyment, health and comfort. He may use them for beasts of burden and let them provide him with eggs and dairy products as well as meat and leather. They were not made to live forever, as was man, but "born naturally to be caught and destroyed." —2 Pet. 2:12, *NW.*

### REFUTING VEGETARIAN ARGUMENTS

The argument is presented that God did not give man meat to eat in the beginning. True, but when he restated his procreation mandate to the Flood survivors he did grant meat as food: "Every creeping animal that is alive may serve as food for you." Only blood was forbidden: "Only flesh with its soul—its blood—you must not eat."—Gen. 9:3, 4, *NW.*

The fact that Daniel and his three companions refused to eat meat cannot be used as an argument in favor of vegetarianism, for they based their objection to taking of

the king's fare upon the Mosaic law, which does not apply to Christians. At best, their course is only an argument in favor of health.—Dan. 1:8-20; Rom. 6:14, 15.

Vegetarians like to quote Isaiah 66:3 (*RS*), "He who slaughters an ox is like him who kills a man." But the context is not discussing the matter of food but of sacrifices. If those words forbid the eating of food then the Christian may not eat cereals, for the text also states: "He who presents a cereal offering, like him who offers swine's blood."

The vegetarian applies to the lower animals Jesus' words: 'If you do it unto one of the least of these, you do it unto me.' But note the complete verse: "To the extent that you did it to one of the least of these *my brothers,* you did it to me." (Matt. 25:40, *NW*) Are the lower animals the brothers of Jesus, the Son of Jehovah God?

Nor can Jesus' words, "Happy are the merciful," be used to advocate vegetarianism, for then Jesus himself would have been unmerciful, for he certainly ate flesh, as we have seen. Jehovah glories in the fact that he is merciful, kind and loving, and in view of all his commands, to eat the passover lamb and to offer animal sacrifices, and his own use of the skins of animals to clothe Adam and Eve, it must be apparent that being merciful does not require man to refrain from using lower animals for his benefit.—Matt. 5:7, *NW*.

In their zeal to find support for their teaching some vegetarians claim that the four canonical gospel accounts were radically changed and that originally they contained many references to Jesus' words forbidding the use of meats and many incidents telling of his kindness to animals. These claims are based on the apocryphal work *The Gospel of the Holy Twelve,* purported to have been written by the Essenes and translated by one Ouseley. In view of the abundant evidence of the canonicity of the four Gospels, this apocryphal work is a palpable fraud promulgated to justify the teachings of the Essenes, for it contains no reference to Jesus' feeding the multitudes with the loaves and fishes, nor any other reference to his eating fish. Jesus is even made to refuse to allow the passover lamb, brought to him by Judas, to be killed!

Mankind ever goes to extremes, doubtless at Satan's instigation. Thus on the one hand we have the wanton slaying of animals for sport, or the inflicting of terrible sufferings upon dumb brutes in the name of medical science; and on the other hand we have sentimentalists who would put the lower animals on the same level with man and some of whom would even hold out to the brute creation the hopes of a resurrection and everlasting life in heaven. God's Word condemns cruelty to animals, telling us: "A righteous man regardeth the life of his beast." (Prov. 12:10) But it holds out no hope of everlasting life for them, for that is dependent upon taking in knowledge of Jehovah God and Christ Jesus, living a life in harmony with God's will and confessing the truth to others. The brute creation cannot do these things.

Vegetarians may point to Ovid, Socrates, Plato, Plutarch, Pythagoras, Aristotle and many others to support their position, but they cannot enlist any Scriptural support, for according to the whole testimony of the Bible Christians may eat meat.

# The New World Society in the GUIANAS

ON THEIR way to the Zandery airfield in Surinam, the president of the Watch Tower Society, N. H. Knorr, and his traveling companion, M. G. Henschel, stopped briefly at the airport in British Guiana. They were quite surprised to meet some of the Watch Tower missionaries at that airport, because the airport is many miles from Georgetown, the capital city, and the roads were very bad at this season of the year. It showed how members of the New World society are interested in each other, and those two travelers appreciated very much the kindness and hospitality shown by the brothers in British Guiana, whom they were to visit again in a few days.

It was quite late at night when the plane landed at Zandery airfield, but the brothers were on hand to meet their visitors and welcome them to Surinam with great joy. The brothers in Surinam had looked forward to this occasion for many weeks. They had arranged for a great advertising campaign for their public meeting and a special three-booklet offer of literature was used from house to house so that the brothers could get around the territory quickly and deliver an invitation to every home to attend the assembly, especially the public lecture.

All the brothers in Surinam felt the responsibility they had in connection with this assembly, and they used every possible opportunity to get out into the territory. When they had territory that was not completely covered they would always put that first and other things they had to do came second. Everyone wanted to see that his territory was completely covered with invitations so that the people would know about the assembly of Jehovah's witnesses in the capital of Surinam.

The assembly sessions were held in a Chinese club called Kong Ngie Tong. Because the visit of the brothers was midweek, meetings were arranged for the evening periods so as to allow all those engaged in secular work to attend the sessions in the evening. Most of the Kingdom publishers in Surinam live in the vicinity of Paramaribo, so it was convenient for them; and the others who lived in other towns came in and spent their week in the capital and had a fine time engaging in the field service.

The brothers did their best to make a beautiful platform. They painted the background picture and then arranged many plants and flowers around the platform so that it would look inviting and fresh. Everyone enjoyed sitting nearby.

It happened to be in the rainy season of the year for Surinam, and the rain did interfere with the meetings to some extent. Just before the sessions got under way on Monday evening, January 18, 1954, the heavens opened up and the water poured down. In Surinam when it rains the only thing to do if you want to keep dry at all is to find cover. Anyone who is out for a few seconds in the rain will be drenched, because it comes down by the bucketful. Most of the houses have corrugated iron roofs, and so the rain beats out a merry tattoo, or the drums of the town are sounded as the water beats down hard and sets up a great roar throughout the city. It

rained intermittently during the first evening, yet there were 159 who made their way to the assembly hall and engaged in worship before Jehovah. The next evening the weather was much better, and 216 attended. Then on the third night 208 were present.

They all enjoyed hearing the counsel from the visiting brothers as well as instruction by local speakers, and they were especially glad to hear the love and greetings and activities of their brothers in other lands related to them, for Surinam is truly an out-of-the-way place, not very well known and not very often visited by people from abroad except perhaps businessmen or missionaries.

During the assembly publishers told some interesting experiences. One was told by a pioneer sister who, accompanied by two more publishers, went to spend a few weeks at a town, Coronie, in isolated territory. One day while working from house to house she contacted a Catholic man with whom she left a Hollandish *Awake!* containing an article on church-sponsored gambling. The next day on walking by she noticed him sitting by the window reading his magazine, but she did not go in. The next day he called to her, invited her in, told her that he had nothing against her, but did not think that the organization was right in printing such things about his church. He thought it was slander. He had underlined the points in the article that he did not think were right. She told him that he had done well in underlining these points but told him he should have gone farther and underlined the authorities quoted as basis for those statements, so she sat down and underlined the name of the paper or the name of the speaker who had published or spoken the statement in the first place. He could see the point and was loaned a Catholic Bible to read. An appointment was made for her to return and he promised that others would be present to hear more. Because of rain only one other was present for the return visit, but the Catholic householder told her he had stayed up till two in the morning reading the Bible. He told her that his house stood open to her at any time. This sister is now going back to Coronie as a special pioneer.

When going from door to door another pioneer met a British Indian, a Hindu, who received him warmly. The publisher was told that this man had purchased some literature, although he could not read, and had told his children that they must read it and tell him what was said. "I'm sorry that the visit is unexpected," he said, "otherwise I would have gone with you from house to house." When asked who lived next door, he replied, "That is my good neighbor. At least I can go with you that far." Whereupon he called the neighbor, gave him an extended witness over the points he had already heard and recommended the truth to him. In that small congregation where the brother has been working, at least one British Indian is a member of the theocratic ministry school.

In the same plantation, Meerzorg, where this took place, the brothers have been working well and they decided that they needed a Kingdom Hall. Plans were made. Some planted more rice and other produce than they normally would have done, and when this was harvested the money was donated toward the building of the hall. A bit more was loaned. Concrete building bricks and timber were bought. A portion of land was given by the brother who had been the only publisher in the plantation for a number of years, and the building work began. Publishers from Paramaribo heard of it and some brothers who were carpenters from the city lent a hand. Now it lacks only a zinc-plated roof and cement floor. The construction is very good, well

suited for a plantation in the tropics. Concrete-brick walls reach a height of about four feet above a good foundation, and above them the walls will be left open with only planed two-by-four's stretching up from the cement to support the roof structure with its cap of zinc plates. Its location is excellent, being close to a main path and situated among the heavy foliage of mango and orange trees, which will provide shade and coolness.

One of the very pleasant incidents of the convention period was the ride that the branch servant, a missionary and the two travelers took across the Paramaribo River to a plantation on the other side to visit the new hall site and speak to the new brothers and sisters there. The land in Surinam is very low, some of it below sea level, and of course the only way they can handle the farms is by having drainage canals and by building dikes high enough to keep the sea water out. The four had to journey up one of these canals quite a distance and then get out of the boat, which was an outboard-motor–driven launch. Then they took a walk for about a mile along another canal until they met the publishers. Twenty-five persons gathered in a brother's little home and it took a lot of squeezing to get all the 25 in that house, at which time Brother Knorr and Brother Henschel spoke to them through an interpreter, the branch servant.

A meeting was arranged, too, on another day for all the pioneers to discuss their problems and see how we could reach out to other territories.

On Thursday, the last day of the visit of Brother Knorr and Brother Henschel, about 80 of the publishers took them along on a group-witnessing expedition. Three buses had been chartered, and arrangements were made to work a stretch of territory about 20 kilometers long, including about five small villages and many paths leading from the road into the bush, which are settled by farming families.

Their method of farming is interesting but wasteful. A person establishes his home in a certain sector, cuts open a clearing in the bush, leaving, however, the stumps of trees still in the ground. The cut-down brush is burned and shoots of cassava are planted by the simple expedient of loosening the earth with a machete, making a little hill of dirt, placing a budding stem of the cassava in the ground with some leaves over it as fertilizer. When the cassava has become mature it is pulled, a bud is cut from the stem of the plant, placed in the same hole with a few more leaves over the top. These leaves on top of the new hill tell the farmer that he has already planted a new shoot in that spot. Other things such as corn, squash and different greens are planted too. When the ground has been worked for about three years it does not produce well, because of overwork, so that clearing is abandoned and another is made farther away. Some folks have to walk miles to get to their "gron."

When the publishers had worked these villages and paths they were picked up again by the buses and were brought to Republiek, where they were received hospitably by one of the sisters at her country cottage. Here Brothers Knorr and Henschel spoke to the brothers once more, pointing out the need for servant leadership, the qualifications of servants, the necessity for interservant co-operation and of co-operation between servants and publishers, then the need for expanding the work through use of special pioneers and by having everyone possible take part in the vacation pioneer work, going out into isolated places and spending two or three weeks there sowing seed. Questions about which the publishers had been wondering were answered too—points on baptism and common-

law marriage, birthdays and the wearing of either white or black clothes as a sign of mourning, and other important subjects concerning service and associated privileges. Soon there should be more congregations here in Surinam they were told, and rightly so.

Six o'clock came and the publishers climbed into buses for the ride back to the city, leaving Brothers Knorr and Henschel with some of the missionaries behind to wait for the taxi which would later carry them to the airport a short distance away. Time went quickly while talking over experiences, some amusing and some serious, typical of the witness work in all places on the earth's surface. Then the taxi, the airport, and after a short wait the plane taking the brothers off the ground and toward their next service assignment in British Guiana. The practical suggestions they left behind will be put into practice, which must result in more increase in harmony with God's will.

Because Sunday evening has proved to be the only good time in which to hold a public talk the public meeting was arranged for the Sunday of the same week as the visit of the two brothers. So arrangements for working the territory continued to be carried out. Just as was previously mentioned the publishers showed a good spirit in taking care of their territory assignments, and as nearly as can be determined practically every house in Paramaribo received an invitation to come and hear the talk on Sunday evening at the Cultuurtuin, a football field equipped with a covered grandstand. During the whole week it had rained quite hard for portions of almost every day, and when Sunday came they were wondering what kind of weather would be had. In the morning it rained, but in the afternoon it cleared off and when the time came for the public lecture a few stars were shining down. In attendance at the talk were 379, about 300 of whom remained to hear the two closing talks.

More brothers came from outside points for this assembly than ever before to be fed with the food needful, and when the brothers in Paramaribo are given the opportunity to attend assemblies in the other little towns and plantations then they will certainly attend them. It is so encouraging when they can hear brothers from other places taking part on the program and giving good talks. It takes away the feeling of isolationism and congregationalism and puts things more on a circuit basis; it unites congregations into a circuit and helps the publishers to think of the work in the whole field for which they are responsible, this land of Surinam in which they find themselves. They will certainly put forward their best efforts in this direction, because they have been told what to do, and how it can be done, and they are willing to do it.

### 'FAINT OUT OF FEAR AND EXPECTATION'

¶ The hydrogen age has already ushered in a new phase of fear: the abandonment of civil defense. Reports the New York *Times* of April 7, 1954: "The Laborite City Council of Coventry, one of Britain's most damaged cities in World War II, decided tonight that civil defense was a waste of time and money in view of reports about the devastating effects of the hydrogen bombs. The council voted 32 to 13 to tell Home Secretary Sir David Maxwell Fyfe of its decision and proposed steps to disband the local civil defense committee." Again intensifying evidence of a feature of the "last days" sign parades before our eyes: "On the earth anguish of nations, . . . while men become faint out of fear and of expectation of the things coming upon the inhabited earth."—Luke 21:25, 26, *NW*.

# Religion in Politics Means War with God

*"You have played the harlot with the nations."—Ezek. 23:30, AT.*

ARE you afraid of a drop of water? Are you scared of a speck of dust? After pouring the water out of a pail you set the pail aside and say it is empty, though some drops cling to the inside. But of what account are a few drops in the bucket? Practically speaking, it is empty. You get on scales to weigh. Do you take your handkerchief and flick the dust off the platform? What are a few specks of dust? They amount to nothing, are of no weight, of no consequence. So when you are asked whether you are afraid of a drop of water or scared of a speck of dust you answer No with unhesitating confidence.

[2] From your viewpoint you may be right, but from God's viewpoint you may be wrong. Your fear of what is like a drop of water and a speck of dust may be making you fight against God. Many do without knowing it. If they belong to a group, or a religion, or a nation, or a world that fights against God, they had better separate from activity with such bodies. The Bible establishes the principle that to support or put into power a person or group makes the supporter a sharer in the sins the person or group may commit. (1 Tim. 5:22) It may be the sin of fighting against God that the supporter shares in, to his dismay.

[3] The apostle Paul, who recorded that principle, also wrote: "If God is for us, who can be against us?" (Rom. 8:31, *NW*, margin) Who can be against you? Why, your neighbor can, your religion can, your nation can, the world you live in can; but what are they? God tells us what they are, at Isaiah 40:15: "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance." If God is for you, who can be against you that matters? But if God is against you, who can be for you that matters? You can have the whole world on your side, but what have you got, what does it amount to? A drop of water, a speck of dust—strong support that is for someone in a war against God!

[4] Yet because of fear of what Jehovah likens to a waterdrop and a dust speck millions side with this old world and against God. Hence his Word warns: "The fear of man lays a snare." On the other hand, "The fear of Jehovah is the beginning of knowledge." (Prov. 29:25, *RS;* 1:7, *AS*) His knowledge is lofty. As the heavens are higher than the earth, so his thoughts are higher than our thoughts. (Isa. 55:8, 9) We must rise to his; we cannot pull his down to ours. He helps us rise to grasp his by using words and illustrations in the Bible that put his thoughts in down-to-earth language. Here is some earthy language that fallen humanity can understand, language that brings well within the grasp of the earthly human mind God's thought on religion in politics: "Can a man carry fire in his bosom and his clothes not be burned?

1. Why be fearless of a drop of water or a speck of dust?
2. In what way do some fight against God?
3. What is likened to a drop of water and a speck of dust?
4. How may we get God's thoughts, and what text is introduced to give us God's thought on religion in politics?

Or can one walk upon hot coals and his feet not be scorched? So is he who goes in to his neighbor's wife; none who touches her will go unpunished. Do not men despise a thief if he steals to satisfy his appetite when he is hungry? And if he is caught, he will pay sevenfold; he will give all the goods of his house. He who commits adultery has no sense; he who does it destroys himself. Wounds and dishonor will he get, and his disgrace will not be wiped away. For jealousy makes a man furious, and he will not spare when he takes revenge. He will accept no compensation, nor be appeased though you multiply gifts."—Prov. 6:27-35, *RS*.

[5] For a woman to commit adultery with another man not only puts her in strife with her husband but puts the husband in strife with the other man. God's law provided death for adulterers. (Deut. 22:22) Restitution must be made by a man who stole to satisfy his hunger, though it leaves him bankrupt; but what payment can atone for adulterous conduct? The relation of husband and wife is intimate and sacred, and when that bond is broken jealous fury is roused. A gift does not compensate, a bribe does not appease, the disgrace is not wiped away. Only through mercy can forgiveness come.

[6] But how does this relate to religion in politics as meaning war with God? Because Jehovah God refers to himself as the husband of those with whom he is in covenant relations. When Zipporah entered a covenant relationship with Jehovah she referred to him as her husband. (Ex. 4:25, 26) Because of the Law covenant with Israel Jehovah said of the Israelites: "I was an husband unto them." (Jer. 31:32) That placed the nation of Israel in the position of wife toward Jehovah. By covenant she was obligated to be true to Jehovah God, politically as well as religiously: "Jehovah is our judge, Jehovah is our lawgiver, Jehovah is our king; he will save us." (Isa. 33:22, *AS*) In him were combined the judicial and legislative and executive branches of government, as well as the religious. Hence to be faithful to Jehovah the great Husband the nation of Israel had to follow him in matters not only religious but also governmental. To form other religious or political connections in opposition to Jehovah constituted spiritual harlotry on Israel's part, as the Bible states: "They had unfaithful intercourse with other gods." (Judg. 2:17, *NW;* Ex. 34:15, 16; Ps. 73:27; Ezek. 6:9; Hos. 4:12) So just as a wife in adultery means strife with the husband, religion in politics means war with God.

5, 6. How does Proverbs 6:27-35 enlighten us on religion in politics?

[7] Christendom's religions say they are in covenant relation with God and are the virgin bride of Christ, yet they are so preoccupied with false philosophies and political meddlings that they have no time for serving Jehovah. (2 Cor. 11:2; Col. 2:8; Rev. 21:2, 9) They endeavor to justify themselves by saying they enter politics to clean it up. This fallacious reasoning justifies them with God about as much as an adulterous wife could justify herself by saying to her husband: "I had relations with that immoral man to clean him up." If one enters a wallow to wash a sow the washer is soon as filthy as the sow. Common sense would dictate the removal of the sow from the mud hole before washing. Christ Jesus did not become part of the corrupt world to convert it into his congregation, but he chose his congregation and ordered it to be separate from the world, "cleansing it with the bath of water by means of the word, that he might

7. How do Christendom's religions try to justify entering politics?

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. 5:26, 27, *NW;* John 15:19.

[8] The Bible shows that Satan is the god of this world and that its human rulers are maneuvered by the demons he sends forth, and any who yield themselves over to the service of this world have been subtly made slaves of Satan its god. (Rom. 6:16; 2 Cor. 4:4; Rev. 16:13, 14, 16) "The whole world is lying in the power of the wicked one." (1 John 5:19, *NW*) Any who are a part of the world must share its sins and come under the power of its god Satan the Devil, and this submission by any in covenant relation with Jehovah would constitute spiritual adultery. That is why those in covenant with God who are friends with the world are classed as adulteresses by the Bible: "Adulteresses, do you not know that the friendship with the world is enmity with God? Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God." (Jas. 4:4, *NW*) Hence any religious organization that dabbles in politics while claiming to be in a covenant with Jehovah and while parading as the bride of Christ is committing spiritual adultery. That is grounds for divorce, and it was on such grounds that Jehovah God did divorce the nation of Israel.—Isa. 50:1.

### JUDAH DESOLATED IN 607 B.C.

[9] Jehovah's dealings with Israel were typical and serve as instructive examples for us now. (Rom. 15:4; 1 Cor. 10:11) Among such typical happenings were the events that befell the nation in 607 B.C. and A.D. 70. It was Babylon that desolated Jerusalem and Judah in 607 B.C., yet after Jerusalem had ceased to exist and when Babylon's ruins lay buried under mounds of accumulated dust and dirt the Bible speaks of future activities of Jerusalem and Babylon, which shows these places were typical. In chapters 24 and 13 and 21 of Matthew, Mark and Luke respectively Christ Jesus foretold the desolating events that overtook Jerusalem A.D. 70, yet the world war and earth-wide preaching and second presence he spoke about did not then occur, which shows that A.D. 70 marked only a miniature fulfillment and that a future, major one remained wherein all features of the prophecy would find complete fulfillment. Not just because they are typical do we now consider the events of 607 B.C. and A.D. 70, but also because they show the consequences of Israel's mixing in with worldly politics do we find it specially fitting to review these historical happenings. Jehovah's dealings with that covenant nation when it strayed into politics disclose his mind on such matters.

[10] For many years prior to 607 B.C. the land of Judah heard warnings from Jehovah; he repeatedly sent his prophets to point out the gross sins by which the inhabitants were defiling the land. (Jer. 7:13, 25) Both by delving into the worship of false gods and by forming political alliances with the nations round about Judah made herself adulterous in Jehovah's sight. The prophet Ezekiel warned that Judah was provoking Jehovah by her flagrant worship of idols and demon gods and even the sun, saying all the while: "Jehovah seeth us not; Jehovah hath forsaken the land." (Ezek. 8:1-18, *AS*) Again, the prophet showed how Jehovah rescued the nation when it was exposed to destruction, how he cleansed it and clothed it and made it as his wife, only to have it thereafter play the harlot with the heathen na-

8. For whom is political meddling spiritual adultery, and why?

9. What events were typical, and why consider them now?

10. How did Judah become adulterous in Jehovah's sight, prior to 607 B.C?

tions of Egypt and Assyria and Babylon, so that he said of it: "A wife that committeth adultery! that taketh strangers instead of her husband!" So this harlotrous one was to be stripped and exposed before its lovers and overthrown by them: "I will judge thee, as women that break wedlock and shed blood are judged; and I will bring upon thee the blood of wrath and jealousy. I will also give thee into their hand, and they shall throw down thy vaulted place, and break down thy lofty places; and they shall strip thee of thy clothes, and take thy fair jewels; and they shall leave thee naked and bare. They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords. And they shall burn thy houses with fire, and execute judgments upon thee."—Ezek. 16:32, 38-41, *AS*.

[11] Under the figure of two sisters the wayward courses of the ten-tribe nation of Israel and the two-tribe nation of Judah are dramatically shown. Oholah, picturing Israel, doted on the Assyrians and committed whoredoms with them, and finally Jehovah said: "Wherefore I delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted. These uncovered her nakedness; they took her sons and her daughters; and her they slew with the sword: and she became a byword among women; for they executed judgments upon her." But her sister Oholibah, picturing Judah, was not warned away from such a corrupt course by seeing Israel overthrown and taken captive by Assyria in 740 B.C. Instead, she became entangled with the Assyrians, and later increased her whoredoms by involving herself with the Babylonians. But even in her whoredoms she was fickle, and turned her back on the Babylonians to form alliances with Egypt; so to her Jehovah said: "I will raise up thy lovers against thee, from whom thy soul is alienated, and I will bring them against thee on every side: the Babylonians and all the Chaldeans." (Ezek. 23:9, 10, 22, 23, *AS*) After describing the utter desolation that would come to Judah at the hand of these former lovers, Jehovah adds: "So shall the shame of your harlotry be exposed—your lewd harlotry. It shall bring these things upon you, because you have played the harlot with the nations."—Ezek. 23:29, 30, *AT*.

[12] Jehovah's prophet Jeremiah was commendably zealous in warning Judah of its sins and the desolation that was coming if a reform was not quickly forthcoming. Ezekiel recorded these words of Jehovah concerning the Babylonians and their associates: "I will intrust to them the execution of judgment." (Ezek. 23:24, *AT*) Jeremiah indicated the same thing when he recorded this expression repeatedly made by Jehovah: "Nebuchadnezzar the king of Babylon, my servant." (Jer. 25:9; 27:6; 43:10) Jeremiah called attention to some of the specific sins of Judah, and warned that because of them the Babylonians would come against the city of Jerusalem and raze it to the ground, and that the land of Judah would lie desolate for seventy years. (Jer. 25:11; 32:26-35) But the Jews brushed Jeremiah aside as a fanatical calamity howler, took no note of his warnings, and made no moves toward reform. They had gotten away with their idolatries for so long that they saw no need to change now. Their smug attitude was: "Jehovah seeth us not; Jehovah hath forsaken the land."

[13] Jehovah through Jeremiah told Judah to submit to the yoke of the king of Babylon, for he was being used to execute judgment against the wayward nation. Had the

11. How was Judah fickle in her adulteries, resulting in what?

12. How was Jehovah to use Babylon, but how did Judah receive the warning?

13. Rejecting the warning, where did Judah turn for help?

Judeans submitted they would not have suffered the slaughter by sword and famine and pestilence and their city of Jerusalem would not have been laid waste. (Jer. 27:12-17) But instead of believing in Jehovah and escaping destruction by reforming from their idolatries and submitting to the Babylonians, the stubborn Judeans sought security in a political alliance with Egypt. When the Babylonian threat hovered ominously on the horizon the Jews looked toward Egypt and trusted in it to dispel the danger. This they did despite a warning given some hundred and fifty years earlier: "Woe to the rebellious children, saith Jehovah, that take counsel, but not of me; and that make a league, but not of my Spirit, that they may add sin to sin; that set out to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to take refuge in the shadow of Egypt! Therefore shall the strength of Pharaoh be your shame, and the refuge in the shadow of Egypt your confusion." "Woe to them that go down to Egypt for help, and rely on horses, and trust in chariots because they are many, and in horsemen because they are very strong, but they look not unto the Holy One of Israel, neither seek Jehovah! Yet he also is wise, and will bring evil, and will not call back his words, but will arise against the house of the evil-doers, and against the help of them that work iniquity. Now the Egyptians are men, and not God; and their horses flesh, and not spirit: and when Jehovah shall stretch out his hand, both he that helpeth shall stumble, and he that is helped shall fall, and they all shall be consumed together."—Isa. 30:1-3; 31:1-3, *AS*.

[14] This political alliance shows Judah was looking to material and fleshly strength as a defense against a judgment from God. It was folly, as unfolding events showed. In 609 B.C. the Babylonian armies laid siege to Jerusalem. It was apparently at this time that the Jews became frightened and belatedly instituted reforms, such as the freeing of slaves at the time required by the Mosaic law. Then Pharaoh's armies came out from Egypt, and caused the Babylonians to lift their siege of Jerusalem. Immediately the Jews thought their political alliance with Egypt was paying off in rescue and protection from the Babylonians, and they forgot all reforms as they quickly rounded up and enslaved anew those they had just recently freed in compliance with the law of Moses. Jeremiah warned that the lifting of the siege was only temporary, that the Babylonians would return and sack the city; but the Jews trusted in Egypt and said the armies of Babylon would not come back. But they did come back, and in 607 B.C. Jerusalem and Judah were completely laid waste and desolate.—2 Ki. 25:1-12, 22-26; Jer. 34:1, 8-11, 21, 22; 37:5-10.

[15] Here are some important features of this historical event to keep in mind. The Judeans were warned of their sins against God, but they did not heed that warning, thinking that Jehovah was not looking, that he had forsaken the land, that they had sinned with apparent impunity for so

14. What made Judah think her alliance with Egypt was paying off, but what proved Judah wrong?
15. What facts should we keep in mind regarding the events of 607 B.C?

long that there was no need to change now. Instead of submitting to Jehovah's servant they trusted in a worldly political alliance. They had an excellent opportunity for flight, after seeing the massed power of Babylon. When the siege was temporarily lifted they should have fled to the one Jehovah was using, to Nebuchadnezzar of Babylon, and thereby avoided destruction. But not only did they refuse to flee themselves, they also prevented any others from fleeing. If any left town they accused them of sedition! (Jer. 37:11-15) Finally, the mere fact that Jehovah used Nebuchadnezzar to punish Judah and called him His servant does not mean Nebuchadnezzar or the Babylonians under him were worshipers of Jehovah. They were not. They were demon religionists and even before Jehovah used them he said he would destroy them in his due time. (Jer. 25:12) An illustration might clarify this situation. During World War II the Communists served the purpose of the democracies in helping overthrow Hitler, and from that viewpoint could be called a servant of the democracies. But that does not make the Communists adherents of democracy, and does not preclude the democracies' ever fighting the Communists. So Jehovah might use demon-worshiping Babylonians, yet later destroy them.

### JERUSALEM DESOLATED A.D. 70

[16] Just as foretold, Jehovah did raise up Cyrus of Medo-Persia to smash Babylon and release the Israelite captives, that they might return and rebuild the temple and their homeland. (Ezra 1:1-4; Isa. 44:28; 45:1-4; Dan. 5:30, 31) In the centuries that followed the Jews, while avoiding the gross idolatries of former times, built up a mass of tradition and split up into several religious sects. They strayed far from the path of true worship of Jehovah. In the spring of A.D. 29 John the Baptist began a work to "prepare the way of Jehovah," to alert the people to Jehovah's coming representatively in the person of the promised Messiah. John warned them of their sins and of the necessity to repent and be like wheat and like trees producing fine fruit, rather than being like chaff and like trees bearing rotten fruit destined to be thrown into a fire no man could quench. As a result the Jews were expecting and watching for the Messiah.—Luke 3:1-17, *NW*.

[17] In the fall of A.D. 29 Jesus was baptized in the Jordan River, was anointed with Jehovah's spirit and thereafter offered himself as the promised Messiah. In him were fulfilled the Hebrew Scripture prophecies concerning the Messiah. But the Jewish religious leaders did not accept him. Jesus did not feed their vanity or fit into their political ambitions. Instead he warned them of their sins, that they voided God's Word by their tradition, said one thing and did the opposite, oppressed the common people, sought to shine personally, craved flattering titles, refused true worship themselves and hindered others from practicing it, strained at the little minor matters and left undone the big major requirements of godliness, and specialized on an outward appearance of righteousness while keeping under cover their many gross sins. Calling them serpents and the offspring of vipers, he demanded to know how they expected to escape destruction, and proclaimed to them: "Look! your house is abandoned to you."—Matt. 23:1-39, *NW;* 15:3-9.

[18] But the Jews would heed the warning of neither John the Baptist nor Jesus. Not only from the trend of events but also from Bible chronology they should have expected the Messiah and identified Jesus as such. (Dan. 9:24-27) Yet they preferred to play

16. What events led up to A.D. 29?

17. What warning did Jesus give the rebellious Jews?
18. What disgusting act of the Jews brought on what fulfillment of the warnings sounded by both John and Jesus?

politics with the Roman Empire, and when Pilate presented Jesus as their king they angrily rejected him, demanded his execution, and cried out: "We have no king but Caesar." (John 19:14, 15, *NW*) Pagan Rome with its false gods and demon religions and idolatrous standards to which it sacrificed was an abominable and disgusting thing in Jehovah's sight, and for his supposed people to make a political alliance with it could bring only destruction and desolation to them. Pilate became a party to Jesus' death along with the Jewish religionists, and this conspiracy was a first fulfillment of Psalm 2:1, 2. (Acts 4:25-27) The rotten fruitage of this alliance proved the Jews to be like bad trees and worthless chaff fit only for utter destruction symbolized by fire, as both John and Jesus had warned. (Matt. 7:19) Their warnings found fulfillment in the disastrous events of A.D. 70, when desolation came to Jerusalem because of their abominable, disgusting alliance with the Roman Empire. Such momentous happenings demand close scrutiny.

[19] For some years unrest and seditions had stirred in Palestine, but it was A.D. 66 when revolt really broke out and Cestius Gallus the Roman president over Syria marched in with his army and bottled up the Jews in Jerusalem. Whether faithless Jews thought of Jesus' warning to flee or not, certainly Christians trapped in Jerusalem did: "When you see Jerusalem surrounded by encamped armies, then understand 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 nearby regions not enter into her, because these are days for meting out justice that all the things written may be fulfilled." Also, "When you catch sight of the disgusting thing that causes desolation, as spoken of through Daniel the prophet, standing in a holy place, (let the reader use discernment,) then let those in Judea begin fleeing to the mountains."—Luke 21:20-22; Matt. 24:15, 16, *NW*.

[20] But how could Christians in Jerusalem obey the command to flee, with a hostile army ringing them in? The way for flight was opened for them when Gallus, for some unaccountable reason, withdrew his army. The historian Josephus said that Cestius, "had he but continued the siege a little longer, had certainly taken the city." Instead, "he retired from the city, without any reason in the world."* Just as the withdrawal of Nebuchadnezzar's armies allowed for flight before Jerusalem's overthrow in 607 B.C., so Gallus' strange withdrawal A.D. 66 gave an opportunity for flight, gave opportunity to heed Jesus' warning. In a very literal way the abominable Roman army with its disgusting, idolatrous standards had stood around the holy place of Jerusalem with its temple; surely it was time for flight to escape the desolation that Jesus said would follow. Hence when Gallus' army withdrew the Christians fled not only from Jerusalem but from Judea, crossing the Jordan and taking up residence in the mountains of Gilead, and settling particularly at Pella.† Thus they escaped the desolation that later came as a result of the disgusting political alliance with Rome, the disaster caused by the abominable placing of Caesar in the position of kingship reserved for the Messiah alone.

[21] But how did the divine judgment finally fall upon those Jews that mixed in politics and spurned the warning to flee?

19. What happened A.D. 66, reminding Christians of what?

* *Wars of the Jews*, Book 2, chap. 19, ¶6, 7.

† Marston's *The Bible Is True*, page 45; Albright's *The Archaeology of Palestine*, page 242.

20. What made flight possible, and who seized the opportunity?

21. How and when was judgment finally executed on Jerusalem?

Christ Jesus, who had pronounced fiery destruction against Jerusalem and to whom judgment was committed, was the one Jehovah used to supervise the execution of judgment from heaven, and the Roman general and prince, Titus, son of Emperor Vespasian, along with his armies, was the human agency used to bring it about. The prophet Daniel, when speaking of the disgusting and abominable rejection of Messiah and choosing of Caesar, said: "He [Messiah] shall destroy the city and the sanctuary with the prince [Titus] that is coming." Or, "Afterwards he [Messiah] shall waste the city and the sanctuary, by the prince [Titus] that is to come." (Dan. 9:26, *LXX; Houbigant*) True to Daniel's prophecy and Jesus' words concerning the temple that "by no means will a stone be left here upon a stone and not be thrown down," the Roman armies under Titus did desolate the city and its temple, A.D. 70. —Matt. 24:2, *NW*.

**STRIKING HISTORICAL DETAILS**

22 When Cestius Gallus withdrew A.D. 66 and flight to safety became possible, the warning of Jesus applied from that time onward: "Let those in the nearby regions not enter into her." (Luke 21:21, *NW*) The faithless Jews ignored these words, and as a result when Titus came A.D. 70 he found the city overcrowded with visitors from all Palestine, "for they were come up from all the country to the feast of unleavened bread, and were on a sudden shut up by an army. . . . Now this vast multitude is indeed collected out of remote places, but the entire nation was now shut up by fate as in prison, and the Roman army encompassed the city when it was crowded with inhabitants."*

* *Wars of the Jews*, Book 6, chap. 9, ¶3, 4.

22-24. What warnings did the Jews ignore, and with what results?

23 Jesus warned against any delay in fleeing. (Matt. 24:16-18) Yet this warning was also flouted, and when many Jews did desire to flee it was too late to do so successfully. Luke 19:41-44 (*NW*) states: "And when he [Jesus] got to a nearby position, he viewed the city and wept over it, saying: 'If you, even you, had discerned in this day the things having to do with peace —but now they have been hid from your eyes. Because the days will come upon you when your enemies will build around you a fortification with pointed stakes and will encircle you and distress you from every side, and they will dash you and your children within you to the ground, and they will not leave a stone upon a stone in you, because you did not discern the time of your being inspected.' " The Jewish religionists did not discern the things having to do with the Prince of Peace, but in stubbornness they closed eyes and ears to the evidence concerning him and embraced Caesar. They did not discern that when Jesus was on earth it was a time of inspection and judgment for the nation of Israel. They were found barren of fine fruit to Jehovah's praise. (Isa. 6:10; 9:6; Matt. 13:14, 15; 21:19) Nor would they flee doomed Jerusalem when they had the chance, but delayed till the Roman armies returned and not only surrounded the city themselves but circled it with a wall or "fortification with pointed stakes," just exactly as Jesus had forewarned thirty-seven years earlier. This five-mile–long wall was completed in three days, and because of it Josephus said: "So all hope of escaping was now cut off from the Jews, together with their liberty of going out of the city."* They had delayed till flight to safety was impossible!

24 Nevertheless, Jews did attempt belated flight, but even yet persisted in ignoring features of Jesus' warning. For instance,

* *Id.*, Book 5, chap. 12, ¶2, 3.

Jesus told them not to try to take their material possessions with them, as it would slow them down and put in jeopardy a successful flight. (Mark 13:15, 16) Yet when some deserted the city they swallowed their gold in order to take it with them, without the Jews within the city and the Romans outside it knowing they had it. Josephus tells what resulted: "But when this contrivance was discovered in one instance, the fame of it filled their several camps, that the deserters came to them full of gold. So the multitude of the Arabians, with the Syrians, cut up those that came as supplicants, and searched their bellies. Nor does it seem to me that any misery befell the Jews that was more terrible than this, since in one night's time about two thousand of these deserters were thus dissected."* Though Titus threatened death to those guilty of this infamous practice, Roman soldiers joined the others in this gruesome prospecting for gold in the bellies of men. So, "They dissected them, and pulled this polluted money out of their bowels; which money was still found in a few of them, while yet a great many were destroyed by the bare hope there was of thus getting by them, which miserable treatment made many that were deserting to return back again into the city."†

[25] What further added to the difficulties of flight was the Jews themselves. Years before they falsely charged Jesus with sedition against Caesar and implied that anyone favorable toward him was also of questionable patriotism. They accused Christ's followers of sedition, though the disciples only shunned politics and supported Christ's kingdom. (Luke 23:2; John 19:12; Acts 17:7; 24:5) But by A.D. 70 the Jews were seditious as far as Rome was concerned, and any who sought to escape the deathtrap at Jerusalem by fleeing was counted seditious against the Jews and was put to death. So if the Jews caught any trying to flee the charge was sedition and the sentence death; if the fleeing ones escaped the Jews and reached the Roman lines it was captivity at best. But to remain behind meant ultimate death, either by sword or pestilence or famine. When the Jews were not fighting the Romans they were fighting among themselves, being divided into several political and religious factions, each of which was intent upon controlling the doomed city. It was a case of every man's hand being against his brother. In their internal fighting they even destroyed their own food supplies, thereby hastening famine and pestilence and Roman victory.

[26] Fifteen centuries before the disastrous events of A.D. 70 Jehovah God had foretold that they would come as a result of disobedience: "They will indeed besiege you within all your gates until your high and fortified walls in which you are trusting fall in all your land, yes, they will certainly besiege you within all your gates in all your land, which Jehovah your God has given you. Then you will have to eat the fruit of your womb, the flesh of your sons and your daughters whom Jehovah your God has given you, because of the tightness and stress with which your enemy will hem you in. And Jehovah will certainly scatter you among all the peoples from the one end of the earth to the other end of the earth, and there you will have to serve other gods whom you have not known, neither you nor your forefathers, wood and stone. And among those nations you will have no ease, nor will there prove to be any resting place for the sole of your foot, and Jehovah will indeed give you there a trembling heart and a failing of the eyes and despair of soul. And you will certainly be in the great-

* *Wars of the Jews*, Book 5, chap. 13, ¶4.
† *Id.*, Book 5, chap. 13, ¶5.

25. How did the Jews add to their difficulties?

26, 27. What calamities did Jehovah foretell for disobedience, and when and how were they strikingly fulfilled?

est peril for your life and be in dread night and day, and you will not be sure of your life. And Jehovah will certainly bring you back to Egypt by ships by the way about which I have said to you, 'You will never see it again,' and you will have to sell yourselves there to your enemies as slave men and maidservants, but there will be no buyer."—Deut. 28:52, 53, 64-66, 68, *NW*.

27 History testifies to the striking fulfillment of these calamities upon the Jews from and after A.D. 70. Josephus gives a graphic and horrifying account of a woman in the siege of A.D. 70 that "slew her son, and then roasted him, and eat the one half of him, and kept the other half by her concealed. Upon this the seditious came in presently, and smelling the horrid scent of this food, they threatened her that they would cut her throat immediately if she did not show them what food she had gotten ready. She replied that she had saved a very fine portion of it for them, and withal uncovered what was left of her son." The men, amazed and horror-struck, tremblingly left the sickening scene.* When Titus finally took the city the toll was 1,100,000 dead and 97,000 captives.† The surviving Jews were scattered to all parts of the earth, and nowhere did they find rest, but wandered with hearts filled with despair and dread and fear for their life. Not only that, but large numbers of these captives were returned to slavery in Egypt, reduced to the very status from which Jehovah delivered their nation more than fifteen centuries before. Josephus says their captors "put them into bonds, and sent them to the Egyptian mines."‡ A Jewish Bible commentary, edited by J. H. Hertz, states in considering Deuteronomy 28:68 that "at the destruction of Jerusalem by the Romans, both Titus and Hadrian consigned multitudes of Jews into slavery; and Egypt received a large proportion of those slaves." It continues to show that the Romans had a fleet in the Mediterranean by which they transported the enslaved Jews to Egypt, and that though the Jews sought to sell themselves as slaves there were no buyers for many of them, so despised were they and so glutted was the market. How forcefully was the prophecy in Deuteronomy fulfilled fifteen centuries later!

28 These calamities befell a generation that was notoriously wicked. Of it Josephus said: "Neither did any other city ever suffer such miseries, nor did any age ever breed a generation more fruitful in wickedness than this was, from the beginning of the world."* It was Josephus' belief that God brought the Romans to punish the Jews, and he quotes Titus as saying: "We have certainly had God for our assistant in this war, and it was no other than God who ejected the Jews out of these fortifications; for what could the hands of men or any machines do towards overthrowing these towers?"† Divine vengeance was due in recompense for the disgusting political alliance the Jews made with pagan Rome to secure the execution of Christ Jesus. Their putting Caesar in the position of kingship reserved for Messiah was the great overt act that was so disgusting and caused their desolation, but it is also interesting to note that after Jerusalem's fall "the Romans, upon the flight of the seditious into the city, and upon the burning of the holy house itself, and of all the buildings round about it, brought their ensigns to the temple, and set them over against its eastern gate [near the altar]; and there did they offer sacrifices to

* *Wars of the Jews*, Book 6, chap. 3, ¶4.
† *Id.*, Book 6, chap. 9, ¶3.
‡ *Id.*, Book 6, chap. 9, ¶2.

* *Id.*, Book 5, chap. 10, ¶5.
† *Id.*, Book 3, chap. 7, ¶31; Book 6, chap. 9, ¶1.

28. What observations does Josephus record? and, though only a side feature, how in a literal way did an abomination stand in the holy place?

them."* Thus in a very literal way abominable idols stood in the Jews' holy place.

29 There is a remarkable parallel of certain events occurring both in 607 B.C. and A.D. 70. It is fittingly so, since both those periods foreshadowed happenings now befalling this present generation. Preliminary to the disasters of both 607 B.C. and A.D. 70 the people claiming to be in covenant with Jehovah and posing as a faithful "wife" were guilty of many sins. Because of their religious straying and political meddling they were spiritually adulterous, and were repeatedly warned that Jehovah would destroy them if they did not reform, and that to do this he would use nations they had made alliances with but from whom they were now alienated. They could expect a visitation from Jehovah, and a desolating from him through their former political paramours. In both instances the desolating forces came to destroy, yet thereafter withdrew for a time, allowing an opportune period for flight to safety. The rebellious ones delayed to flee and branded as seditious any who did try to flee. The opportunity for flight slipped by, the destroyers returned, and desolation fell with a vengeance. As foretold, however, the powers used to bring this vengeance were themselves later destroyed. Babylon fell after it was used in 607 B.C. The Roman Empire disintegrated and collapsed after it was used A.D. 70. Revelation 17:10 showed that that sixth world power would not endure but would be succeeded by a seventh world power. How all of these momentous happenings of the past are pictorial of events befalling the present generation will be shown in the succeeding article.

* *Wars of the Jews*, Book 6, chap. 6, ¶1.

29. What remarkable parallel of events is there between 607 B.C. and A.D. 70?

# This Generation's Disgusting Alliance

JEHOVAH gave the nation of Israel a good start, but it refused to hold to the divinely marked path of true worship: "I planted you a choice vine, all true seed; how, then, are you changed to a rank vine, a wild plant? Though you wash yourself with lye, and use much soap, your guilt stands ingrained in my sight." (Jer. 2:21, 22, *AT*) Israel's sins brought on her desolation in 607 B.C. But long before that Isaiah had foretold that a remnant of Israel would return to Jerusalem to reestablish true worship, which in time did happen. (Ezra 1:3, 4; 2:64, 65; Isa. 10:22) Centuries later when Christ came Israel had again backslidden and he foretold the desolation that came A.D. 70; yet again a faithful remnant was delivered and spread true worship, becoming the first members of the Christian organization. Showing how parallel these two periods of Israel's history were, Isaiah's prophecy was applied as also having fulfillment in this second deliverance of a remnant.—Rom. 9:27; 11:5.

2 To this Israelite remnant persons from other nations were added, till in time the complete ordained number of the "Israel of God" was attained. Thus those from many nations became Israelites, spiritu-

1. How was Israel perpetuated after both of her desolations?

2. Who now compose the "Israel of God," and why is Christendom well pictured by rebellious Israel?

ally speaking, while rebellious fleshly Israelites were no part of the "Israel of God." (Gal. 6:16; Rom. 2:28, 29; 9:6; 11:25, 26; 1 Cor. 10:18; Eph. 2:11-19) It was from this pure Christian beginning that divisive sects and cults split off to eventually form present-day backsliding Christendom. (Acts 20:29, 30; 2 Pet. 2:1, 2) From a good start the apostate Christian religions of today have degenerated and Christendom well matches her prototype, the rebellious nation of Israel. But also true to the typical happenings in Israel, there is today a faithful remnant that has separated from Christendom and comprises the last earthly members of the spiritual "Israel of God." —Rev. 12:17.

[3] For many years prior to 1914 Christendom was warned of her sins. As early as 1877 the year 1914 was heralded as significant, and from that time onward it was widely publicized. With the coming of 1914 world war started, as Jesus said would happen at the time of his second presence. Thereafter followed the series of events Jesus said would be the sign of his heavenly enthronement as king. (Matt. 24:3-16) So striking were these happenings that religious leaders in Christendom were expecting Christ's coming, just as the Jews were expecting him A.D. 29. Noteworthy is the publication in 1917 of a Manifesto by several prominent ministers of different denominations, which said, in part: "The revelation of our Lord may be expected at any moment . . . All human schemes of reconstruction must be subsidiary to the second coming of our Lord, because all nations will then be subject to His rule." But did Christendom heed the warnings about her sins and reform? Did she study the prophecies and world events to discern that Christ was invisibly enthroned in heaven? Were her reconstruction schemes subsidiary to Christ and did she subject herself to his rule? No, she did none of these things. Rather, she did a most disgusting thing!

[4] True to prophecy, when Christ was enthroned in 1914 the nations were angry and their wrath overflowed in world war. They were unwilling for Christ to rule, and conspired against him by setting up an international ruling body of their own, the League of Nations. The clergy used these angry nations as a church sword to kill the work of announcing Christ's kingdom. They instigated the stopping of the work and the imprisonment or death of many of Jehovah's witnesses, falsely charging them with sedition. They used political nations to do to Christ's followers what the Jewish religious leaders used political Rome to do to Christ himself. Doing this to Christ's followers is counted the same as doing it to Christ. Christendom's clergy not only rejected Christ's kingship over them, but set up and hailed in its place the League of Nations, acclaiming it as the "political expression of the kingdom of God on earth." Many other blasphemous adulations did they heap upon it, proclaiming that it would do the glorious things that the Bible declares only Christ's kingdom will accomplish. Thus they showed they were putting it in the place of Christ's kingdom, that they had chosen it and rejected the enthroned Christ Jesus. Just as the Jewish religionists had done nineteen centuries before, the clergy of Christendom rejected Christ and chose a political combine of Caesar governments.—Ps. 2:1, 2; Matt. 25:40, 45; Rev. 11:8-10, 15, 18.

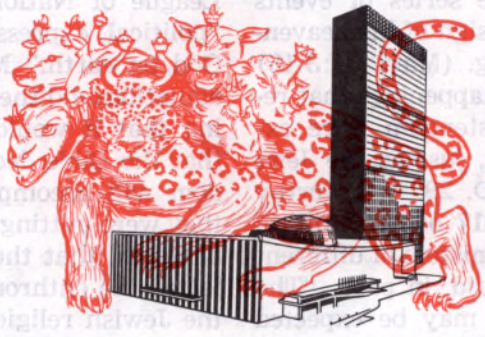
[5] This wicked old world under Satan's godship is an abominable thing in Jehovah's sight, and when Christendom's

3. Of what was Christendom warned, and of what was she expectant?

4. True to her prototype Israel, what did Christendom do in the wake of Christ's enthronement?

5. How are unfaithful religions of Christendom fitly pictured, and what will study reveal concerning the League of Nations and the United Nations?

clergy, who claimed to be serving him, allied themselves with politicians to assault the remnant of faithful servants who are part of the "temple of God" and halted the message that was a sacrifice of praise and championed an international political body as world ruler, it was a disgusting thing and will lead to the desolating of Christendom. (Dan. 11:31; 1 Cor. 3:16, 17; Heb. 13:15) This evil mixing into politics on the part of the clergy is spiritual fornication and makes it fitting to symbolize Christendom's organized religion by a harlotrous woman, as Revelation 17:1, 2 (*NW*) does: "Come, I will show you the judgment upon the great harlot that sits on many waters, with whom the kings of the earth committed fornication." She is further shown as "sitting upon a scarlet-colored wild beast that was full of blasphemous names and that had seven heads and ten horns." (Rev. 17:3, *NW*) Careful study will reveal that the League of Nations and United Nations, both of which Christendom's clergy have closely associated with and have blasphemously named as accomplishing the work of Christ's kingdom, are pictured by the scarlet-colored wild beast.



6 "The wild beast that you saw was, but is not, and yet is destined to ascend out of the abyss, and it is to go off into destruction." This wild beast first existed as the League of Nations, but in 1939 went into the abyss of inactivity. Then it was not. But in 1945 it ascended out of the abyss as the United Nations and continues to this day. What will lead to its foretold destruction? Listen: "The ten horns that you saw mean ten kings, who have not yet received a kingdom, but they do receive authority as kings one hour with the wild beast. These have one purpose, and so they give their power and authority to the wild beast. These will battle with the Lamb, but, because he is Lord of lords and King of kings, the Lamb will conquer them." (Rev. 17:8, 12-14, *NW*) The political rulers come to a showdown battle with the Lamb of God, the enthroned King, Christ Jesus. It results in their annihilation. But before its end note what the ten-horned beast does to the harlot, as a result of divine maneuvering: "And the ten horns that you saw, and the wild beast, these will hate the harlot and will make her devastated and naked, and will eat up her fleshy parts and will completely burn her with fire. For God put it into their hearts to carry out his purpose." (Rev. 17:16, 17, *NW*) Thus from among the political paramours with which Christendom's religion has made alliance comes her desolation.

7 Just as backsliding Israel was desolated by her one-time associate Babylon before that third world power fell, and just as rebellious Israel was devastated by her former ally Rome before that sixth world power disintegrated, so faithless Israel's modern counterpart will suffer ruin from her chosen United Nations combine before that eighth world power is smashed by the Lamb of God. (Rev. 17:11) Jehovah maneuvered Babylon to execute his judgment against his rebellious people in 607 B.C., and he used the Roman Empire to do it A.D. 70. True to the parallel, he will

6. (a) How are both the League of Nations and the United Nations nicely pictured at Revelation 17:8? (b) How does the end of the beast come, but before that what does it accomplish?

7. How is religious Christendom's end at the hand of her political allies in keeping with the historical types, and what is in evidence since 1945?

today put it into the hearts of radical political elements within the United Nations to desolate hypocritical religion at the start of Armageddon. Even now within the United Nations there are a number of member nations, foremost of which is the Soviet Union, that are openly hostile to Christendom and its religions. Some of the horns of the wild beast now ascended out of the abyss point ominously toward the harlot. Since 1945 they constitute a growing political army of militant radicals that menaces Christendom, as her prototype Israel was menaced by encircling armies in 609 B.C. and A.D. 66.

### NOW THE TIME TO FLEE!

[8] Hence since 1945 Jesus' warning to "begin fleeing to the mountains" "when you catch sight of the disgusting thing that causes desolation" takes on added force and increasing urgency. It is from that time that the disgusting wild beast has been visible in a complete way. When it was present as the League of Nations it did not manifest animosity to any extent toward Christendom's religions, for it did not have in its ranks member nations in good standing that made religion the target of their hate. The antitypical Jerusalem, Christendom, was not surrounded by enemy forces; but since the reappearance of the wild beast in 1945 it embraces nations of militant, crusading, aggressive political elements whose radical horns of power are threateningly aimed at Christendom and its religions. Who can deny Christendom's fear as she sees these hostile forces rising up on every side, and even her hysteria as she frantically tries to ferret out such radicals from her own governments? They read the handwriting on the wall. So certainly it is time for Bible believers to see and discern the disgusting thing and flee the desolation it will cause.

8. So why has the command to flee taken on more urgency since 1945?

[9] Flee where? To the mountains. Literal ones? No, that would bring no safety at Armageddon. (Amos 9:2, 3) The mountains must be outside the realm of Christendom, just as the literal ones to which Christians fled A.D. 66 were outside Jerusalem and Judah. The mountains to which lovers of righteousness now flee in obedience to Christ's command are the New World theocratic system of things Jehovah has created. (Isa. 65:17) This new system of things is entirely separate from this old world that rapidly approaches the end of its days, and to the symbolical mountains peoples of all nations go to learn true worship: "And it shall come to pass in the end of days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be lifted up above the hills; and all the nations shall flow unto it. And many peoples shall go and say, Come, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." (Isa. 2:2, 3, *Da*) There only is safety found.

[10] Many thousands are now fleeing there and finding that safety. Thousands more will yet come. Those lovers of righteousness who have not yet fled should remember the typical events of 607 B.C. and A.D. 70. As in those cases, Christendom has been warned of her sins, her political alliances, her fate from those political cronies, and she has rejected the warning. She has chosen Caesar governments instead of Christ—a disgusting thing that seals her desolation. She, like the Jews, has not discerned the time of her inspection and judgment. (Matt. 25:31, 32; Luke 19:44) She refuses to flee herself; she hinders those who would flee. She tried to make the faithful anointed remnant of the "Israel of

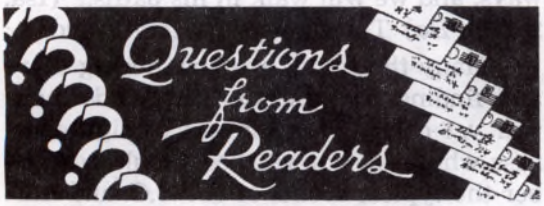
9. Where should lovers of righteousness flee?

10. In what several features does Christendom's case parallel the historical types of 607 B.C. and A.D. 70?

God" permanent captives of Satan's system, but Jehovah delivered the remnant. Now she tries to block the flight of men of good will. Those who do flee she accuses of being unpatriotic, of being seditious; and some she has killed. But she cannot halt the ingathering to the new system of things. Those fleeing to the symbolical mountains will remember what befell the Jews that delayed flight or tried to salvage worldly wealth, contrary to Jesus' instructions. Without delay and without worldliness they will flee, appreciating that we now live in the urgent period parallel to 609-607 B.C. and A.D. 66-70. As Jehovah did then, so now he allows opportunity for flight. Seize it, now or never!

[11] Christians cannot serve two masters, cannot be for both Satan's world and Christ's kingdom. (Matt. 6:24; Jas 1:27) The clergy say we are to blame for corrupt government by not voting; we say they share the blame by their voting. (1 Tim. 5:22) We must not enter politics to clean it up; we must escape its plagues by staying out. (Rev. 18:4) To shun politics puts us on the defensive before men; by entering it the clergy are on the defensive before God. For separateness we may be accused of sedition against Caesar, but for mixing in the clergy are guilty of adultery against God. Men are indignant when a wife wrongs her husband; they are indifferent when the clergy wrong God. Nevertheless, just as a wife in adultery means strife with her husband, so religion in politics means war with God. Fear God, not the world. It looks big if we face it alone. If we face it with God it is no more than a drop in the bucket, no more than a speck on the scales. And who is afraid of a drop of water, or scared of a speck of dust?

11. So how do Christians reason on the matter of religion in politics?




● Ezekiel 24:16, 17 states: "Neither shalt thou mourn nor weep, neither shall thy tears run down. Forbear to cry, make no mourning for the dead." Yet on other occasions the Israelites mourned for the dead, with divine approval. So why does Jehovah forbid it in the text quoted above?—T. M., French Equatorial Africa.

Because it was a special case. To get the setting note the surrounding verses: "The word of Jehovah came unto me, saying, Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet thou shalt neither mourn nor weep, neither shall thy tears run down. Sigh, but not aloud, make no mourning for the dead; bind thy headtire upon thee, and put thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men. So I spake unto the people in the morning; and at even my wife died; and I did in the morning as I was commanded. And the people said unto me, Wilt thou not tell us what these things are to us, that thou doest so? Then I said unto them, The word of Jehovah came unto me, saying, Speak unto the house of Israel, Thus saith the Lord Jehovah: Behold, I will profane my sanctuary, the pride of your power, the desire of your eyes, and that which your soul pitieth; and your sons and your daughters whom ye have left behind shall fall by the sword. And ye shall do as I have done: ye shall not cover your lips, nor eat the bread of men. And your tires shall be upon your heads, and your shoes upon your feet: ye shall not mourn nor weep; but ye shall pine away in your iniquities, and moan one toward another. Thus shall Ezekiel be unto you a sign; according to all that he hath done shall ye do: when this cometh, then shall ye know that I am the Lord Jehovah." —Ezek. 24:15-24, *AS*.

Ezekiel's wife may have been unfaithful to him or to Jehovah, and she was suddenly taken away by a divine judgment. Ezekiel was not to mourn or weep for her. Just opposite to

Israelites generally, priests uncovered their heads in mourning; but Ezekiel, who was of a priestly family, was told to wear his turban. To remove the shoes and cover the lips indicated mourning. Mourners ate "the bread of men," which was food sent to them by others that assumed the mourners were too preoccupied with their grief to provide for their physical needs. (Lev. 10:6; 21:1-3, 10; 2 Sam. 15:30; Mic. 3:7) None of these signs or evidences of mourning was Ezekiel to adopt. All of this was a sign to the Israelites then with him in Babylonian captivity. Jerusalem, and especially the sanctuary there, was the desire of their eyes; but Jehovah was going to profane it by allowing the city and the sanctuary to be demolished by the heathen Babylonians. Many of their close relatives in Jerusalem would be killed; the remainder would be taken captive. Yet the Israelites with Ezekiel in Babylon were not to mourn. Jerusalem had become unfaithful and the temple polluted and no repentance had been shown despite years of patient warning. So now this just judgment from Jehovah was not to be grieved against. Just punishment of the wicked should be accepted without mourning for the wrongdoers.

Up in Jerusalem Jeremiah was warning of the coming destruction, just as Ezekiel was doing down in Babylon. Jeremiah records similar instructions concerning mourning: "For thus saith Jehovah, Enter not into the house of mourning, neither go to lament, neither bemoan them; for I have taken away my peace from this people, saith Jehovah, even lovingkindness and tender mercies. Both great and small shall die in this land; they shall not be buried, neither shall men lament for them, nor cut themselves, nor make themselves bald for them; neither shall men break bread for them in mourning, to comfort them for the dead; neither shall men give them the cup of consolation to drink for their father or for their mother." Why not? "Because your fathers have forsaken me, saith Jehovah, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my laws; and ye have done evil more than your fathers; for, behold, ye walk every one after the stubbornness of his evil heart, so that ye hearken not unto me: therefore will I cast you forth out of this land into the land that ye have not known, neither ye nor your fathers; and there shall ye serve other gods day and night; for I will show you no favor."—Jer. 16:5-7, 11-13, *AS*.

The judgments of Jehovah are righteous, and the execution thereof is done in righteousness. Jehovah's servants, who have his spirit and who love righteousness and hate wickedness, do not mourn the destruction of the wrongdoers at the hand of Jehovah's appointed executioner. The destruction of the wicked is in vindication of Jehovah's name, which name they have despised and blasphemed and reproached, and at such vindication Jehovah's devoted witnesses rejoice rather than mourn. For forty years Jeremiah warned Jerusalem, but it did not repent. Ezekiel's warnings brought no repentance. Today Jehovah's witnesses sound a warning concerning the destruction of the "evil slave" and hypocritical religion and of all the wicked; but there is no general repentance and Armageddon will annihilate the evildoers. Armageddon survivors will not mourn the destruction of those Jehovah judges worthy of it: "And the slain of Jehovah shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the face of the ground."—Jer. 25:33, *AS*.

## BISHOP DECRIES LOSSES

¶ Madrid, March 18 — The Roman Catholic bishop of Barcelona has urged adoption of stern measures to repress what he termed proselytizing by United States Protestant sects in Spain. . . . In a circular letter to the parish clergy in which he explained the functions of the secretariat, he warned, "We must undertake a real crusade." . . . The Protestant denominations especially guilty of violating Spanish laws that regulate the activities of non-Catholics are the Seventh-day Adventists and Jehovah's Witnesses, Bishop Modrego continued. . . . The Jehovah's Witnesses, who are the most active among non-Catholic denominations in Barcelona, according to the bishop, are "canvassing homes and leaving propaganda leaflets and handbills even inside Catholic churches, where they have been found on chairs and faldstools."—Quoted from New York *Times*, March 19.

# ANNOUNCEMENTS

**FLEEING TO THE MOUNTAINS FOR SAFETY**

In his prophecy concerning the end of this world Jesus said: "When you catch sight of the disgusting thing that causes desolation, as spoken of through Daniel the prophet, standing in a holy place, (let the reader use discernment,) then let those in Judea begin fleeing to the mountains." (Luke 21:20, 21; Matt. 24:15, 16, *NW*) These things are now taking place. It is time for all persons of good will toward Jehovah God to take refuge in the Kingdom.

**"WATCHTOWER" STUDIES**

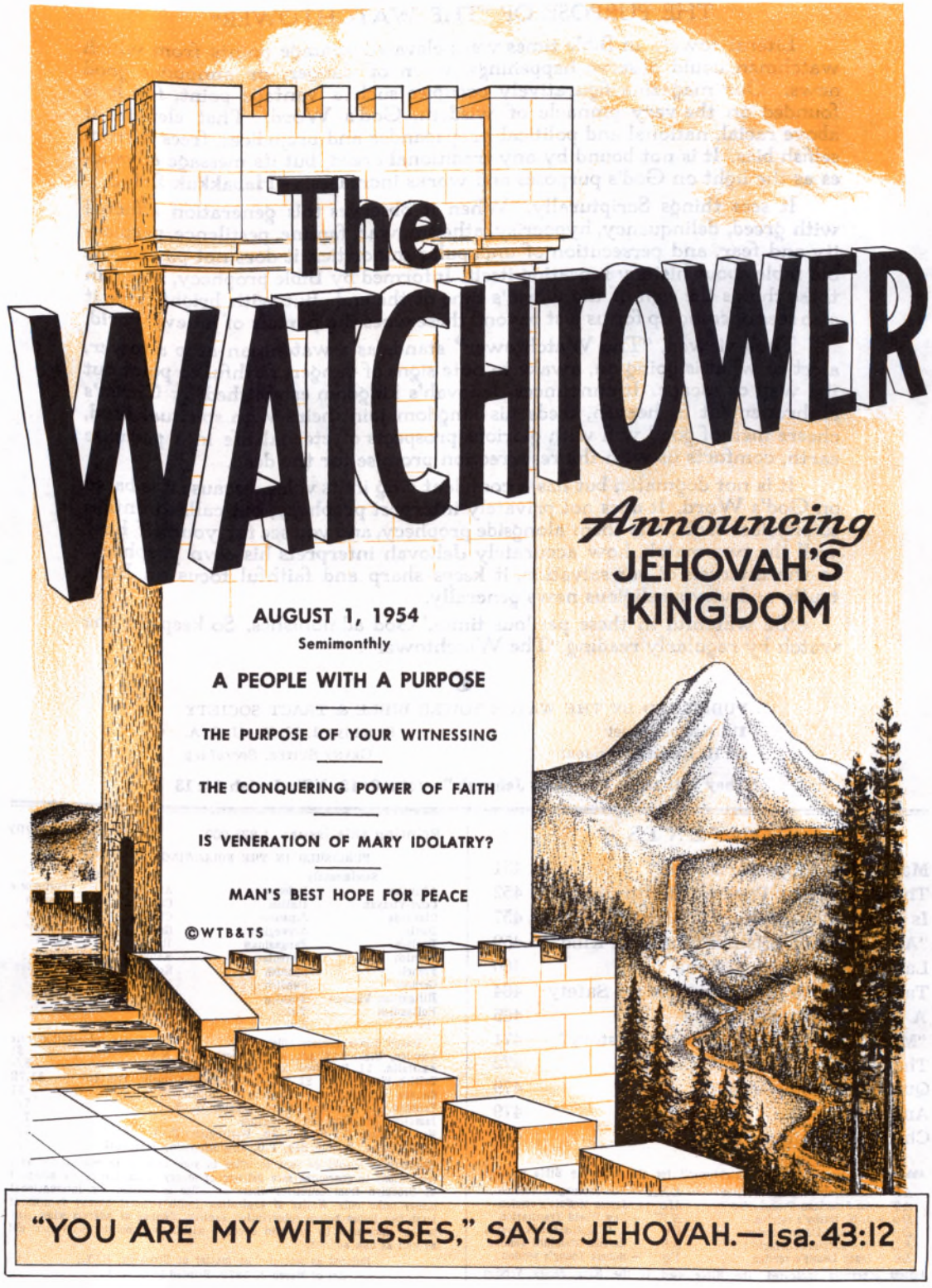
Week of August 15: Religion in Politics Means War with God, ¶ 1-21.

Week of August 22: Religion in Politics Means War with God, ¶ 22-29, and This Generation's Disgusting Alliance.

## ✓✓ *CHECK YOUR MEMORY* ✓✓

**After reading this issue of "The Watchtower," do you remember—**

- What proves today's world is serving Satan instead of God? P. 421, ¶1.
- How Jehovah has shown that he is concerned about man's welfare? P. 423, ¶3.
- What self-justification it is to claim that Jehovah does not care about man? P. 424, ¶1.
- How you can prove that you care for Jehovah? P. 425, ¶1.
- How God showed that, for proper purposes, lower animals may be killed? P. 425, ¶5.
- Whether one is unmerciful if he uses the flesh of lower animals for meat, or their skin for clothing? P. 427, ¶3.
- How plantation workers in Surinam were able to build a Kingdom Hall? P. 429, ¶4.
- How the fear of what is like a waterdrop and a dust speck holds many in bondage? P. 432, ¶3.
- How religions commit spiritual adultery with the world? P. 434, ¶8.
- What calamities their disobedience brought upon the Jews A.D. 70? P. 440, ¶26.
- How Christendom takes the same course as did rebellious Jews? P. 442, ¶2.
- How the League of Nations and the United Nations were pictured in Revelation? P. 444, ¶6.
- Why Jehovah's witnesses do not vote? P. 446, ¶11.
- Why there will be no mourning for the wicked at Armageddon? P. 447, ¶2.


The
WATCHTOWER
Announcing
JEHOVAH'S
KINGDOM
AUGUST 1, 1954
Semimonthly
A PEOPLE WITH A PURPOSE
THE PURPOSE OF YOUR WITNESSING
THE CONQUERING POWER OF FAITH
IS VENERATION OF MARY IDOLATRY?
MAN'S BEST HOPE FOR PEACE
©WTB&TS
"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

## THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases. — Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".


PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY

117 Adams Street — Brooklyn 1, N. Y., U. S. A.

N. H. KNORR, *President* — GRANT SUITER, *Secretary*


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

## CONTENTS


| | |
|---|---|
| Man's Best Hope for Peace | 451 |
| The Conquering Power of Faith | 452 |
| Is Veneration of Mary Idolatry? | 457 |
| "An Eminent Christian of a Rare Kind"? | 459 |
| Last Stop—British Guiana | 460 |
| Take Flight to the Mountains for Safety | 464 |
| A People with a Purpose | 465 |
| "Most Spectacular in Modern History" | 471 |
| The Purpose of Your Witnessing | 472 |
| Questions from Readers | 479 |
| Announcements | 479 |
| Check Your Memory | 480 |


**Abbreviations used in "The Watchtower" for the following Bible versions**

*AS* – American Standard Version
*AT* – An American Translation
*Da* – J. N. Darby's version
*Dy* – Catholic Douay version
*ED* – The Emphatic Diaglott
*Le* – Isaac Leeser's version
*LXX* – The Septuagint Version
*Mo* – James Moffatt's version
*NW* – New World Translation
*Ro* – J. B. Rotherham's version
*RS* – Revised Standard Version
*Yg* – Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version


**Printing this issue: 1,825,000** — **Five cents a copy**

PUBLISHED IN THE FOLLOWING LANGUAGES

| Semimonthly | | Monthly | |
|---|---|---|---|
| Afrikaans | Indonesian | Arabic | Portuguese |
| Cebu-Visayan | Italian | Cibemba | Russian |
| Cinyanja | Japanese | Cishona | Sesotho |
| Danish | Norwegian | Greek | Siamese |
| English | Pangasinan | Ibo | Silozi |
| Finnish | Slovenian | Kanarese | Slovak |
| French | Spanish | Korean | Ukrainian |
| German | Swedish | Malayalam | Urdu |
| Hiligaynon-Visayan | Tagalog | Polish | Yoruba |
| Hollandish | Twi | | |
| Ilocano | Zulu | | |

| Watch Tower Society offices | Yearly subscription rate |
|---|---|
| **America, U.S.,** 117 Adams St., Brooklyn 1, N.Y. | $1 |
| **Australia,** 11 Beresford Rd., Strathfield, N.S.W. | 8/- |
| **British West Indies,** 21 Taylor St., Port of Spain, Trinidad | $1.72 |
| **Canada,** 40 Irwin Ave., Toronto 5, Ontario | $1 |
| **England,** 34 Craven Terrace, London, W. 2 | 7/- |
| **Jamaica,** 151 King St., Kingston | 7/- |
| **New Zealand,** G.P.O. Box 30, Wellington, C. 1 | 7/- |
| **South Africa,** Private Bag, P.O. Elandsfontein, Transvaal | 7/- |

**Remittances** should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. **Notice of expiration** (with renewal blank) is sent at least two issues before subscription expires. **Change of address** when sent to our office may be expected effective within one month. Send your old as well as new address.

Entered as second-class matter at Brooklyn, N. Y., Act of March 3, 1879. Printed in U. S. A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXV August 1, 1954 Number 15

# MAN'S BEST HOPE FOR PEACE

WHAT do you think is man's best hope for peace? Recently the American public was asked that question. The results of the poll showed that "73 per cent of the people in the United States feel their best hopes for peace rest in the United Nations." (New York *Times,* December 15, 1953) Now if we are willing to be plainly frank about the matter, we must admit that under the supervision of "man's best hope" the war talk grows louder, the cold war grows hotter and the atomic weapons grow deadlier than ever. True, there is also much talk of peace, many promises of peace and conferences for peace. But the trouble is that all this is only talk. In reality there is no peace. Why, since the United Nations' sixty nations agreed to outlaw war in 1945, there have been hot wars in Greece, Malaya, Korea and Indo-China. Since actions speak louder than words, man's best hope for peace, if it has to be the United Nations, is not a very bright hope, is it?

But did you ever stop to think that the present race to build deadly weapons is exactly as foretold by Almighty God? Through his prophet he said at Joel 3:9, 10 (*AS*): "Proclaim ye this among the nations; prepare war; stir up the mighty men; let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong." That is exactly what the "mighty men" of the earth are doing, preparing for war. So nations today spend fantastic amounts of money and use the cream of scientific brain power to turn out weapons, in effect, "beating plowshares into swords." For were it not for war, the steel and other raw material and money could be used for agricultural purposes, feeding mankind, clothing mankind, housing mankind.

Now we see the greatest arms race in all history. So the future would be horrible for mankind if it were not for the fact that all this "beating plowshares into swords" is going to be completely halted during this generation, and peace will be enforced thereafter for a thousand years. It is certainly heart-cheering to know that permanent peace will soon come to this earth and that mankind will not even learn war any more. Now God did not say that the United Nations would bring about this peaceful condition. You may wonder how it will be accomplished then. Jehovah God tells us at Revelation 11:18 (*NW*) that he will "bring to ruin those ruining the earth."

Are not even tests of atomic weapons "ruining the earth" for the Japanese people? Japan's fear of atomic weapons is not imaginary; they had firsthand experience. They can well imagine how frightful an H-bomb, one 500 to 700 times as powerful as the bomb dropped on Hiroshima and which killed 60,000 people, would be in a full-fledged war! And scientists admit that

it is now possible to wipe out all life on earth. Four hundred cobalt bombs, they say, could do just that. So it is fortunate for us that Almighty God is going to step in and "bring to ruin those ruining the earth." Just what does this mean? That the end of all kingdoms on this earth, as we know them today, is at hand. Not that these governments will be destroyed by man, for Daniel 2:44 (*AS*) tells us: "And in the days of those kings shall the *God of heaven* set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

So, then, when we pray the Lord's prayer "Thy kingdom come. Thy will be done in earth, as it is in heaven," we are actually praying for God's kingdom by Christ to smash all these kingdoms and set up a world-wide, righteous government. At Armageddon God will crush out of existence Satan and his evil world. After Armageddon and throughout all eternity, this earth will be a paradise, forever free from war as Psalm 46:9 (*AS*) shows: "He [Jehovah, not the United Nations] maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariots in the fire."

All this means that not only 73 per cent of the American people but the vast majority of people must be wrong in their belief regarding man's best hope for peace. If you desire to live in perfect health on a paradise earth where there will be no more bullets, no more bombs, no more tanks, no more cannons and no more fear of war, you will want to learn more about Jehovah's new world of righteousness—man's best hope, really, his only hope for peace.

# The Conquering Power of FAITH

**What is faith? Philosophers and clergymen have often defined it, but their definitions have been far from helpful to the average person. The following article gives not only a clear-cut meaning of faith but the answer to that disputed question: Is faith dying in Christendom?**

FAITH is powerful. It is so powerful that an apostle of Christ Jesus could say: "This is the conquest that has conquered the world, our faith." (1 John 5:4, *NW*) Yet today throughout Christendom, the professed stronghold of this faith mentioned by the apostle, there is little evidence of any conquering power. For one thing, Christendom's faith is not conquering atheism. Indeed Gallup Polls have found atheism growing. And is it not a sobering fact that after 600 years of Christian mission work China today is almost 100 per cent pagan, having less than one per cent professing Christians? Within Christendom itself, especially in such fortresses of "faith" as Italy, the colossus of communism, instead of being conquered by faith, threatens to overwhelm the very ones professing faith in Christianity. How, then, can the Bible say that faith is a conquering power?

Before answering that question we need to know a vital fact that will give us in-

sight into the perplexing situation existing in Christendom: that "faith is not a possession of all people," even though they claim with their lips that they are Christians. (2 Thess. 3:2, *NW*) So just because 95 per cent of the American people say they have faith in God, as one survey indicated, it does not necessarily mean they are practicing the principles of true faith as set forth in the inspired Scriptures.

Not even the increase in the number of church buildings indicates that true faith is flourishing. In a United States coast-to-coast survey people were asked the *main* reason why they attended church. The largest block of answers, or 32 per cent of the people, said in effect that they went to church solely because of the "need for some kind of uplift." Another large group, or 18 per cent of the people, said they were churchgoers out of "duty." Others in significant numbers gave these reasons for going to church: "habit," "to hear a sermon," "to see people" and "to hear music." Obviously, church attendance is no criterion for measuring true faith.

But does not the success of books and movies with religious themes indicate an upsurge of real faith? No, because Hollywood spectacles take many liberties that distort and conflict with the Bible account, while best-selling religious books are generally more concerned with psychology than with the Bible.

Further, do not be deceived by that motto appearing on coins and stamps—"In God we trust." A sober look at the world reveals that there is no genuine trust in God. Christendom's trust is in money, men and might. Thus Canada's popular *Maclean's Magazine,* December 15, 1953, stated: "Many are beginning to doubt how Christian Christendom really is. Not too long ago German pastors were blessing Nazi submarines, British padres prayed over RAF bombers and a U. S. chaplain manned an antiaircraft gun against Japanese bombers and coined history's most ridiculous blasphemy—'Praise the Lord and pass the ammunition.' "

Surely if there were a genuine trust in God by the millions of professing Christians, then they would demonstrate that faith by living according to the righteous principles of God's Word. Yet what do we see? The world's worst moral breakdown. If the apostle Paul were on earth today he could not have described Christendom's hideous condition any better than he did at Galatians 5:19-21 (*NW*): "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." Could the masses of so-called Christians who practice these things have true faith? The apostle answers: "Those who practice such things will not inherit God's kingdom." "They publicly declare they know God, but they disown him by their works."—Titus 1:16, *NW*.

What, then, is the shape of faith in Christendom? Declared James Cardinal McGuigan, Canada's senior Roman Catholic cardinal: "God is dead as far as the consciousness of masses of men and women today is concerned. Even to those who still pay Him lip service He enjoys little or no part in the formation of human life." The same magazine that quotes the cardinal's words (*Maclean's Magazine* for December 15, 1953) then draws its own conclusion: "The Christian Church, considered in its world-encircling entirety, is declining—in membership, in the devoutness and obedience it commands from its members, and as a major influence on public thought and action." Other observers agree. Thus Dr. Henry P. Van Dusen in his recent book *World Christianity* writes: "Despite all the

statistics of Church growth and prosperity, in the larger view, we are not gaining ground—we are not even holding our own."

### WHY THEIR "FAITH" LACKS POWER

So instead of displaying any conquering power faith in Christendom is "not even holding its own." Why? There are three big reasons: (1) lack of Bible study, (2) a spiritual famine and (3) worldliness of Christendom's religions.

As to Bible reading in the United States, a land with probably more Bibles than any other country, a 1954 survey revealed that about 40 per cent of the people virtually never read the Bible. Of the three major religious groups, 65 per cent of the Jews never or practically never read the Bible; 32 per cent of the Protestants fell into the same class, and 56 per cent of the Catholics never or practically never read the Bible. According to another survey what Bible study is done is on a "Sunday school" level.

Not only is the Bible grossly neglected but the spiritual food purveyed by the clergy is woefully deficient in vital Christian truths. So a spiritual famine stalks Christendom, "not a famine of bread, nor a thirst for water, but of hearing the words of Jehovah." (Amos 8:11, *AS*) Who is responsible? The clergy themselves! In a nationwide religious survey conducted by the *Ladies' Home Journal,* issue of November, 1948, this conclusion was reached: "While the mind that enters a university may be ready for adult fare in the secular field all it gets in the religious field is infant food." "Infant food"—the diet of millions of professed Christians. Is it any wonder that thousands succumb to the Communist threat? Eating spiritual baby food can only lead to a loss of strength and faith. Declared the president of Harvard University, Dr. Nathan M. Pusey: "We have not been well taught about religion and there is as a consequence a very widespread religious illiteracy and correspondingly little religious practice." It is not only knowledge that is lacking, he added. "It is rather, I think, faith."—New York *Times,* October 1, 1953.

The third reason that faith ebbs while communism grows is that organized religion has not kept itself "without spot from the world," as the Bible commands. (Jas. 1:27, *NW*) Instead the clergy mix commercialism with religion, using such means as bingo, bazaars, carnivals, lotteries and entertainments not only to lure worshipers to worship but to fleece them. Then, too, an editorial in *U. S. News and World Report* for April 2, 1954, should provoke thought: "Lately some of the national church organizations have begun to meddle in politics. If the trend is not arrested, it can only lead to a loss of faith in churches and in clergymen who profess to teach Christianity. . . . How much faith, how much confidence can there be in any clergy which allows itself to become an integral part of the factional strife of the political world?"

### WHAT FAITH REALLY IS

Now the eye-opening question: Is the faith claimed by countless persons really "faith"? The truth is that much of what is called "faith" is really credulity. What is credulity? It is a too great readiness to believe. Thus a credulous person is uncritical with regard to beliefs and is easily deceived. Eve was credulous. She believed the serpent, though there were no grounds, no evidence that the serpent had spoken truth. The outcome for Eve: "The woman was thoroughly deceived." In like manner millions of people today are deceived. They accept many articles of religious faith as truth when in reality the teachings are not even based on the Bible. Credulity leads to disappointment and death. So do not do as the masses, but rather do as the early Christians who "received the word with

the greatest readiness of mind, carefully examining the Scriptures daily as to whether these things were so."—1 Tim. 2:14; Acts 17:11, *NW*.

Faith has been defined by philosophers and clergymen. But their definitions, wrapped up in a high-sounding jargon, have only confused people as to what faith really is. So the wise thing to do is to go to God's Word for the definition. "Faith is the assured expectation of things hoped for, the evident demonstration of realities though not beheld." Certainly it is clear now that faith is a well-grounded conviction of that for which we hope. True faith can never be a conviction held without reference to any ground or authority.—Heb. 11:1, *NW*.

What is the basis for faith? Only that which is absolute truth can serve as grounds for faith. Such absolute truth is the Bible. The fulfillment of the Bible's prophecies, many of which are being fulfilled today, stamps it as being of divine origin, reliable and true. The Son of God himself confirmed this: "Your word is truth." In the grander sense Jehovah God is the basis for true faith. He is "the faithful God." So "it is impossible for God to lie." Clearly, then, true faith is much more than just belief in God; it also means an acceptance of God's Word, obtaining an intellectual understanding of that Word and then manifesting a heartfelt reliance upon it. —John 17:17; Deut. 7:9; Heb. 6:18, *NW*.

### WHY FAITH IS NEEDED

This kind of faith is essential. Why? Because "without faith it is impossible to win his [Jehovah's] good pleasure, for he that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him." Faith is also needed because we must "keep our eyes, not on the things seen, but on the things unseen," and because faith is the power enabling one to triumph over the demon-controlled world.—Heb. 11:6; 2 Cor. 4:18, *NW*.

How can faith conquer a world? Not through any flesh-and-blood conflicts, but by giving one the strength to worship Jehovah when "the whole world is lying in the power of the wicked one," the Devil. Not only that, but faith provides the triumph in that at Armageddon, when Jehovah God destroys this present evil world, those with true faith will survive into a new world of righteousness. For an encouragement to his followers, Jesus declared: "In the world you will have tribulation, but cheer up! I have conquered the world." Hence, his followers through faith can conquer this wicked world and come off, as the apostle put it, "completely victorious."—1 John 5:19; John 16:33; Rom. 8:37, *NW*.

Today faith is more vital than ever. Satan and his demons, now hurled down to the vicinity of the earth, violently oppose God's true servants who are announcing Jehovah's purpose to displace this present evil world with a righteous new world. The demon hordes hate anyone who comes to know the true God, Jehovah. That is why Christians have a fight "against the wicked spirit forces in the heavenly places." "On this account," Paul warns, "take up the complete suit of armor from God, that you may be able to resist in the wicked day." This is the "wicked day" and Jehovah has provided the truth of his Word for our protection. But the suit of armor consists of even more than truth: "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."—Eph. 6:11-17, *NW*.

In this allusion to the equipment of the ancient soldier, Paul mentions a shield, evidently referring to the great oblong shield used by soldiers to shelter their whole frame. It consisted of two layers of wood covered with canvas and then with hide. Now, missiles or arrows tipped with pitch and then set ablaze were used not only to burn up engines of war but they were intended also to stick in wooden shields and set them afire, obliging soldiers under enemy attack to throw away their shields. Now a shield covered with hide would not catch fire. It deflected the burning arrows. So when Satan lets fly his "burning missiles" at the true Christian, his faith is not some wooden shield that catches fire, burns up and leaves him defenseless. No, a well-grounded faith deflects the burning missiles and prevents their inflicting a mortal spiritual wound. Those "burning missiles" may be opposition from the world, even persecution from one's own family, any device of Satan to cause you to give up the fight for true worship. How vital then is faith! Are we not commanded to take up the shield of faith "above all things"? Why "above all things"? Because Jehovah himself "is a shield to those who take refuge in him." When you make Jehovah your shield by virtue of absolute trust in his name and Word, "no weapon that is forged against you shall succeed."—Prov. 30:5; Isa. 54:17, *AT*.

### DEVELOPING AND DEMONSTRATING FAITH

How does one develop true faith? Not by feeding on "infant food" dispensed by the clergy. Break away from starvation meals. Obtain solid spiritual food. The purpose of this magazine and other Watch Tower publications is to give you this vital spiritual nourishment. Jehovah's witnesses the world over are interested in diffusing this much-needed knowledge. For without knowledge there can be no faith. This the apostle explains: "Faith follows the report," meaning the report of knowledge contained in God's Word. To develop faith cast off religious prejudices. Start obtaining knowledge with an open mind. Do as God advises: "Come now, and let us reason together."—Rom. 10:17, *NW;* Isa. 1:18.

Since the Bible declares that "faith, if it does not have works, is dead in itself," mere knowledge is not enough. True faith activates the mind, the heart and the mouth. "With the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation." That is why Jehovah's witnesses are so energetic in bringing the good news of God's kingdom to all people despite the fact that millions profess to have a "faith." We already know that this faith displayed by the masses is not true faith. These people need to know what true faith actually is. They need to know that not even "golden rule" living is enough. They need to know the good news as Jesus foretold: "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come."—Jas. 2:17; Rom. 10:10; Matt. 24:14, *NW*.

Who are giving this warning of the impending end of this evil world and the tidings of God's kingdom? Not the clergy nor the churchgoers! But Jehovah's witnesses are. They know that when one has true faith he feels impelled to tell the good news to others. Those with true faith cannot be like Christendom's millions who render mere lip service, pew-sitting worship, and are very poor at even that! So acquire knowledge. Demonstrate true faith by using your mouth to make "public declaration for salvation." Doing this you will be in line to survive Armageddon, to enjoy happiness and life. Indeed, "this is the conquest that has conquered the world, our faith."

# Is Veneration of Mary Idolatry?

BECAUSE religion has so much sentiment associated with it many persons shrink from discussing it. But such is a mistake, for how can we be certain we have the truth if we refuse to make comparisons? Rather, we should be willing to do as the apostle Paul counsels: "Test all things; hold fast that which is good."—1 Thess. 5:21, *CB*.

Of course, if religious discussion is to be profitable and enlightening, it must be done in a calm, dispassionate, objective manner. We must be willing to reason on the subject in the light of the Scriptures. And especially is this the case when discussing such a controversial subject as, Is veneration of Mary a form of idolatry?—Isa. 1:18.

Catholic theologians emphatically deny that the veneration of Mary is a form of idolatry, insisting that the veneration they accord Mary is not the particular kind of worship they render to God; their "devotion to the Blessed Virgin" is only a "relative" form of worship. Is that position Scriptural?

As Christians we are concerned with pleasing Jehovah God, and in view of his repeated warnings to the effect that he is a God "exacting exclusive devotion," a "jealous God," we must be careful lest we give any creature the devotion due only to the Creator. (Deut. 6:15, *NW;* Rom. 1:25) That it is easy to fall into the snare of idolatry is seen from the fact that Samuel charged King Saul with idolatry because he failed to obey Jehovah's command. Both Paul and John warned Christians to avoid idolatry; not that these were deliberately giving another the worship due Jehovah, but that inasmuch as they attached undue importance to other persons or things they made for themselves idols.—Col. 3:5; 1 John 5:21.

The veneration of Mary is based on sentiment rather than on the Bible. It is, no doubt, due to man's tendency to be sentimental regarding his mother and to idealize the virgin state. To the extent that Mary is given devotion and undue importance, to that extent veneration of her becomes idolatry. And Catholic theologians must be taxed with giving Mary undue importance. For example, in the Greek Scriptures we find but some fifty references to Mary, the mother of Jesus, but 1,750 references to Jesus Christ the Son, and 1,850 to God the Father. In fact, there is but a single reference to her in all the Acts of the apostles and she is ignored entirely in all the letters by Paul, James, Peter, Jude and John.

In striking contrast with all this we find in the *Catholic Encyclopedia* 22 pages devoted to Virgin Mary, but only 14 to God and only 11 to Jesus Christ. In other words, this Catholic authority gives Mary a relative importance 55 times as great as does the Bible in regard to God and 70 times as great in regard to Jesus Christ.

The veneration of Mary is based on the teaching of intercession by saints, regarding which there is nothing in the Scrip-

tures. It developed gradually and was not extensively taught until the early part of the Middle Ages, from the fifth to the eighth century after Christ, nor fully developed until the later part of the Middle Ages, from the eleventh to the fifteenth century.

First in 1854 was "the immaculate conception of the Virgin Mary" made a dogma, and that in direct contradiction of the plain Scriptural teaching that all have sinned, that all are sinners, that none are righteous. (Rom. 3:10-12; 5:12) Nothing is said about Mary's being an exception. Had she been sinless she could not have died a "natural" death.

And it was as late as 1950 that the pope called a secret consistory to vote on making the tradition that Mary had ascended into heaven in her human body a dogma of the church, the "Assumption"; also in direct contradiction of the Scriptures that plainly state: "Flesh and blood can obtain no part in the kingdom of God, neither *shall corruption* have any part in incorruption." (1 Cor. 15:50, *CB*) The fact that some of the princes of the church voted "No" on this matter would seem to indicate that they are not thoroughly convinced that the pope is infallible in doctrine!

Indicating the trend to give Mary ever more importance are the words of John A. Flynn, president of Catholic St. John's University in Brooklyn, New York. According to him it is not unlikely that Mary will be "proclaimed in a definition of doctrine as Co-Redemptrix of the human race, that next the dogma of Mediatrix of all graces may be promulgated, and that finally the definition of her queenship, as participation with her Son in the power of ruling the World, may be proclaimed. . . . It is likely that all three of these may come to realization before another century passes because the importance of Mary in the universe has come more and more to the fore." —*Time* magazine, March 22, 1954.

### CO-REDEMPTRIX, MEDIATRIX AND QUEEN?

Again we ask, what do the Scriptures say? Do they support Flynn's position or do they indicate that such is a form of idolatry?

In introducing Jesus as "the Lamb of of God, who takes away the sin of the world," John the Baptist said nothing about Jesus' having a co-redemptrix. Nor did Jesus himself when he referred to his redemptive work: "The Son of Man has not come to be served but to serve, and to give his life as a ransom for many."—John 1:29; Matt. 20:28, *CB*.

Note also Peter's unequivocal words in this matter. Referring to Christ Jesus he stated: "Neither is there salvation in any other. For there is *no other name* under heaven given to men by which we must be saved." (Acts 4:12, *CB*) Those words do not allow for a co-redemptrix. Nor do Paul's words at Romans 5:17-19 (*CB*). "For if by reason of the one man's offense death reigned through the one man, much more will they who receive the abundance of the grace and of the gift of justice reign in life through *one* Jesus Christ. Therefore as from the offense of the one man the result was unto condemnation to all men, so from the justice of the *one* the result is unto justification of life to all men. For just as by the disobedience of one man the many were constituted sinners, so also by the obedience of *one* the many will be constituted just." In fact, Paul's entire argument regarding the redemptive work of Christ Jesus falls flat if we include Mary as a co-redemptrix. And further note that the great crowd which John saw in the Apocalyptic vision were saying: "Salvation belongs to our God, who sits upon the throne, and to the Lamb." Again, not a word about salvation as also being due to Mary.—Rev. 7:10, *CB*.

And what about Mary's being the "Mediatrix of all graces"? We are told that

"there is one God, and *one Mediator* between God and men, himself man, Christ Jesus, who gave himself a ransom for all." (1 Tim. 2:5, 6, *CB*) Jesus himself stated that "no one comes to the Father but through me." John tells of only Jesus' being "an advocate with the Father." The law covenant between God and the nation of Israel did not need a mediatrix, neither does the new covenant which replaced it. Time and again Jesus is termed the mediator of the new covenant but nowhere do we read of a mediatrix of that covenant. —John 14:6; 1 John 2:1.

And finally we ask, Do the Scriptures support the claim Mary will participate "with her Son in the power of ruling the World"? After his resurrection Jesus stated that "all power in heaven and on earth has been given to me." (Matt. 28:18, *CB*) He said nothing about his mother's ruling with him. David, Isaiah, Daniel and others foretold Christ's glorious reign but nowhere did they indicate that he will have his mother as a co-queen. Paul states that Christ will reign until all things are made subject to his feet, and that this "all things" includes all except Jehovah God. Included therefore is his mother Mary; she will also be subject to him, not reigning as co-queen. Sharing Christ's rule will be his bride, his church, not his mother.—Rev. 19:7, 8.

Nor can the Apocalyptic vision of a woman clothed with the sun be used to prove that Mary will be co-queen. (Rev. 12:1-6) That woman could not be Mary, for John's vision applied to the future, and was given a hundred years after Mary had given birth to Jesus. (Rev. 1:1-3) That woman is God's woman, his organization: "Jerusalem which is above" and "which is our mother."—Gal. 4:26, *CB*.

Clearly in view of all the foregoing, the devotion and ever-increasing prominence accorded to Mary is in contradiction of the Scriptures and indicates that veneration of Mary is a form of idolatry.

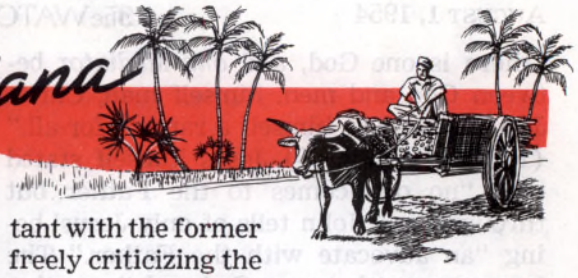
## *"An Eminent Christian of a Rare Kind"?*

Dr. W. R. Matthews, present dean of St. Paul's cathedral in London, in commenting on the decease of his predecessor, Sir W. R. Inge, the "gloomy dean," referred to Inge as "an eminent Christian of a rare kind. He shocked a good many people but he made them think."

Among the statements by which Inge shocked a great many people was that he believed in neither heaven, hell nor the British socialists. Of course, one who claims to be a Christian cannot put his faith in the British socialists, nor, for that matter, in the liberals or the tories, but must put his faith in Christ's kingdom. And (giving Inge the benefit of the doubt) in stating that he did not believe in hell he may have meant, not in a fiery hell. But how can a man pose before the people of the world as a Christian minister and state that he does not believe in heaven? Heaven was very real to Christ Jesus. He said he came down from heaven and that he was going to return to it, that his Father resided in heaven, that his kingdom was from heaven, that the reward of his footstep followers was in heaven and that they were to lay up treasures in heaven.

When Dr. Matthews states that Dr. Inge made people think, what does he mean? Made them wonder if there really was a God, if the Bible was worth the paper it was written on? His remarks certainly were not such as to encourage the right kind of thinking on God and the Bible. Can such a one be properly termed "an eminent Christian of a rare kind"? Obviously there is something radically wrong with Dr. Matthews' concept of what constitutes a Christian. When leading clergymen subscribe to such a philosophy as that of Inge, is it any wonder that there is so much religious illiteracy, apathy and hypocrisy in the world, that there are so many who are "lovers of pleasures rather than lovers of God, having a form of godly devotion but proving false to its power"?—2 Tim. 3:4, 5, *NW*.

# LAST STOP —British Guiana



MUCH like Surinam, British Guiana is rather sparsely populated and its population is a mixture of East and West. There you see the original inhabitants called Amerindians. Then there are East Indians (or British Indians), Syrians, Europeans, Chinese and Creole all living together in a land of plantations and sugar mills and mining. Both Surinam and British Guiana are producers of bauxite, which is used in the manufacture of aluminum. Other mineral riches are available which have not been exploited to any great extent.

Just a few months ago this densely forested colony of Britain hit the newspaper headlines around the world. Warships and troops were hurriedly sent in to maintain order. This was because a recently elected government had been dissolved and a possible Communist uprising was feared. The controversial problems precipitating this crisis and suspension of constitution are still being hotly contended, resulting in various restrictions in public life being imposed. In view of all this, would the scheduled New World Society Assembly be held?

Since June of last year the brothers had looked forward to the visit of the Society's president and his secretary. In fact, ever since the previous visit in 1949 they had been looking forward to it. Often in house-to-house work the question would be met: "When will Mr. Knorr be here again?" Now that the question could be answered the matter of advertising became of first importance because the majority of people here are interested in religious questions. Although the range of religious views includes Islam, Hindu, Catholic and Protestant with the former freely criticizing the hypocrisy of Christendom, yet thousands of open-minded people of all religions have respect for those who genuinely follow true Bible teaching. Irrespective of religion most people will readily accept literature if they can afford to do so and when it comes to *The Watchtower* and *Awake!* many are the expressions of appreciation for these magazines. In house-to-house work one may consume an entire morning on only eight or ten calls, due to so many opportunities to discuss Bible truth. Pioneers have the problem of eliminating studies rather than starting them. Especially when witnessing in rural parts you may be entertained at the home of a Hindu or a Moslem and the message will be well received. In fact, Guianese of all classes are very hospitable, and especially so to strangers. Cool drinks are ever on hand to welcome even the uninvited visitor. To keep one talking on the doorstep is considered the height of rudeness. For that matter, to stand talking in the broiling sun is also very uncomfortable. To be told "I'm not interested" or some other positive refusal is a very rare occurrence in house-to-house witnessing. You are more likely to hear, as a brother did after the convention from a new Bible study interest: "I understand that in your organization they call you Brother H——, so may I call you Brother H——?"

Well, now that you have been introduced to this land and its half a million population you will understand why no effort was spared to invite all interested persons to the New World Society Assembly January 21-24. Co-operation of the public pre-

sented no difficulty, though current restrictions prevented any outdoor public meeting and, for that matter, so did the heavy rainy weather. However, Georgetown's newest theater, The Globe, seating 1,400 persons, was offered free by its Moslem owner for Brother Knorr's public talk, "After Armageddon—God's New World." At any rate it would accommodate more people than attended the previous lecture given by the president in 1949. Other sessions were conducted in the Town Hall, which has been used for meetings of Jehovah's witnesses since 1911.

Not only the brothers, but also good-will people made considerable effort to attend the assembly. Some made arrangements to leave their coconut or banana farms for others to care for in their absence. They paddled down river for miles in tiny canoes to reach the only road in that section of the country. Here a bus took them to the next river, where a steamer conveyed them across the island-dotted mouth for twenty miles to Demerara county. A train ride brought them to another river and another boat before the convention city of Georgetown was reached. Those who had not been to the capital for three years saw many new and modern concrete stores and offices, although the majority of the business section is still of wood. But the fresh sea breeze still fans the city for most of the year, making its tropical heat more tolerable to bear.

Much advance preparation is required for people of the old world to stop, look and listen to the voice of the new. The early replacement of the old by a new system of things is a vital message, and the delivering of it demands thorough organization. More than a month in advance 2,000 teasers were posted throughout the city asking the intriguing question: "After Armageddon —What?" That really had people guessing, and all kinds of answers were projected. Storekeepers who displayed them were asked by customers for the answer. They in turn asked the next publisher who came by, only to be told, "Await further announcement." While all the speculating was becoming a byword and even shouted across the street, a small team of brothers was busy producing a beautiful two-color poster containing the answer. It was a duplication of that used in New York and was produced by cutting two stencils and by spray painting. A thousand of these were posted in city and country, which gave rise to a new question: "What is the new world?"

Two weeks before the assembly opened special meetings were arranged to inaugurate other features of advertising. A duplication was made of the badge worn at Yankee Stadium and publishers wore them at business and in everyday activity for two weeks before the assembly. This provided for many discussions about the New World society, and, as one party said: "After Armageddon—why the things you learn from these Jehovah's witnesses! I'd like to be one too." Sales clerks asked questions and at secular and parochial schools where some of Jehovah's witnesses are teachers it was the pupils that wanted to know. Everyone there rides a cycle; so, in lieu of a 'bumper sign,' an attractive aluminum sign was fixed to the handlebars so that everywhere the cycles went the signs were sure to go. In fact, outsiders came and requested signs for their cycles too.

But the most original idea was the large four-wheel float slowly drawn through town by a patient donkey. This carried two 12- by 5-foot signs with an 8-foot tower in the center, the entire float being designed to represent *The Watchtower*. At night the addition of lights to the blue-edged white letters set on a red background brought young and old to a halt and to their windows. Some described it as Noah's ark and various other terms but all added

up to what one envious preacher expressed: "It's a pity we don't see more of this sort of thing." And as another observed: "You all did a lot of advertising." Daily cycle parades were organized whereby a procession of cyclists wearing placards fore and aft toured the city while pedestrian witnesses did placard work on the sidewalks. Predictions that the capacity of the Globe theater was inadequate for such an event grew more numerous. The day dawned bright but with prospect of showers and, sure enough, by noon the streets were wet. As time for the lecture at 5:30 p.m. drew near, so did the black clouds and so did the crowds. The recorded musical program had hardly begun and all seats were occupied. First, a request was made for children to share seats; later, gentlemen were asked to give their seats to the ladies. Soon all available standing room was occupied and a loud-speaker was placed outside for those who could not get inside. From the balcony, the platform presented a colorful picture. In large white letters "Jehovah's witnesses" was spelled out across the stage before a background of rich-green tropical plants, and behind the speaker loomed the white theater screen. The talk had only just commenced when the long-threatened rain came with all its fury, causing the crowd outside to disappear very quickly. However, of those inside, a conservative count showed at least 2,122 persons present. Since the lecture many encores have been heard, such as "When will Mr. Knorr be coming back?" "No indoor religious meeting ever had so many people," etc. Some ask: "How can I become one of Jehovah's witnesses?"

But what of the other sessions held at the Town Hall? The first night saw 445 in attendance, but for Brother Knorr's closing remarks 615 had literally jammed the hall and balcony as well as the platform itself. The program generally followed that of Yankee Stadium, with demonstrations adapted to local problems. Notable was the demonstration in Creolese illustrating the necessity of speaking such where circumstances demand. In former years very few East Indians had accepted the truth, but at this assembly the large number of good-looking young men and women of this race was very noticeable. Some of these have come directly from the Hindu religion and not only are very zealous and enthusiastic ministers of Jehovah but also display a very loyal and lovable disposition among their brothers.

The talks by Brothers Knorr and Henschel were highly appreciated and have been recorded for further reproduction. Each evening as the sessions closed no one was ready to go home but lingered in the cafeteria to take refreshments and to enjoy a favorite pastime of the Guianese—talking. The discourse had certainly been taken to heart. Remarks were plentiful such as: "Brother Knorr was really talking to me; he looked right at me." "How did he know we needed that counsel?" Encouragement was given for more young publishers to become pioneers and go to places where little witnessing has been done.

The last item on the program was "Closing Remarks by the President" and there were a few surprises in store. Until now there had been only one circuit, but over the past four years the number of publishers had about doubled, and due to the expansion work by both pioneers and publishers there are now groups of publishers spread over all the three counties that are in need of more regular attention by the circuit servant. So now three circuits are organized and will be served by two circuit servants at least three times a year. Local brothers will now take the place of missionaries as servants in congregations. These and other suggestions were enthusiastically received and as the brothers pre-

pared for their homeward journey they really felt that a new era of expansion was before them.

Before closing it was announced that a four-day intensified training course would be available, following the assembly, for all pioneers who wished to attend. Almost all the 45 pioneers attended and experienced a miniature Gilead 'Missionary Service and Bible Truth' course. Impromptu field settings were arranged and counsel given on the use of tact, argumentation and refutation. Doctrinal subjects were analyzed in the light of our new publications and organization problems also were handled. Each afternoon counsel was given in actual field service and at night written tests taken as homework. The pioneers really appreciated this and returned to their assignments determined to 'bear more fruit.'

Though most of their first three days was occupied in going over branch matters and making some excellent recommendations for the more efficient care of the work and for future expansion, Brothers Knorr and Henschel, nevertheless, found time to attend the immersion. Like the public talk and the cafeteria, it too was the biggest yet. A bus transported persons to the sea wall where a considerable crowd witnessed the fifty-five candidates wade out to where the sea was deep enough for them to symbolize their dedication as members of the New World society to serve Jehovah God forever.

With the convention over, the last day of the visit was mainly spent with the twelve Gilead missionaries now assigned in various parts of the colony. There were some problems to be discussed and experiences to relate. Inquiries were made of fellow schoolmates, now graduates in other parts of South America whom the traveling brothers had met during the past few weeks. No time had been available for this until now, so the visit was brought to a very happy conclusion with all enjoying a meal together. That evening two carloads of pioneers risked getting stuck in the muddy road as they traveled the twenty-eight miles out to the airport to see the brothers off for New York city.

It was nearly midnight when the plane took off from Atkinson field for the first stop in Trinidad. In the early hours of the morning some of the Watch Tower missionaries had traveled from Port of Spain and were waiting for the arrival of their friends whom they had seen just the week before. They were glad to have information concerning the progress of the work in the nearby Guianas, and then bade farewell to their fellow ministers who were off again on the air liner toward New York city. The plane landed at other islands. Brothers were at the airport in Guadeloupe, St. Croix, St. Thomas and Puerto Rico, and all expressed hope that they would have conventions soon in their territories. They were promised that arrangements would be made in their behalf, in the few minutes that were spent with them at the airports.

The last leg of the journey was a long over-the-water flight from Puerto Rico to New York city, and then on the evening of January 26, 1954, the two travelers returned to the Society's headquarters in Brooklyn, the Bethel home.

And so the tour of the president of the Watch Tower Society and his traveling companion had come to its end. South America had been visited and spurred to more theocratic activity. It was a source of great joy to look back. Looking back is sometimes an interesting occupation, at least when one is looking back to see the progress made in recent years in the growth of the New World society. In South America in 1942 there were only 807 pub-

lishers of the Kingdom preaching in eight different countries, but by 1953 the work had increased to twelve countries with 13,174 ministers preaching the good news of God's kingdom throughout the continent. This is a remarkable expansion, and this, in great degree, is due to the work started at the Watchtower Bible School of Gilead, a school that produces missionaries who carry the work of Jehovah's witnesses into distant countries. Throughout the world people have given generous support to the Watchtower Bible School of Gilead and the missionary expansion program that is being carried on throughout the world, and so it is possible that one can see expansion in every continent. The travelers were busy with South America and thinking in terms of South America, and they were happy to know that such a great forward movement had occurred in just a little more than ten years in South America.

## Take Flight to the Mountains for Safety

THE Israelites in Jesus' day thought that the magnificent temple of Herod would serve as a charm to protect them from harm. But Jesus not only foretold that not one stone would be left upon another of its glorious buildings but also gave a sign as to when this would occur and told his followers what to do when they saw this sign: "When you see Jerusalem surrounded by encamped armies, then understand 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."—Luke 21:20, 21, *NW*.*

True to Jesus' words the Roman armies did surround Jerusalem, A.D. 66. Then for no apparent reason they withdrew. Christians fled to refuge beyond the Jordan in the mountainous region of Gilead. A.D. 70 the Romans returned and destroyed the city, together with 1,100,000 inhabitants.

Like the Jews of Jesus' time Christendom today considers herself heaven's favorite because of her antiquity and reputed sacredness, but she will no more escape what Jesus foretold would come upon her than did her prototype Jerusalem. And just as the nation of Israel back there deserved destruction at the hands of Rome for having rejected the Messiah and having boasted, "We have no king but Caesar," so Christendom will be destroyed because of preferring man-made substitutes to God's kingdom.—John 19:15; Ps. 2:1-9.

Today we see the armies of godless communism surrounding Christendom and we also see the disgusting thing that causes desolation standing as a substitute for God's kingdom, namely, the United Nations backed by organized religion. Seeing these things, we must flee to the mountains. (Matt. 24:15, 16) What are the mountains? They are the theocratic new "land," which was born in 1919 with the return of Jehovah's remnant to his organization and service.—Isa. 51:11-16; 66:7-9.

We cannot flee from the realm of Christendom, but we can separate ourselves from its system of things by taking in knowledge of Jehovah God and Christ Jesus and exercising faith in them, by dedicating ourselves to Jehovah and by associating with the New World society found in God's new system of things.

* For details see *The Watchtower*, September 15, 1953.

# A People with a Purpose

*"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. 2:9, NW.*

JEHOVAH, unlike all others called gods, proves to be the great Purposer. As the almighty Creator he not only purposes something to be, he also causes it to be. Why, the very name of this Being, this pre-eminent First Cause, is drawn from a Hebrew word meaning 'the one who causes to be.' To Moses he said: "I shall prove to be what I shall prove to be." His majestic creative works as well as his intimate dealings with creatures give ample evidence of this eternal truth. As a builder of a house from the outset has a definite aim or purpose, a particular design in mind, a final goal or objective that he strives to achieve, even more so the supreme Master Builder of the universe. Not only does he aforehand determine what to do, when to do it, and how to do it, but he also follows through and successfully accomplishes it. "Let light come to be" was his will and command, and "there came to be light." Let the earth take shape, and it did. Let the waters be set in bounds, and they were. Let living creatures be formed—fish for the sea, fowl for the air, cattle, creeping things and beasts of every sort to live upon the land —all this Jehovah purposed and it came to be. "I am God, and there is none else; I am God, and there is none like me; declaring the end from the beginning, and from ancient times things that are not yet done; saying, My counsel shall stand, and I will do all my pleasure; . . . I have spoken, I will also bring it to pass; I have purposed, I will also do it."—Ex. 3:14; Gen. 1:3, *NW;* Isa. 46:9-11, *AS.*

[2] Jehovah is also an unchangeable God, the same yesterday, today and tomorrow, inflexible in his holy will and purpose. "I, Jehovah, change not" is an everlasting statement of fact, an unalterable truth. (Mal. 3:6, *AS*) The high and lofty One is not a mere man that he needs to change his mind about a matter. He is not like whimsical creatures that are unstable and fickle in decision, shifting in opinion and unpredictable in purpose. "For thus saith Jehovah, . . . I have spoken it, I have purposed it, and I have not repented, neither will I turn back from it." (Jer. 4:27, 28, *AS*) No, Jehovah never makes a mistake, and so he never has to reverse his predetermined course of action. He never has to change his declared purpose to accommodate an unforeseen situation or make room for an unexpected emergency. The great Jehovah is therefore one in whom creatures can place their complete confidence and implicit trust, for he is predictable, dependable and true to his word. He says a thing and he does it. "Jehovah of hosts hath sworn, saying, Surely, as I have thought, so shall it come to pass; and as I have purposed, so shall it stand."—Isa. 14:24, *AS.*

1. What outstanding characteristic distinguishes Jehovah from all other so-called gods?

2. Why can creatures put complete confidence and trust in the Word of Jehovah God?

[3] Among the many things originally purposed by Jehovah was to have the earth filled with intelligent creatures who would be perfect in body, righteous in mind and thought, and fully obedient to their Creator in their activity. To that end Jehovah created a perfect human pair, male and female, and commanded that they "be fruitful and become many and fill the earth and subdue it." (Gen. 1:28, *NW*) In the theocratic arrangement of things a glorious heavenly cherub was given oversight of human affairs in the garden of Eden to see that the Creator's will and purposes were carried out. But alas! what happened? Early in man's history sedition broke out. Impressed with his dazzling glory and exceptional beauty the covering cherub coveted a position in the universe like that of the Most High. (Ezek. 28:13-15) He thereupon rebelled against the Sovereign Ruler of the universe, persuaded Eve and then Adam to break their integrity to Jehovah and in the course of time caused a great host of angelic creatures to join the rebellion. As a result the ringleader of this treasonous gang was expelled from his honored position in Jehovah's organization and was placed under the sentence of death as a despicable criminal. He has since been identified by the loathsome and contemptible label "Satan the Devil." From that time until the present, under satanic rule of wickedness the earth has been filled with crime and violence as generation after generation of imperfect creatures, born in sin and shaped in lawlessness, has continued in their open opposition to God.

[4] Is it not, therefore, reasonable to conclude, in the face of these woeful events, that Jehovah's original purpose to have the earth filled with righteousness has been completely frustrated and brought to nought? No, not at all! Do not hastily jump to such a false conclusion. To do so betrays either gross ignorance of or willful indifference to other important facts, facts which give overwhelming proof that such rebellion in no way altered or changed or even delayed in the least Jehovah's prime purpose to have a global paradise filled with obedient creatures. At the very inception of disobedience in the garden of Eden Jehovah declared that in his due time all wicked rebels would be exterminated and obedient mankind would be blessed with everlasting life. In substance Jehovah said to Satan, as later recorded by the inspired writers of the Bible: "For this cause I have kept you in existence, for the sake of showing you my power and in order to have my name declared in all the earth," "that my name may be published throughout all the earth."—Ex. 9:16; Rom. 9:17, *NW*.

[5] As here set forth, this pronouncement of Jehovah reveals a twofold purpose. In the first place, the statement declares that Jehovah's irresistible and omnipotent power will be displayed in all its terrible majesty when the Devil and his entire company of rebels are utterly destroyed. Furthermore, it is made certain that Jehovah's name, word and purposes will be proclaimed, declared, published and witnessed about throughout the earth in order that people who love God may have the opportunity to escape destruction and become a part of a New World society which will fill the earth with righteousness. It is therefore quite clear that from the very beginning of man's deflection from the truth Jehovah purposed to have a people in the earth who would be faithful to his cause, a people who would be his witnesses, a people for his name, a people even called by his noble name, that is, Jehovah's witnesses.

3. What was Jehovah's original purpose toward this earth, and how did Satan attempt to thwart it?

4, 5. (a) What erroneous conclusion must we avoid? (b) What twofold purpose does Jehovah have in allowing Satan to remain until now?

### A PEOPLE FOR JEHOVAH'S PURPOSE

[6] Did such divine purpose fail, or was it long delayed, delayed perhaps until this day and age before anything was done about it? History answers No! Among the very sons of Adam there arose a righteously disposed individual, Abel by name, who publicly witnessed before others concerning his confidence and hope in God's promise recorded at Genesis 3:15. Abel demonstrated such implicit trust in that prophecy that he offered animal sacrifices pictorial of the great Lamb of God whose shed blood takes away sin. "By faith Abel offered God a sacrifice of greater worth than Cain, through which faith he had witness borne to him that he was righteous, God bearing witness respecting his gifts." Nor was Abel the sole witness for Jehovah prior to the Flood. Enoch, "the seventh man in line from Adam," similarly "had the witness that he had pleased God well," for he "kept walking with the God."—Heb. 11:4, 5; Jude 14, 15; Gen. 5:24, *NW*.

[7] Then there were Noah and his household. "Noah was a righteous man. He proved himself faultless among his contemporaries. Noah walked with the God." He was a "preacher of righteousness," one that "found favor in the eyes of Jehovah." (Gen. 6:9, 8; 2 Pet. 2:5; Heb. 11:7, *NW*) But walking in obedience and finding favor in Jehovah's eyes required Noah to do a work that seemed very strange in the eyes of that generation. There the faithful old man was, building a huge boat at Jehovah's command, and at the same time preaching to his friends and neighbors that unless they repented of their wickedness and took refuge in this provision Jehovah was making they would soon be destroyed. "After that Jehovah said to Noah: 'Go, you and all your household, into the ark, because you are the one I have seen to be righteous before me among this generation.' " (Gen. 7:1, *NW*) Scoffers and ridiculers that generation proved to be for the most part, for only eight, including Noah, entered the ark, passed through the annihilation of the first world, and stepped out into a clean earth as a typical New World society!

[8] So there were plenty of faithful witnesses of Jehovah (at least ten in number, symbolic of earthly completeness) that lived in the antediluvian world. Following the Flood, " 'Abraham exercised faith in Jehovah, and it was counted to him as righteousness,' and he came to be called 'Jehovah's friend'." (Jas. 2:23, *NW*) Here was a man who, together with his devoted wife Sarah, put faith in Jehovah's promised Deliverer, even though 2,000 years had elapsed since such promise was made in Eden and still no deliverer had appeared on the horizon. It was not mere lip service either on Abraham's part, for he gave open testimony to the whole world of his hope and belief by separating himself completely from that system of things, and that at great cost in discomfort and inconvenience. "By faith Abraham, when he was called, obeyed in going out into a place which he was going to receive as an inheritance, and he went out although not knowing where he was going. By faith he resided temporarily in the land of the promise as in a foreign land, and dwelt in tents with Isaac and Jacob, the heirs with him of the very same promise. For he was awaiting the city having real foundations and the builder and creator of which is God. . . . Hence God is not ashamed of them, to be called upon as their God, for he has made a city ready for them."—Heb. 11:8-10, 16, *NW*.

[9] Abraham's nephew, "righteous Lot,"

6. What evidence is there in the Bible to prove that Jehovah's witnesses have been on earth for nearly 6,000 years?

7. What strange work did Noah engage in, and with what success?

8. Why was Abraham called "Jehovah's friend"?

9. To whom did Lot witness, and with what results?

also demonstrated that he was no part of the Devil's system of things. Lot "was greatly distressed by the indulgence of the law-defying people in loose conduct" in that infamous city of Sodom, yet as Jehovah's servant he remained among those people long enough to give the final witness. "He kept on saying: 'Get up! Get out of this place, because Jehovah is destroying the city!' " But even as the people of Noah's day scoffed and ridiculed that faithful witness of Jehovah, so too they laughed at righteousness-loving Lot. To them Lot "seemed like a man who was joking." Nevertheless, as in Noah's case so also in Lot's: "Jehovah knows how to deliver people of godly devotion out of trial, but to reserve unrighteous people for the day of judgment to be cut off."—2 Pet. 2:7-9; Gen. 19:14, *NW*.

[10] Another outstanding example among those ancient witnesses of Jehovah was Job, a mighty man of integrity, famed for remaining true and steadfast to Jehovah under the most severe satanic pressure. True to the meaning of his name, Job was hated, harassed and persecuted by the Devil, the demons and their disciples. And yet for all the sadistic cruelty and prolonged torture of his body and mind Job's fidelity and devotion to Jehovah remained unbroken. 'Though I am slain, yet will I trust Jehovah,' was his attitude. Thus by such unswerving and continued faithfulness under trial and testing Job made Jehovah's heart glad, for he furnished the Most High with an answer to give the taunting adversary. To Satan Jehovah was able to say: "Have you noticed my servant Job, that there is none like him in the earth, a man perfect and upright, who fears God and shuns wickedness?"—Job 1:8; 2:3, *AT;* 13:15; Prov. 27:11.

[11] About a hundred years later Egypt reached its zenith. In military might it was the first world power; in profane arrogance and impudent audacity it was the slaveholder of Jehovah's chosen people, the descendants of His friend Abraham. Jehovah therefore determined to humiliate and destroy that presumptuous nation and deliver his chosen people, all of which would serve as an illustration of what Jehovah has determined to do at Armageddon to the entire empire of the greater Pharaoh, Satan the Devil. But first, before drowning Pharaoh's proud and haughty armies like rats in the Red Sea, Jehovah purposed to have a thorough witness of warning delivered to all the Egyptians, the rulers and the ruled alike. To that end Jehovah chose his faithful servant Moses to be his spokesman and testimony-bearer. "Go in to Pharaoh, and you must say to him, 'This is what Jehovah has said.' " (Ex. 8:1; 9:1, 13, *NW*) Repeatedly Moses obeyed these instructions. But the hardhearted and obstinate only became more hardhearted and obstinate. Yet Jehovah in his greatness was long-suffering and merciful. And with what results? By the time the seventh plague occurred there was a division even among the Egyptians, so much so that everyone "who feared Jehovah's word among Pharaoh's servants caused his own servants and his livestock to flee into the houses, but whoever did not set his heart to have any regard for Jehovah's word left his servants and his livestock in the field." (Ex. 9:20, 21, *NW*) When the final warning was completed Jehovah with a strong and mighty arm brought his people out, together with "a vast mixed company" of non-Israelites, but the presumably invincible armies of Egypt that followed in hot pursuit Jehovah caused to be engulfed by the sea, where "they sank like lead." —Ex. 12:38; 15:1, 5, 10, *NW*.

10. Describe how Job proved the Devil a liar.
11. Why was Moses sent back to Egypt, and what were the final results?

[12] Passing mention, too, can be made of women like Rahab, Deborah and Jael, as well as men like Gideon, Barak, Samson, Jephthah, Samuel, David and a host of others who distinguished themselves as Jehovah's faithful witnesses. In fact, there were a 'great cloud' of Jehovah's witnesses from Abel's day down to the time of Christ, including such outstanding personalities as Isaiah, Jeremiah, Ezekiel and Daniel, prophets and witnesses extraordinary, who made known the name and fame of the great Jehovah God.—Heb. 11:31, 32; 12:1.

[13] Many of those ancient witnesses suffered terrible things, hardships and persecutions equaling anything modern dictators have inflicted on Jehovah's servants. And why? Why were they forced to wander about in the deserts and mountains and live in dens and caves of the earth? Why were they hunted down, beaten, stoned, thrown to the lions, roasted in furnaces, put to the sword and sawed asunder? Why were they forced to go about "in sheep skins, in goat skins, while they were in want, in tribulation, under ill-treatment"? The apostle Paul tells us it was because they were no part of this old wicked world under Satan's rule, but rather they were seeking after that promised new world whose Maker and Builder is Jehovah.—Heb. 11:10, 33-38, *NW*.

[14] As faithful witnesses of Jehovah they certainly displayed the same commendable qualities possessed by their God and Father. Their minds were set on doing his will. In their hearts the issue of who is the Supreme Sovereign of the universe was settled. They knew they were right. So with fortitude and confidence they followed through. Forward they moved, steady, resolute, unswerving in their devotion, steadfast in their integrity, inflexible in their faith. Truly they were a people with a fixed purpose, namely, to live a life in accordance with their Creator's perfect will and purpose, and they were determined that by Jehovah's undeserved kindness they would do that very thing, come what may. It was for these solid reasons that they endured what they did at the hands of the Devil and his outlawed bandits, while at the same time they gave testimony to others that their hope and confidence were in God's promised theocratic government, his heavenly kingdom under Messiah's administration. Primarily such a course on the part of those men and women served for the vindication of Jehovah's word and name, and secondarily it meant their own salvation and deliverance as well as eternal life for all who heeded their warning message.

12. Name other outstanding individuals that distinguished themselves as Jehovah's witnesses in ancient times.

13, 14. What kind of treatment have Jehovah's witnesses in the past experienced, and why?

### EARLY CHRISTIANS ALSO MEN WITH PURPOSE

[15] Greater than Abel, greater than Moses, yes, greater than any witness of Jehovah before or since was Jesus of Nazareth. There was no question as to his purpose in life, for he declared: "For this purpose I have come into the world, that I should bear witness to the truth." (John 18:37, *NW*) He came, not in his own name, but in the name of his Father, Jehovah. He, therefore, bore truthful testimony concerning the name, word and purposes of Jehovah. Christ Jesus was really the one chosen to be the King of Jehovah's new-world government; so that promised kingdom was the great theme of his ministry. Naturally such an outspoken witness for Jehovah's cause in the earth would be violently opposed by the Devil and his ministers; but by enduring such vicious persecution without complaining Jesus won the honored

15. In what respects was Jesus of Nazareth like witnesses of Jehovah prior to his time?

title of "the Faithful Witness," "the faithful and true witness."—Rev. 1:5; 3:14, *NW*.

[16] The whole nation of Israel knew of Jesus and the message he was preaching and yet not many gave heed to what he said. In fact, only those 'on the side of the truth listen to my voice,' said Jesus. (John 18:37, *NW*) "I told you and yet you do not believe. . . . But you do not believe, because you are none of my sheep. My sheep listen to my voice, and I know them, and they follow me." (John 10:25-27, *NW*) Now those that listened to Jesus and became his disciples also became witnesses for Jehovah. To such Jesus said: "You, in turn, are to bear witness, because you have been with me from when I began." (John 15:27, *NW*) Again Jesus told his disciples before leaving them: "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." "Starting out from Jerusalem, you are to be witnesses of these things." "Go therefore and make disciples of people of all the nations." —Acts 1:8; Luke 24:47, 48; Matt. 28:19, *NW*.

[17] The subsequent impression made on history by those early followers of Christ proves beyond question that they carried out their Master's instructions. "With great power the apostles continued giving forth the witness concerning the resurrection of the Lord Jesus." (Acts 4:33, *NW*) Boldly the apostle Peter declared before the San'hedrin: "We are witnesses of these matters, and so is the holy spirit which God has given to those obeying him as ruler." (Acts 5:32, *NW*) Stephen was most outspoken in his testimony, so much so that his enraged opponents took him out and stoned him to death. (Acts 7:1-60; 22:20) To the apostle Paul the Lord himself reassuringly said: "Be of good courage! For as you have been giving a thorough witness on the things about me in Jerusalem, so you must also bear witness in Rome."—Acts 23:11, *NW*.

16, 17. (a) Who gave heed to the message preached by Jesus? (b) In turn, what did the followers of Christ become?

[18] Now what driving force enabled those first-century followers of Christ to give such a thorough witness? What were their aim and purpose in life, their motives for doing such an unpopular work? What made them risk their lives (many even lost their lives) to be Jehovah's witnesses? Was it due to some selfish ambition, some personal gain, or was it because they were mentally unbalanced or because they had some kind of personality complex that drove them to die as martyrs? As a tool of the Devil the provincial governor Festus falsely charged that Paul was a madman when he spoke so eloquently before King Agrippa, but there was not a particle of truth in the hateful charge. (Acts 26:24) Read the whole account of the early Christians and you will see that they were different from the rest of the corrupt world, not, however, because they were queer lunatics or freakishly off balance in their senses. They were different in that they were devoted to truth and righteousness and the service of the Most High God. Actually, those early Christians were very intelligent men and women, far smarter than their opponents who were so dull of hearing and perception they could not recognize the way that leads to life.

[19] Christians of the first century had zeal, enthusiasm, determination, power and endurance in far greater measure than devotees of other religions. Such driving forces were supplied by Jehovah God, and those early Christians acknowledged this source of their strength. When standing

18. In what respects were the followers of Christ different from others of their day?

19. (a) What is the acknowledged source of the Christian's zeal, determination and endurance? (b) What aim and purpose in life did first-century Christians have?

before King Agrippa, faithful Paul declared in all humility: "Because I have obtained the help that is from God I continue to this day bearing witness to both small and great." (Acts 26:22, *NW*) So it was Jehovah's active force, his holy spirit upon them, that enabled faithful followers of Christ to push ahead amid such violent and fiendish opposition. They were not interested in selfish pursuits, nor did they engage in the work just to make a name for themselves. As part of the "chosen race," the "royal priesthood" and the "holy nation" their purpose was to declare abroad the excellencies of him who had called them out of darkness into his wonderful light. Hence their primary interest and concern were Jehovah's name, word and purposes. His name had been defamed by those pretending to serve him. His sacred Word had been hidden under the rubble of orthodox tradition. His immutable purposes were obscured from the people in general. Hence, footstep followers of Christ who had been informed on these very important matters considered it a great honor and privilege to tell their fellow creatures, whether small or great, about the marvelous provisions Jehovah had made for their salvation and deliverance from impending destruction. Notwithstanding all the false accusations, the preaching work of the early Christians was a good work. It was one of love; first of all, love for their Creator Jehovah God, and, too, love for their neighbors and fellow creatures.

[20] Is true Christianity any different today than at the outset? Has this modern age altered conditions and circumstances and made gospel-preaching out of date and impractical? Can we say that the purpose of Jehovah's witnesses today is the same as that of the early Christians 1,900 years ago? These are some of the important questions that will be considered in the article beginning on the next page.

---

20. What are some of the questions that still remain unanswered?

## "Most Spectacular in Modern History"

ADDRESSING 10,000 delegates of the 51st session of the National Catholic Educational Association, John A. O'Brien, of the University of Notre Dame, criticized "the lack of zeal in winning converts" among Catholics, observing that "the overwhelming majority (72 per cent) of Catholic men and women have never so much as lifted a finger to win a convert for Christ. Protestants are twice as zealous as Catholics to win converts." He pointed to the missionary zeal of such as Jehovah's witnesses, although "one need not approve all their methods," and then stated that the progress of Jehovah's witnesses "is the most spectacular in modern history."

¶ Regarding Catholics' leaving their church he said that "it must be admitted that our leakage is disturbingly large; larger than we have generally realized. The greatest loss that the [Catholic] church in America is suffering is from the failure to harness the latent missionary zeal of our devoted laity."—Chicago *Daily Tribune*, April 23, 1954.

¶ Is there such a thing as "latent zeal"? If the "laity" were truly devoted could they be said to have "latent zeal," if there is such a thing? Can it be that the spectacular progress of Jehovah's witnesses is due to their zeal's not being of the "latent" kind?

# THE PURPOSE of YOUR WITNESSING

ARE you one of Jehovah's witnesses? If so, why do you go from house to house offering Bible literature to the people? Why do you stand on street corners with the magazines? Or why do you conduct so many Bible studies in the homes of the people? Do you go from house to house for a selfish reason, for instance, to make a lot of money, or gain a prominent position in the local congregation? Do you stand on street corners because you like to make a spectacle of yourself, or because you have a so-called "persecution complex" that feeds on unkind things people say when passing by? Really, what are you trying to accomplish? What are the motives, the aims and purposes, the hopes and ambitions, that give Jehovah's witnesses all their fiery zeal, persistence and sustained determination over the years, through two world wars, inside and outside totalitarian countries, against every form of opposition and distraction? And another question, Who is back of this work?

[2] These are pertinent questions people the world over are asking and arguing about among themselves. But if honest inquirers really desire correct answers then they should address their questions to Jehovah's witnesses, for they *know* why they engage in this witness work. They know why they go from house to house in spite of many hardships, why they stand on street corners in all kinds of weather, and why they conduct home Bible studies at great personal expense and inconvenience. Furthermore, they know from where come their power and strength and resources. And more important, not only do they know *what* is back of this work, they know definitely *who* is back of it!

[3] Jehovah God is the one backing up his witnesses in the earth today. And who is Jehovah? There is only one Jehovah. He is the self-existing One, the high and lofty Creator of the universe. He is the faithful covenant-keeping God of Abel and Abraham, of Noah and Lot, of Job and Moses and all the other patriarchs of antiquity. He is the One whom Jesus Christ called "My Father," the Life-giver whom disciples of Christ were taught to address as "Our Father." Today, as true and faithful Christians, Jehovah's witnesses likewise worship and serve this same magnificent and eternal God. In turn, Jehovah assumes full responsibility for his witnesses and their important work, thus proving himself to be the same as he proved to be in the past, a God of purpose, a God of wonderful and unchangeable purposes.

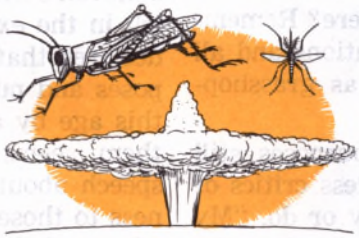
[4] That is right, Jehovah's purposes are unchangeable, and nothing that puny men of this twentieth century do can alter, cancel out, or reverse Jehovah's will and determination in the least. "The grass withereth, the flower fadeth" but "the word spoken by Jehovah endures forever." "I will work," He declares. "And who can hinder it?" he asks. (Isa. 40:8; 1 Pet. 1:24,

1, 2. What pertinent questions are sometimes asked Jehovah's witnesses, and from whom may honest inquirers obtain correct answers?

3. Who is the responsible one back of this witness work?

4. What great truth have the directors of world affairs overlooked, and how do their boastful claims prove it?

25, *NW;* Isa. 43:13, *AS*) This, however, is something not appreciated by the directors of world affairs. These men, the philosophers and psychiatrists, the writers and analysts, the empire builders and political architects, the giants of finance, the judges, educators, religious leaders, military strategists and the scientists of renown, even all this world's high and mighty, completely and deliberately ignore Jehovah God and altogether leave his purposes out of their schemes and calculations. As profane braggarts they boastfully hail the present time in which we live as a superscientific age, an ultramodern era, a highly educated and civilized period of great advancements and high achievements. They seem to think that through some process of evolution they have attained to a level of culture far beyond that in which first-century Christians lived, and hence the teachings, precepts and practices of the humble Nazarene and his disciples nearly two thousand years ago are no longer practical, necessary or even adaptable to this day and age.



5 But you honest seekers of truth, do not let yourself be deceived by such fallacious and childish chatter. It is nothing more than low human sophistry, the fanciful opinion and imagination of mere men made of the dust. Rather, consider how the Creator who made the dust from which the man was taken in the first place views these matters. From His profound and lofty point of view the big issues confronting humankind, the issues of life and death, health and happiness, peace and prosperity, have changed very little during the past millenniums. The same old world under Satan's tyrannical and treasonous rule continues in the earth. Earthly potentates under Satan's influence, the kings, queens, dictators, prime ministers and presidents of the various nations, not only refuse to accept Christ Jesus as Jehovah's anointed King and earth's rightful Ruler now installed in heavenly office, but also go farther in their opposition and take crafty counsel together against him and his kingdom, even as it was prophesied they would do. "Why do the nations rage, and the peoples meditate a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against Jehovah, and against his anointed [king]."—Ps. 2:1, 2, *AS;* 83:2, 3.

6 It is therefore not surprising to find this world's leaders engaged in an all-out and feverish armaments race as if they could withstand even the Almighty God when it comes to a showdown at Armageddon. Speed enthusiasts of this fast-moving, supersonic-jet age seem to think they can outstrip Jehovah, outmaneuver, outfly and outrun his scheduled timetable for the accomplishment of his divine purposes. Alas! How foolish their wisdom! How shallow their good sense! How utterly futile their stockpile of material supplies and lethal weapons! Man's mightiest explosions equal only a small fraction of the power exerted by an average earthquake. It is an admitted fact that the greatest "A" and "H" bombs yet devised cannot even affect the weather. How much less the possibility that such adventures in nuclear fission can rock the earth on its axis! Why, even the noise of these giant "firecrackers" is heard but a comparatively few miles away. How idiotic, then, to think such explosions disturb the immeasurable expanse of the heavens above when they are

5. What lofty point of view are seekers of the truth urged to take, and why?

6. Why is it altogether unreasonable to think that current human affairs disturb the purposes of Jehovah God?

never heard outside our immediate atmosphere! Obviously the foaming and agitation caused by the social strife, racial riots, labor strikes and political revolutions that continually plague mankind are even less significant in the eyes of the Sovereign Ruler of the universe. Of a truth, none of man's novel experiments, none of his passing fancies and none of this century's social upheavals disturb the serenity and eternity of the great Jehovah God. Gnats in the air may be annoying to be around, but they are most insignificant to the proper, divinely ordained rotation of the earth. A few buzzing grasshoppers a thousand miles away never disturb your peace or cause you to take them into account in your daily affairs. How much less do you suppose the crowing and croaking of today's boasting, bragging propagandists upset the purposes of the Almighty, who resides far above the confines of this mundane sphere? Remember, in his estimation the nations and all of earth's inhabitants "are as grasshoppers."—Isa. 40:22.

7 Yes, indeed, Jehovah's purposes still stand in spite of what senseless critics of this synthetic civilization say or do. "My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness: I will not lie unto David: his seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as the faithful witness in the sky." (Ps. 89:34-37, *AS*) It is concerning the Greater David, of whom it was said, "You are to call his name Jesus," that Jehovah is here speaking, as later disclosed by the angel Gabriel: "This one will be great and will be called Son of the Most High, and Jehovah God will give him the throne of David his father, and he will be king over the house of Jacob forever, and there will be no end of his kingdom." (Luke 1:31-33, *NW*) In carrying out this covenant Jehovah also accomplishes other purposes, for his determination is to show Satan "my power" by replacing that one's Egyptian-like system of things with a new world filled with righteousness. And before this becomes a full reality Jehovah purposes to have his word, name and fame published throughout all the earth as a final warning to both small and great, and this purpose too stands unaltered by modern circumstances or the present trend of world events. "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come."—Matt. 24:14, *NW*.

8 So what if the over-smart and conceited of this world think the preaching work of Jehovah's witnesses is impractical and foolish in the extreme? The all-wise Jehovah declares that he will accomplish his purposes and put to shame the wise ones of this age by and through a means that to them seems most ridiculous. "For the speech about the torture stake is foolishness to those who are perishing, but to us who are being saved it is God's power. For it is written: 'I will make the wisdom of the wise men perish, and I will shove the intelligence of the intellectual aside.' Where is the wise man? Where the scribe? Where the debater of this system of things? Did not God make the wisdom of the world foolish? For since, in the wisdom of God, the world through its wisdom did not get to know God, God saw good through the foolishness of what is preached to save those believing." (1 Cor. 1:18-21, *NW;* Isa. 29:14; Jer. 8:9) To engage in such a wonderful preaching work is therefore a great honor and those so privileged have the same mental attitude as their Leader

7. What immutable purposes of Jehovah still stand unchanged by modern circumstances?

8. How has Jehovah made the wisdom of this world foolish and ridiculous?

and Commander, Christ Jesus, who 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, *NW;* Ps. 8:2.

### ANSWERS TO QUESTIONS NO SECRET

[9] That these witnesses today who are actively engaged in the "foolishness of preaching" are approved by Jehovah and authorized to bear his sacred name there is not the slightest doubt. Jehovah himself bears witness, saying: "Ye are my witnesses, saith Jehovah, and my servant whom I have chosen; . . . before me there was no God formed, neither shall there be after me. I, even I, am Jehovah; and besides me there is no saviour. I have declared, and I have saved, and I have showed; . . . therefore ye are my witnesses, saith Jehovah, and I am God." "Fear ye not, neither be afraid: have I not declared unto thee of old, and showed it? and ye are my witnesses. Is there a God besides me? yea, there is no Rock; I know not any." (Isa. 43:10-12; 44:8, *AS*) The whole world knows these people by their beautiful name, by their name taken from Jehovah's Word; therefore let the whole world be informed concerning the purpose of their witnessing.

[10] When people ask you as one of Jehovah's witnesses what you are trying to do, what the purpose of your witnessing is, tell them the truth. "There are six things which Jehovah hateth; yea, seven which are an abomination unto him: . . . [one of which is] a false witness that uttereth lies." "A false witness will not go unpunished; he who utters lies will not escape. . . . he who utters lies will perish." So do not hesitate or evade speaking the truth when asked the purpose of your witnessing.—Prov. 6:16-19, *AS;* 19:5, 9, *AT.*

[11] When people ask if Jehovah's witnesses go from house to house to make money, tell them the simple truth of the matter. Tell them what Jesus says to his followers: "You received free, give free." (Matt. 10:8, *NW*) Tell them how the apostle Peter urges his brothers to "shepherd the flock of God . . . willingly, neither for love of dishonest gain." (1 Pet. 5:2, *NW*) Tell them how Paul likewise declares that a faithful servant of God must be "irreprehensible, . . . not a lover of money, . . . not greedy of dishonest gain." (1 Tim. 3:2, 3, 8, *NW;* Titus 1:7) Tell them what Jehovah God himself says: "Ho! everyone that is thirsty, come to the waters, and he that has no money, come, buy, and eat! Come, buy grain without money, and wine and milk without price!" Jehovah's witnesses certainly have refreshing and life-giving spiritual food for the drought-stricken and undernourished people of the world if they will only accept it. And such priceless provisions from God's storehouse are offered without measure and "without price." "Why should you spend money for what is not bread, and your earnings for what does not satisfy?" Frankly, Jehovah is here asking, Why spend your hard-earned money for the sickening stuff dished out for a stiff price by Christendom's sorry lot of leaders when you can get a superabundance of rich, life-giving delicacies at His table? "You cannot be partaking of 'the table of Jehovah' and [at the same time eat off] the table of demons."—Isa. 55:1, 2, *AT;* 1 Cor. 10:21, *NW.*

[12] When it is asked if other selfish promotion schemes provide the incentive or driving force behind the activity of Jehovah's witnesses, again the truth should be told. Competition is very much a part of

9. Who is the Chief Witness in behalf of Jehovah's witnesses?

10. When questioned about our work why should we answer truthfully?

11, 12. Do we engage in this work for commercial or competitive reasons?

the Devil's system of things, but it has no place in God's organization. To compete against one another, to make a name for oneself, to gain fame, prestige or prominence in the congregation are not the motives behind the witnessing activity at all. Unfaithful Christendom stresses outward show and spectacular works as the big thing, saying: "Master, Master, did we not . . . perform many powerful works in your name?" To which the Master Christ Jesus answers: "I never knew you at all. Get away from me, you workers of lawlessness." (Matt. 7:22, 23, *NW*) No, works alone do not meet the requirements. Faith comes first, then works follow as a result and as a manifestation of faith, for "faith, if it does not have works, is dead in itself." (Jas. 2:17, *NW*) So putting the emphasis where it properly belongs, not on the human individual or his personal efforts or accomplishments, but on God, the apostle Paul writes: "He 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."—2 Tim. 1:9, *NW*.

[13] When Jehovah's witnesses stand along the thoroughfares and at busy intersections publicly displaying the Kingdom message, what is their purpose and motive? Certainly they do not do what hypocrites of Christendom do who "like to pray standing in the synagogues and on the corners of the broad ways to be visible to men." (Matt. 6:5, *NW*) Jehovah's witnesses are as their name implies, "witnesses," and as such they are forced to appear before those that hear their testimony, like a witness in a courtroom. Consequently, Jehovah's witnesses "become a theatrical spectacle to the world, both to angels and to men" and are "exposed as in a theater both to reproaches and tribulations." (1 Cor. 4:9; Heb. 10:33, *NW*) Their public activity is not done because these witnesses have an inflated ego that demands public recognition and attention, or because they have a fanatical desire to be mobbed as martyrs or burned at the stake in the public square. Nehemiah and his associates long ago did not undertake the rebuilding of Jerusalem's fallen-down walls because they had a craving to hear their enemies 'laugh them to scorn and despise them.' In Nehemiah's case it was his supreme love for Jehovah and an intense, burning desire to see pure worship once again protected in the land that enabled him to move ahead with the work in spite of scoffer Sanballat and his cronies. (Neh. 2:17-20) Today the same devotion to Jehovah and his righteous worship moves Jehovah's witnesses to action, notwithstanding the fact that "all those desiring to live with godly devotion in association with Christ Jesus will also be persecuted."—2 Tim. 3:12, *NW*.

[14] When colonial governments and other officials in positions of responsibility want to know if the work of Jehovah's witnesses is seditious or subversive, tell them the honest truth. Tell them that Christ Jesus was not the least seditious in teaching his disciples to pray to Jehovah God, "Let your kingdom come," and neither are his true footsteps followers today seditious in telling the whole world that that kingdom is now at hand. (Matt. 6:10, *NW*) Speaking the truth contained in God's Holy Word, the Bible, as a warning to this generation of impending destruction at Armageddon is not subversive in any sense. It is a lifesaving message delivered out of love and mercy. "A truthful witness saves lives; but he who utters lies destroys them." (Prov. 14:25, *AT*) Noah diligently worked in a similar way, preaching a similar message of warning to his generation, and

13. Why do we display the Kingdom message along busy streets and in the market places?

14, 15. Why do government officials of all nations have no reason to fear Jehovah's witnesses or their God-ordained activity?

which resulted in "the saving of his household." (Heb. 11:7, *NW*) Now Noah's proclamation was not subversive. It was not his message that overthrew and washed that wicked system of things out of existence. Rather, it was Jehovah's terrible manifestation of supreme power following the completing of the warning that wrought such havoc to the opposers. So, too, in modern times, the message delivered by Jehovah's witnesses, although most appreciated by all lovers of God, may be hot enough on the ears of the wicked, nevertheless, its heat is nothing to compare with the fire to follow, the 'fire of Jehovah's jealousy and anger,' which will consume this world at Armageddon.—Zeph. 3:8; 2 Pet. 3:7.

15 Jehovah does not propose to reform the irreformable, and neither do his witnesses. Jehovah is not attempting to straighten out this crooked and perverse generation, and neither are his witnesses. This old system is condemned by God and doomed to complete destruction. The charge that the early Christians "turned the world upside down" was, of course, entirely false. (Acts 17:6) So also is the same charge today when leveled against Jehovah's witnesses and their gospel activity. The assignment Jehovah's witnesses have from the Lord God is merely to warn all, the rulers and the ruled, of the impending cataclysm of Armageddon, in order that all who will may now take advantage of Jehovah's provision for safety.—Jer. 1:17-19; Ezek. 3:10, 11; 33:7-9.

### WHAT IS ACCOMPLISHED?

16 Instead of seditiously disturbing the peace within nations, or agitating revolt among the people, the work of Jehovah's witnesses has an exactly opposite effect. The momentous announcement concerning God's theocratic government now being made by his witnesses gives real contentment and tranquillity with peace of mind. This happy message calms and quiets distressed people who sigh and cry because of the present abominable conditions. It steadies and strengthens the faltering, the feeble and the weak. It brings perception and sight to the mentally blind. It opens the ears of the spiritually deaf. It restores health to the spiritually sick. It gives hope to the hopeless. And life to the spiritually lifeless it gives. Of course the proclamation of such a wonderful message like this will not be acceptable to all, for those with the Devil's spirit and the spirit of this old world detest and reject it the same as did those who perished in the Flood, in Sodom and Gomorrah, and in the Red Sea disaster. Hence, the present publication and distribution of the Kingdom message causes a dividing of the people in their standing before the Lord, a separating of lovers of what is right from workers of lawlessness, a dividing of the sheep from the goats, all "according to the purpose of him who operates all things according to the way his will counsels."—Eph. 1:11, *NW;* Matt. 25:31-33.

17 While the above-mentioned results may seem most important to mankind, yet additional results are accomplished by Jehovah's witnesses that are of universal and hence of far greater importance. Primarily Jehovah's witnesses are concerned with the settling of the universal issue of supremacy, with the vindication of Jehovah, with the clearing of his holy Word and sacred name, which have been smeared and reproached for so long by the Devil and his hordes. Jehovah is the only true and living God. He alone is the Source of life and blessings, a God unequaled in every respect. Jehovah is wise beyond complete comprehension or understanding. Jehovah

16. (a) What blessings and benefits do Jehovah's witnesses bring to good-will people the world over? (b) Yet what separating takes place as a result?

17. What is the chief concern, aim and purpose of Jehovah's witnesses, and, hence, what are all people called upon to do?

is just beyond dispute or contradiction. Jehovah is powerful beyond resistance or containment. Jehovah is love beyond full measure or appreciation. Yes, Jehovah is the supreme universal Sovereign! These facts must be published to the ends of the earth. "Jehovah our God, the Almighty, has begun to rule as king. Let us rejoice and be overjoyed, and let us give him the glory." (Rev. 19:6, 7, *NW*) Jehovah has placed his anointed King upon his glorious throne in the heavens and people of all languages and races are commanded to bow in subjection to him. After so many thousands of years under Satan's oppressive and killing rule all these facts are certainly good news. Therefore let all who love righteousness and hate wickedness join this chorus of witnesses in shouting praise to Jehovah!

[18] There is no time to lose. This is a most urgent message. Time is fast running out for Satan and his system of things, for they refuse to recognize that the "Gentile times" ended in 1914 and Christ Jesus was then enthroned as earth's rightful Ruler. We are now forty years within "this generation," the generation that witnessed the eventful year 1914, the generation doomed to experience Armageddon. (Matt. 23:36; 24:34) Make no mistake about it, that final war is a fixed date on the divine calendar, just as sure to occur on time as all the other purposes of Jehovah have. "For everything there is a season, and a time for every purpose under heaven." "For to every purpose there is a time and judgment." (Eccl. 3:1, 17; 8:6, *AS*) Really, it is much later than most people think!

[19] With the passing of Armageddon's destructive storm Jehovah's original purpose to have the earth filled with faithful and obedient creatures will begin to take place. The completion of that purpose will not be delayed but will be accomplished within the time limit originally set by the Creator. By the end of the sixth creative day Jehovah had issued to Adam and Eve the divine mandate to multiply and fill the earth with perfect creatures like themselves. Jehovah then "proceeded to rest on the seventh day from all his work that he had made." (Gen. 2:2, 3, *NW;* 1:28) So the end of Jehovah's 7,000-year sabbath will see his purpose accomplished by the 1,000-year reign of Christ Jesus.* By that time the paradise earth in all its beauty and perfection will be fully populated by a New World society that is expanded to the limits. Thus Christ during his reign will accomplish what the rebel cherub in Eden failed to do. No, not even the 6,000-year rebellion that broke out in Eden has spoiled, changed or delayed Jehovah's original purposes one iota!

[20] In view of the momentous period in which we live, this is no time for you faithful witnesses of Jehovah to slack your hands. You have your divine commission, you have your assignment of territory, you know your purpose, and you have the backing of the Most High God. 'A purpose sustained Jehovah will guard, saying, Prosper! Prosper!' (Isa. 26:3, *Ro*) Therefore, Go! advertise the established kingdom of God as man's only hope for eternal peace! Go, disciple all nations with implicit trust in the one that is "with you all the days until the consummation of the system of things." (Matt. 28:20, *NW*) Go, "preach good tidings unto the meek"; go, "bind up the broken-hearted"; go, "proclaim liberty to the captives"; go, "comfort all that mourn"; and as you do, never hedge or show fear in proclaiming "the day of vengeance of our God." Continue to go, and continue to preach this joyful and happy news from door to door, on the streets, and in the

18. Why is it really later than most people think?

19. Prove that the rebellion in Eden did not spoil, change or delay Jehovah's purpose to populate a paradise earth with perfect creatures.

* Each creative day was 7,000 years in length. See *"New Heavens and a New Earth"*, pages 40-43.

20. So, in the face of these facts, what are we urged to do?

homes of the people until the Devil's organization is wasted and emptied without inhabitant. "Thoroughly accomplish your ministry." And, never forget it, Jehovah's spirit, favor, blessing and prosperity will continue upon you and your work!—Isa. 61:1, 2, *AS;* 2 Tim. 4:5, *NW;* Isa. 6:11, 12; Luke 4:18.

● A footnote on page 138 of *"New Heavens and a New Earth"* refers to certain numbers as perfect numbers. One of them is the number "3." In what sense is it a perfect number?—R. I., United States.

The number "3" is a number of perfect or complete emphasis. At different places in the Bible things were stated three times for the purpose of emphasis. For example, before the Jews were overthrown and taken captive by Babylon they were warned: "Trust ye not in lying words, saying, The temple of Jehovah, the temple of Jehovah, the temple of Jehovah, are these." The backsliding Jews had defiled the temple, yet came to it to be forgiven their abominations. Jehovah showed he would not preserve that defiled temple, any more than he preserved the tabernacle at Shiloh when it was defiled, and that to call it "the temple of Jehovah" was a lie. These lying words were stated three times for emphasis. Also by a threefold repetition Jehovah emphasized the overturning of the unfaithful kingdom: "I will overturn, overturn, overturn it."—Jer. 7:4-14; Ezek. 21:27, *AS.*

In the garden of Gethsemane Jesus was grieved and sorely troubled, and three times he prayed that if possible the cup he was to drink be taken away, yet Jehovah's will was to be done. This gave complete emphasis to the prayer, just as after his death and resurrection his thrice-stated instruction to Peter to feed the sheep made the command perfectly emphatic. On another occasion Peter had a matter made emphatic to him by a threefold repetition of it, namely, when he was on the housetop and in a trance he saw animals considered unclean, but his objections to eating for that reason were overcome by the divine command to eat, and which command was perfectly emphasized by being stated three times. Emphasis and intensity of the superlative height of Paul's rapture are indicated by his being caught away "to the third heaven." Another illustration of perfection of emphasis by stating something three times is that of the four living creatures that say: "Holy, holy, holy is Jehovah God, the Almighty, who was and who is and who is coming."—2 Cor. 12:2; Rev. 4:8; Matt. 26:39-44; John 21:15-17; Acts 10:9-16, *NW.*

Additional information on perfect numbers can be found on pages 249 and 250 of the April 15, 1952, *Watchtower.*

**"WATCHTOWER" STUDIES**

Week of August 29: A People with a Purpose.

Week of September 5: The Purpose of Your Witnessing.

## ✓✓ CHECK YOUR MEMORY ✓✓

**After reading this issue of "The Watchtower", do you remember—**

- ✓ What proves the weakness of man's hopes for peace? P. 451, ¶1.
- ✓ What proves Christendom's faith has not conquered the world"? P. 452, ¶3.
- ✓ Why church attendance does not prove one's faith? P. 453, ¶1.
- ✓ What percentage of the members of the various religions actually do not read the Bible? P. 454, ¶2.
- ✓ What the real basis for faith is? P. 455, ¶2.
- ✓ How the Christian's faith is like a hide-covered shield? P. 456, ¶1.
- ✓ Whether the Scriptures support the veneration of Mary? P. 457, ¶5.
- ✓ Whether the Scriptures agree that Mary is the "Mediatrix of all graces"? P. 458, ¶7.
- ✓ What growth Jehovah's witnesses have had in South America since 1942? P. 463, ¶6.
- ✓ How to 'flee to the mountains' of safety today? P. 464, ¶5.
- ✓ Why Jehovah's servants have endured the severe opposition brought upon them? P. 469, ¶14.
- ✓ From where the Christian's driving zeal does come? P. 470, ¶19.
- ✓ What is back of the work of Jehovah's witnesses? P. 472, ¶3.
- ✓ Why true Christian activity must never be commercialized? P. 475, ¶11.
- ✓ Why true worship must steer clear of politics? P. 477, ¶15.
- ✓ Why it is really later than most people think? P. 478, ¶18.
- ✓ What makes the number "3" a perfect number? P. 479, ¶2.

# The WATCHTOWER

*Announcing* JEHOVAH'S KINGDOM

AUGUST 15, 1954

Semimonthly

THE POWER OF HOPE

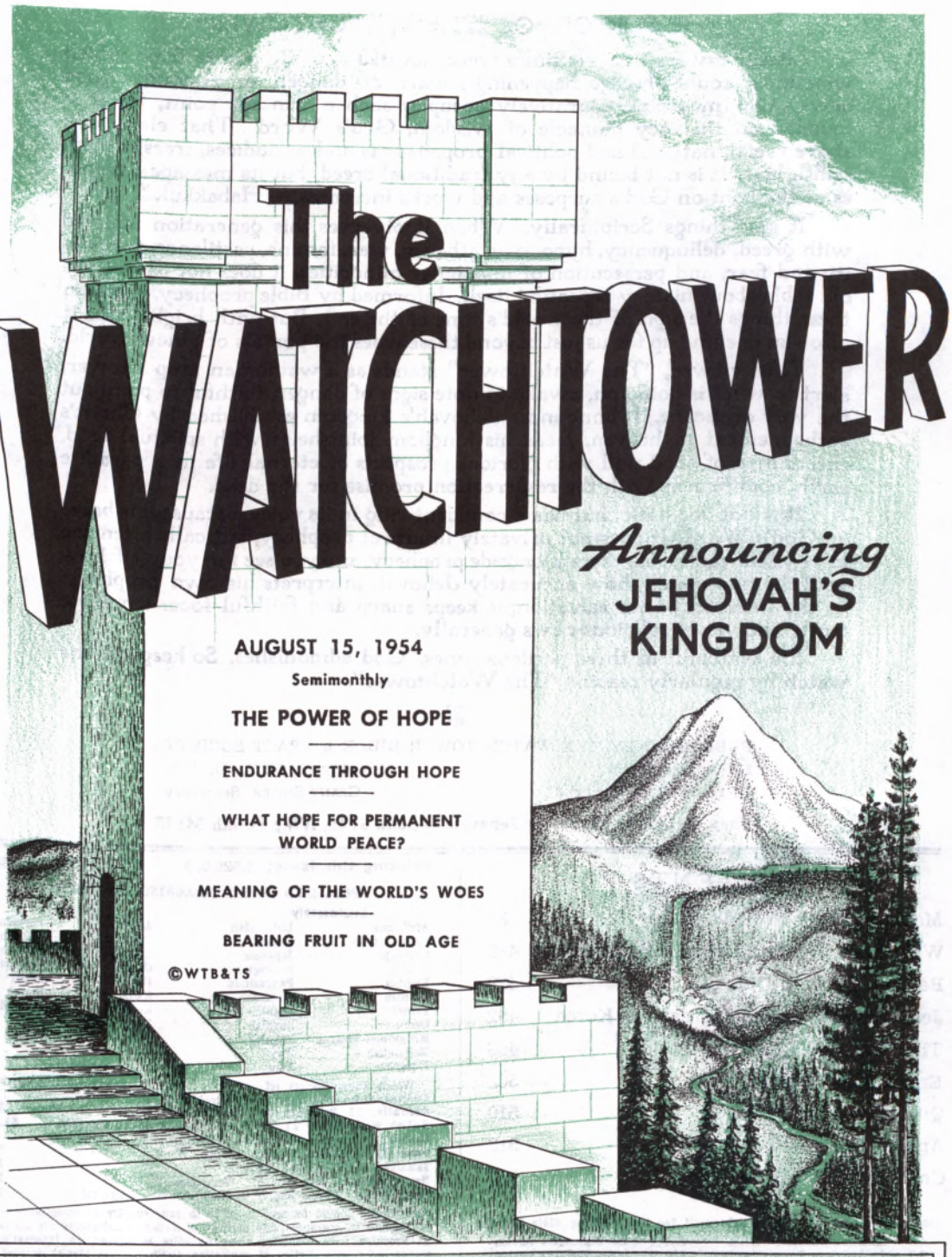
ENDURANCE THROUGH HOPE

WHAT HOPE FOR PERMANENT WORLD PEACE?

MEANING OF THE WORLD'S WOES

BEARING FRUIT IN OLD AGE

©WTB&TS



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

## THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

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

## CONTENTS

| | |
|---|---|
| Meaning of the World's Woes | 483 |
| What Hope for Permanent World Peace? | 485 |
| Bearing Fruit in Old Age | 489 |
| Jehovah's Witnesses Increase in Korea | 492 |
| The Power of Hope | 496 |
| Endurance Through Hope | 502 |
| Questions from Readers | 510 |
| Announcements | 512 |
| Check Your Memory | 512 |

**Abbreviations used in "The Watchtower" for the following Bible versions**

*AS* – American Standard Version
*AT* – An American Translation
*Da* – J. N. Darby's version
*Dy* – Catholic Douay version
*ED* – The Emphatic Diaglott
*Le* – Isaac Leeser's version
*LXX* – The Septuagint Version
*Mo* – James Moffatt's version
*NW* – New World Translation
*Ro* – J. B. Rotherham's version
*RS* – Revised Standard Version
*Yg* – Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

Printing this issue: 1,825,000 — Five cents a copy

PUBLISHED IN THE FOLLOWING LANGUAGES

| Semimonthly | | Monthly | |
|---|---|---|---|
| Afrikaans | Indonesian | Arabic | Portuguese |
| Cebu-Visayan | Italian | Cibemba | Russian |
| Cinyanja | Japanese | Cishona | Sesotho |
| Danish | Norwegian | Greek | Siamese |
| English | Pangasinan | Ibo | Silozi |
| Finnish | Slovenian | Kanarese | Slovak |
| French | Spanish | Korean | Ukrainian |
| German | Swedish | Malayalam | Urdu |
| Hiligaynon-Visayan | Tagalog | Polish | Yoruba |
| Hollandish | Twi | | |
| Ilocano | Zulu | | |

| Watch Tower Society offices | Yearly subscription rate |
|---|---|
| **America, U.S.**, 117 Adams St., Brooklyn 1, N.Y. | $1 |
| **Australia**, 11 Beresford Rd., Strathfield, N.S.W. | 8/- |
| **British West Indies**, 21 Taylor St., Port of Spain, Trinidad | $1.72 |
| **Canada**, 40 Irwin Ave., Toronto 5, Ontario | $1 |
| **England**, 34 Craven Terrace, London, W. 2 | 7/- |
| **Jamaica**, 151 King St., Kingston | 7/- |
| **New Zealand**, G.P.O. Box 30, Wellington, C. 1 | 7/- |
| **South Africa**, Private Bag, P.O. Elandsfontein, Transvaal | 7/- |

**Remittances** should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. **Notice of expiration** (with renewal blank) is sent at least two issues before subscription expires. **Change of address** when sent to our office may be expected effective within one month. Send your old as well as new address.

Entered as second-class matter at Brooklyn, N. Y., Act of March 3, 1879. Printed in U. S. A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXV August 15, 1954 Number 16

# MEANING OF THE WORLD'S WOES

THINGS are really bad in the world today. Probably you have wondered why. Well, there is a good reason for all the increasing world woes. And there is vital meaning in them too. The Bible sheds light on this meaning at Matthew 24:3 (*NW*); here the disciples asked Jesus: "Tell us, When will these things be, and what will be the sign of your presence and of the consummation of the system of things?" Now the answer that Jesus gave at verse seven is eye-opening: "For nation will rise against nation and kingdom against kingdom, and there will be food shortages and earthquakes in one place after another."

So the unusual number of earthquakes we have been having since 1914 truly means something. So do the food shortages and the world wars. Even all the fear in the world and the confused condition of all the nations mean something, for at Luke 21:25, 26 (*NW*) Jesus foretold that during the "last days" of this evil world this would occur: "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." Here Jesus foretold that the time would come when nations would be perplexed as they never had been before. And they would not be able to find the way out of their confusion. As we look about today we see how the nations fear the future. There is the threat of the H-bomb. Still the brainy statesmen, even with all their conferences, are doing little about easing the world's woes. They do not know which way to turn.

Well now, do true Christians have to fear the future as the whole world is doing? No, they do not; for at Luke 21:28 (*NW*) Jesus explains: "But as these things start to occur, raise yourselves erect and lift your heads up, because your deliverance is getting near." How near? Christ Jesus goes on to tell us in verses 29 to 32: "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."

All this means that we are living at a time when there will be a complete change in the system of things. An old world must go out and a new world must come in. No wonder Jesus said to lift up your heads and rejoice when you see a flood of woes upon the earth, for the end of the Devil's rule over mankind is here! It is Satan the Devil who is bringing these woes upon mankind. He does not want people to know that he is really the ruler of this

evil world and that he is misleading the nations. The Devil wants people to believe that God is responsible for the woes. But as we learn from Revelation 12:7-9, 12 (*NW*), the Devil is the real culprit: "And war broke out in heaven: Michael and his angels battled with the dragon, and the dragon and its angels battled but it did not prevail, neither was a place found for them any longer in heaven. So down the great dragon was hurled, the original serpent, the one called Devil and Satan, who is misleading the entire inhabited earth; he was hurled down to the earth, and his angels were hurled down with him. 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."

When that war was fought, between 1914 and 1918, the Devil lost the day. He was tumbled down to the earth. And greatly enraged, he brings woe after woe upon mankind. But we can rejoice, because when we see these woes it means that the Devil has only a short period of time left before Armageddon. At that war Christ will smite the nations with a rod of iron and also put the Devil out of the way. This abyssing of the Devil is found at Revelation 20:1-3 (*NW*): "And I saw an angel coming down out of heaven with the key of the abyss and a great chain in his hand. And he seized the dragon, the original serpent, who is the Devil and Satan, and bound him for a thousand years. And he hurled him into the abyss and shut it and sealed it over him, that he might not mislead the nations any more." So Christ Jesus merely seizes the Devil and hurls him into the abyss. With the Devil no longer active to interfere in the affairs of mankind, the woes for the earth come to an end.

Also at Armageddon the nations of this world will suffer destruction. The prophet Daniel foretold this nation-smashing work at Daniel 2:44 (*AS*): "In the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." After this smiting of the nations Christ's thousand-year reign begins. A righteous new world will have displaced a wicked old world. Things will be different then. No world troubles, no sickness, not even death will afflict mankind. All the animals will become friends of man. God's prophet tells us about this happy time at Isaiah 11:3-9 (*AS*):

"He shall not judge after the sight of his eyes, neither decide after the hearing of his ears; but with righteousness shall he judge the poor, and decide with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his waist, and faithfulness the girdle of his loins. And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea."

So instead of being full of woes the earth will soon be full of the knowledge of Jehovah. The wicked will be destroyed. Nothing will cause trouble in God's new world. So really we are living in a most blessed time, for the world's woes mean that the "last days" of Satan's rule are at hand.

# WHAT HOPE FOR PERMANENT WORLD PEACE?

**Since Almighty God made man to live on a peaceful, paradise earth, why is our home-town planet today a global battlefield, with the smoke of war never clearing? The answer to this question, contained in the article below, will also enlighten you as to the one sure hope for permanent world peace.**

STRANGE world, this! The civilized people today know more about killing than living, more about war than peace. Yet the inborn desire of man is for life, not death; for peace, not war. How can we explain this topsy-turvy condition? Yes, and how can we explain the fact that man's many avenues of hope for peace all lead to the dead end of war? These questions demand a logical answer. But first the heart-cheering, irrepressible news: there *is* a sure hope for permanent world peace. It is not a pipe dream. It is a reality. This generation can experience its blessings.

Just what is this sure hope? A third all-out war? Hardly! For history shows that no war has ever ushered in permanent peace. Look, for example, at the war record of the twentieth century. In the book *A Study of War* Professor Wright observes that in the first thirty years of this century the European powers alone fought seventy-four wars. These lasted an average of four years, a record not approached by man since the twelfth century. According to the professor's calculations, this "enlightened generation" has a war-casualty rate far worse than the grand total of the previous 800 years! Still this blood-curdling concentration of wars within one generation has not brought permanent peace.

Nor is it reasonable to believe that a colossal build-up of military might will permanently scare nations out of war. Fear does not tend to evoke peaceful reaction in men. Rather, people react to fear by preparing for defense and attack. "Those who seek peace in terms of military strength alone," said President Eisenhower, "are doomed to end up in the agony of the battlefield."—New York *Times,* November 20, 1953.

Could the sure hope for peace, then, lie within the sphere of diplomacy, with its conferences, peace pacts and leagues of nations? Well, many people do feel that these methods offer the best hope for peace. In fact, a recent survey revealed that 73 per cent of the American people are in harmony with Dag Hammarskjold, who said that the United Nations "remains the principal source of hope of a world without fear." (New York *Times,* May 18, 1954) Since so many pin their hope on diplomacy, these words of Roman Catholic Bishop Fulton J. Sheen, reported in the New York *Times* of April 20, 1953, should be thought-provoking: "Those who put too much trust in words alone should keep in mind that 4,500 treaties of peace were signed under League of Nations auspices between the first and second world wars. In the eleven months preceding the second World War, 211 treaties of peace were signed." Still inclined to trust in diplomacy? Eye-opening, then, are the results of the most celebrated twentieth-century peace pacts.

(1) League of Nations Covenant of 1920: fifty-four nations promised "not to resort to war." In the 1930's Japan attacked China, Italy attacked Ethiopia and

Russia attacked Finland. (2) Russo-Polish nonaggression pact of 1920. In 1939 Russia took over half of Poland. (3) Locarno Treaties of 1925. Germany signed nonaggression pacts with Belgium, France, Poland and Czechoslovakia. In 1938, Germany took over Czechoslovakia. Later, all went to war. (4) Italo-Ethiopian 20-year pact of 1928. In 1935 Italy attacked. (5) Kellogg-Briand pact of 1929. Sixty-two nations renounced war. Almost all were at war within 15 years. (6) Russo-Finnish pact of 1932. Russia attacked Finland in 1939. (7) Russian and Baltic States nonaggression pacts of 1939 with Latvia, Estonia and Lithuania. Within a year all three were annexed by Russia. (8) Stalin-Hitler pact of 1939. Peace was to last for ten years, but Germany attacked Russia in 1941. (9) Russo-Chinese nonaggression pact of 1945. To last for 30 years, but in 5 years, with Soviet help, Chinese Communists conquered China. (10) Russo-Yugoslav pact of 1945. Russia denounced it a month after signature. (11) United Nations Charter, 1945. Sixty nations agreed to outlaw war. But full-scale fighting broke out in Palestine, Greece, Malaya, Korea and Indo-China. United Nations attempts to secure formal peace treaties fail. Indeed, President Eisenhower had good reason for declaring: "I am convinced there is no peace alone in edicts and treaties, no matter how solemnly signed."—New York *Times,* November 20, 1953.

#### IDENTIFYING THE GOD OF THIS WORLD

Since many statesmen have been sincere in their efforts, why have all man's hopes for peace turned into bitter failures? The reason is twofold: (1) Man, as a result of Adam's sin, is imperfect and sinful; thus no peace pact can guarantee that greedy, selfish rulers will not crop up; (2) the superhuman ruler of this world is Satan the Devil. "The whole world is lying in the power of the wicked one," explained Christ's apostle. This means that all nations of the earth are under Satan's control. No peace pacts, bullets or atom bombs can nullify the peace-wrecking efforts of the Devil, "the god of this system of things."—1 John 5:19; 2 Cor. 4:4, *NW.*

Do not be deceived. The Devil is not some abstract quality of evil. That is what he would like you to think. To show that Satan is a real person and that he has power over earthly kingdoms, let us turn to the inspired Word of God, where we learn of Satan's attempt to induce the Son of God to rebel against his Father. "The Devil took him [Jesus] along to an unusually high mountain, and showed him all the kingdoms of the world and their glory, and he said to him: 'All these things I will give you if you fall down and do an act of worship to me.' Then Jesus said to him: 'Go away, Satan!'" Would this have been a temptation to Jesus if the Devil did not really control the nations of the world? Of course not! So the Devil's power of the nations is real. That is why the apostle Paul called the Devil and his demons "the world-rulers of this darkness."—Matt. 4:1-11; Eph. 6:12, *NW.*

Jesus rejected the offer of this world's ruler. He knew that in his Father's due time he would be given Kingdom power and the command to shepherd the nations with "a rod of iron." (Rev. 19:15) When Christ wields the "rod of iron," which he will do very soon now, it means that all the kingdoms of this world will be smashed out of existence. This nation-destroying action was foretold at Daniel 2:44 (*AS*): "And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

### IDENTIFYING THE SURE HOPE

Now it becomes clear that the sure hope for world peace must be a kingdom, a kingdom that will rule over this planet earth-wide and forever. This means a new world for mankind, a world the apostle Peter called "new heavens and a new earth" in which righteousness is to dwell. The King of the new world already reigns! In 1914 Jehovah enthroned Christ as King. Foretelling this enthronement, Psalm 110:2 (*AS*) says: "Jehovah will send forth the rod of thy strength out of Zion: Rule thou in the midst of thine enemies." Thus Christ rules although the Devil's world, Christ's enemies, is still a going concern. But not for long! For following his enthronement, the Jehovah-empowered King initiated offensive warfare against the Devil's invisible forces: "War broke out in heaven. . . . Down the great dragon was hurled, the original serpent, the one called Devil and Satan, who is misleading the entire inhabited earth; he was hurled down to the earth, and his angels were hurled down with him. . . . 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."—2 Pet. 3:13; Rev. 12:7, 9, 12, *NW*.

"A short period of time" before what? Before the war of Armageddon, called in the Bible "the war of the great day of God the Almighty." This war will not be fought by man, but by superhuman forces under the direction of Christ Jesus. It is upon this generation that Armageddon will come, because the sign of the "last days" is now visible. A few features of that sign, mentioned by Jesus at Matthew 24 and Luke 21, are world wars, widespread famines, an unusual number of earthquakes, increased lawlessness, earth-wide tribulation, perplexity of nations and men stricken by fear. "When you see all these things," Jesus said, "truly I say to you that this generation will by no means pass away until all these things occur," including Armageddon.—Rev. 16:14; Matt. 24:33-35, *NW*.

Armageddon will be the final war, for it will end all wars. No need will there be for this war to be fought again: "He [Jehovah] is about to execute complete destruction; he will not take vengeance twice upon his enemies." Never will anyone debate whether Armageddon was a worthwhile war, as people do with wars fought by men! It will be a righteous war. Thus of the "King of kings," Christ Jesus, it is written: "He judges and carries on war in righteousness. . . . Out of his mouth there protrudes a sharp long sword, that he may smite the nations with it."—Nah. 1:9, *AT;* Rev. 17:14; 19:11, 15, *NW*.

This smiting of the nations is necessary because they do not want the real, living Christ to rule over them. Nor will they relinquish their rule. Yet even the smiting of the nations will not be sufficient to bring in permanent peace unless "the world-rulers of this darkness," the Devil and his demons, are also destroyed. Since Christ is the "Prince of peace," he will see to it that that devilish obstructor of peace, together with the demons, is put out of the way at Armageddon: "He seized the dragon, the original serpent, who is the Devil and Satan, and bound him for a thousand years. And he hurled him into the abyss and shut it and sealed it over him."—Isa. 9:6; Rev. 20:1-4; Matt. 8:29, *NW*.

### BLESSINGS OF THE NEW WORLD HOPE

Armageddon's war will sweep the earth clean of all wickedness, all unrighteousness, all corruption. Never again will nationalistic barriers divide earth's inhabitants. Never again will there be different governments on earth at the same time, each claiming to be the right kind for the people. Never again will there be armies, navies, war planes, cannons, tanks, ma-

chine guns and atom bombs. And never again will there be bomb shelters, bomb craters, radio-active "death dust," no man's lands, fox holes, monuments to known and unknown soldiers, statues of bayonet-wielding soldiers or even military academies. For nothing, absolutely nothing, will spoil the peace or mar the beauty of God's new world. This Jehovah guarantees: "Come near, and see God's acts, his marvellous acts done on earth; how he puts an end to wars all over the world, the bow shivered, the weapons shattered, the shields burnt to ashes!" "I create new heavens and a new earth; and the former things shall not be remembered, nor come into mind." —Ps. 45:9, 10, *Knox;* Isa. 65:17, *AS.*

Clearly, then, Jehovah's new world is man's only hope for permanent world peace. Indeed it is a hope for much more! Because even if man could bring in a measure of peace, he would still need doctors, undertakers, grave diggers and tombstone makers. Yes, man would still have his life filled with tears, deep mourning, pain and outcries over keen suffering and heartaches. So man needs more than peace. He needs life. He needs health. But no kingdom of this evil world can put an end to the medicinal needs and the graveyards. Jehovah's new world will! "And I saw a new heaven and a new earth, for the former heaven and the former earth had passed away, . . . And he [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."—Rev. 21:1, 4, *NW.*

### WHAT TO DO

To enjoy the blessings of permanent world peace, perfect health and everlasting life on a paradise earth after Armageddon, what must you do? The Bible answers: "Put on the complete suit of armor from God." Why? "That you may be able to stand firm against the machinations of the Devil." To fight such a spiritual warfare you also need the "sword of the spirit, that is, God's word." All this means that you must obtain a knowledge and understanding of Jehovah's written Word. Really, this in itself is a fight because people tend to think themselves too busy for Bible study. This too-busy outlook was foretold for our day by Jesus: "Just as it occurred in the days of Noah, so it will be also in the days of the Son of man: they were eating, they were drinking, men were marrying." Nothing wrong with eating, drinking and marrying. Then what was wrong? This: the people engrossed themselves so deeply in the pursuits of life, all the while thinking that everything was going to continue as it always had, that they were unwilling to listen to and heed Noah's warning of that world's end. The result: "The flood arrived and destroyed them all." —Eph. 6:11, 17; Luke 17:26, 27, *NW.*

So take time to investigate the message of the peaceful new world that Jehovah's witnesses are bringing you. Already a New World society of Christian men and women, who are living for the new world, is formed. Ally yourself with them. They are the sure victors, the survivors of Armageddon's war. Forsake the man-made, doomed-to-failure peace plans of this Devil-controlled world. Take a positive stand for the new world, its government and King. Remember, there will be no neutrality at Armageddon. All who fail to decide for God's kingdom are passive resisters of it. The King of the new world, Christ himself, laid down this strict, unbending rule: "He that is not on my side is against me." (Matt. 12:30, *NW*) So the time for indecision is past. Decide now. Act now. For soon, at Armageddon, a too-busy world, too busy to heed the warning of its own end, will be crushed out of existence. But there is no need for you to die.

# BEARING FRUIT IN OLD AGE

"THE righteous shall flourish like the palm-tree: . . . They shall still bring forth fruit in old age; they shall be full of sap and green: to show that Jehovah is upright." While those words have particular application to those 'planted as cedars in the house of Jehovah,' the "little flock," they undoubtedly enunciate a principle that applies to all Jehovah's faithful servants, including the other sheep being gathered to the Right Shepherd today. —Ps. 92:12, 14, 15, *AS*.

Among the faithful servants of Jehovah in times past of whom those words were true was Moses, whose active service to Jehovah began when he was eighty years old. Then for forty years he was used by Jehovah to bring honor to his name and miraculously to deliver, guide, instruct, protect and provide for God's people, and we are told that at the age of 120 years, when he rehearsed Jehovah's righteous acts and his requirements for his people before the Israelites on the plains of Moab, "his eye had not grown dim and his vital strength had not fled." (Deut. 34:7, *NW*) Yes, in a most literal sense the psalmist's words proved true in Moses' case. That Moses was indeed "old" at the age of eighty is apparent from the words of his psalm: "The years of our life are threescore and ten, or even by reason of strength fourscore." —Ps. 90:10, *RS*.

The poet-king David was another who kept bearing fruit in his old age, supervising the gathering of material for the temple, working out its details of construction and its extensive and elaborate form of worship, and singing Jehovah's praise and giving instructions to his people. "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Truly Jehovah's goodness and loving-kindness did follow David all the days of his life.–Ps. 37:25, *AS*.

Bearing fruit in old age was true also of Daniel. He, no doubt, was in his nineties when he fearlessly stood before Belshazzar and his wanton revelers and interpreted the ominous handwriting on the wall; and when, later, he defied the law of the Medes and the Persians to worship his God Jehovah and was delivered from the den of lions, at about which time he also wrote the book bearing his name.

Nor are such examples of fruit-bearing in old age limited to the Hebrew Scripture record. Does not Luke tell us about the faithful priest Zechariah, who in his old age was blessed not only with a son, John the Baptist, but also with the gift of prophecy? And what about the apostle Paul? Although "an aged man" and a prisoner, did he not keep on writing letter after letter, eight of them, of instructions to his brothers on the outside, at the same time making use of every opportunity to preach by word of mouth, thereby proving that the Word of God was not bound, making his last contribution to the Christian Greek

Scripture canon, 2 Timothy, just shortly before his death?—Philem. 9, *NW;* Luke 1:5-7; Acts 28:31; 2 Tim. 4:6.

And what an example the apostle John left for us! He must have been in his nineties when, banished to the isle of Patmos because of his faithful witnessing, he was privileged to see and to record the stupendous apocalyptic vision; still later writing, under inspiration, three letters and his account of the life of Christ. No question about Jehovah's goodness' continuing with these faithful servants, and their bearing fruit in old age, is there?

### KEEP ON GROWING

This matter of bearing fruit in old age might be said to be of more pertinency to Jehovah's servants today than for those in times past, because more of them proportionately live to reach old age. Thus today in the United States there are twice as many persons, in proportion to the population, living to be 65 years as there were fifty years ago. Incidentally, let it here be noted that in spite of man's vaunted "scientific progress," Moses' words, uttered some 3,500 years ago, about man's life span as being generally 70 to 80 years are still true. In fact, according to *Encyclopædia Britannica,* the expectation for life at the age of 68 for Egyptians living at the time of Christ was longer than is that of modern man of the same age.

To acquire the right mental attitude toward the matter of aging it is well to remember that it is in fact an expression of God's mercy. Adam, by reason of his transgression, merited instant death, but God mercifully let Adam die gradually, over a period of some nine centuries. Now according to those who make a study of the aging process our bodies keep growing until the age of thirty and then the various organ systems, heart, kidneys, etc., begin to function ever less and less efficiently until death ensues. It is as though, until the age of thirty, we take in more than we give out, and after that, for the next forty years (nearly seventy years being the average life span in such lands as the United States) we give out more than we take in. And while heredity may be the most important single factor in determining our individual life span, we can increase our individual potential by exercising self-control in work, in food and drink and in pleasures.

It is also encouraging to note that although we stop growing physically at the age of thirty there is no age limit to mental and emotional growth, no reason why we should not continue to keep on growing in these respects indefinitely. In fact, we are soberly told that "the 'old' person is the fellow who doesn't have anything to look forward to." And certainly, Jehovah's servants, more than any others in the earth today, have much to look forward to, being right on the threshold of the new world.

Obviously, then, to keep young in spite of our years we must keep on growing mentally and emotionally, yes, keep growing spiritually. How? By taking in accurate knowledge; by renewing our minds by means of the truths contained in God's Word and the understanding of them as revealed through God's channel; by associating with others who are thus keeping young, not overlooking those also young in years, at congregational meetings and at various assemblies; and by endeavoring to put into practice the things we keep learning.

### BEARING FRUIT IN OLD AGE

It is only by keeping on growing thus that we can keep on bearing fruit in spite of our years. And remember, there is more than one kind of fruit. There is "the fruitage of the spirit [namely] love, joy, peace,

longsuffering, kindness, goodness, faith, mildness, self-control." We may not compare favorably with those young in years as regards physical beauty of form and feature, but a possession of the fruitage of the spirit does make us appear beautiful in the sight of Jehovah and in the eyes of all those having his spirit.—Gal. 5:22, *NW;* Prov. 31:30.

And we can also bear the Kingdom fruits of the Christian ministry in spite of advancing years. At one of the Society's "Bethel homes" some fifteen brothers, between the ages of 70 and 88, serve day in and day out, from morning till night alongside their younger brothers. Not contenting themselves with that, these go out evenings, Saturday afternoons and Sunday mornings to preach on the streets, in the homes and from house to house. One of these, whose crippled feet permit little walking and no climbing of stairs, watches obituary columns for addresses of bereaved ones to whom he sends a letter of comfort together with a booklet containing a message of like import. At hand is also a report of a sister well along in years, who, although blind and bedridden, bears much Kingdom fruit by means of the telephone.

Nor need we feel sorry for ourselves because we cannot bear as much fruit as we once did. If our time and strength are limited because of old age, let us remember the lesson of the widow's mite. It is the motive, the heart appreciation, the sincerity that goes with the giving that counts; so let us give cheerfully, for God loves a cheerful giver. He judges each one by what he has, and not by what he does not have; and He, and not another, judges.—Luke 21:1-4; 2 Cor. 8:12; 9:7.

And rather than begrudging youth its more active and more prominent role in Kingdom preaching, let us give it a helping hand and full co-operation, drawing freely on our Scriptural knowledge accumulated over the years and our tested integrity because of having weathered many storms. If we have truly profited by our years of experience we shall not envy but rather rejoice in our younger brothers' exaltation.

And finally, should we reach the point or time when it seems we can do nothing at all, we can still bear fruit by maintaining integrity, by keeping loyal and faithful at heart to our great Benefactor and thus have the privilege of making his heart glad. (Prov. 27:11) We can fill our minds with memories of past Kingdom joys, we can rejoice in the present prosperity of the New World society, even though our part in it is small, and we can look forward to boundless and endless blessings in the new world so near at hand. And though never having neglected prayer, we can gain much comfort, strength and joy from more frequent communion with our heavenly Father, remembering also that "a righteous man's supplication when it is at work has much force."—Jas. 5:16, *NW*.

Yes, in spite of our years, we can keep on growing, we can keep on bearing fruit. Truly, "the hoary head is a crown of glory, if it be found in the way of righteousness." —Prov. 16:31.

*Hast thou not known? hast thou not heard? The everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of his understanding. He giveth power to the faint; and to him that hath no might he increaseth strength. . . . they that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint.*—Isaiah 40:28, 29, 31, *AS*.

# Jehovah's Witnesses Increase in KOREA

By a Watch Tower missionary in Korea

TRUCE has come to Korea, but not peace. Nor does peace look possible in the future. The United Nations organization, which came to the rescue of South Korea in the summer of 1950, is finding that arranging a peace conference with the Communists is no less frustrating than the long months of truce talks. And even if a peace should be effected, who could trust the terms agreed to in view of past records of breach of faith? Such is the attitude of many people in Korea. They take a very dark view of the future, indeed.

The violence of the war has shifted now from the front lines to deep within South Korea's mountainous terrain. The guerrilla activity has increased considerably, showing signs of extensive organization by the Communists. While this writer was in Chonju a few days ago he observed the moving of a division of the ROK army through the streets. They were going south to flush out the guerrillas from the Chiri Mountain area.

But among the 22,000,000 people of South Korea are many persons who look above the stalemate of human efforts and turn to the only One who can offer real hope for the future. Those who look to Jehovah and his promises for a new world of righteousness grasp at his truth with a vigor and determination that is marvelous to behold. It is difficult to get many really to look into the Bible for God's promise at first. They have been let down too many times in the past. Many had experienced the Communist rule of North Korea or during the occupation of South Korea in the early days of the war. They learned that the loudly propagandized promises the Reds gave to the laboring class resulted only in more terrible oppression. And again the promises of the United Nations organization to rehabilitate their destroyed country have been undermined by the United Nations organization's concessions during the truce and further possible concessions in the peace conference. Little wonder, then, that the Korean just sits silently, not bothering to comment when further promises are made to him.

But, then, when he hears that Jehovah, the Creator of the universe, has promised to destroy all the wickedness from earth and to make all things new he pricks up his ears. Strangely enough, it is not the promise of the Kingdom or the new earth that takes his attention at first, but the Bible teaching of Armageddon. A new world based on past things does not interest him. But if God is going to destroy the wicked things first, then bring in the thousand-year reign of Christ, that sounds more reasonable.

Once his interest is aroused in the truth, the person of good will in Korea studies his Bible day and night. As soon as he sees the difference between Satan's old world and Jehovah's new world the Korean is capable of very strong faith. Hardships,

difficulties, persecutions, are overcome, even when his faith is quite young.

The general lot of the Korean has changed but little since the truce. Many organizations are operating in Korea now, trying to bring some relief to the people. It is a monumental task for any and all. Much sincere effort is being made. The United States is trying to arrange a way for the Koreans to build their own fertilizer plants and cement factories, etc., in an effort to aid in rebuilding and at the same time enable Korea's principal occupation, agriculture, to produce enough to keep the people from starving until the country gets on its feet economically. It has set up a Combined Economic Board to combat inflation. Being completely dependent on outside help, particularly the United States of America, Korea naturally has to accept unwelcome conditions on the help it receives. Much has been done by the United States and others. Much more will be done, but even if this help is continued until Armageddon there will be no real peace or hope for the people. Man cannot rise above his own power, and the cure for Korea's troubles is beyond human ability. Many are turning from men's schemes and looking to God.

The winters in Korea are bitterly cold as the winds blow down across the peninsula from Siberia. The army refers to it as "arctic weather," as the American soldiers shiver in their fur-lined parkas. But despite the cold and lack of necessities the Korean witnesses of Jehovah do not permit the winter weather to lessen their zeal for Kingdom service and attending the congregation meetings.

They love to associate together with those of like precious faith and eagerly look forward to Sunday each week, as Sunday is "meeting day," when they can get together and study and tell each other of the experiences and joys they have had in their service work.

Until recently the early military curfew has made it difficult to attend evening meetings and get back home in time. So in most congregations the usual weekly meetings of the congregation are all held on Sunday instead of during the week. One unit in Seoul meets at the missionary home. Each Sunday the living room, dining room and lobby are packed out with around 170 in attendance. Perhaps you are wondering how so many can squeeze in. The answer is that the Korean people do not sit on chairs, but they sit on the floor, and in that way many can crowd into a small space. They leave their shoes at the door as they enter, because according to Korean custom they never wear their shoes inside the house.

On Sundays the brothers begin arriving at the Kingdom Hall about 10:30 in the morning, and it is usually around 2:00 before they leave; and all this time they are sitting on the cold floor in their stocking feet and with the temperature below the freezing mark.

It is really a joy to attend the meetings and notice with what rapt attention the brothers listen to every word, and when the conductor refers to a scripture the pages of their Bibles begin to fly as they hurry to locate the text in their own Bibles. The Watch Tower literature translated into Korean has been very limited, so the brothers always take notes, that the new thoughts may be used by them later as they are teaching others.

After the meetings many of them engage in group witnessing work before returning to their homes. So Sunday is a busy day for Jehovah's servants in Korea.

When the American missionaries engage in the house-to-house preaching work they are rarely invited inside, because of the present economic conditions. Often the

whole family is forced to live in only one room and they are hesitant for you to come in. But even if you are invited inside, you will find that the houses are not warmed in the style of the Western home, as no space heat is used. The floors are warmed by channeling the smoke from the kitchen fire under the floor. But this floor is warm only if there is a pallet on top of the floor to keep the heat in the floor. Then one gets warm by putting his hands and feet under the pallet. Sometimes little charcoal braziers are used to warm the hands and to keep the water warm for tea. So one must dress warm inside the house as well as outside. The circuit servant, an American, sometimes sleeps on a Korean floor in his overcoat. He finds the floor warm usually in one spot and his lanky frame extends beyond. The fuel problem in Korea is great. What little wood and charcoal are available are very high, and wages are low; hence in most homes fuel is used only for cooking purposes.

It has been very gratifying in recent months to see an increasing number of those having no previous affiliation with any professed Christian organization come into a knowledge of the truth and exhibit real faith in the Bible. A recent case in Chonju is typical. A provincial government official was recently baptized. He presented many difficult questions before he would accept the Bible as true. His patience to hear and study the matter out enabled Jehovah's witnesses to clear away his doubts one by one, and now he is quite enthusiastic about the truth. Through his efforts we were able to use a public school auditorium for the public lecture given by the circuit servant in Chonju this month. One hundred and seventy persons attended the lecture. The Chonju congregation rejoiced, as their usual attendance at meetings in their Kingdom Hall is around 60. Many Buddhists, ancestor worshipers, Confucianists and even atheists are coming into the truth. It is estimated that fifty per cent of those being baptized now have had no previous "Christian" affiliation.

In Seoul there are now two thriving congregations with a combined attendance at the *Watchtower* study regularly approaching 300 persons. One of the congregations uses the second floor of a former hospital. The doctor who owns the building is providing the four rooms free for the Kingdom Hall. The doctor herself is very active in the service.

This doctor's husband was formerly a high official in the national government. At that time his wife received the truth, but he was so busy with official matters he could not take the time to look into the details of the doctrines taught by Jehovah's witnesses. Now that he is again in private business he is taking the time. He stays up late at night reading the Bible and the Society's publications and is now introducing them to other persons. He still is close to the government and has been able to assist in the Society's problems many times. Through him and his wife the truth has been brought to the attention of many prominent people.

Seoul is still the war-battered city of last winter; but now with most of its population returned, temporary shacks are going up where homes and offices used to be. The city is once more a bustling metropolis. The streetcars are overcrowded and the sidewalks jammed with people. A city has come to life again since the truce began. Jehovah's witnesses are happy to be back in their homes again and are not slacking the hand toward the witness work, which many of them learned while refugees down south. Before the war there was a small congregation in Seoul, but now the two larger and more active congregations are a testimony that life and hope and praise are still present in Korea. In November of

1951 there were about 35 publishers of the Kingdom message reporting in Korea. In May 1954 there were 855 in thirteen congregations and several isolated groups in the southern part of the peninsula.

From high and low stations in Korean life these newly dedicated servants have come. Among them is the wife of the then prime minister, whose meekness and humility toward the commands of Jehovah are a good example for all. She studies her Bible constantly and is anxious and willing to go at any time in the Kingdom service. It has caused quite a change in her life, bringing some difficult problems for her. She looks confidently toward Jehovah and his organization to provide the strength for her to continue in His work. Recently she went with the brothers from Seoul who gave a public lecture for a smaller congregation in a village about fifteen miles from Seoul. Because she attended the meeting all the village officials and dignitaries attended also. The school principal lined up the school children in front of her to bow to her, but she refused this gesture, instead calling upon them to give honor to Jehovah and not to his creatures.

Some time ago at a meeting in the Kingdom Hall at the missionary home in Seoul several American soldiers were present. A young witness was overheard to observe, "Look, the Americans have finally begun to come into the truth." Quite a number of GI's are associating with Jehovah's witnesses here. Some are making good use of their time here by producing good works in Kingdom service. One sergeant, especially, has set a good example of zeal for the brothers. He has earned the love and respect of his Korean brothers. Many GI's have taken their stand for the truth in difficult circumstances. Some had never heard of Jehovah's witnesses before they came to Korea. Truly the message is reaching all kinds of men.

The Kingdom message is now making some progress in the rural sections among the lesser educated ones. Many illiterate persons too are beginning to understand. Recently a small rural group of isolated publishers began making periodic trips to another village some distance away. They had worked all the territory near their own area many times. These periodic visits bore fruit, as last month this new village suddenly appeared on the Theocratic map by reporting for the first time. They reported en masse too, as their first report showed 17 publishers. It takes great courage to become active in the preaching work in a rural place in Korea. The old traditions are so strictly adhered to that those who break the traditions are shunned and, many times, even harmed bodily. In Korea, as elsewhere in the Orient, the old rule the young. In their family life the daughter-in-law is controlled completely by the mother-in-law and even the son cannot interfere. The grandson is often dominated by either grandparent. For these people to defy this traditional authority when these elders resent their Christian activity is a great step that must be considered very carefully. Sometimes the prejudice of the elders is very violent, as they consider Christianity a reflection on their form of ancestor worship. Watching these brothers turn from these strong traditions helps us to understand the meaning of Jesus' words, "Let the dead bury the dead." It is necessary counsel to those bound by such traditions.

Here in this war-ravaged land there exists a segment of that nation, prophesied about at Ezekiel 38, that is at peace and dwells in unwalled villages. The description given by Ezekiel of those in Jehovah's organization living in security is shared by Jehovah's witnesses in Korea despite their proximity to one of the most explosive political situations in history. Jehovah is their trust!

# THE POWER OF HOPE

*"We were saved in this hope; but hope that is seen is not hope, for when a man sees a thing, does he hope for it?"*
*—Rom. 8:24, NW.*

HOPE could never exist in the universe without Jehovah, the great Source of everlasting life, "the God who gives hope." (Rom. 15:13, *NW*) In the darkest hour of mankind's history, when Adam and Eve rebelled against their Creator, bringing sin and death to their offspring, Jehovah saw the need of a hope and in his loving-kindness provided it. That sublime hope, first disclosed almost 6,000 years ago, is filled today with dynamic and protecting power for those loving and searching after righteousness. Its power, activated by an understanding of God's written Word, impels a Christian to godly action, sustains him when under trial and directs him safely along the narrow path that leads to never-ending life in Jehovah's new world.

[2] But why does the world's outlook appear so desperately hopeless today if Jehovah has given mankind a valid hope? Because a wicked one, Satan the Devil, has blinded the great mass of humanity to the true hope. This crafty one has devised counterfeit hopes, foisting them upon the peoples of all the earth. Cunningly, the Devil has deluded the nations by transforming himself into "an angel of light" so that now "the whole world is lying in the power of the wicked one." (2 Cor. 11:14; 1 John 5:19, *NW;* 2 Cor. 4:4) The result? A world full of people entertaining barren, famished and hazy hopes. Ask the average person what his hope is. The answer almost invariably will reveal uncertainty or a hope that is vague. There are persons who will admit that their hope is in acquiring money, but they are not possessors of the hope Jehovah gives, because such ones are criminals in the eyes of the supreme Judge: "If I have made gold my trust, or called fine gold my confidence; if I have rejoiced because my wealth was great, or because my hand had gotten much; this also would be an iniquity to be punished by the judges, for I should have been false to God above."—Job 31:24, 25, 28, *RS.*

[3] Those who pin their hope on the promises of men or even on an organization of nations cannot with assurance say, "we were saved in this hope." Indeed, how could they have a saving hope? For man's lofty promises for a safe world of tomorrow have failed miserably. And by ignoring the hope that Jehovah has given, the people have made the object of their trust a spider's house: if they lean upon it, it will not stand. How could even an organization of the brainiest men be the sponsors of a saving hope when "surely every man at his best estate is altogether vanity"? (Ps. 39:5, *AS;* Job 8:14, 15) Thus the best house or organization that man could build would be, as a foundation for a saving hope, only a spider's house. "And thou dost wipe out his desire like a cobweb. Verily, all men are but a breath." (Ps. 39:11, *AT*) Though the clergy have extolled President Eisenhower as "the architect of a new hope," as he was called at his inauguration, and though the clergy, together with the politicians, have extolled the United Nations as man's only

1. To whom goes the credit for hope, and how is that hope a power?
2. Why does the world's outlook appear so hopeless?
3. Explain why it is not safe to pin our hope on organizations of men, and why the nations lack "joy and peace."

hope, the bleak fact remains that the nations are not filled with "all joy and peace." And why? Because they do not know the "God who gives hope." Hear the words of Christ Jesus: "Righteous Father, the world has, indeed, not come to know you." (John 17:25, *NW*) Not having come to know Jehovah, the only Source of genuine hope, the world's hopes, based on riches and promises of men, fade and wither.

[4] Jehovah's promise of an enduring new world of righteousness will never wither. (Deut. 7:9; Isa. 66:22) This is an uplifting, liberating hope in spite of the fact that to this very hour "in Adam all are dying." (1 Cor. 15:22, *NW*) How a liberating hope? Because a new world means "that the creation itself also will be set free from enslavement to corruption." (Rom. 8:21, *NW*) Men often sweepingly condemn God for the present world's enslavement to corruption. The trouble is that they do not examine the Scriptures to get the proper perspective. It was only because of Jehovah's undeserved kindness that Adam and Eve, before their death sentence was carried out, were allowed to have children. Otherwise we would not be here today! But the human creation, as a result of Adam's sin, was born into imperfection and death. (Rom. 5:12) Of course, we did not wish it that way, but the human creation had no choice in the matter. This the apostle explains at Romans 8:20 (*NW*): "The creation was subjected to futility, not by its own will but through him that subjected it, on the basis of hope." This does not mean that, *in hope* that he could do something for them, Almighty God subjected the human creation to futility. No! God never hopes! He knows! "Known unto God are all his works from the beginning of the world." (Acts 15:18) Jehovah's perfect knowledge of his works allows no room for hope.

[5] But, then, how did Jehovah subject mankind to futility "on the basis of hope"? By saying what he did in the garden of Eden just before he sentenced Adam and Eve to death. As Judge, Jehovah God addressed himself to the unfaithful covering cherub, the spirit creature that became known as Satan the Devil: "I shall put enmity between you and the woman and between your seed and her seed. He will bruise you in the head and you will bruise him in the heel." (Gen. 3:15, *NW*) Here was summed up the supreme hope for all mankind! A promise from the Most High God that the fiendish introducer of wickedness, the "one having the means to cause death, that is, the Devil," would be crushed out of existence by a deliverer. (Heb. 2:14, *NW*) Here was the promise of a new world wherein the human creation would be delivered from the futile bondage of corruption into glorious freedom and life!—Isa. 65:17.

[6] When the beloved Son of God came to earth, the One chosen by Jehovah to be that great Deliverer, it became clear that the hope of a new world meant not only the bruising of the serpent but also that obedient mankind could be "saved in this hope" for everlasting life. Said Jesus: "I have come that they might have life and might have it in abundance." (John 10:10, *NW*) It was for the perfect new world that God gave his only-begotten Son and allowed him to die on the torture stake. (John 3:16) When the resurrected Christ Jesus presented the merit of his ransom sacrifice to his Father in heaven, it being accepted by Jehovah, the foundation was laid for the new world. Today those who place their wholehearted trust in the saving hope of Jehovah's new heavens and new earth are a New World society. Their hope, based on

4, 5. (a) When men condemn God for the world's corrupt state, what is wrong? (b) In what manner did Jehovah subject creation to futility "on the basis of hope"?

6. For what reasons did Jehovah send his beloved Son to the earth?

the promise of God, who cannot lie, is a source of sustaining, impelling power in their lives. Let us now see why hope is a power.

### HOPE'S POWER ANALYZED

[7] Hope is defined by Webster's unabridged *New International Dictionary* as "desire accompanied with expectation of obtaining what is desired." Hope is thus comprised of two elements: (1) a desire and (2) a feeling that the desire will be realized or fulfilled. Hence one may have keen desire but lack hope. For desire accompanied by the background realization that there is little or no possibility of ever having that desire fulfilled is not hope. True, desire may attract, but hope does much more: hope impels, hope pushes one, hope urges to effort.

[8] To believe in things we hope for there must be firm and irremovable grounds, a basis or foundation for confidence and reliance. Why so? Because what we hope for we do not see. "Hope that is seen is not hope, for when a man sees a thing, does he hope for it?" (Rom. 8:24, *NW*) Here the word "see" conveys the thought of having one's hope fulfilled, for then one's eyes will behold realization. At Job 7:7 we read: "Mine eye shall no more see good," the marginal reference adding "to see, that is, to enjoy."

[9] Since hope is that which we do not see, it can lead to success or failure, depending upon what we have based that hope on. To show that hope's actuating power does not always lead to success we shall take the example of the covering cherub who turned himself into Satan the Devil. This mighty spirit creature surrendered himself to a life-ruling ambition. That ambition became his hope, because he believed there was a possibility of succeeding. It was really hope's power that moved the covering cherub into carrying out his ambitious plan of action. He rebelled against Jehovah's universal sovereignty, turned traitor and then subtly induced Eve also to become a renegade.

[10] But that satanic mastermind who perpetrated rebellion and who engineered a breakaway from Jehovah's holy organization will never realize his fondest hope, that of making himself like the Most High. For there was something wrong with his hope. First, it was made up of a criminal desire; second, the feeling that the desire would be realized was inspired by a blinding pride that corrupted the cherub's wisdom. (Ezek. 28:17; 1 Tim. 3:6) Such a pride-inspired hope could lead only to disaster. (Prov. 16:18) Already Satan has been tumbled from the heavenly heights down to the earth together with his pawns, the demons. Soon now that invisible ruler of this world will be checkmated at Armageddon, when the King Christ Jesus hurls him into the abyss of deathlike inactivity. (John 12:31; 14:30; Rev. 12:7-9, 12; 20:1-3) The case of the covering cherub illustrates how hope, without a sound basis, can never lead to success and how powerful a desire for something together with the feeling of obtaining it really is.

### EVE'S HOPE, WHY DEFECTIVE?

[11] Through the serpent Satan invited Eve to eat of the forbidden tree, tantalizing her with this desire: "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. 3:4, 5, *NW*) Did Eve actually believe in this promise of godlike wisdom to the extent that she had hope? Yes, Eve had all the ele-

7. Define hope. How is it more powerful than mere desire?
8. Why must there be grounds for hope?
9, 10. (a) Does hope's power always lead to success? Explain. (b) Why was the covering cherub's hope certain to lead to disappointment?
11. Did hope's power push Eve on to eat of the forbidden tree? How do we know?

ments that go to make up hope: she had the desire for added wisdom and she wholeheartedly expected to obtain it. So her desire had become fertile; it had led to hope and its power pushed Eve on, not to success, but to disaster. (Jas. 1:14, 15) That Eve had fertilized her desire to produce sin with the expectation of obtaining wisdom is evident from the Scriptures: "Adam was not deceived, but the woman was thoroughly deceived and came to be in transgression." (1 Tim. 2:14, *NW*) Eve herself admitted that she had implicitly believed the serpent: "The serpent deceived me and so I ate."—Gen. 3:13, *NW*.

12 Why did Eve's hope lead to her death? Because her hope had no sound foundation; if she sinned she could hope to gain the thing desired. Sin was the grounds for hope. Eve had no basis for believing that sin could produce what the serpent promised. There was no evidence of any kind to prove that the serpent was reliable and trustworthy. How could there be? The serpent's statement directly contradicted Eve's Creator, who had declared: "In the day you eat from it you will positively die." (Gen. 2:17, *NW*) The serpent had not proved Jehovah's declaration untrue, nor had he established evidence that his own statement was the truth. Therefore Eve had no sound basis for her belief. Her foundation was credulity. And a hope that is based upon credulity merely has the unproved word or opinion of another as to what the future holds. What was the glaring defect, then? This: Eve's hope was not based on what the Scriptures call "faith."

13 "What is faith? It is that which gives substance to our hopes, which convinces us of things we cannot see." (Heb. 11:1, *Knox*) The word here translated "substance" signifies the underlying foundation, that which becomes a foundation for another thing to stand on. Thus Weymouth's translation (third edition) defines faith as "a well-grounded assurance of that for which we hope." Now what is "assurance"? Is it conviction, a firm belief? Even more! Under the heading "faith," Funk and Wagnall's *New Standard Dictionary* tells us: "Conviction is a belief established by argument or evidence; assurance is belief beyond the reach of argument." Surely, then, we can understand the rich meaning of the rendering from the *New World Translation:* "Faith is the *assured* expectation of things hoped for." Eve never had a "well-grounded assurance" or "assured expectation" of that for which she hoped. Thus her hope based on sin ended in death. But though Eve's hope was defective it still had impelling power. Then how much more powerful must be hope founded on faith!

12. Why was Eve's hope defective?
13. What is faith's relationship to hope?

### HOPE COMES TO THE AID

14 A hope that is founded on faith has the unimpeachable promise of the everlasting God that the things for which the person hopes are absolutely certain to be realized, if he continues faithful to the end. Such a well-founded hope was what the early witnesses of Jehovah had. In Hebrews, chapter eleven, the apostle writes of their hope. But is this not a chapter illustrating faith? True, but it is also an example of *hope,* hope founded on faith! These pre-Christian witnesses of Jehovah looked forward to the new world. Of Abraham the Bible says: "He was awaiting the city having real foundations and the builder and creator of which is God." (Heb. 11:10, *NW*) This does not mean that Abraham and Isaac and Jacob looked forward to a heavenly hope, but rather that they hoped for a resurrection to life on earth

14, 15. (a) Of what is Hebrews chapter eleven an example? (b) What hope did the pre-Christian witnesses of Jehovah possess?

under the rule of the new heavens. Thus Paul writes of their hope:

15 "In faith all these died, although they did not get the fulfillment of the promises, but they saw them afar off and hailed them and publicly declared that they were strangers and temporary residents in the land. . . . now they are reaching out for a better place, that is, one belonging to heaven." (Heb. 11:13, 16, *NW*) Moses was one of these who knew his hope was not to go to heaven but to live on earth during the heavenly rule of Christ the King. Possessing such a hope, Moses cultivated a forward-looking mind. Hope could now buoy him up under tribulation. Indeed, Moses chose "to be ill-treated with the people of God rather than to have the temporary enjoyment of sin, because he esteemed the reproach of the Christ as riches greater than the treasures of Egypt, for *he looked intently toward the payment of the reward.*" (Heb. 11:25, 26, *NW*) Moses had every reason to look "intently toward" an earth filled with Jehovah's glory. For it was the Almighty God himself who, with an oath upon his very existence, promised Moses: "As I live, all the earth will be filled with the glory of Jehovah." (Num. 14:21, *NW*) Moses never forgot such a promise. Like Sarah, Moses "esteemed him faithful who had promised." —Heb. 11:11, *NW;* Hab. 2:14.

16 Because the "so great a cloud of witnesses" had a confident hope they publicly declared that they were no part of the world. This brought them persecution, sometimes torture. Did their integrity break under torture? No! Hope came to the rescue; it succored them: "Other men were tortured because they would not accept release by some ransom, in order that they might attain a better resurrection." (Heb. 12:1; 11:35, *NW*) What sustaining power springs from hope properly founded!

16. Show how hope was a power in their lives.

### POWER OF RESURRECTION HOPE

17 Clearly, an integral part of the hope of those early witnesses was the resurrection. They turned their backs on the old world and looked forward to a resurrection to life on earth under the heavenly government with no need of ever dying again. Though they were faithful until the end, they "did not get the fulfillment of the promise." Why? Because "God foresaw something better for us, in order that they might not be made perfect apart from us." (Heb. 11:40, *NW*) They could not be "made perfect," the apostle says, apart from the Christian congregation, the bride of Christ, which is limited to just 144,000 faithful overcomers. (Rev. 7:4; 14:1, 3) Not being of the Christian congregation that began with Christ Jesus, that "cloud of witnesses" could not hope in the "first resurrection," the one to heavenly life and glory. The faithful men of old will, however, have a resurrection of the "righteous" by their being raised from the dead in an early resurrection on earth and they will eventually gain absolute perfection through God's kingdom by Christ Jesus.—Acts 24:15, *NW;* Matt. 22:32, 33.

18 The hope of eternal life in heaven for

17. Why did they "not get the fulfillment of the promise"?

18. (a) What is the "living hope," and who possess it today? (b) Who else possess a saving hope, and to whom do they owe it?

the faithful Christian congregation of Jesus' footstep followers is called, by the apostle Peter, a "living hope." "Blessed be the God and Father of our Lord Jesus Christ, for according to his great mercy he gave us a new birth to a living hope through the resurrection of Jesus Christ from the dead, to an incorruptible and undefiled and unfading inheritance." (1 Pet. 1:3, 4, *NW*) There is only a small remnant yet on earth of those Christians whose living hope is to reign in heaven with Christ as kings and priests for a thousand years. (Rev. 20:5, 6) At death they will be instantaneously raised to life in the spirit, being "changed, in a moment, in the twinkling of an eye." (1 Cor. 15:51, 52, *NW*) But the hope for salvation is also a power in the lives of a "great crowd" of people of good will: "A great crowd, which no man was able to number, out of all nations and tribes and peoples and tongues, standing before the throne and before the Lamb, dressed in white robes, and there were palm branches in their hands. And they keep on crying with a loud voice, saying: 'Salvation we owe to our God, who is seated on the throne, and to the Lamb.'" (Rev. 7:9, 10, *NW*) These are the Lord's "other sheep" who owe their hope of eternal life on a paradise earth to Jehovah and also to the Lamb, Christ Jesus, because "he became responsible for everlasting salvation to all those obeying him."—Heb. 5:9, *NW*.

19 How is the resurrection hope such a strong power in the lives of the anointed remnant and their good-will companions? Because no amount of persecution from the Devil's organization can break their integrity, not even torture or death; the resurrection hope sustains them. And even as the early witnesses from Abel to John the Baptist had kept their integrity through "mockings and scourgings, indeed, more than that, by bonds and prisons," so likewise will the New World society, if such a trial comes upon them. (Heb. 11:36, *NW*) Indeed, it will. Did not the Master foretell for this day that "people will deliver you up to tribulation and will kill you, and you will be hated by all the nations on account of my name"?—Matt. 24:9, *NW*.

20 During World War II thousands of Jehovah's witnesses imprisoned in Hitler's concentration camps would not accept a release by renouncing their faith. To do that would mean the loss of their hope. Nor will those who have the New World hope "accept release by some ransom" though they be imprisoned or tortured by Communist or "Democratic" dictators. And with the attack from the far north by Gog of Magog yet ahead, Jehovah's witnesses will need the sustaining power of the resurrection hope. "He that finds his soul will lose it, and he that loses his soul for my sake will find it." (Matt. 10:39, *NW*) Not understanding and experiencing the power of hope, the world is often amazed at the unbending integrity of the New World society. This is what one man wrote about Jehovah's witnesses and expressed amazement:

21 "When I first began to study the Jehovah's Witnesses, I was fortunate enough to secure the fine help of one of the counsels of the American Civil Liberties Union. In introducing me to the investigation he said, in effect: 'Probably you have never seen anyone who is willing actually to die for his religious convictions. With our sophisticated ways of doing things, and with our mentalities which seem never to deal with absolute certainties, we moderns think that there is nothing for which a man should give his life. But when you meet the Witnesses, you will be meeting, probably for the first time, people who are willing to be persecuted, even slain, for the sake of their religious faith.' At the time I

19-21. (a) Why is the power of the resurrection hope vitally needed today? (b) How does the world view the integrity of the New World society?

was not entirely convinced. Now I am." And why is the world so astonished at the integrity of Jehovah's witnesses? Why do worldlings have hazy hopes, "mentalities which seem never to deal with absolute certainties"? Because the world has not come to know Jehovah, "the God who gives hope."

[22] While the anointed remnant expect to serve on earth for a period after Armageddon, as it pleases Jehovah, and while the other sheep expect to serve Jehovah without a break in life clear through to the end of this system of things at Armageddon and on into the unending time of the new world, yet death due to natural causes or due to keeping integrity may occur before Armageddon. For the faithful remnant death means the immediate attainment of their heavenly hope. For the other sheep death means a short sleep until they come forth "to a resurrection of life." (John 5:29, *NW*) In either case the power of the resurrection hope dispels sorrow, the hysterical grief so common in the world: "Brothers, we do not want you to be ignorant concerning those who are sleeping in death, that you may not sorrow just as the rest also do who have no hope." (1 Thess. 4:13, *NW*) Thus whether by uninterrupted life through the war of Armageddon or by resurrection from death after Armageddon, the "great crowd" of the good-will companions of the spiritual remnant hope steadfastly in the promise that they will reach the perfect image and likeness of God as perfect men.

22. (a) Describe the expectation of the remnant and of the "other sheep." (b) If death should occur before Armageddon, how is hope a power for the survivors?

[23] So hope, rightly founded on faith by obtaining an accurate knowledge of God's Word and by acquainting oneself with Him and His works, past and present, is a power indeed! It enriches our love for the Life-giver, Jehovah. It holds out comfort in times of distress. It imparts a peace of mind at this time when "men become faint out of fear and expectation of the things coming upon the inhabited earth." (Luke 21:26, *NW*) It urges us to keep integrity. It works for our ultimate salvation. "For we were saved in this hope." Hope is essential. We cannot get along without it. If we could Paul would have reduced the Christian indispensables to a basic two: faith and love. But no! He found hope also indispensable: "There remain faith, hope, love, these three." (1 Cor. 13:13, *NW*) The apostle did not stretch faith so as to make it include the contents of hope. He knew that the test of endurance was yet ahead. And he knew that hope was a mighty power enabling us to endure, keeping "our eyes, not on the things seen, but on the things unseen."—2 Cor. 4:18, *NW*.

23. Is hope indispensable? Explain.

# Endurance Through Hope

*"Rejoice in the hope ahead. Endure under tribulation. Persevere in prayer."*
*—Rom. 12:12, NW.*

MATURE Christians look ahead. They see beyond the present system of things. They seek to do the will of Jehovah, and their minds are attuned to New World living. Immature Christians still see much that interests them in this system of things. They still want their own way. Their minds are still attuned to

1. What mental outlook differentiates the mature and immature Christian? So who fully benefits from hope's power?

their own interests. To lay hold on the hope of everlasting life demands maturity, that the servant of Jehovah can direct his mind ever forward, toward the hope ahead. It is the mature Christian, then, that can fully use the amazing power of hope, the power that encompasses the future and thereby governs the present. And by its governing our lives now, hope becomes an uplifting power that produces endurance: "If we hope for what we do not see, we keep on waiting for it with endurance."—Rom. 8:25, *NW*.

[2] Endurance in the slave of Jehovah means that quality of determination that, no matter what the circumstances, never will he relinquish the hope that God's Word validly offers him. In other words, it means that our ship of faith must never suffer shipwreck, must never stop short of its goal, the haven of the new world. Our navigational map, the Bible, warns: "You have need of endurance, in order that, after you have done the will of God, you may receive the fulfillment of the promise." (Heb. 10:36, *NW*) It is of value that we learn how to build up and fortify our hope that, together with faith and love, it may produce this fruitful maturity: "We bear incessantly in mind your work due to faith and your hard effort due to love and your endurance due to your hope."—1 Thess. 1:3, *NW*, footnote.

[3] Hope provides a basis for joy. Indeed, the Scriptural command is that we be filled with joy: "Rejoice in the hope ahead." (Rom. 12:12, *NW*) Joy bubbles forth from our hope. And this joy works for our endurance. Christ Jesus provided the perfect example of how hope, joy and endurance work toward one another. Jesus' hope laid the foundation for his immeasurable joy. His hope? Yes, Jesus had a definite hope: "Father, glorify me alongside yourself with the glory which I had alongside you before the world was." (John 17:5, *NW*) But Christ's hope was far grander than merely regaining his prehuman existence. For his hope was to buy the "treasure hidden in the field," the treasure hidden within the sphere of God's universal organization; namely, the headship of Jehovah's capital organization. His hope prompted him to act joyfully: "For the joy he has he goes and sells what things he has and buys that field."—Matt. 13:44, *NW*.

[4] If Jesus had looked only at the present he could never have endured the agonizing trial that faced him. He could never have met the test of endurance successfully. But his mind was perfectly mature; he rejoiced in the hope ahead. As a result his intense sufferings were "momentary and light," as are the sufferings of his followers who keep the mental attitude which was in Christ Jesus. (2 Cor. 4:17; Phil. 2:5, *NW*) That his hope brought joy and his joy, endurance, there can be no doubt: "Let us run with endurance the race that is set before us, as we look intently at the leader and perfecter of our faith, Jesus. For the joy that was set before him he endured a torture stake." (Heb. 12:1, 2, *NW*) For the sake of endurance we must "look intently" at Christ's example: his rejoicing in the hope ahead.

[5] What exultant joy the apostles had when they came into severe trials! "They summoned the apostles, flogged them, and charged them to stop speaking upon the basis of Jesus' name, and let them go. These, therefore, went their way from before the San'hedrin, rejoicing because they had been counted worthy to be dishonored in behalf of his name." (Acts 5:40, 41, *NW*) How could they suffer a flogging and rejoice over it? Because of the joy-producing hope that they had. There was

2. Explain what endurance is and why we need it.

3, 4. (a) Through what way does hope aid our endurance? (b) Show that hope helped Jesus pass the test of endurance.

5. Why can Jehovah's servants endure trials with joy?

reason for joy also because they had passed a severe trial, and by doing so had worked out endurance. "Consider it all joy, my brothers, when you meet with various trials, knowing as you do that this tested quality of your faith works out endurance." (Jas. 1:2, 3, *NW*) Since Jehovah is the Source of hope he is also the Source of joy. "The joy of Jehovah is your strength." (Neh. 8:10, *AS*) Joy, a fruit of the spirit, comes in unbounded measure when we "persevere in prayer," requesting God's holy spirit. His spirit enriches our hope.

### FORTIFYING OUR HOPE

[6] We need knowledge and understanding to build up our hope. All who are living for the new world should arrange for regular Bible study and reading each day. This brings a comfort that strengthens our hope: "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, *NW*) Besides the "comfort from the Scriptures" there is something else that fortifies our hope. This is endurance. We have already said that hope works for our endurance. True, but endurance also works toward hope. They work in a reciprocal manner. Hope produces endurance and endurance, in turn, builds up our hope.

[7] Are the persecutions and tribulation, then, that come upon Jehovah's faithful people unprofitable and valueless? Far from it! For every trial endured strengthens and makes more certain our hope. That is why we can "consider it all joy" when trials come upon us. Just how does every trial fortify hope? When we keep integrity we find that our minds are filled with that conscious realization that we are pleasing to God. This approved condition is what builds up our hope. Hope is fortified as the result of a sort of "chain reaction" process:

[8] "Let us exult, based on hope of the glory of God. And not only that, but let us exult while in tribulations, since we know that tribulation produces endurance; endurance, in turn, an approved condition; the approved condition, in turn, hope, and the hope does not lead to disappointment." (Rom. 5:2-5, *NW*) What a victorious combination Jehovah has given us! Sufferings and imprisonments can only build up hope if integrity is kept. And hope that is founded on faith and that is continually fortified with spiritual food and by endurance will never lead to disappointment. By rejoicing in the hope ahead Jehovah's witnesses can already experience the thrill and joy of victory, Jehovah's victory at Armageddon. Indeed, are we not already being led by Christ in his triumphal procession?—2 Cor. 2:14, *NW*.

[9] The New World society has left behind a world without hope. (Eph. 2:12) Satan, "the god of this system of things," cannot give hope; he has none himself. (Rev. 12:12) So the Devil is envious of the sure and powerful hope possessed by the New World society. He seeks to crush our hope in a low-down manner, through persecution. But the Devil has been a miserable failure as a general; his strategy always works against him when Jehovah's people keep integrity. For we are the ones who gain because of the tribulation. It not only further advances the good news, but, as Paul said: "Keep on remembering the former days in which, after you were enlightened, you endured a great contest under sufferings, sometimes while you were being exposed as in a theater both to reproaches and tribulations, and sometimes while you became sharers with those who

6. Through what means do we build up our hope?

7, 8. (a) What is the mature view of trials and tribulations? (b) What triumphant combination, based on hope, has Jehovah provided?

9. What does the Devil seek to do, and how does his strategy boomerang when we keep integrity?

were having such an experience." (Heb. 10:32, 33, *NW*) Yes, we gain so much in the way of building up our hope that the apostle tells us to "keep on remembering" the sufferings we endured. You of the New World society who are now undergoing tribulations remember that after this "momentary and light" tribulation has passed you will look back upon the trials with profit. They have brought you an approved condition, have fortified your hope.

### OUR HOPE—"ANCHOR FOR THE SOUL"

[10] A hope based on vague and uncertain testimony could hardly give one strong encouragement to carry on in a work that stirs up the wrath of the Devil-controlled world. How thankful we are that our hope rests upon one whose promises are sure, one who cannot lie! "Men swear by the one greater, and their oath is the end of every dispute, as it is a legal guarantee to them. In this manner God, when he purposed to demonstrate more abundantly to the heirs of the promise the unchangeableness of his counsel, stepped in with an oath, in order that, through two unchangeable things in which it is impossible for God to lie, we who have fled to the refuge may have strong encouragement to lay hold on the hope set before us," the hope "of the everlasting life." (Heb. 6:16-18; Titus 1:2, *NW*) With our hope anchored in the great unshakable Rock of the universe, what strong encouragement we have to "rejoice in the hope ahead"! (Deut. 32:4) Remember Jehovah has not sworn by anything finite, because that thing might fail and the obligation would be at an end. But he has given a "legal guarantee" in that he has sworn by what is infinite and cannot fail. He has sworn by the greatest personage in the universe, his own unchangeable self! —Mal. 3:6.

[11] With keen understanding, then, we read Paul's next reference to the hope ahead: "This hope we have as an anchor for the soul, both sure and firm." The apostle speaks of the hope in metaphorical language as an "anchor for the soul." How perfectly natural for Paul, for he had experienced shipwreck three times and certainly knew the value of an anchor! (Heb. 6:19, *NW;* 2 Cor. 11:25) He knew that an anchor is fastened in the bottom of the sea to hold a vessel firm during a storm, to keep the ship from being driven out to sea again or dashed upon the rocks. (Acts 27:29) A ship with an anchor firmly fastened can thus ride out a storm in confidence. "Anchor for the soul"—how apt a description for our hope that enables us to endure with unshakable integrity the most violent storms of persecution and not suffer shipwreck concerning our faith!

[12] These are stormy times. Satan would like to drown us in his "sea," the symbolic term for that unsettled mass of humanity alienated from God and that spumes up the mire of sin and bears up Satan's visible organization. Yes, these "waters," more troubled than ever before, are "peoples and crowds and nations." (Rev. 17:15, *NW*) Since the Devil has been hurled down to the earth he has visibly agitated the "sea" and has churned up a tidal wave of tribulations in a violent attempt to sink our ship of faith. Our hope is inseparably attached to our faith, and keeps our faith from being shipwrecked. (1 Tim. 1:19) With strong

10. Why do we have "strong encouragement to lay hold on the hope" ahead?

11. How does Paul describe the hope ahead? Why so?

12. Why are these stormy times for our ship of faith, but what will keep our faith from shipwreck?

faith our "anchor for the soul" will not be lost; it will not lead to disappointment.

[13] But even with a strong cable, if an anchor is not sturdy enough a ship may be blown out to sea again and flounder disastrously. So with our spiritual support, the "anchor for the soul." We have the best ground for fastening our "anchor" —in the promises of Jehovah. But if our "anchor for the soul" is flimsy, not even the good ground can hold our ship of faith steadfast during violent storms of tribulation. Therefore a word of caution: Never think that we can attend *Watchtower* studies and then, during the meeting, nod and doze off, believing that "just one wink" will not weaken our "anchor for the soul." If one is dozing at the time vital truths are explained, that one's ship of faith is not being built up; it is sinking. Then, too, how can one defend his ship of faith, which is attached to his hope, unless he uses *all* the weapons in the arsenal of revealed truths of God's Word? "Let us put on the weapons of the light." "Always [be] ready to make a defense before everyone that demands of you a reason for the hope in you."—Rom. 13:12; 1 Pet. 3:15, *NW*.

[14] Nor should we think that we can attend any theocratic meeting and expect it to build up our hope if we let our mind wander onto personal interests, "the anxieties of this system of things." (Mark 4:19, *NW*) Never allow the thoughts to have free rein, but direct the mind so that it can concentrate on the message being delivered. Drowsy minds cannot concentrate well. So wake up the mind. It tends to be lazy. And if not being alert at studies of Jehovah's people is a decided danger, then what will happen to the hope of those who become negligent in attending spiritual feasts? Just this: Their "anchor" will not hold. They will seek their own interests, finally drifting back into the world. They may suffer irreparable shipwreck. (2 Pet. 2:20) "That is why it is necessary for us to pay more than the usual attention to the things heard by us, that we may never drift away." (Heb. 2:1, *NW*) Do not forget that *usual* attention is not enough. We must give the very closest attention "to the things heard by us" "that we should no longer be babes, tossed about as by waves and carried hither and thither by every wind of teaching by means of the trickery of men."—Eph. 4:14, *NW*.

13, 14. How can we avoid great peril to our ship of faith?

### FRAIL "ANCHOR" LEADS TO SHIPWRECK

[15] After Armageddon there will be no more "sea." (Rev. 21:1) But as long as the demon-agitated "sea" exists we may expect our ship of faith to be attacked from all sides. In time of war ships are attacked today from beneath, by submarines. That Satan will use all the underhanded means he can to torpedo our ship of faith is to be expected, since this *is* war. "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. 12:17, *NW*) It is only by waging the right kind of warfare, which is not a carnal one, that our ship of faith can repel the Devil's attacks. "Go on waging the right warfare, holding faith and a good conscience, which some have thrust aside and have experienced shipwreck concerning their faith."—1 Tim. 1:18, 19, *NW*.

[16] The apostle found hope so powerful that he spoke of it not only as an "anchor for the soul" but also as a protective helmet for a soldier. Put on "as a helmet the hope of salvation." (1 Thess. 5:8, *NW*)

15. Why is the matter of keeping our faith and hope so serious today?

16. What part of "the complete suit of armor from God" is the hope ahead? How is it a protecting power?

Hope is a power that protects; so why not wear it as a helmet? A soldier's helmet protects the head, hence the mind. The Christians' hope, then, is really part of the "complete suit of armor from God that you may be able to stand firm against the machinations of the Devil," for the battle command is to "accept the helmet of salvation." (Eph. 6:11, 17, *NW*) Indeed, Jehovah put on the "helmet of salvation," and now the command applies to his faithful witnesses. (Isa. 59:17) How do we wear the helmet? By thinking of the hope ahead, by filling the mind with theocratic ideas, by studying the daily texts and comments in the *Yearbook of Jehovah's Witnesses*, by discussing theocratic activities. Hope provides subject matter for meditation and thus protects the mind from old-world thinking. The hope of salvation keeps us thinking ahead, hence "forgetting the things behind."—Phil. 3:13, *NW*.

[17] We wage the wrong kind of warfare and undermine our hope when we entertain backward thoughts. The potential human "shipwreck" concerning the faith takes off his helmet and begins to rejoice in the attractions and luxuries of this world instead of in the hope ahead. He forgets that the "sea" is full of whirlpools of ensnarling commercial pursuits and captivating pleasures. Take the case of Demas, a fellow worker with the apostle Paul. Demas was not new in the truth; he had even been with the apostle during his first imprisonment. (Col. 4:14) But something happened to Demas. He took off his "helmet"; he no longer had a forward-looking mind. Said Paul: "Demas has forsaken me because he loved the present system of things." (2 Tim. 4:10, *NW*) Demas evidently became a "shipwreck." And why? Because Demas stopped thinking on the hope *ahead* and developed a hope *behind* in the old world. No doubt Demas thought that having just the necessities of life was "too rugged." The "fine" things in life became an overwhelming attraction, his very hope. That backward hope pushed Demas to "shipwreck."

[18] How we must guard, then, against backward thoughts! We cannot rejoice in the hope ahead and at the same time try to rejoice in old-world interests. Today few things endanger our ship of faith as much as what Jesus called the "anxieties over livelihood." (Luke 21:34, *NW*, footnote) If our hope is really in the new world, we shall not allow these "anxieties over livelihood" to undermine our hope. Attempts to sit in the lap of luxury may result in a course like Demas'. "So, having sustenance and covering, we shall be content with these things," realizing the peril of striving for more: "Those who are determined to be rich fall into temptation and a snare and many senseless and hurtful desires which plunge men into destruction and ruin." (1 Tim. 6:8, 9, *NW*) The danger of shipwreck is imminent when we cease waging the right kind of warfare: "No man serving as a soldier involves himself in the commercial businesses of life, in order that he may meet the approval of the one who enrolled him as a soldier."—2 Tim. 2:4, *NW*.

### UNDERMINING HOPE BY "OWN INTERESTS"

[19] The precious hope for everlasting life can be undermined very easily by our own selves, by wanting our own way. King Solomon emphasized this danger. (Prov. 14:12; 16:25; 21:2) It was a common obstacle to maturity in the days of the apostles. Few there were that wholeheartedly put Kingdom interests first. Paul observed this, and

17. Is it possible to scuttle our own ship of faith? How?

18. What did Jesus show was one of the greatest threats to our ship of faith? So what advice did Paul give?

19. What hope-undermining trait did the apostle observe in certain Christians, and what does this mean to us today?

in speaking of Timothy commented: "For I have no one else of a disposition like his who will genuinely care for the things pertaining to you. For all the others are seeking their own interests, not those of Christ Jesus." (Phil. 2:20, 21, *NW*) Just think! Of certain Christians Paul knew at that time at Rome, all except Timothy had some self-seeking tendencies that interfered with the work of Christ Jesus! When Timothy dedicated himself to Jehovah he completely submerged his own will so that God's work might take precedence in his life. He genuinely said: "Here am I; send me." (Isa. 6:8) Since self-seeking tendencies were prevalent in Paul's day, how much more likely that they will show up today when worldly interests and the "fine" things in life are so diversified and many! Pioneers, servants, congregation publishers—where do *you* stand in regard to your "own interests"? Are they in their theocratic place so as not to interfere with the work of Christ Jesus? "Keep on, then, seeking first the kingdom."—Matt. 6:33, *NW*.

[20] Do not misunderstand. What Paul called our "own interests" may be perfectly legitimate pursuits; if not unscriptural, they are "lawful." But as the apostle explained: "All things are lawful; but not all things build up." (1 Cor. 10:23, *NW*) The desire for "fine" things and entertainment-interests (television, radio, cinema, etc.) may, if care is not exercised, subvert our hope; for of a certainty they do not build it up. We need to fortify our hope so that it will become our very "joy," as it did for Jesus. Many other nontheocratic interests abound in the world, such as the so-called "hobbies." These may furnish pleasure and recreation, even profit in worldly goods. But hobbies, like commercial pursuits, may very easily entangle one and undermine one's hope.

[21] Hobbies are so varied today that they range from the sedate stamp-collecting to the vigorous athletic exercising. By way of illustration we shall take the common hobby called "photography." A brother finds that this hobby furnishes him much pleasure. His camera records many delightful theocratic assemblies and personal experiences. His "own interests" tell him he needs to keep up with all aspects of this hobby. He buys numerous magazines and reads them. Soon he starts to read books on this hobby, spending more and more time on a "lawful" pursuit. Meetings may be missed to keep up with the latest "camera" magazine. He may even feel it necessary to associate with those outside the truth to learn more about his hobby. This brother's "lawful" interest has grown to a point where it threatens to undermine his hope. If his "own interest" is not checked and put in its theocratic place, shipwreck is ahead.

[22] Paul valued his hope in Christ so highly that he could say: "I have taken the loss of all things and I consider them as a lot of refuse." (Phil. 3:8, *NW*) If our hope is as powerful a force in our lives, we shall let no "anxieties over livelihood" or hobbies or "own interests" ever ruin our hope of salvation. Another danger associated with "seeking own interests" is that sooner or later one will find cause for mixing with worldlings. A worldly person, not interested in the truth, cannot build up your hope, because he has none. He will undermine your useful theocratic habits and your very hope. Associate with those who "rejoice in the hope ahead," who are New World–

20, 21. (a) Illustrate what is meant by one's "own interests." (b) Could one's "own interests" lead to shipwreck? Explain.

22. (a) How did Paul value the hope ahead? (b) What hope-weakening danger is associated with seeking one's "own interests"?

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

[23] The safe course to pursue is to cultivate forward-looking minds. Hope helps us do this. There is so much to hope for, so much to keep the mind looking ahead; for the anointed remnant: heavenly glory, incorruptibility and the sublime privilege of reigning as kings and priests and judges for a thousand years with the new world's King, Christ Jesus, seeing him "just as he is"! (1 John 3:2, 3, *NW;* 1 Cor. 15:53, 54; Rev. 20:4, 6) For the other sheep: everlasting life on earth, participating in the work of transforming the earth into a global paradise, sharing in the token fulfillment of the procreation mandate, exercising dominion over the animal creation, witnessing the general resurrection of the dead! (Gen. 9:1; Hos. 2:18; Mark 10:30; Luke 23:43; John 5:28) And the crowning hope for both the spiritual remnant and the other sheep: to see the utter destruction of all of Jehovah's enemies that the glorious name and word of Jehovah will be everlastingly vindicated. (Judg. 5:31; Rom. 3:4) Truly, the hope of the New World society is summed up in this: That we might "hope in Jehovah from this time forth and for evermore."—Ps. 131:3, *AS*.

[24] So wear the helmet of salvation. Rejoice in the hope ahead. Think upon your hope; it is true, of serious concern, righteous and lovable. (Phil. 4:8, *NW*) The more often we rejoice in the hope ahead the more often we shall think of the God of hope, Jehovah. This is wholesome: "Jehovah hearkened, and heard, and a book of remembrance was written before him, for them that feared Jehovah, and that thought upon his name."—Mal. 3:16, *AS*.

23. Why do we have impelling reason to cultivate forward-looking minds?

24. What wholesome benefit comes from rejoicing in the hope ahead?

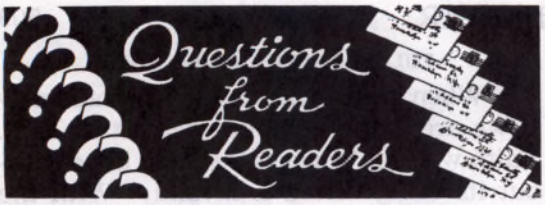
### FULL ASSURANCE OF HOPE

[25] When is our hope valid? It is valid now if we are making public declaration of it. Faith without works is dead. So hope without its being voiced is invalid: "With the mouth one makes public declaration for salvation." "Let us hold fast the public declaration of our hope without wavering." (Rom. 10:10; Heb. 10:23, *NW*) So our hope backed up by Jehovah's spirit and made valid by our public declaration of it is a power. It helps us think ahead, live ahead and work for the hope ahead: "To this end we are working hard and exerting ourselves, because we have rested our hope on a living God." (1 Tim. 4:10, *NW*) Our hard work and unfaltering efforts to preach the good news assure us that our work is not in vain and that our hopes will be realized.—1 Cor. 15:58; Heb. 6:11, 12.

[26] So guard that "anchor for the soul." It will prevent shipwreck. Our hope works out endurance. It brings joy. It encourages us to "persevere in prayer." It makes us think upon the name of Jehovah. So, then, rejoice triumphantly, you of the New World society. The world's hope is dark; your hope is bright. The world's hope is collapsing; your hope nears fulfillment. The world's hope is based on credulity; your hope is based on faith. The world's hope leads to disappointment; your hope leads to success. For with the new world, oh so very near, our fondest hopes, whether heavenly or earthly, will soon be realized to our eternal satisfaction. Therefore we can with unflinching endurance "live with soundness of mind and righteousness and godly devotion amid this present system of things, while we wait for the happy hope and glorious manifestation of the great God and of our Savior Christ Jesus."—Titus 2:12, 13, *NW*.

25. What is necessary if the hope ahead is to be realized?

26. Summarize the power of hope. With its aid what can we do?




● Does the Watch Tower Society accept challenges to debate publicly the Scripturalness of various religious teachings?—J. P., United States.

Christ Jesus is recommended as "leaving you a model for you to follow his steps closely." The methods he used to preach did not include debates. When in the course of events he was in the presence of the opposing religious leaders of his time he did enter into discussions with them, refuting their falsehoods and defending and preaching the truth of Jehovah's Word. But he did not prearrange such meetings or formally assemble for such. In fact, relative to dealing with the false religious leaders he instructed his disciples: "Let them be. Blind guides is what they are. If, then, a blind man guides a blind man, both will fall into a pit." Jesus set an example of preaching to assembled groups in public places, but the principal instruction he gave his disciples pertained to preaching at the doors of the people. Taking this as the model, Jehovah's witnesses today concentrate on this method of preaching, at the same time using the additional methods of Jesus and the apostles.—1 Pet. 2:21; Matt. 15:14; 10:5-15; Acts 5:42; 20:20, *NW*.

Usually those wanting to debate are more interested in getting attention and publicity than they are in presenting the truth. It is not necessarily the truth that is acclaimed victorious by those who listen to a debate. Crowds are not always reasonable. They are swayed by bombastic oratory and showy eloquence aimed at the emotions rather than the mind. In a debate as much error as truth is presented, and by playing upon emotions and personal prejudices the final conclusions of many hearers may often favor the error. In the tense climate of a debate reason and logic are frequently ignored, except by one who has the spirit of Jehovah. A legally or judicially trained mind can separate the emotion from the fact and evaluate properly, but audiences generally are not so discerning. A more calm atmosphere is needed for unbiased thinking. Each side usually thinks it has won, and often some who were neutral or undecided find themselves more confused after the debating is over.

To determine the Scripturalness of a teaching we must go to the Bible and calmly weigh all the texts bearing on the point under consideration. The ideal place to do this is in a home, with the two or few involved sitting at a table with open Bibles, dispassionately considering the evidence to "make sure of all things; hold fast to what is right." (1 Thess. 5:21, *NW*) If a person is in doubt as to a doctrine, he can have a minister from a religion that believes it come to his home and discuss it. The next evening he can have a minister from a group that says it is false. Or he may even wish to have a minister from each group there the same evening and ask questions and hear the discussion. Thus the truth will be more likely to get calm and careful attention, as also will the falsehood. Sincere ones honestly searching for the truth will see the advantage of this method, whereas those interested more in exciting controversy and grabbing publicity will clamor for the emotional, oratorical debate.

Christians do not debate with dissenters in their own congregation, knowing it can deteriorate into degrading bickering and quarreling: "Now I exhort you, brothers, to keep your eye on those who create divisions and causes for stumbling contrary to the teaching which you have learned, and avoid them." Christians are also counseled: "Further, turn down foolish and speculative questionings, knowing they produce fights. But a slave of the Lord does not need to fight, but needs to be tactful toward all, qualified to teach, keeping himself restrained under evil, instructing with mildness those not favorably disposed, as perhaps God may give them repentance leading to an accurate knowledge of truth, and they may come back to their proper senses out from the snare of the Devil, seeing that they have been caught alive by him for the will of that one." (Rom. 16:17; 2 Tim. 2:23-26, *NW*) Regardless of prior promises to the contrary, debates may lose restraint and mildness on the part of those not having the spirit of Jehovah and may degenerate into unbecoming quarreling and strife and emotionalism by such.

Hence the Watch Tower Society does not now adopt debating as a means of preaching the good news of the Kingdom. One of its representatives may be a guest speaker before a different denominational group, when invited, and may entertain questions afterward; but it is

understood beforehand the session is not a debate and will not be allowed to deteriorate into such. The glorious good news deserves a dignified presentation, without a disorderly clamor by the opposers: "For God is a God, not of disorder, but of peace."—1 Cor. 14:26-33, *NW*.

● The traditional picture of Jesus shows him with long hair and beard, but the Watch Tower publications illustrate him as beardless and with short hair. Which is correct?—M. H., United States.

The later Watch Tower publications show Jesus as beardless and with short hair because he is shown that way in representations of him that are older than the traditional effeminate-looking picture. In an ancient beaker or cup found at Antioch, Syria, which purports to represent Jesus and his disciples at the Memorial supper, Jesus is engraved thereon as a beardless young man while some of his disciples are pictured with beards. For a photograph of this see Harper's *Bible Dictionary*, page 22, in the midst of the article "Antioch, the Chalice of." (M. S. and J. L. Miller, 1952) The scholarly book by Jack Finegan, *Light from the Ancient Past*, tells of second-century Christian paintings found in the Catacomb of Priscilla, in the room Cappella Greca, and states:

"The painting of the Resurrection of Lazarus is now almost effaced but it is still possible to recognize that on one side is depicted a small building containing a mummy and on the other, the sister of Lazarus standing with arms upraised. In the middle Christ is shown, facing toward the tomb and with the right hand uplifted in a gesture of speech. He is represented in the Roman type, and is dressed in tunic and pallium, the left hand holding the garment. He is youthful and beardless, with short hair and large eyes. . . . The picture is of great interest since it is the oldest representation of Jesus that is preserved anywhere."—Page 371.

Further on this book tells of the painting of the Healing of the Paralytic (Mark 2:1-12) found in the house church in the excavated ancient settlement of Dura in the Syrian desert, and states: "The almost destroyed painting of Christ in the Catacomb of Priscilla at Rome probably belongs, as we have seen, to the middle of the second century. The painting at Dura is dated even more definitely in the first part of the third century. In both pictures Christ is shown as a young and beardless man with short hair and wearing the ordinary costume of the day. These and similar portrayals are the earliest type of Christ as far as is now known in early Christian art. Later in the third century Christ appears still as youthful but with long, curly hair, and from the fourth century on the more familiar bearded type appears."—Pages 408, 409.

As recently as October 7, 1949, the new east window of Stepney Parish Church, the mother church of East London, England, was unveiled by the Earl of Athlone. The photograph of this church window, as published in "The Illustrated London News," October 1, 1949, shows a cross with a young man nailed to it, beardless and with short hair, to represent "Christ crucified, but triumphant."

Since the Bible does not describe Jesus' facial appearance or indicate he had a beard of length, we follow the oldest archaeological evidence rather than the later traditional view that makes Jesus appear effeminate and sallow and sanctimonious. Some use Isaiah 50:6 as proof that Jesus had a beard: "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting." This may have been literally fulfilled in a typical way upon Isaiah, foreshadowing the shameful insults and reproaches to be heaped upon the servant class, the primary one of whom is Christ Jesus. Each one of the servant class suffers reproaches, but not necessarily all of the ones here specified. The record shows Jesus was whipped, slapped and spat on, but no mention is made of beard-plucking. If it had happened why would it not have been named along with the other abuses and insults? (Matt. 27:26; Mark 14:65, *NW*) In fact, the *Septuagint* rendering of Isaiah 50:6 does not mention the cheeks' being plucked of hair, but as being slapped instead: "I gave my back to scourges, and my cheeks to blows; and I turned not away my face from the shame of spitting." The record in the Gospels states all this did literally happen to Jesus.

# ANNOUNCEMENTS

**FOREWARNED OF ASSAULT BY GOG OF MAGOG**

It is said that 'to be forewarned is to be forearmed.' But this is true only if the warning is heeded. Today a world-wide warning is being sounded that a final onslaught will soon be made by Gog of Magog, namely, Satan, together with all his hosts, on true worshipers of Jehovah God. (Ezek. 38:3, 4; 39:1, 2) To withstand the assault and abound in God's favor, knowledge is a primary essential. Jehovah's witnesses and their companions will manifest that they are 'forewarned and forearmed' during the month of September by going from house to house to tell others of the approaching assault.

**"WATCHTOWER" STUDIES**

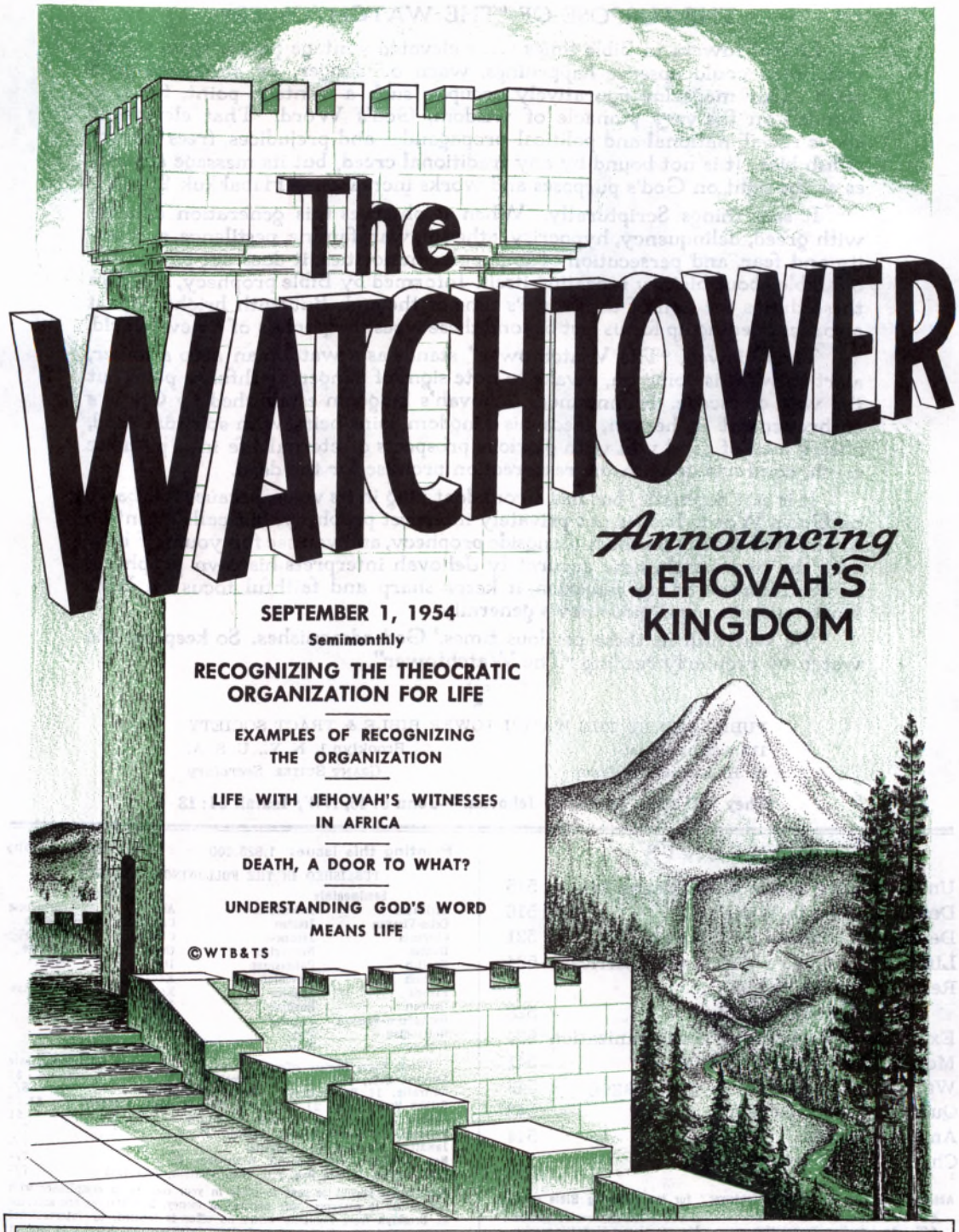
Week of September 12: The Power of Hope.

Week of September 19: Endurance Through Hope.

## ✓✓ CHECK YOUR MEMORY ✓✓

**After reading this issue of "The Watchtower," do you remember—**

- What startling examples prove international treaties do not prevent war? P. 485, ¶5.
- What is the sure hope for world peace? P. 487, ¶1.
- What Scriptural prediction showed many would be "too busy" to hear the truth? P. 488, ¶2.
- What outstanding example shows old age is no deterrent to serving Jehovah? P. 489, ¶2.
- How Jehovah's servants can keep young in spite of increasing years? P. 490, ¶4.
- What, in particular, about the Kingdom message catches Korean ears? P. 492, ¶4.
- What a Korean congregational meeting is like? P. 493, ¶4.
- What outstanding difficulty rural Koreans have in accepting Christianity? P. 495, ¶3.
- Why the world's outlook appears so hopeless? P. 496, ¶2.
- How hope can lead to failure? P. 498, ¶9.
- How Eve's experience shows hope must have a sound foundation? P. 499, ¶12.
- What amazement has been expressed at the firm integrity of true Christians? P. 501, ¶21.
- How even persecution and trials are valuable to the Christian? P. 504, ¶7.
- Upon what firm basis our hope can be anchored? P. 505, ¶10.
- How hope, like a helmet, protects the mind? P. 506, ¶16.
- How a proper and "lawful" pursuit can lead to spiritual shipwreck? P. 508, ¶21.
- Why public debates do not lead to the truth? P. 510, ¶3.
- What the oldest available representation of Jesus indicates about his appearance? P. 511, ¶3.




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

## THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

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

## CONTENTS

| | |
|---|---|
| Understanding God's Word Means Life | 515 |
| Death, a Door to What? | 516 |
| Declared Righteous by Jehovah | 521 |
| Life with Jehovah's Witnesses in Africa | 524 |
| Recognizing the Theocratic Organization for Life | 528 |
| Examples of Recognizing the Organization | 534 |
| Moses versus the Scientists | 541 |
| Warning of Assault by Gog of Magog | 542 |
| Questions from Readers | 543 |
| Announcements | 544 |
| Check Your Memory | 544 |

**Abbreviations used in "The Watchtower" for the following Bible versions**

| | |
|---|---|
| *AS* – American Standard Version | *LXX* – The Septuagint Version |
| *AT* – An American Translation | *Mo* – James Moffatt's version |
| *Da* – J. N. Darby's version | *NW* – New World Translation |
| *Dy* – Catholic Douay version | *Ro* – J. B. Rotherham's version |
| *ED* – The Emphatic Diaglott | *RS* – Revised Standard Version |
| *Le* – Isaac Leeser's version | *Yg* – Robert Young's version |

Unless otherwise indicated, the Bible used is the King James Version

**Printing this issue: 1,825,000** **Five cents a copy**

PUBLISHED IN THE FOLLOWING LANGUAGES

| Semimonthly | | Monthly | |
|---|---|---|---|
| Afrikaans | Indonesian | Arabic | Portuguese |
| Cebu-Visayan | Italian | Cibemba | Russian |
| Cinyanja | Japanese | Cishona | Sesotho |
| Danish | Norwegian | Greek | Siamese |
| English | Pangasinan | Ibo | Silozi |
| Finnish | Slovenian | Kanarese | Slovak |
| French | Spanish | Korean | Ukrainian |
| German | Swedish | Malayalam | Urdu |
| Hiligaynon-Visayan | Tagalog | Polish | Yoruba |
| Hollandish | Twi | | |
| Ilocano | Zulu | | |

| Watch Tower Society offices | Yearly subscription rate |
|---|---|
| **America, U.S.,** 117 Adams St., Brooklyn 1, N.Y. | $1 |
| **Australia,** 11 Beresford Rd., Strathfield, N.S.W. | 8/- |
| **British West Indies,** 21 Taylor St., Port of Spain, Trinidad | $1.75 |
| **Canada,** 40 Irwin Ave., Toronto 5, Ontario | $1 |
| **England,** 34 Craven Terrace, London, W. 2 | 7/- |
| **Jamaica,** 151 King St., Kingston | 7/- |
| **New Zealand,** G.P.O. Box 30, Wellington, C. 1 | 7/- |
| **South Africa,** Private Bag, P.O. Elandsfontein, Transvaal | 7/- |

**Remittances** should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. **Notice of expiration** (with renewal blank) is sent at least two issues before subscription expires. **Change of address** when sent to our office may be expected effective within one month. Send your old as well as new address.

Entered as second-class matter at Brooklyn, N. Y., Act of March 3, 1879. Printed in U. S. A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXV September 1, 1954 Number 17

# UNDERSTANDING GOD'S WORD MEANS LIFE

YOU enjoy living, do you not? And would you not like to live forever, especially if conditions were at least halfway decent? Of course you would. Well, did you know that the Bible holds out a hope of our living forever if we meet certain conditions? Note what Jesus said, as found at John 17:3 (*NW*): "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." And you may be sure that this means life in happiness, for the Bible tells us that the time is coming when all suffering and sorrow will be done away with.

You will note that Jesus said that everlasting life depends upon our taking in certain knowledge. Yes, just as we must take in the right kind of material food to keep our bodies alive, so we must take in the right kind of spiritual food if we would gain everlasting life in happiness. Jesus expressed a similar thought when the Devil tried to tempt him to change stones to bread. Matthew tells about it at 4:2-4 (*NW*), where we read: "After he had fasted forty days and forty nights, then he felt hungry. Also the Tempter came and said to him: 'If you are a son of God, tell these stones to become loaves of bread.' In reply he said: 'It is written, "Man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth."'" And this knowledge is where? In the Bible.

If we would follow a course that is right so that we can gain life, not only must we have a Bible in our homes, which most people do, at least in Western "Protestant" lands, but we must also read it, and still more important, we must also understand what we read. It is the same as with material food. Just purchasing a loaf of bread will not stop our hunger; we must eat the bread, and more than that, our stomachs must digest it and our blood stream must assimilate it, if it is to do us any good.

That we need help to understand the Bible is made clear by the experience of a certain Jewish proselyte. At Acts 8:28-31 (*NW*) we read concerning him: "He was returning and was sitting in his chariot and reading aloud the prophet Isaiah. So the spirit said to Philip: 'Approach and join yourself to this chariot.' Philip ran alongside and heard him reading aloud Isaiah the prophet, and he said: 'Do you really know what you are reading aloud?' He said: 'Really how could I ever do so, unless someone guided me?' And he entreated Philip to get on and sit down with him."

Has not that often been the case with you, reading something in the Bible and not understanding what it really meant? No doubt that is why many do not read the Bible more, because they so often come across something that they do not understand even as was the case with this Jew-

ish proselyte. And what was he reading, and how was it explained to him?

The next verses, Acts 8:32-35 (*NW*), tell us: "Now the passage of Scripture that he was reading aloud was this: 'As a sheep he was led to the slaughter, and as a lamb that is voiceless before its shearer, so he did not open his mouth. During his humiliation justice was taken away from him. Who will tell the details of his manner of life? Because his life is taken away from the earth.' In answer the eunuch said to Philip: 'I beg you, About whom does the prophet say this? About himself or about some other man?' Philip opened his mouth and, starting with this Scripture, he declared to him the good news about Jesus."

Merely reading this prophecy did not make a Christian of this Jewish proselyte, but upon Philip's explaining its meaning to him he did understand and believe, accepting Christianity and dedicating himself to do God's will, being baptized in the name of Christ Jesus without further delay.

Now is it not reasonable to conclude that just as God provided help for those who wanted to understand his Word back there he would do the same in this, our day? Surely it is. And such is the case. He has provided an instrument, an organization, which serves as his servant in bringing to the people light on the Bible. In fact, Jesus, in his great prophecy concerning his second presence and the end of this old world or system of things, foretold that there would be such a servant organization. Recorded at Matthew 24:45, 46, it states: "Who really is the faithful and discreet slave whom his master appointed over his domestics to give them their food at the proper time? Happy is that slave if his master on arriving finds him doing so. Truly I say to you, He will appoint him over all his belongings."

That servant or slavelike organization has published and continues to publish, not only Bibles, but also many Bible study aids for the purpose of helping all men of good will and honest heart to read their Bibles with understanding. Foremost of such Bible study aids is *The Watchtower,* a copy of which you have in your hand. Study it and learn God's provision for everlasting life.

# DEATH — A Door to What?

"DEATH is something for which most of us are not ready. It's something that just doesn't fit into our scheme of things." So spoke the eminent Dean Pike of New York's cathedral of St. John the Divine in a Sunday sermon early this year. And true it is, the human mind recoils instinctively at the very thought or mention of death. Continues Dean Pike: "We cover up our uneasiness by the use of soft phrases—'she passed on' or 'passed away'—or by the kindly jargon of the professional morticians who set up a haze of vagueness with talk about 'sleep' and talk about 'paradise' with no careful definitions."

A sample of attempted definitions paints a vivid picture of the human mind's seeking some escape from the inevitable. Death has

been called a "glorious adventure . . . a divine promotion," "the gateway to another form of existence," "the open door to eternal freedom." Others boldly assert: "I believe that personal consciousness survives the shock of that physical episode we call death." "I shall not in any part, in any way, die. The whole of Me, of the real Me, Me myself, will escape death." "Therefore I may hope and even believe . . . that 'there is no death—what seems so is transition.'"

"And just how do you plan to escape death?" asks the skeptic. With a benign smile his religious friend informs him: "Why, my good man, you do not really die. The inner you, your immortal soul, that deathless spark of God within you, lives on eternally." Says a Catholic authority: "The soul is the difference between a corpse and a living being. . . . It is endowed with spiritual faculties, . . . which will enable it to live and operate when separate from the body. Not being material, it can never be destroyed." Then what happens to it at death? Says a Presbyterian authority: "The souls of the righteous, being then made perfect in holiness, are received into the highest heavens, . . . and the souls of the wicked are cast into hell." And what awaits them there? Answers evangelist Billy Graham, "Heaven is a literal place, . . . what a glorious place it will be—with streets of gold, the gates of pearl . . . and the tree bearing a different kind of fruit every month." As for hell: "There will be weeping and wailing and gnashing of teeth. I believe . . . there is literal fire in Hell, but if there is not literal fire in Hell, then the Bible is talking about something far worse when it speaks of the flames of Hell. Whatever it is going to be is so horrible that it cannot be expressed in the language of man."

**Is death an enemy or a friend? A dead-end street or a door to life? What conditions await the dead? Are they blessed? Or distressed? Or at rest? Who, if any, go to heaven? Has anyone ever returned from death's own realm to describe it? Is there hope that anyone ever will? Many and varied are men's opinions, but what does the Bible say? This article gives its authoritative answer.**

But many persons find themselves caught in between, so to speak, feeling unworthy of heaven and surely not deserving of hell. For these, Catholic doctrine provides a convenient niche: "It is a much more pleasant thought," they opine, "that there are people not quite good enough for heaven, yet not bad enough for hell, and that these are sent to purgatory until they are purified sufficiently for heaven."

Which do you prefer? Which thought stirs you most toward religious living? Heaven's gain? Or hell's pain? The threat of a fiery future is thought indispensable by many to the gaining and holding of converts, and statistics seem to give some support to this. For instance, Billy Graham's "detailed picture of Heaven [given above] brought 145 listeners to their feet to pledge themselves to Christ. *But* 350 signed up on the night he described Hell."

How do such teachings leave you? Satisfied? Or fearful? Or perhaps confused, some have thoughtfully asked, "How can a God of love torture men, even the wicked, eternally, sending them through excruciating pains for their delinquencies?" Noting the horror of the civilized world at the maniacal madness of Adolf Hitler, who baked people alive in huge ovens, they asked, "Is God worse than Hitler? At least his victims eventually succumbed to merciful oblivion. They tell us God does not even allow that to his victims, but they must roast and fry and bake and sizzle for ever and ever!" Many are those who have turned

in disgust from a heaven and a God who could show such heartlessness.

### GOD'S WORD TO THE RESCUE!

Sharp and clear comes the voice of God's Word, to liberate "all those who for fear of death were subject to slavery all through their lives." (Heb. 2:15, *NW*) No mere human philosophizing or "educated guessing," this! God, who made the human soul, tells us its destiny for sinning: "The soul that sinneth, it shall die." (Ezek. 18:4) What was that? 'It shall fry?' No! "It shall die."

The truth of this is borne out by God's own description of what constitutes a soul. In fact, he lists the component parts of the very first human soul, saying: "Jehovah God proceeded to form the man out of dust from the ground and to blow into his nostrils the breath of life, and the man came to be a living soul." (Gen. 2:7, *NW*) Note, please, that it was not the soul that God thus breathed into man, as if that soul were something intangible, separate from the physical man. Rather it required both the inbreathed "breath of life" and the body, made of the "dust from the ground," to produce the human soul. Man did not *have* a soul; man *was* a soul. Therefore the separation of the body of dust and the breath of life would mean the death of the soul.

If the soul cannot die, then why was it that when Joshua's forces captured the city of Hazor "they went striking every soul that was in it with the edge of the sword"? Why did David pray for deliverance from his enemy, "lest he tear my soul like a lion, rending it in pieces"? (Josh. 11:11, *NW;* Ps. 7:2) The conclusion is inescapable that the soul can be touched by destructive instruments; the soul can and does die.

### "BUT WHAT ABOUT HEAVEN?"

"Surely David's soul could not possibly suffer such an end as that," protest the critics. "His immortal soul and those of all other faithful men before and after him had the transcendent glory of heaven awaiting them. No mundane thing, however powerful or sharp, could hinder their souls on their way to glory." Ah, but did David's "soul" really waft its way to heaven at his death? The apostle Peter answers flatly: "David, . . . both deceased and was buried and his tomb is among us to this day. . . . David did not ascend to the heavens." (Acts 2:29, 34, *NW*) No, David, just like Adam, did not *have* a soul; he *was* a soul, and so David, the soul, died, was buried and had still not been raised to heaven in the apostles' day. Moreover, neither had anyone else, aside from Christ Jesus himself. Jesus' plain words still stand irrefutable: "No man has ascended into heaven but he that descended from heaven, the Son of man." (John 3:13, *NW*) Since Jesus was the "firstfruits" of those raised to heaven, no one else could precede him. (1 Cor. 15:20) Jesus' special prayer, "I wish that, where I am, they also may be with me," shows further that even when this heavenly hope was opened up it was just a very special provision, and then not for all mankind, but for only a precious few, a "little flock" of Kingdom heirs. —John 17:24; Luke 12:32, *NW*.

### WHERE DOES HELL FIT IN?

The question now arises, "If only a few go to heaven, then what of all the other faithful men and women who ever lived upon this earth?" Faithful Jacob, thinking his beloved son Joseph was dead, said disconsolately, "I shall go down mourning to my son into Sheol!" (Gen. 37:35, *NW*) Sheol is the Hebrew word which English Bible translators have rendered as "hell," so "hell" is the place to which the righteous Jacob expected to go. Do not be surprised at this, for righteous Job even prayed to go there! Said he: "Oh that thou wouldest hide me in Sheol!"–Job 14:13, *AS*.

A shocking statement, this? Not at all, for surely these men were not worthy of torment and surely Job would not have prayed to go to hell had he thought it a place of torment. That would be asking for trouble! No, "the living know that they shall die: but the dead know not anything, . . . for there is no work, nor device, nor knowledge, nor wisdom, in Sheol, whither thou goest." (Eccl. 9:5, 10, *AS*) Sheol, or Hades, is nothing other than the common grave of mankind.

But what of the "hell fire" mentioned at Mark 9:47, 48, *King James Version?* True, Jesus showed there the undesirableness of being "cast into hell fire: where their worm dieth not, and the fire is not quenched." However, the word "hell" here is not a translation of either Sheol or Hades, heretofore mentioned, but rather of the word Gehenna. Therefore this text cannot be linked up with those that speak of conditions in Sheol or Hades, for previous scriptures have shown that there is no knowledge, device or wisdom in the place designated by those words, and hence neither could there be any sense of pain there, nor ability to suffer from fire, even if such fire existed there.

What, then, is this new word, Gehenna? This Greek word comes from a Hebrew expression, *gey hinnom,* or "Valley of Hinnom," which in turn refers to the ancient valley of that name, outside the south and west walls of Jerusalem. This valley became the city's dump and incinerator, for disposal of garbage, filth, offal, bodies of dead animals and dead criminals considered too vile for a resurrection. It came to symbolize total destruction, which was actually the purpose of the superheated flames, kept burning continuously and intensified by addition of brimstone, or sulphur. The jagged sides of the valley were strewn with refuse, making them a breeding ground for worms and maggots.

So, then, Jesus' words above quoted had reference, not to a place where live things were tormented, but rather to a place where dead things, vile things, were cremated, reduced to ashes, destroyed. His words were calculated to induce in the Jewish mind, familiar with these things, a vision of the fate awaiting evil ones, the same fate he held out to goatlike opposers of his servants in the last days: "everlasting cutting-off," in a destruction as complete as of garbage in a superheated incinerator.—Matt. 25:41, 46, *NW.*

### WHAT HOPE IS THERE FOR THE DEAD?

"A good question," someone will say. "If only a few go to heaven and all others either to rest in Sheol or Hades or perhaps to a Gehenna of complete and final annihilation, why, just where does that leave us? We might as well put our hopes to rest as well and forget about any future beyond this present life." But no, we are not forced to such a pessimistic conclusion as all this, for again God's Word comes to the rescue with a solid, substantial hope for all those who wish to avail themselves of it.

That hope is the resurrection, one of the Bible's strongest themes throughout. "Abraham . . . reckoned that God was able to raise [Isaac] up even from the dead." Job prayed to God "that thou wouldest hide me in the grave [Sheol, hell], . . . appoint me a set time, and remember me!" Yes, the firm hope of all faithful men of olden times was "that they might attain a better resurrection."—Heb. 11:17-19, *NW;* Job 14:13; Heb. 11:35, *NW.*

But actually their hope would have been an unnecessary and ridiculous thing if the religious doctrine of man's deathlessness were true. How so? Because "resurrection," taken from the Greek word *anástasis,* means "a raising up," or a restanding, to life. Now if one is not actually dead, how can he be restood to life? We are told by

some that when man dies he is more alive than ever. Were that so, there would be no need for a resurrection. It would be superfluous, especially if the person had gone to heaven immediately at death. Why should he then be brought back into an earthly body in a resurrection? No, it is only because men "go down into silence" at their death that the resurrection is necessary. —Ps. 115:17.

### DEATH YIELDS TO LIFE

"However, now Christ has been raised up from the dead, the firstfruits of those who have fallen asleep in death. For since death is through a man, resurrection of the dead is also through a man. For just as in Adam all are dying, so also in the Christ all will be made alive." (1 Cor. 15:20-22, *NW*) Yes, Jesus' resurrected life, witnessed by over "five hundred brothers," now assures us of our resurrection hope, "for just as the Father has in himself the gift of life, so he has granted to the Son to have also in himself the gift of life."—1 Cor. 15:6; John 5:26, *NW*.

This fabulous gift the Son Christ Jesus presents first to his "little flock" of Kingdom heirs. It is during the second "presence" of the Lord that "those who are dead in union with Christ will rise first." (1 Thess. 4:15-17, *NW*) Those still living when his invisible presence begins must continue faithfully serving him till death, at which time they will be instantaneously rewarded with a heavenly resurrection. After these persons, to the number of a "hundred and forty-four thousand . . . purchased from among mankind as a firstfruits to God and to the Lamb," have thus been resurrected to life in the heavens, then Jesus' priceless gift of life will be extended to others. (Rev. 14:1, 4, *NW*) Then there will be a further fulfillment of Jesus' words: "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, *NW*) This larger resurrection will include all the faithful men before Jesus' time as well as since then who have died or will die faithful, but without the heavenly hope. It will also include unwitting practicers of "vile things," such as the thief to whom Jesus, in his dying hours, promised: "You will be with me in Paradise."—Luke 23:43, *NW*.

### RESURRECTION—THE DOOR TO LIFE ETERNAL

Then, amid paradisaic conditions on earth, man's true hope of "eternal freedom," of eternal life, will be realized. Not by virtue of a separate "immortal soul" will this be accomplished, thus crediting the power of the accomplishment to man's indestructibleness, but rather by the resurrection of dead souls back to life, to the honor of the only one powerful enough to perform such a miracle, Jehovah God. He will do it, not by overlooking the fact of death, but by coming to grips with death and hurling it and its companion Hades (hell, mankind's common grave) into the "lake of fire," "the second death." (Rev. 20:14) In this highly symbolic language of Revelation we see portrayed our real basis for triumph over death. Our "door to life" is, not the scourge of death, but the gift of resurrection. For this gift and its future prospects we render thanks and homage, not to inherent immortality, which we do not possess, but rather "to God, for he gives us the victory through our Lord Jesus Christ!"—1 Cor. 15:57, *NW*.

# Declared Righteous by Jehovah

THE matter of being declared righteous by Jehovah is not one to be lightly pushed aside. It is a question of life or death, for only those whom Jehovah declares righteous will receive everlasting life. Jehovah's declaring his servants righteous is not for the purpose of acquitting or absolving them from the false charges made against them by their enemies, seen and unseen, for such charges do not influence him. Rather, his declaring his servants righteous concerns their standing with him and the freeing of them of the charges and penalties that his own justice has placed against them.

Why are we in need of being declared righteous by God? Because our first parent Adam willfully disobeyed God's law and therefore lost his righteous standing before God and his conditional right to life. Having lost these priceless possessions he could not pass them on to his offspring, and so all of them were born in sin, imperfect, without a righteous standing before God and without a conditional right to life. That is why "there is not a righteous man, not even one," for "through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned."—Rom. 3:10; 5:12, *NW*.

By his sin Adam ran us into debt to God's justice. God was not obligated to provide release for us, to pay that debt, but because God is love he mercifully provided for our release, to pay that debt for us. The Scriptures reveal how God could be just and yet declare those harmed by Adam's transgression righteous, namely, by faith in Christ's ransom sacrifice.

But did not the Law furnish a basis for the Israelites to be declared righteous? No, it did not; in fact, it could not. Why? Because it could not remove their disability, it could not free them from debt. It merely gave them a standard, something to strive to attain to; which only made it even more apparent how far they were coming short of God's righteous requirements. So the Law, by showing the many things that constituted sin, actually made sin to abound all the more. And by its required sacrifices it impressed upon the Israelites their need for a valid sacrifice as well as kept them in Jehovah's pure worship until their Messiah came who could furnish them release from sin.

Still someone may ask, Was not Abraham's faith in Jehovah "counted to him as righteousness"? Yes, but only to the extent that "he came to be called 'Jehovah's friend'." Then are imperfect humans declared righteous in varying degrees and for different purposes? Yes. Abraham had faith in God's promise regarding a seed, and because of his faith God accepted him as a friend. But Abraham did not know who that Seed would be; so he could not exercise faith in Christ Jesus and in his ransom sacrifice, without which no one can be declared righteous with the hope of everlasting life.—Jas. 2:23, *NW*.

### WHO ARE BEING DECLARED RIGHTEOUS NOW

How was Christ Jesus able to provide a basis for the declaring righteous of imperfect human creatures? In having his perfect life transferred from his spiritual

prehuman existence to the womb of the virgin Mary he was free from Adamic sin. As a perfect human creature he was the equal of the perfect man Adam in Eden, and continuing in that righteous condition he could have lived forever on earth. But that was not God's purpose or will for Jesus, and so Jesus was not given a wife and a mandate to be fruitful and fill the earth. Rather, God's destiny for Jesus was to be the divine King of the new world. So his stay on earth was only temporary, just long enough to learn "obedience from the things he suffered," to "bear witness to the truth," and "to give his soul a ransom in exchange for many."—Heb. 5:8; John 18:37; Matt. 20:28, *NW*.

By voluntarily laying down his life Christ Jesus released merit, something of value that he could use for the benefit of others. Upon his resurrection as a spirit and his ascension into heaven he presented this merit to God, who accepted it in lieu of the claims His justice had against the human race.

Have any received the benefits of this provision, and, if so, who, how and when? Ever since Pentecost the "body of Christ," which is limited to the one hundred and forty-four thousand that John saw "standing upon the mount Zion" with the Lamb, have been receiving the benefits of this provision, being declared righteous in the sight of God because of their faith in Christ's sacrifice and their dedication to do Jehovah's will.—Rev. 14:1, *NW*.

The declaring righteous of these is only a means to an end. And what is that? That they might be eligible for membership in the body of Christ as his footstep followers. At the age of thirty he, as a full-grown perfect man, sacrificed his human life so that he might obtain a heavenly inheritance.

However, these who would be Christ's followers, being imperfect, cannot meet God's requirements for an unblemished sacrifice. Neither have they a right to life to sacrifice on the basis of which they could be given the hope of spiritual life. But on the basis of their faith in Christ's sacrifice and their dedication to Jehovah, Jehovah credits them with Christ's merit, thus making them acceptable for sacrificing and giving them something to sacrifice, which they do sacrifice, God then begetting them by his spirit to a hope of heavenly life.

Their righteousness being imputed by faith, rather than being actual, these cannot keep themselves wholly free from sin. But they will not willingly yield to sin, and though repeatedly coming short they are able to keep their righteous standing before God by appealing for Christ's merit to be applied to them to cover their sins. —1 John 1:9, 10; 2:1.

### WHAT ABOUT OTHERS?

Christ Jesus furnished 'propitiatory sacrifice, not only for the sins of his body, the Christian congregation, but also for others of mankind.' (1 John 2:2) When will these others, the faithful men of old who died before Christ came, those of mankind in general in their tombs and those of the "great crowd" of other sheep who are now faithfully serving Jehovah, be declared righteous? In view of what we have seen about justification or being declared righteous by faith as being only a means to an end, so that certain ones might be eligible to membership in Christ's body and share heavenly glory with him, it follows that all whose destiny is the earth, the foregoing ones mentioned, would have no need of having righteousness imputed to them.

Those of the other sheep today may be said to have a token forgiveness. By reason of their faith in Christ's sacrifice, their dedication to do Jehovah's will and their separating themselves from the world, they

are pictured as having "washed their robes and made them white in the blood of the Lamb." (Rev. 7:14, *NW*) Because of seeking Jehovah, righteousness and meekness, they have the hope of being spared during the great tribulation of Armageddon to enter the new world of righteousness without first going into the tomb. In that new world they will gradually attain to actual perfection under the ministration of Christ and his body of kings and priests.

The faithful men of old, who died before Christ gave his life as a ransom, having done "good things," because of their following a righteous course, will be brought forth to a resurrection of life. Theirs will be a resurrection to life, not in the sense that they will come forth with perfect bodies, for they will not, but in that they will be well along on the way to life because of their past integrity-keeping course. They will at once vow and render allegiance to Christ, the reigning King, and will share with others in the privilege of serving as "princes."—Ps. 45:16.

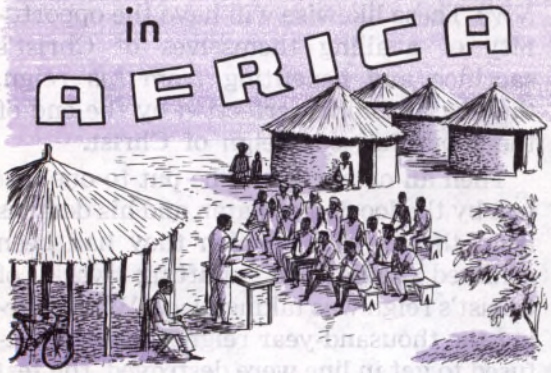
The resurrected faithful men of old and the other sheep will join in making the earth a paradise after which will come the resurrection of mankind in general, those in the "memorial tombs" and who had "practiced vile things." (John 5:28, 29, *NW*) These likewise will have the opportunity of availing themselves of Christ's sacrifice and benefiting from his reign, thereby attaining perfection by the end of the thousand-year reign of Christ.

Then all on earth will be put to one last test by the loosing of Satan and his demons from the abyss, to which they had been confined while the uplifting work of Christ's reign was taking place. While, during the thousand-year reign, those who refused to get in line were destroyed, the test at the end of the thousand years will reveal all those who turn selfish at heart, who will then be destroyed together with Satan and his demons in what is termed "the lake of fire" and "the second death." (Rev. 20:1-10, 14) Those maintaining integrity will be declared righteous by Jehovah and be given the right to everlasting life.

Thus, in summing up, we see that from Pentecost to the present time only those of the "body of Christ" are declared righteous, and that by faith; these will gain actual righteousness in the "first resurrection." And the rest of the obedient ones of mankind will be declared righteous to life everlasting after meeting the test at the end of the thousand-year reign of Christ.

*By works of law no flesh will be declared righteous before him, for by law is the accurate knowledge of sin. But now apart from law God's righteousness has been made manifest, as it is borne witness to by the Law and the Prophets; yes, God's righteousness through the faith in Jesus Christ, for all those having faith. . . . For all have sinned and fall short of the glory of God, and it is as a free gift that they are being declared righteous by his undeserved kindness through the release by the ransom paid by Christ Jesus.*
—Rom. 3:20-24, *NW*.

# Life with Jehovah's Witnesses in AFRICA



HAVE you ever wondered what life is like in a village in the wilds of Africa where all, or the majority, are Jehovah's witnesses? What would you expect to find?

First, let us take a look at a typical African village. It is located in a small clearing, that is, where the "bush" has been cleared and the trees chopped down. In this clearing you will find a number of huts, from eight to twenty in the smaller villages, and most of the villages are small. The huts are built of poles daubed with mud and thatched with grass. Generally, the grass roof does not touch the walls, thus leaving an air space through which the smoke from the small campfire, used for heating the hut in cold weather, can escape. The huts are round in shape and, except for the air space at the top and the doorway, have no other ventilation. There are no streets in the village, for the native's means of travel is by foot and his transportation problems are handled by a head, long skilled in balancing a heavy load, set on top of his strong neck. In most cases there is no particular plan about the village. Out from the village in all directions go well-worn trails leading off into the "bush"; some leading to the scattered garden patches, others leading off to other villages, or to dirt "trunk" roads that pass nearby.

In the center of each village one usually finds what might be described as a hut without walls. Its thatched roof is supported by poles, its sides left open. It is here that all matters affecting the village as a whole are discussed in the presence of all the inhabitants, old and young. Here the headman hears complaints of one villager against another. It is here that the village youngsters get their teaching of the unwritten tribal laws and customs by listening to their elders' discussions. Throughout Northern Rhodesia it is in this kind of village that one often finds a majority of Jehovah's witnesses, and sometimes the whole village attends the congregational meetings.

### VILLAGE RULE

If you have never been in Africa and have never seen one of these small villages, you may wonder how the life of the village is ordered and how it is related to the general social and economic conditions of the country. Briefly, the situation is like this: In each village a headman is appointed, very often a hereditary office. The principal duties of the headman are to see that the village is kept clean, that the villagers conduct themselves in peace and good order, that they grow sufficient food for themselves and their families; to see that taxes are paid each year (a head tax is levied on each male African once a year) and to see that small roads and wood bridges are kept in fair repair. The village headman is responsible to the local chief, who may have many such villages under his jurisdiction. The chief will have a local native court to hear cases and will have *kapasos*, or messengers, who might be said to have limited police duties, in the way of keeping order, etc. The chief will have "counselors,"

who assist him in the running of his area from the social and economic standpoint and who assist him in trying cases in the native court. These native courts have limited jurisdiction, dealing with not only civil cases such as accusations of adultery, but also minor criminal offenses such as theft, fighting, etc. Any cases of serious consequence are referred to the district commissioner, to whom the chief is responsible, and who acts as a magistrate.

The villagers live as a community under what might be almost a patriarchal arrangement. When such a village comes into the truth this does not really affect the chief, unless it is the chief's own village. There are no courts or prisons in the villages except at the chief's village. There is no military conscription of the Africans, as this would be impractical. The only form of municipal employment, if it can be called such, is that the chief will send around his messengers from time to time to recruit labor from each village for some local construction work, such as building a new road, repairing a major road, repairs to chief's property, etc. This labor may be paid for or not, according to the chief.

### VILLAGES ALL OR PREDOMINANTLY JEHOVAH'S WITNESSES

With this background in mind one can better appreciate what happens when a village takes to the truth. Of course, in the village it may be that it is just the majority who are dedicated witnesses of Jehovah or who come to the meetings, but there are a number of villages where all in the village are either active Christian witnesses themselves or at least attend the meetings. In fact, the casual observer on visiting one of such villages would perhaps not notice very much difference from the others, except for the one thing that is generally apparent, that is, the cleanliness of the village. The improvement in the cleanliness and the upkeep of villages that are inhabited either wholly or in large part by Jehovah's witnesses has been remarked on often by government officers and other visitors to such areas. Commenting on this aspect is this report: "The houses are in rows with yards perfectly clean. Banana trees dot the shade in between. The main duty of the headman is to see that the village and houses are clean. When I asked him if he had any difficulty in this he simply smiled, as Jehovah's witnesses are noted for their co-operation in this respect."

However, if one stayed in the village for a while he would soon notice even more marked differences. He would note that there is more co-operation and help shown among the villagers. The people are happy and contented, and as they go about their work one will hear songs of praise to Jehovah being sung by the parents and children rather than the tribal and sometimes phallic songs of those who are pagan. In the evenings, instead of gathering for beer drinks or tribal dances and drum beating, one will find the villagers sitting around their fires singing together Kingdom songs or aiding one another in Bible study. All this makes for peace and tranquillity, with a lack of crime, fighting and squabbling. Indeed, villages of Jehovah's witnesses are noted for these qualities and local authorities are generally impressed with them, unless they are too prejudiced. Gone too are the pagan rites and ceremonies of initiation, etc., accompanied by much pain and suffering for those who are the subjects of the rites, which many religious organizations have found difficult to stamp out.

In many cases the headman himself comes into the truth. He remains as headman and continues to care for his duties of looking after the cleanliness and social conditions of the village. He may also be an

assistant minister, perhaps the presiding minister of the congregation, and that makes his work much easier. If he has become one of Jehovah's witnesses and is a member of the congregation with some other villager as the presiding minister, then the headman continues to look after his particular duties, and the presiding minister cares for the spiritual needs of the village. There is good harmony and no difficulty or friction in this matter. The headman sees that the village is kept clean; indeed, he will be more particular about this since he is now a dedicated Christian and perhaps his village also contains the congregation meeting place, the Kingdom Hall, and so he wants the whole village to reflect an appropriate atmosphere. He now has no difficulty in seeing that taxes are paid, and he continues to co-operate with the local chief, arranging for a quota of labor to be supplied for various jobs, as before. One of the Watch Tower Society's traveling representatives reports on this point in connection with villages in his area: "There has not been a single village of Jehovah's witnesses that has given trouble to road conscription works; the chief's messengers (*'kapasos'*) have no trouble—they are the most willing ones. Several of the *'kapasos'* are themselves Jehovah's witnesses."

### RESPECT GIVEN AUTHORITIES

In other words, the pattern of social life continues much the same in such villages, except that there is a marked improvement in the cleanliness, peacefulness and orderly conduct of the villages. There is no attempt to set aside the authority of the chiefs or headmen, since this they recognize as necessary for law and order. Of course, some chiefs go beyond their stated functions. If prejudiced, they may try to victimize the witnesses, trying to pile on them an unfair amount of labor. A few still look for abject submission that amounts to worship from those in their territory, and since the giving of such would be a violation of the Christian's worship of the only true God, Jehovah, Jehovah's witnesses refrain from giving such. Because of this it is sometimes thought that they are disrespectful. Not so! In fact, many of the villages of Jehovah's witnesses have become noted for their hospitality and kindness to chiefs and others when they pass through them. The district servant reporting on one area says: "When the chief tours through his villages he likes to stop overnight at the villages where Jehovah's witnesses predominate as here he receives better hospitality."

Note the following report describing life in a village in Barotseland, where, out of sixty persons, there are thirty-two Jehovah's witnesses, with the remainder of no religious affiliation:

"The headman is a publisher. There is no drinking or dancing in the village. When the other villagers wish to drink and dance, they go elsewhere. The chief and indunas (counselors) choose this village to sleep in during visits to the area because it is quieter and cleaner than others." The report adds that the villagers have also ceased from certain tribal customs, such as filing the teeth and marking the skin and the various rites practiced at puberty, etc.

At L—— congregation the presiding minister is also the headman and a brother of the chief. He is well respected in the community and the chief's court often asks for his advice.

### NEW WORLD CONDUCT AND ACTIVITIES

Jehovah's witnesses in such villages have their regularly scheduled congregation meetings just like all other congregations of Jehovah's witnesses throughout the world. They carry on their Christian preaching activity, visiting the neighboring villages, telling them about the good

news of God's kingdom and the new world. They pursue a normal village life caring for their gardens, fishing, and otherwise attending to the daily needs of themselves and their families. The general practice is for each family to have its own garden and to care for it. However, in some of these villages where there is a majority of Jehovah's witnesses a common garden is worked. The proceeds go to provide for the entertainment of visitors such as full-time representatives of the Society or to help some sick or disabled member of the congregation. If there is a surplus it is sometimes sold and the proceeds put to the Kingdom work.

Located at one end of the village is a neat, clean building large enough to accommodate all the members of the village and others besides. It is the Kingdom Hall of the congregation. It is large because the village is the headquarters for the congregation, other members living in near-by villages. Inside are solid benches made of sun-dried bricks, and at one end there is an elevated platform. There are openings in the walls to provide for light and ventilation. In some cases, nearby will be another building somewhat smaller. This used to be the Kingdom Hall, but became too small for the growing congregation. So it is used as stopping-over quarters for those coming from a long distance to attend congregation meetings. After the meeting these persons will sleep during the night and then return to their villages, perhaps five or six hours' walking distance away.

The peaceful activities and Bible-education work of Jehovah's witnesses also have their effect in the larger African communities in Northern Rhodesia. In the large towns, such as on the Copperbelt, there are large African townships, sometimes housing as many as 30,000. In these communities are found large congregations of Jehovah's witnesses, some with as many as four or five hundred. Concerning their activities a local paper commented:

"Watch Tower Christians in the townships of Ndola, Kitwe, Chingola, Mufulira and Luanshya (Northern Rhodesian towns) are very active, but I am glad to report that their activities are very good indeed and are reducing fighting among the Africans in these townships.

"Once they join the Watch Tower . . . these Christians do not fight among themselves, and they call one another 'brother.' They do not go to beer halls to be mixed up with other fellows or with women. Although one is not a member of their church yet one must say that they have love in their hearts."—*The African Weekly* of August 30, 1950.

In recent years in Northern Rhodesia and Central Africa politics has been introduced to the African. Propaganda from European and African politicians has even found its disturbing way into the rural African villages, trying to convince the masses of Africans that in their schemes and policies lies the hope of their future peace and prosperity. But, in villages where the belief in the Bible predominates and where Jehovah's witnesses live together as members of the New World society, such propaganda goes unheeded. Not allowing themselves to be disturbed and unsettled by human theories, they go about their daily life quietly, lawfully and in peace with one another, looking with confidence to the hope of a new world of God's building under the righteous government of his Son, Christ Jesus.

*And all thy children shall be taught of Jehovah;*
*and great shall be the peace of thy children.*
—Isa. 54:13, *AS*.

# Recognizing the Theocratic Organization for Life

*"Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time, while you cast all your anxiety upon him, because he cares for you."*
*—1 Pet. 5:6, NW.*

RECOGNIZING Jehovah's theocratic organization cannot be stressed too strongly. If one's life depended upon a course of action, one ought to be only too glad to take that course, even if it hurt his pride by humbling himself. That is the way it should be with acknowledging the theocratic organization and its mode of operation under God's hand. Anarchists refuse to recognize organization and to submit to it. To say that there is no theocratic organization smacks of lawlessness or anarchism, for that would mean God has no organization and does not have his people, his flock, organized. It is more important for him to have his living, intelligent creation organized than for him to have his inanimate creations, the sun, moon and stars, organized, for the unity, harmony, peace and working effectiveness of his universe depend upon their being theocratically organized and operated.

[2] The sacred Bible is God's Book of instructions to his intelligent creatures on earth. To be able to carry out the instructions of God's Book, or Bible, we have to recognize the theocratic organization, inasmuch as the Bible itself recognizes it, from cover to cover. In fact, the Bible is the Book of the visible theocratic organization. The words that are the first words in it that God himself wrote with his own "finger" were for a theocratic organization, that is, the "Ten Words," the Ten Commandments, for his typical theocratic organization, the nation of Israel. (Deut. 10:1-4) All the other parts of the Torah, or the Law, from Genesis through Deuteronomy, were written by the prophet Moses at the inspiration of Jehovah God for the same organization. The fact is, all the other books of the ancient Hebrew Scriptures were written for the typical theocratic organization of Israel. But not for them only, because the Christian apostle Paul writes to the Christian congregation of God and quotes Psalm 69:9 to make this argument: "Even Christ did not please himself; but just as it is written: 'The reproaches of those who were reproaching you have fallen upon me.' For all the things that were written aforetime were written for our instruction, that through our endurance and through the comfort from the Scriptures we might have hope." (Rom. 15:3, 4, *NW*) Consequently, the ancient Hebrew Scriptures from Genesis to Malachi were written primarily for the instruction of the Christian congregation of God.

[3] The same is true of the Christian Greek

1. Why cannot recognizing Jehovah's theocratic organization be stressed too strongly in view of life, unity and peace?

2. As in favor of recognizing the organization, for whom were the ancient Hebrew Scriptures written?

3. Likewise, for whom were the Christian Greek Scriptures written, and why is it necessary for them to be organization-minded?

Scriptures from Matthew to Revelation. Except for the gospel account by Luke, the Acts of the Apostles, the letters to Timothy, Titus and Philemon and the second and third letters of the apostle John, all the books of the Christian Greek Scriptures were written directly to the Christian congregation and primarily for the Christian congregation. But even those eight exceptions were written to persons of the Christian theocratic organization and were written to them expressly in behalf of that organization. Hence today all the twenty-seven books of the Christian Greek Scriptures belong to the Christian flock of God and not to any individual; and these books, together with the thirty-nine books of the Hebrew Scriptures, form the complete inspired Bible. In view of its unbreakable connection with the Christian theocratic organization, the Bible is organization-minded and it cannot be fully understood without our having the theocratic organization in mind. This makes it very necessary for those who humble themselves under God's mighty hand to take account of the theocratic organization and to recognize it. All the sheep of God's flock must be organization-minded, like the Bible.

### STRUCTURE AND ACTIVITIES

[4] Today we are nineteen centuries removed from the visible theocratic organization of the first century of the Christian era. During all those centuries the organization that professes to be Christian has undergone many changes and has split up into hundreds of religious sects and cults, which has resulted in a scattering of the religious flock. The religious disorganization in Christendom has therefore often taken the form of violent religious wars and persecution of smaller or newer sects. To have Christian theocratic organization we must slash through the religious traditions of Christendom and go back to the apostolic instructions and arrangements of the first century. Today on earth God has his flock of sheep under his Right Shepherd, and so he must and he does have a visible organization now under His mighty hand. In proof that it is theocratic, just as the apostles of Jesus Christ were, this organized flock of his sheep is apostolic in its arrangements and its methods of activity. At the same time it is adjusted to the needs of our modern day for God's prescribed service.

[5] The organization's being apostolic does not mean it has living "apostles," so called, or even "apostolic successors." It could not have such, because the twelve apostles of the Lamb Jesus Christ were foundation stones of the Christian congregation and belonged to its beginning, founding, or infancy. (Rev. 21:14, 19) By the close of the first century all the authentic apostles were dead, and they made no appointment of successors. The inspired Bible speaks against so-called "apostolic successors," who, like Simon Magus of Samaria, greedily want to exercise the power of the apostles over God's flock. "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." Such ambitious self-exalting men fail to recognize the theocratic organization and to humble themselves under God's mighty hand. —2 Cor. 11:5, 12-15; Acts 8:9-24, *NW*.

[6] A.D. 33 the Christian congregation started out as a visible theocratic organiza-

4. Despite Christendom's state, what argues that God has a visible organization, and how is it in its arrangements and methods?

5. What does it not mean for the organization today to be apostolic?

6, 7. (a) When and with how many did the visible theocratic organization start out, and how many were added the first day? (b) What does the Record say concerning their apostolic organization and activities?

tion of one hundred and twenty members on the festival day of Pentecost in an upper room in Jerusalem. On that occasion God's holy spirit was poured out through his Chief Shepherd, Jesus Christ, upon that little flock of faithful followers of Jesus. Due to that outpouring of holy spirit with miraculous manifestations upon that little congregation an impressive witness was given to Jehovah God and his exalted Son Jesus Christ by the preaching of Peter and the other apostles under the power of the outpoured holy spirit. Three thousand in the crowd of listeners accepted the message and were baptized in water in evidence of their becoming believers in Jesus Christ as the Son, Lord and Christ of Jehovah God. Concerning their apostolic organization and activities we read this in the Record: "Therefore those who embraced his word heartily were baptized, and on that day about three thousand souls were added. And they continued devoting themselves to the teaching of the apostles and to association together, to taking of meals and to prayers."—Acts 2:1-42, *NW;* 1:15.

[7] In further comment upon their activities the Record goes on to say: "And day after day they were in constant attendance at the temple with one accord, and they took their meals in private homes and partook of nourishment with great rejoicing and sincerity of heart, praising God and finding acceptance with all the people. At the same time Jehovah continued to join to them daily those being saved." (Acts 2:46, 47, *NW*) The congregation at Jerusalem kept up this course even after persecution by the unbelieving Jews burst forth upon them: "And every day in the temple and from house to house they continued without letup teaching and declaring the good news about the Christ, Jesus."—Acts 5:42, *NW*.

[8] From this Record we note that the procedure in apostolic days included the following: Devoting themselves to the teaching of the apostles, which teaching was backed up by the Hebrew Scriptures, from which they made many quotations; associating together as fellow believers to form a new congregation separate from the Jewish synagogue; taking meals together in private homes with rejoicing and sincere hearts. This was in connection with their preaching from house to house, for, as they taught and declared the good news about Jesus Christ, those who accepted this spiritual food would share material food with them for their physical refreshment. (Gal. 6:6) Besides this house-to-house preaching, they held public gatherings in the courts of the temple, attending there day by day in order to reach the crowds thronging the temple with the message. So they were active continually in praising Jehovah God and declaring the good news about Jesus Christ both privately and publicly. This method was successful, for Jehovah added believers to their number daily.

[9] What was theocratic back there is theocratic today. What succeeded back there because of its theocratic nature should succeed today. That is why Jehovah's witnesses have gone back to the time of the apostles by trying to imitate them. This is one way of devoting ourselves today to the apostles' teaching: copy their methods. As for their oral teaching, we do not have the apostles personally in the flesh with us today, but we do have their writings, together with the inspired writings of their fellow disciples, such as Mark, Luke, James and Jude. By closely following these inspired Christian writings and refusing the religious traditions of uninspired men we today devote ourselves to the written

8. So, from the Record, what did the procedure in those days include?

9. Who, today, devote themselves to the teaching of the apostles, and how so?

teaching of the inspired apostles. This written teaching instructs us on how the true Christian congregation today should be organized and conducted with qualified overseers and ministerial servants, these being appointed by the governing body of the entire Christian congregation throughout the earth. As in the apostolic days Jehovah's witnesses associate together in their places of meeting, doing so regularly and not falling into the bad habit of forsaking the gathering of themselves together, but encouraging one another, and all the more so as they behold the day for the battle of Armageddon drawing near. The temple of Jerusalem was destroyed A.D. 70, and Jehovah's witnesses today cannot attend there for the purpose of holding public meetings, but they do hold public meetings today wherever they can, indoors and outdoors.—Acts 14:23; 20:28-35; 1 Tim. 3:1-13; Titus 1:5-9; Heb. 10:25.

[10] One specially prominent feature of apostolic days marks the theocratic activities of Jehovah's witnesses today. What? Their preaching of the good news from house to house and when they are being entertained in private homes, as at large conventions in certain cities corresponding to Jerusalem, the ancient convention city. That the apostles themselves were not above the theocratic requirement to preach from house to house the apostle Paul showed, saying to the older men of the Ephesus congregation: "I did not hold back from telling you any of the things that were profitable nor from teaching you publicly and from house to house. But I thoroughly bore witness both to Jews and to Greeks about repentance toward God and faith in our Lord Jesus. . . . I do not make my soul of any account as dear to me, if only I may finish my course and the ministry which I received of the Lord Jesus, to bear thorough witness to the good news of the undeserved kindness of God." —Acts 20:20, 21, 24, *NW*.

[11] So penetrative has this house-to-house method been in reaching most of the people with God's message in this twentieth century that the religious clergy of Christendom have untheocratically objected, protested and caused the matter to come before political, police and judicial authorities of the land, just as the Jewish clergy did in the days of the apostles. As a result, the witnesses of Jehovah have had to fight in the courts of law in order to hold open this avenue of preaching the message of God's kingdom. In lands where Jehovah's witnesses have been banned or where the state religion does not allow their holding public lectures, they imitate the apostles by theocratically going from house to house, quietly preaching without exciting public attention.

### PRINCELY SLAVES

[12] Bringing ourselves into agreement with the apostolic methods and arrangements of the first century is a part of our recognizing the theocratic organization today for the sake of our lives. We know that the New Jerusalem is pictured as having twelve foundation stones and on them the "twelve names of the twelve apostles of the Lamb." (Rev. 21:14, 19, *NW*) We today, to be theocratic, must still rest upon this twelvefold foundation of these Christian apostles and prophets, Jesus Christ himself being the foundation cornerstone on which all those apostolic foundations rested.—Eph. 2:20-22.

[13] But now in this "time of the end" of this world there is one other feature of the

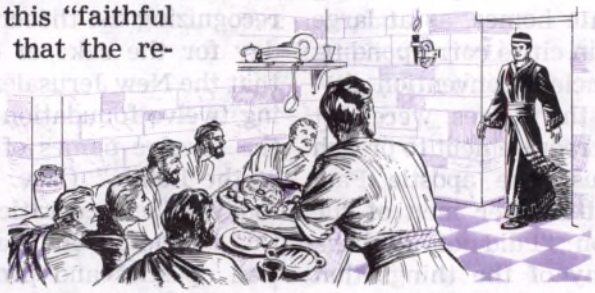
10. What specially prominent feature of apostolic days marks the activities of Jehovah's witnesses today?

11. From where has objection to this activity come, and why?

12. To be theocratic today, on what foundation must we rest?

13. To render complete recognition of the organization today, what other feature of it must we take recognition of, and since when?

theocratic organization that we must recognize. What? The "faithful and discreet slave." Jesus, in his detailed prophecy on evidences that would mark the "time of the end" when he would be invisibly present, said he would then appoint such a "faithful and discreet slave." "Who really is the faithful and discreet slave whom his master appointed over his domestics to give them their food at the proper time? Happy is that slave if his master on arriving finds him doing so. Truly I say to you, He will appoint him over all his belongings." (Matt. 24:45-47, *NW*) The world events since A.D. 1914, and particularly the events among Jehovah's people since A.D. 1918, give visible evidence that the Lord Jesus Christ, having come into his kingdom, has come to God's spiritual temple to carry on the final judgment at the "house of God" and, in expression of his judgment work, he has found a "faithful and discreet slave" and has appointed him over all his belongings, all his visible Kingdom interests on earth. (1 Pet. 4:17) Hence in order to render complete recognition of the theocratic organization today, we have to take recognition of this "faithful and discreet slave" that the returned Lord and Judge has appointed over all his belongings. We cannot sidestep this.



[14] For years it used to be thought that this "faithful and discreet slave" was one man or was the responsible office to be filled by an individual man. But is the visible theocratic organization dependent upon any single man for spiritual "food at the proper time"? No; and now in the light of accomplished prophecies we correctly see that the appointed "slave" is a class, the remnant or the remaining ones of the anointed, spiritual followers of Jesus Christ who are called to be joint heirs with him in his heavenly kingdom. Today, in administering all the belongings of the Lord Jesus on earth, this "slave" class serves the "food at the proper time," not only to the members of the anointed remnant, but now also to a "great crowd" of the Lord's "other sheep," the faithful believers who await an earthly destiny in the new world. Since the Lord has appointed the "slave" class to administer all his visible belongings, the Lord Jesus as the Right Shepherd does not feed his sheep on earth today by any other than this "slave."

[15] Since the "faithful and discreet slave" is a class, its continued faithfulness and discreetness do not depend upon the life and conduct of any single individual. Since the "slave" class is made up of many anointed Christians, it must have a governing body. It does, just as the theocratic congregation of apostolic times had a governing body. Peter did not claim to be that governing body. Neither did Paul. Both of these apostles recognized the governing body as including more men than themselves, and they submitted their matters of dispute to the decision of the governing body. The twelve apostles of the Lamb being a mere dozen, not all the spiritually qualified men of their day could be included among such special apostles. And so the governing body took in, besides the twelve apostles of the Lamb, other older men of the theocratic organization at Jeru-

14. Who is this "slave," and to whom does he now serve the food?

15. According to what example does the "slave" class have a governing body, and whom does it include?

salem, such as James, the half brother of Jesus Christ. (Acts 15:1-29; Gal. 1:18, 19; Jas. 1:1) Naturally, the governing body of the "faithful and discreet slave" class today does not include any of the twelve apostles, now long absent from the earthly scene, but it does follow the written instructions of those apostles and the other older men associated with them in writing the Christian Greek Scriptures. The theocratic governing body of today includes older, spiritually qualified men of the anointed remnant.

[16] Being adapted to modern conditions and requirements and being obliged to render to Caesar Caesar's things, the visible theocratic organization today has a legally established service agency, the Watch Tower Bible and Tract Society, incorporated in 1884 under the laws of the state of Pennsylvania, United States of America. (Matt. 22:21) It is with this legal corporation that the governing body of the "faithful and discreet slave" class is closely associated for administrative, legal and publishing purposes, to see that "this good news of the kingdom" is preached in all the inhabited earth for a witness to all the nations. (Matt. 24:14, *NW*) As the Kingdom preaching has expanded to 150 lands already, this legal corporation has branch offices in over sixty of such lands. Properly and necessarily the branches are given financial support by the original legal corporation. The Christian men put in charge of such branches are dedicated witnesses of Jehovah and are called "branch servants." Branch servants are just that, "servants," not bosses. All considered, our recognizing the theocratic organization today must take in our recognizing all these arrangements and provisions of Jehovah God through Jesus Christ for our day. In proof of our loyal recognition of such, we should strive to co-operate faithfully with the theocratic organization and its appointments and operating parts.

[17] Since God established the Kingdom in the heavens A.D. 1914, and particularly since 1919, the prophecy of Isaiah 32:1 (*RS*) has applied concerning the enthroned Jesus and his appointed servants on earth: "Behold, a king will reign in righteousness, and princes [*sarim'*, Hebrew] will rule in justice. Each will be like a hiding-place from the wind, a covert from the tempest, like streams of water in a dry place, like the shade of a great rock in a weary land." Since "princes" or *sarim'* here means, not worldly princes, but principal theocratic men, those who are the appointed chief ones in a class or group even down to a group of ten, the "faithful and discreet slave" class would be occupying a princely position respecting the "other sheep" of Jehovah's witnesses. The branch servants, whether members of the anointed remnant or members of the "other sheep" class, would be theocratic princes or *sarim'* in the territory under the respective branches. Any male servant appointed by the governing body and 'ruling in justice' among ten of Jehovah's witnesses would be a theocratic prince or *sar*. Of all of Jehovah's witnesses on earth the theocratic *sarim'* especially should recognize the theocratic organization today operating.

[18] Jehovah's theocratic King, Jesus Christ, retains in his service on earth only faithful and obedient "princes." For them to be kept in special service the *sarim'* must recognize their Lord, Jehovah's enthroned King, and must humble themselves under his royal hand and must rule in justice. Ruling in justice means that the *sarim'* must do right by their King Jesus Christ, must do right by the King's "faithful and discreet slave" that has been ap-

16. With what is the governing body closely associated, and how is its extension throughout the earth carried on?

17. Since when does Isaiah 32:1, 2 apply, and how?
18. On what basis are any retained in service as *sarim'*, and what does their 'ruling in justice' require?

pointed over all his earthly belongings, and must do right by the King's other sheep, his subjects. The position of *sarim'* of the King is not the place for men to follow the custom that unfortunately held true in Israel during the period of the judges: "In those days there was no king in Israel. What was right in his own eyes was what each one was accustomed to do." (Judg. 21:25, *NW*) Being examples to those among whom they serve, the *sarim'* themselves should carry out the organization instructions. This means they must carefully inform themselves on such instructions—priests of ancient Israel even used to memorize their Bible instructions—and must study them over. In that way they will get the understanding of their meaning and also of their implications, thus being able to take care of many things that are not expressly stated in the instructions. After that, to rule in justice, they will endeavor to be always in accord with organization instructions.

[19] In the case of a branch servant, for instance, he will bear in mind that the branch of a tree or vine does not bear up the main stock, but the stock is what sustains all the branches. The branch cannot operate sundered from the main stock; it must abide in it if it is to produce fruit. So it is with a branch organization. It is merely the agency of the legal corporation that provides the funds and other means of operation, and so it is financially dependent upon the original corporation. Such financial dependence in itself imposes upon the branch servant to do what he is told to do; for the funds-supplying Society is responsible to spend money on the branch and it must account to God for how it uses its funds. The theocratic contributors to the Society hold it responsible to spend the money in the wisest, most effective way. Even in this world such a procedure is counted as normal, good, sound business practice. Accordingly the branch servant must obey organization instructions and must strive to be effective in his place of service in order to bring about the most economical operation of the branch with the best and biggest results. But since he is one of the King's *sarim'*, there should be a motive much higher than that of financial obligation and dependence, for our organization is not commercialistic. The higher motive springs from the fact that the organization is theocratic, subject to Jehovah God and ruled by him through his reigning King Jesus Christ. This is the main reason for all those dedicated to God to recognize the organization, to be submissive to it and to prove loyal to it.

19. Taking the branch servant, for instance, what is the main reason for him to recognize the organization and submit to instructions?

# Examples of Recognizing the Organization

CONSIDER a number of good examples of properly recognizing the theocratic organization and its governing body. Not so long after the Christian congregation was organized at Jerusalem rabid persecution by the Jewish religionists scattered the congregation from the city, except the apostles, who remained as the governing body. Philip the evangelist or missionary carried the preaching of the good news north into Samaria and succeeded in establishing a congregation in the city, the

1. What Scriptural example do we have of a missionary's recognizing the organization, and what was the outcome of this?

members of which he baptized. One important thing the congregation lacked: the holy spirit with its miraculous gifts. Philip wanted the congregation of native witnesses to receive these. Recognizing the theocratic organization and knowing that the miraculous gifts of the spirit could be imparted only by the apostles of the Lamb or in their immediate presence, Philip sent word up to Jerusalem. That was an unselfish, loyal recognition of the theocratic organization by an evangelist or missionary. What was the outcome? The apostolic governing body sent down the apostles Peter and John. Then came the impartation of the spirit and its gifts to the baptized believers in Samaria. As it is written: "And these went down and prayed for them to get holy spirit. For it had not yet fallen upon any one of them, but they had only been baptized in the name of the Lord Jesus. Then they went to laying their hands upon them, and they began to receive holy spirit. . . . through the laying on of the hands of the apostles the spirit was given."—Acts 8:1-19, *NW*.

[2] Later Barnabas and Paul, as missionaries to the uncircumcised nations, were greatly disturbed by the question of circumcision and the Gentiles. They both had the right understanding of the question, but when dissension arose in the Antioch congregation, "they arranged for Paul and Barnabas and some others of them to go up to the apostles and older men in Jerusalem regarding this question." (Acts 15:1, 2, *NW*) Again this recognizing of the theocratic organization brought results. A special meeting of its governing body at Jerusalem was called, the question was thoroughly aired, James was used as God's mouthpiece in calling attention to the fulfillment of Scripture and in stating the right conclusion to be drawn respecting the uncircumcised Gentile believers, the governing body backed by holy spirit drew up a letter setting out the basic requirements for such believers, and Paul and Barnabas left Jerusalem with the letter. This letter was read to many cities where the question was a moot one. As Paul and his companion traveled about through the cities that had believers, "they would deliver to those there for observance the decrees that had been decided upon by the apostles and older men who were in Jerusalem." The effect of this was that, instead of the congregations' continuing shaky and divided in opinion, "the congregations continued to be made firm in the faith and to increase in number from day to day." (Acts 15:3 to 16:5, *NW*) Recognition of the theocratic organization is unifying, strengthening, productive of increase.

[3] Today there must be similar recognition of the theocratic organization by the branch servants and all other special representatives of the organization as well as those who are its appointees to positions of service. Quite like the case of the apostle Paul and his young attendant Timothy, the visible theocratic organization under Christ has laid its hands upon these appointees and representatives, installing them in office. The thing for them now is to accept instructions from the organization and carry them out conscientiously. The thing is to do this with the royal Ruler of Jehovah's theocratic organization in mind and to do it in ready acknowledgment of the King and for his honor.

[4] There should be no endeavor selfishly to capture glory for oneself and put the King in the shade. Take King David's nephew, General Joab. When in a proper

2. How, in the case of Paul and Barnabas, was there a recognition of the organization, and what results followed?

3. By whom must there be similar recognition of the organization today, and why, and how?

4, 5. How did Joab illustrate that we must not try to capture glory for ourselves and put our King in the shade?

frame of mind toward the king, he displayed the right course of acknowledgment. The kingdom of Ammon had greatly insulted the messengers of King David, and Joab, his field commanding officer, fought against the capital city Rabbah and captured its city of waters, that is, that part of the city containing its water supply or the fort protecting its water supply. With this vital part of the city taken, the capital city could not hold out much longer, but surrender must be unavoidable eventually. Instead of pressing the siege of the city to a successful climax by himself for his personal fame, Joab showed the proper regard for his earthly sovereign and for the theocratic fitness of things involving Jehovah's anointed king. He preferred to have Jehovah's anointed king to complete the capture of the enemy's royal city and to earn the fame for this exploit, even though he, Joab, had done the vital preliminary work.

[5] "Joab sent messengers to David, and said, 'I have fought against Rabbah; moreover, I have taken the city of waters. Now, then, gather the rest of the people together, and encamp against the city, and take it; lest I take the city, and it be called by my name.' So David gathered all the people together and went to Rabbah, and fought against it and took it. And he took the crown of their king [or, the crown of Milcom] from his head; the weight of it was a talent of gold, and in it was a precious stone; and it was placed on David's head. And he brought forth the spoil of the city, a very great amount."—2 Sam. 12:26-30, *RS;* 10:1-7.

[6] Likewise, today, a representative or appointee of the theocratic organization may be given a special assignment of work to do. He sets to work to do it. Jehovah God blesses him with success. The work nears completion or, finally, it needs publication. If the organization's representative or appointed agent were seeking publicity, he would try to carry through till the work accomplished was brought forth to public attention and have his own name attached to it and called upon it and thus gain flattering fame for himself. But he sensibly appreciates that he is just a theocratic slave given a privileged work to do in the organization and that he deserves no public praise for the work that he was honored with doing and that he was able to do only with the help of Jehovah and his King Jesus Christ. He was not using this privileged assignment of work as a steppingstone to selfish, personal glory that would draw public notice to himself and eclipse the importance of the theocratic organization of which he is a slave.

[7] So he keeps himself out of the limelight. He keeps his own part in the work out of the public eye. He steps aside to let his superior in the organization follow up his work with the necessary steps that need to be taken to crown the whole transaction with final success that brings it before the public notice. Thus he allows the glory for the accomplishment to go to the royal Head of the organization, Jesus Christ. He prefers to have the organization credited with the accomplishment and to have this

6, 7. (a) How does an appointed servant keep from using his assignment of service as a steppingstone to personal fame? (b) Instead of personal fame, he aims and works in favor of what?

accomplishment publicly recognized as a specimen of the work of the entire theocratic organization. Let the organization have the commendation, let appreciation of the organization be what is built up among the public, let the public have the organization prominently in mind and speak of it and have confidence in it rather than pay adulation to some incidental member of it, some mere slave in it. This curbs the entrance of personal pride that leads to a fall, and it means the humbling of oneself under the mighty hand of God that he may exalt the faithful one in due time.—Jas. 4:6, 7; 1 Pet. 5:6.

[8] If General Joab had only been theocratically minded like that all the time! But he was not. A number of times he was moved with envy toward others and resentment at the king's appointments. This moved him to rebellious actions toward his king, the final one costing him his life. After King Saul died, the tribe of Judah made David king at the city of Hebron. The other eleven tribes chose Ishbosheth, the son of Saul, as their king. Civil war ensued. After a time General Abner, falling out with Ishbosheth, entered into negotiations with King David, to bring the rest of the tribes over to David as Jehovah's anointed. But General Joab, nursing revenge against General Abner, balked this by tricking Abner and killing him. (2 Sam. 2:1 to 3:39) Years afterward David's own son Absalom rebelled against him, forced him to flee from Jerusalem across the Jordan River, and then went out with a superior army to fight him and to put him to death and take over the throne of Israel. When Joab and his fellow officers went out to the fight, the fugitive David commanded them: "Deal gently for my sake with the young man, with Absalom!" But when Absalom was reported hung by his hairy head in the branches of a tree while he was trying to escape from defeat, Joab went there and deliberately thrust three weapons into helpless Absalom to his death, and much to the king's grief.—2 Sam. 15:1 to 19:4, *AT*.

[9] Incidentally, Absalom had made Amasa of the tribe of Judah his general in the revolt. (2 Sam. 17:24, 25) After Absalom's death the tribes of Israel showed the desire to have King David brought back to Jerusalem, although the tribe of Judah was slow about making the move to do so. In view of General Joab's rebellious acts King David sent word to Amasa, promising that he should become commander of the king's army instead of disobedient Joab. Characteristically, Joab deeply resented this. Some time after David's return to Jerusalem and commissioning Amasa, Joab met Amasa. Joab, like Judas toward Jesus, made a deceptive gesture to give Amasa a kiss, and with Amasa thus unsuspectingly off guard Joab whipped out his sword and stabbed him, disemboweling him. (2 Sam. 19:8-15; 20:3-13, 23-25) Joab displayed himself to be a murderer, "avenging in time of peace blood which had been shed in war, and putting innocent blood upon the girdle about his loins, and upon the sandals on his feet." (1 Ki. 2:5, *RS*, mar.) When David's son Adonijah tried to get ahead of Jehovah's appointment of Solomon to succeed King David and called a select group of men to set him up as king, Joab accepted the invitation and followed and supported Adonijah. To thwart Adonijah's presumptuous usurpation of the throne, King David had his beloved son Solomon officially crowned.

[10] David's final instructions to King Solomon concerning Joab were: "Act therefore according to your wisdom, so that you do not allow his hoary head to go down in

8. How did General Joab balk King David's use of General Abner, and how did he disobey the king in connection with Absalom?

9. How did Joab thwart David's advancement of General Amasa, and how did he go contrary to the divine purpose respecting Solomon?

10. How did Joab meet his end, and why thus?

peace to Sheol." (1 Ki. 2:6, *AT*) When the time came for Solomon to carry out those instructions, Joab fled and sought sanctuary by grabbing hold and hanging onto the horns of Jehovah's altar. At that holy place it became necessary for him to be struck dead, because, to quote Solomon, "he fell upon two men more righteous and honorable than he, and slew them with the sword, without the knowledge of my father David: Abner, the son of Ner, commander of the army of Israel, and Amasa, the son of Jether, commander of the army of Judah." (1 Ki. 2:28-35, *AT*) Joab's becoming disgruntled and trying to keep better men than he from taking over the office he had abused led to disaster for him.

[11] It works to the best results for any appointed servant in the organization today to stay loyal to Jehovah's anointed King, the Greater David, and to give to his position of service the best that he can render, thus making proper recognition of the theocratic organization. If changes are made in a branch or in any other division of the service organization and you are demoted, beware of acting resentful like Joab and begrudging the new appointee his position. Do not try to retard, impede or burden the new servant now in your former position and do not withhold your sincere wishes that he may have more success than you had in the position, because it is the time for God's organization and his work to prosper.

[12] To counteract any feeling disgruntled and taking umbrage at the Society's making the change, humbly accept the lesson to be conveyed by the change and correct yourself and improve yourself in whatever respects you should do so. In a chastened spirit, work on loyally with the organization and alongside the brother that replaces you, for the good and the advancement of the organization. Avoid a dreary end like that of Joab. Never defy the theocratic organization and its governing body as Diot'rephes did, of whom the apostle John wrote: "I wrote [as a member of the governing body] something to the congregation, but Diot'rephes, who likes to have the first place among them, does not receive anything from us with respect. That is why, if I come, I will call to remembrance his works which he goes on doing, chattering about us with wicked words. Also, not being content with these things, neither does he himself receive the brothers with respect, and those who are wanting to receive them he tries to hinder and to throw out of the congregation. Beloved one, be an imitator, not of what is evil, but of what is good." (3 John 9-11, *NW*) So humble yourself and be loyally submissive to the organization's appointments of servants.

11. What course by a servant works to the best results, and, if demoted, what should he not do?

12. To avoid ending up like Joab or being like Diot'rephes, what should one do when the Society makes a change affecting one?

### IMPATIENCE LEADING TO PRESUMPTION

[13] In recognizing the theocratic organization one must not fail to obey the advice: "Wait for Jehovah, and keep his way." "Wait for Jehovah: be strong, and let thy heart take courage; yea, wait thou for Jehovah." (Ps. 37:34; 27:14, *AS*) For one thing, this means not running ahead of the organization in various ways. One may do this in a negative way. How? One may receive from the organization a reproof for having made a misstep or for wrong conduct in one's position of service. If the reproved one says to himself, "They do not appreciate my service," he is overestimating himself, taking himself too seriously, and he fails to see the point of the reproof. If he feels keenly hurt at the reproof he may persuade himself that he is of no use in the position of service or he may feel

13. How may a servant show a failure to wait upon Jehovah after he has been reproved by the organization?

he should retaliate. So, taking matters into his own hands, he abruptly quits the position without giving notice and moves out without any orders from the organization's governing body to do so, and thus leaves the position of service to take care of itself. That is hasty, ill-advised action. A reproof is not a discharge from a position; it is a correction for the benefit of the position and the one occupying it. The right thing to do is to take the reproof as something deserved and to cause one to do better, to act correctly in carrying out organization instructions, and then wait upon the organization for its next move, whether to discharge the reproved one or to retain him in the same position in view of adopting a changed course. Remember: "The reproofs [or, admonitions] of discipline are the way of life." (Prov. 6:23, *RS; AT*) Benefit by the reproofs, wait upon Jehovah as represented by his theocratic organization, and live.

[14] Sometimes some feel precocious, that is, they feel themselves to be especially early in their development mentally or spiritually, or feel superfaithful in comparison with most others in the congregation, who seem to be backward, retarded, unprogressive. They think too highly of themselves and become impatient with the others and even with the entire theocratic organization. Feeling they must take the lead and show the organization what real progress is and what real advanced thought and understanding are, they break away, taking along as many so-called "progressives" as they can, and part company with the theocratic organization. They then set up their own supposedly superior, more advanced society. During the heavy judgment trials of 1917 and 1918 a number of prominent ones in the Watch Tower Society did just that thing and a number of separate organizations of their own were set up. But after these thirty-six years where are they today, and where, on the other hand, is Jehovah's theocratic organization today?

[15] There are good Scriptural examples against such a heady, impatient course. Take Moses, for instance. Moses had an opportunity not of his own making to have Jehovah God himself start a new typical theocratic organization with Moses as the patriarchal head to replace the faithless nation of Israel that had broken their Law covenant with God and had turned to licentious calf-worship. Provoked, Jehovah said to Moses: "So now let me be, that my anger may blaze against them and I may exterminate them, and let me make you into a great nation." But Moses did not have in mind exalting himself; he had larger considerations. For Jehovah to destroy there in the wilderness the people whom he had gloriously delivered from Egypt would bring reproach upon His name. It would give Egyptians and other pagans the opportunity to jeer at Jehovah's name or to impute wrong, malicious motives to him. Moses remembered Jehovah's covenant with Abraham, Isaac and Jacob, as it affected their offspring, the nation of Israel. Instead of hungrily grasping at the opportunity to have himself glorified in a new organization of Jehovah, he pleaded with Jehovah to feel sorry for his wayward people and to consider the faithful remnant for his own name's sake. (Ex. 32:1-14, *NW*) How Moses' unselfish course rebukes those who forsake Jehovah's organization for one of their own making!

[16] Joshua and Caleb are also shining examples of waiting upon Jehovah with continued faithful service and not trying to run ahead of him. In the second year of

14. How do some, feeling precocious or superfaithful, try to run ahead, as during the judgment trials of 1917 and 1918?

15. How does Moses' example rebuke those who forsake Jehovah's organization for one of their own making?

16, 17. How were Joshua and Caleb tried as to waiting upon Jehovah, but what did they do?

their exodus from Egypt and after the twelve spies returned from reconnoitering the promised land of milk and honey, ten of the spies twisted the facts about the land and discouraged the people from following Jehovah God and at once marching in under him, executing the condemned pagan inhabitants and taking possession of the land in vindication of Jehovah's covenant. However, Joshua and Caleb gave a faithful report and magnified Jehovah's power over the enemy, to embolden the nation of Israel to go forward into the land to victory. For Israel's lack of faith in Almighty God and for openly rebelling against him on this occasion Jehovah sentenced the faithless complainers to die in the wilderness and the entire nation to wander in the wilderness for forty years before he would bring the survivors into the Promised Land.

17 At this divine decision what did Joshua and Caleb do? Did they say, 'This nation is too slow, too cowardly for us, and we will go ahead for ourselves'? Did they clear out of Israel because they were not progressive, not plucky enough but easily frightened, so that they were penalized with a thirty-nine-year postponement of entering the Promised Land and were kept at a standstill for that time? Did they feel superfaithful, superrighteous, and determine that they were not going to hang around with such a nation for all those years of delay? No; but they trusted in Jehovah's promise that he would preserve them out of the condemned generation and would favor them with an entry into the land at the postponed date. They humbled themselves under his mighty hand and stuck with the national organization because Jehovah himself did and because Moses also did, Moses pleading again with God not to blot the nation out and to make of him a "nation greater and mightier than they are."—Num. 13:25 to 14:38, *NW*.

18 Caleb and Joshua did not lose anything because of choosing to suffer the consequences of the nation's bad conduct along with them and not presuming to pick up and march ahead for themselves into the Promised Land. No; but during those thirty-nine years of delay they saw further mighty works of Jehovah with his people and built up a valuable experience. At Jehovah's due time they were exceptionally admitted by Him into Canaan along with the faithful Levites, Joshua as Moses' successor in the national leadership and Caleb as his faithful fellow warrior for the vindication of Jehovah's sovereignty. Think of how valuable Joshua and Caleb were to the visible theocratic organization then! What examples they were of faithfulness, of theocratic submission, of competence for God's work and of his reward for loyalty and devotion to God! They are also worthy examples to us during our trials today.

### HONOR TO THOSE RENDERING HONOR

19 God's Word, the Bible, being an organizational book, it sets forth every inducement and encouragement to place the theocratic organization ahead of self and to recognize it and to stick to it loyally through thick and thin. Our endeavor should be to expand the organization and see it prosper under God's blessing instead of merely enlarging our own selves in its affairs and in the esteem and influence of those inside the organization. Why not be like Rahab who covenanted with the Israelite spies not for just her own protection and preservation at the miraculous fall of Jericho but for the protection and preservation of all her relationship who would exercise faith and seek security in her

18. In what way did they not lose anything because of choosing that course, and of what are they examples?

19. (a) For the expansion of what should we work, and how should we help native believers to see the breadth of the organization? (b) How can we be powerful examples of the right course toward it?

house? (Josh. 2:1-21) We should try to help others to see the theocratic organization with which we are associated and of which we are both servants and symbols, just as Jehovah's witnesses were in the mammoth convention in July of 1953 at Yankee Stadium, New York city. If we are working as branch servants or as missionaries in lands foreign to our own, we should help native believers and witnesses to develop a keen appreciation of the theocratic organization, which takes in more than merely their own local organization, helping them thus to rise up above a limited, provincial view of what organization means. Our own unbreakable unity and harmony with the organization, our own compliance with its arrangements, our own working steadily with it as diligent publishers of the Kingdom news will be a powerful example. Out of love for it we shall want to see it stay clean, always fit for the pure use of its great Creator and Builder, Jehovah God. Our love for it will not let fiery persecution sever us from it.

[20] One thought we should always treasure, that if we humbly and loyally recognize the theocratic organization by zealous, faithful submission and co-operation, it will recognize us, support us, work for us and retain us in its divine service. The rule that its own expert Creator and God follows is this, in his own words: "Them that honor me I will honor, and they that despise me shall be lightly esteemed." (1 Sam. 2:30, *AS*) By honoring God and showing the highest esteem for him through devotedly recognizing his approved organization we shall continue in happy, gratifying relationship with it and enjoy many privileges of service with it now. In the end there will be a suitable reward from Jehovah God through Jesus Christ inside his theocratic organization in the new world after the battle of Armageddon. This means that the theocratic organization, without which we could never get along successfully, will help us to keep our integrity toward God and to share in vindicating his sovereignty over the universe and his kingdom under Christ. With everlasting life we shall be exalted then for humbling ourselves now under the mighty hand of God.

20. For what course shall we receive the needed help from the organization, and for doing what will exaltation eventually come?

## MOSES VERSUS THE SCIENTISTS

Among the statements appearing in the Genesis account of creation that have been given general acceptance by modern science are: that the universe had a beginning; that life on earth began in the sea; that man was the last to appear on the earth and that the human race sprang from one common ancestor. These statements of scientific fact were written into the Pentateuch by Moses some 3,500 years ago. All of this is nothing short of a miracle when we consider how transient scientific theories are. Thus *The Scientific Monthly,* in reviewing the book *Scientific American Reader,* which consists of a compilation of articles appearing in the magazine of similar name over the past five years, states: "It is too much to expect that articles written in some cases as much as five years ago could now be accepted as the latest thinking in the areas of science with which they are concerned." It is too much to expect scientific thinking to prove scientific for five years, and yet how many people will accept current scientific thinking in preference to the Bible although such "scientific thinking" may have a life span of less than five years? No wonder God's Word assures us: "All flesh is grass, and all its beauty is like the flower of the field. The grass withers, the flower fades; but the word of our God will stand for ever."—Isa. 40:6, *RS.*

# Warning of Assault by Gog of Magog

WHO is Gog? Where is Magog? Whom does Gog assault? Why? When? What warning must be given? Wherein lies protection?

Gog of the land of Magog is mentioned in both the prophecy of Ezekiel and that of Revelation. The context of each, however, indicates that they refer to two different time periods, and our concern at this time is with the prophecy having the earlier fulfillment, in fact, in the very near future, that found in Ezekiel chapters 38 and 39.*

Who is Gog? From what appears in other parts of the Scriptures regarding Christians' fighting not with flesh and blood and having invisible spirit enemies, and also from what appears in Ezekiel's prophecy itself, it is apparent that Gog is none other than Satan the Devil, the prince of demons. This should not surprise us, for do we not find Satan referred to as the king of Babylon at Isaiah 14 and as the king of Tyre at Ezekiel 28?

This prophecy directed against Gog of the land of Magog has its fulfillment at the "end of the years," or during the time of the end, particularly since 1919, after Satan and his demons were cast out of heaven, as noted in Revelation, chapter 12, and after the servants of Jehovah were restored to their "land" of pure worship as a New World society. So the term Gog would apply to Satan really only after that time, Magog fittingly describing the debased position he and his demons occupy since being cast out of heaven.

The prophecy shows Gog staging an all-out attack with a great host of mixed peoples, representing Satan's forces, invisible and visible. And against whom does he come? Against Jehovah's people who have been restored to their "land" of pure worship. And why does Gog come against them? Because their pure worship proves him a liar, because he envies their prosperity in both spiritual and material riches and numbers. He sees his own system of things going from bad to worse economically, politically, religiously, morally, and so is determined to wipe out the New World society, whose prosperity stands out in such contrast. Of course, actually Jehovah is leading Gog on to the attack by letting his people be in a seemingly vulnerable situation.

When will the attack come? Other Scriptures indicate that it will come within this generation. And how and where can we find protection? Not by cowardly fleeing from the "land" or condition of pure worship of Jehovah in the new system of things as members of a New World society; no, not by breaking faith with Jehovah. Rather, deliverance lies in not running. Jehovah will furnish protection to those who stand their ground today even as he did for those who remained true to him in times of old.

That attack by Gog upon Jehovah's servants will force Jehovah God to take action and will result in the greatest demonstration of power that mankind has witnessed in its six thousand years of existence, and that elsewhere is termed "the war of the great day of God the Almighty," Armageddon.—Rev. 16:14, 16, *NW*.

So that men of good will may be forewarned of the attack of Gog, let all those now dwelling securely in the "unwalled villages" tell to all who will hear the truth about the imminence of Gog's attack and what they must do to find protection with the New World society in Jehovah's new system of things.—Zeph. 2:1-3.

* See *The Watchtower*, October 1, 1953, for details.

● When does probation apply? Before disfellowshiping, during it, or after reinstatement? —L. D., United States.

If a brother has done some wrong that merits disfellowshiping, yet the congregation committee feels that he should not be disfellowshiped because of his sincere repentance or other extenuating circumstances, rather than disfellowshiping him the committee might put him on probation. The committee would set the terms of this probation according to their judgment, having in mind the facts or needs of the particular case involved. If the erring brother complies fully with the terms of the probation for the period of time prescribed by the committee the probation may then be lifted and no disfellowshiping takes place.

If a brother is disfellowshiped, however, he would not also be put on probation. He is cut off from the congregation and the congregation has nothing to do with him, exercises no control over him outside the congregation, puts no restrictions on him outside in the world. For the congregation to attempt to do so would be contradictory to the disfellowshiping action, which means there is a complete severance of relations between the disfellowshiped one and the congregation. He is not accountable to the congregation, and the congregation has nothing to do with him, tries to exercise no control over him outside, attempts no regulation of his conduct outside.

If a disfellowshiped person shows sincere repentance and desires to be reinstated, the committee may reinstate him after the lapse of what it considers a suitable length of time. When this is done the committee may wish to impose some restraints and put the individual on probation. The committee may now do this, since the person has been reinstated and is again a part of the congregation, the congregation now having resumed dealings with the individual.

Hence, in answer to the question, a person may be put on probation without disfellowshiping or after reinstatement from being disfellowshiped, but it is completely illogical for the committee to try to establish probation over a person they cast out and do not even have dealings with. They only talk to him if he comes to them to discuss the matter of his reinstatement. To illustrate, a person in society may break a law. He is convicted and sent to jail. He has been removed from the community; he is not on probation when he is disfellowshiped from society and held in jail. But when he is released and returned to society he may be put on probation and have to live under certain restraints and report regularly to some officer. Or it may be that when he is found guilty instead of being sent to jail sentence may be suspended and he is put on probation, never being removed from society. So also may it be relative to the Christian congregation. One final point. The foregoing does not mean that every offender must be put on probation without disfellowshiping, or that he must be put on probation after reinstatement. All of this is left to the judgment of the local congregational committee.

● Why does the *New World Translation* render 2 Peter 3:10: "Earth and the works in it will be discovered"? What is the meaning to be conveyed? The *King James Version* says: "The earth also and the works that are therein shall be burned up."—K. S., Australia.

The footnote on this verse in the *New World Translation* shows why it is so rendered, indicating that the translation is according to the two oldest and most reliable Bible manuscripts available, the Vatican 1209 and the Sinaitic. The thought is that the earth, meaning the present visible human organization of things on the earth rather than the literal earthly planet, and its works will be discovered or fully made known, uncovered, exposed. The thought is similar to that expressed at Isaiah 26:21 (*AS*), which reads: "For, behold, Jehovah cometh forth out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." At Armageddon none of the vile works of this present wicked system of things will go undiscovered and unpunished by Jehovah's invisible, heavenly executioners.

# ANNOUNCEMENTS

### WARNING OF ASSAULT BY GOG OF MAGOG
—Ezek. 38:3, 4; 39:1, 2.

The Scriptures clearly show that in these concluding days of this "system of things" God's servants will be faced with a great test. Led by Satan, prophetically described as Gog of Magog, the visible and invisible foes under his direction will combine to bring about the undoing, if possible, of those who worship God. But Satan will not be successful, for Jehovah has promised to protect his own. Are you assisting others to fortify themselves by taking in knowledge of God?

### NOTICE OF ANNUAL MEETING

The Watch Tower Bible and Tract Society holds its annual meeting on October 1 in Pittsburgh, Pennsylvania. During 1954, October 1 falls on Friday, on which day the meeting will be held at 10 o'clock in the forenoon. At that time the annual meeting will be held in the newly constructed Kingdom Hall and registered office of the Society, which is located at 4100 Bigelow Boulevard, corner of Parkman Avenue, in Pittsburgh.

The members of the corporation will receive the usual letter of notice advising them of the meeting and sending them proxy forms. We should like to have all of the proxies returned to the office of the secretary of the Society not later than the 15th of September. Each member should complete and return his proxy promptly whether he is going to be at the meeting personally or not. Those who are members of the corporation should be certain that the secretary's office has their proper mailing address so that the notice of the annual meeting will be certain to reach them.

### "WATCHTOWER" STUDIES

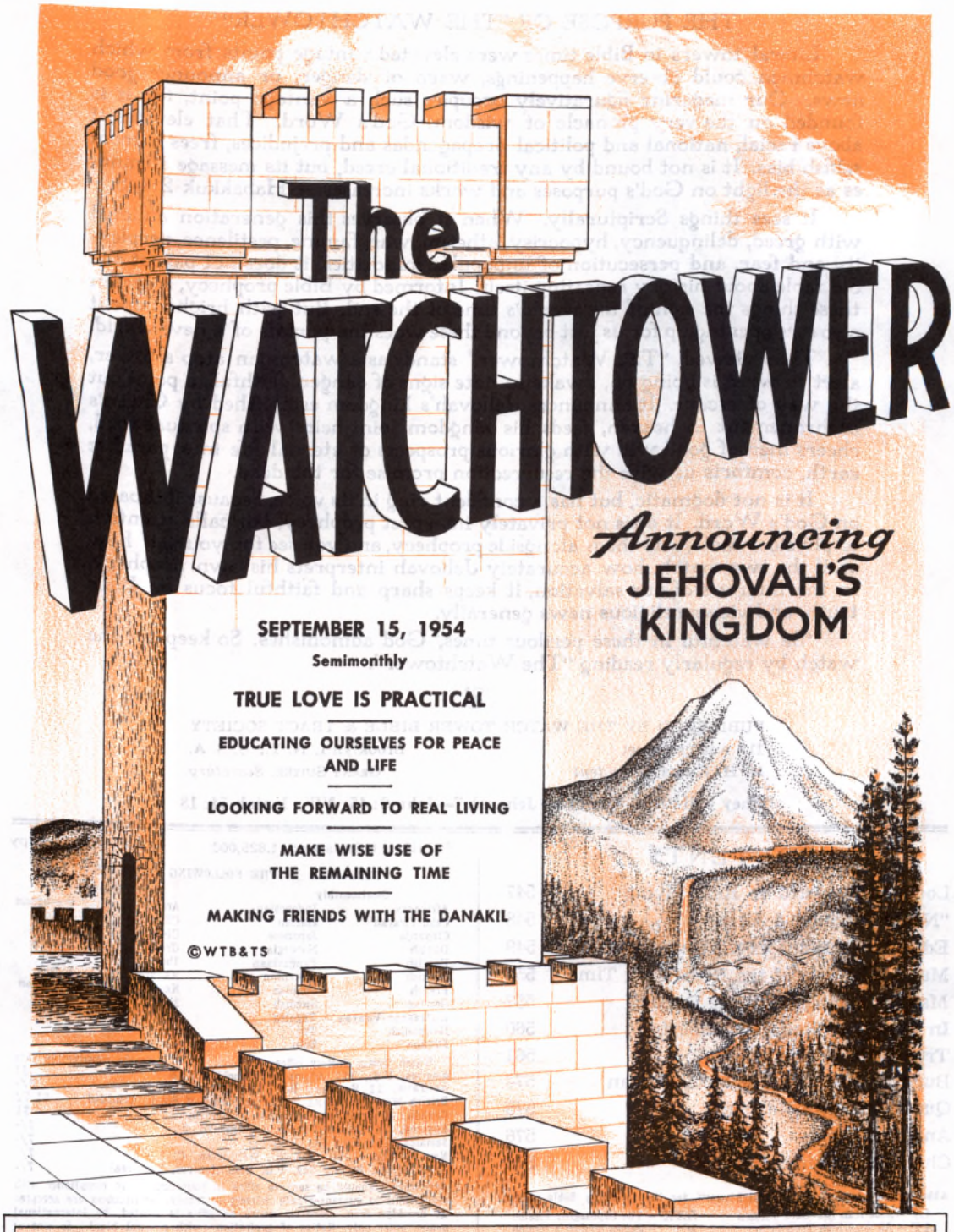
Week of September 26: Recognizing the Theocratic Organization for Life.

Week of October 3: Examples of Recognizing the Organization.

## ✓✓ CHECK YOUR MEMORY ✓✓

**After reading this issue of "The Watchtower," do you remember—**

- ✓ Why just having a Bible is not sufficient? P. 515, ¶3.
- ✓ How some religious leaders would make God worse than Hitler? P. 517, ¶4.
- ✓ What a soul really is? P. 518, ¶2.
- ✓ How the resurrection promise proves that the common religious theories about death are false? P. 519, ¶7.
- ✓ Why the Mosaic law did not enable the Israelites to be declared righteous? P. 521, ¶4.
- ✓ What happens when the headman of an African village becomes one of Jehovah's witnesses? P. 525, ¶4.
- ✓ How African witnesses of Jehovah view their tribal chiefs? P. 526, ¶1.
- ✓ For whom the ancient Hebrew Scriptures were written? P. 528, ¶2.
- ✓ Whom the Christian governing body included in the apostles' day, and now? P. 532, ¶15.
- ✓ How in Paul's day recognizing the organization was unifying, strengthening, productive of increase? P. 535, ¶2.
- ✓ Who Gog is? P. 542, ¶3.
- ✓ Why a disfellowshiped person cannot be on probation? P. 543, ¶3.



# The WATCHTOWER

*Announcing* JEHOVAH'S KINGDOM

SEPTEMBER 15, 1954
Semimonthly

TRUE LOVE IS PRACTICAL

EDUCATING OURSELVES FOR PEACE AND LIFE

LOOKING FORWARD TO REAL LIVING

MAKE WISE USE OF THE REMAINING TIME

MAKING FRIENDS WITH THE DANAKIL

©WTB&TS

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

## THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

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

## CONTENTS

| | |
|---|---|
| Looking Forward to Real Living | 547 |
| "Never in Such a Mess" | 548 |
| Educating Ourselves for Peace and Life | 549 |
| Make Wise Use of the Remaining Time | 553 |
| Making Friends with the Danakil | 557 |
| In Behalf of Religious Liberty | 560 |
| True Love Is Practical | 561 |
| Burning His Juju Converts African | 574 |
| Questions from Readers | 575 |
| Announcements | 576 |
| Check Your Memory | 576 |

**Abbreviations used in "The Watchtower" for the following Bible versions**

| | |
|---|---|
| *AS* – American Standard Version | *LXX* – The Septuagint Version |
| *AT* – An American Translation | *Mo* – James Moffatt's version |
| *Da* – J. N. Darby's version | *NW* – New World Translation |
| *Dy* – Catholic Douay version | *Ro* – J. B. Rotherham's version |
| *ED* – The Emphatic Diaglott | *RS* – Revised Standard Version |
| *Le* – Isaac Leeser's version | *Yg* – Robert Young's version |

Unless otherwise indicated, the Bible used is the King James Version

Printing this issue: 1,825,000 — Five cents a copy

PUBLISHED IN THE FOLLOWING LANGUAGES

| Semimonthly | | Monthly | |
|---|---|---|---|
| Afrikaans | Indonesian | Arabic | Portuguese |
| Cebu-Visayan | Italian | Cibemba | Russian |
| Cinyanja | Japanese | Cishona | Sesotho |
| Danish | Norwegian | Greek | Siamese |
| English | Pangasinan | Ibo | Silozi |
| Finnish | Slovenian | Kanarese | Slovak |
| French | Spanish | Korean | Ukrainian |
| German | Swedish | Malayalam | Urdu |
| Hiligaynon-Visayan | Tagalog | Polish | Yoruba |
| Hollandish | Twi | | |
| Ilocano | Zulu | | |

| Watch Tower Society offices | Yearly subscription rate |
|---|---|
| America, U.S., 117 Adams St., Brooklyn 1, N.Y. | $1 |
| Australia, 11 Beresford Rd., Strathfield, N.S.W. | 8/- |
| British West Indies, 21 Taylor St., Port of Spain, Trinidad | $1.72 |
| Canada, 40 Irwin Ave., Toronto 5, Ontario | $1 |
| England, 34 Craven Terrace, London, W. 2 | 7/- |
| Jamaica, 151 King St., Kingston | 7/- |
| New Zealand, G.P.O. Box 30, Wellington, C. 1 | 7/- |
| South Africa, Private Bag, P.O. Elandsfontein, Transvaal | 7/- |

**Remittances** should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. **Notice of expiration** (with renewal blank) is sent at least two issues before subscription expires. **Change of address** when sent to our office may be expected effective within one month. Send your old as well as new address.

Entered as second-class matter at Brooklyn, N. Y., Act of March 3, 1879. Printed in U. S. A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXV September 15, 1954 Number 18

# LOOKING FORWARD TO REAL LIVING

IT IS amazing what a beautiful day will do for one. And we have so many of them, too, in a year. It is a pity, however, that we cannot enjoy them more. Perhaps we could if conditions in the world and life itself were as peaceful and beautiful as some of our days. Do you realize that soon now people will enjoy just such a life right here upon the earth? Note what the Bible says at Psalm 72:1-8:

"Give the king thy judgments, O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. They shall fear thee as long as the sun and moon endure, throughout all generations. He shall come down like rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth."

It will be a glorious occasion to live during that time; then living, no doubt, will be more beautiful than the best of days. And what will make them beautiful is the fact that God himself will be with his people, representatively, that is, and he will do things for them. We learn this at Revelation 21:3-5, according to the *New World Translation:* " 'Look! the tent of God is with humankind, 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.' And the one seated on the throne said: 'Look! I am making all things new.' Also he says: 'Write, because these words are trustworthy and true.' "

Today it is difficult for us to imagine a world without tears, death, mourning or pain. But under the kingdom of God these evils will be done away with and God's mighty acts will cause people to want to praise him and extol him to the ends of the earth. That is what David said at Psalm 145:1, 3, 4, 10-13, 15, 16, (*AS*):

"I will extol thee, my God, O King; and I will bless thy name for ever and ever. Great is Jehovah, and greatly to be praised; and his greatness is unsearchable. One generation shall laud thy works to another, and shall declare thy mighty acts. All thy works shall give thanks unto thee, O Jehovah; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glory of the majesty of his kingdom. Thy

kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations. The eyes of all wait for thee; and thou givest them their food in due season. Thou openest thy hand, and satisfiest the desire of every living thing."

We need such a God that can satisfy our every desire. We need such a government that can bless humankind with enduring peace. That is why Jesus urged his followers to pray for the coming of the Kingdom and that Jehovah's will be done on earth as it is done in heaven.

But what we are primarily interested in is, When will all these good things come? Shall we be able to see them? Will they come in our time? The prophet Daniel answered those questions for us, saying, at Daniel 2:44: "And in the days of these kings [the kings and rulers of our day] shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." So in this verse God shows us that he purposes to remove all kingdoms of this world and replace these kingdoms with his kingdom under the direction of his Son Jesus Christ. Following the removal of these earthly kingdoms by God humankind will enjoy peace, for the ruler of God's kingdom is the Prince of Peace. As Isaiah stated: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end." —Isa. 9:6, 7.

Today we can see that we are living at the portals of that New World government—a government by the Most High God Jehovah which will be administered through his reigning King Christ Jesus. It is imperative that all mankind hear of that kingdom, learn of its mighty acts and what it will do for humankind, that they may live in hope during these trying times to the honor of God and to the fulfillment of his Word.

Men have failed to bring peace and to teach humankind how really to live. God will not fail. Make these Kingdom promises yours by believing them and by trusting in God to bring them to pass. In that kingdom all those exercising faith in Him will enjoy life to the full and taste of life that is life indeed!

## *"Never in Such a Mess"*

¶ Nineteen centuries ago the apostle Paul wrote: "Where is the wise man? Where the scribe? Where the debater of this system of things? Did not God make the wisdom of the world foolish?" (1 Cor. 1:20, *NW*) That Christendom today is no different from the world of Paul's day is apparent from the following observations made last April by Dr. T. Lord, president of the World Baptist Alliance, as reported by Leicester *Evening Mail*, April 17, 1954: "It will avail us nothing, our cleverness, our mighty power, unless the Lord himself comes into the midst of our councils, and directs them with his compassion. If we don't turn to the Lord Jesus Christ, we are lost. Civilisation can be saved if we put the Lord in the centre.

"I get worried about it. We are so clever, so erudite, we have never had so many degrees in the world, so many erudite preachers, so many DDs, so many undergraduates and so many scientific advances, and yet we were never in such a mess. We never had so many broken homes, so many children growing up into crime and we have never lived in such a perpetual state of fear as we are doing now."

# Educating Ourselves for Peace and Life

**Your education—harmful or helpful?**

**Does higher education create peace or make war, free or enslave, protect or destroy? Read the following, it concerns you.**

EDUCATION is proclaimed to be the backbone of this civilized world. Without it this world could not continue for long. It would soon sink back into the primitive past, like uncultivated and uncared-for land reclaimed by nature. Therefore, for continued enlightenment and progress, accent is on higher education.

This century boasts of this as being the age of enlightenment, the golden era of learning. It points to the many human conveniences and discoveries of science as progress and it claims to possess the ability to make advancement also in the art and wisdom of government and to be capable of providing men with a stable, satisfying system of global rule.

In its libraries this world has the accumulated knowledge of centuries of human experience. It does not believe that this knowledge is all vain, but it claims that by it man has learned practical wisdom. Such is the wisdom of this world. Following that wisdom the world has not come to know what it has desired most, namely peace and life. It fights, bleeds and tortures itself in order to run itself and govern itself without divine help and without caring for the divine will. Thus it is that the world by its own wisdom has not come to know God, but leaves Jehovah God out of all its calculations and relies upon its own wisdom, ability and schemes.

Therefore we ask: How intelligent is this world? What has it gained from its intellectual achievements? How far has it progressed toward a better world? Is it capable of governing itself? Is its education harmful or helpful? True, this is an age of streamlined trains and automobiles, of jet-propelled airplanes and atomic-powered submarines, an era of electricity and harnessed power. But where are its moral and spiritual values and achievements? What are its principles? Its standards? What is its wisdom? As President Eisenhower so aptly stated at the Columbia University bicentennial dinner: "Let us not, however, define truth or knowledge of the truth solely in the narrow terms of mere fact or statistics or mathematical equation. Wisdom and human understanding—a sense of proportion—are essential. Knowledge can give us nuclear fission; only wisdom and understanding can assure its application to human betterment rather than to human destruction."

The extent of human carnage in this world committed with instruments of knowledge condemns this world as void of wisdom and understanding. It has grown up like a freakish monster, strong and fearsome with might and power, but void of all moral and spiritual responsibility. Consequently, we live in a world of miraculous gadgets, television, telephones and antibiotics, while at the same time being plagued with corruption, immorality, crime, fear, anxiety and trepidation. This lack of moral fiber was made clear by Bernard M. Baruch, who, when speaking

to a group of college students at City College, New York, declared:

"This same half century or more which has brought such astonishing material advances has been marked by two terrible world wars and by a revival of ancient tyrannies, made all the more barbaric through being technologically refined."

Continuing, Baruch briefly reflected on the course of this atomic age, giving reasons for its failure. Some sixty years ago, he said, all nations were thought to be evolving steadily toward a better life and increased freedom for the individual. But, he added, "that simple faith in the certainty of progress is gone. In this twentieth century we have sniffed the horrible stench of gas chambers; we have seen the return of slavery as a human institution, both in Germany under Hitler and behind the Iron Curtain. Why is it that we perform miracles almost daily in our laboratories but fumble like children when governing ourselves? Is it not largely because we are so poorly educated?"

Illustrating his point Baruch chose the framers of the United States Constitution as an example, saying: "The men who framed the Constitution would not today be called a highly educated group, by academic standards. There was not a professor of government among them. . . . I daresay that most of the men who drafted the Constitution could not have met the entrance requirements for this college. Still, despite their lack of formal education, the men who met in Philadelphia in 1787 were well-educated in the true meaning of the term. First, and most important, they knew how to think. . . . The fathers of our country were well-educated in still another sense—they were deeply imbued with moral values. Their minds drew a clear distinction between good and evil, between principle and expediency. They were not uncertain of the values they believed in and were determined to uphold. . . .

"Today, in contrast, thinking has become a generally neglected art. Although we read prodigiously we seem to have lost the faculty of learning from the past. We lack any sure sense of values. Never in history has mankind boasted superior means of communication, high speed printing presses, profusely illustrated magazines, the radio, movies, television. Yet all these miraculous forms of communication seem less conducive to thought than a log in the woods. Almost, in fact, these jet-propelled, streamlined means of communication appear the enemies of thinking. They bombard us daily with fresh distractions and new alarms. The net result is that our energies—not only our intellectual energies but our economic and military resources—are dissipated on side issues, while the fundamentals of the critical problems before us remain untouched and ignored. Not too long ago, it was fondly thought that ours was 'The Age of Enlightenment.' More and more it is becoming 'The Age of Distraction.' . . .

"Over the last half century or more our hopes for a better world have revolved mainly around material advances. We have pressed this technological quest to the point where nothing seems beyond man's capacity—nothing physical or material, that is. We can level mountains, irrigate deserts, fly faster than speed of sound. Reflecting this rage for technological advance, our colleges and universities have tended more and more to emphasize technical skill rather than thinking ability. And where has it all brought us? It has brought us to where we live in fear that this incredible energy at man's command will become the means of destroying civilization as we know it. Clearly something is missing. That something can hardly be still more power, still newer technological advances. The some-

thing we lack is discipline, the capacity to govern ourselves and to control the power that is already ours."—*Vital Speeches of the Day*, June, 1953.

**ADMISSION OF FAILURE**

This world lacks discipline, true, but does not want to be disciplined in righteousness. It lacks the capacity to govern itself, but rejects Jehovah God to rule over it. It lacks the good sense to control its prodigious power, but does not want the wisdom that could control it. It cries and longs for peace, but madly prepares for war. It professes great piety and godliness, but wants none of God or his Word. Its educators have either minimized or totally ignored mankind's spiritual welfare. They have turned away from the Bible as a textbook of knowledge and, in accord with their own selfish desires, pursued a course contrary to it, and thus contrary to peace and life. How appropriate are the prophet's words: "How do ye say, We are wise, and the law of Jehovah is with us? But, behold, the false pen of the scribes hath wrought falsely. The wise men are put to shame, they are dismayed and taken: lo, they have rejected the word of Jehovah; and what manner of wisdom is in them?"—Jer. 8:8, 9, *AS*.

Proclaiming a remedy for this failure, President Eisenhower called on people everywhere 'to preach the truth and to practice it fearlessly.' "Truth," he said, "can make men free! And where men are free to plan their lives, to govern themselves, to know the truth and to understand their fellow men, we believe that there also is the will to live at peace. Here, then, in spite of A-bombs, H-bombs, all the cruel destructiveness of modern war; in spite of terror, subversion, propaganda and bribery, we see the key to peace. That key is knowledge and understanding—and their constant use by men everywhere. . . . Here is the unending mission of the university—indeed of every educational institution of the free world—to find and spread the truth!"

**TRUTH AS A REMEDY**

Over nineteen hundred years ago, the greatest educator of all time, Jesus of Nazareth, proclaimed this principle of truth up and down Palestine. But the truth he proclaimed was not the wisdom of this world. Therefore Pilate retorted to Jesus: "What is truth?" To him Caesar's political ambitions, institutions, traditions, etc., were justifiable truths to be preached throughout the Roman Empire. But to Jesus truth was something entirely different, something foreign to this world, something this world knew nothing about. Jesus announced God's Word to be truth. "Your word is truth," said he. On a previous occasion he told 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."—John 18:38; 17:17; 8:31, 32, *NW*.

The great truths that Jesus proclaimed were regarding Jehovah God and his kingdom by Christ, that these were no part of this old world, that this world was heading for an abrupt end at the battle of Armageddon, that mankind's only hope for survival of that battle was by their gaining an accurate knowledge of the Almighty and his Word and living lives in accordance with it. "This means everlasting life," said he, "their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." To this end he commanded: "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." These were the truths that would set men free. "This wisdom," said Paul, "not one of the rulers of this system

of things came to know, for if they had known it they would not have impaled the glorious Lord."—John 17:3; Matt. 24:14; 1 Cor. 2:8, *NW*.

Those desiring peace and life must come to know of this wisdom. But how? For over seventy years Jehovah's witnesses have been engaged in the most intensified educational campaign ever to hit this earth in an effort to bring these truths to the people. Their work carried on in over a hundred languages and in 150 countries and lands has been a strange work with marvelous results.

By educating themselves in God's Word, the Bible, Jehovah's witnesses have been able to do that which the nations round about them have been unable to accomplish for the past four thousand years. Knowing and believing the Bible and living according to its divine principles have enabled them, even though of many different nationalities, colors and languages, to meet together in unity and peace. Knowledge that man should do no murder, nor steal, nor bribe, backed up by the spirit of God and a strong desire and drive to do God's will, has enabled them to lay down their warring arms, racial differences, political and national barriers. These do not steal or bribe. They have beaten their swords into plowshares and their spears into pruninghooks. They do not rise up against one another, neither do they learn war any more. They live at peace with one another.

Their being motivated with proper thinking, with right principles, has enabled them to cleanse out all delinquency from their midst, stem the tide of crime, turn back loose living and triumph over wickedness. In other words, Bible truth has freed them. It has made them a society distinct from this old world. It has made them a New World society, glorifying God's name.

### HOW TRUE KNOWLEDGE FREES

The main procedure is to change over our mind, which directs our desires and course. By changing our desires, will, interests, disposition, mental outlook and heart attitude to conform to God's will and Word, our actions will correspondingly change for the better. The key to effecting such a change is truth, Bible truth. Serious Bible study will change our views on many things. It will refashion our mind and make it over according to God's righteous view of matters. This we are advised to do by the apostle Paul: "Quit being fashioned after this system of things, but be transformed by making your mind over." "Strip off the old personality with its practices, and clothe yourselves with the new personality which through accurate knowledge is being renewed according to the image of the one who created it." —Rom. 12:2; Col. 3:9, 10, *NW*.

Education does make a society, but only proper education can make a New World society, one that conforms itself to the will of God. Despite all its so-called wisdom this world is considered foolish in the sight of God. It struggles, fights, bleeds and tortures itself in order to run and govern itself independently of God. For this it will be destroyed. "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children."—Hos. 4:6.

Paul advises: "If anyone among you thinks he is wise in this system of things, let him become a fool, that he may become wise. For the wisdom of this world is foolishness with God; for it is written: 'He catches the wise in their own craftiness.' And again: 'Jehovah knows that the reasonings of the wise men are futile.' " To be truly wise, go to the Bible. Study it.

Follow its counsel closely. Its words of wisdom will free you from the entanglements of this old world and will truly enlighten you with hope of life and peace in the new world of God's making. This is education of the highest order. Educating ourselves in these truths guarantees for us peace and life.—1 Cor. 3:18-20, *NW*.

# Make Wise Use of the Remaining Time

IT IS God who sets the time for all things. He has a set "time to every purpose under the heaven." The time limit for this old world ran out A.D. 1914. It now exists on borrowed time, which is fast running out. How long the remaining time is can be determined from the Word of God, which says: "The great day of Jehovah is near, it is near and hasteth greatly." Jesus declared that "this generation will by no means pass away until all these things occur." And his apostle Paul added: "The time left is reduced." Time to prepare for survival of this old world is short indeed! —Eccl. 3:1; Zeph. 1:14, *AS;* Matt. 24:34; 1 Cor. 7:29, *NW*.

This is not the time to be deceived by the boastful prophesyings and foundationless promises of imperfect men facing destruction at this world's end. Nor is this a time to be caught napping or living as does the perishing old world. The remaining time is too short to take chances with our life. The new world is upon us, bringing the old world to its terrible end. "For the time that has passed by," said Peter, "is sufficient for you to have worked out the will of the nations when you proceeded in deeds of loose conduct, lusts, excesses with wine, revelries, drinking matches, and idolatries that are without legal restraint. . . . But the complete end of all things has drawn close. Be sound in mind, therefore, and be vigilant with a view to prayers. Above all things, have intense love for one another." —1 Pet. 4:3-8, *NW*.

Now is the time to redeem or buy out time by casting aside all the nonessential things for New World living. All professing Christians must now prove whether they are living for this old world or for the righteous new world of endless success. It is ruinous for Christians today to be careless with their time. Time is precious; with it we can save or lose lives. Our talents, our time, our opportunities are all perishable and passing. Time to take in knowledge of Jehovah and Christ, which means everlasting life, is also passing. Satan's world is passing. The remaining time, therefore, is extremely valuable. Jehovah has provided it for man's good, for man to study his Word, for man to see the foretold visible sign of Christ's second presence and conform himself to the requirements of the Kingdom. But Satan opposes this wise use of time. He drives frustrated masses into various ways to escape from the reality of these perilous times. But "a wise man's heart discerneth both time and judgment" and is not ensnared.—Eccl. 8:5.

How foolish it would be for us to spend our lives accumulating wealth and power as the old world does. A lifetime spent amassing wealth is a lifetime wasted. Jesus wisely reasoned: "For what benefit will it be to a man if he gains the whole world

but forfeits his soul? or what will a man give in exchange for his soul?" Wealthy King Solomon spent much of his time acquiring homes, gardens, provinces and all sorts of luxury and he concluded that "it is a vain, futile business."—Matt. 16:26, *NW;* Eccl. 1:14, *Mo.*

No more time should be spent in the old world today than is absolutely essential to provide for the necessities of life. To spend any more time is to turn the mind away from the more important things to be done. The brief season that remains for the old world is not that we might follow its pursuits. No; but the short spell remaining is that God's will be done, that people of good will of all nations might learn of him and gain life. This interval has been set aside for the preaching of the good news of the Kingdom. Therefore, preaching the Kingdom is the most profitable manner in which we could possibly spend our time.

### MAKING THE MOST OF OUR TIME

To improve our abilities as ministers of God through study is to spend time profitably. Such time is never lost. No Christian should allow himself to think that he is too busy to study. To preach successfully to others the wells of truth must be kept filled and flowing. The clergy, who waste their time on philosophy and the writings of men instead of studying God's Word, are referred to in the Bible as wells without water. We might become dried-out wells, unless the waters of truth are replenished. Being concerned with how we spend time, knowing that it is more precious than rubies, silver or gold, we should desire to become efficient, organized and regular as Bible students and as theocratic ministers. These qualities are timesavers and lifesavers.

To be efficient concentrate on one thing at a time. Do not try to listen to a radio program, or watch television, or try to carry on a conversation and study the Bible at the same time. Do one or the other. The Bible to be digested must receive the student's undivided attention. Otherwise he wastes his time. Learn to make efficient use of the Watch Tower Society's publications. They will save many tedious hours. Learn to use the subject indexes, scripture indexes, concordances, etc. Seek knowledge of God as you would silver, and search for wisdom and understanding as for hidden treasures. Then you will understand the fear of Jehovah and find the knowledge of God. "For Jehovah giveth wisdom; out of his mouth cometh knowledge and understanding." Do not be content to take just anything for an answer. But do as the Beroeans who "received the word with the greatest readiness of mind, carefully examining the Scriptures daily as to whether these things were so."—Prov. 2:6, *AS;* Acts 17:11, *NW.*

Do not thrust your burden of study on any man. Bear your own burden if at all possible. Do not say, "I will ask Brother So-and-So; he always knows the answers." Or, "What I will do is write to the Society; they will answer me." Before inquiring of your brother or the Society, do as Jesus suggested at Matthew 7:7-11 (*NW*). Ask and keep on asking Jehovah for an answer; keep on searching his Word for a reply; knock or work for an understanding of his Word, "and it will be opened to you." Letter writing requires time. Reading letters requires time. And answering letters requires time. And it is a waste of time of many brothers if the answer could be had by putting forth a little effort consulting the Society's publications. Save time, your time and your brothers' time, by being time-conscious. When writing be brief, clear and to the point. Remember, time is precious. It means life.

Jehovah's organization is a timesaver, because it is efficiently organized. Its min-

isters and congregations reflect such efficiency. Instruction imparted at Christian meetings such as conducted by Jehovah's witnesses saves time. The congregation learn from one another. "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." Regular attendance at studies of *The Watchtower* and the service and other meetings is a profitable way to spend time. Time spent in company with men and women whose minds and hearts are set upon serving Jehovah is exhilarating, refreshing, lifesaving. But time spent in the old world is demoralizing, depressing and increasingly hazardous. So why waste time to your hurt? Why gamble with your life and time?—Prov. 27:17.

### WAYS TO WASTE TIME

Whether we waste time or not largely depends upon our habits. If we have formed good habits we are making good use of our time, and, if not, we are most likely wasting valuable time. Long hours watching television deprives one of wholesome conversation, study time and preaching time. Used with wise limitations, television, gatherings, good music, etc., can provide relaxation for Christians and should be used in moderation. The remaining time can be utilized to a better purpose if one is wise. To waste time is to waste Jehovah's patience and mercy. It is wasting a priceless opportunity for endless life in a new world. The dedicated servant of Jehovah God has no life to squander. His life is no longer his own to waste. He was "bought with a price." Therefore, his time, yes, his very life, belongs to Jehovah God.—1 Cor. 7:23, *NW*.

Consider what a tremendous amount of time is wasted daily through worry alone! Worry accomplishes nothing. We cannot lengthen or shorten the remaining time by worrying. The best we can do is to share in comforting others with the good news of the Kingdom. If Christians keep worrying over or fleeing from the old-world fears, certainly they will have time for nothing else. "The wicked flee when no man pursueth: but the righteous are bold as a lion." Lionlike Christians devote their time to profitable pursuits.—Prov. 28:1.

Another waster is irregularity in the preaching work. When one stops he loses the swing of house-to-house preaching, becomes rusty in his use of the Bible, new habits crowd in and take the place of the former good ones. So, not only is the time lost that is not spent in praising Jehovah, but time is also consumed in regaining past efficiency. The remaining time is too short to permit such losses. Now is the time to be awake, active and consistent in Jehovah's service.

### WASTING TIME OVER TRIVIALITIES

Often trivial things not worth mentioning consume a tremendous amount of time if we are not careful. Little misunderstandings, oversights, can cause no end of headaches, heartaches, if we let them. These differences are bound to arise as long as men are imperfect. The Devil will see to it. He is greedy for our time. It is a refreshing contrast to consider what a great amount of time, mental concern and productive effort can be saved when the Scriptural rule at Matthew 18:15-17 is followed. Try it. We are too busy today to listen to trivial matters. We have less time to repeat them. Time can be much more profitably spent examining our own mistakes which we are in position to correct than in being concerned about another's shortcomings which we cannot change. (Matt. 7:3, 4) Nip waywardness and time wasting in their beginnings by keeping the mind in check, harnessing it for profitable work, directing it in righteous ways.

Arguments over inconsequential matters, long-winded discussions on hypothet-

ical situations and personal theories, these, too, claim valuable time from any who are foolish enough to allow it. "Further, turn down foolish and speculative questionings, knowing they produce fights." (2 Tim. 2:23, *NW*) Wasteful hours might be spent with those wise in their own conceit, who desire only to make a show of their own wisdom and pet theories. Usually these have no time to listen to the good news of God's kingdom. The servant of Jehovah who is concerned with his time will not spend unnecessary time with those who are willfully ignorant of God's purposes. At Matthew 7:6 is recorded some good advice for the faithful servant. There are too many people of good will with whom time can be profitably spent, who are more anxious to listen and learn than hear themselves talk. It is with such meek ones that the preacher can profitably spend his time. Jehovah promises that "the meek will he guide in judgment: and the meek will he teach his way."—Ps. 25:9.

### SEIZING HOLD OF OPPORTUNITIES

But what has been done or what we have failed to do in the past cannot be changed. Wasted time cannot be bought back. That time is gone forever. It cannot be regained or used again, no matter how we try. But the present time and the future time offer opportunities. These opportunities may present themselves in various ways. But however they come, sensible man will make the most of them, buying them out and putting them to good use so that they will not be wasted. For some it will mean an opportunity to pioneer, for others an opportunity to go to Gilead and for still others a priceless opportunity to serve at the Society's headquarters or its foreign branches. Look for these opportunities. Make way for them. Time cannot be spent more wisely than in full-time ministry. That is how Jesus spent his perfect life. The best we can do is to copy him.

A life spent in Jehovah's service is never wasted. It is one sure way to store up "treasures in heaven, where neither moth nor rust consume, and where thieves do not break in and steal." Never "give up in doing what is right," urged Paul, "for in due season we shall reap by not giving out." Even now we see the results of our labors, men hearing and turning to obey the commandments of Jehovah God, an ever-increasing crowd of gospel-preachers profitably using the remaining time. We likewise see and experience evidence of Jehovah's approval upon our actions, his assurance of a work well done. If he is patient enough to allow men a little more time to heed and turn from their time-wasting, life-wasting course, surely we should exercise the same patience.—Matt. 6:19, 20; Gal. 6:9, *NW*.

Armageddon will come on time. We can keep close in mind that day by being busily engaged in Kingdom service. For those praising Jehovah time does not drag; it flies by. Do not just count or mark time, but make your time count and work for you. Study about Jehovah's kingdom. Proclaim his name and Word. Buy out opportunities. Make greater room in your life for New World living. Spend the remaining time to Jehovah's praise and vindication. In this way you will make wise use of the remaining time and with it attain the prize that comes with faithful service—everlasting life!

*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, *NW*.

# Making Friends with the DANAKIL

By a Watchtower Society missionary in Ethiopia

HAVE you ever tried to imagine what it would feel like to have to make a forced landing in the heart of savage territory in dark Africa? Well, that is just what happened to three of us, a pilot, another passenger and myself on February 2, 1954. We were flying back to Addis Ababa, Ethiopia, from Asmara, Eritrea, when bad weather forced us over northeastern Ethiopia, a section inhabited by the Danakil, a tribe having a long record of murders. According to their custom, to show he is qualified to marry, a young man kills another, cuts off his genitals and presents them to the people of his village.

Getting lost while flying over this country, the plane ran out of gas and so we had no alternative but to make a forced landing. Picking a place that looked fairly clear the pilot landed the plane and we got out and began to fill the gas tanks with the reserve gas we had taken along in cans. For a minute or two no one was in sight and then we saw two bushy-headed natives coming toward us with long spears and hooked knives. Soon natives were coming from all directions.

What to do? We agreed that we would try to make friends with them and that we would stick together as closely as possible. After we tried a half-dozen different languages some of the natives responded to our greeting and in reply to our inquiry we received the answer that confirmed our worst fears. Yes, these were the uncivilized Danakil! Little by little the natives surrounded the plane and watched with great curiosity as we poured the gasoline into the plane's tanks.

Finally one young Dankali approached and gave a greeting in Amharic, *"Tinayesteling!"* How welcome that sounded! Yes, all three of us could speak Amharic. We told him where we were going and that we had run out of gas. He seemed friendly enough, but we just did not know what to expect from this band of curious, expressionless people. After filling the tanks the three of us jumped into the plane and the engine was started, at which the natives ran in all directions. However, we soon found that we could not gain enough speed in that rough country to get off the ground.

We had to face it, it was a case of going by foot to civilization, coming back with a crew to clear a runway for the plane—provided we were fortunate enough to get out alive. Again the Danakil surrounded us. We got out and told them about our need to get to the road, asked in what direction it was and if any of them would accompany us. They discussed it among themselves, in their own language, and then told us they would take us to their village.

Although we had explained it was necessary for us to get out to the road they took us to their village instead. On the way there, a thirty-minute walk, we tried to make friends with them by fascinating

them with the ticking of our wrist watches and by flashing our flashlight on and off.

Entering the village, which had a fence of brambles and thorns around it to keep out the wild beasts, we saw the Danakil about a fire. The houses were no more than three feet high and were made of mud and brambles, not being made to live in but just to sleep in at night. They brought us some water in dirty gourds, and although it was muddy it tasted good, for we were thirsty.

The three of us then busied ourselves trying to make friends with the Danakil. I watched one woman milk a goat as though I had never seen it done before and she seemed highly amused at my curiosity. She even let me try to milk the goat, but I did not do so very well. I showed her how my flashlight worked and with it furnished her light while she milked. When she had finished she handed me some milk in a dirty gourd. I took a drink and then handed the gourd to my two companions, who also drank some.

While we sat there we did our best to entertain the children, and although we seemed to be making friends with the Danakil we kept wondering all the time what the next minute would bring. Then our young Dankali friend who spoke Amharic informed us that they would take us to the road that night if we wanted to go now or we could stay in their village until morning and then they would take us to the road. We thanked them and assured them that we would like to go right then. So off we started through the wild Dankali country at night with two natives as guides, both of whom were armed with a spear and a knife, one of them also having a rifle.

We walked and walked and walked. One hour, two hours, three hours, and then we reached a dry river bed. Another such river bed, we were told, and then we would reach the road. After walking another hour we arrived at the second river bed. While the younger of the two guides ran up the way to get us some water, we stretched out to rest, and as we noted the big Dankali in our midst, with spear and knife and rifle strapped across his back, the thought of these fellows' harming us was becoming more and more remote. In a few minutes the lad was back with some muddy water and then we were on our way again. At last we came to the road. How good it looked!

Our young guide told us that there was a hotel down the road where they would take us in. A hotel? What good news! By this time one of us, Bruno, was so tired he could hardly stand up and so our big Dankali friend gave me his spear and rifle, and, putting his arm around tired Bruno, held him up and assisted him on the road. A far cry, that gesture of friendliness, from the reputation generally accorded the Danakil!

As we slowly hobbled along the Dankali lad ran ahead with a message for the folks at the hotel, and before long we could see the lights of the hotel. A hotel? Well, you would have to stretch your imagination a bit to call it a hotel, as it was but a small hut of one room, built with sticks and branches. A lantern furnished the light and from the inside we could look out through the branches that constituted the walls of this "hotel." Surrounding this hut was a fence of brambles to keep out the leopards, this section being full of them.

Though only a hut that could keep out neither the wind nor the rain it was truly a hotel for us, for it was run by two Amharas, people whose language and customs we understood. Their business consisted chiefly of serving beer, soda and other refreshments to the truck drivers that passed by. These Amharas killed and cooked a chicken for us, all the while stressing the fact that it was nothing short of a miracle that we had gotten out of the Dankali coun-

try alive. We ate and then stretched out on the tables for a nap.

In the wee hours of the morning we heard a truck winding its way up the mountain road toward us, whose driver we signaled with our flashlight. After hearing our story he likewise wondered how we got out alive. He had tire trouble along the way, but rather than take a chance with the Danakil, by stopping to change or mend them, he drove on with flat tires. He gave us a ride to the next village, which was quite some miles away. We were put up in a small tin hut, where we slept until daybreak, at which time another truck came along and took us up near Dessie, where the Americans had a road camp with jeeps and road-building equipment.

It was now almost noon. We obtained permission to take a jeep and a truck and a crew of coolies equipped with picks and shovels back with us to help prepare a take-off strip for the plane. That meant going back to the Danakil again. We loaded up and started out, but at the very next village the police stopped us and said that the governor had ordered that we be provided with police protection. However, we did not want to take them, as we knew that the police would be helpless against the Danakil should they decide to make trouble, and that our best protection was friendship. After much argument we settled for one policeman to go along with us in our jeep.

When we arrived at the spot along the road where we were to turn in to the interior, we found eight Danakil waiting to show us the way back to the plane. We still had some twelve miles to go, and after about three hours of winding in and out, through bushes, over hills, across river beds, time and again the coolies being required to make the way passable with their picks and shovels. The terrain got so rough that we had to leave the truck behind, the coolies walking while the three of us and the policeman rode in the jeep. At last we came to the plane.

I was under the plane trying to fix a few things that had been knocked loose by the impromptu landing when Bruno and the other companion decided to take the jeep and look for a good clear place to serve as the landing, or rather, the taking-off strip. This left me alone with the Danakil and the policeman, who was trembling with fear. I joined the Danakil and encouraged them to show me how to throw a spear and they put on a show for me, proud of their skill of being able to throw a spear a long distance and hit the target in the middle. They certainly were good shots. They were amused at my efforts, not being able to throw a spear even near the target, let alone hitting a bull's eye with it.

Then everything grew silent as we sat down in a little group and one of the old Danakil, most likely the chief, began to talk to the policeman in Dankali, he having some knowledge of the language. The old fellow began gesturing as though he were cutting up something and I began to grow panicky wondering if he meant me. I asked the policeman what it was all about and really felt relieved to learn that they wanted him to go with them to get a goat, which they would then cut up and roast, so that we could all have something to eat. I thanked him for his kind offer but suggested that he wait until the others arrived. In just a few minutes the other two did return with the jeep, and shortly thereafter the coolies with their Dankali guides. Although the sun had already set we got busy with the work at hand. Having found a good place for the taking-off strip the coolies were put to work clearing it while we pulled the plane over to this place with the help of the jeep. But work soon had to stop, as it

became too dark to do anything. What now? Return to the road and come back in the morning? No; so as to be able to start work again at daybreak we decided to stay and to sleep with the Danakil. While the coolies and the policeman were grumbling about its not being safe, our fears were now passing. Had we not shown the Danakil friendliness and were they not showing themselves friendly? They certainly were.

Being dead tired and wanting to get some sleep myself, I decided to make my berth right in the midst of the Danakil. After all, if they wanted to harm me they could do so regardless of where I slept. This gesture of trust aroused some of them and caused them to make comments to one another, one even handing me a leopard skin and motioning for me to lie down on it, which I gladly did. Noticing one of the Danakil looking in an empty gourd for water, I got up, filled the gourd with the water we had brought along in the pig skins, and handed it to him. He smiled and drank and then passed it on to others. Soon all of us were snoozing away. But after a few hours my traveling companions awoke me to let me know that they had a place for me to sleep in the plane, and so all of us slept in it for the remaining hours of the night. At five we rose and set the coolies to work on the take-off strip.

Because of fear they had not gone to sleep at all and so were only too glad to busy themselves with their picks and shovels. By about eleven o'clock the runway was ready, and, after unloading all the baggage, the plane started out with just one man aboard, it having been decided to have the plane as light as possible for the take-off, the two of us going back in the jeep with the baggage. The plane got in the air before reaching the end of the take-off strip and, after circling a few times, it rose and soon faded out of sight beyond the distant hills.

We went over to the Danakil—there were forty-five of them on hand now—and shook hands. Each one kissed my hand after I had shaken his and then put his hand up to my mouth for me to kiss, which I did. After loading picks, shovels and baggage in the jeep we started back. Upon reaching the place where we had to leave the truck we waited for the coolies, who came followed by some of the Danakil. As we got ready to leave, the Danakil came over to say good-by again and invited me to return sometime.

You may wonder what I did about preaching to the Danakil. I did try to tell them about God's kingdom, Armageddon and the new world. They showed no expression nor did they have any questions. To what extent my remarks had any effect I cannot say, world conditions meaning nothing to them, but at least some of the Danakil heard about God's kingdom and Armageddon.

I certainly am grateful to Jehovah that I came out of the Dankali country unharmed and so still able to serve him.

## IN BEHALF OF RELIGIOUS LIBERTY

¶ A United Press dispatch for May 22, 1954, reported the following: "The Unitarian Ministers Association has gone on record against a proposal to include the words 'under God' in the pledge of allegiance. The association—at its 129th annual meeting in Boston—also protested against a proposed constitutional amendment which would say the United States 'recognizes the authority and law of Jesus Christ.' The association says the 'under God' phrase in the pledge of allegiance violates religious liberty . . . while the constitutional amendment would 'imply a theological test for citizenship.'"

# TRUE LOVE IS PRACTICAL

*"Let us love, neither in word nor with the tongue, but in deed and truth."*
*—1 John 3:18, NW.*

LOVE is, because God is. If there were no love, there would be no God. The existence of love is proof that God is. Love could come only from God. The materialistic way that modern-day scientists try to explain all creation is absolutely loveless and can never explain how that heart-warming, motivating quality came to exist. What their theories of creation result in is just a cold universe, without love, without a purpose. Hard, matter-of-fact, physical science is their god, their idol of worship, which has no appeal to the heart. No less void of love are the gods of the pagans. They are gods of passion, but their passion even for sex is not true love. One feature about these gods that makes them unloving is the fiendish, sadistic delight they are said to take in horribly torturing creatures in an afterlife for not pleasing these gods during life now in this wicked world. Which one of such gods sets forth the principle of love as the one living and true God does in his Word, the sacred Bible? Among all the religions built around such gods which one gives examples of love like that of Jehovah God through his Son Jesus Christ? Not one! No, not one of such religions and its literature has the spirit of true Godship working through it as the Holy Bible has. Therefore the Bible must be God's Book, because it teaches and is pervaded with divine love.

[2] How did man come to have this quality of love? Because it was originally the Creator's gift, God's gift. He endowed man with it at man's creation. Without it the original, perfect man could not have been made in God's image and likeness. Woman was man's first and closest neighbor, and man was made to love her. The first man showed the affection he had for his wife, illustrating the affection all future husbands should have for their wives, when he said concerning the beautiful woman God gave him: " '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.' That is why a man will leave his father and his mother and he must stick to his wife and they must become one flesh." (Gen. 2:23, 24, *NW*) Adam and Eve originally had love for God; it was implanted in them. But they stunted the growth of their love for him and for each other by letting selfish desire for something God forbade take possession of them. Contrary to his will and command they ate fruit off the forbidden tree of the knowledge of good and bad. (Gen. 2:16 to 3:7) This led to the death of their love for God. Eventually when they paid the penalty of their sin and returned to the dust they could not exercise any trace of such a quality there. (Eccl. 9:5, 6, 10) Furthermore, their sin against their Creator and heavenly Father produced a hater, a murderer, in their first son, Cain.—Gen. 4:1-12.

[3] Love of God in the earth did not perish with Adam and Eve. It manifested itself

1. Why is love a proof that God is, and so how is the Holy Bible proved to be his Book?

2. Why did the first man and woman have love for God, but what stunted the growth of their love for God and for each other?

3. How does the Bible tell of love from its first book to its last book to be written?

again with their second son Abel, the acceptance of whose sacrifice by Jehovah God incited his brother Cain to murder him. (1 John 3:12, 13) About two thousand years later love more for God than for an only son moved faithful Abraham to offer his beloved Isaac for sacrifice to Jehovah God. The record of this is in the very first book of the Bible, in the twenty-second chapter. The last books to be written as part of the Bible were the apostle John's account of Christ's life and also John's first, second and third letters to Christians, and these four books of the Bible specially talk of this divine quality and how it should be expressed. So the Bible, from its first book through its last book to be written, tells us of love in its purest form.

4 The noblest expression of this quality is described at John 3:16, 17 (*NW*) by Jesus in these words: "For God loved the world so much that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life. For God sent forth his Son into the world, not for him to judge the world, but for the world to be saved through him." To deny the gift and sacrifice of God's only-begotten Son is to deny God, to deny the fullness of his love, to deny his capability of going to such depth of love. The gift of his Son for sacrifice was not a barbarism but was an expression than which there could be no greater unselfish affection. Parents that give up their sons to carnal war and the dangers of being killed in it do not think themselves barbaric for having parted with their sons if killed in battle. Smothering their grief they say with patriotic pride that their sons paid the supreme sacrifice for their country. What, then, of God? He saw the need of a human sacrifice for the sake of men who would like to live forever in a new world, but God did not force his Son into such a sacrifice. God's Son willingly laid down his life, and that without shooting anybody, without threatening anybody's life or without harming anybody, but only meaning to do mankind good. His enemies, not his Father, were the barbaric ones. In spite of his innocence they maliciously had him killed.

5 Did God turn against all mankind because representative members of it did this barbaric deed? No. He accepted the willing sacrifice of his Son's life, for it to be used in behalf of those who would appreciate its value and what it meant on the part of God and his Son. Thus his supreme love in giving his Son was not in vain. It was most practical. The faithful sacrifice of human life also brought the Son the reward of immortal privileges and honors in heaven, and his sacrifice was used in laying the foundation for a clean, upright new world. Denying God's sacrifice of his Son as if it were a barbarism means not knowing God, really not loving him, for God is love. That means he is permeated through and through with it and expresses it perfectly. "He that does not love has not come to know God, because God is love. By this the love of God was made manifest in our case, because God sent forth his only-begotten Son into the world that we might gain life through him. The love is in this respect, not that we have loved God, but that he loved us and sent forth his Son as a propitiatory sacrifice for our sins."—1 John 4:8-10, *NW*.

6 Since God went to such lengths to express this quality toward us, it is only reasonable that he commands us to express it to him and to one another. In all the

4. How is the noblest expression of love described briefly, and why was this expression of it not a barbarism?

5. How was this expression of love most practical, and what does denying God's sacrifice of his Son as if it were a barbarism mean?

6. Why is it reasonable for God to command us to love him and one another, and whom must we include in our love?

religions of this world, what one is there whose god commands us to love in imitation of him? In the third book of the Bible, at Leviticus 19:18 (*NW*), we read: "You must not take vengeance nor have a grudge against the sons of your people; and you must love your fellow as yourself. I am Jehovah." Not just brothers but strangers also must receive this consideration, for God's command to his people was: "Executing judgment for the fatherless boy and the widow and loving the temporary resident so as to give him bread and clothing. You, too, must love the temporary resident, for you became temporary residents in the land of Egypt." (Deut. 10:18, 19, *NW*) God wants even enemies to be shown that rendering evil for evil is not the best method, for he commands: "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: for thou wilt heap coals of fire upon his head, and Jehovah will reward thee." (Prov. 25:21, 22, *AS*) Even if the enemy thus treated did not feel hot remorse in his heart and become your friend, yet Jehovah would reward you for obeying his command.

[7] Such divine instructions we sorely need, for they are not part of the religions of this world, and through heredity we tend to be selfish, greedy, inconsiderate, envious, jealous, hateful, unforgiving, vengeful, and the great Hater tries to make us more so. "God is love." Satan the Devil is hate. He tries to make us in his image as his children, just as he made Cain. "The children of God and the children of the Devil are evident by this fact: Everyone who does not practice righteousness does not originate with God, neither does he who does not love his brother. For this is the message which you have heard from the beginning, that we should have love for one another; not like Cain, who originated with the wicked one and slaughtered his brother. And for the sake of what did he slaughter him? Because his own works were wicked, but those of his brother were righteous." —1 John 3:10-12, *NW*.

[8] Cain, though Abel's own brother and hence a close neighbor of his, came to hate him. In this world it is not unusual for a person not to have the best of feeling toward his neighbor, even one in the same family or congregation. Favoritism for some neighbors and arrogant contempt for others can exist or crop up through selfishness. This is contrary to one of the two greatest laws. Recommending to lax Christians to quit violating it through favoritism, the disciple James wrote: "If, now, you practice carrying out the kingly law according to the Scriptures, 'You must love your neighbor as yourself,' you are doing quite well." (Jas. 2:1-8, *NW*) This means loving poor neighbors as well as rich ones, without any favoritism by you in the hope of selfish gain or in the thought that rich ones deserve better treatment. We do not love ourselves less than the rich because we may be poor. The law to love neighbor as oneself is "kingly." What, then, is the greatest law, the law to love God with all we are and have? Upon these all-embracing commands the whole Bible hangs. (Matt. 22:35-40; Rom. 13:8; Gal. 5:14) The rest of the Bible shows how we must put love of God and love of neighbor into action. "Let all your affairs take place with love." (1 Cor. 16:14, *NW*) Showing partiality that discriminates unneighborly against the poor is not obedience to the kingly law. It does not lead to the best results, hence is not practical.

[9] God wants our love of him to be, not something sentimental and formal, but something practical that expresses itself toward his people, his children, our Chris-

7. Why do we sorely need such instructions from God?

8. What law does favoritism in a congregation break, and why?

9. Why can we not, while thus breaking the law of neighbor love, be loving God in a practical way?

tian brothers. "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, *NW*) Partiality against the poor brothers is not in harmony with this commandment. So we cannot carry out the greatest of the commandments, to love God with all we are and have, and at the same time be violating the second-greatest commandment, the kingly one of neighbor love.

**"NEITHER IN WORD NOR WITH THE TONGUE"**

[10] Are we not to love in word and with the tongue? No; that is to say, not in a hypocritical way, in a way that belies what we say. There is so much hypocritical love expressed in word and with the tongue. Those who are moved to make such expressions usually have a secret selfish purpose and seek some advantage, even if it means breaking up the unity of a congregation. The apostle Paul warns: "By smooth talk and complimentary speech they seduce the hearts of guileless ones." (Rom. 16:18, *NW*) That is the way those who have left the theocratic organization usually approach those who are holding fast to it. Treacherous are their words! In Ahithophel, who forsook Jehovah's anointed king to seek selfish advantage with the rebel Absalom, King David had an experience with such words. Respecting this unfaithful counselor David wrote: "But it was thou, a man mine equal, my companion, and my familiar friend. We took sweet counsel together; we walked in the house of God with the throng. His mouth was smooth as butter, but his heart was war: his words were softer than oil, yet were they drawn swords." (Ps. 55:13, 14, 21, *AS*) Unless we see behind a person's mask, his pretending to love us by his words disarms us of our fear of him and we are apt to be thrown off guard by the hypocritical, suave speech. For our spiritual safety we need to become trained to see through hypocrisy and guard ourselves against being misled. (Mark 12:15-17; Luke 20:20-25) And even as we do not want to be misled ourselves we do not want to mislead others with hypocritical expressions in word or with the tongue.

[11] The love we must cultivate must be "love out of a clean heart and out of a good conscience and out of faith without hypocrisy." (1 Tim. 1:5, *NW*) The command is: "Let your love be without hypocrisy." We should not corrupt the purity of our brotherly affection: "Now that you have purified your souls by your obedience to the truth with unhypocritical brotherly love as the result, love one another intensely from the heart." (Rom. 12:9; 1 Pet. 1:22, *NW*) By purity and sincerity in this regard we can recommend ourselves to others, so that they have no fear of evil motives on our part. Paul did that. He wrote: "But in every way we recommend ourselves as God's ministers, . . . by kindness, by holy spirit, by love free from hypocrisy, by truthful speech." (2 Cor. 6:4, 6, 7, *NW*) Hypocritical love makes its possessor, not something, but nothing. It is not the greatest quality when ranked with faith and hope. It is the worst thing, because it is a counterfeit of the greatest thing. Quite fittingly the hypocrites come into the judgment of Gehenna. The "evil slave" class who abuse their brothers are cast out by the Lord, to have their part with the hypocrites.—Matt. 24:48-51; 23:3, 29, 33, *NW;* 1 Cor. 13:2, 13.

10. Why do we have to be on guard against those who hypocritically express love in word and with the tongue?

11. How may we, like Paul, recommend ourselves to others, and why does not love if hypocritical make us something?

12 But while avoiding hypocrisy in word and with the tongue we should try to avoid needlessly hurting and offending others in word and with the tongue by our very frankness. For example, a congregation invites an outside speaker to give a public talk. When he arrives to keep his appointment, the congregation servant or chairman learns he has his talk written out and will read it. In the face of this the servant or chairman could say: "A written talk! Why, the public here do not want to hear a talk read. They want to hear a talk given extemporaneously." Or, he could say: "I am confident you spent much time in composing that talk and that it will be a good one. We look to you to give it your best reading and to make the manuscript just live to us by the fine expression you put into it."

13 Under the circumstances the first comment would tend to discourage the public reader before ever he started reading it, taking out the fire and enthusiasm that he had been feeling at the very thought of reading his carefully prepared paper. It would thus result in his reading it in a timid, apologetic, inferior, uninspired way. The second comment would show that the preparation the brother had made in composing the paper and fitting himself to deliver it was appreciated and this would encourage him to his very best presentation so that the audience would hardly think it was a reading and would get the fullest benefit out of it and enjoy it hugely. After the reading was all over, the servant or chairman could express his own genuine appreciation and offer the suggestion: "Brother, we should also like to hear you give a public talk extemporaneously some time. It takes a bit more courage to do it, but by getting filled to overflowing with your material and getting very familiar with it we know you can do it. We shall be glad to have you try it on us." The second type of comment is therefore the practical, considerate one.

14 In another case, one of the servants of a congregation might talk at a service meeting, Thursday or Friday night of the week. He gets onto field service arrangements for the coming week. He proposes a certain type of field service for a certain open evening. "Now, how many in the congregation will take part in this activity that night? Kindly raise the hand." Up go four hands among an audience of over fifty. Thinking to shame the majority of them into a larger participation in the activity, the servant might say: "So only four are supporting the organization, are they?" Such a comment would be injudicious. It would be certain to stir up resentment because of its inconsiderateness. Support of the organization in its activity is not gauged by special activity suddenly brought before the congregation that night. What will the others besides the four hand-raisers be doing the rest of the week in the way of regular field activities? That must be kept in mind. So the wiser comment would be: "Well, now, we are glad that four can volunteer right off. If there are any others who find later on that they can arrange to join the four in this activity this particular night, I shall be very glad to hear from them. And let the rest of us keep on faithfully at our regular activities this coming week." This comment would avoid our stumbling in word and would cut and hurt no listeners but would encourage all.

15 There are proper ways of shaming people with a view to their taking the right course. (2 Thess. 3:14, 15; Titus 2:8; 1 Pet.

12, 13. While avoiding hypocrisy, yet what should we try not to do in word and with the tongue, and so how could speech be practical?

14. Before others, how could injudicious words and how could encouraging words be said regarding a poor showing of volunteers for service?

15, 16. How should those older in the truth or in age be commented upon, and how did Paul handle Peter for inconsistent conduct?

3:16) But never be caustic. Consider, too, the years of the individual in the truth or in physical age. "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, *NW*) You may think an individual who is older in years or in the truth is slackening or not up to standard. Do not twit him by comparing him to his face with an odious thing or an odious religious class, thinking you are correcting him or reminding him of his shortcomings. By such remarks you may do injustice and are likely to cause deep hurt and painful offendedness. Youthful bustle does not always mean that much is being accomplished, nor does an aged, slowed-up pace mean that little is being accomplished where there is a patient, steadfast plodding along with regularity. So do not be severe in criticism or comparison. If comment you feel you must make, try tact. Note how tactfully Paul handled Peter (older in the truth) for his conduct that did not harmonize with his enlightened faith but bordered upon hypocrisy through fear of the circumcised Jews.

[16] Paul, telling how he used tact, says: "The rest of the Jews also joined him in putting on this pretense, so that even Barnabas was led along with them in their pretense. But when I saw they were not walking straight according to the truth of the good news, I said to Cephas before them all: 'If you, though you are a Jew, live as the nations do, and not as Jews do, how is it that you are compelling people of the nations to live according to Jewish practice?'" (Gal. 2:11-14, *NW*) Peter got the point but was not hurt.

[17] The proverb sagely says: "Whoso keepeth his mouth and his tongue keepeth his soul from troubles." (Prov. 21:23, *AS*) That includes keeping the mouth and tongue from gossiping about others, especially backbiting and making adverse criticism about private, personal affairs of others, oftentimes judging others by one's own standards of measurement and not by the best interpretation of God's Word. Some, because the battle of Armageddon is so near, might lift their eyebrows and hands in a surge of horror at other brothers and sisters' getting married these days or at some married sister's getting pregnant. But is such openly displayed, openly voiced horror based upon the right view and understanding of the Scriptures concerning these last days with Armageddon impending? No. Generally the gossiper, the backbiter, the hasty critic has what he said swing around back at him, and then there is trouble for him, trouble explaining, trouble apologizing, trouble in grief at seeing the harm he has done to those who have become offended at God's truth and the organization. There is a practical way of avoiding such troubles: keep your mouth and tongue and pen.

[18] Certainly, then, we are to love in word and with the tongue. Now in this time of judgment of the nations is the season of all seasons when we should use word and tongue in a right way and when withholding proper words would be disobedience. Is not now the time when God commands us to preach the good news of the Kingdom in all the inhabited earth for the purpose of a witness to all the nations? Jesus Christ says Yes. (Matt. 24:14, *NW*) Is not this the season to give faithful counsel to those in peril of being destroyed in this judgment day and at Armageddon? Yes. How much good we should fail to do by keeping back a word in season and fitly spoken when our tongues have the power and opportunity to utter it! "A word

17. How may we avoid troubles for our soul by our course in word and with the tongue?

18. When may failure to use the tongue show a lack of love?

in due season, how good is it!" "A word fitly spoken is like apples of gold in network of silver." (Prov. 15:23; 25:11, *AS*) If we must give a reproof in season, then to be fitly spoken it must be given in love. A failure to reprove in season may show a lack of love in using word and tongue. (Prov. 6:23) "He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes." "For whom Jehovah loves he disciplines."—Prov. 13:24, *AS;* Heb. 12:6, *NW;* Prov. 3:12; 27:5.

[19] Members of a congregation must speak God's Word to one another to build them up spiritually, to comfort them and to urge them onward in the right course. Instructing us on how to use word and tongue aright is the advice: "You, beloved ones, by building up yourselves on your most holy faith, and praying with holy spirit, keep yourselves in God's love." Also, "Comfort one another with these words." (Jude 20, 21, *NW;* 1 Thess. 4:18) Speakers appointed to do so should preach the Word to the congregations, and all the members of the congregations must preach the Word to all the inhabitants of the land. Not only should love be shown by speaking at all but love should be shown by the care we use as to our words and forms of expression and illustrations: "Let your utterance be always with graciousness, seasoned with salt, so as to know how you ought to give an answer to each one." (Col. 4:6, *NW*) The tongue must be used, not as a fire set aflame by Gehenna to cause our hearers everlasting destruction in that symbolic lake of fire and sulphur, but as the "tongue of the wise," which imparts health mentally and spiritually to the hearers. (Prov. 12:18; Jas. 3:5-8, *NW*) Let our tongues be the medium of the words of life; let the printed page, the printed sermons, we hand out be words of life, expressed in Bible language and tending to salvation. There is no arguing about it: we must love in word and with the tongue, and we must do that toward God as well as our neighbor.

19. Must we, then, love in word and with the tongue? If so, how?

### "IN DEED AND TRUTH"

[20] What the apostle John means when saying, "Let us love, neither in word nor with the tongue, but in deed and truth," is that we must not love in word and with the tongue *only,* especially when it is the time for deeds, for action, to put into effect what we say in word and with the tongue. (1 John 3:18, *NW*) That is the conclusion we draw from the verse (17) immediately preceding the above and which reads: "Whoever has this world's means for supporting life and beholds his brother having need and yet shuts the door of his tender compassions upon him, in what way does the love of God remain in him?" (1 John 3:17, *NW*) What he may say in word or with the tongue will not hide the fact that he has fallen short in love of God as well as love of one of his nearest neighbors, his Christian brother.

[21] This reminds us of James' illustration of what a living faith is: "Of what benefit is it, my brothers, if a certain one says he has faith but he does not have works? That faith cannot save him, can it? If a brother or a sister is in a naked state and lacking the food sufficient for the day, yet a certain one of you says to them, 'Go in peace, keep warm and well fed,' but you do not give them the necessities for their body, of what benefit is it? Thus, too, faith, if it does not have works, is dead in itself." (Jas. 2:14-17, *NW*) That illustration applies just as well to love. Live love must have works. To be the true thing it must be evidenced, not by just words of the tongue when such are cheap and cost us no more than a wag in the mouth, but by works, by unselfish

20. What, then, does the apostle mean at 1 John 3:18?
21. How does love thus correspond with faith?

deeds, by giving at cost to ourselves and without calculating on some return.

22 It is simple to quote scriptures about love and discourse about it before an audience, but practicing it when it costs something to the flesh and its possessions is another thing. It is a surer test of the trueness of the love voiced. Sometimes it may call for us to give forth a little strength to do something for others rather than to be waited on all the time. It will not allow us to be supercilious, putting on airs and, because of our position or education or material goods, expecting to be waited on without at least offering some return help. When it comes to doing something for others, we should try to be first in rendering service. "In brotherly love have tender affection for one another. In showing honor to one another take the lead." (Rom. 12:10, *NW*) Jesus did that. It was no idle word when he said: "Whoever wants to become great among you must be your minister, and 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. 20:26-28, *NW*) Trying to take the lead in doing honor to one another as servants of God will keep us from becoming a dead burden, so that people tire of having us around as guests over a period of time. We should try to relieve people of their burdens so as to free them and allow them more time for spiritual matters that they as well as we need.

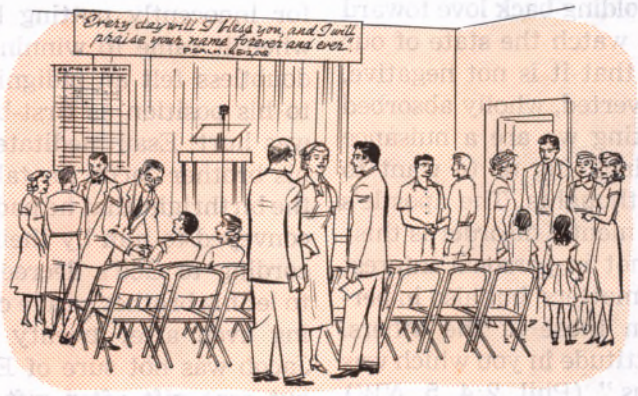
23 Sometimes brothers may be a burden to you, not in a financial way or a physical way, but by their conduct, their weaknesses and Christian immaturity. But love should be equal to this. "Have love for the whole association of brothers." (1 Pet. 2:17, *NW*) That means not just praying for all the brothers throughout the earth and trying to aid them in some trouble sector. It means putting up with the brothers in our very own congregation in spite of their slips and failings, and not getting tired of it and losing patience. Our close, regular association should not breed contempt because we get to know our associates like a book that has been read and reread. In an Antarctic exploration of 1939 the commander of the expedition expressed the desire to be stationed alone in an advanced outpost for making scientific observations during the long winter night. Why? Well, said he, two men might be the best of friends, yet put them together in close quarters, force them to sit opposite each other and look each other in the face a long time and finally they will tire of each other, get disgusted, feel burdened with each other and at last be unable to bear the sight and presence of each other. So let me occupy the observation post alone!

24 This almost proved his undoing. He was almost overcome with the fumes of his lamp, and, on the failure of radio messages from him, a rescue party was sent out from the base of operations, and it located his snow-covered hut, dug through the snow and brought him out alive, in the nick of time. No less so it is dangerous for Christians to go into isolation voluntarily and into aloneness, tiring, becoming bored at the association of brothers and preferring aloneness or the society of animals or, worse still, the society of this world. Such aloneness may indeed lead to madness, a madness in a spiritual way, for it cuts us off from the theocratic organization through which Jehovah's food, direction and protection come, and so it leads us to destruction.

22. What will love prompt us to do toward those serving us, and in what will love try to take the lead?

23, 24. How may we express love for the whole association of brothers, and why may seeking aloneness lead to disaster?

25 In the world it may be true that close association and familiarity breed contempt. But the world does not have Jehovah's spirit. We of his New World society do. Its fruitage is love in a true way. If we really love the whole association of brothers we shall find ourselves unable to isolate ourselves from them. Love always seeks the object of its affection; it cannot stay alone. If a young man has a consuming fondness for a young maid, then you just try to keep him away from her. Some way or other he will get to her and pour out his affection upon her. That, says the wise man, was one of four things too wonderful for him to understand: "the way of a man with a maiden." (Prov. 30:19, *AS*) So must we be toward our brothers. Of our own choice we cannot keep away from them, and not just because God *commands* that we do not forsake meeting with them. We must mix with them, and must do so with positive ideas, to do good to others, to be profitable, and not just to be benefited personally, being only on the receiving end. Missionaries that live in the same missionary home or those who work in the same group should grow in appreciation of one another, put up with one another at times when it is a bit trialsome, and be a strength to one another, since two in co-operation are better than one. (Eccl. 4:9-12) Missionaries need one another in the field activity. They should try to safeguard one another from local dangers. All this, which may be at some cost to their own personal feelings, they ought to do in the interest of the *work,* to build up a local congregation of native witnesses of Jehovah.




26 We cannot afford to ignore our brothers in the New World society. There is no reason or excuse for the conduct described in the following quotation from a letter to the Society: "Much more I could say, but must get down to the reason for writing. Please answer in *The Watchtower*. Can it be possible that one being a consecrated witness of Jehovah can sit with other witnesses for years in the same Kingdom Hall, in the same pew side by side, walking past each other, not for months, but for years, and not once speak to your sister or brother? Not even say 'Hi!' or 'Hello!'? And when an effort is made at speaking, the individual would turn away without response. Does this prove neighbor love? Jesus admonished, 'Love one another,' etc. Regardless of race or color the great multitude is not divided."

27 The one the letter describes may think that by attending the meeting at the Kingdom Hall he shows love of God; but he fails to consider that such love of God is incomplete, is merely formal, for there is a failure to love him by keeping his commandment to love our neighbor as oneself. We should support meetings, not just by attendance, but by taking part in them where there is such an opportunity. After the meeting, mingle with those in the hall, giving attention to

25. Why should not our close association breed contempt, and why if love is there will we be unable to keep apart?

26, 27. How may attendance at a meeting be mere formal love of God, and how should we take advantage of meeting and being together?

those who appear to be overlooked. Thus you will get extra happiness out of attending the meeting, through giving to others while there. Try not to be latecomers, especially to public talks. If strangers are there on time it makes a bad impression if they see many empty seats and see that members of the congregation are late at attending. Empty seats may also be a loud testimony to them that the congregation members do not attend their own meetings. If obliged to go out alone in the field service, do so. But, if possible, join in group service. Build up others who then become your companions, that they may develop greater fitness for preaching from door to door and from store to store. Let the weak absorb strength and warmth of zeal from you the stronger ones. Give and get more happiness.—1 Ki. 1:1-4.

### IN MIND, TOO

[28] The mind is a dynamic factor toward our expressing or holding back love toward others. We need to watch the state of our mind, so as to see that it is not negative, self-centered, introverted, wholly absorbed in oneself or thinking we are a nuisance to others, and so inclining us to want to be alone with our thoughts. The apostle's antidote for such a mental disorder is this: "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 which was also in Christ Jesus." (Phil. 2:4, 5, *NW*) Following this antidote we shall be moved to act unselfishly toward others in the New World society. This should not be too hard. If Christ's sermon on the mount commanded us to love even our enemies and do good to them, how much rather should we love our lovers, our brothers in the family of God? Be a loving extrovert.

28. Against what do we need to watch the state of our mind, and what is an antidote for that?

[29] Describing how this divine quality works, 1 Corinthians 13:5 (*NW*) says: "It does not keep account of the injury." In other words, do not hold a grudge against a spiritual brother. If anyone stubbornly does so, he may turn out to be as irreconcilable as the offended brother described in Proverbs 18:19: "A brother offended is harder to be won than a strong city; and such contentions are like the bars of a castle." (*AS; Nácar-Colunga*) "A brother estranged is worse than a strong city, and contentions are as the bar of a citadel." (*Ro*) "A brother transgressed against is as a strong city, and contentions as the bar of a palace." (*Yg*) Yes, contrary to what might be expected, a brother will refuse to show family affection and forgive his own flesh-and-blood brother, evidently taking the attitude that his brother should not have offended or transgressed against one so close to him as his own brother.

[30] Cain never forgave his brother Abel for innocently putting him in the shade when it came to winning God's favor; he doubtless felt an indignity had been done to his position as first-born and his pride was hurt. Esau meditated murder against his brother Jacob for taking steps to have the birthright that he had legally purchased conveyed to him by their father Isaac, according to God's decree. Jacob left home to let his brother's rage cool off. On returning even after twenty years of absence Jacob was not sure of Esau's forgiveness, but sent gift after gift ahead of him to Esau in the hope that these gifts as well as long absence with forgetfulness would soften his brother and win him to his right senses. It turned out that way, fortunately, but a long time, twenty years, was involved. How about laying siege to a strong city that long to win or capture it?—Gen.

29. What does 1 Corinthians 13:5 (*NW*) tell us not to keep? Otherwise, what does Proverbs 18:19 warn us may happen?
30. What examples of this do we find in Cain and Esau?

25:20-34; 27:1-45; 31:36-41; 32:3 to 33:11.

31 General Joab nursed a grudge against his Israelite brother, General Abner, for having killed his brother Asahel in time of civil war, and finally killed Abner by a trick. (2 Sam. 2:18-23; 3:26-39) King David's son Absalom never forgave his half-brother Amnon for violating his sister Tamar, but after two years of biding his time he schemed out an opportunity and had Amnon killed. (2 Sam. 13:1-29) So brothers in the New World society must guard against harboring resentment, sulking, getting moody, going over real or fancied injuries again and again in the mind and just growing colder and more bitter against a brother considered as an offender. The brother charged with the offense or guilty of it may follow the course Jesus outlined at Matthew 18:15-17. Still the brother stays stubborn and refuses to allow for reconciliation; he does not want to let the offender off too easy, even if he is his spiritual brother. He prefers to make the contentions unbreakable like the gate-bar of a castle. He thus misses the opportunity to imitate God: "But become kind to one another, tenderly compassionate, freely forgiving one another just as God also by Christ freely forgave you. Therefore, become imitators of God, as beloved children." (Eph. 4:32; 5:1, *NW*) The one he injures is mainly himself.

32 By such an unforgiving, irreconcilable spirit he tends to make his brother weak, to impede him spiritually. Better is it to forgive and dispose of the contentions and quarreling and help the brother to be like a strong city, the way some modern translations prefer to render Proverbs 18:19: "A brother helped is like a strong city, but quarreling is like the bars of a castle." (*RS*) "A brother helped by a brother is like a fortified city; he holds firm as the bar of a castle." (*AT; Bover-Cantera*) Our responsibility and privilege is to edify our brother by extending forgiveness, if necessary, and thus help to make him strong and untakable by the enemy, able to hold out like the bar of a castle against all assaults of this world. That way a Christian benefits himself as well as his spiritual brother. "The merciful man doeth good to his own soul; but he that is cruel troubleth his own flesh." (Prov. 11:17, *AS*) Remember that Jesus said: "Happy are the merciful, since they will be shown mercy. For if you forgive men their trespasses, your heavenly Father will also forgive you; whereas if you do not forgive men their trespasses, neither will your Father forgive your trespasses." (Matt. 5:7; 6:14, 15, *NW*) Is not God's forgiveness worth gaining? It means our everlasting life in the new world.

33 We spare ourselves much inward pain and trial by not being touchy, sensitive, easily offended. Do not imagine yourself the one hinted at in remarks by others and to be undeservedly criticized, and so take offense and feel injured. If in doubt as to who is meant, inquire of the speaker. Do not jump to conclusions and hold something against the speaker and chill against him. If his remarks fit you, they may have fitted some others too, and the speaker may have had someone else in mind as an illustration. So meekly take the benefit of his remarks along with others. How would you feel if the speaker came to you direct and said: "You are the man"? That would be something with unmistakable meaning for you to take, but, while hurting you, it would be something for you either to ac-

31. (a) What examples of this do we find in Joab and Absalom? (b) How may one thus miss an opportunity to imitate God, and whom does one thus hurt?

32. What is the better course toward a brother held as an offender, and whom does one thus primarily benefit? Why?

33. How also can we spare ourselves inward pain and trial and not let our good relations with another brother be spoiled?

knowledge as true or to defend yourself against as false. A royal dignitary higher than you took it—King David. Without feeling any offense and punishing his bold accuser, the prophet Nathan, he admitted he was the one that matched Nathan's illustration and he repented. Doing this did him good and led to his reconciliation with Jehovah God. (2 Sam. 11:1 to 12:15; Prov. 28:13) So humble yourself to accept deserved rebuke and correction and be thankful for it. But do not impute evil to another and let your imagination run wild and induce you to feel offended and grow morbid. It will unbalance you, wreck your peace and happiness, and spoil your easy, good relations with a brother not aware he hurt you.

**A PERFECT BOND OF AMIABLE UNION**

[34] God's love holds the entire universe of holy creatures in union with him. His most loving gift of his only-begotten Son is an amiable step toward finally bringing the many estranged ones on earth into unbreakable union with him. His love induced him to be positive and take the first step toward uniting us to him, and that at great cost to him. Let us follow suit and be positive, taking the first action of kindness and forgiving from the heart. That is love in practice. In our witness work in the field we show kindness to our foes, our opposers, and pray in their behalf, going over our territory again and again although we may have been abused in it by the ignorant and misled ones. How inconsistent, then, to steel ourselves against our own brothers in the congregation by the hardening thought that we can excuse the world for its ignorance but our brothers should have known better and should be dealt with with proportionate severity to make them realize it and feel it till it hurts! In the light of God's example our obligation is to love our brothers and show them thus a better and superior way. Think good of the brothers. Plan only good for others and put the plan into action. Cultivate this greatest fruit of the spirit, love.

[35] Let the perfect bond of union grow strong within the New World society. "Clothe yourselves with the tender affections of compassion, kindness, lowliness of mind, mildness, and longsuffering. Continue putting up with one another and forgiving one another freely if anyone has a cause for complaint against another. Even as Jehovah freely forgave you, so do you also. But, besides all these things, clothe yourselves with love, for it is a perfect bond of union." (Col. 3:12-14, *NW*) If it is a bond of union it must draw and hold us together, not separate us, not scatter us. Now in the antitypical ark of the new system of things that will ride out the Armageddon seas into the new world we must draw together, not avoid one another. Difficulties should not be of long continuance between brothers but should be ironed out at the earliest in the interest of everyone's being of the same mind in the Lord. (Phil. 2:1-4; 4:2) God's creation hangs together through power from him, like the "attractions of Kesil." (Job 38:31, *Yg*) The new world of righteousness will also hang together. It is just ahead, so that a great crowd of this present generation may survive in the "ark" to enter into it from its start. What, then? Why, we must live together now, before the new world. Armageddon will not miraculously change our disposition toward our brothers, suddenly making us amiable. We must change it now. True, Armageddon can blot out dispositions, but the dispositions it blots out will be of those it destroys. One thing is

34. How did God's love act positively toward estranged mankind, and so what are we under obligation to do in imitation?

35. Why must we let the bond of love grow strong in the New World society, and why must we change our disposition before Armageddon?

certain: True love will survive Armageddon and so will those who practice it.

[36] Let us be friends. He that has friends must do something: he must be friendly. (Prov. 18:24) "A friend loveth at all times; and a brother is born for adversity." (Prov. 17:17, *AS*) By such permanent friendship it becomes manifest to this world that we are Christ's disciples, true Christians. (John 13:34, 35) Love makes such permanent friendship possible. "Love covereth all sins." (Prov. 10:12) Love is an indissoluble tie, if it is the real article. The unity in which it holds brothers together tightly is charmingly pictured at Psalm 133:1-3: "Behold, how good and pleasant it is when brothers dwell in unity! It is like the precious oil upon the head, running down upon the beard, upon the beard of Aaron, running down on the collar of his robes! It is like the dew of Hermon, which falls on the mountains of Zion! For there the LORD [Jehovah] has commanded the blessing, life for evermore."—*RS*.

[37] The oil with which Moses' brother Aaron was anointed and consecrated as Israel's high priest was not only smooth but very fragrant, releasing a pleasant perfume upon all round about and making it agreeable to be in the high priest's neighborhood. It was a fragrance that no other ointment had, for God did not let anyone else make an anointing oil of its composition. In the same way the fragrance of the New World society's unity makes us pleasantly conscious of an atmosphere of love such as no organization of this world exhales. We enjoy being in that atmosphere; it is good for us. It comes from God through his great High Priest Jesus Christ. It is the breath of His spirit.—Ex. 30:22-33; Acts 10:38.

36. By what quality is the world made to know we are Christ's followers, and how does Psalm 133 describe the unity it produces?

37. How is such unity like the oil upon Aaron's head?

[38] Dwelling as brothers in unity in the New World society also refreshes us, revives us, like the dew of Mount Hermon of the lofty Lebanon range. Hermon's perpetually snow-streaked top caused the night vapors to condense upon Zion's mountains far to the south, where Jehovah had placed his name. The dew thus falling was a saving factor for the vegetation of the Promised Land during the hot, rainless season from May to September. How so? Recently it has been discovered* that when plants wilted from the dry heat they recovered from wilting more rapidly when dew formed on their leaves at night than when the ground was watered, and that so much dew was taken up that the plants functioned normally during the next day without any watering of the ground. It had not been suspected how large an amount of water was absorbed from dew and later excreted through the roots into the soil and stored there without loss by evaporation. The amount of water thus put into underground storage by the plant was found to be measured in milliliters even in the case of small plants and occasionally to equal the entire weight of the plant itself. Doubtless this was the way most of the vegetation of the earth was watered from the third creative day down till the flood of Noah's day, when God had not yet made it rain upon the earth but a vapor went up continually from the earth and it watered the entire surface of the ground. (Gen. 2:5, 6, *NW*) So the dew that the snowy top of Mount Hermon induced to fall upon the sacred mountains of Zion was like that refreshing, life-sustaining moisture, to keep things green, attractive.—Judg. 6:36-40.

* At the Earhart Plant Research Laboratory of the California Institute of Technology, Pasadena, Calif., U.S.A.—See the New York *Times*, page E 11, May 17, 1953.

38. With what else does Psalm 133 compare brotherly unity, and why was that an important factor in the region around Zion's mountains?

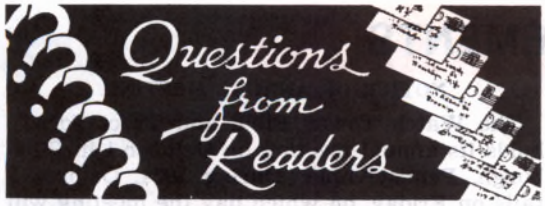
[39] As with typical Zion in Palestine, so with the antitypical Zion, God's kingdom. Because God has commanded that there, in the Kingdom, should lie the blessing for us, even life for evermore, he caused the typical Zion of old to be bathed daily with dew during the hot, wilting season, as a prophetic picture. Our dwelling as brothers in amiable unity is like that abundant dew, refreshing amid the persecutive heat of this world and conducing to our life for evermore in God's new world. It is because our dwelling thus wins the favor of our reigning King Jesus Christ: "The king's wrath is as the roaring of a lion; but his favour is as dew upon the grass." (Prov. 19:12) To this restored spiritual Israel Jehovah God has promised: "I will be as the dew unto Israel"; and he causes his word to trickle down upon them like dew for their unfailing refreshment.—Hos. 14:4, 5, *AS;* Deut. 32:2, *NW.*

[40] By forsaking the gathering of ourselves together and by failing to keep in unity as a New World society we should deprive ourselves of this life-sustaining dew. Can we afford to be without such sorely needed refreshment amid this hostile old world? No! We need it to be always fresh for our foretold work among the people of good will; as it is written: "The remnant of Jacob [spiritual Israel] shall be in the midst of many peoples as dew from Jehovah, as showers upon the grass; that tarry not for man, nor wait for the sons of men." (Mic. 5:7, *AS*) We shall not be suited to be like dew to the parched people unless we ourselves have this spiritual refreshment first. Our keeping unified as a New World society will supply it to us, keeping us cool and calm and pleasant for God as well as his own people to look at. The all-essential thing to our keeping thus united is that fruitage of the divine spirit, love. It is a love, not merely in word and with the tongue, but in deed and truth, for true love is practical.

39. How is our dwelling in unity like such dew, and why does it descend upon us from above?
40. To be like what among the people of good will must we have this refreshment, and what is all-essential in this behalf?

**BURNING HIS JUJU CONVERTS AFRICAN**

It was back in February that some Christian ministers visited a certain person of good will who was a leader of a juju society and an ardent believer in the power of the juju. They called his attention to what the Bible had recorded regarding Baal worshipers in times past and what it said about Jehovah's being the only Life-giver. After giving careful attention to all that the witnesses had to say the juju worshiper stated that if they could prove that they had power over his juju he would believe. So on an agreed-to date the witnesses gathered together and invited all the townspeople to see what would happen. First a Bible lecture was given and then the juju idol was publicly burned. Through Jehovah's undeserved kindness not only has this leader of the juju become a witness for Jehovah but he succeeded in interesting another person of good will in the true worship. Recently both were baptized at an assembly of Jehovah's witnesses.




● What is the correct understanding of Jesus' words at Luke 20:34-36 (*NW*): "The children of this system of things marry and are given in marriage, but those who have been counted worthy of gaining that system of things and the resurrection from the dead neither marry nor are given in marriage. In fact, neither can they die any more, for they are like the angels, and they are God's children by being children of the resurrection"?—H. K., Canada.

Jesus spoke thus in answer to a question raised by the Sadducees, who did not believe in a resurrection. They posed their question to Jesus regarding a woman under the law of levirate marriage, hence under Mosaic law and not a Christian. They were interested to know whether she or those in her class of humanity would marry in the resurrection, and, if so, whose wife would she be if she had previously had as husbands seven brothers, in accord with the levirate marriage arrangement. This woman under the law of Moses would have no heavenly hope, nor did the Sadducees know of a heavenly class. The question was concerning one resurrected in the flesh to live on earth. Hence Jesus' answer concerns an earthly class.—Luke 20:27-33.

When "this system of things" is brought to an end at Armageddon, then persons can no longer be children of it. Consequently, those who were once children of this system of things but who died cannot be children of it if they come up in a resurrection. Only by a resurrection can any of the dead enter into the new world, "that system of things." Having been counted worthy of a resurrection from the dead they will neither marry nor be given in marriage, as Jesus said. In this respect they will be like the angels, who do not marry and procreate their kind.—Matt. 22:30; Mark 12:25.

But after their resurrection during the thousand-year reign of Christ under that new system of things, the question is, Will they prove worthy to become children of that system of things forever? "Gaining that system of things" means more than just rising from the grave and entering and making a start in the endless new world. Will these ones brought back in a resurrection of the unjust take up the way of integrity to Jehovah and maintain it? We know that some will fail to do so in the final test that comes at the end of the millennium, that they will fail to gain it, going down in death, and hence will not be among those to whom it is said, "Neither can they die any more." However, many others will maintain integrity right on through this final test and will be "counted worthy of gaining that system of things," and for that reason they can never die at the hands of any other creature.—Rev. 20:7-9.

After that final test there will definitely be no marrying or being given in marriage then by those counted worthy of the new world and having the right to eternal life, just as angels have that right. But even before the gaining of the everlasting new system of things these ones brought back in the resurrection of mankind do not marry, because even prior to the final test they are children of the resurrection. Their being debarred from marrying and being given in marriage does not wait until their names are written in the book of life and they are counted worthy of the everlasting system of things. (Rev. 20:12, 15) By the time they return from the dead through a resurrection paradise will have overspread the earth and the token fulfillment of the procreation mandate will have been effected by the Armageddon survivors and their offspring. (Gen. 9:1; Matt. 24:37; Luke 23:43) That work will have been accomplished by those of the "other sheep" class now living and who survive Armageddon. They are not precluded from marriage and childbirth by the words of Jesus at Luke 20:34-36, since they never die and hence are not children of the resurrection.

It is even reasonable and allowable to entertain the comforting thought that those of the other sheep who now die faithful will have an early resurrection and live during the time when the procreation mandate is being fulfilled and when paradise conditions are being spread earth-wide and that they will share in this divinely given service. Jehovah holds that hope of service out to them now, and it seems reasonable that he will not let them lose out on it because of untimely death now, perhaps a death brought on because of faithfulness to him.—See *"The Truth Shall Make You Free"*, pages 362, 363.

# ANNOUNCEMENTS

### NOTICE OF ANNUAL MEETING

The Watch Tower Bible and Tract Society holds its annual meeting on October 1 in Pittsburgh, Pennsylvania. During 1954, October 1 falls on Friday, on which day the meeting will be held at 10 o'clock in the forenoon. At that time the annual meeting will be held in the newly constructed Kingdom Hall and registered office of the Society, which is located at 4100 Bigelow Boulevard, corner of Parkman Avenue, in Pittsburgh.

The members of the corporation will receive the usual letter of notice advising them of the meeting and sending them proxy forms. We should like to have all of the proxies returned to the office of the secretary of the Society not later than the 15th of September. Each member should complete and return his proxy promptly whether he is going to be at the meeting personally or not. Those who are members of the corporation should be certain that the secretary's office has their proper mailing address so that the notice of the annual meeting will be certain to reach them.

### "WATCHTOWER" STUDIES

Week of October 10: True Love Is Practical, ¶1-19.

Week of October 17: True Love Is Practical, ¶20-40.

## ✓✓ CHECK YOUR MEMORY ✓✓

**After reading this issue of "The Watchtower," do you remember—**

- ✓ Wherein the world's wisdom has failed to provide what it most desires? P. 549, ¶3.
- ✓ Why Bernard Baruch said ours was the "Age of Distraction"? P. 550, ¶4.
- ✓ What great truths, still ignored by the world, were proclaimed by Jesus? P. 551, ¶4.
- ✓ How to refashion our minds for better lives? P. 552, ¶4.
- ✓ Why this world is literally existing on borrowed time? P. 553, ¶1.
- ✓ What timesaving balance we need in our social activities? P. 555, ¶1.
- ✓ Where friendship proved to be a better defense than force would have been? P. 559, ¶2.
- ✓ Why God's sacrifice of his Son, Jesus, was not a barbarism? P. 562, ¶4.
- ✓ Why favoritism must not exist in the Christian congregation? P. 563, ¶8.
- ✓ Why seeking aloneness may lead the Christian to disaster? P. 568, ¶24.
- ✓ Why close Christian association should not breed contempt? P. 569, ¶25.
- ✓ What is the proper course to take when you are accused of wrongdoing? P. 571, ¶33.
- ✓ How Christian unity is like the oil upon Aaron's head? P. 573, ¶37.
- ✓ Whether the children of the resurrection will marry? P. 575, ¶5.

# The WATCHTOWER

*Announcing* JEHOVAH'S KINGDOM

OCTOBER 1, 1954
Semimonthly

LIES LEAD TO LOSS OF LIFE

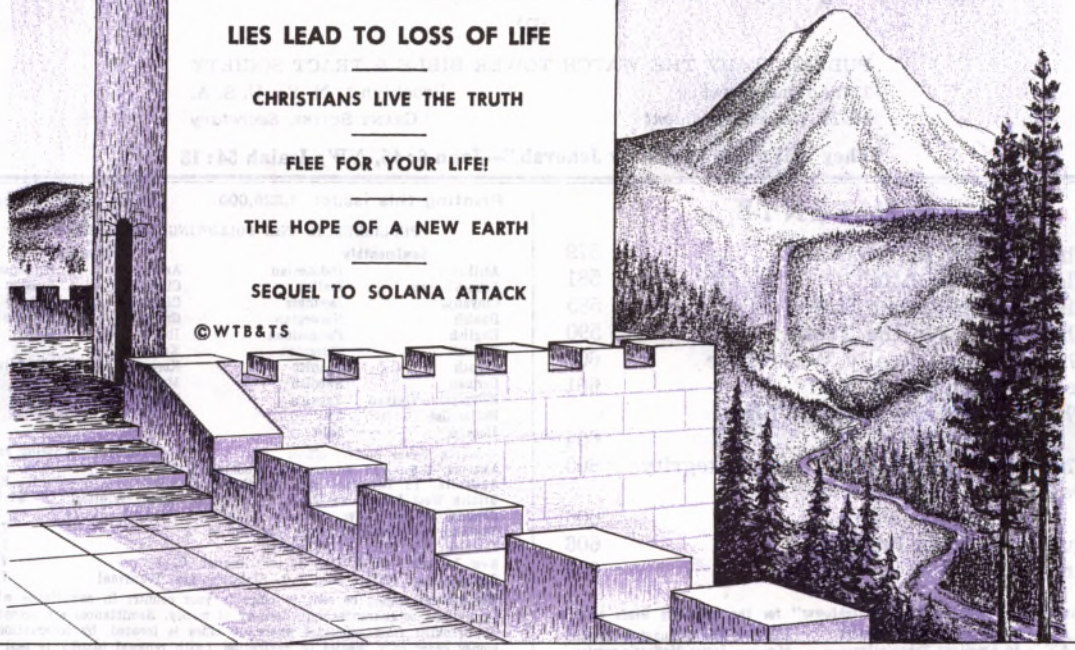
CHRISTIANS LIVE THE TRUTH

FLEE FOR YOUR LIFE!

THE HOPE OF A NEW EARTH

SEQUEL TO SOLANA ATTACK

©WTB&TS



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

## THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases. — Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

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

## CONTENTS

| | |
|---|---|
| The Hope of a New Earth | 579 |
| Flee for Your Life! | 581 |
| Lies Lead to Loss of Life | 585 |
| Christians Live the Truth | 590 |
| Chedorlaomer Really Was There | 600 |
| Sequel to Solana Attack | 601 |
| *The Watchtower* Gives Refugee New Hope | 604 |
| Thirteen-Year-Old Girl Keeps Integrity | 605 |
| Daily Blessing the New World Sovereign's Name | 606 |
| Questions from Readers | 606 |
| Announcements | 608 |

**Abbreviations used in "The Watchtower" for the following Bible versions**

| | |
|---|---|
| *AS* – American Standard Version | *LXX* – The Septuagint Version |
| *AT* – An American Translation | *Mo* – James Moffatt's version |
| *Da* – J. N. Darby's version | *NW* – New World Translation |
| *Dy* – Catholic Douay version | *Ro* – J. B. Rotherham's version |
| *ED* – The Emphatic Diaglott | *RS* – Revised Standard Version |
| *Le* – Isaac Leeser's version | *Yg* – Robert Young's version |

Unless otherwise indicated, the Bible used is the King James Version

Printing this issue: 1,825,000 — **Five cents a copy**

PUBLISHED IN THE FOLLOWING LANGUAGES

| Semimonthly | | Monthly | |
|---|---|---|---|
| Afrikaans | Indonesian | Arabic | Portuguese |
| Cebu-Visayan | Italian | Cibemba | Russian |
| Cinyanja | Japanese | Cishona | Sesotho |
| Danish | Norwegian | Greek | Siamese |
| English | Pangasinan | Ibo | Silozi |
| Finnish | Slovenian | Kanarese | Slovak |
| French | Spanish | Korean | Ukrainian |
| German | Swedish | Malayalam | Urdu |
| Hiligaynon-Visayan | Tagalog | Polish | Yoruba |
| Hollandish | Twi | | |
| Ilocano | Zulu | | |

| Watch Tower Society offices | Yearly subscription rate |
|---|---|
| **America, U.S.,** 117 Adams St., Brooklyn 1, N.Y. | $1 |
| **Australia,** 11 Beresford Rd., Strathfield, N.S.W. | 8/- |
| **British West Indies,** 21 Taylor St., Port of Spain, Trinidad | $1.72 |
| **Canada,** 40 Irwin Ave., Toronto 5, Ontario | $1 |
| **England,** 34 Craven Terrace, London, W. 2 | 7/- |
| **Jamaica,** 151 King St., Kingston | 7/- |
| **New Zealand,** G.P.O. Box 30, Wellington, C. 1 | 7/- |
| **South Africa,** Private Bag, P.O. Elandsfontein, Transvaal | 7/- |

**Remittances** should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. **Notice of expiration** (with renewal blank) is sent at least two issues before subscription expires. **Change of address** when sent to our office may be expected effective within one month. Send your old as well as new address.

Entered as second-class matter at Brooklyn, N. Y., Act of March 3, 1879. Printed in U. S. A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXV October 1, 1954 Number 19

# THE HOPE OF A NEW EARTH

WOULD you not like to see a better world? A world free from the greed, the corruption and the suffering that characterize the present one? Would it not bring true comfort to have a real basis for hoping for such a better world? Surely it would.

There is a sound basis for hoping to see a better world because there is a God in heaven even as all nature testifies. And from his Word, the Bible, we learn that he is a loving, just, all-seeing and all-powerful God. That being so, we can rest assured that he takes note of present conditions and therefore in righteous indignation will make an end of them, even as he foretold some twenty-five centuries ago: "Wait ye for me, saith Jehovah, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them all mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy." (Zeph. 3:8, *AS*) That event is elsewhere in the Bible described as Armageddon.

But perhaps you will ask, What good will that do if in wiping out earth's evil conditions God at the same time destroys the earth itself, consuming it with fire, burning it to a cinder? However, let us not hastily jump to any such conclusion, for God's Word uses figurative as well as literal language.

That we are not to think of the literal earth as being consumed by fire is apparent from many other assurances that God has given us. For example, the one at Isaiah 45:18 (*AS*) where we read: "For thus saith Jehovah that created the heavens, the God that formed the earth and made it, that established it and created it not a waste, that formed it to be inhabited: I am Jehovah; and there is none else." If God created the earth to be inhabited, then it must endure, must it not? Specifically guaranteeing the permanency of this globe, God's inspired Record states: "A generation goes, and a generation comes, but the earth remains for ever."—Eccl. 1:4, *RS*.

Why, reason alone should tell us that such must be God's purpose regarding the earth, which of all the planets, as far as is known by man, is the only one supporting life. Such a beautiful globe, with its towering, snow-capped mountain peaks, its verdant valleys, its winding rivers and placid lakes, its mighty oceans and glorious sunsets, its stately trees and its endless and colorful variety of flowers and other vegetation, its changing seasons, the phenomenon of the rainbow, not to say anything of the many, many kinds of bird and marine life, its many kinds of beasts of the field, both wild beast and domestic animal! Would an all-wise and all-powerful God destroy all this simply because many of earth's caretakers fail to appreciate how

good God is and even begrudge their fellows' enjoying the very things they so much want for themselves?

Is it not far more reasonable to conclude that God would merely rid the earth of those who defile it with their selfishness and wickedness so that he could realize his purpose regarding the earth, which is to have it filled with righteous creatures worshiping him and loving their neighbors as they love themselves? Of course it is. What landlord would burn down his house simply because the tenants occupying it failed to take good care of it? Would he not rather oust the undesirable tenants and rent it out to others who he had reason to believe would prove desirable tenants? Well, that is just what God tells us he is going to do: "Yet a little while, and the wicked will be no more; though you look well at his place, he will not be there. But the meek shall possess the land, and delight themselves in abundant prosperity."—Ps. 37:10, 11, *RS*.

Yes, remember the Bible record of the evil preflood days? Did God at that time destroy the earth itself because of the wickedness of man? Why, no, he merely removed the wicked corrupters of the earth by means of a global flood, delivering those who loved God, righteousness and their fellows, together with representatives of the various kinds of the lower animals, from that catastrophe into a cleansed earth. The Deluge did not destroy the earth, it merely rid the earth of its undesirable tenants. So likewise with the rapidly approaching cataclysm of Armageddon; earth's wicked tenants will be destroyed, but it will remain.

What a wonderful place this globe will then be! Concerning that time God promised: "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." (Isa. 65:17) The new heavens does not refer to new galaxies of stars but rather to new invisible rulers that will replace the present ones, who are the Devil and his demons, even as the new earth will not mean a new planet but a new system of things upon this earth, a New World society, already being formed.

Regarding the conditions that will prevail in that new earth God's prophet goes on to say: "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not labor in vain, nor bring forth for calamity; for they are the seed of the blessed of Jehovah, and their offspring with them. The wolf and the lamb shall feed together, and the lion shall eat straw like the ox; and dust shall be the serpent's food. They shall not hurt nor destroy in all my holy mountain, saith Jehovah." (Isa. 65:21, 23, 25, *AS*) God's Word contains many similar prophetic assurances.

If we would escape the destruction of this old world and enter the cleansed new earth in which righteousness is to dwell, then we must now heed God's prophetic command given at Zephaniah 2:3 (*AS*): "Seek ye Jehovah, all ye meek of the earth, that have kept his ordinances; seek righteousness, seek meekness: it may be ye will be hid in the day of Jehovah's anger."

So, all you persons of honest heart and good will toward God who long to see a better world, take hope, for Bible prophecy shows that the new earth not only is a certainty but is near at hand. God cannot lie and he is too just and loving to raise hopes in us only to disappoint us by failing to fulfill his promises, the way politicians do. Says he: "I have spoken, I will also bring it to pass; I have purposed, I will also do it."—Isa. 46:11, *AS*.

# FLEE FOR YOUR LIFE!

**Would you run from a lion or ignore his roar? This may seem like a foolish question, yet some today are blissfully ignoring the most vital warning in history. Read the startling facts; then take action! That is, if you value your life.**

"THE lion is a gentleman of the animal world. Slow to anger, knowing that he is supreme in strength, he stalks majestically across the African plains and will seldom attack unless wounded or provoked beyond reason."—From the book *Nature's Ways,* by Roy Chapman Andrews.

Jehovah, with his lionlike power and majesty, manifests the same gentlemanly restraint in his dealings: "Jehovah is slow to anger, and abundant in lovingkindness, forgiving iniquity and transgression; and that will by no means clear the guilty." (Num. 14:18, *AS*) In fact, Jehovah's patience even with his enemies, by allowing them to fill the earth with their wicked deeds until this late date, has caused some to doubt that he will ever act to execute judgment upon the guilty.

Today Jehovah's critics sharply demand: "Where is this promised presence of his? Why, from the day our forefathers fell asleep in death, all things are continuing exactly as from creation's beginning." (2 Pet. 3:4, *NW*) Denying God any part in earthly developments, one modern "wise man" expounded: "The universe apart from man or before his coming lacks and lacked any purpose or plan." He says the present human chaos "is one that only responsible human knowledge can reduce to order," and that man "cannot place responsibility for rightness or wrongness on God or on nature." How like ancient Judah's complacent philosophy: "Jehovah will not do good, neither will he do evil." (Zeph. 1:12, *AS*) Thus do they push aside and ignore Jehovah's power, failing to recognize any evidence whatsoever that he is now giving a warning of doom.

Thinking Bible students, however, see in present world conditions grave portents for the future. Accepting God's Word as truth, a beacon light for their path, they see in it a warning of imminent death for the present chaotic system of things. (Ps. 119:105; John 17:17) Just as men quail in fear and shout the alarm when a roaring lion runs amuck in the streets, so they now shout aloud their warning of Jehovah's fiery judgments. As the prophet Amos so well puts it: "When the lion roars, who does not fear? When the Lord GOD speaks, who will not prophesy?"—Amos 3:8, *AT.*

### JEHOVAH SPEAKS

To the smug evildoers inhabiting ancient Samaria in Israel came Jehovah's word through Amos: "Woe to them who are at ease in Zion, and self-confident on the mount of Samaria." Yes, woe to those who lounged around, idly disporting themselves with feasting and strong drink, mentally putting off the evil day, for " 'they shall be the first of the exiles to go into exile, and the shout of the revelers shall pass away,' is the oracle of the LORD, the God of hosts." —Amos 6:1-8, *AT.*

Again today Jehovah's voice speaks forth to those who would self-confidently rob him of his authority over the earth and assume it themselves: "His dominion is an everlasting dominion, and his kingdom

from generation to generation; and all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?"—Dan. 4:34, 35, *AS*.

"Ah yes," say the scoffers, "very pretty words, but what evidence have you to show that God has ever exercised such authority over earth's affairs?" To these Peter answers: "There were heavens in ancient times and an earth standing compactly out of water and in the midst of water by the word of God, and by those means the world of that time suffered destruction when it was deluged with water." (2 Pet. 3:5, 6, *NW*) There is your answer, Mr. Scoffer, and do not waste your breath protesting that the flood of Noah's day never really happened, for in so doing you would be arguing with more than ninety different historical accounts the world over that attest to the Flood's genuineness, as well as archaeological and geological evidence. Again, as evidence shows, God intervened and asserted his authority in earth's affairs by destroying the wicked cities of Sodom and Gomorrah, and maneuvering the destruction of the nation of Israel in 607 B.C. and again A.D. 70.

### SOURCE OF DANGER IDENTIFIED

But why are the afore-mentioned instances of concern to us today? Because those destructions, causing death to countless thousands, came as a punishment for the very same evils now afflicting our modern generation. The men of Noah's day had bad thoughts in their hearts all the time; they had filled the earth with violence. The Sodomites were notorious for their perverted sexual practices. The Israelites were guilty of the same evils and more. (Gen. 6:5, 13; Ezekiel 22; Matthew 23; Jude 7) A glance at today's headlines is enough to convince that modern crimes and violence have reached an all-time high of incidence and an all-time low of depravity. The same conditions now as then merit the same destruction now as then.

But an issue even greater than national sin was involved in those previous cases and is involved now. These were not mere chance events, examples of history repeating itself as a natural course in an evolutionary struggle for survival. Rather, they were merely preliminary skirmishes in a universal "war of the gods" to decide the issue of universal rulership.

Daniel, chapter four, mentions this issue of rulership, using a covering, protective, provident tree as a fit symbol of such rulership. Ezekiel, chapter twenty-eight, tells how the original godly rulership of the earth was corrupted and how the covering cherub who was assigned to that protective, provident post grew ambitious for power like the Creator's and allowed his ambition to lead him into rebellion against Jehovah. Genesis 3:1-7 shows how he enlisted the first man and woman on his side in that rebellion, using a serpent as his earthly tool of deception. The fifteenth verse of the same chapter gives promise that this serpentine deceiver would one day be crushed at the head and thereby destroyed. And finally, Revelation 12:1-10 vividly describes how Christ Jesus, the "seed" of God's "woman" or heavenly organization, debases that archdeceiver from any heavenly authority, confining him to this earth until time for his final crushing in death.

Surely the violent transition from Satan's evil system of things to Christ's righteous kingdom would be a fearful time for all inhabitants of heaven and earth, and especially for the latter, whose life is at stake in this issue of rulership. But when will the complete transition come? Must

we worry about such things in our day? Some say no, because so far history has gone on and no such miraculous thing has happened. But that was also true seven days before the flood, when Noah was warned by God: "Go, you and all your household, into the ark," because "in just seven days more I am making it rain upon the earth forty days and forty nights, and I will wipe every existing thing that I have made off the surface of the ground." (Gen. 7:1-4, *NW*) Lack of precedent then did not forestall destruction, nor will it do so now.

But again we ask, "When will it come?" Has God given us any time measurement just as he gave Noah to know when to flee destruction? The answer is a definite yes. Turning back to the "tree" of rulership mentioned at Daniel four, we find such a time measurement. Just as Jehovah God spoke to the spirit deceiver in Eden under the symbol of that one's earthly tool, the serpent, so here in Daniel's account He again speaks to Satan the Deceiver under the symbol of another of that one's earthly tools, the king of Babylon. He here refers to Nebuchadnezzar's rule as a "tree" to be cut down and then restored, showing how the rule of Nebuchadnezzar's master, the one-time "covering cherub," was cut down to the ground at the time of his rebellion, thus felling the "tree" of righteous rulership, and yet how in Jehovah's due time that rulership "tree" would again sprout and grow through whomsoever he chose to receive such rulership.—Verses 15-17.

### THE TIME TO FLEE

In Nebuchadnezzar's case a definite time period was set, "seven times," or seven 360-day years, during which period his lofty rulership would be debased in beastly insanity. What significance would this period have for his great master, the Devil? Daniel's fellow prophet Ezekiel was given a similar symbolic time representation connected with the issue of rulership, and to him Jehovah stated the rule: "Each day for a year, have I appointed it unto thee." (Ezek. 4:6, *AS*) Nebuchadnezzar's seven years of madness being expanded on that Jehovah-assigned basis, then, it would mean that in the complete fulfillment of Daniel's prophecy as many years would be involved as there were days in that earthly monarch's "seven times," or years. Otherwise stated, the righteous rulership abandoned by the Devil would experience a prophetic time period, not of 2,520 days, but rather of that many years.

Those times would not begin counting immediately after Satan's deflection in Eden. Rather, they would begin much later, after Jehovah's line of faithful kings, ruling "on the throne of Jehovah," was completely cut off. (1 Chron. 29:23) That happened in 607 B.C. when Jehovah overturned the rule of Judah's last king, Zedekiah, "until he come whose right it is." —Ezek. 21:27.

Dire calamities came between July 30 and August 3, 607 B.C. If our understanding of the seven prophetic "times" is correct, then approximately the same dates 2,520 years later should witness world-shaking events, should witness events having to do with the "tree" of rulership in the hands of the one "whose right it is." Foretelling one of the things to happen then Jesus said: "Nation will rise against nation and kingdom against kingdom." (Matt. 24:7, *NW*) In time 2,520 years elapsed and the world came to the summer of 1914 (A.D.). What then happened? Almost to the day it came! Between July 28 and August 4 of that year the dazed world was plunged into a mad maelstrom of massacre from which it has never since recovered. The first world-wide war was on!

Truly 1914, the end of Daniel's "seven times," was a marked year. The many-

faceted sign at Matthew 24 has also had fulfillment since that outstanding year. Famines, pestilence, earthquakes, heart-rending fear and anxiety, these and more too now stalk the earth.

### WHERE TO FLEE

Nor are all these modern-day historical facts just another phase of history repeating itself. Instead they signal the final part of the great universal "war of the gods," the beginning of the end for Satan and his earthly tools, mad rulers, whose dominion has produced only bitter fruits of immorality, crime and violence. Revelation, chapter twelve, tells us why the earth is now in such a woeful condition: because Christ Jesus, in a violent celestial battle, has thrown Satan down out of his heavenly position, leaving him caged, as it were, in the vicinity of this earth. Like a savage beast, cornered and facing sure death, he seeks to maul and devour everyone he can in the process.—1 Pet. 5:8.

But his end is sure, for at the time of his debasement to earth a shout went out in heaven: "Now have come to pass the salvation and the power and the kingdom of our God and the authority of his Christ!" (Rev. 12:10, *NW*) Yes, the woe Satan now brings to earth is a sure sign to us that at last Jehovah's power has again been manifested in the re-establishment of righteous rulership in the person of his Son, Christ Jesus. Destruction has begun upon Satan's wicked system of things, and will not cease until it lies in ruins. Daniel, chapter two, describes it as a God-approved stone smashing world powers to shivers and grinding them to dust. Then the stone grows into a great mountain that fills the whole earth.—Verses 35, 44, 45.

Now is the time, then, when the mountain of Jehovah's house is established on the top of the mountains, "and all nations shall flow unto it."—Isa. 2:2, 3, *AS*.

Flight to the mountain of Jehovah's house is now of the utmost importance, for all who remain in Satan's "mountains," or governments, will be ground to powder with them.

In ever-growing numbers godly persons are now forsaking Satan's old system of things. Rather than faithlessly abandoning Jehovah's promises for our decisive days they have instead borne fearless witness to his purposes. Through them his roar of warning is now heard sounding throughout the earth, chorusing from a multitude of throats, just as Hosea foretold: " 'They shall go after the LORD; like a lion will he roar; yea, he will roar; and his sons shall come trembling from the west, they shall come fluttering like a bird from Egypt, and like a dove from the land of Assyria; and I will bring them back to their homes,' is the oracle of the LORD."—Hos. 11:10, 11, *AT*.

Even while they are in the midst of Satan's dying old system they are becoming part of a new system of things. Knowing that "friendship with the world is enmity with God," they even now live by the righteous principles of Jehovah's new world, thus forming a New World society of people, the nucleus of a righteous earthly rule to come, under the headship of their now-ruling heavenly King, Christ Jesus. As Jehovah's dedicated witnesses they earnestly plead with all persons of good will toward God: "Take with you words, and return unto Jehovah: say unto him, Take away all iniquity, and accept that which is good." Thus placing themselves under the shadow of Jehovah's protection, they will be spared for eternal life in his endless new world.—Jas. 4:4, *NW;* Hos. 14:2, 7, *AS*.

Yes, "The lion hath roared; who will not fear? The Lord Jehovah hath spoken; who can but prophesy?" (Amos 3:8, *AS*) The warning has been sounded! Sudden death impends! Flee for your life!

# Lies LEAD TO LOSS OF LIFE

*"These are the things that the Son of God says, . . . 'I am he who searches the inmost thoughts and hearts, and I will give to you individually according to your deeds.'" "As for the cowards and those without faith and those who are disgusting in their filth and murderers and fornicators and those practicing spiritism and idolaters and all the liars, their portion will be in the lake that burns with fire and sulphur. This means the second death."—Rev. 2:18, 23; 21:8, NW.*

A LIE is a false statement made by one to another who is entitled to hear and know the truth and which false statement tends toward injury to the other. A false statement made for the purpose of deceiving and working injury to an innocent person is a deliberate and malicious lie. Therefore lies are man's great enemy. History well proves this. Jehovah God appointed the covering cherub as man's overseer in the garden of Eden. Faithfulness to God and duty to man required the covering cherub to tell the truth. Eve, the first woman, was entitled to know the truth. The covering cherub, in effect, stated to Eve that the eating of the forbidden fruit would not result in her death, but that the eating thereof would result in great wisdom to her. By that false statement Eve was deceived and she induced Adam to join her. A false statement resulted in their death and brought suffering and death upon all mankind. The covering cherub's statement to Eve was therefore a deliberate, wicked and malicious lie. It was the beginning of lying.

[2] What was the truth? The truth was that God placed the first man, Adam, and his wife, Eve, in the garden of Eden. Adam was under a test in Eden, a test of his integrity and obedience. This would prove whether he was worthy to live in the paradise of Eden. God declared his law concerning the tree of knowledge of good and bad, making that a forbidden tree. "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. 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.'" (Gen. 2:15-17, *NW*) This shows that Adam was not deprived of anything necessary to him by being barred from eating of this tree, for there was plenty of other food for him. But God made the simple requirement that he must not eat of this fruit while it was prohibited. As for having knowledge of good and bad, Adam could leave that safely with God without fear of anyone's accusing him of being ignorant. Actually God allowed Adam freedom of choice, whether he would eat from it or not. God did not tempt Adam to be disobedient or wicked by putting this tree of knowledge in the garden, because there were many other trees to eat from; but God encouraged him to obedience and faithfulness to the su-

1. What is a lie, and how did lying originate?
2. What did Jehovah require of Adam and Eve, and why was it reasonable?

preme Jehovah by warning him of the penalty of eating of the forbidden fruit.

[3] Some may wonder how the perfect creation of God, the covering cherub, could turn away from perfection and become evil and originate lies. We find the explanation in the symbolic words concerning the king of Tyre: "Thou wast perfect in thy ways from the day that thou wast created, till unrighteousness was found in thee. By the abundance of thy traffic they filled the midst of thee with violence, and thou hast sinned: therefore have I cast thee as profane out of the mountain of God; and I have destroyed thee, O covering cherub, from the midst of the stones of fire. Thy heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness: I have cast thee to the ground; I have laid thee before kings, that they may behold thee. By the multitude of thine iniquities, in the unrighteousness of thy traffic, thou hast profaned thy sanctuaries; therefore have I brought forth a fire from the midst of thee; it hath devoured thee, and I have turned thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the peoples shall be astonished at thee: thou art become a terror, and thou shalt nevermore have any being." (Ezek. 28:15-19, *AS*) From this we see how the covering cherub in Eden developed an impure heart condition and was lifted up with pride at all the wonderful endowments he received from Jehovah God. He became blinded by this and engaged in a wrongful course. The covering cherub became selfish and wanted to be worshiped just as God was by Adam and Eve. Greedy for selfish gain, he was willing to capture Adam and Eve, take them away from God and sell them into the service of sin for the price of worship of him as god. He did violence to the interests of Adam and Eve by murderously lying to them and turning them to the course that would lead to their destruction and to death of all their offspring. For this great crime the covering cherub, grown proud and selfish, brings destruction upon himself, which was foreshadowed in Ezekiel 28 by the destruction of the king of Tyre. It was not God who created Satan the Devil. The anointed covering cherub in Eden made himself that wicked one.

[4] Thus Satan the Devil, the liar and slanderer, came into existence, and at the time of Adam and Eve's joining together and eating of the forbidden fruit a corrupt world came into existence. Satan the Devil became the god of the corrupt system of things. From that time onward the worlds that have existed have been worlds under the jurisdiction of Satan the Devil, worlds based on lies, deception, violence, greed and murder. Through his lies, violence and deception Satan has maintained control of the wicked system of things and has done everything possible to try to corrupt those whom Almighty God has brought into the worship of himself in purity and truth. The Bible tells us that Satan transforms himself into an angel of light in order to try to deceive creatures. The extent to which this wicked one will go in his activities is shown in his temptation of Jesus, as recorded in Matthew 4. The wicked one went so far as to quote Scripture in an effort to break down the integrity of God's Son, Jesus. Satan showed his dominion or authority over the kingdoms of this world by offering the rulership of all of these to Christ Jesus, but this too was done in deception. Satan was interested only in bringing about the destruction of Jesus, which would have been the result had Jesus turned away from his Father in heaven. It was another wicked and malicious act on the part of the Devil, the old traitor.

3. How did the defection of the covering cherub come about?

4. Who is Satan, and how does he work to achieve his ends?

But Jesus did not fall for this line of deception practiced by Satan. Instead he used the most powerful force in existence to combat lies, namely the truth, God's Word. And he quoted the Bible, God's Word, in answering every temptation that Satan placed before him.

[5] Because Jesus, the Word of God, had been with his Father in heaven from the time of creation, he was well aware of the activities practiced by this one who had become Satan. He knew that Satan the Serpent is the most fertile of all liars. From the very time when Satan induced Eve to take of the forbidden fruit he became a liar. His first lie resulted in murder. So Jesus stated the truth concerning Satan very well when he said: "That one was a manslayer when he began, and he did not stand fast in the truth, because truth is not in him. When he speaks the lie, he speaks according to his own disposition, because he is a liar and the father of the lie." We do not want to have Satan as our father by becoming liars like him. As a warning to us Jesus told the chief men or clergy of the Jews in his day: "You are from your father the Devil and you wish to do the desires of your father." He that has God as his father sees God's Word and obeys the truth. But those who repeat Satan's lies prove themselves to be the children of the Devil.—John 8:44, *NW*.

[6] In these days there are many wicked men who speak lies, identifying themselves as of their father the Devil. "The wicked are estranged from the womb: they go astray as soon as they are born, speaking lies." (Ps. 58:3, *AS*) Some of them, like the Devil, try to be bearers of light and they try to add to God's Word in order to make themselves appear to be right and truthful. But Jehovah does not allow these men to get away with their wicked schemes. He turns the light of truth from his Word upon what they say and his Word of truth reproves wicked men and shows them up to be liars. "Every word of God is tried: he is a shield unto them that take refuge in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar." —Prov. 30:5, 6, *AS*.

[7] Because he is the father of truth, Jehovah God hates a lying tongue or a false witness that speaks lies. Proverbs 6:16-19 (*AS*) says: "There are six things which Jehovah hateth; yea, seven which are an abomination unto him: haughty eyes, a lying tongue, and hands that shed innocent blood; a heart that deviseth wicked purposes, feet that are swift in running to mischief, a false witness that uttereth lies, and he that soweth discord among brethren." Men may lie, but it is not because Jehovah God wants them to. God is not a liar. He expects men to tell the truth, too.—Num. 23:19; 1 Sam. 15:29; Rom. 3:4; Titus 1:2; Heb. 6:18.

[8] Jesus originated with Jehovah, his Father in heaven, so he made a clear distinction between truth and lies. In reply to a question recorded in John 18:37 (*NW*), he stated the truth. "Therefore Pilate said to him: 'Well, then, are you a king?' Jesus answered: 'It is for you to say that I am a king. For this purpose I have been born and for this purpose I have come into the world that I should bear witness to the truth. Everyone that is on the side of the truth listens to my voice.'" Thus representatives of Almighty God hear and speak the truth. They do not lie. They follow in the footsteps of Christ Jesus, who did not lie to anyone.

[9] Because truth originates with God and lies originate with Satan, it follows that all doctrine and teachings of men that are

5. Was Jesus aware of the wiles of Satan?
6. How does Jehovah expose the children of the Devil?
7. Prove from the Bible that Jehovah is against lying.
8. What is one way creatures prove they are followers of Christ?
9. How can we protect ourselves from lies?

contrary to the Word of God are false teachings. If such doctrines or teachings tend to do injury to others, then such doctrines or teachings are lies. The Word of God is true and that is our measuring rod. What is contrary to the Word of God is a lie and it proceeds from the Devil. It is for our own welfare that we abandon everything having to do with lies and stick close to the truth. Christians should not believe things merely because they are said or printed, but must judge what are true by their conformity to the Scriptures. The Bereans did that, as we read at Acts 17:11 (*NW*): "Now the latter were more noble-minded than those in Thessalonica, for they received the word with the greatest readiness of mind, carefully examining the Scriptures daily as to whether these *things* were so." The advice in 1 Thessalonians 5:20-22 (*NW*) is that we should not treat prophesyings with contempt, but make sure of all things and hold fast to what is right. Then we shall keep ourselves free from every form of wickedness, including lying.

[10] It is only those who do not consider God's Word who are injured by these false prophets and lying representatives of Satan. One of God's servants is mentioned in 1 Kings 13. He received God's Word but chose instead to follow a false prophet, to follow a lie. The lie worked injury to him and brought about his death. (1 Ki. 13:18, 24) This shows that God's servants should be satisfied with his Word, not go listening to lying false prophets, because lies work injury and lead to death.

[11] In the days of Jeremiah there were false prophets who tried to keep the people from doing what God's prophet Jeremiah told them to do. These false prophets worked injury to the people and brought about the destruction of many. Through his prophet God warned the people against these lies, but yet most of the people chose to listen to the lies anyway. Liar prophets may prosper for a time, but they are doomed by Jehovah's judgment. False witnesses cannot escape Jehovah's just judgments at any time. That happened to false prophets in the days of Jeremiah.—Ps. 101:7, 8; Prov. 19:5, 9; Jer. 27:10, 14-16; 28:15; 29:31, 32; Hos. 4:1, 2.

[12] Although false prophets and false witnesses must suffer punishment from Jehovah at Armageddon and will meet death, for a time they may be teaching falsehoods such as purgatory, eternal torment, universal salvation, trinity, evolution, and the use of images. (Jer. 10:14) They may say that God is not interested in what is happening on the earth and that he will never destroy the wicked. (Ps. 10:4, 13, 15) They may say there will never be a battle of Armageddon such as the Bible teaches. They may hide themselves behind a great refuge of lies and fool some people, but this will not keep God's hard-smiting truths from exposing them and it will not free them from destruction when God's due time for it arrives. They will not be able to hide from Jehovah.—Isa. 28:15-17.

[13] Liars may seem to prosper for a moment, but no one should be deceived. No one should allow lies to turn him away from true worship of Almighty God. Yet

10, 11. (a) Give examples showing how lies work injury. (b) What is the end of false prophets?

12, 13. How do the false prophets fool some people, but how does the Bible outline a course for Christians to follow that protects from injury by false prophets?

many have. The majority of the people in the world today do not carry on pure worship. Through his Word Jehovah foretold at 1 Timothy 4 that in later periods of time some would fall away from the faith, paying attention to misleading inspired utterances and teachings of demons by the hypocrisy of men who speak lies. The last days are critical days hard to deal with and they are here. "Wicked men and impostors will advance from bad to worse, misleading and being misled. You, however, continue in the things you learned and were persuaded to believe, knowing from what persons you learned them and that from infancy you have known the holy writings which are able to make you wise for salvation through the faith in connection with Christ Jesus. 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." "Keep holding the pattern of healthful words which you heard from me with the faith and love that are in connection with Christ Jesus. This beautiful trust guard through the holy spirit which is dwelling in us."—2 Tim. 3:13-17; 1:13, 14, *NW*.

[14] Today men must choose whether they will serve God and live or will serve the adversary liar, Satan the Devil, and be put to death. People who have righteous hearts and love true doctrine and righteousness are taking up the pure worship of Almighty God, Jehovah, studying his Word and seeking to do his will. They are defending themselves against lies. On the other hand, there are those who prefer to choose lies and who base their worship on falsehoods. These are such as are mentioned in Romans 1:25, who exchanged the truth for a lie and who practiced the desire of their hearts, uncleanness. God allows them to go in their evil way, building up a record against them in the time of judgment. They succumb to the lies of Satan. "But the lawless one's presence is according to the operation of Satan with every powerful work and lying signs and wonders and with every unrighteous deception for those who are perishing, as a retribution because they did not accept the love of the truth that they might be saved. So that is why God lets an operation of error go to them that they may get to believing the lie, in order that they all may be judged because they did not believe the truth but took pleasure in unrighteousness."–2 Thess. 2:9-12, *NW*.

[15] Jehovah is not fooled. Jehovah knows exactly what the desire of the heart of each and every individual is, and it is on the basis of this that men are judged. "For Jehovah searcheth all hearts, and understandeth all the imaginations of the thoughts. If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever." (1 Chron. 28:9, *AS*) Those with evil hearts and unclean motives are not going to be able to live in God's new world of righteousness. It is only those who are righteous, clean and truthful that will gain entrance into the new world. "Happy are those who wash their robes, that the authority to go to the trees of life may be theirs and that they may gain entrance into the city by its large gates. Outside are the dogs and those who practice spiritism and the fornicators and the murderers and the idolaters and everyone liking and carrying on a lie." (Rev. 22:14, 15, *NW*) Those who practice lying and other forms of evil associated together in this old world under Satan are going to have the reward according to their deeds.

14. What does Jehovah allow now, and why?

15. (a) Do liars deceive Jehovah? (b) On what basis will Jehovah reward creatures, and what does this mean for the liars?

Jehovah leaves no question about that. "These are the things that the Son of God says, . . . 'I am he who searches the inmost thoughts and hearts, and I will give to you individually according to your deeds.'" —Rev. 2:18, 23, *NW*.

# CHRISTIANS LIVE THE TRUTH

*"Wherefore, now that you have put away falsehood, speak truth each one of you with his neighbor, because we are members belonging to one another."* —*Eph. 4:25, NW.*

JEHOVAH God now has a New World society in operation. Throughout the world he is selecting people and training them for life in the new world. He expects these to clean themselves and to keep clean, to keep separate from the old system of things under Satan. There is no room among them for practices such as the world carries on. Some of the things to be done are mentioned in Colossians three. Then verses 9 and 10 admonish us: "Do not be lying to one another. Strip off the old personality with its practices, and clothe yourselves with the new personality which through accurate knowledge is being renewed according to the image of the one who created it." It is a time for Christians to be careful about how they live. To avoid things that will lead into lying and going against the truth is wise. "Who is wise and understanding among you? Let him show out of his right 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." (Jas. 3:13, 14, *NW*) Indeed it is as much as to say that if one has jealousy or contentiousness in his heart, if his heart is not right, it will not be very long until he is lying. One wrong leads to another; one lie covers up another. But lying should not be found in any form in the congregation of God. It is wrong; it is disapproved by Jehovah.

[1] There have been occasions in the past and in modern times where persons have endeavored to lie in the congregation of God, and this has always led to trouble and difficulty, and especially for those who have told the lies. Often the reason for lying, telling falsehoods or the practice of deception is a condition of fear of man or pride in an individual. Acts 5 (*NW*) tells us: "However, a certain man, Ananias by name, together with Sapphira his wife, sold a possession and secretly held back some of the price, his wife also knowing about it, and he brought just a part and deposited it at the feet of the apostles. But Peter said: 'Ananias, to what end has Satan emboldened you to play false to the holy spirit and to hold back secretly some of the price of the field? As long as it remained with you did it not remain yours, and after it was sold did it not continue in your control? Why was it that you pur-

1. Why should no form of lying be found in the congregation of God?

2. What results to those in the congregation who practice lying?

posed such a deed as this in your heart? You have played false, not to men, but to God.' On hearing these words Ananias fell down and expired. And great fear came over all those hearing of it." His wife joined him in the lie and met the same judgment. They were engaging in hypocrisy. They wanted to appear before others to be something that they were really not. If they had said the truth, if they had said they were giving part of the price they received, they would have done no wrong. But their hearts were not right. Jehovah searched down into the innermost parts of their hearts to see what their motives were, why they were doing what they had done. He found their hearts were bad. The result to them was the adverse judgment of Jehovah. The case of Ananias and Sapphira shows that people can be disfellowshiped for lying, for Jehovah disfellowshiped them permanently. Lying and falsehood do not pay good wages.

### TRUTH AMONG THE BROTHERS

[3] When we are dealing with our brothers we must tell the truth. We must keep the congregation clean, pure and truthful. Jehovah God tells us in Proverbs 6:19 that he hates false witnesses that speak lies. If the truth is always told, then right will be done. Perhaps an accused brother would have a hearing before servants in a congregation and a point-blank statement is asked for. There is a question of whether he has done right or wrong. One called to testify will say the truth about his brother even if it should bring a little persecution or rebuke from the worldly-minded. Fear of some form of retaliation must not be permitted to color the testimony. Some primitive worldly people are influenced to lie because of fear of witchcraft, but Jehovah's witnesses do not have such fear; the full armor of God protects them. (Eph. 6:11-20) Nor should family relationships or clannishness—a mistaken idea of loyalty—warp testimony to shield a wrongdoer. And some people have a mentality of always wishing to please someone considered a superior by saying what that person might like to hear. But never should the desire to please a man's ears lead one to tell untruths, whether in a hearing before a congregation or at other times. One who pleases Jehovah must come clean with his testimony. Lies and truth do not come from the Christian mouth.—Jas. 3:10, 11.

[4] Jehovah does not like a liar whose false testimony may be bought for some false advantage or bribe. In a hearing one must not tell falsehoods in order to get the defendant into trouble. The falsifier becomes hateful to God. By his testimony he may think to gain favor with someone or to gain personal advantage, but he is certainly putting himself in disfavor with Jehovah. "A faithful witness will not lie; but a false witness uttereth lies." (Prov. 14:5, *AS*) Much evil can be done to a person if when one is testifying concerning him perjury is committed. Naboth suffered death because of perjurers. (1 Ki. 21:8-13) False witnesses came against Jesus and contributed to his death. False witnesses testified against Stephen. Perjury is wrong. It is a form of lying. It is especially evil when it results in harm to others, and it nearly always does.—Matt. 26:60, 61; Acts 6:10, 11.

[5] One may choose to overlook idle gossip against him, but when someone commits perjury against you before a court of law it is certainly proper to defend yourself and offer evidence to refute lies that have been told. They should not be allowed to stand in the record against you. The apos-

3, 4. (a) What kind of testimony must be given by a witness when a hearing is conducted by congregation servants? (b) What factors that can lead to lying should a Christian avoid? (c) What are some Scriptural examples of injury done by false witnesses?

5. How and when is it advisable to combat perjury?

tle Paul offered his defense when before the rulers. The case of Jesus was different. He was before a mob and before wicked men who had no conception of justice. Offering a lengthy argument would have done no good. Furthermore, in his case he knew his time had come to give his life. When the wicked bring their false witnesses against a person it may cause a moment of anger, but yet we should keep control of our faculties and not at any time try to retaliate with lies. We continue to observe God's law and follow his righteous principles and tell the truth. The responsibility is upon the wicked for what they do. —Ps. 119:69, 70.

[6] There are times when consideration must be given to protecting the interests of the brothers. If questions are asked of a person about his brother, questions perhaps of a personal nature, and the questioner is not a responsible servant in the congregation who is entitled to know at a time of inquiry, then it is best for a Christian brother to mind his own business and protect his brother by saying nothing in reply. Discourage people who try to pry into the business of others. In other words, it is good to avoid gossip, talebearing, starting rumors, or finding fault with the brothers. Remember, Jehovah hates not only a witness who speaks lies, but also one that sows discord among the brothers. Whispering about any brothers is to be avoided. If you think someone has done wrong, very well; if you want to say something about it go directly to him. Do not start a whispering campaign. In plain language the admonition is that one should mind his own business and his business should be in accord with Jehovah's Word; then he will have no difficulty or trouble due to busybodying.—Prov. 16:28; 18:8; Matt. 24:48-51; 1 Pet. 4:15.

[7] So when someone of the brothers in need of spiritual aid comes to you to speak about his problems, his personal difficulties, or something he did many years ago which may have been wrong and yet would not require disfellowshiping, as a mature Christian brother advise him how to straighten out his affairs. Help him in every way. But remember there is a time for everything. Spare your brothers embarrassment in times of trouble. It is not necessary to tell everything you know to everybody. Help your brother, but do not go telling everybody about his problems and difficulties, his family troubles, or other things about which he may have confided in you in a time of need. Show love for your brother. Do it for the sake of the unity of God's organization.—Prov. 11:13.

[8] If anyone claims to be a Christian, claims to be a lover of God, he must also love his brother. If he does not love his brother he is actually living a lie. "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, *NW*.

[9] If a brother perhaps twenty years ago made a mistake and confessed his wrong then and was forgiven, it is not necessary

6, 7. What should be done to protect the interests of brothers and preserve unity in the congregation?

8-10. (a) What action toward our brothers proves we love God? (b) How can gossip and profitless talk do injury to brothers and show lack of Christian love?

for others to bring up these things continually. That is not showing love for the brother. If you really love your brother you will not be gossiping and talking about him. While it is true that we must say the truth when we speak, we do not have to say everything that we know about our brother. If he has really been forgiven, then the matter is closed, it is finished and it should not come up for discussion every week in a Kingdom Hall or among those in the congregation. Where is the mercy shown by such as continually bear tales about their brother and try to bring out his faults? Where does it bring in unity? Where does it preserve the harmony and spirit of joy of the congregation? If one wishes to speak, there are many Kingdom truths and field experiences to discuss.

[10] Those who sow discord through gossiping, profitless talking or deceit through false doctrines are not looking after the interests of Jehovah's organization. At Titus 1:10-12 Paul tells about those who are unruly and profitless talkers and deceiving the mind, showing how they would subvert entire households by their teaching of lies. He mentioned that "Cretans" are always liars. In this connection he showed in verse nine that the overseers in the congregation are required to reprove those who contradict the truth. The truth must be preserved in God's congregation.

### DOING JUSTLY AND HONESTLY

[11] Jehovah "hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" (Mic. 6:8, *AS*) Doing justly or honestly and telling the truth fit in together. They are qualities that must be found among Christians. Christians are brothers who deal honestly with one another and help one another. But there is no need for a merciful Christian to continue to put up with wrongdoing, if someone comes into the organization that does not have good heart motives. Sometimes individuals come to the meetings or associate with Jehovah's New World society who, deep down in their hearts, are not honest people, are not people of truth and righteousness. These are sometimes called "spongers," people who practice fraud and deceit, men who go about seeking to borrow money or goods and possessions of their brothers, and who inwardly have no intention of paying them back and never do pay back. This kind of people make an outward show of Christianity, but their interests are purely selfish. Judas was a thief who showed hypocritical sympathy for the poor.—John 12:6.

[12] It is not always a good practice for brothers to borrow money from brothers. At times it shows love to lend money, but often it leads to trouble in congregations. (Luke 6:35) If brothers do business together, make agreements to pay money or make certain payments of goods, they should keep their promises, tell the truth and avoid dishonesty. In view of the possibilities of memory failure and to help avoid disputes, it is advisable to make a proper written record of all such transactions.

11. (a) How are honesty and truthfulness related? (b) Is it possible for dishonest persons to associate themselves with the congregation of God for a time?

12. (a) Is it a good practice to borrow money from brothers? (b) How did Jehovah make provision for honesty in ancient Israel, and what was required of the sinner to straighten matters out?

Swindling, cheating and dishonesty are sins in God's sight. Among the people of ancient Israel Jehovah made provision for atonement for these sins. It was necessary for the offending individual to straighten himself out with his brother and before Jehovah. "In case a soul should sin in that he has behaved unfaithfully toward Jehovah and has deceived his associate about something in his charge or a deposit in hand or a robbery or he has defrauded his associate, or he has found something lost and has lied about it and has sworn falsely over any of all the things that the man might do to sin by them; then it must occur that in case he should sin and indeed become guilty, he must return the robbed thing which he has robbed or the extorted thing which he has taken by fraud or the thing in his charge which was put in his charge or the thing lost which he has found, or anything at all over which he might swear falsely, and he must make compensation for it in its full amount and he will add to it a fifth of it. To the one whose it is he will give it on the day his guilt is proved. And as his guilt offering he will bring to Jehovah a sound ram from the flock according to the estimated value, for a guilt offering, to the priest. And the priest must make an atonement for him before Jehovah, and so it must be forgiven him regarding any of all the things that he might do resulting in guiltiness by it."–Lev. 6:2-7; 19:11-13, *NW*.

[13] While we Christians today do not live under the same priestly arrangement as did ancient Israel, nevertheless we are under obligation to be honest and upright and to settle all debts and pledges properly. We do not defraud brothers, but should make things right with the brothers and ask Jehovah's forgiveness for any wrong that has been committed. Brothers will deal justly with one another in all business and keep lies, dishonesty and fraud out of their midst.

[14] Occasionally reports come to the Society from individual brothers or from congregations showing that some dishonest, immoral persons have slipped into the congregation. (Jude 4) It is clear how to deal with immoral ones, but what about people who go around preying on their brothers, or who appear to be brothers merely for the purpose of taking money, who are as the psalmist says: "The wicked borroweth, and payeth not again"? (37:21) What can be done about them? If a brother in his love and kindness allows another who appears to be a brother to have some of his money or material things for a time and then the borrowing individual, after the time agreed upon has elapsed, refuses to pay back, the brother who made the loan can go to the one who took the money or materials and ask him to make full return. It is proper to go to your brother when you have anything against him and speak to him. (Matt. 18:15-17) If he will not make proper settlement, then the brother involved can speak to the congregation servant and arrange to have a hearing before the committee, with the offender present. At a time like this one will find it to his advantage to have a signed written agreement and it will not be a case of the word of one person against another. If guilt is established, the committee may set a limited but reasonable time for the offender to settle his debts or right the wrongs done.

[15] If the offender refuses to make a just and proper settlement, then is it proper for the brother who made the loan to take the

13. Has Jehovah's principle of honesty changed to this day?

14. What is the proper action for a Christian to take when he desires to have something that was borrowed from him returned?

15. (a) What can be done by a congregation if a brother refuses or fails to make proper restoration of something borrowed? (b) Is it ever proper to go before a worldly court in order to have a debt settled? (c) Before one goes into court, what should be considered?

debtor brother into court and sue him? The Scriptures advise us that we should bring such matters before the mature brothers in the congregation and not take a brother before the courts. (1 Cor. 6:1-10) But he may be disfellowshiped from the congregation if he is an extortioner. He should be avoided from then on. Being disfellowshiped by the congregation is the greatest punishment that can come upon such a person at the hands of men, for when mature brothers act according to the advice of the Scriptures they are in fact acting for Jehovah and the judgment is from his Word. Whether or not a defrauded person wishes to take a disfellowshiped person into a court is for him to decide. The disfellowshiped person is no longer a brother and the congregation has exhausted its powers in the case, so the only recourse would be to the law courts of the land. But it is a good thing to consider the costs involved in time and money. Legal suits are expensive and sometimes the result is that the lawyers get everything through their fees. It is also necessary to think of any reproach that might come upon the work through such public action. That is why a brother may not take his brother into court; there is reproach upon the organization. Paul's argument is that it is better to be defrauded than to bring reproach upon the congregation. But with a disfellowshiped person the position is different, although the people in general may not realize that the one sued has been disfellowshiped. If legal action is taken, restitution of what was taken should be the goal, and not revenge. Anyone who would go that far to have a debt paid should have the agreement in writing from the start. Or if the wronged brother chooses to drop the matter it can be left in the hands of Jehovah, who searches the hearts of all men and knows their motives and who rewards those who do right with life.—Rom. 12:17-19; 1 Cor. 5:11-13; Heb. 10:26-31.

[16] Mercy must enter into many cases. A person may have borrowed a few dollars and completely overlooked making payment, but without intent to defraud. He ought to be allowed to restore what is due and, if his heart is right, he will wish to clear away his debt to a brother. And some brothers may not be in need and may wish to forgive debts. (Matt. 6:12; 18:23-35; Luke 7:41-43) No one has to expect his debt to be forgiven; it does not have to be, but it may be, through the love in the heart of a brother. The conscience and good heart within the debtor ought to impel him to want to clear away his debts, and he should try, at least. In some small matters a congregation committee may decide to recommend that a debt of an ill, destitute person be forgiven at the time a hearing is held, but it can only be a recommendation and the one who made the loan must finally decide. This shows the importance of having wise, mature brothers as servants in the congregation committee.

[17] If announcements are made to congregations concerning someone who refuses to pay debts or who is going around taking money or other things from individuals in the congregation, the congregation servant should be the one to make the announcement and he should be careful to avoid wording something in a slanderous way but merely report the facts as they exist or that a person has been disfellowshiped for dishonesty or fraud. Then those who are in the congregation can be aware of what is going on and will be able to protect their own interests and the interests of their brothers. "His wickedness shall be openly showed before the assembly." (Prov. 26:26, 18, 19, *AS*) If one is disfellowshiped and later makes restoration of what is due,

16. How can brothers show mercy to debtors?

17. (a) In warning a congregation about a dishonest person what care must a servant exercise? (b) Can an offender be reinstated in the congregation?

he may be reinstated because he has shown a right heart by a right course of action. Reinstatement will be at the discretion of the committee. This is one good reason for not taking a brother into court to settle a debt.

18 Dishonesty is not approved or applauded by Jesus in the parable he stated at Luke 16:1-8; Jesus never approves unrighteousness. Some have thought that the "master" referred to means the one who spoke the parable, Jesus Christ, but that is not so; he was not commending the dishonest steward. It is a mere reference to the master of the unjust steward, who could not help but admire the shrewdness of the unfaithful steward. Jesus showed how the worldly ones make use of their means to ensure their future. The "sons of the light" must look to the future too and use their possessions and abilities to please Jehovah and gain enduring riches of everlasting life.—See *The Watchtower,* February 15, 1948, for details.

### PROTECTION FROM ENEMIES

19 When evil men are seeking to do injury to a Christian or some of his brothers or to God's organization and they come trying to pry into private affairs, is it necessary for a Christian to answer such evil men? What can be done for self-preservation or the protection of Christians particularly in times of difficulty or persecution? If you know an evil man is trying to inflict harm on a brother and he asks you where the brother may be found, it is not necessary to answer. Jesus often countered questions with other questions, which put his opponents in a bad light. It shows, too, how one can properly be evasive with evil men. (Matt. 15:1-6; 21:23-27; 22:15-21) There are instances, such as existed in the Nazi German regime, where it was a crime to be one of Jehovah's witnesses. If someone came and asked an individual to commit himself as to whether he was one of Jehovah's witnesses or not and he replied that he was, he could be immediately arrested and put into prison. In such an instance the individual would have to decide for himself what he wanted to do. He might conclude that it is proper merely to say, "I am a Christian," or else say nothing at all. This would not be a denial of Christ such as is mentioned at Matthew 10:33. In the Dominican Republic at this time it is against the law to be one of Jehovah's witnesses. This harsh law was made by the dictator in an effort to stop the preaching work's being carried on there. So it would seem to be unwise for a person to go around telling everyone he is one of Jehovah's witnesses, but he can go on with his work of telling the people the good news from the Bible and protect the interests of himself and the organization of Jehovah by not answering questions for every person who might ask.—Ps. 29:1.

20 The Constitution of the United States provides that an individual does not have to testify against himself. The Constitution is leveled at compulsion to testify against oneself in criminal proceedings. It also gives a witness the right in any legal or legislative or executive proceedings to refuse to answer a question on the grounds that it might incriminate him. A person does not have the right to refuse to answer on the grounds that it might incriminate some other person, but under some circumstances one may choose to remain silent and face contempt charges. (See explanation in paragraph 22.) The exemption is individual and for the benefit only of the person claiming it. Laws are made whereby some individuals can lose their employ-

18. What shows that the parable of Jesus at Luke 16:1-8 is not his approval of dishonesty?

19. When confronted by enemies, what can a Christian do for protection?

20. In the United States, when may a person refuse to testify against himself?

ment if they refuse to answer questions. Even in employment cases a person cannot be compelled to incriminate himself. But his refusal to answer—whether it incriminates or not—is ground legally for firing. It is up to the individual to make the decision as to whether he wishes to answer questions or to suffer the penalty that goes along with his silence.

[21] No harm is practiced, however, by withholding incriminating information from one who is not entitled to know. An example of this in English-speaking countries is, when one is under arrest, he can, if he chooses, legally refrain from giving information to a police officer who may ask incriminating questions. No answer need be given him, as it is none of the officer's business. It is a matter for court. But when one goes into a court and enters within the witness box and swears to tell the truth, matters *concerning the transaction* theretofore confidential and possibly incriminating no longer can be withheld without risking contempt charges, as the judge has the authority to demand an answer. A man charged with a crime while on the stand as a defendant witnessing for himself may not claim exemption from answering questions about the crime he is charged with. A witness, too, must tell all he knows about the particular crime under investigation, but neither the defendant nor the witness may be compelled to testify against himself concerning some other transaction that might involve a crime in English-speaking countries. All facts about the event under trial must be answered. If a defendant wishes to avoid incrimination of himself about the particular transaction in question he should not go on the witness stand if the law of the land gives him that right; and in some countries he can refuse to take the stand. While the defendant may refuse to testify, a witness under subpoena to testify may not refuse to go on the witness stand. When one takes the stand about the transaction or crime in question, he by that act gives up the right to claim his privilege or exemption from incriminating himself about the particular transaction or crime. He can claim his exemption as to other crimes or transactions. Such exemption also applies to all witnesses brought before American Congressional investigating committees. There is no particular crime or transaction involved. Before such committees it is proper for all persons to claim the privilege. The exemption from self-incrimination is usually confined to English-speaking countries. In the case of Jesus, at Matthew 26:63-65 (*NW*), the court exceeded its own legal privilege where the high priest put Jesus under oath to tell whether he was the Christ, the Son of God. Jesus replied: "That was for you to say. Yet I say to you men, from henceforth you will see the Son of man sitting at the right hand of power and coming on the clouds of heaven." Jesus was unjustly forced to make an answer and the sum total of his reply indicates that his answer was understood by the high priest to be in the affirmative.

[22] Even in court under oath circumstances arose in totalitarian countries, such as under Hitler's rule, where the brothers were faced with two evil alternative courses. One course was to tell everything one knew and incriminate and expose brothers to persecution and punishment and also bring sentence upon oneself. The other course was to refuse to answer questions while on the witness stand and be held for contempt of court. In similar circumstances today it is up to the individual to choose whether he wants to answer or not. Re-

21. (a) In English-speaking countries, when may a person refuse to answer incriminating questions? (b) When must he answer? (c) What unjust action was taken against Jesus?

22. Under totalitarian rule, when Christians were put under oath what courses of action were open to them?

fusal means punishment. He can choose to stay silent and go to prison or speak and multiply his punishment or place his brothers in danger. He has no choice on lying but he does on refusing to answer, remembering that he must pay the penalty that Caesar imposes, which may be years of imprisonment. A Christian will not lie under oath, and therefore those in Nazi Germany had to suffer the consequences of living where there was no justice, where it was a crime to be a Christian. Jehovah gave them strength and wisdom to endure it. However, this is not to say that a person should always remain silent before an unjust court. There are times when good can be accomplished to the honor of Jehovah's name by giving a bold witness. Jesus Christ pointed out that his followers would come before the rulers to give a witness and that they would speak. (Matt. 10:17-20) Acts 22 and 26 show how Paul gave a bold, tactful testimony before the authorities. So it is left to the accused Christian to judge whether it is advisable under the circumstances to speak freely or not, but if one chooses to speak he must tell the truth.

[23] Some men have claimed that circumstances such as those in Nazi Germany would justify lying under oath, but the Bible does not say so. Jesus answered when under oath, saying the truth, though he said little. There is no indication in the Bible that Jesus ever lied. His words at John 7:8 (*AS*), "Go ye up unto this feast: I go not up unto this feast," and then his going up to the feast later, have been resorted to by those who would justify telling an untruth; however, a consideration of the *New World Translation* shows Jesus did not in fact tell an untruth. He said: "I am not yet going up to this feast."

[24] There is a record in Matthew 26:69-75 of how Peter denied Jesus with an oath. When one makes an oath he must tell the truth. What Peter did was certainly not right. He knew it, because afterward he wept bitterly. His conscience bothered him. Jesus had not given him such an example to follow. He was wrong but in this case it is apparent that Jehovah showed undeserved kindness to Peter and forgave him, because he was used later to carry on the work of the early Christians and serve the brothers. The good course of Jesus Christ and the bitter experiences of Peter are examples for modern Christians.

[25] Various characters of the Bible have been accused of lying, such as Jacob, Rahab, the Gibeonites, David and others, but there is no record in the Bible that they came under divine disapproval for this. How these instances of apparent lying are to be understood will be treated in another article that we hope to publish in *The Watchtower*.

### VOWS AND RIGHT DOING

[26] Those who come into association with Jehovah's New World society and dedicate themselves to the service of Jehovah make a vow that may not be broken without due punishment resulting. Those who make such vows must keep all the terms of their dedication, which means full obedience to Almighty God, Jehovah. (Deut. 23:21-23) Or if one comes to a knowledge of the truth and knows what is right he also has the responsibility to do what is right before Jehovah. So whether one makes a dedication or merely professes to be a god-fearing Christian person, it is still required of him that he do what is right and observe the truth. "If we make the statement, 'We are having partnership with him,' and yet we go on walking in the darkness, we are lying and are not practicing the truth. However,

23. Did Jesus lie under oath?
24. What do we learn from the bitter experience of Peter?
25. What points do some raise, and to what may we look forward?
26, 27. How is it possible for a person to live a lie?

if we are walking in the light as he himself is in the light, we do have partnership with one another and the blood of Jesus his Son cleanses us from all sin." (1 John 1:6, 7, *NW*) That means we are living a lie if we claim to be something that we are not, which is exactly what Ananias and Sapphira did. The wicked clergy of Jesus' day also did so. All who are unfaithful make themselves liars. Taking a wrong course of action is in fact denying Christ Jesus. "Who is the liar if it is not the one that denies that Jesus is the Christ?" —1 John 2:22, *NW*.

[27] Jehovah has given us many instructions in his Word of truth so we can equip ourselves for life in his new world, and we are expected to observe his commandments. Jehovah has made a merciful provision through Christ to take away the disability and sin that have come upon us through the first great lie. If we serve him properly we shall obey the commandments that Jehovah has given through his Son. Those who claim to be servants of God, Christians, but yet do not observe the commandments are actually liars, living a lie. "And by this we gain the knowledge that we have come to know him, namely, if we continue observing his commandments. He that says, 'I have come to know him,' and yet is not observing his commandments, is a liar, and the truth is not in this person." —1 John 2:3, 4, *NW*.

### THE CONSCIENCE

[28] Jehovah has given humans a conscience. That conscience can be good or bad. The apostle Paul wrote Timothy about people in the later periods of time having their consciences marked with a branding iron. These are the ones who turn away from the teachings of God. They are those whose consciences are not hurt by wrongdoing. But the Christian should have a good conscience. He should be confident in the fact that he is doing right, that he is sticking to the truth in everything. It is necessary to have a good conscience before Jehovah in order to make a success of our faith, "holding faith and a good conscience, which some have thrust aside and have experienced shipwreck concerning their faith." (1 Tim. 1:19, *NW*) When we come to a knowledge of the truth we leave behind the evil conscience and through the provision Jehovah has made make ourselves pure. "Let us approach with sincere hearts in the full assurance of faith, having had our hearts sprinkled from a wicked conscience and our bodies washed with clean water." (Heb. 10:22, *NW*) The Christian conscience, instructed by God's Word, is a good guide to right doing, making the setting up of a Talmudlike code of rules unnecessary. The Christian must individually consider the advice of Jehovah's Word, to see what is right and to determine what he must do when confronted with the choice of whether to answer or not.

[29] In order to do right and tell the truth we have often to suffer at the hands of persecutors and those in the world who are against what is good. By doing right we share in the witness concerning Almighty God and have a part in the vindication of his name. It is pleasant to have a good conscience, but it is torture for a person to tell lies and go in the wrong way and have a bad conscience. If one tells the truth he does not have to keep worrying about keeping his stories straight. Those who practice lying must always keep covering up their tracks. Why be on edge all your life, trying to cover up lies? Why not tell the truth at all times and enjoy living with a clear conscience? If one has to suffer for telling the truth it is not so hard to bear when one is confident in conscience before Jehovah. It is a privilege to suffer for doing

28. What is a Christian conscience, and how is it a guide to right doing?

29. Why is a good conscience a blessing?

right and keeping a good conscience. —1 Pet. 2:19, 20.

[30] Of all things that we do in our lives, the main thing we wish to do is to be pleasing to Jehovah. We want to do that which is agreeable to God. Therefore we stick close to the organization that Jehovah has built up and do what his Word tells us to do. We must avoid the evil influences of this old world and not learn morals from its environment. We are obliged to do with our utmost ability the things that Jehovah would have us to do. Fill the heart with truth, then truth will be spoken. (Matt. 12:34; Phil. 4:8) It is clear to us that Jehovah searches the innermost thoughts down into the depths of our hearts, examining our motives to see whether they are right or wrong. If we are telling the truth we can expect to have the favor of Jehovah. And our children will gain his favor too, for they will see in their parents the proper example and will be truthful before Jehovah too. Of course, training children to tell the truth early in life is essential.

30. How do we benefit ourselves and our children by having pure hearts and keeping close to Jehovah's organization?

[31] True, we make mistakes; but we count on the mercy of Jehovah God and the love of our brothers, as we do to the best of our ability the work that Jehovah God has given to his New World society in these later times. There is only one group of people today who keep integrity and who uphold the principles of truth and righteousness in God's Word, and these are those who make up the New World society. It is right and pleasing before God for those who are his servants to be pure and upright and clean, to tell the truth, to deal justly and honestly with their brothers, and to preserve the peace and the unity of the organization. Let us allow no wrongdoing among those who associate with Jehovah's theocratic organization. Let us deal justly with one another and learn how to live for the new world now, so we can live in the new world then when it is in complete operation.—Eph. 4:15, 16.

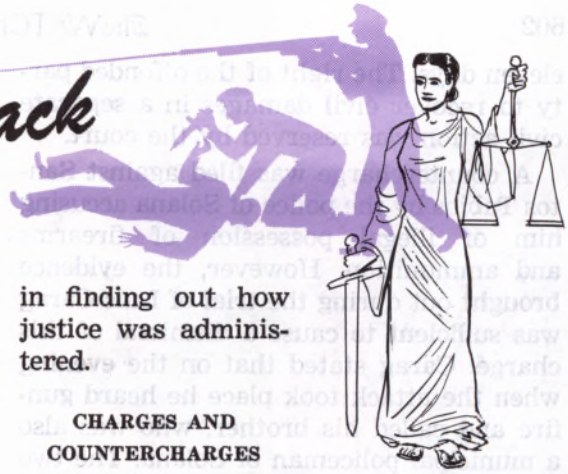
31. Why are truthfulness and uprightness necessary among those who make up the New World society?

## Chedorlaomer Really Was There

Many men like to scoff at the Bible, particularly at the book of Genesis. As an example, Genesis 14 tells of King Chedorlaomer (Ched-or-la-o'mer) of Elam fighting with the kings of Sodom and Gomorrah and some neighboring sovereigns, taking Lot captive, and of Lot's being rescued by Abram. The modern supercritical *Interpreter's Bible* calls this a "tale" of "unhistorical character," a "narrative" from an age in which "the historic sense of Judaism had sunk almost to zero."

It was reported on July 25, this year, that archaeologist Nelson Glueck, president of Hebrew Union College, is now convinced that he has found the trail of destruction left by Chedorlaomer across the Negeb, or desert area in the south of Palestine. He has discovered a dozen ruins of "Bronze Age" communities crossing the desert from Sodom to the present Israeli border near Kadesh Barnea. He reports that the type of pottery that was in use in these communities dates them as at the time of Abraham, and he believes that all of them were destroyed about the time of Chedorlaomer's attack. "This is an indication of the remarkable historical memory recorded in the Bible," he said. "It is not my purpose to prove the Bible right, any more that I want to prove it wrong. But the story of this invasion must have been written down 1,000 years after it happened. The evidence I am finding in the Negeb is pretty good substantiation for it." The likelihood that this information was preserved in written form for most of that time, rather than being trusted to memory, as Dr. Glueck thought, even further substantiates the accuracy of the Biblical account. One after another the critics' arguments continue to fall!

# Sequel to Solana Attack



Report by Watch Tower Society's branch servant in the Philippines

THE August 15, 1952, issue of *The Watchtower,* at page 492, carried the report of the attack on a Christian assembly of Jehovah's witnesses at Solana, Cagayan, by town officials, police and other persons. One of Jehovah's witnesses was killed and thirty-two were reported injured and requiring hospital treatment. The early arrival of the Philippine Constabulary from Tuguegarao, Cagayan, brought an end to the savage attack and doubtless prevented more people from getting killed or seriously injured. An officer of the Philippine Constabulary filed numerous charges against the attackers, including murder, frustrated murder, illegal possession of firearms, illegal discharge of firearms and tumultuous disturbance. About three months later the police and officials of Solana laid countercharges against Jehovah's witnesses, including direct assault against a person of authority and illegal possession of firearms and ammunition.

Nearly two years went by before these charges were heard in the court of first instance of Tuguegarao, Cagayan. Judge B. Quitoriano conducted the trial and rendered judgment. The provincial fiscal acted as prosecutor in all the cases and the witnesses of Jehovah were defended against the countercharges by Attorney K. V. Faylona, legal counsel for the Watch Tower Bible and Tract Society in the Philippines. The cases have now been concluded and judgment rendered by the court. The readers of this magazine will be interested in finding out how justice was administered.

### CHARGES AND COUNTERCHARGES

Some of the minor charges were dismissed in the justice of the peace court but the more serious cases had the attention of the court of first instance. The first person to be tried was a policeman from Solana named Luis Carag. He was accused of the crime of frustrated murder against the person of Santos Tabios. The evidence brought out at the trial shows that Santos Tabios went to the municipal building to seek police protection for Jehovah's witnesses after the attack began. Arriving at the municipal building he approached Luis Carag and requested help and protection from the police. Carag replied: "We are going to shoot you, all Jehovah's, stand up and I am going to shoot you." Tabios turned to run away. Carag fired at him but missed. He fired again and this time hit him in the right leg below the knee joint, breaking the bone, and Tabios fell to the ground unconscious. He was found later by members of the Constabulary and taken to the provincial hospital at Tuguegarao.

Having established these facts the court found Luis Carag guilty of the crime of discharge of firearms with serious physical injuries and sentenced him to an indeterminate period of imprisonment of from six months to two years, eleven months and

eleven days. The right of the offended party to recover civil damages in a separate civil action was reserved by the court.

A countercharge was filed against Santos Tabios by the police of Solana accusing him of illegal possession of firearms and ammunition. However, the evidence brought out during the trial of Luis Carag was sufficient to cause a dismissal of this charge. Carag stated that on the evening when the attack took place he heard gunfire and called his brother, who was also a municipal policeman of Solana. The two of them rode in a jeep to the municipal building and on the way they picked up the chief of police. While driving to the municipal building they saw a person who was carrying a Japanese rifle and who, all of a sudden, fired at the chief of police. The three of them got out of the jeep and Carag shouted at the person to stop. However, the person did not stop but ran away; so Carag shot him and he fell to the ground.

The three policemen approached the wounded person and, according to their testimony, found him to be Santos Tabios. Beside the fallen man was a Japanese rifle. They did not move either the body or the rifle but left him there until the Philippine Constabulary arrived about nine o'clock and took the injured man to the hospital. Carag stated that they also confiscated the rifle allegedly found beside Tabios.

However, the rifle that was allegedly found beside Tabios was never produced in court. When the Constabulary in Tuguegarao was cited to produce the rifle before the justice of the peace court, an officer replied in the following manner to that honorable court: "Reference to the subpoena duces tecum sent by that Honorable Court citing me to appear and bring the firearm and ammunitions allegedly taken from the accused Santos Tabios, I have the honor to inform that Honorable Court that I have not taken any firearm nor ammunitions from the possession of the accused Santos Tabios."

A sergeant of the Constabulary was summoned to appear in court during the trial and to produce the aforesaid Japanese rifle. When he did appear the defense counsel of Carag chose not to present him as a witness. The court was therefore compelled to believe that there was no such firearm found beside Santos Tabios and the countercharge had no basis in fact.

The court said: "The Court believes that Lieutenant Flores did not file a complaint for illegal possession against Santos Tabios because probably the Constabulary did not really find any firearm. The court finds no reason to suspect the actuation of the Constabulary in connection with the incident that took place in the night afore-mentioned. Besides Santos Tabios went to the municipal building to ask for help and protection from the municipal police; consequently, it is difficult for this court to believe that Santos Tabios would take along with him a Japanese rifle, knowing that he did not have a license to carry said firearm." The countercharge against Tabios for illegal possession of firearm and ammunition was therefore dismissed.

### GUILTY OF MURDER

Martin Berja, a policeman of Solana, Cagayan, was tried for murder. He was accused of stabbing to death Valentin Panaga, one of Jehovah's witnesses, on the night of April 20 during the attack on the circuit assembly held in the municipality of Solana. The evidence showed that Berja was in his house when the attack first began. He heard two shots and then his father-in-law arrived and said that Jehovah's witnesses and especially Panaga had badly beaten the municipal secretary in their assembly hall.

He immediately ran to the assembly place, drew his hunting knife and began

stabbing persons that he could approach. He admitted stabbing six persons including Valentin Panaga. The latter had taken refuge in a private home on the assembly lot. Berja followed him into the house and there inflicted four stab wounds on him that resulted in his death the same night in the municipal hospital in Tuguegarao.

The court found Martin Berja guilty of homicide and sentenced him to prison for eight years and one day and to indemnify the heirs of the deceased Valentin Panaga in the sum of ₱6,000 (U. S. $3,000).

A countercharge had been filed by the mayor of Solana against the brother who served as district servant when the attack took place. This brother is a graduate of the fifteenth class of the Watchtower Bible School of Gilead. He was charged with the crime of disobedience to a person in authority, namely, the municipal mayor, because he refused to obey the order of the mayor to go to the municipal building for protection. The mayor was himself killed in an ambush in September of the same year, 1952. The court found there was no basis for the charge against the district servant and therefore dismissed it. In rendering decision the court said:

"Mayor Carag had no authority to arrest Adolfo Dionisio inasmuch as the latter was not caught in the act of committing an offense, nor had he committed a grave or serious crime. If the accused refused to go with the mayor, it was his legal right to so refuse. When the accused refused to be arrested, his refusal did not constitute disobedience or resistance, since the Mayor was without authority to arrest him.

"The accused was arrested by Mayor Carag not because he committed an offense but only 'for protection.' If the accused did not care or ask for protection, he was under no obligation to submit to the Mayor's protection. But the evidence showed that Adolfo Dionisio and other members of Jehovah's witnesses were maltreated at the municipal building, in which case the arrest was done not for the purpose of protecting them but rather to maltreat them."

Six of Jehovah's witnesses were accused in a countercharge of the crime of assault against an agent of authority. In this case the agent of authority was Pascual Bacud, a policeman of Solana, Cagayan. He alleged that he suffered three wounds that required six to nine days' medical attention and incapacitated him from engaging in his ordinary labor for the same period of time. The evidence showed that policeman Bacud tried to take Santios Tabios out of the assembly place by force in order to interview him and find out who was the person that had allegedly insulted the son of the municipal secretary earlier in the day. Tabios resisted the attempt of policeman Bacud to take him by force. He was joined by five others of Jehovah's witnesses who were acting as attendants (ushers) at the assembly. The court dismissed the charge of assault against an agent of authority with the following statement:

"The facts presented and proven do not constitute the crime of assault against an agent of authority. Policeman Bacud had no authority to take Santos Tabios out of the assembly hall, much less arrest him without a warrant of arrest issued by competent authority. When he tried to arrest and take Santos Tabios in the foregoing manner, he was guilty of abuse of authority, and he was not in the exercise of his official functions. (P. *vs.* Tilos, 36 OG. p. 54)

" 'Held: When an agent of authority uses unnecessary force or violence to make him respected, he goes beyond the limits of his powers and from that moment he acts as a private person (P. *vs.* Damo, Of. Gaz. No. 9 (5 Supplement p. 58)).' "

The court found, however, that all six accused participated in hitting policeman

Bacud in defense of Tabios and for this reason the court found all six guilty of slight physical injuries and sentenced each of them to pay a fine of ₱15 (U. S. $7.50). The fine was paid and all of them were set free.

In this way the court disposed of all the charges and countercharges arising out of the vicious attack against Jehovah's faithful Christian witnesses at Solana, Cagayan. The Court adhered firmly to the law of the land and rendered judgment in accordance therewith.

In due time Jehovah God the great Judge of heaven and earth will execute judgment against all those who have defamed his name and persecuted and tormented his faithful witnesses even to death. We patiently await that great day of vindication and in the meantime we will go on praising and blessing the name of Jehovah our God every day and forever.

## "The Watchtower" Gives Refugee New Hope

THE following interesting letter received by the Watchtower Society from a field representative of the American Friends of Russian Freedom certainly shows what *The Watchtower* has done to keep people alive and in the truth and demonstrates how people who have come from Russia have gained a knowledge of the truth of God's Word and are now happy.

"As the North Germany representative of the American Friends of Russian Freedom, a U. S. voluntary agency working for the relief of refugees from the Soviet Union, I had the pleasure yesterday of meeting Mrs. L—— K——. Mrs. K—— is of Russian birth, and is one of thousands who sought freedom from Communist tyranny after the war by flight to the West. She lives in one of the hundreds of refugee camps which are still to be found throughout Germany.

"The surroundings in these camps are dreary enough to daunt even the most redoubtable soul, especially after years of substandard food, clothing and housing, and years of vain hope for a better life through emigration or employment. Feeling abandoned by God and man, many of these people eventually lose all ambition and sink into despondency.

"I was therefore touched at meeting Mrs. K——. She too is in impoverished circumstances, she has lost her husband, and is suffering from heart trouble, but as soon as I entered her tiny room I saw how this woman differed from most of the people I had met. The room was tidy, and she was clean and neat, and good humored and hospitable. When I remarked on seeing a copy of the Russian edition of *The Watchtower* on the table, she replied that it had been her strongest support in recent months, that through it she has been able to find new joy in life, and new hope. She also seeks to interest others in the camp in its message."

The writer of the foregoing also noted that if the Society could send a food parcel or old clothing, or additional literature in Russian, it would be most gratefully received by Mrs. K——. The Society has arranged to provide Mrs. K—— with all this through its German branch at Wiesbaden.

Yes, the truth concerning Jehovah's kingdom brings comfort to the oppressed today even as it did when first preached some nineteen centuries ago.

# Thirteen-Year-Old Berlin Girl Keeps Integrity

THIRTEEN-YEAR-OLD Renate Grosse repeatedly complained about being very tired. The family physician, however, dismissed her complaint with the observation to her mother, "Young girls like to pretend. Don't worry about it." But when Renate fainted at school and had to be brought home she was taken to the hospital, where her case was diagnosed as rheumatism of the joints. However, when treatment for rheumatism of the joints failed to help, a blood specialist was called in who declared her case to be leukemia, a cancer of the blood cells, for which no cure has as yet been found, and for which doctors recommend regular transfusions.

¶ Renate's mother, being one of Jehovah's witnesses, objected to blood transfusions, at which the blood specialist exploded. He simply could not understand how a mother who claimed to love her child could reject the only means of cure, and so the position of Jehovah's witnesses on blood transfusions was explained to him in the presence of both the hospital's head and the ward physicians. A doctor, one of Jehovah's witnesses, made a check on the case and stated that her case had gone so far that Renate had only six weeks to live.

¶ Hearing of the stand taken, relatives, nurses and other ward patients bombarded both mother and Renate with arguments, but in vain. The ward physician, a Roman Catholic, insisted on overriding the mother's objections by appealing to Renate repeatedly. One evening at 9:30 he seated himself on her bed and painted a dreadful picture of how soon she would die and in what manner, but all in vain. After he left, Renate wrote a letter expressing her convictions so that all should know that it was her decision also, not just her mother's.

¶ Visited a few weeks later, she was happy, although her condition was getting visibly worse. She wanted to hear about the new things in the *Watchtower* and *Awake!* magazines, and talked little about her illness. In fact, she joked about the physician's offer to transfuse his own blood, and she remarked: "Mom, if I should get well again, then we want to do many things differently and serve Jehovah more, but if not—then there's this letter in my pocket, you know."

¶ In discussing Renate's case with one of Jehovah's witnesses the head physician exclaimed, "Do you believe that a girl of thirteen years can have religious convictions deep enough to refuse treatment from a physician when in danger of death?" He was assured that Renate's own conduct answered his question, for, after learning she was to die, she was even happier and friendlier than she was before. When the matter of trying to coerce Renate was brought to his attention he was surprised to hear of it, and thereafter Renate was no longer pressured to take blood transfusions although the other ward patients showed hostility until she was taken to a private room. The head physician further observed, "In my whole practice I have never seen such a case, where a child was so happy after learning that it had to die."

¶ Renate died. At her funeral the letter she had written that night after the ward physician had tried to coerce her was read aloud:

¶ "To all relations and people I know: Dear ones, I ask you kindly but very earnestly not to make even a little bit of trouble for my mother because she refused the blood transfusion that I was supposed to get from the doctor. It is just as much my firm will to be true and obedient to God's Word rather than to be a lawbreaker and live artificially by having a blood transfusion every half year. The words are true: 'Whoever loves his life will lose it, but whoever loses his life in faithfulness to me will receive it again.'

¶ "But my big hope is not to float around in heaven somewhere as a spirit. No, but I am resting in the grave till after Armageddon, and if the great Life-giver Jehovah considers me worthy he will give me a resurrection—in honest-to-goodness flesh and blood as a human on a cleansed paradise earth in delight and happiness. So you see that is why it wasn't hard for me to die. Can you understand that?

¶ "I'm young, it's true, but I have laid my life in the Creator's hands, and he guides everything in the right way. So in closing I ask you earnestly once again not to lay any stones in Mom's way. Spare her all unnecessary excitement. Instead, be kind and friendly to her, and do not in any case speak evil words. Hearty greetings and kisses to you all from your loving Renate. Please take this to heart."

# Daily Blessing the New World Sovereign's Name

THE Sovereign of the new world is such by virtue of his being also its Creator. And he is the Sovereign and Creator not only of the new world but also of all the universe. And what is his name, the name we are to bless? Isaiah 65:13-17 (*AS*) tells us that the name of the one creating the new world, the new heavens and new earth, is Jehovah.*

As Christian witnesses, having made the decision to have Jehovah as our God and King, we must exalt him, set him on high in our own lives, and then we must seek to do so in the lives of others by everywhere advertising his sovereignty and kingship.

To bless the name of the new world's Sovereign means to speak well of it and to its credit and exaltation, always keeping one's integrity toward him and never being induced or coerced by the Devil to curse or renounce him. It means to try to remove the reproach that has been heaped upon it.

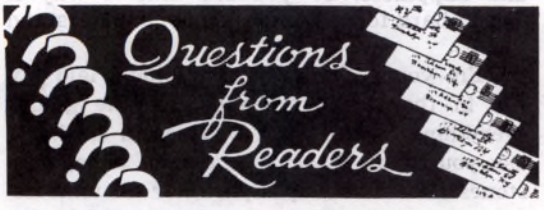
Psalm 145 tells us to praise Jehovah greatly, yes, highly. That means to give him our unstinted praise. Christ Jesus when on earth took the lead in praising Jehovah, and today we, as dedicated Christians, have ever more reasons for praising and blessing Jehovah's name. This is the day of the establishment of his kingdom and therefore it is most fitting that we tell of its glory and speak of the power and mighty acts by which God set up that kingdom. Further, we are living in perilous times, and blessing Jehovah's name means protection for ourselves and for all those that hear us and heed.

And how often shall we bless Jehovah's name? "Every day will I bless you," answers the psalmist. And is that not the way it should be? Are we not daily recipients of Jehovah's goodness? Does not every day add up reasons why we should praise him?

Determining to bless Jehovah daily puts us in line for the full-time ministry; and, if not that, at least for daily trying to find opportunities to bless Jehovah, to speak well of him before others, and to make all our works count for him.

And not only should we daily bless Jehovah now, but it should be our resolve to 'praise his name forever and ever,' for he could never do anything discreditable so as not to be deserving of our praise! To those who now daily bless his name and who make it their resolve to bless it forever Jehovah will grant eternal life, that they may carry out that resolve.

* For details see *The Watchtower*, December 15, 1953.




● How long did John's baptism properly continue? When did Jesus' baptism begin for his followers?—J. G., United States.

John the Baptist called upon the Jews to repent of their sins committed against the law covenant, and because of this repentance or in token of it he baptized them in water. According to clearly worded modern versions of the Bible John stated at Matthew 3:11: "I, on the one hand, baptize you with water because of your repentance." (*NW*) "I am baptizing you in water in token of your repentance." (*AT*) "I am baptizing you in water to picture your repentance." (*Williams*) As long as the Jews were under the law covenant they were under obligation to keep it, and when they sinned against it by failing to meet its requirements it was appro-

priate for them to show repentance. From A.D. 29 to A.D. 33 they indicated repentance by submitting to John's baptism.

Jesus' baptism was something different. He was sinless, perfect, and hence had no sins to repent of. He kept the law instead of sinning against it. Rather than his baptism in water picturing repentance of sins against the law covenant it betokened his dedication to do Jehovah's will. But Jesus had more than a mere immersion in water; he also had an immersion by Jehovah's holy spirit. (Matt. 3:16) Hence to be immersed or baptized as was Jesus after he was baptized in water by John would mean receiving the outpouring of holy spirit. When did that baptism with holy spirit first happen to Jesus' followers? It was A.D. 33, at the time of Pentecost. Then for the first time were Jesus' followers baptized in holy spirit, as he had been some three and a half years earlier. Then baptism in water in Jesus' name by Christian administrators on earth began, as Peter said on that occasion: "Repent, and let each one of you be baptized in the name of Jesus Christ for forgiveness of your sins, and you will receive the free gift of the holy spirit."—Acts 2:38, *NW*.

When Jesus died on the torture stake the basis for terminating the law covenant was provided. The basis for its cancellation was there effected and was indicated by the statement that then Jehovah nailed it to the torture stake. (Col. 2:14) It was fully and legally canceled at Pentecost, when it was replaced by the new covenant there put into operation. While the old law covenant lasted, John's baptism to show repentance of sins committed against it was fitting, but when it was legally canceled out and replaced by a new covenant John's baptism would be ineffective. If any thereafter were baptized with John's baptism it was without benefit, and they needed to be baptized in Jesus' name. (Acts 18:25, 26; 19:2-6) Hence John's baptism had merit only as long as the law covenant was in effect; with the law covenant's legal termination at Pentecost and its replacement by the new covenant at that time, baptism in water in Jesus' name and baptism with holy spirit began.

● How could Jesus truly say that everyone that takes up the sword would perish by it, when actually this has not been so?—L. R., Spain.

What was the occasion on which Jesus said this? Was he making a general pronouncement that was to hold true at all times? Or has that only been a presumption men have drawn from his words? The setting of his words is as follows: Jesus was in Gethsemane with some of his disciples. He had just instituted the Memorial with the eleven faithful apostles and had adjourned to this garden. He had just said his betrayer was approaching when Judas came with soldiers from the chief priests to take him into custody. When the soldiers laid hands on Jesus the apostle Peter cut off the ear of the slave of the high priest. Then it was that Jesus said to Peter: "Return your sword to its place, for all those who take the sword will perish by the sword. Or do you think that I cannot appeal to my Father to supply me at this moment more than twelve legions of angels? In that case, how would the Scriptures be fulfilled that it must take place this way?"—Matt. 26:52-54, *NW*.

Had it been Jesus' desire for a deliverance from the soldiers he would not have obtained it by swordplay, but by angelic forces. He made sure some in his group had swords, just to show he would not resort to weapons even when they were available. There were only two swords in his group, however. But Judas "came and with him a great crowd with swords and clubs." (Matt. 26:47; Luke 22:38, *NW*) What chance would two swordsmen have had against a great crowd similarly armed? No chance at all. For the two with Jesus to take up the sword against such overwhelming odds would have only meant the death of these two from the swords wielded by the great crowd. They would have had no chance. Moreover, any such attempted delivery of Jesus could not succeed because it would be contrary to Jehovah's purpose. So any of the small group with Jesus at that time who would take up the sword then would surely perish by the sword, and Jesus explicitly warned them of that. To assume that Jesus was here stating a broad, general truth or proverb to be applied at all times and under all circumstances is unjustified.

# ANNOUNCEMENTS

**DAILY BLESSING THE NEW WORLD SOVEREIGN'S NAME**

**—Psalm 145:2.**

God himself, Jehovah, is the great sovereign of the new world. That new world is his provision for those of mankind who love him, who look to him for direction and who acknowledge him as the source of all permanent good. With him is the fountain of life, and by his King-Son, Christ Jesus, he administers to all who want to be on his side the blessings of light and truth. Surely, then, the name of this great Sovereign should be acknowledged and blessed every day. But is this accomplished by merely saying now and again, 'Bless God'? No. To bless and praise God's name is to make known what his name stands for and the provisions he makes for those of good will toward him.

**"WATCHTOWER" STUDIES**

Week of October 24: Lies Lead to Loss of Life.

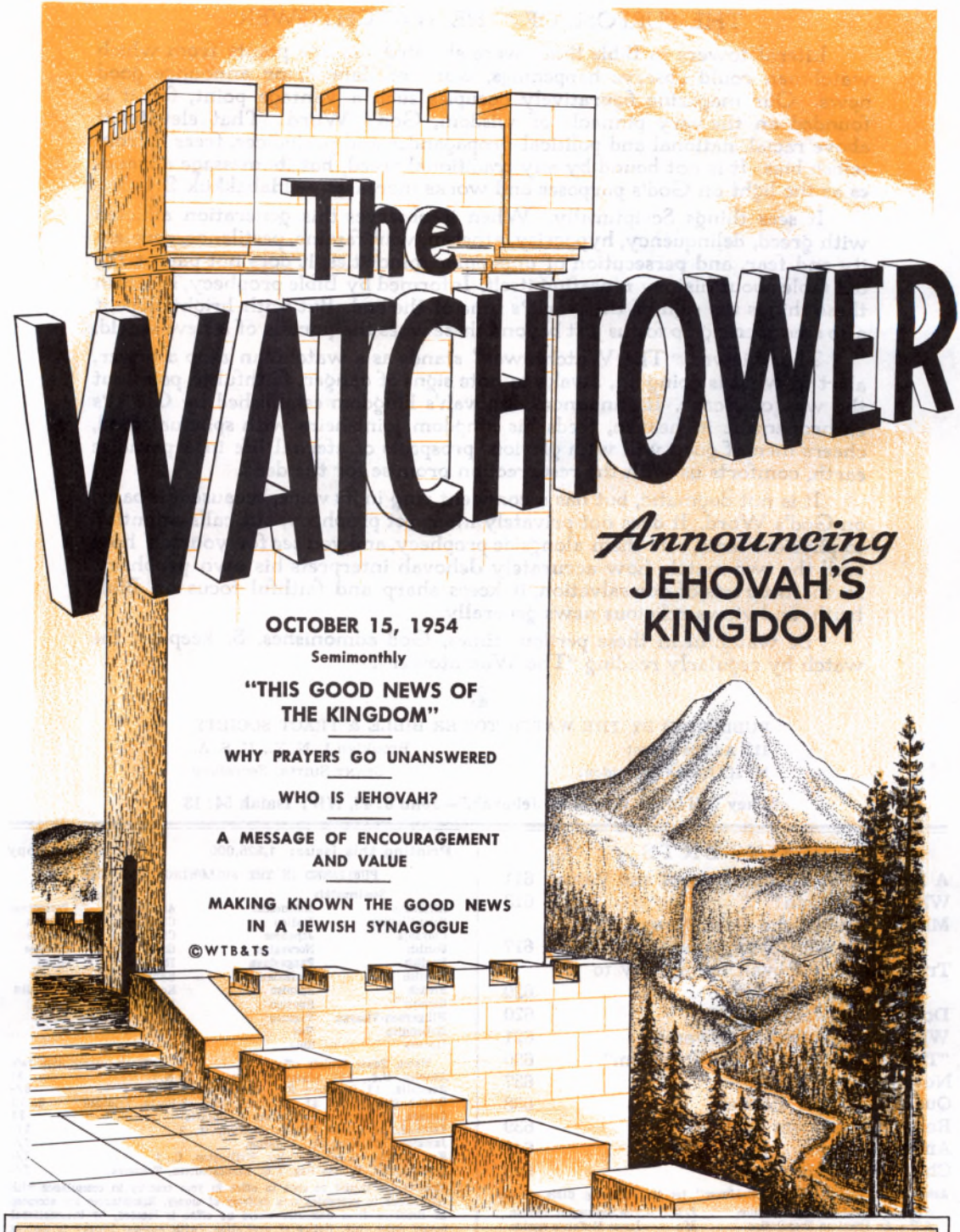
Week of October 31: Christians Live the Truth, ¶1-15.

Week of November 7: Christians Live the Truth, ¶16-31.

## ✓✓ CHECK YOUR MEMORY ✓✓

**After reading this issue of "The Watchtower," do you remember—**

- ✓ What proof there is that the literal earth will never be destroyed? P. 579, ¶4.
- ✓ Why it is reasonable that those who defile the earth will be destroyed? P. 580, ¶1.
- ✓ Why real Christians now act as if a lion were loose in the streets? P. 581, ¶4.
- ✓ Why the example of Noah's day is of concern to us today? P. 582, ¶2.
- ✓ What, in fulfillment of prophecy, occurred 2,520 years after 607 B.C.? P. 583, ¶4.
- ✓ What a lie is and how lying originated? P. 585, ¶1.
- ✓ Who Satan is and how he works to achieve his ends? P. 586, ¶4.
- ✓ How the Bible outlines the course that protects us from lying false prophets? P. 588, ¶13.
- ✓ Against what attitudes that might lead to lying should the Christian be on his guard? P. 591, ¶3.
- ✓ How a case of dishonesty should be handled within the congregation? P. 594, ¶14.
- ✓ How one can avoid answering questions that are asked by evil men? P. 596, ¶19.
- ✓ Whether it is permissible to lie to wicked men who demand information that they have no right to know? P. 598, ¶23.
- ✓ What practical reason makes suffering for telling the truth better than lying? P. 599, ¶29.
- ✓ Where recent archaeological discoveries verified a Biblical account critics have long scoffed at? P. 600, ¶4.
- ✓ Where town officials and the police attacked and killed Christians assembled for worship? P. 601, ¶1.
- ✓ What help this magazine gave a Russian refugee? P. 604, ¶6.
- ✓ How men can "bless" God? P. 606, ¶3.
- ✓ How we know Jesus' baptism was different from John's? P. 607, ¶1.



# The WATCHTOWER

*Announcing* JEHOVAH'S KINGDOM

OCTOBER 15, 1954
Semimonthly

"THIS GOOD NEWS OF THE KINGDOM"

WHY PRAYERS GO UNANSWERED

WHO IS JEHOVAH?

A MESSAGE OF ENCOURAGEMENT AND VALUE

MAKING KNOWN THE GOOD NEWS IN A JEWISH SYNAGOGUE

©WTB&TS

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

## THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

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

## CONTENTS

| | |
|---|---|
| A Message of Encouragement and Value | 611 |
| Who Is Jehovah? | 613 |
| Making Known the Good News in a Jewish Synagogue | 617 |
| Truth About Jehovah Brings Joy to Montreal Family | 620 |
| Do You Say, "Send Me"? | 620 |
| Why Prayers Go Unanswered | 621 |
| "This Good News of the Kingdom" | 625 |
| No 100-Yard Dash! | 637 |
| Questions from Readers | 638 |
| Religious Leaders Marry? | 639 |
| Announcements | 640 |
| Check Your Memory | 640 |

**Abbreviations used in "The Watchtower" for the following Bible versions**

| | |
|---|---|
| *AS* – American Standard Version | *LXX* – The Septuagint Version |
| *AT* – An American Translation | *Mo* – James Moffatt's version |
| *Da* – J. N. Darby's version | *NW* – New World Translation |
| *Dy* – Catholic Douay version | *Ro* – J. B. Rotherham's version |
| *ED* – The Emphatic Diaglott | *RS* – Revised Standard Version |
| *Le* – Isaac Leeser's version | *Yg* – Robert Young's version |

Unless otherwise indicated, the Bible used is the King James Version

**Printing this issue: 1,825,000** **Five cents a copy**

PUBLISHED IN THE FOLLOWING LANGUAGES

| Semimonthly | | Monthly | |
|---|---|---|---|
| Afrikaans | Indonesian | Arabic | Portuguese |
| Cebu-Visayan | Italian | Cibemba | Russian |
| Cinyanja | Japanese | Cishona | Sesotho |
| Danish | Norwegian | Greek | Siamese |
| English | Pangasinan | Ibo | Silozi |
| Finnish | Slovenian | Kanarese | Slovak |
| French | Spanish | Korean | Ukrainian |
| German | Swedish | Malayalam | Urdu |
| Hiligaynon-Visayan | Tagalog | Polish | Yoruba |
| Hollandish | Twi | | |
| Ilocano | Zulu | | |

| Watch Tower Society offices | Yearly subscription rate |
|---|---|
| America, U.S., 117 Adams St., Brooklyn 1, N.Y. | $1 |
| Australia, 11 Beresford Rd., Strathfield, N.S.W. | 8/- |
| British West Indies, 21 Taylor St., Port of Spain, Trinidad | $1.72 |
| Canada, 40 Irwin Ave., Toronto 5, Ontario | $1 |
| England, 34 Craven Terrace, London, W. 2 | 7/- |
| Jamaica, 151 King St., Kingston | 7/- |
| New Zealand, G.P.O. Box 30, Wellington, C. 1 | 7/- |
| South Africa, Private Bag, P.O. Elandsfontein, Transvaal | 7/- |

**Remittances** should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. **Notice of expiration** (with renewal blank) is sent at least two issues before subscription expires. **Change of address** when sent to our office may be expected effective within one month. Send your old as well as new address.

Entered as second-class matter at Brooklyn, N. Y., Act of March 3, 1879. Printed in U. S. A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXV October 15, 1954 Number 20

# A MESSAGE OF ENCOURAGEMENT AND VALUE

THERE are many different views concerning religion and about the Bible. Many think that just as long as they do what is right, do not harm anyone, and are good people, that is all that is required of them. But the Bible, the real guide regarding religion, does not agree with that viewpoint. Note what it says in Hosea 4:6: "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee."

Thus, more than just being a good person is required. One who does not wish to be rejected by God must have knowledge, must know about God's Word, about his purposes and about the things that God requires of man and the provisions he has made for us. That is why Jesus said, as recorded in John 17:3 (*NW*): "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." Thus we see that much more than just being a good person is required of one who wishes to receive God's blessings. It takes right knowledge of Jehovah God and Christ Jesus. And that is something that very few people have today.

The Bible is the most widely circulated of all books. In some lands almost every home has a copy. Possibly your home does; in fact, it may have several Bibles. But the Bible is not widely read today. Frequently this is because the people have found their Bibles very difficult, hard to understand. They are like the man the evangelist Philip met. This man, riding by in his chariot, was reading the book of Isaiah; and note how the Bible tells us of this in Acts 8:30, 31 (*NW*): "Philip ran alongside and heard him reading aloud Isaiah the prophet, and he said: 'Do you really know what you are reading aloud?' He said: 'Really how could I ever do so, unless someone guided me?' "

Many people have that very thought when they try to read their Bibles: 'If only someone would help me to understand what this is all about!' Well, that is the purpose of the Watch Tower Society's activity, to encourage you to study your Bible, to help you to learn what is in this most amazing guide, and to help you to understand what it is all about. You need such knowledge, for God's Word says so.

It is amazing, the things that you can learn from the Bible once you look into its pages! Many people are terribly wrought-up over present world conditions, over the fear of war and the dread of their children's being left to run the mess of an atom-threatened world. Yet did you know that these very conditions were long ago foretold in the Bible? In Matthew 24:3 (*NW*) we read that the disciples asked Jesus: "Tell us, When will these things be, and what will be the sign of your presence and of the consummation of the system of

things?" Jesus told them not to be deceived, for there would be many false reports about this. Then he said in verse six: "You are going to hear of wars and reports of wars; see that you are not terrified. For these things must take place, but the accomplished end is not yet." But the next two verses show that the time would come when something different would happen: "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."

When first did "nation . . . rise against nation and kingdom against kingdom" in total war—something different from the wars of the past? Why, the first time the world went to total war was in 1914—a marked year in Bible prophecy. And the following verses in this twenty-fourth chapter of Matthew further describe the conditions we have witnessed since 1914.

What does the fact that the Bible predicted earth's present troubles mean to us? The joyful thing about it is that the Bible not only predicted these conditions, but also showed what their outcome would be! Jesus was here stating the conditions that we could see that would indicate that drastically changed conditions were at hand.

The present badness throughout the earth is not God's doing, but is at the instigation of Satan the Devil. Revelation 12:12 foretold the time when Satan's wicked rule would be about to expire and said prophetically of that time: "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." We should be very pleased to know that the present evil conditions on earth have only "a short period of time" remaining, should we not? Well, we can be assured of that very thing! Back in the twenty-fourth chapter of Matthew, where Jesus was showing the sign of the end of this old Satan-ruled system, he said, verse 34: "Truly I say to you that this generation will by no means pass away until all these things occur." What a consoling fact that is! All these things would happen in one generation! The sudden worsening of world conditions since World War I, which broke out forty years ago, was here foretold to end within one generation, within the lifetime of people who are now at least 40 years old!

Certainly we can trust these prophecies. They are much surer than the political predictions that continue to fail. They have already proved true in foretelling earth's present conditions, and if the inspiration behind the Bible had the power to foretell 1,900 years in advance the very conditions earth now sees, it also has the power to go a few decades farther and foretell the outcome. Astounding as these facts may seem, they are true! You can learn them by getting the right kind of knowledge. Your Bible is a storehouse of knowledge that leads to life. It shows why Satan was permitted to exercise such a wicked influence over the earth, how God purposes to end it, and what it means to you and your life.

The reason that Jehovah's witnesses call at your door is to help you to learn this vital information from the Bible, to have the right knowledge that God shows one must have in order to receive his blessings. Further information regarding such accurate knowledge and the sure hope that God's Word sets forth for today is contained in this publication and in the other literature that is distributed as a noncommercial public service by the Watch Tower Society. These further evidences of the importance of the time in which we are living and of God's purposes to bring righteous conditions to this earth will prove to be of great encouragement and value to you.

# *who is JEHOVAH?*

**Can you imagine millions of people not knowing the name of the ruler of their country? Yet, strangely, there are millions who do not know the name of the Ruler of the universe! Since it is a life or death matter to know the supreme Sovereign, the following article is of vital importance to you.**

THE name Jehovah is the grandest name in all the universe. It is the self-given name of the Creator. It is the name of the only true and living God. The time is soon coming when every creature that lives must know and worship Jehovah. How strange, then, that myriads of people, when they hear the name Jehovah, ask: "Who is Jehovah?" Some bellow out the question like Pharaoh of old in a defiant tone of voice, one reflecting arrogance, disbelief and ridicule. Others ask the question out of an honest heart, sincerely seeking enlightenment. Another mass of people has yet to hear the name Jehovah. Yet every person who desires happiness, every person who desires security and every person who desires life must now learn who Jehovah is. Important, too, is to know what his purposes are and what the penalty is for not knowing Jehovah.

Jehovah is the Owner of the universe. Of him the disciples and apostles of Christ said: "Sovereign Lord, you are the One who made the heaven and the earth and the sea and all the things in them." The very ground we walk upon belongs to Jehovah: "The earth belongs to Jehovah, and so does its fullness." Jehovah, the supreme Sovereign, is one. He is not a triune God, for that would deny his supremacy. Jehovah himself declares: "I am Jehovah, that is my name; and my glory will I not give to another." That Jehovah truly is one God, we have the words of Moses: "Listen, O Israel: Jehovah our God is one Jehovah." —Acts 4:24; 1 Cor. 10:26, *NW;* Isa. 42:8, *AS;* Deut. 6:4, *NW*.

Worthy of praise forevermore, Jehovah is the "King of eternity" because he is "from everlasting to everlasting." Jehovah is known as "God" because he is the Creator of all things good. Jehovah is known as the "Most High" because he is above all. Jehovah is known as "Father" because he is the Source of life. Jehovah is known as the "Almighty" because his power is unlimited. Jehovah is known as "the God of hosts" because he commands heavenly armies invincible to foes. Nothing, then, is too great for Jehovah, as he himself declares: "Is anything too extraordinary for Jehovah?"—1 Tim. 1:17, *NW;* Ps. 90:2; Gen. 18:14, *NW*.

### THE DIVINE NAME

Seeing, then, that Jehovah is the greatest personality in the universe, how is it that his name is so little known? Because a malicious enemy, Satan the Devil, has misled all nations away from the true God. The Bible identifies the culprit: "Satan, who is misleading the entire inhabited earth." (Rev. 12:9, *NW*) The Devil does not want men to know Jehovah; so he has induced them falsely to believe that Jehovah is just the name of some tribal god. Not only that, but the Devil has so thoroughly misled mankind that false religions abound. These have succeeded in removing the name Jehovah from many translations of the Bible itself!

In the ancient Hebrew Scriptures Jehovah's name is represented by four letters called the "tetragrammaton," for which the English characters are JHVH (or YHWH). How many times does the divine name, represented by the tetragrammaton, occur in the Hebrew Scriptures? It occurs 6,823 times! Just how the name is pronounced is not exactly known, but the most popular way of rendering it is "Jehovah." To translate the tetragrammaton as "the LORD" is to obscure the divine name. Yet what have most of Christendom's Bible translators done? Like the Jewish clergy in Jesus' day and today, they refuse to know and use the divine name. Thus out of the 6,823 times that the four-letter name or tetragrammaton occurs, the translators of the King James Version Bible used the name Jehovah only four times! The Roman Catholic *Douay Version* and Jewish versions entirely eliminate the name Jehovah. When the much-advertised *Revised Standard Version* recently came out, what happened to the divine name? The translators completely removed it! In the preface the translators explained that they were using the term "the LORD," thus returning "to the procedure of the *King James Version*, which follows the precedent of the ancient Greek and Latin translators and the long established practice in the reading of the Hebrew scriptures in the synagogue." Thus the translators of this popular Bible follow a course like the Jewish clergy, who rejected Christ Jesus. No wonder the words of Jesus are especially apt today: "Righteous Father, the world has, indeed, not come to know you"!—John 17:25, *NW*.

### WHAT JEHOVAH'S PURPOSE IS

The name "Jehovah" means "He causes to be," that is, "He causes to be" for a purpose. What is Jehovah's prime purpose? It is the theme of the entire Bible: the establishment of a kingdom to vindicate his holy name. All this means that mankind has the hope of a new world, one that must supplant this present evil world that has been misled by the Devil. But before Jehovah demonstrates his wrath against the Devil and his evil world, he purposes that a warning be given mankind that all those disposed toward righteousness may not have to die with a devilish world. This very warning work makes known the name of Jehovah. The very reason that Satan the Devil, the antitypical Pharaoh, has been allowed to live as long as he has is that the divine name may be known and vindicated: "For this very purpose I have let you remain, that in connection with you I may demonstrate my power and that my name may be published throughout all the earth."—Rom. 9:17, *NW*.

Note that the witness to Jehovah's name and purpose must be given "throughout all the earth." This fact was also foretold by the prophet Malachi: "From the rising of the sun even unto the going down of the same my name shall be great among the Gentiles [nations]; and in every place incense shall be offered unto my name, and a pure offering." So the good news of Jehovah's kingdom must be proclaimed far and

wide! This is a work not to be done in a corner, but "in every place." The "incense" that is offered is, of course, not literal, but is "the odor of the knowledge" of Jehovah, which, the apostle said, must be diffused "in every place." This great witness work was also foretold by Christ Jesus as being part of the sign of the "last days" of Satan's world rule: "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come."—Mal. 1:11, *AS;* 2 Cor. 2:14-16; Matt. 24:14, *NW.*

Today the witness is being given "in all the inhabited earth." Those who are doing this work are known as "Jehovah's witnesses." An unusual name? No, for Jehovah himself declares: "Ye are my witnesses, saith Jehovah, and my servant whom I have chosen." In 150 lands these witnesses of Jehovah are now making known the purposes of the Most High. This is a strange work. Why? Because, like the preaching of Noah, it warns the inhabited earth of the end of a whole system of things. The preflood people scoffed at Noah. But when the Jehovah-decreed deluge enveloped the earth their mouths filled up with water and their scoffing ceased. It is dangerous to scoff at Jehovah's strange work. Jehovah advises against it.—Isa. 43:10, *AS;* Matt. 24:38, 39.

Destruction will come upon the whole earth when Jehovah brings to pass his "strange act." It will be an act similar to those he performed in times of old. The Flood was an act of Jehovah. The destruction of Pharaoh's army in the Red Sea was an act of Jehovah. The obliteration of Sodom and Gomorrah was an act of Jehovah. The annihilation of 185,000 soldiers of Sennacherib's army before Jerusalem was an act of Jehovah. But the greatest act of all, the one that results in the complete vindication of his name, is Jehovah's "strange act," also called "the war of the great day of God the Almighty."—Rev. 16:14, *NW.*

### JEHOVAH FIGHTS FOR HIS NAME

"Jehovah is a manly person of war," says the Bible. It is righteous warfare that he wages. More than 230 times in Bible prophecy he is called "Jehovah of hosts." This means that Jehovah is Commander-in-Chief of heavenly armies that will be used to express his anger against this world. Christ Jesus leads Jehovah's armies to battle: "The armies that were in heaven were following him on white horses, and they were clothed in white, clean, fine linen." Do we have any idea as to the strength and number of Jehovah's armies? Yes! Remembering that it took only two angels to blot out Sodom and Gomorrah, we get some idea from Revelation 9:16 (*NW,* footnote) why Armageddon will be the greatest tribulation that has ever come upon this world: " 'The number of the armies of the horsemen was twenty thousand times ten thousand,' that is, 200,000,000"!—Ex. 15:3; Rev. 19:14, *NW.*

When Jehovah gives the command the armies in heaven will fight for the vindication of his name. This will be "the great and terrible day of Jehovah" foretold by Malachi, "the day of Jehovah's wrath" foretold by Zephaniah. This time can be called "Jehovah's day" because it is the day when he fights for his name. Already forty years of this generation that is doomed to feel the wrath of Jehovah's day have passed. Only a few years remain. In the most urgent sense, then, "the day of Jehovah is near upon all the nations." When that day breaks, it will be a time of heart-paralyzing fear: "The day of Jehovah is at hand; as destruction from the Almighty shall it come. Therefore shall all hands be feeble, and every heart of man shall melt: and they shall be dismayed;

pangs and sorrows shall take hold of them; they shall be in pain as a woman in travail: they shall look in amazement one at another; their faces shall be faces of flame." —Mal. 4:5; Zeph. 1:18; Obadiah 15; Isa. 13:6-8, *AS;* Matt. 24:34.

With faces pallid with soul-chilling terror, mankind who have not come to know Jehovah will realize that their destruction proceeds from Jehovah. Hailstones, flash floods, upheavals on the earth, lightning, darkness, fire from heaven, and other phenomena, are all forecast for Jehovah's day. All not on Jehovah's side, hence on Satan's side, will be forced to know Jehovah: "I will rain upon him, and upon his hordes, and upon the many peoples that are with him, an overflowing shower, and great hailstones, fire, and brimstone. And I will magnify myself, and sanctify myself, and I will make myself known in the eyes of many nations; and they shall know that I am Jehovah." More than sixty times this phrase "know that I am Jehovah" appears in Ezekiel's prophecy. This means that all men will know that the smiting comes from Jehovah, not from man. No one will have reason to doubt that it is God's expression of anger.—Ezek. 38:22, 23, *AS.*

### VITAL TO KNOW JEHOVAH NOW

How will this "great and terrible day of Jehovah" come? With glorious fanfare so that the whole world can be converted and know Jehovah? Just the opposite! Wrote the apostle Peter: "Jehovah's day will come as a thief." Explained the apostle Paul: "Jehovah's day is coming exactly as a thief in the night." So when Christ Jesus leads Jehovah's armies "from heaven with his powerful angels in a flaming fire, as he brings due punishment upon those who do not know God," the world will not in the least expect it. For refusing to know Jehovah, either by willful choice, by a too-busy attitude or by sleepy indifference, what will be the penalty? The Bible answers: "These very ones will pay the penalty of everlasting destruction." —2 Pet. 3:10; 1 Thess. 5:2; 2 Thess. 1:7-9, *NW.*

Since the penalty for not knowing Jehovah is everlasting death and since Jehovah's day will catch the world napping, it is high time to awake. It is far later than most people think. How does one awake? By a diligent study of God's Word. The various Bible study aids distributed by Jehovah's witnesses are designed to help you know Jehovah and his purposes. Remember, knowing Jehovah means more than just an acquaintance with his name. It means living your life in harmony with Jehovah's purposes. It means a continual taking in of knowledge. Those who refuse to take in this knowledge can never come to know Jehovah. Christ Jesus showed that this imbibing of knowledge is essential to attain everlasting life: "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, *NW.*

Without life man can enjoy nothing and man cannot have life without knowing Jehovah God. So the choice facing every person on this earth is clear: to refuse to know Jehovah and die or to come to know Jehovah in obedient service and live. Heed the warning witness now being sounded by Jehovah's witnesses. Bestir yourself to investigate the message they bring. It is not a joke. The Bible testifies to that. There is no need for you to pay the penalty for not knowing Jehovah. Acquire that vital knowledge now. Do not wait until Jehovah's day breaks thieflike in all its fury upon this generation. No, do not wait until flaming fire from heaven and a flesh-eating plague compel men everywhere to know Jehovah in a way they will not like. Because then it will be too late.

# MAKING KNOWN THE GOOD NEWS *in a* JEWISH SYNAGOGUE

An experience by one of the staff of workers at the Watch Tower Society headquarters

WHILE serving the Pittsfield (Massachusetts) congregation this year, the assistant congregation servant, his wife and I were invited to attend a Jewish synagogue for the purpose of answering questions about Jehovah's witnesses in one of their classes that is studying different religions.

We arrived promptly at ten o'clock at the synagogue, a newly constructed building of modern design which happens to be within three blocks of the Kingdom Hall and on the same street. We were warmly received by the instructor of the class, who in turn introduced us to the rabbi in charge of the synagogue. The pleasant reception made us feel at home at once. After exchanging a few words we were ushered into the classroom where the discussion was to be held. The room was large in size. To one side of the room was a library of selected books and Bibles. In the center of the room was a rectangular-shaped table with the July 28, 1953, issue of *Look* magazine on it. We took our seats at the far end of the table. Since the students were not yet present, the instructor took a few minutes to tell us what they were doing in his class. He said that on the previous week they talked about Jehovah's witnesses, using what *Look* magazine had to say about them as the basis for their discussion. Since there were many questions that came up that no one present could answer authoritatively, they thought it best to invite one of Jehovah's witnesses down to the synagogue and in this way get their questions answered directly.

About this time in came the class. A lively, energetic and intelligent group of youngsters, whose ages were anywhere from fifteen to nineteen years. After they all got seated around the table—there were some seventeen of them—the instructor briefly made known our purpose there and turned the remaining time over to us. In his words: "The class is all yours."

We told the class that we understood that they had many questions and that we would do our best to try to answer them. No one seemed to want to be the first to start. The class instructor quickly spoke up and said: "Perhaps you [speaking to us] might have a question that you would like to ask us." The class thought that would be a good idea to get things rolling. We said that we did have a question and that we have tried to find the answer to it for some time but were not entirely successful. They were anxious to know the question. So we asked: "Could you tell us the origin of the 'star of David' or the 'shield of David'?" The class quickly exchanged glances at one another questioningly. It was quite obvious that none of them knew the answer.

The instructor spoke up and said: "You didn't expect to get the answer to that question here, did you?" We answered: "What more appropriate place could we go to than a Jewish synagogue for our answer, especially since the synagogue uses the symbol?" The instructor collected his

thoughts and said that he did not know exactly what its origin was, but that he thought it originated with mythology and he wondered if we in our search found the same thing. We said that we did. But we found it hard to understand why the Jews would accept this pagan symbol, especially since they were strictly forbidden by Jehovah to have anything to do with pagan practices and their symbols. To this the instructor replied that he did not think that David was acquainted with the "star of David." We agreed with him. We did not think so either. In fact, we were quite positive that David had nothing to do with it or knew anything about the symbol.

After this brief exchange the class seemed to have retreated into even greater silence. So we thought of a way of putting them at ease. We would tell them about Jehovah's witnesses, what they believe, who they are and what they preach, etc., after which they no doubt would have questions. They nodded and smiled approvingly.

We began our impromptu speech by showing them that Jehovah's witnesses are people from all walks of life, that what they teach and believe is very much like what the prophets of old taught and believed. The prophets of old believed that Jehovah was the one and only true God; so do Jehovah's witnesses. As the prophets of Jehovah believed Jehovah to be the great Purposer with a purpose for his people, so do Jehovah's witnesses. As the Jewish prophets believed and proclaimed a new heavens and a new earth as God's purpose, so do Jehovah's witnesses believe and proclaim. Quoting almost exclusively from the Hebrew Scriptures, we showed the class that it is Jehovah's purpose to make this earth of ours a glorious footstool for Jehovah's feet. Jehovah stating this to be his purpose, his word would not return to him void.—Isa. 46:11; 55:9-11; 60:13; 65:17; 66:1.

The purpose of Jehovah was traced from the garden of Eden to our day, showing the reason for sin, sickness, sorrow and death. The entire group appeared to be hanging on to every word, including the instructor. It was pointed out that the glorious earth that Jehovah promised and that the prophets wrote about is due to arrive in our day, and the only ones proclaiming this good news to mankind are Jehovah's witnesses. People today, they were told, are actually choosing life or death by their attitude toward the Kingdom message; that this is a message of hope, a happy message, a message of life to all who would hear; that this message means everything to the young about to face life, because it gives them logical reasons for conditions in the world and it offers to them the brightest possible hope that mankind could possibly conceive—the hope of living forever under a perfect government, in perfect conditions, in everlasting peace, prosperity and happiness. This was the hope for those gathered there. It was available to them if only they would choose it.

After this thirty-five-minute discussion on the purposes of Jehovah the meeting was reopened to questions. This time there were many hands that sprung up from all sides. The first question was: "How can we prove that Christ came and began his rule in the year 1914?" To follow in quick succession were such as these: Why do Jehovah's witnesses object to saluting the flag? What do they have against blood transfusion? Do Jehovah's witnesses baptize? How? How old does one have to be before he can be baptized? Before he can become one of Jehovah's witnesses? How does the organization of Jehovah's witnesses operate? How was it possible for them to conduct a huge international as-

sembly like the one at Yankee Stadium July 19-26, 1953? Do Jehovah's witnesses believe in a trinity? A purgatory? What do they believe about heaven, hell and resurrection? Do they celebrate Christmas? Birthdays?

At first the students would raise their hands and wait to be called on to speak, but the discussion became so lively that they felt free to speak without hesitation. Their comments, expressions and enthusiasm were something simply wonderful to behold. They asked intelligent questions and not once throughout the entire session did they show any signs of antagonism or prejudice. Their eagerness to participate in the discussion was something commendable and outstanding. And the answers that were given to their questions they accepted without any display of resentment or dissatisfaction.

They wanted to know if Jehovah's witnesses wear anything to distinguish them from the rest of the world. They were told that the zeal of Jehovah's witnesses for truth, for their religion, their eagerness to praise Jehovah and make known his name, distinguishes them from the rest of the world. They wanted to know whether we use images, how the draft boards treat Jehovah's witnesses, if we celebrate the Passover and what we thought of the sabbath.

Every now and then a comment would bring a wave of surprise from the class. For example: They were amazed that we celebrated Memorial on Nisan 14 and how we keep the date. Most of them were swept with amazement when they learned that we do not celebrate Christmas, do not believe in a trinity and that we do not believe in a hell-fire. They wanted to know why there were only a 144,000 chosen to be joint heirs with Christ in the heavens, if this did not prove God to be partial. Another would ask if in the resurrection man will have conveniences such as we have today, radio, television, etc. From across the table would come another question: "Do Jehovah's witnesses think that they are the only ones of all religions that are right?" How do we explain the virgin birth mentioned at Isaiah 7:14? Many, many more questions were asked.

The discussion was to last only an hour to my understanding, but after the first hour the questions were still coming in heavily. After an hour and a half and two hours, the class still showed no signs of slowing up or wanting to discontinue the discussion. Hands kept popping up from all sides of the table. It is doubtful if there were any present that did not ask more than one question. Most of them asked five or six. Their eyes sparkled. They appeared to be thoroughly enjoying this experience with us. After almost two and a half hours the session was brought to a close. A tract, "Who Are Jehovah's Witnesses?" was passed around. The group expressed how much they enjoyed our being there. Some of the girls gathered around the sister and asked her further questions. We literally had to pull ourselves away. Waving goodby we left the synagogue.

As we walked up the street we could not help but feel exhilarated. We had such a wonderful time. We thought, too, that this experience should teach us to be "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, *NW*.

*There is neither Jew nor Greek, . . . if you belong to Christ, you are really Abraham's seed, heirs with reference to a promise.*
—Gal. 3:28, 29, *NW*.

# Truth About Jehovah Brings Joy to Montreal Family

"IN THAT day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness. The meek also shall increase their joy in Jehovah, and the poor among men shall rejoice in the Holy One of Israel." (Isa. 29:18, 19, *AS*) Giving a striking example of the fulfillment of this prophecy in our day is the experience of a French Catholic family in Montreal, Canada, as related to certain of Jehovah's witnesses residing at Trois Rivieres, by the head of the family, after he had known of Jehovah only four weeks.

It was during the five and a half years that he served in the Canadian army overseas, at a time when bombs were falling all around, that the subject of prayer came up and the question was asked as to what is God's name. Going to the Catholic chaplain for information our friend was told: "Don't be foolish. God's name is Jesus." This, however, failed to satisfy him and so for years he kept wondering.

Then one day, while visiting his sister, the question came up and she assured him that she knew God's name and that it is Jehovah. "How do you know?" he asked her. "Why, it's in the Bible," she replied. "I've seen it. Would you like to know more?" Of course he would; and so, learning that two of Jehovah's witnesses were calling on his sister the next evening, he returned then. After the witnesses had satisfactorily answered all his questions he arranged to have a Bible study in his home, and after the first study he, together with his family, his sister and her family, began to attend the Kingdom Hall meetings of Jehovah's witnesses. After just one week of study he asked if he could accompany others as they engaged in the preaching activity. Regarding his family's interest he said: "My wife studies all day long and at night she tells me all about the things she learns, and I let my three children take turns each evening in praying."

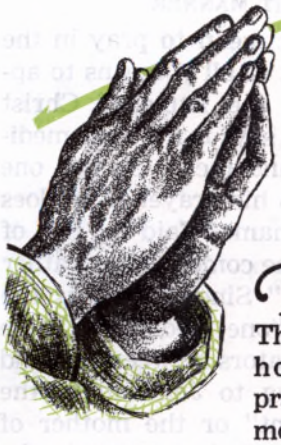
Shortly he received a letter from one of his best friends, a monk in Trois Rivieres, telling him to 'stop this foolishness.' It made him so angry that he at once went to visit this monk. Usually he would have knelt in his presence and asked the monk for a blessing, but not this time. In fact, when the monk extended his hand, he refused to take it, saying, "I could not shake hands with you now when I know what you are." Surprised, the monk put his hand on his shoulder and asked, "Why, what's wrong, Maurice?" Maurice replied, "Don't put your hand on my shoulder, you are too heavy to bear. You told my mother I was a Communist, did you not?" The monk tried to evade the question but eventually had to admit that he had.

After further discussion he left the monk, telling him that his attitude had only served further to convince him that he now had the truth. A few days later one of his boys, only seven years old, took his stand at school, refusing to say the prayers or repeat the catechism, for which he was severely strapped and made to kneel until five in the afternoon. Hearing of this his father telephoned the priest that his son had acted according to his wishes and if another such incident occurred the priest would be haled into court. Since then the children are being let alone. Assuring his seven-year-old son that it had been a case of suffering for Jehovah, the lad replied, "Yes, papa, I know that and I wouldn't mind doing it for another day for Jehovah." As the father related these experiences his eyes beamed with joy.

Truly those meek ones who have been kept deaf, blind and poor spiritually by organized religion are rejoicing as they see and hear the truth regarding the Holy One of Israel, Jehovah God.

**Do You Say, "Send Me"?**

What is your attitude toward the preaching activity of Jehovah's witnesses? Do you enjoy *The Watchtower* and like the message and still draw back from telling others? Do you admire those who do the work, perhaps who brought the message to you, and yet hesitate to participate in it yourself? Or is yours the right and zealous course that Isaiah took when he willingly said: "Here am I; send me"? —Isa. 6:8.



# Why Prayers Go Unanswered

PRAYER has become popular. There are now prayer hours, prayer days, prayer weeks, prayer months and prayer years. Widely acclaimed are the so-called "Holy Years," when a whole year, as in 1950, is set aside for "special devotions and prayers, especially for world peace." Also receiving wide acclaim is the World Day of Prayer, when people in over a hundred lands unite in prayer for peace. Prayers for the world and its rulers are heard at inaugurations, coronations, sessions of lawmaking bodies and political conventions. Clergymen, politicians, presidents and pope not only urge others to pray but pray themselves for the United Nations and the world. So much praying goes on for the world. Yet the grim fact is clear: the world is in worse shape than ever before. Thus prayers for the world go unanswered and even seem to backfire. What are we to think of such a confusing situation?

One of the first things that thinking people realize is that, instead of there being something wrong with God, there must be something wrong with the prayers. Indeed, one defect is glaring. This is the prayers' inconsistency. Yes, prayers uttered by preachers of a religious faith often conflict with prayers uttered by other preachers of that same faith. Thus during the two world wars Protestant and Catholic clergymen, in both Germany and America, prayed for victory for their respective sides. Here were clergymen of the same faith presumably praying to the same God, yet their prayers were not of the same mind! They were horribly inconsistent. In effect the clergymen prayed for the destruction of their spiritual brothers. Yet Christ's apostle declared: "I exhort you, brothers, through the name of our Lord Jesus Christ that you should all speak in agreement, and that there should not be divisions among you, but that you may be fitly united in the same mind and in the same line of thought." So when the wars ended, what were the people on the defeated side, those who had hoped in their clergy's prayers, to think? Would not their faith in both prayer and God be shattered? Or at the very least would they not think that God was partial? Yet the apostle Peter said: "For a certainty I perceive that God is not partial." So then there must be something wrong, not with God, but with the prayers.—1 Cor. 1:10; Acts 10:34, *NW*.

To understand just what is wrong and why prayers go unanswered we must turn to God's Word, the Bible. There we find three reasons: (1) Failure to pray to the right One, (2) failure to pray in the right manner and (3) failure to pray on the right matters.

### JEHOVAH—THE RIGHT ONE

If prayer is to be answered it must be directed to the right One. That right One is the God of heaven and earth. His name is Jehovah: "I am Jehovah, that is my name." Of Jehovah it is written in the

Psalms: "O thou that hearest prayer, unto thee shall all flesh come." Only he can hear prayers, and all flesh that desire their prayers answered must direct them to Jehovah.—Isa. 42:8; Ps. 65:2, *AS*.

Many professed Christians direct their prayers to some "saint" or to Mary, the mother of Jesus. There is no Bible support for such a practice. It is praying to the wrong one. When the Son of God gave instructions on praying, only prayer addressed to Jehovah was approved: "You must pray, then, this way: 'Our Father in the heavens, let your name be sanctified.'" Clearly, then, praying to statues or images is no part of true Christianity. Says the Bible: "Idols are silver and gold, the work of men's hands. They have ears, but they hear not." People "have no knowledge that carry the wood of their graven image, and pray unto a god that cannot save." So prayer directed to any other than Jehovah is futile: "For all the gods of the peoples are idols; but Jehovah made the heavens." —Matt. 6:9, *NW;* Ps. 115:4, 6; Isa. 45:20; Ps. 96:5, *AS*.

Not only must prayer be made to the right One but the one praying must be right, that is, he must be righteous, living in harmony with Jehovah's written Word. At 1 Peter 3:12 (*NW*) the apostle explains: "Jehovah's eyes are upon the righteous and his ears are toward their supplication, but Jehovah's face is against those doing injurious things." The rulers of this world, together with the clergy who have blessed their wars, have stained their hands with blood. Yet with outstretched arms they continue to pray to God for his blessing on their armies and navies. Says Jehovah: "So, when you spread out your hands, I will hide my eyes from you; even though you make many a prayer, I will not listen. Your hands are full of bloodshed."—Isa. 1:15, *AT*.

### THE RIGHT MANNER

Now what does it mean to pray in the right manner? First of all it means to approach Jehovah in the name of Christ Jesus, who the Bible says is the "one mediator between God and men." So can one expect an answer to his prayer if he does not ask it in Jesus' name? Said the Son of God himself: "No one comes to the Father except through me." Since Christ is the only mediator, the "one mediator," there can be no more mediators between God and men. Hence, praying to Jehovah in the name of some "saint" or the mother of Jesus is unscriptural. It is praying in the wrong manner. The right manner is explained by Jesus: "If you ask anything in my name, I will do it."—1 Tim. 2:5; John 14:6, 14, *NW*.

To pray in the right manner also means to pray with faith. There are the so-called "enlightened" clergymen of today who do not believe God's Word to be inspired. Prayer, these preachers imply, is a psychological tonic; it enables one to maintain an inner calm and confidence. Such persons are totally devoid of faith. Their prayers receive no answer from God: "Without faith it is impossible to win his good pleasure, for he that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him." And many are the churchgoers who call themselves "Christian" but who deep down in their heart lack faith in God and his Word, the Bible. Of such persons the scripture says: "Let not that man suppose that he will receive anything from Jehovah." So faith is truly vital. "All the things you ask in prayer, having faith," said Jesus, "you will receive."—Heb. 11:6; Jas. 1:7; Matt. 21:22, *NW*.

A prayer made in the right manner is one that stems from sincerity. "Out of sincerity," said the apostle Paul, "we are speaking." (2 Cor. 2:17, *NW*) But are the

high-sounding prayers that are frequently heard really "out of sincerity"? An item in the St. Petersburg *Times*, July 27, 1952, under the title "The Rambler," gives a revealing answer: "Often ministers and others who pray before an audience talk to the people in the assembly room rather than to God. This was especially true at the big political conventions that were held in Chicago. At the Republican convention one minister made a good political speech under the guise of a prayer. At the Democratic convention another minister made a speech rather than a prayer." Yes, how often the minister who delivers the grandiloquent prayer in church is talking to gain the praise of men! The words do not come from the heart; they come from a manuscript. This praying for praise was also popular in Jesus' day. His condemnation of the practice was sharp: "When you pray, you must not be as the hypocrites; because they like to pray standing in the synagogues and on the corners of the broad ways to be visible to men. Truly I say to you, They are having their reward in full." —Matt. 6:5, *NW*.

Many prayers are aimed not only for praise but at the purse as well! Using prayer as a means to fleece the flock was not uncommon in Jesus' day either: "They are the ones devouring the houses of the widows and for a pretext making long prayers; these will receive a heavier judgment." (Mark 12:40, *NW*) So all who pray with an ulterior motive are praying, not "out of sincerity," but in an improper manner.

Does the right manner of prayer allow for "aids" such as prayer books and rosaries? Prayer with the use of prayer books and rosaries is mechanical, routine, repetitious. This tends to destroy sincerity. Not only that but nowhere in the Bible do we read of God's servants using prayer aids. Certainly they have never used beads! On the contrary, history shows it was pagan religion that used rosaries. To this day the Tibetans employ prayer wheels and beads. They think that because of their huge volume of prayers they will be heard. So it is with many professed Christians today; they use the rosary and even devices for counting the prayers. One special device, which has eight patents on it, was recently invented by a man named Doherty. He developed the device because he found it difficult to say the rosary while working or driving his car, when he would be interrupted and lose his place on the circle of beads. How does the device work? As the user finishes each prayer he pushes a plunger near the top of the recorder and a pointer on a revolving disc points to the next bead. Inventor Doherty could have saved himself much trouble and learned how to pray in the right manner if he had only read the Bible, especially Jesus' command at Matthew 6:7, 8, (*NW*):

"When praying, do not say the same things over and over again, just as the people of the nations do, for they imagine they will get a hearing for their use of many words. So, do not make yourselves like them."

### THE RIGHT MATTERS

Though one prays to the right One and even in the right manner, his prayer may not be answered! Why so? Because one must also pray on the right matters. To be answered, prayer must be in harmony with the divine will. All prayer not in harmony with Jehovah's purposes, as revealed in his Word the Bible, will go unanswered. Take, for example, a subject people often pray for, the world. During the 1950 "Holy Year" some 3,000,000 pilgrims at Rome prayed for peace. Millions of others prayed along with the pope. But the "Holy Year" brought instead the Korean War and some ten other uprisings. Since these prayers

fail so miserably, even when uttered by such dignitaries as the pope and President Eisenhower, there must be something wrong with praying for the world. Such prayers are clearly out of harmony with Jehovah's purpose. That is why Jesus in a very unpopelike manner said to his Father: "I make request, not concerning the world, but concerning those you have given me."—John 17:9, *NW*.

The reason that Jesus did not pray for this world is that it is controlled by "the god of this system of things," Satan the Devil, and it is doomed to destruction. Chapter after chapter in the Bible foretells a day of Jehovah's vengeance, when he executes judgment against this wicked world. Time and time again the book of Isaiah tells of the destruction of this world. Isaiah 28:22 (*AS*) is an example: "A decree of destruction have I heard from the Lord, Jehovah of hosts, upon the whole earth." How futile, then, to pray for this world when Jehovah, the Almighty God, has decreed its utter destruction! Jehovah is not going to patch up this world. It is rotten to the core. It is hypocritical. It does not obey God's commands. So God's way to world peace is not through any kingdom or league of kingdoms of this world but is through a new world: "Behold, I create new heavens and a new earth."—2 Cor. 4:4, *NW;* Isa. 65:17, *AS*.

Instead of sobbing about the present anguish of nations and praying for its abatement, true Christians see that these turbulent times, indeed such calamities as famines, earthquakes and wars, are fulfillment of Bible prophecy pertaining to the sign of the "last days," hence they rejoice, as Jesus said they should. (Luke 21:28) They rejoice because they know deliverance to a new world is at hand, that this present evil world must end in that "great tribulation such as has not occurred since the world's beginning until now, no, nor will occur again," namely, the war of Armageddon. This is Jehovah's decree. When Jehovah decreed the fall of Jerusalem because of the Israelites' unfaithfulness, he told Jeremiah not to pray for the people: "Pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me; for I will not hear thee." So likewise praying for this destruction-bound world is useless. It would be contrary to this explicit command of Christ's beloved apostle: "Do not be loving either the world or the things in the world."—Matt. 24:21, *NW;* Jer. 7:16, *AS;* 1 John 2:15, *NW*.

Still people continue to pray for "things in the world"; then they wonder why their prayers are not answered. Prayers for politicians, governments, victory at sports, armies and navies and the United Nations are prayers for "things in the world." There are those who pray for great wealth, prosperity and power. These persons ask amiss. Their motives are all wrong: "You do ask, and yet you do not receive, because you are asking for a wrong purpose, that you may expend it upon your cravings for sensual pleasure."—Jas. 4:3, *NW*.

Those who want their prayers answered must now be diligent to learn proper prayer. How? Study and heed God's Word. Show love for Jehovah by obeying his commands. Voice petitions that are in harmony with his purpose of a peaceful new world. Pray on matters authorized by Jehovah himself. Some of these matters that God's Word authorizes are for food, for forgiveness, against temptation, to know Jehovah's will, for knowledge, for family and for the destruction of the wicked. So pray to the right One, pray in the right manner and pray on the right matters, and you will find that God does indeed answer prayers and that he can "do more than superabundantly beyond all the things we ask or conceive."—Eph. 3:20, *NW*.

# "This Good News of the Kingdom"

WHAT is your hope for the future? Is it just to live out some few years on earth with the hope of gaining some pleasure and happiness in the short time before death brings an end to it? What hope have you of life beyond death? What does the future hold for mankind in general upon earth? Will some disaster finally destroy the earth and all life on it?

[2] People in different parts of the world will answer these questions somewhat differently. There are many different religions and many different ideas about what the future holds for mankind. Others have come to their own conclusions as to what their future will be. Surely the sensible thing to do, if we want to have a sure hope for the future, is to find out what the supreme and almighty God has purposed for man and for this earth which is man's home. Since He created man, then He is the one to decide our destiny, and this He has done. For those who please the Creator there is a happy future, and this happy future was announced to man on earth through a special representative of the Creator, Jesus Christ. His message he called "this good news of the kingdom." —Matt. 24:14, *NW*.

[3] What is "this good news"? To understand what it is, and what "the kingdom" is that is here spoken of, and how it will bring blessings to mankind, it is necessary to know something of the purposes of the Most High God and of his dealings with mankind. This information we find in a book, the Bible. One who can create the sun, moon and stars, this earth and all the wonderful things on it, the fish, birds, animals, trees and flowers, and man, that One could also create a book. Since it is the Creator's purpose to make this information available world-wide in such a way that each one would be able to check the information for himself, there would have to be a written record that one could turn to for proof. The only written record of the Creator's purpose for man and the earth is the Bible, that sacred Book which God has preserved down through the ages and which has been translated into hundreds of languages. In this Book we shall find the answers to all the important questions about our life here on earth and our hopes for the future.

[4] Who is God? How and why did he make man? Why are there wickedness and suffering on the earth? When will they end? What is the future of the earth and man,

1. What questions concerning man's hope for the future present themselves?
2. (a) How do people in different places answer these questions? (b) In order to have a sure hope for the future what is the sensible thing to do, and why so?
3. To understand all about "this good news" where do we find the needed information, and why do we find it only there?
4. What are some of the important questions that the Bible answers for us, and so what shall we now do?

and what does one have to do to gain life from God? All these and many other questions are answered for us in the Bible. The Bible is God's Word in which he reveals himself and his purposes to us. (John 17:17; 2 Tim. 3:15-17) Let us then look into this Book and learn some of its contents.

### THE TRUE GOD

[5] There is only one true God who is almighty and supreme and who is the Creator that has "made heaven, and earth, and the sea, and all that in them is." (Acts 4:24) Everyone who wants life, including his chief Son, Christ Jesus, must recognize His supremacy and be subject to him. (1 Cor. 15:28) God is invisible to human eyes, and "no man hath seen God at any time." (1 John 4:12) So then it is wrong for man to try to make an image of God to worship. He is beyond compare. He has no equal. Of him the prophet Isaiah wrote, chapter 40, verses 18 and 25: "To whom then will ye liken God? or what likeness will ye compare unto him?" He is the source of all life and therefore it is to him we must look in hope for everlasting life in the future.

[6] To differentiate himself from the many false gods that are worshiped the Almighty God has a personal name. That name is Jehovah. Psalm 83:18 says about him: "That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth." Therefore, to become a true worshiper of him one must come to know him by his name Jehovah.

### CHRIST JESUS

[7] The chief one of God's creatures under Him is his son who came to earth and took the name Jesus. The Bible shows that this One had lived as a spirit creature in heaven before coming to the earth. At that time he was called the Word; that is, he was Jehovah's spokesman to all other creatures that were brought into existence.—John 1:1; Col. 1:16; Rev. 19:13.

[8] Jesus and Jehovah God are not the same person, nor is Jesus equal to God. Jehovah alone is supreme. Therefore, Jesus said about Jehovah: "My Father is greater than I." (John 14:28) He always has been and is obedient to his Father in heaven and has always been united or at one with him in God's works of righteousness. Because they were in harmony together Jesus could say: "I and my Father are one." (John 10:30) But he did not mean that they were one person. It would be foolish to say that, since later we find Jesus praying to his Father in these words: "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."—Matt. 26:39; compare John 17:20-22.

[9] Jesus is God's chief Son and most beloved One and he has become the King of God's kingdom, through which righteousness and peace will be brought about in a new world. While he was on the earth he taught his followers to pray for that kingdom and to direct that prayer to Jehovah, their heavenly Father. "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:9, 10) But before we go on to discuss why Jesus came to earth as a man and died, and why his preaching about the Kingdom was such good news, let us go back to the time when God created the first man in the garden of Eden.

---

5. If we want life, what must we recognize concerning God, and why is it wrong to try to make an image of God to worship?

6. Why does God have a name, what is it, and why must we know him by his name?

7. Who is the chief of God's creatures, and why was he called the Word?

8. Are Jesus and Jehovah God the same person and are they equal? What did Jesus say about this?

9. Of what has Jesus now become the ruler, and for what did he teach his followers to pray?

SIN, DEATH, AND THE DEVIL

[10] Originally God created a first man and woman, named Adam and Eve. They were perfect, and God placed them in a paradise garden in the part of the earth called Eden. He commanded them: "Be fruitful, and multiply, and [fill] the earth, and subdue it"; and they were to have dominion over all other creatures on the earth—Gen. 1:27-31.

[11] If they were faithful and obedient to the Creator they would live forever on the earth in peace with all the things that their hearts would desire. But, although they were perfect in body and mind, they were as yet untried, and God gave them the opportunity of proving their obedience to him under test. He gave Adam the command, saying: "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Gen. 2:16, 17) Did they prove faithful under this test? The Bible record shows they did not. In Genesis chapter 3 there is described the failure of first the woman and then the man to keep God's commandment, and they ate of the forbidden fruit of the tree. Who was it that deceived them? The record speaks of a serpent, but there must have been some invisible superhuman power behind the serpent's actions. We shall see in a moment who that invisible power was.

[12] In God's command about the fruit of this tree he had said to Adam: "In the day that thou eatest thereof thou shalt surely die." (Gen. 2:17) And so now God put this sentence into effect. First, he drove out Adam and Eve from the paradise garden, and from that day on they began to die, and in due time they did die and returned to the dust from where they were taken. Their act of disobedience to God, their rebellion against God's commandment, brought death to them; and, since all their children were born after they sinned, then they passed on sin and death to their offspring and so down to us. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. 5:12) The invisible power behind the serpent who led them into rebellion against God was therefore responsible for their death and he was a murderer. Jesus identified that murderer for us when he said to other followers of that evil one: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." (John 8:44) So, then, it is Satan the Devil who was the invisible power behind the serpent in Eden and who is the great rebel against God and his purposes.

[13] The Devil was originally a spirit son of God and, as such, he was perfect; but he allowed pride and lust for power to be like God to develop in his heart, and this led him to rebel and to get Adam and Eve to join him in his rebellion. He wanted to be like the Most High God and have creatures worship and serve him. (Ezek. 28:14, 15, 17) The way he got Adam and Eve to follow him was to tell them a lie. God, you will remember, had said that if the first human pair ate of the forbidden fruit they would die, but the Devil through the serpent said: "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened,

10. How did the first man and woman come to be, and what were they commanded to do?

11. How was their obedience tested out, and by what creature were they led to act as they did?

12. What happened to Adam and Eve after they had sinned, and who was the invisible power behind the serpent in the garden of Eden?

13. (a) How did the Devil come to be? (b) Who told the truth about the results of eating the forbidden fruit, and how has the Devil tried to support what he told Eve?

and ye shall be as gods, knowing good and evil." (Gen. 3:4, 5) Who told the truth, God or the Devil? Did Adam really die? The Record says he did: "And all the days that Adam lived were nine hundred and thirty years: and he died." (Gen. 5:5) However, Satan, in order to try to continue his original lie, brought forth the idea that when man dies he just appears to die, that it is just the body that dies, but something inside him, a soul or spirit, lives on, either being born again to some other human or into an animal, or going off into some spirit world. Is that true? What does happen to man at death?

[14] When God said that Adam would die for disobedience he said nothing about just the body's dying and his soul's going on living somewhere else. He just said: 'You will SURELY die.' Note these Bible texts that show clearly that when a person dies he is completely dead and not alive somewhere else. "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) "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." (Eccl. 9:5, 10) "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die."—Ezek. 18:4.

[15] So, then, when a person dies his soul does not go straight to heaven, nor does his soul go to a place of torment called "hell," nor would that soul be able to come back as a "spirit" or "ghost" to haunt the dead person's relatives. All such teachings are based on Satan's original lie that man does not die, and he has caused many to believe them in order to hold them in fear and turn them away from the true understanding of God's purposes.

[16] Many people have been led to believe that sickness and disease are caused by the influence of the "spirits" of the dead, and these persons have gone to witch doctors, persons who claim that they can appease the "spirits." There are witches who claim that they can get in touch with the dead and communicate messages to the living, or that they have supernatural powers by the help of the "spirits" of the dead. These beliefs are likewise based on the Devil's lie and he has caused these beliefs to spread in order to make man believe that he does not die at death. The Bible specifically warns against anyone's practicing such things as witchcraft. "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee."—Deut. 18:10-12.

[17] The simple truth about the matter is that, when a person dies, he is dead, unconscious, and knows nothing. Well, you might ask, There is no future in that, is there? If, when man dies, he goes to the grave and that is the end of him, what hope is there for us? It is here in answer to these questions that the Bible brings to

14. Did God warn Adam that only the body would die, and what Bible verses show whether a dead person's soul is alive somewhere else?

15. So, then, at death does a person's soul go direct to some invisible world, and on what are teachings of that kind based?

16. What have people been led to believe about so-called "spirits" of the dead and about witches, and what does the Bible have to say about the practice of witchcraft?

17. So, when man dies, what about him? And hence what provision has God made for the dying human race?

our notice Jehovah's most wonderful and merciful provision for the human race, and that is

THE RANSOM

[18] A ransom is something that loosens, something that brings deliverance, something valuable that is paid to bring release from bondage. In the Bible it means God's provision to deliver humans from sin and from death due to sin; and so at Matthew 20:28 we read: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Thus Jehovah God by sending his Son Jesus Christ to earth provided through him and his death a ransom price. Men who exercise faith in this provision and who serve God faithfully may receive the gift of life, being set free from inherited sin and from eternal death as a result of sin. Thus we read at Romans 6:23: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

[19] As we have already seen, sin and death entered into the world when Adam rebelled against God. Adam lost for himself and for his offspring perfect human life on a paradise earth. By means of the ransom Christ Jesus bought back this that was lost, namely, perfect human life with its rights and earthly prospects. God's law at Deuteronomy 19:21 was that like should go for like; hence, a perfect human life had to be sacrificed for the perfect human life that was lost. No man on earth who was a descendant of sinner Adam could provide this ransom, because each one was himself under condemnation of sin and death by inheritance from Adam. They did not have perfect human life to offer. So only God could provide the ransom, and he did this by transferring the life of his only-begotten Son, who was with him in heaven, to the womb of Mary, a Jewish virgin. (Matt. 1:23) So without the help of an earthly father Jesus was miraculously born. In this way he did not inherit condemnation from Adam. This child, Jesus, grew up to become a perfect man, and, as such, he possessed the valuable thing, a perfect human life, which could provide a ransom.

[20] On seeing this one approaching him John the Baptist likened him to a lamb for sacrifice and said: "Behold the Lamb of God, which taketh away the sin of the world." (John 1:29) The perfect human life which Jesus laid down in death is that valuable thing that provides a ransom. Three days after his death Jesus was resurrected, and forty days later he ascended into heaven. He did not take back human life at his resurrection, but he was raised a spirit creature. (1 Pet. 3:18) When he ascended into heaven he presented to God the value of his perfect human life as the offering, or sacrifice, that could take away sins.—Heb. 9:24, 26.

[21] Who are the ones that benefit from the ransom? The answer is: Only those that believe or exercise faith. John 3:36 says: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Adam was a willful sinner and was justly sentenced to death, and so he will not benefit by the ransom. Likewise, all other willful rebels against Jehovah will not receive the benefit of this merciful arrangement. In order for men to be saved from death due to the effects of sin they must inform themselves of God's mercy through Christ Jesus and then have faith in this provision He has made. Such faith comes from a study of God's Word,

18. What is a ransom? How did God provide one for mankind, and with what benefit to man exercising faith in it?

19. What did the paying of the ransom require, and how was this valuable thing provided in Jesus?

20. Why was Jesus sacrificed in death, and how was he enabled to present the value of the ransom? Where and to whom?

21. Who are the ones that benefit from the ransom, and how does their faith come about?

which makes plain God's provision of the ransom. They must recognize that they are sinners and are under condemnation of death because of being descended from Adam. They appreciate their need for the ransom.

[22] The provision of the ransom therefore opened up a hope of everlasting life. The Bible shows that by means of the ransom some would be granted life in the heavens, others on the earth. Let us now look into what the Bible has to say about this future hope of life.

### KINGDOM OF HEAVEN

[23] The word "heaven," when referring to the home of intelligent creatures, refers to the spirit realm. It is here that God dwells with his holy angels. The term "heavens" also refers to rulers higher and more powerful than man or to the invisible rule of the earth by spirit powers. Originally Satan, while he was still the "covering cherub" and before he sinned, had authority toward man on earth and was thus the invisible "heavens" or invisible ruling power directly over him. With the rebellion of the covering cherub God purposed to set up a *new* heavenly rulership over the earth. It would be called the "kingdom of the heavens." (Matt. 3:2, *NW*) This heavenly kingdom was pictured by Zion, the capital of the nation of Israel, who were once God's chosen people. The heavenly kingdom, or Zion, would be made up of tried and tested creatures who would maintain their integrity down till death in following faithfully the footsteps of Christ Jesus. At Revelation chapters 7 and 14, the number of these is limited to 144,000, quite a small number when compared with earth's population. When Jesus was on earth he began the selection of those who would be associated with him in this heavenly kingdom. He compared them to sheep and said: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Luke 12:32) From the time of Jesus until now the selecting of the members of the heavenly kingdom has gone on, and today, after nineteen centuries of selecting, there is yet a small remnant of the 144,000 on earth.

[24] Those that make up this kingdom of heaven class are "called" by means of Jehovah's Word and his spirit; that is, through Jehovah's Word they come to know this hope of service in the heavenly kingdom, and by means of his spirit operating toward them he makes them his spiritual sons and convinces them that this hope is for them. At Romans 8:16, 17 we read: "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." (See also John 3:3-5.) When the last members of the Kingdom class finish their earthly course faithful to death, then the heavenly kingdom of the 144,000 under Christ Jesus the King will be completed by their resurrection from the dead to life in heaven. It will rule over all other creatures in the heavens and all those who gain life on earth.

[25] Those of this class who still remain on earth today in the flesh (the remnant) have the commission from God to preach the "good news of the kingdom." And how good this news about the Kingdom is! It is this heavenly kingdom that will crush out all rebellion and restore peace and righteousness in the universe. It will de-

22. The providing of the ransom opened up what hope, to be realized where?

23. (a) How does the Bible use the word "heavens"? (b) Why did God purpose to set up a new rulership over the earth, and who or how many will exercise that rulership?

24. How are these called to that heavenly kingdom, and when will that kingdom be completed?

25. Who are commissioned to preach "this good news of the kingdom," and why is this news "good"?

stroy Satan and all his agents. Under the righteous rule of the Kingdom the original purpose of the Creator will be carried out: namely, the populating of the earth with humans who will serve, praise and honor their loving God. All this will vindicate or clear the name, word and purpose of Jehovah God. It will show that he is supreme. Since it is the kingdom of heaven that will accomplish this, it means that the Kingdom is of greater importance than anything else and that the teaching about it is the most important doctrine in the Bible.

### LIFE ON EARTH

[26] Long ago the psalmist prophetically wrote: "The meek shall inherit the earth; and shall delight themselves in the abundance of peace. The righteous shall inherit the land, and dwell therein for ever." (Ps. 37:11, 29) Jesus later quoted from this psalm, in Matthew 5:5, and thus confirmed this hope of everlasting life on earth as true. Some religious organizations hold out the prospect of either life in heaven or eternal torment in a hell-fire. As we have seen, the Bible does not support the idea of eternal torment and it does not limit the hope of future life in peace and happiness only to heaven. Under the heavenly kingdom (for which only a *limited* number are called) an *unlimited* number will receive the blessing of perfect human life on the earth. That is why Jesus taught his followers to pray to God: "Let your kingdom come. Let your will come to pass, as in heaven, also upon earth."—Matt. 6:9, 10, *NW*.

[27] The call for the heavenly inheritance is now closing, but the Bible makes plain that Jehovah is now separating to his side of favor a great crowd of sheeplike ones who wish to serve him and whose hope is that of life in a paradise earth under the heavenly kingdom. Jesus, like a shepherd, spoke of these other sheep at John 10:16: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

[28] But before such blessings could come to humankind there would have to be great changes, would there not? For peace and righteousness to flourish here, wickedness, destruction, sickness and death must pass from the earth. When and how will that come about? The Bible shows that all this would come to pass following the second coming of Christ Jesus and the setting up of his kingdom in heaven. The good news today is that Christ Jesus has come again, that God's kingdom by him has been set up and is now ruling in heaven, and that shortly Satan, his wicked angels and his visible servants on earth will be destroyed at the battle of Armageddon. How do we know this?

### JESUS' PRESENCE IN KINGDOM POWER

[29] When Jesus said he would come again he did not mean he would return in the flesh visible to men on earth. He has given up this earthly life as a ransom and therefore cannot take such life back again. When he came to earth the first time in human form, that was a humiliation for him. (Heb. 2:9) However, in his second presence he does not come as a human "lower than the angels," but he comes as a spirit creature in all his glory. (Matt. 25:31) As such, his return in Kingdom power is invisible to man on the earth. Before he left the earth he had said to his disciples: "A little while, and the world seeth me no more." (John 14:19) Jesus has now

26. Psalm 37:11, 29 holds out the hope of enjoying everlasting life where? How does the prayer Jesus taught his followers agree with this?

27. What kind of people are being separated to this hope of earthly life, and how did Jesus, like a shepherd, speak of these?

28. (a) For such blessing to come to mankind what changes would there have to be? (b) So what is the "good news" for this day?

29. Is Jesus' second coming visible to human eyes? What facts and scriptures determine the answer?

been made the "express image" of his Father and therefore dwells with his Father in a light which "no man hath seen, nor can see." (Heb. 1:3; 1 Tim. 6:16) So Jesus' second coming or presence is not seen with the literal eyes, but with the eyes of understanding.—Eph. 1:18.

30 As proof of his presence in Kingdom power Jesus foretold certain outstanding evidences that would make up a great "sign." By seeing these visible evidences making up the "sign" and by understanding what they mean, those living on earth would know that Jesus had taken up his Kingdom power in heaven and was therefore *present* as King of the long-promised Kingdom. What would make up this "sign"?

31 That question arose in the minds of Jesus' apostles, for they asked: "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" (Matt. 24:3) In answer Jesus said: "For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in [various] places. All these are the beginning of sorrows."—Verses 7 and 8.

32 According to this, then, the great sign would commence with a world war. In the years 1914 to 1918 thirty nations were engaged in war with one another, and it was therefore called the First World War. It was accompanied by famines and pestilences in many places, and these things continued to bring woe and misery on earth after World War I ended. Indeed, more died from pestilence than were killed in the four years of the war. Also, since 1914 there have been reported more earthquakes than ever before in history, causing great destruction to both property and life. Yet Jesus said: "All these are the beginning of sorrows." And so, since World War I, the time of sorrows has continued and has included another world war even more terrible than the first. Today there is fear of yet another war using more terrible weapons of destruction. Famine still afflicts mankind, and earthquakes too. There is a feeling of insecurity on the part of all mankind as they wonder just what the future has in store for them. Jesus well described these conditions which are a part of the sign he prophesied. He said that there would be "upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." —Luke 21:25, 26.

33 So, then, all the evidence shows that Jesus took up his Kingdom power and began his reign from heaven in the year 1914. But why should this wonderful event be accompanied by woes and sorrows on the earth? The book of Revelation, chapter 12, gives us the answer.

34 Satan, who is Jehovah God's chief adversary, had, up until this time, been able to come among God's creatures in heaven. Satan would not want the Kingdom to begin to rule, or "be born," as the symbolic language of Revelation chapter 12 describes it. Satan wanted the rulership of the earth for himself; so, when the time came for Jehovah to command his Son, Christ Jesus, to reign, there was certain to be a fight between the newborn Kingdom and Satan. We read at Revelation 12:7-10: "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was

30. By what means would those on earth understand that Jesus was present again and King?

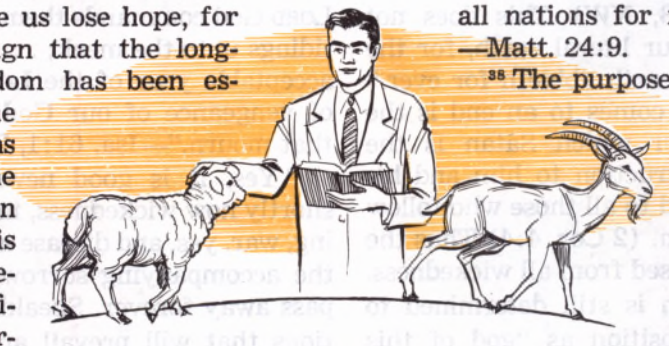
31. How did Jesus' apostles frame their question on this, and what did Jesus say would be the beginning of sorrows?

32. How was this prediction of the "beginning of sorrows" fulfilled, and how did Jesus foretell the time of sorrows since then?

33, 34. So, then, in what year did Jesus begin reigning, and by what events in heaven was this birth of the Kingdom followed?

their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night."

35 Although this victory over Satan caused rejoicing in the heavens it did not remove Satan's influence over the earth. He was now confined to the earth, and therefore, knowing his end was drawing near, he would do all that he could to turn the inhabitants of the earth away from Jehovah. Verse 12 reads: "Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." But our seeing these conditions should not make us lose hope, for they are the sign that the long-promised Kingdom has been established in the heavens. It means that Satan's time is short, and soon he and all his agents will be destroyed at the final battle of Armageddon; so Jesus said: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."—Luke 21:28.



36 There is another part of the sign we have not mentioned yet, and that is referred to at Matthew 24:14: "And this good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." (*NW*) So while the world suffers woe and sorrow and is in fear for the future, there should, according to prophecy, be people going about in all the nations preaching, and they should be preaching "this good news of the kingdom." They should be telling the people of the Kingdom established. This part of the sign is also being fulfilled and you yourself have seen this. Has not someone come to you telling you about the Kingdom? And throughout the world in more than 150 lands and islands of the sea and in more than a hundred languages this good news about the established Kingdom is being preached by Jehovah's witnesses.

37 Because of their faithfulness in this Kingdom-preaching work Jehovah's witnesses have been bitterly persecuted in all lands. This too was foretold by Jesus to them: "And ye shall be hated of all nations for my name's sake." —Matt. 24:9.

38 The purpose of this preaching work is that those who are of good will toward Jehovah and want to worship him so as to escape the destruction that will come upon Satan's world and then live forever in a new world of righteousness may be warned and take the right course. Those who would listen to the message and have faith in it Jesus likened to sheep. Those who reject the message and fight against it he likened to goats. The preach-

35. Hence, why do woes and sorrows continue on earth, but why did Jesus say we should not lose hope at seeing these conditions?
36. What part of the "sign" is foretold at Matthew 24:14, and how have you yourself seen it undergoing fulfillment?
37. What other part of the "sign" has followed as a result of this preaching?
38. What is the purpose of this preaching, and to what are those who listen favorably likened and to what those who do not listen?

ing about the Kingdom, then, is causing a division in the world: on the one hand, the sheep; and on the other, the goats. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left."—Matt. 25:31-33.

### END OF THIS SYSTEM OF THINGS

[39] Thus we see all the different parts of the sign Christ Jesus spoke of being fulfilled: World war, famines, pestilence, world-wide perplexity, woes on the earth, "this good news of the kingdom" being preached, the preachers of that good news being persecuted, and the people being divided into two classes. The fulfillment of this sign proves not only that Christ Jesus is reigning from heaven, but also that the end of this "system of things" is at hand. (Matt. 24:3, *NW*) This does not mean an end of our literal earth, for the Bible says: "The earth abideth for ever." (Eccl. 1:4) What comes to an end is the wicked world over which Satan is the god, bringing destruction to him and his wicked demons and to all those who follow him upon the earth. (2 Cor. 4:4) Thus the earth will be cleansed from all wickedness.

[40] Because Satan is still determined to hold on to his position as "god of this world," there must be yet another war between him and Jehovah, and that war is the battle of Armageddon. (Rev. 16:14-16) There will be no need for God's servants on earth to take part in the fight. Christ Jesus will lead the heavenly hosts of Jehovah's angels in the final attack against Satan and his organization, destroying it utterly and delivering obedient mankind into a new world of righteousness. (Rev. 19:11-16) Bringing an end to this system of things in this manner is the only way to rid the world of evil and make room for peace and righteousness to flourish. This could be done only by the Almighty God, Jehovah.

[41] Have men been at all successful in removing wickedness and unrighteousness from the earth? Have they been able to bring unity and harmony between the nations so divided by language, race and religion? No, they have not. So, then, "this good news of the kingdom" speaks of the only lasting remedy. "This good news" also deals with the end of this world and, for this reason, Jehovah's witnesses faithfully speak, not only of the blessings Jehovah has in store for those who love him and serve him, but also of his destructive judgments against those who oppose him and are wicked. The commission from the LORD God commands them to "preach good tidings unto the meek; . . . to proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn."—Isa. 61:1, 2.

[42] Yes, it is good news to know that shortly now wickedness, immorality, fighting, war, yes, and disease and sickness with the accompanying sorrow will all shortly pass away forever. Speaking of the conditions that will prevail among those who turn to Jehovah God during this time of the end of this system of things, the Bible record reads: "And they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they

39. (a) What does fulfillment of this "sign" in its different parts prove? (b) What does the end of the "system of things" mean?

40. What decisive war is yet necessary, and why will God's servants take no part in it?

41. Besides blessings for lovers of God, what else do Jehovah's witnesses preach, and why this?

42. What things will shortly pass away forever, and what conditions are prophesied to prevail among those now turning to God?

learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it." (Mic. 4:3, 4) Not only will there be peace between man and man, but also between man and the animals. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea."—Isa. 11:6-9.

[43] The righteous King Christ Jesus, the Son of the everlasting King Jehovah God, will have full sway and those then living on the earth will feel the benefit of his just and righteous rule. Hence the inspired psalmist prayed: "Give the king thy judgments, O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. They shall fear thee as long as the sun and moon endure, throughout all generations."—Ps. 72:1-5.

[44] What a wonderful prospect to look forward to! Would you like to live in such a perfect world? You can do so if you show the sheeplike qualities of meekness and willingness to follow, and now do follow, the Right Shepherd, Christ Jesus, and get on Jehovah's side by putting faith in "this good news of the kingdom." With the prospect of new-world conditions in view the sheeplike ones can heed the words of Christ Jesus when he said, after discussing the sign of his presence: "As these things start to occur, raise yourselves erect and lift your heads up, because your deliverance is getting near. Truly I say to you, This generation will by no means pass away until all things occur." (Luke 21:28, 32, *NW*) Yes, you can be one of the "sheep" living in this generation who will be delivered through the final battle of Armageddon into the cleansed earth beyond. What must one do to become one of the Lord Jesus' "other sheep" and gain his blessing? Let us look at the steps that the Bible shows we must take.

43. How does the prayer of the psalmist for the King's Son agree with the foregoing?

44. How can you live in such a perfect world, and with such a prospect what did Jesus say you should do on seeing the "sign"?

### DEDICATION

[45] Before we can do what God requires of us, we must come to know Him, we must have knowledge of his purposes and we must exercise faith in him and his Son, Christ Jesus. Faith is based upon knowledge, and the right knowledge is found in the Bible. Jehovah has seen to it in these days that the meek ones of the earth are being brought into contact with his Word, for he is having his witnesses go among the people preaching "this good news of the kingdom" and helping those of good will to study God's Word and thus gain the knowledge that will lead them to life. "So then faith cometh by hearing, and hearing by the word of God."—Rom. 10:17.

[46] Faith means that, because of the Bible knowledge one has gained, he has a firm

45. What is first necessary before we can do what God requires of us?

46. What does having faith mean? And what does dedicating oneself mean?

assurance that God exists and that He will reward those who earnestly seek him, and that the Bible is true and is man's sure guide. Having faith also means acknowledging Jesus as one's Savior and Ransomer. Such faith causes one to make a change in his way of living. He turns away from following the wickedness of this world and serving his own selfish desires to doing God's will. Realizing that everything he has he owes to God and that the only way to please God is to serve Him, then he dedicates himself to do God's will. That means he agrees to do whatever God's Word tells him to do. Jesus said: "If anyone wants to come after me, let him disown himself and pick up his torture stake and follow me continually."—Matt. 16:24, *NW*.

47 Jesus dedicated himself to the doing of his Father's will and he made a public confession of his dedication. How? By being baptized in water. He instructed his followers to "make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit." (Matt. 28:19, *NW*) Therefore, each one who agrees to do God's will must be baptized.—Ps. 40:8; Mark 1:9-11; Heb. 10:7.

48 What does baptism accomplish, and how should it be performed? Jesus was baptized by being completely immersed in the water of the Jordan River. So baptism today must be in like manner, by being immersed in water. This immersion does not cleanse the one being baptized from sin. That is not the purpose of the baptism of Christians. The going under the water symbolizes that the one being baptized has become dead to his old course of life. He has voluntarily given up doing his own will in order to do God's will. His being raised out of the water pictures his coming forth to the doing of God's will.

49 The one dedicated and baptized must then go forward faithfully serving Jehovah God. He must continue to study God's Word to know what God's will is and he must rely upon Jehovah's spirit to strengthen him to perform that will faithfully. His hopes are now centered on the new world of Jehovah. He will want to associate with others with that same faith and to associate regularly with a congregation of God's people. However, in order to gain Jehovah's final approval he must remain faithful to Jehovah right on down until Armageddon and on into the new world. If you want to be one of these persons, then you must prove yourself to be the kind of person that Jehovah would want in his new world.

50 The apostle Paul, at Romans 12:2, counsels us: "Quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and complete will of God." (*NW*) No longer, then, may we be like the people of this world who are filled with strife and jealousy and hatred, with its dishonesty and thieving, with its lying and murder, its uncleanness and immorality. Because of such things "the wrath of God is coming. In those very things you, too, once walked when you used to live in them. But now really put them all away from you, wrath, anger, injuriousness, abusive speech, and obscene talk out of your mouth. Do not be lying to one another. Strip off the old personality with its practices, and clothe yourselves with the new personality which through accurate knowledge is being renewed according to the image of the one who created it."—Col. 3:6-10, *NW*.

47. How is public declaration of one's dedication made, as exemplified by Jesus and instructed by him?

48. What does baptism accomplish, and how should it be performed?

49. What must the dedicated and baptized person then do to be one whom Jehovah will want in his new world?

50. After what should we quit fashioning ourselves, and with what personality should we clothe ourselves? How?

51 A Christian acts differently from this world in everything he does. We see people in this world who are employed trying to cheat their employers and not working faithfully for them. But the Scriptures counsel: "You slaves, be obedient in everything to those who are your masters in a fleshly sense, not with acts of eyeservice, as men-pleasers, but with sincerity of heart, with fear of Jehovah. Whatever you are doing, work at it whole-souled as to Jehovah, and not to men." (Col. 3:22, 23, *NW*) By applying Bible principles in your home you will find that there will be a change there also. How many homes there are that lack peace and harmony, where husbands harshly oppress their wives or where wives are unruly and show no respect for their husbands! "You wives, be in subjection to your husbands, as it is becoming in the Lord. You husbands, keep on loving your wives and do not be bitterly angry with them. You children, be obedient to your parents in everything, for this is well-pleasing in the Lord." (Col. 3:18-20, *NW*) Yes, children also must learn to live in harmony with the new world now, and the way they do so is by being obedient to their parents who have become Christians and are training them how to serve God.

51. (a) What instructions are Christian servants given? (b) What change will the applying of Bible principles make in the home for husbands, wives and children?

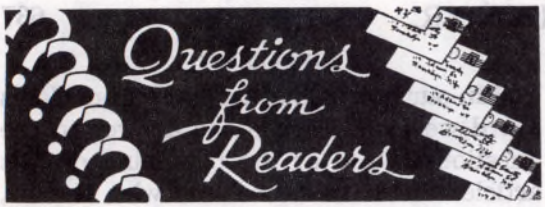
CONCLUSION

52 In our brief study together from God's Word we have learned the answer to the questions raised at the beginning of this article. We have found out who God is, that he is the Creator, that his name is Jehovah, that he made man to live on the earth in peace forever; but, due to Satan's rebellion and because the first man and woman joined him in unfaithfulness, sin and death entered into the world, resulting in much sorrow and wickedness. You have seen too that deliverance from sin and death comes through the ransom sacrifice of Christ Jesus and God's kingdom by him and that final deliverance will come when God through Christ Jesus destroys Satan and all wickedness at the approaching battle of Armageddon. Then God's kingdom in the heavens will bring lasting blessings to mankind on earth. So, then, this information we have studied is good news, is it not? It is the only good news because it has to do with the kingdom of the Most High God, Jehovah, which kingdom and its blessings will never end. (Ps. 145:13) You owe it to God and to your fellow man now to preach "this good news of the kingdom" to others.

52. (a) In conclusion, what have we learned as to God, the reason for sin and death in the world, and the means and method for delivering mankind? (b) Why is this news good, and what must you now do with this news?

## No 100-Yard Dash!

¶ The thought of a prize fighter reminds you of at least a half-hour fight. Mention a marathon race, and you think of men running for many miles. But the Christian's race is longer and his fight is harder than either of these. He is therefore admonished at Hebrews 12:1 to "put off every weight" and to "run with endurance" the race set before him. Paul set the example, as recorded in 1 Corinthians 9:26, 27: "The way I am running is not uncertainly; the way I am directing my blows is so as not to be striking the air; but I browbeat my body and lead it as a slave." Why hold so firmly to the Christian course? Because, as Jesus said at Matthew 10:22, it is the one that has endured to the end that will be saved. How are you running?




● How does Jehovah's spirit help the "faithful and discreet slave" arrive at the truth of a matter? The Society does not claim infallibility or inspiration. How much is dependent upon the written Word? How can we be sure that this is the organization Jehovah is using when some things are published and later changed?—C. P., United States.

In regard to how the truth is brought forth through Jehovah's organization, please note that if the Watch Tower Society were infallible there would be no need for future correction of viewpoints held; but because it is not infallible and has never claimed to be, from time to time corrections are necessary. If Jehovah's spirit operated in the way it did upon Bible writers, inspiring them to write according to Jehovah's thoughts, then no future corrections in matters would ever be necessary. But because the spirit does not operate in this way today some corrections are made from time to time.

Jehovah God, in fact, foretold or indicated that such would be the case. At Proverbs 4:18 (*AS*) it states: "The path of the righteous is as the dawning light, that shineth more and more unto the perfect day." While the light is still dim the broad outline of an object may be visible but the details of it are not always distinct, and as the light increases these details may be seen with more clarity and a corrected view is obtained. Full dependence is placed upon Jehovah's Word in the formulation of truth and it is from his Word that proof should be forthcoming. However, with greater clarity and understanding, new truths are discerned and something that previously appeared very logical may require revision.

Jehovah did not say that the entire matter would be seen in crystal clarity instantaneously. With these last days in mind, Jesus spoke of the "faithful and discreet slave" that would be appointed to bring forth "food at the proper time." (Matt. 24:45, *NW*) This is a progressive process, food being continually provided, and as we advance in the stream of time and observe further fulfillment of prophecy new truths are discerned and brought forth and constitute fresh and nourishing food for our day. Some truths were not essential for us prior to the time of their discernment, otherwise Jehovah would have caused them to become known earlier.

Even the erroneous viewpoints held by Jehovah's witnesses during the first world war served their purpose in contributing to the fulfillment of prophecy, for Jehovah had long ago foretold a condition of spiritual uncleanness upon his people at that particular time and the cleansing work that would be done. Hence such things are to be expected according to prophecy and their occurrence is a confirmation that this is Jehovah's organization, rather than a cause for raising question concerning Jehovah's use of the organization.

Jehovah uses this organization because it is meek and teachable and is not set and bound in its viewpoints. It is an organization that looks to Jehovah for guidance and direction and watches his maneuvering of matters on the world scene and the outworking of events that fulfill prophecy and it lines up its views in accord with these things. It is willing to change and keep up with the developing conditions, to keep up with the light as the light is revealed brighter and brighter. That is why Jehovah can use this organization, and certainly the facts show that he has been using it and is continuing to use it. He is bringing the increase. He is using this organization to preach the good news of the established Kingdom in all the inhabited earth. Prophecies are being fulfilled upon this group. We are counseled to remain close to the organization, for even if the organization does have views that are later changed, our safety lies in remaining within the organization and changing with it when the light increases and new truths are discerned.

No other organization has shown this flexibility to alter its views, to keep up with the changing times, to be alert to the increased light that comes from Jehovah from the temple, for other groups are bound by their centuries-old creeds. Rather than a stumbling stone, the Society's readiness to alter its views when necessary should be a source of comfort and encouragement, an assurance that there will be continual advancement and increase in learning, an ever-brightening light as we approach closer to the perfect day with its noonday brightness. A false religion may have some

truth in it, but it never gets rid of its many falsehoods and the truth it does have continues to be contaminated. With Jehovah's organization the beliefs can be established from the Bible, and when some erroneous view does creep in it is soon ferreted out and discarded.

An analogy might be drawn between the first and the second presence of Christ Jesus. At his first advent certainly the apostles at first thought he would be an entirely earthly King and that the kingdom would be earthly. Only after Pentecost did they learn that it was to be a heavenly kingdom. Prior to that time they could not discern this truth, and they entertained a false idea, as shown by Acts 1:6-8 (*NW*): "When, now, they had assembled, they went to asking him: 'Master, are you restoring the kingdom to Israel at this time?' He said to them: 'It does not belong to you to get knowledge of the times or seasons which the Father has placed in his own jurisdiction; but you will receive power when the holy spirit arrives upon you.'" Likewise it was some time until they saw clearly that they were no longer under the Mosaic law as such, as shown by Acts chapter 15. But that did not mean that they were not Jehovah's servants and his channel for bringing the truth to the people. So we should not stumble because the same is true today.

In fact, this ability to discard the erroneous as the light increases marks the difference between Jehovah's true worshipers and the false religions of Christendom. When it can be clearly shown from the Bible that an idea once held does not have sufficient Scriptural support and that a different viewpoint has the weight of Bible testimony behind it, then the new viewpoint is adopted and the former understanding is set aside. To be too proud to do this is to have a pride that would presage a fall. (Prov. 16:18) Increased understanding of the Bible itself and growing proof from the Bible itself are the basis for altering the viewpoint. This organization is always probing and studying to find solid foundations in the Scriptures for its beliefs and as the light increases the foundations of our beliefs become stronger and stronger. We have ears to hear a clarified truth, not ears that refuse to hear. We have eyes to see the increased light, not eyes that refuse to see. We are anxious for new light and for new "food at the proper time."

This Jehovah supplies, not through individuals, but through his organization. (Prov. 3:5, 6) He has so operated with this group in the past and he is still doing so, as the physical facts abundantly confirm. Past history of the organization has shown that those who split off, thinking themselves smarter than the Society, are soon swallowed up in the seas of humanity. The new ideas they entertain are soon forgotten. They are not preached world-wide to all the inhabited earth, as Jesus said would be done with the truth. These separating, disgruntled ones are not fulfilling the prophecies that Jesus said would be fulfilled by his true people. It is this organization that is enjoying that fulfillment and it is through this organization that Jehovah sends further light and spiritual food that rectifies any erroneous conceptions previously entertained, as well as adding to the rich storehouse of spiritual food available for those devoted to him and willing to exert themselves in his service by telling it to others.

Jesus said: "All the same, wisdom is vindicated by its works." So this organization is vindicated as the one Jehovah is using by its activity in doing the preaching work Jesus foretold and in being used to fulfill many other prophecies.—Matt. 11:19, *NW*.

## Religious Leaders Marry?

❦ Do you believe that your religious leaders should be forbidden to marry? Many people are of that opinion today, yet the apostle Paul showed that such was not the proper view. He wrote at 1 Timothy 4:1-3 (*NW*): "The inspired utterance says definitely that in later periods of time some will fall away from the faith, paying attention to misleading inspired utterances and teachings of demons, by the hypocrisy of men who speak lies, marked in their conscience as with a branding iron, forbidding to marry, commanding to abstain from foods which God created to be partaken of with thanksgiving by those who have faith and accurately know the truth."

**"WATCHTOWER" STUDIES**

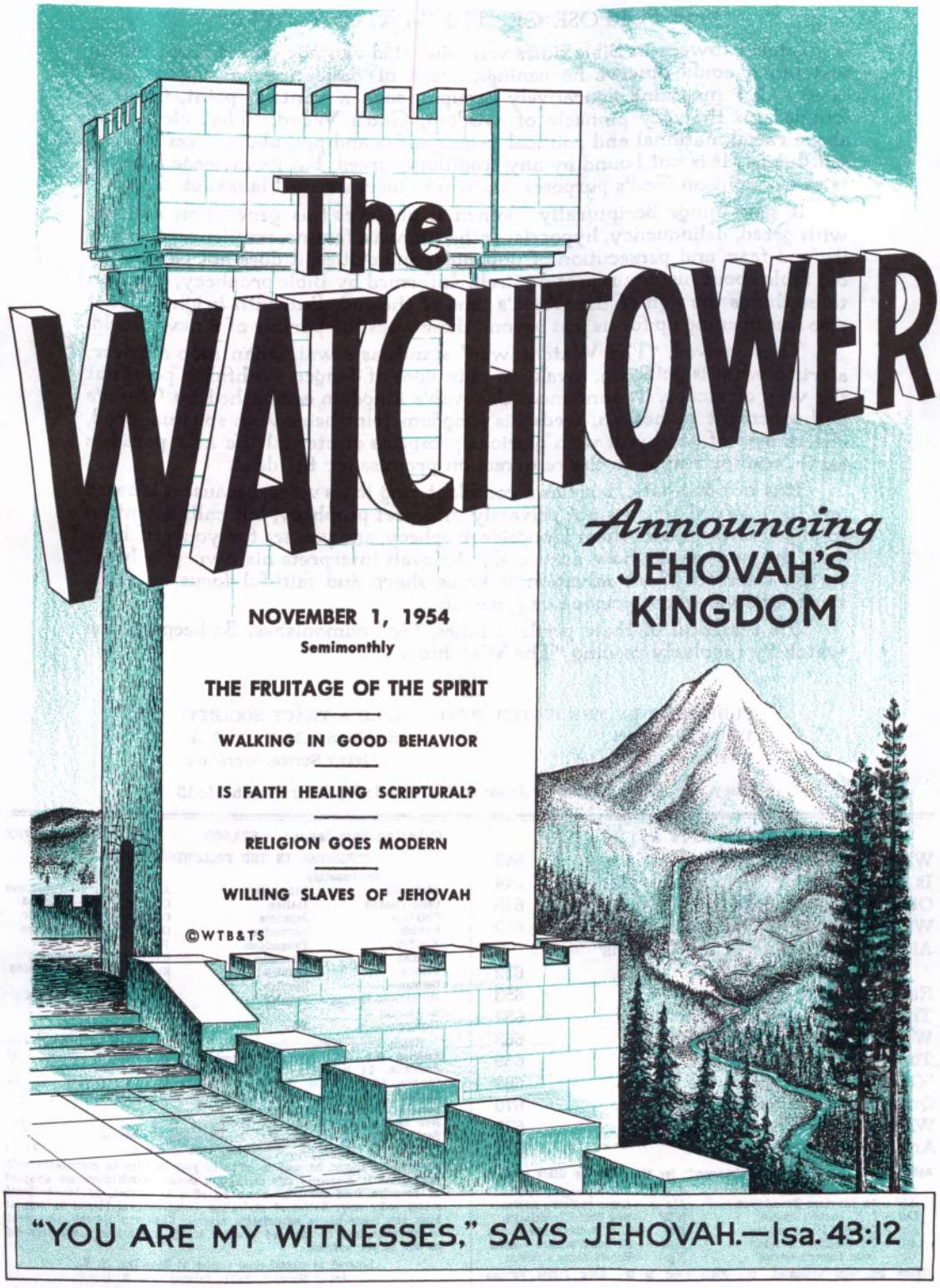
**Week of November 14: "This Good News of the Kingdom," ¶1-25.**

**Week of November 21: "This Good News of the Kingdom," ¶26-52.**

## ✓✓ CHECK YOUR MEMORY ✓✓

**After reading this issue of "The Watchtower," do you remember—**

- ✓ Why just being a "good person" is not sufficient to receive God's favor? P. 611, ¶2.
- ✓ Why we can trust the Bible's prophecies? P. 612, ¶4.
- ✓ Why the name Jehovah is so little known? P. 614, ¶1.
- ✓ Why it is so vital to know Jehovah now? P. 616, ¶2.
- ✓ What prompted an instructor at a Jewish synagogue to invite Jehovah's witnesses to speak to his class? P. 617, ¶2.
- ✓ Whether God is at fault when prayers go unanswered? P. 621, ¶2.
- ✓ How one can misdirect his prayers? P. 622, ¶1.
- ✓ Whether a prayer book or rosary should be used? P. 623, ¶2.
- ✓ How to have your prayers answered? P. 624, ¶4.
- ✓ Where to find the needed information about man's future? P. 625, ¶3.
- ✓ How the Devil came to be? P. 627, ¶13.
- ✓ Who benefit from Christ's ransom sacrifice? P. 629, ¶21.
- ✓ When earth's troubles really will end? P. 631, ¶28.
- ✓ Why Jesus' second coming must be invisible to human eyes? P. 631, ¶29.
- ✓ Why the beginning of Christ's reign has been accompanied by such terrible woes? P. 633, ¶35.
- ✓ Whether the literal earth will be destroyed? P. 634, ¶39.
- ✓ Who God is? Why he made man? Why wickedness exists? How one can be delivered from sin and death? How lasting blessings will come to earth? P. 637, ¶52.
- ✓ Why it is that Jehovah uses the particular organization that he does? P. 638, ¶6.




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

## THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".


PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY

117 Adams Street — Brooklyn 1, N. Y., U. S. A.

N. H. KNORR, *President* — GRANT SUITER, *Secretary*


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

## CONTENTS


| | |
|---|---|
| Why Fear the Future? | 643 |
| Is Faith Healing Scriptural? | 644 |
| Observe the Sabbath? | 648 |
| Willing Slaves of Jehovah | 649 |
| Aiding the "Desire of All Nations" to Come In | 652 |
| Religion Goes Modern | 653 |
| The Fruitage of the Spirit | 657 |
| Walking in Good Behavior | 663 |
| To Listen and Learn? | 669 |
| "On the Other Side of the Elbe" | 669 |
| Questions from Readers | 670 |
| Where Do You Seek Security? | 671 |
| Announcements | 672 |


**Abbreviations used in "The Watchtower" for the following Bible versions**

| | |
|---|---|
| ***AS*** – American Standard Version | ***LXX*** – The Septuagint Version |
| ***AT*** – An American Translation | ***Mo*** – James Moffatt's version |
| ***Da*** – J. N. Darby's version | ***NW*** – New World Translation |
| ***Dy*** – Catholic Douay version | ***Ro*** – J. B. Rotherham's version |
| ***ED*** – The Emphatic Diaglott | ***RS*** – Revised Standard Version |
| ***Le*** – Isaac Leeser's version | ***Yg*** – Robert Young's version |

**Unless otherwise indicated, the Bible used is the King James Version**


**Printing this issue: 1,825,000** **Five cents a copy**

**PUBLISHED IN THE FOLLOWING LANGUAGES**

| Semimonthly | | Monthly | |
|---|---|---|---|
| Afrikaans | Indonesian | Arabic | Portuguese |
| Cebu-Visayan | Italian | Cibemba | Russian |
| Cinyanja | Japanese | Cishona | Sesotho |
| Danish | Norwegian | Greek | Siamese |
| English | Pangasinan | Ibo | Silozi |
| Finnish | Slovenian | Kanarese | Slovak |
| French | Spanish | Korean | Ukrainian |
| German | Swedish | Malayalam | Urdu |
| Hiligaynon-Visayan | Tagalog | Polish | Yoruba |
| Hollandish | Twi | | |
| Ilocano | Zulu | | |

| Watch Tower Society offices | Yearly subscription rate |
|---|---|
| America, U.S., 117 Adams St., Brooklyn 1, N.Y. | $1 |
| Australia, 11 Beresford Rd., Strathfield, N.S.W. | 8/- |
| Canada, 40 Irwin Ave., Toronto 5, Ontario | $1 |
| England, 34 Craven Terrace, London, W. 2 | 7/- |
| Jamaica, 151 King St., Kingston | 7/- |
| New Zealand, G.P.O. Box 30, Wellington, C. 1 | 7/- |
| South Africa, Private Bag, P.O. Elandsfontein, Transvaal | 7/- |
| Trinidad, 21 Taylor St., Woodbrook, Port of Spain | $1.72 |

**Remittances should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. Notice of expiration (with renewal blank) is sent at least two issues before subscription expires. Change of address when sent to our office may be expected effective within one month. Send your old as well as new address.**

Entered as second-class matter at Brooklyn, N. Y., Act of March 3, 1879. Printed in U. S. A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXV November 1, 1954 Number 21

# WHY FEAR THE FUTURE?

WHAT does the future hold? Would we not all like to know? Many scientists and statesmen believe that world conditions will continue as in the past; that there will be divisions of government, changes of government, crime, corruption, wars, etc. But notice what the Bible has to say on this matter: "Fret not thyself because of evil-doers, neither be thou envious against them that work unrighteousness. For they shall soon be cut down like the grass, and wither as the green herb. Trust in Jehovah, and do good; dwell in the land, and feed on his faithfulness. Delight thyself also in Jehovah; and he will give thee the desires of thy heart." And again: "Rest in Jehovah, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. Cease from anger, and forsake wrath: fret not thyself, it tendeth only to evil-doing. For evil-doers shall be cut off; but those that wait for Jehovah, they shall inherit the land. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and he shall not be. But the meek shall inherit the land, and shall delight themselves in the abundance of peace."—Ps. 37:1-4, 7-11, *AS*.

From these few verses we can see that mankind is due for some wonderful changes. Evildoers, workers of unrighteousness, those who bring about wicked devices and those who are incorrigibly wicked are soon to be erased from the earth forever. "The wicked shall not be."

But to many right now that day may seem a long way off; both the righteous and the earth appear to be in for total destruction at the hands of the wicked. But not so. The Bible refers to our day as the time "to bring to ruin those ruining the earth," which means that we can expect God Almighty to wage war against all wickedness and make our earth a fit place for righteous people to inhabit. The war that God wages is called in the Bible Armageddon.—Rev. 11:18, *NW*.

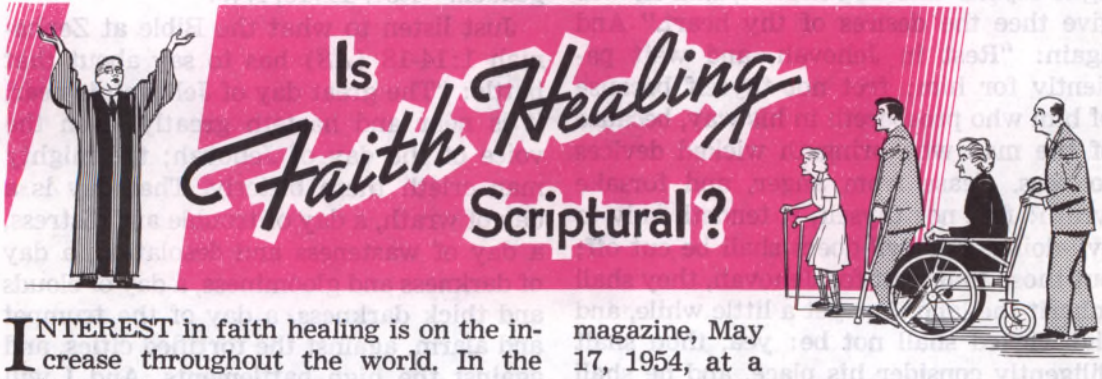
Just listen to what the Bible at Zephaniah 1:14-18 (*AS*) has to say about that battle: "The great day of Jehovah is near, it is near and hasteth greatly, even the voice of the day of Jehovah; the mighty man crieth there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm, against the fortified cities, and against the high battlements. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against Jehovah; and their blood shall be poured out as dust, and their flesh as dung. Neither their silver nor their gold shall be able to deliver them in the day of Jehovah's wrath; but the whole land shall

be devoured by the fire of his jealousy: for he will make an end, yea, a terrible end, of all them that dwell in the land."

So the future holds an awful war for mankind—God's war! The threat and fear of atomic and hydrogen warfare are great and frightening, but, despite its dreadful prospect, it is as nothing in comparison with what Jehovah God has in store for mankind. People today should be concerned for their lives, because Armageddon is not far distant. They should be searching for a way of survival, not how to survive a possible third world war, but how to survive the certain battle of the great day of God Almighty. Some will survive.

At Zephaniah 2:1-3 (*AS*) Jehovah God reveals what creatures must do in order to pass through Armageddon into his new world. Here is what he says: "Gather yourselves together, yea, gather together, O nation that hath no shame; before the decree bring forth, before the day pass as the chaff, before the fierce anger of Jehovah come upon you, before the day of Jehovah's anger come upon you. Seek ye Jehovah, all ye meek of the earth, that have kept his ordinances; seek righteousness, seek meekness: it may be ye will be hid in the day of Jehovah's anger."

Such is your hope if you heed Jehovah's commands. So be farsighted. Look into the future through the telescopic vision of God's Word. Set your sight on the new world. It will come. It is as sure as the sun and moon. Knowing this to be true, we see how foolish it is for us to fret because of evildoers, or that the wicked seem to prosper. Their days are short indeed! "For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." —Ps. 37:10, 11.




INTEREST in faith healing is on the increase throughout the world. In the United States faith healers pack out auditoriums night after night and sponsor radio and TV programs. One magazine devoted to faith healing boasts of a circulation of more than a quarter million. The London *News Chronicle,* May 21, 1954, tells of fifty Scottish clergymen practicing faith healing and that it "is spreading in Scotland." And according to *Time* magazine, May 17, 1954, at a meeting of scientists in southern France it was brought out that in France there are more "unorthodox" healers than licensed physicians, 48,000 to compare with 42,000. Also that faith healing is increasing in Germany.

Then there is the increase in Christian Science practitioners, who claim ability to cure people of their ills which, they say,

exist only in the mind. And not to be overlooked is the increasing number of miracles accredited to Roman Catholic shrines throughout the world, foremost and most accurately documented of which appears to be the one at Lourdes, France. Reports have come to hand even of the healing of dogs.

The increase of interest in faith healing should not surprise us, as this is a modern, materialistic age. Of course, man's quest for health is natural enough, since disease brings with it so much suffering, is costly, burdens others and shortens life. Then, too, the increase in mental and nervous disorders, as well as of the degenerative diseases such as cancer, heart and kidney ailments, and that in spite of vaunted medical progress, is doubtless causing more and more persons to look to faith healing for cure.

**Interest in faith healing is at an all-time high. Does the Bible support the claims of faith healers? Are actual cures performed, and if so how can they be explained? What kind of healing work does the Bible authorize us to expect?**

Attracted to faith healers are not only the sick but also the credulous and curious ones. Was not Herod Antipas delighted when Pilate sent Jesus to him because "he was hoping to see some sign performed by him"? Incidentally, Jesus refused even to talk with him, much less to give him a sign to satisfy his curiosity.—Luke 23:8, 9, *NW*.

### SCRIPTURE CURES GENUINE

Faith healers in Christendom generally lean heavily on the Bible for support of their activity. They argue that, since the Bible tells of miracles' being performed in times past and God is all-powerful, cures can be and are being performed by his power today. Thus one healing magazine has articles bearing titles such as: "It Is Marvelous in Our Eyes," "What God Hath Wrought by Faith," "The Prayer of Faith Shall Save the Sick."

In view of what man is learning about the effect of the mind on the body some would attribute Scripture cures to this psychosomatic relationship. However, all who believe Jesus' words to God, "Your word is truth," cannot accept any such explanation, for throughout the Bible the point is plainly made that these cures were manifestations of the power of God.

Among the pre-Christian examples of divine healing might be mentioned the "curing" of Abraham's sterility as well as that of his wife so that they were able to have a son though nearing the century mark. The Bible leaves no doubt as to this "cure" being a matter of faith and divine power. (Heb. 11:11, 12) Moses, by means of God's power, was able both to cause diseases and to cure them. Elisha cured a leper, Naaman; caused Naaman's leprosy to pass over to Gehazi his servant; and raised a child from the dead.

With the coming of Christ Jesus divine healing received added impetus. He cured ten lepers at one time and healed a man born blind, and those who but touched the fringe of his robe were cured. He even raised several from the dead. Should any question their actually having been dead, let them note that Lazarus was in the grave for four days.

Jesus not only did healing work himself but empowered others to do the same, commissioning them: "As you go, preach, saying, 'The kingdom of the heavens has drawn near.' Cure sick people, raise up dead persons, make lepers clean, expel demons. You received free, give free." (Matt. 10:7, 8, *NW*) By way of digression let it here be noted that Jesus put the preaching of the Kingdom first. This was in keeping

with his repeated commands to those cured not to tell others about their cure.

Note further how Luke stresses the fact that it was God's power that caused Paul to perform cures: "And God kept performing extraordinary works of power through the hands of Paul, so that even cloths and aprons were borne from his body to ailing people and the diseases left them." (Acts 19:11, 12, *NW*) Yes, we cannot escape it, we must grant that God's servants did practice divine healing.

### NO ARGUMENT FOR FAITH HEALING TODAY!

Do not all these facts argue for faith healing today? No, not at all! Why not, you ask? For two primary reasons. First of all, the Christian walks by faith and not by sight. (2 Cor. 5:7) He has no such promise as God gave the Israelites, namely, that if they would obey his commandments "Jehovah will certainly remove from you every sickness."—Deut. 7:15, *NW*.

Secondly, miracles, including those of healing, were for the purpose of establishing the authenticity of Jehovah's messengers. Moses performed miracles and "at this the people believed." The same was true regarding Christ Jesus. Said he: "If I am not doing the works of my Father, do not believe me. But if I am doing them, even though you do not believe me, believe the works." (John 10:37, 38, *NW*) Further note that Jesus did not limit his miraculous works to healing but performed many other miracles. He raised the dead, fed thousands on just a few loaves and fishes, changed water into wine, stilled the raging sea, read persons' minds, uttered many prophecies that have been fulfilled or are in course of fulfillment. All such established the fact that he was indeed God's Son, for such things could not have been done of himself.

These very reasons for divine healing in times past argue against expecting divine healing today. Christianity having been firmly established as genuine by the performance of so many miracles, there is no longer any need for further miracles. So the power to perform miracles passed away when the twelve apostles, and those others upon whom Jesus conferred this power, died. Foretelling the end of gifts of the spirit Paul wrote: "Love never fails. But whether there are gifts of prophesying, they will be done away with; whether there are tongues, they will cease; whether there is knowledge, it will be done away with." They were required while the Christian congregation was in its infancy, but upon reaching maturity it could well dispense with these "traits of a babe."—1 Cor. 13:8, 11, *NW*.

Consistent with this position is the fact that these miracles were not performed for the benefit of the ones possessing these powers. Thus when Christ hungered after forty days of fasting he refused to change stones into bread to satisfy his hunger. Why? Because it would have been a misuse of his gift. Likewise we read that in traveling, when he got tired, he rested while the disciples went to a village for food. He had power to feed thousands miraculously, why not spare the disciples the trouble by providing food miraculously? No, that would not have been a right use of his power. And for that matter, why bother resting? Being able to give power to others, why not supply his own strength supernaturally? Again, because God did not give him these gifts for his own comfort and convenience.

This same principle was followed by his apostles and disciples. It seems that Paul suffered from poor eyesight. At one time his colaborer Epaphroditus was sick to death, and at another time Paul had to leave Trophimus behind because of illness. And do we not read of Timothy having stomach trouble as well as "frequent

cases of sickness"? Why all these instances of illness if divine healing was to be for the benefit of Christians? And had it been a sign of lack of faith to use the services of a physician, would Paul have taken Luke along and affectionately referred to him as "the beloved physician"? (1 Tim. 5:23; Col. 4:14, *NW;* Phil. 2:25, 27; 2 Tim. 4:20) Obviously, miracles were for the purpose of convincing unbelievers, not for the benefit of dedicated Christians.

Since there is no particular purpose to be served, why should we expect miracles today? Disease is a matter of cause and effect based on laws that God made. It would be folly to flout, ignore or neglect these laws and then expect God to perform a miracle in our behalf. Besides, we are told that 'time and chance happen to all.'

When we are sick would it be wrong to pray to God about our sickness? No, but we may not pray that he will cure us. What we can pray for is strength to bear up, also wisdom so that we can combat our illness in the best possible way. Just as we pray for our bread for each day, but do not expect God to supply it miraculously.

Nor should we make the mistake of blaming the Devil personally for our sickness or accident as though we were another Job. His was a special case for the purpose of making a record regarding the issue of supremacy. Note that not only was Job restored, but his lost family was duplicated and he was given twice as much material wealth as he had before.

### HOW ACCOUNT FOR "FAITH HEALING" CURES?

Since we cannot attribute these modern "faith healing" cures to the power of God, how can we account for them? In the first place let us note that much has been learned in recent years about the body-mind relationship and some authorities hold that about one third of all sicknesses are caused by the mind, one third by the body and one third by a combination of both. To the extent that any ailment is caused by mental or emotional factors, to that extent it could easily respond to "faith cure." Besides, it is well known that the mind has a great power over the body, even as the Bible indicates: "A cheerful heart is a good medicine; but a broken spirit drieth up the bones."—Prov. 17:22, *AS.*

But what about those cures that cannot be explained in this way? The very fact that God "is not partial" would preclude their having been performed by him, for we see many wicked persons enjoying good health and many sincere Christians suffering from poor health. So we must look elsewhere for an explanation. And where is that?

We are told that "Satan himself keeps transforming himself into an angel of light." Also that his agents would perform signs and wonders "to mislead, if possible, even the chosen ones." Yes, if the cure cannot be attributed to physical factors and if God does not work in such a way, the only explanation is the power of the demons. That demons have supernatural power the Scriptures clearly show.—2 Cor. 11:14; Matt. 24:24, *NW;* Ex. 7:10-12.

This should not seem shocking, for not only do widely conflicting sects of Christendom claim cures but it is a well-known fact that fakirs, medicine men and the shaman of pagan lands are actually able to perform cures, sometimes in cases that failed to respond to modern medicine.

Further making many faith healers suspect is the emphasis they have placed on contributions, the sensational methods used to attract publicity and the countless numbers that fail to respond, all of which is in striking contrast with the divine healing program as carried on by Jesus and his early disciples.

**THE SPIRITUAL DIVINE HEALING PROGRAM**

Healing of physical infirmity is not the thing of paramount importance in the life of a well-balanced Christian. God's Word tells us of a spiritual healing program that far excels in importance any physical healing program. In Jesus' day those healed only physically actually had but little benefit—for just a few short years. But those who were healed spiritually by means of faith, knowledge and dedication to do God's will had the promise: "This is the will of my Father, that everyone that beholds the Son and exercises faith in him should have everlasting life, and I should resurrect him at the last day." —John 6:40, *NW*.

Yes, today a spiritual divine healing program is in progress. As a result of preaching the good news of Jehovah's kingdom hundreds of thousands are being given spiritual health that far exceeds the felicity of any physical well-being. The knowledge of who Jehovah is, what his purposes are and why he has permitted evil, the realization that Christ died for our sins, the hope of blessings of a new world so near at hand, bring peace of mind, comfort and joy of heart. They cause one to dedicate himself to Jehovah and bring one into the New World society, all of whose members are likewise dedicated to Jehovah, heeding the two great commandments to love Jehovah with all one's heart, mind, soul and strength, and one's neighbor as oneself.

This spiritual healing program was long ago foretold: "Then the eyes of the blind shall be opened, and the ears of the deaf unstopped; then shall the lame man leap like a hart, and the tongue of the dumb sing for joy." "And no inhabitant will say, 'I am sick'; the people who dwell there will be forgiven their iniquity." "Behold, I will bring to it health and healing, and I will heal them and reveal to them abundance of prosperity and security."—Isa. 35:5, 6; 33:24; Jer. 33:6, *RS*.

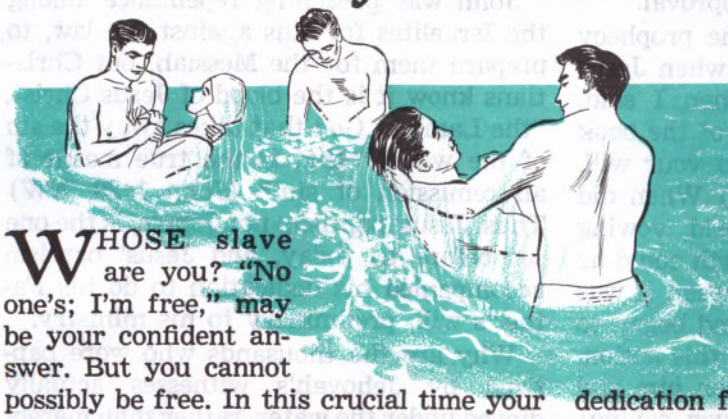
The foregoing promises are limited to the spiritual healing program now taking place, but they give assurance of a literal physical and mental healing in the near future, in the new earth of a new world in which righteousness will dwell. Of that new world it is written: "And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more."—Rev. 21:4, *NW*.

What Jehovah purposes he will accomplish, and so his original purpose to have the earth filled with a perfect race of healthy, happy human creatures, dwelling in peace and unity and worshiping only him, will yet be realized. Until that time Christians will content themselves with spiritual health and such physical health as they can have by exercising self-control and by using such remedial measures as are consistent with the Scriptures and soundness of mind. At the same time they will do all they can to bring to the attention of others the spiritual divine healing program with its hopes of blessings in the new world.

*Observe the Sabbath?*

Do you think a Christian must keep the sabbath? Many people do, but did you know that the Bible does not agree? Not only does Galatians 4:9, 10 (*NW*) say of those who are "scrupulously observing days and months and seasons and years," "you are turning back again to the weak and inadequate elementary things," but Colossians 2:16 (*NW*) says: "Let no man judge you in eating and drinking or in respect of a feast day or of an observance of the new moon or of a sabbath."

# *Willing Slaves of* JEHOVAH



WHOSE slave are you? "No one's; I'm free," may be your confident answer. But you cannot possibly be free. In this crucial time your service is to one of two masters, either to Jehovah God or to Satan the Devil. The apostle Paul said: "Do you not know that if you keep presenting yourselves to anyone as slaves to obey him, you are slaves of him because you obey him, either of sin with death in view or of obedience with righteousness in view?" (Rom. 6:16, *NW*) So, since one has this choice as to whose slave he will be, the question is: Which is the better master? Satan allows a certain willful independence, loose morals and riotous living, but he is a vicious tyrant whose service leads to sorrow, suffering, disease and death. On the other hand, Jehovah God demands faithfulness, obedience and right living, but he frees you from wickedness, allows forgiveness of sins and points the way to innumerable blessings and everlasting life.

The choice between these two masters posed no difficulty for several thousand persons who symbolized their dedication to Jehovah God by water baptism at district and national assemblies of Jehovah's witnesses held world-wide during the past summer. These people had seen that what the old world has to offer is indeed shallow in comparison with the blessings that Jehovah God grants his servants, even now. And so, following Jesus, they had separated themselves from slavery to Satan, and had dedicated their lives to the service of the righteous master Jehovah God, becoming his obedient slaves.

Dedication is the act of setting oneself apart by solemn agreement, unreservedly and unconditionally to do the will of Jehovah God, through Christ Jesus, as that will is set forth in the Bible and made plain by God's holy spirit. Jehovah God knows of that dedication from the time it is made, but through one's submitting to baptism that dedication is publicly acknowledged, and from that day forward it is known that the individual can be expected to live and act like a true Christian.

### JESUS SET THE EXAMPLE

Jesus took the same course. When he had reached thirty years of age, the age of manhood under God's law for Levitical temple service, he faced the decision: What would he do with the rest of his life? Would he remain a carpenter, or would he perform what he knew to be his Father's will? There was only one right and proper course for him to take. But the interesting thing is the first act he performed upon taking up that obligation. Listen to the account: "Then Jesus came from Galilee to the Jordan to John in order to be baptized by him. But the latter tried to prevent him, saying: 'I am the one needing to be baptized by you, and are you coming to me?' In reply Jesus said to him: 'Let it be, this time, for in that way it is suitable for us to carry out all that is righteous.' Then he quit preventing him." (Matt. 3:13-15, *NW*) Now, why should Jesus, a sinless man, consider this baptism necessary to "carry out all that is righteous"? Because it was with

this baptism he presented himself for the ministry, receiving God's spirit and acknowledgment of Jehovah's approval.

The apostle Paul applied the prophecy at Psalm 40:6-8 to the time when Jesus "comes into the world": "Then I said, 'Look! I am come (in the roll of the book it is written about me) to do your will, O God.'" (Heb. 10:5, 7, *NW*) When did Jesus thus come into the world, vowing to do God's will? Not at his birth could he express this determination. Rather, it was at the time he was baptized and began to preach that he really took up this action, that Jehovah's spirit came upon him and a voice was heard from heaven saying: "This is my Son, the beloved, whom I have approved." (Matt. 3:17, *NW*) Thus, this dedicatory promise of doing God's will would apply from the time of Jesus' baptism.

Christian baptism today likewise indicates that the baptized one has dedicated his life to Jehovah, that, in effect, he vows publicly, before witnesses, "I am come to do your will, O God." Baptism is an appropriate symbol for such dedication. Being immersed in water, then raised up out of it, symbolizes the burial of the individual to his past course, and his being raised up to do the Father's will. He is signifying that he has become a willing slave of God.

But is not baptism for a remission of sins, as many religions teach? It is true that John's baptism had to do with the remission of sins, but we are not under John's baptism, but under the different one that Jesus instituted. Yet it is interesting to note that even in the case of John's baptism it was not the actual dipping in water that brought about the forgiveness, but the repentance of those who were baptized. Thus, modern translators render John's words: "I, on the one hand, baptize you with water because of your repentance."—Matt. 3:11, *NW;* compare also *An American Translation* and C. B. Williams' translation.

John was preaching repentance among the Israelites for sins against the law, to prepare them for the Messiah, but Christians know it is the blood of Jesus Christ, "the Lamb of God that takes away the sin of the world," that is the true means of all remission of sin.* (John 1:29, *NW*) Thus, Jesus' baptism, not John's, is the one set before us today, and Jesus' baptism accompanied his dedication to do his Father's will, preliminary to his ministry.

Why are the thousands who were baptized by Jehovah's witnesses actually dipped under the water, rather than merely being sprinkled? Because the word "baptism" itself comes from a Greek word meaning to dip, submerge or immerse, thus plunging beneath or surrounding with the thing in which one is baptized. Sprinkling does not meet this requirement. It is not the method Christ used. It does not fit the example of one's burial to his own past course and being raised up to do God's will. Some argue that sprinkling is more convenient, and that this method must have been used by the early congregation, since it would have been too great a task for them to dip the 3,000 who were converted at Pentecost. But there were sufficient pools in Jerusalem to allow for this, and in New York in 1953 Jehovah's witnesses baptized far more than that 3,000 (4,640) in about half a day, properly immersing them as Jesus had been immersed.

---

* Certain texts are used in an attempt to prove baptism is a sacrament that remits all sins, among them Acts 2:38 and 22:16. The first, according to the *King James Version*, says: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." However, at least one translator, C. B. Williams, paraphrases to show that it is the repentance that brings about the forgiveness, and that the baptism is an expression of that repentance. Acts 22:16 says, according to the *King James Version:* "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Properly translated, however, this instruction is to rise, get baptized and "wash your sins away *by* your calling upon his name." (*NW*) Thus, it is not the baptismal water that washes away the sins, but it is the calling on the name of the Lord that does it.

### FULL DEDICATION REQUIRED

According to Jesus' specific instructions, baptism must be "in the name of the Father and of the Son and of the holy spirit." (Matt. 28:19, *NW*) This means more than merely having these words repeated at the time of the individual's baptism. One who is baptized in the name of the Father must recognize the great Creator, Jehovah, as the only living and true God, the Father and Life-giver, the rewarder of those who show faith in him. He is the one to whom the individual's life must be dedicated as the highest power, the one to whom every creature must be subject and obedient. The dedication is a promise to uphold his cause, his worship, his Word and his name. "He that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him."—Heb. 11:6, *NW*.

It must be "in the name of the Son" in that it must include a recognition of the fact that we come to the Father only through the Son's merit. We must recognize Christ's great station in Jehovah's organization, his position as anointed King and Ruler of Jehovah's kingdom. This also includes following Jesus' example, trusting him for salvation, accepting him as the "leader and commander to the people." —Isa. 55:4.

The baptized one must recognize his need "of the holy spirit," without which the dedication cannot be maintained. The holy spirit must be recognized as the active force of Jehovah, the force that accomplishes his will. The baptized one must have determined to act in harmony with that spirit of Jehovah, not going contrary to it, not blaspheming against it. He should pray that he will be filled with more of that spirit and be led by it, rather than following his own will or that of any man.

To do all these things is not a part-time job, but to do them the individual must have dedicated his life to Jehovah. And thus, only where one has made such a dedication is his baptism really "in the name of the Father and of the Son and of the holy spirit." The words that someone says over us at the time of our baptism are not the important thing. It is not the place in which the baptism is performed, nor the kind of garments that are worn that are important, but what is important is what the individual has done, whether he has made that dedication, whether he has devoted his life to Jehovah.

This baptism is not something that, once done, can now be forgotten. Ecclesiastes 5:4 tells us: "When thou vowest a vow unto God, defer not to pay it." And Jesus said: "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 9:62, *NW*) So the necessity of properly maintaining that integrity to Jehovah is the thing that stands before the half million and more persons now living who both have made this dedication and are holding faithfully to their Christian activity, ministering to thousands more who will likewise take the same course.

If the world cannot understand how it is possible for a man or a woman with a full heart to dedicate himself unreservedly to Jehovah's service, then that is too bad. They should be able to recognize it. But if they cannot understand what would make people, of their own free will, want to separate themselves from slavery to Satan and his old world, then let them examine the facts concerning Jehovah God and his new world. Many who had formerly scoffed have made that examination and have changed their minds, rejecting the slavery of a vicious master and joining enthusiastically with the ever-swelling multitude who are joyfully and happily becoming willing and obedient slaves of the true God. Have you yet done so?

# Aiding the "Desire of All Nations" to Come In

"THE path of the righteous is like the light of dawn, which shines brighter and brighter until full day." (Prov. 4:18, *RS*) A thrilling prophecy illustrating this truth is that found at Haggai 2:7 and which reads: "And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts."* This prophecy could at best have had only a miniature fulfillment as regards Zerubbabel's temple, regarding which it was first uttered, for the apostle Paul quotes it and applies it to a future time.—Heb. 12:26-28.

There was a time when Jehovah's people thought that this desire of all nations was God's kingdom, but since Bible prophecy shows that the Kingdom would first be established and then the shaking would take place it could not refer to the Kingdom. Then it was thought that Christ Jesus was the desire of all nations, but since the expression is obviously in the plural, for which reason modern translations render it as the desirable, choicest, precious things or "the treasures of all the nations," it could not apply to him. Then to whom does this prophecy refer and when does it find fulfillment?

Other prophecies relating to our time and giving similar promises give us the understanding. Thus Isaiah 66:10-14 (*AS*) tells of God's extending to his organization "the glory of the nations like an overflowing stream"; and Isaiah 61:1-7 tells of strangers and foreigners serving God's ministers as plowmen and vinedressers, as a result of which these ministers would feed on the wealth of the nations and boast themselves in the glory of the nations. Also Isaiah 60:1-16 is to the point which tells of the prosperity of Jehovah's people and that even kings would minister to them. Prophecies such as these, together with the physical facts in fulfillment of them, help us to identify the desire of all nations as the great crowd of praisers now flowing to Jehovah's organization at the rate of 50,000 a year and that were present in such large numbers at the 1953 Yankee Stadium convention. And certainly in view of their love of truth and righteousness, their humility and unselfishness, they are the treasures, the choicest, the precious things of the nations.

What has caused the treasures of the nations to flow to God's organization, and how can we aid the desire of all nations to come in? It has been the preaching of the good news of God's established kingdom that has caused these to come in, and to aid them we must engage in this Kingdom-publishing activity, bringing to all of good will who are conscious of their spiritual need the truth about Jehovah, his qualities, attributes and purposes and about the established kingdom which will soon destroy all wickedness and usher in on this earth a condition of peace and prosperity, health and life. Aiding them means not only bringing them the truth in printed form but then regularly calling back to help them to understand the printed word, instructing them so that their faith can grow and become strong. Only then will they feel compelled to "come in."

Today hundreds of thousands constituting the "desire of all nations" are coming to God's organization and filling his house with glory by their sincere heart devotion and Kingdom service as well as by contributions of a material kind. Are you doing all you can in the privilege of aiding the "desire of all nations" to come in?

* For details see *The Watchtower*, October 15, 1953.

# Religion goes modern

TIRED? Feel like a movie tonight? Go to church. Or perhaps the mental pressures of the day have you all wrought up and you would rather step out for an evening of dancing. Go to church. Maybe you prefer a variety show: magic, comedy, ventriloquism, an instrumental program, or if you are a sports fan, how about a lively basketball game? You guessed it: church is the place for you, for nowadays the sternness and austerity of that traditional institution are fast fading away. Take warning though, if you reside in a progressive community like Madison, Wisconsin, you may need a seasoned guide to find your local church. *Time* magazine recently said of Madison's new Unitarian edifice, "some people might have to be told it was a church." Yes, with the help of contemporary architecture and design, "the shape of things" is truly changing. Religion has gone modern with a vengeance!

Religion has gone modern with a reason too. This twentieth century has brought a swift modernization to the world around it, and in too many cases the church has been left in the lurch with out-dated building facilities and weekly services that were relics of bygone days. In August, last year, a group of Presbyterian ministerial students launched an inspection tour of Chicago's churches to see where they stood with the modern workingman. The results? As the Chicago *Daily News* stated on August 18, the reports of these seminary students were dotted with comments like, "too intellectual," "too abstract," "no relationship to the community," "preaching dull." " 'I'm sorry to say,' said one student minister, 'if I were a working man I would rather have stayed home and read the papers than listen to those sermons.' "

According to another survey, sponsored last December by the *Catholic Digest,* one out of every three persons in the United States is doing just that, staying home. England too envisions the wolf of "spiritual bankruptcy" at the door. According to David Hood, London evangelist, "in one English community of 200,000, less than 2,000 people attend church, and the condition in other English cities is almost as deplorable." From Europe comes more disturbing news, that "the percentage of churchgoers in Europe is probably smaller than in so-called 'pagan' Africa"!

What to do about it? is the question. One preacher, Dr. Dallas F. Billington of Akron, Ohio, has come up with a million-dollar answer. His Akron Baptist Temple is the essence of modernity.

With its plate-glass and marble marquee, flashing neon sign and outside loudspeakers, it literally shouts the invitation to attend church. Says Dr. Billington, in defense of his expensive methods, "Jesus said, 'Let the light shine,' so we have the neon on top. He said, 'Let us compel men everywhere,' . . . I believe that He meant to compel by building beautiful temples, having overflowing baptistries, living flowers in the baptistries, glass doors or anything that is legitimate and godly to get them to the house of God to hear the word of God."

It seems Dr. Billington's words echo the sentiments of an increasing number of religious men. In 1950 they backed up those sentiments to the tune of $200 million worth of church building. By 1953 their yearly investment in the future had risen to $473 million. They now predict a 1954 expenditure of $500 million.

And just what are all these religious dollars buying? you might ask. Nearly every service modern industry has to offer. Concrete and steel are replacing stone masonry; modern, fireproof, weatherproof, air-conditioned buildings are springing up; the old Gothic design is giving way to a multitude of modern styles and shapes, theater, ranch-house, rectangular, octagonal (eight-sided); anything the ultramodern architect and technician can dream up seems approved. Attenders at Los Angeles' St. Paul Baptist Church are even protected financially by an elaborate burglarproof network of "electric eyes, buzzer alarms, 'self-sealing' chambers and underground vaults." Young people have a special "youth hall, outfitted with radio and television, two stage platforms for live shows, and ample floor space for ping-pong tables and other games." And if spiritual food is not enough to bring you to church, you may be enticed by roast beef from an ultramodern kitchen.

But speaking of spiritual food, what has been done about those "intellectual," "abstract," "dull" sermons, with "no relation to the community"? Modern surroundings will do you little good in drawing you to church, if, when you get there, you sleep through the sermon.

Many ministers have tackled the problem by shortening their sermons. However, the sermon is still there, with its usual content of material, be that good or bad; so now some are brightening up their delivery with devices borrowed from the modern stage and radio. New York's Cathedral Church of St. John the Divine has recently featured sermons in dialogue, with two clergymen debating religious issues. "Reverend" Owen Hoffman of Washington, Georgia, has been using "preaching stones" (stones that glow under "black light") to illustrate his sermons. A Seattle Sunday-school class has been delighting children with a robot song master named "Sam," whose light-bulb ears light up and whose long red tongue wags back and forth when their singing is sufficiently loud. Oh yes, Sam also tells short Bible stories, via a hidden tape recorder. If these fail to stir your interest, maybe you would rather hear Joe the Baptist preach. Joe is a dummy, literally, who travels with his ventriloquist master, Preacher Loyd Corder, of the Southern Baptists' Home Mission Board. Yes, the pulpit has undergone sweeping changes, so that now, in the words of the *Christian Herald,* "talking is a small part of teaching. Today, perhaps a movie of Paul's travels, in color and sound, will be shown, or a cartoonist will give a chalktalk on Noah and the Ark, or the [Sunday-school] class will join in making model Palestinian houses."

### RELIGION GOES "ON THE AIR"

One of the factors limiting attendance at church has been the invention of de-

vices to carry entertainment into the home. Especially true is this of the newest device, television. Of 190 ministers surveyed in the Louisville, Kentucky, area late in 1952, "most agreed that video was serious competition for the church: In 50 congregations, attendance at evening services has dropped 10 per cent." So, not to be outdone in this progressive age, religion has gone "on the air."

Jumping at the first opportunity, they opened their "air-borne" assault in 1949, over the Du Mont television network, with the "Morning Chapel" program, featuring leaders of Protestant, Catholic and Jewish faiths. By November of 1953 interest in religious TV was so great that the Lutheran Church's "This Is the Life" dramatization could lay claim to being "by far the most widely telecast program in the world," broadcast by approximately 125 American TV stations, shown throughout Canada and regularly featured by the British Broadcasting Corporation. Later, on January 31, this year, Catholic Bishop Fulton J. Sheen's "Life Is Worth Living" edged out the Lutheran program, tallying up over 169 stations, to gain first place on the networks. The *Catholic Herald,* of January 8, claimed over 15 million listeners for the bishop. Today, rather than religion's being on the defensive against secular TV, the reverse is true. Milton Berle, Sid Caesar, Hopalong Cassidy and company have gained a most unusual competitor, the church.

### EVALUATION

And what are we to say of religion's shiny new accouterments? They are pretty and attractive, yes, but have they accomplished the tasks for which they were designed?

As to physical changes in the church buildings themselves, we shall say one of the greatest burdens to moderns, next to the high cost of living, has been the high cost of worship. As the Episcopalians' Dr. William S. Lea said recently, " 'We have spent and perhaps wasted' millions of dollars in studiously copying Gothic architecture that was in vogue at a period when Christian worship was at one of its lowest ebbs." So to the extent that simplified modern design alleviates this condition, it is rendering a praiseworthy service. However, the question still remains whether by these modern technical advances religion has been raised out of those "lowest ebbs" of the Gothic period. Is it true that "clothes make the man" and 'buildings make religion' what they are? Expressing some doubt, Presbyterian Dr. George M. Docherty of New York recently compared modern religious methods to the production-line methods of the late Henry Ford, and then opined, "you know, Henry Ford is a much wiser man than the church. He knew that at the end of his assembly line was coming out a Ford car, but only the good Lord knows what's coming off the 'ecclesiastical assembly line' of the church today!"

Too often the product of the modern religious "assembly line" is a "die-cast" Christian, stamped into the mold of conformity to modern social standards; more class-conscious than gospel-conscious. Said New York clergyman Ralph W. Sockman: "Many pulpits try to make religion popular by presenting it as the best way of preserving our economic system. Prayer is advocated because it secures for us financial success and social acceptability." In selling this prepackaged product to the people much of today's church promotion takes on about the same spirituality as a hair-tonic commercial. But since when did the true worship of God make one popular with this world?—Jas. 4:4.

And what of attempts to "humanize religious instruction," intermixing it with

demonstrations of ventriloquism, magic, "chalktalk," "song masters" with ears that light up? Said Dr. M. A. Darroch at a recent Moody Bible Institute conference, "Talk about Nero playing while Rome burned—the church is playing . . . while the world is perishing." Yes, there is much serious, urgent information to be conveyed to hearing ears before this supersonic world plummets into the ditch of destruction, and religions that are too intent on hitching their wagon to this world's brilliant star may learn too late that they are tied to a doomed meteorite.—Matt. 15:14.

True, clergymen profess a desire to see this urgent information preached. That, ostensibly, is why they see such a boon in radio and television. Large audiences everywhere can benefit, they say, not just from their local pastor but from personalities like Ralph W. Sockman and Fulton J. Sheen. However, this cannot escape the contamination of commercialism. On October 21, 1952, Bishop Sheen's "Life Is Worth Living" started drawing down a cool million dollars a year from Admiral Corporation. The price of sponsorship? "A typical hard-selling commercial." From a strictly monetary standpoint, the bishop's "Life" *is worth televising,* indeed! From a godly standpoint, though, is it worth the price of cheapening religion by making it a cue for a "typical, hard-selling commercial"? One columnist stated it quite well when he said: "The cause of an ever-widening spiritual understanding will not be most nobly served if it is necessary for the churches to adopt the techniques of the marketplace in order to make themselves heard." Yes, Jesus and his disciples did preach in the market places, but they never made their message a commodity to be bought and sold like the market produce.

Do not misunderstand us. We in no way oppose the use of every up-to-date facility for the preaching of God's kingdom message. In fact, Jehovah's witnesses are among the most advanced when it comes to utilizing the printing press, electronic devices, radio and, as opportunity affords, television. However, listen though you will, you will not find their presentations recommending tooth paste, tableware or television sets. Did not Jesus say, "You received free, give free"? (Matt. 10:8, *NW*) That principle, then, should guide us in our use of modern developments.

But religion's dabbling into modernism has had its most tragic effect on the content, rather than the methods of delivering their message. They apparently consider not only the church's physical structure, but also its message as subject to change to fit a modern world. Thus we have read recently in widely published articles of how "American churches today have finally come to terms with an old bugaboo—Darwin's theory of evolution." Protestant, Catholic and Jewish clergy were quoted as seeing "no conflict between evolution and Divine creation." More and more men of religion are saying it is God's Word that is absurd. Of the Bible account Texas Episcopalian William Wright asks: "Who does believe those stories that has any mind at all?"

The answer is, true Christians, true worshipers of Jehovah the Most High God who inspired that Bible account. Yes, they will use the inventions of this modern world to facilitate their preaching work, but they will not copy its spirit, its motives, its selfishness and greed, its disregard of God's Word and *deification of its* own wisdom. They will borrow its goods, but not its gods, because those false gods will not save this world nor its hangers-on when Jehovah sends this modern, speedy world to a speedy destruction.

# The Fruitage of the Spirit

*"The fruitage of the spirit is love, joy, peace, longsuffering, kindness, goodness, faith, mildness, self-control."—Gal. 5: 22, 23, NW.*

FROM time immemorial man has been keenly interested in self-development in every aspect of his make-up, physically, mentally and morally. Due to imperfection his endeavors in this direction have often lacked balance, coupled with the tendency to go to extremes. There are men, for instance, who take great pride in their muscular development, or in performing physical feats that win admiration and applause. What is not realized, however, is that this is frequently at the expense of good health later on in life, and often means the neglect of the finer, though intangible, things pertaining to the mind and heart. As the apostle says: "For bodily training is beneficial for a little, but godly devotion is beneficial for all things, as it holds promise of the life now and that which is to come."—1 Tim. 4:8, *NW*.

[2] This lack of balance and tendency to go to extremes have also been manifest when men have sought to develop and improve themselves mentally and morally, often taking great pride in their achievements, whether real or imagined. Frequently this has been done under the influence and direction of one of the many religions forming part of the present system of things, claiming that the one strictly adhering to the prescribed course will procure for himself certain merit and benefits, affecting both his present and future life. Neither have the religions that have professed to acknowledge the one true God escaped this snare. How did Paul come to write about "the fruitage of the spirit" in contrast with "the works of the flesh," in his letter to the Galatians? Did it not come about over this very question, raised by some who still clung to the system of Judaism, claiming that righteousness could be gained in the flesh by "works of law," and that "according to Jewish practice"? Paul knew only too well what he was up against, for, as he says of his former course of conduct: "I was making greater progress in Judaism than many of my own age in my race." So, in exasperation, he writes: "Are you so senseless? After starting in spirit are you now being completed in flesh?"—Gal. 5:19, 22; 2:14, 16; 1:14; 3:3, *NW*.

[3] Ideas and claims very similar to those put forward by the supporters of Judaism are also to be found among the many sects

1. Why do men's efforts toward self-development often go astray, and what scripture throws light on this?

2. (a) How has religion in general fostered the idea of self-development? (b) What did Paul say regarding this in relation to Judaism?

3. In what respects is there a similarity between Christendom and Judaism on this question?

of Christendom. It is generally held as a basic belief that Christians are under the law of the Ten Commandments, including the sabbath law, and that a standing of righteousness can be gained by a strict outward observance of the requirements detailed therein. Again, as in the system of Judaism, a multitude of man-made traditions has been added, such as self-imposed penances, fasts, self-denial, a monastic and austere form of life, all of which are supposed to contribute to one's personal holiness and thus provide the necessary disciplinary training and qualification for future life with Christ in heavenly glory. Why, some have even gone to the extreme of claiming that they have been able to attain to absolute holiness, sinlessness, while still in the flesh. How foolish! Especially so in view of the apostle's warning right on this point, when he says: "Those very things are, indeed, possessed of an appearance of wisdom in a self-imposed form of worship and mock humility, a severe treatment of the body, but they are of no value in combating the satisfying of the flesh."—Col. 2:23, *NW*.

4 Christendom's religious teachers in general fail to understand the Scriptural teaching that Christians "are not under law but under undeserved kindness," and that they are declared righteous or justified in connection with the new covenant through its Mediator Christ Jesus. Hence those teachers also fail to appreciate that the power for righteousness under the new covenant is not the abolished Ten Commandments, but is God's spirit, which transforms Christians to a godly likeness, and, as Paul says: "If you are being led by spirit, you are not under law."—Rom. 6:15; Gal. 5:18, *NW*. See also Ephesians 2:15; 2 Corinthians 3:5-18, *NW*.

4. What do Christendom's teachers fail to understand and appreciate?

5 No wonder, then, that in the early years of our present-day movement, prior to 1914, and for some little time thereafter, those who then responded to the message of truth and forsook the false religion of modern-day Babylon, as commanded at Revelation 18:4, continued to be influenced to some extent by the teaching that they formerly accepted as being true. We must always remember that the revealment of truth and the consequent cleansing away of all Babylonish defilement, both in doctrine and practice, have been gradual work. (Prov. 4:18; Isa. 52:11) In those former years the subject of the development of the "fruits and graces of the spirit," as it was generally called, was given much attention. With Galatians 5:22, 23 as a basis, it was a favorite theme chosen for many talks, often in the form of a symposium. Invariably, however, the line taken was to show how each individual must cultivate within himself along the lines of "character development" the various qualities detailed by the apostle. In fact, some then in the truth laid so much stress on the paramount importance of developing these things, and went to such extremes about it, that it resulted in their paying far too much attention to themselves. Every little experience or circumstance was viewed as playing some part in the testing and development of character. In many instances it led to these ones' becoming self-centered and egotistical, in a humble sort of way of course. In other words, we might say that they became overripe and fell off the tree.

6 Does this mean we are poking fun at the subject? That would be quite improper, for it occupies a very definite place in God's Word. No, though we might show

5. (a) Why has the revealment of truth and the cleansing away of error been a gradual work? (b) How is this seen relative to the fruitage of the spirit?

6. What is important for us to realize, and what particular danger is to be avoided?

the ludicrous side of those who take themselves too seriously, the important thing we want to emphasize is the need to get the right viewpoint of ourselves in relation to this question of bearing fruit. As far as the danger of becoming egotistical is concerned, the immediate context at Galatians, chapter 5, shows this to be our biggest internal enemy. Says Paul: "If we are living by spirit, let us go on walking orderly also by spirit. Let us not become egotistical, stirring up competition with one another, envying one another."—Gal. 5:25, 26, *NW*.

7 How, then, are we going to be helped in getting the right viewpoint of ourselves in order to avoid this danger? We need to view ourselves in the way that Jehovah views us. And how is that? In this day he sees us and deals with us primarily as a gathered people, gathered to his theocratic organization, Zion. Many prophecies speak of this gathered people, and in one place Isaiah connects it with God's spirit and the resultant fruitage. After telling of a time of barrenness and unfruitful conditions, Isaiah then says that these conditions would obtain until the restoration of the theocratic organization, in these words: "Until the Spirit be poured upon us from on high, and the wilderness become a fruitful field, and the fruitful field be esteemed as a forest. Then justice shall dwell in the wilderness; and righteousness shall abide in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quietness and confidence for ever. And my people shall abide in a peaceable habitation, and in safe dwellings, and in quiet resting-places." (Isa. 32:15-18, *AS*) What an attractive picture of blessings and increase! What luscious fruitage!

7. (a) How should we view ourselves? (b) How does Isaiah describe our present prosperity?

### DIFFERENT KINDS OF FRUITAGE

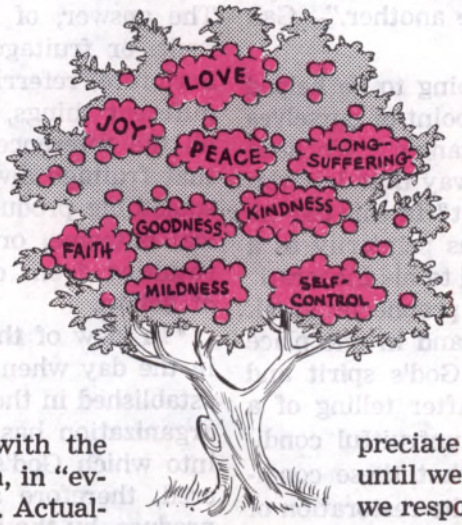
8 But perhaps at this point someone will ask whether the fruitage mentioned in the foregoing prophecy is the same as that described by Paul at Galatians 5:22, 23. And what about the fruitage of the vine in the well-known illustration at John, chapter 15, when Jesus said: "My Father is glorified in this, that you keep bearing much fruit"? (John 15:8, *NW*) Did Jesus mean keep bearing much love, and much joy, and so on? Is all fruit the same fruit? The answer, of course, is no. The word fruit, or fruitage, occurs many times in Scripture, referring to quite a number of different things, both good and evil. But all the references have this in common, that fruitage always conveys the idea of something produced, the natural and logical outcome, or outgrowth, or produce, resulting from certain causes or course of action.

9 In view of the fact that we are living in the day when God's kingdom has been established in the heavens and a Kingdom organization has been built up on earth, into which God's people have been gathered, therefore all the fruitage that we produce, by the help of God's spirit as his servants, can properly be called Kingdom fruitage. But even this good fruitage can be looked at from different angles. As Jesus showed in one of his parables, the seed that the great Sower broadcasts is the Word of truth, the Kingdom message. Said Jesus: "As for that on the right soil, these are the ones that, after hearing the word with a right and good heart, retain it and bear fruit with endurance." (Luke 8:15, *NW*) So, then, since each variety of seed produces its own kind, and since we ourselves came to a knowledge of the truth through someone else's preaching of the

8. Is all fruit the same, literally and figuratively? Yet what idea holds good to all such Scriptural references?
9, 10. How can Kingdom fruitage be viewed from different angles, and with what Scriptural support?

Kingdom message, then it follows that the fruitage that we must produce is that of bearing witness to yet others of that same message and thus help to multiply the Kingdom interests. That is one angle, and that is the main one governing the use of the illustration of fruit bearing in the references quoted from Isaiah, chapter 32, and John, chapter 15.

[10] But that is not the only angle. The apostle, in writing to those who have been enlightened by the Word of truth, says: "Go on walking as children of light, for the fruitage of the light consists of every kind of goodness and righteousness and truth." (Eph. 5:8, 9, *NW*) One kind is that which should be manifest in our daily lives, in "every kind of goodness." The other kind is that which should be manifest in connection with the proclamation of the truth, in "every kind" of field service. Actually, both kinds go hand in hand and are inseparable, as we shall see. But in this present study we are paying particular attention to the kind that concerns our daily life and personality, our disposition. And do not let us forget to take these things to ourselves in a practical way, being "doers of the word, and not hearers only."—Jas. 1:22, *NW*.




**LOVE—THE PRIMARY FRUITAGE OF THE SPIRIT**

[11] In the list of nine things making up the fruitage of the spirit, as mentioned at Galatians 5:22, 23, the first and foremost is love, and rightly so too. Now, let us put the question to ourselves in a personal and practical way. What does it mean, as far as I am concerned, when it says that "the fruitage of the spirit is love"? Does it mean that I must put myself through a mental exercise and say to myself first thing every morning, 'I must try to be more loving. I determine I will be more loving'? Well, if we went about it that way, pursuing a course of self-development, then whatever we might manage to develop in that direction would really be the fruitage of our own spirit, would it not? But it is God's spirit that the apostle is referring to, not our own. How, then, does it work out?

[12] First, when we begin to learn of the truth, it is God's great love that appeals to us, his kindness and goodness. As we learn more of the truth, so we learn to appreciate more God's unselfish love until we come to the point where we respond to his invitation: "My son, give me thy heart." (Prov. 23:26, *AS*) That means that in the spirit of devotion we dedicate ourselves to Jehovah to do his will, and thus we become true Christians. Obviously that is not because of love that we have developed of our own initiative. Rather, as Paul says, it is "because the love of God has been poured out into our hearts through the holy spirit."—Rom. 5:5, *NW*.

[13] At the same time we realize that we have been brought into association with others who have come through exactly the same course and taken the same steps.

11. What is the primary fruitage of the spirit, and what question arises concerning this?

12. In what way do the Scriptures show that God's love affects us and operates within us?

13. How does this love affect our relationship with our brothers?

These are therefore fellow Christians with us and, in this day, all are members together of the New World society. Our *relationship* with these brothers and sisters of ours naturally and logically follows, just as fruit is a natural produce, and not forced or manufactured. In support of this John writes: "The love is in this respect, not that we have [first] loved God, but that *he* loved us and sent forth his Son as a propitiatory sacrifice for our sins. . . . [and] if this is how God loved us, then we are ourselves under obligation to love one another" in the same warm, kind, unselfish way. (1 John 4:10, 11, *NW*) Of course, we should love one another. When we become real Christians, with the love of God filling our hearts and the knowledge of the truth and the Kingdom hope filling our minds, why, inevitably that should change and transform our whole life and disposition.

[14] Does anyone reading this gain the impression that bearing the fruitage of the spirit is a very simple and easy matter? Oh no, it is not. While this fruitage is not a matter of self-cultivation, it does not mean for a moment that all we have to do is to sit back and leave ourselves in God's hands, inert and acquiescent. As we said earlier, let us get the proper view of ourselves and the part we have to play. In the illustration of the vine Jesus said: "My Father is the cultivator." (John 15:1, *NW*) Yes, Jehovah is the great Fruitgrower of all Kingdom fruitage, and all the credit goes to him. Under his direction, however, we do some cultivating work, as Paul shows, in the way of planting and watering and weeding, but never forget it is "God who makes it grow." All the same, as the apostle continues, though individually we are nothing in ourselves, "let each one keep watching" how he is carrying out his responsibilities, for "each one's work will become manifest, for the day [this day of judgment] will show it up." —1 Cor. 3:6, 7, 10, 13, *NW*.

[15] What exactly is our part, then, toward the cultivation of the fruitage of the spirit as far as love is concerned? That question is not difficult to answer. As we come to appreciate more and more what true love is, as seen in Jehovah, the very fountain of love, and as we come ever closer into union with him, then we have a deep and burning desire to express that same quality. Love is like that. It wants to express itself, it wants to be active. It is unselfish, so that we desire to see others enjoying and sharing in the same things that mean so much to us. And now we ask, How better can love come to its full fruitage than by sharing as fully and closely as possible with that body of devoted people which Jehovah has gathered into a New World society? And how better can we obey the injunction to "become imitators of God, as beloved children, and go on walking in love" than by attending and actively sharing in all the meetings of our local congregation and in the various features of direct field service? By following this course, what endless and excellent opportunities we have of exercising unselfish and godlike love and kindness and goodness! Why, there is no limit, for, as Paul said, "against such things there is no law" to say, 'You shall go no farther in this direction.'—Eph. 5:1, 2; Gal. 5:23, *NW*.

[16] Mark you, this is very different from just going to meetings to get a blessing by sitting there silently week after week and merely absorbing all the goodness, or engaging in the service work as a matter of routine out of a sense of duty. Agreed, fruit trees absorb all the goodness they

14. Do the Scriptures stress personal responsibility as to the spirit's fruitage?

15. What is our individual responsibility, and how is it best met?

16. What are our obligations as members of the New World society?

can from the sun and the air and the soil. But why? So that they can bear fruitage for the benefit and refreshment of others. And that applies to the fruitage of our daily lives and disposition, as well as to the fruitage of Kingdom-preaching. Our personality should be enjoyed and appreciated by our fellow Christians and by decent-minded people of the world, too, on account of such fine qualities. Is your personality enjoyed on that account?

17 In support of the idea that the best way of producing the fruitage of the spirit is by sharing as fully as possible with God's gathered people, let us look again at the expression already quoted: "If we are living by spirit, let us go on walking orderly also by spirit." (Gal. 5:25, *NW*) There we have the secret of our part in the cultivation and bearing of this desirable fruit. The apostle says nothing about a course of self-training by a process of mental exercise. No. It is a matter of "living by spirit" and "walking orderly also by spirit." That means to see ourselves as a gathered people, gathered to Zion, where Jehovah has poured out his spirit upon his servant class and where he has put his word into our mouths and is our Teacher, teaching us, not individually, but as a people, how to live by spirit, his spirit. Then, with our feet started in the right way, it is a matter of making steady, orderly progress under theocratic direction and, have no fear, the fruitage of the spirit will be produced to Jehovah's praise and the blessing of others and to our own salvation to life in the new world.—Isa. 54:13; 59:21.

18 On the practical side, Jehovah's organization provides many aids in walking orderly and making good progress. Through *The Watchtower* and *Informant*, also the meetings where the truths and counsel contained therein are discussed, we are continually being helped, both by encouragement and correction, to see clearly and maintain the right course of conduct and service. In these evil and critical times we often meet problems that make us wonder just what attitude we should adopt and what course we should take. In this respect, too, we get real benefit from sticking close to the organization, for through it are provided in this day, as in the apostle's day, mature and dependable servants, whose conduct and disposition set a good example and who are there for the very purpose of helping us, even though their counsel may not always be what we expected or hoped for. As Paul wrote to the Philippians: "To what extent we have made progress, let us go on walking orderly in this same routine. Unitedly become imitators of me, brothers, and keep your eye on those who are walking in a way that accords with the example you have in us." —Phil. 3:16, 17, *NW*.

19 In concluding this part of our discussion, we want to say a further word about the change of disposition and personality that has already been mentioned. This is something on which every one of us should be quite clear. Not one of us can afford to say: 'Oh well, I do not think there was anything very much wrong about my conduct or personality before I came into the truth. I do not see any great need to make any particular change. After all, we have to be natural, do we not?' All right, let it be admitted that your daily life was just as good and your personality just as charming as they must have been in the case of that well-bred, rich young ruler whom Jesus loved, and who sincerely kept all the commandments from his youth up, and who wanted to know what was lacking. Do you remember what was lacking?

17. What is meant by "living by spirit" and "walking orderly also by spirit"?

18. In what practical ways does the organization help us in this matter?

19. Is a change in personality possible and necessary on becoming a Christian?

Why, he lacked the very essence of the spirit's fruitage, unselfish love. (Mark 10: 17-22) Come, now! Let us be honest with ourselves and humble before Jehovah. Every one of us should put himself alongside his brothers at Ephesus to whom Paul wrote: "Put away the old personality [the old egotistical self] which conforms to your former course of conduct and which is being corrupted according to his deceptive desires; but . . . be made new in the force actuating your mind, and . . . put on the new personality which was created [not self-developed] according to God's will in true righteousness and loving-kindness." —Eph. 4:22-24, *NW*.

# Walking in Good Behavior

*"Let us walk in good behavior."—Rom. 13:13, NW.*

WHAT has been discussed so far respecting the spirit's fruitage in general, and concerning love in particular, also applies to the other things mentioned. In each instance these other qualities are first seen to inhere in Jehovah in superlative excellence. They are also seen in his beloved Son, Christ Jesus, in full perfection. And as, through an accurate knowledge of the truth, we see what a marvelous demonstration of these qualities has been given by Jehovah in all of his dealings, so we come to admire them and in every instance want to "become imitators of God, as beloved children, and go on walking" in them, manifesting them in our dealings, too, with all with whom we come in contact. As Paul said at the end of his letter to the Galatians: "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."—Eph. 5:1, 2; Gal. 6:10, *NW*.

1. Wherein do we find the source and the channel of the spirit's fruitage? How should an appreciation of this affect us?

[2] Let us, then, take a brief look at these other qualities, all comprising the fruitage of the spirit. There is no question, however, that "the greatest of these is love." It is the all-essential mainspring, without which the others cannot genuinely exist or operate. We shall consider them as listed by the apostle, though they do not appear to follow any particular sequence, for they are mentioned time and again in varying order throughout the Christian Greek Scriptures.—1 Cor. 13:1-3, 13, *NW*.

## JOY

[3] Joy is first mentioned after love, and where are we going to find joy today and how are we going to find the best opportunity of bearing this fruit? There is only the one answer, and that is, in Jehovah's organization, Zion, wherein his own loving heart finds joyful satisfaction. Does not the prophecy of Zephaniah call upon those in Zion to "be glad and rejoice with all

2. Why is love mentioned first in the list at Galatians 5: 22, 23?

3. What authority or reason is given for the close connection between joy and God's organization?

the heart," and then go on to tell how even Jehovah himself "will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing"? (Zeph. 3:14, 17, *AS*) As specific evidence in support of this, many thousands of our readers will readily recall the tremendous and sustained joy and happiness that was experienced during the eight days of that great international gathering at Yankee Stadium in 1953. Literally, for those eight days, that was the best place on earth to experience real joy, and the same is true in principle of all special assemblies of Jehovah's people.

4 We know, too, that Christ Jesus has entered into "the joy that was set before him" in being made the chosen instrument, as King, to bring to full fruition his heavenly Father's glorious purpose and the complete vindication of his Father's name. In this happy work all the Lord's true followers are invited to share. Indeed, that is why it is God's "good pleasure" "to gather all things together again in the Christ" and in the organization under him, in order "that we should serve for the praise of his glory." Let us therefore be faithful in the service of whatever Kingdom interests have been committed into our hands so that we may have the thrill of hearing and responding to that invitation: "Enter into the joy of your master." And what greater joy is to be found than in seeking and finding and then feeding one of the Lord's "other sheep"?—Heb. 12:2; Eph. 1:9-12; Matt. 25:21, *NW*.

5 Speaking personally, have you not known what it is sometimes for some trial or difficult condition to get on top of you so that you feel that life is pretty grim, and then you go to a meeting where you can share with your brothers in the fellowship of Kingdom truths and Kingdom service, or perhaps have a look at *The Watchtower* that has just come? You know the effect it has, as if a burden were lifted from your mind. It takes you out of yourself (which is a splendid thing), and perhaps gives you a new outlook on how to meet your problem. In other words, as explained in our previous study, you have taken advantage of the provisions made through the organization, resulting in Jehovah's spirit's operating afresh in your heart and mind, along with its fruitage of joy.

4, 5. What was the joy set before Jesus, and in what practical ways can we share therein?

### PEACE

6 Next in the list comes peace. And what can be said about that? A great deal, of course, but if we were to use an illustration of a huntsman first seeking out his prey and then going after it in hot pursuit, it would certainly not appear to be a picture of peace, would it? Yet listen to what David wrote at Psalm 34:14: "Seek peace, and pursue it." Does that mean that peace is an elusive bird, like the "dove of peace" is to the nations today? No. It is the importance of peace that is the thing stressed. First, we must gain peaceful relations with God, through Jesus Christ, and with his family of devoted people. Then we must see the necessity of pursuing and maintaining that peace, praying for it and always working to that end, as David said in another psalm: "Pray for the peace of Jerusalem: they shall prosper that love thee. For my brethren and companions' sakes, I will now say, Peace be within thee. For the sake of the house of Jehovah our God [the center of pure worship] I will seek thy good." (Ps. 122:6, 8, 9, *AS*) This may mean, on your part, sacrificing something, perhaps some relationship into which you have entered, that is quite legitimate in your own eyes but that you know

6. How is the importance of peace stressed in Scripture? Involving what?

very well is only causing uneasiness and talk among your brothers, to say nothing of providing a source of gossip among those not in the truth. It is ever a safe guide to put the interests of God's community above personal interests.

[7] Ordinarily, people seek peace by trying to create and live under conditions that are literally peaceful. Their realization of peace depends largely on their physical surroundings, and is for the most part an emotional experience. That is the only way the world can provide this valued treasure. But Jesus said, when with his disciples in the upper room: "I give you my peace. I do not give it to you the way that the world gives it." (John 14:27, *NW*) In these days of his second presence with his disciples he is fulfilling that promise by delivering us from the authority of this discordant world and transplanting us into his own land, his own theocratic domain, where, as King, he reigns in righteousness at the heavenly capital, New Jerusalem. From there, by God's all-powerful spirit, he is directing his people on earth in a grand work of righteousness, the effect of which spells "quietness and confidence" to those engaged therein. Under that spirit of peace that controls and guards our hearts and mental powers we truly "abide in a peaceable habitation, and in safe dwellings, and in quiet resting-places." What a glorious and serene fruitage of the spirit!—Isa. 32:1, 17, 18, *AS;* Phil. 4:7; Col. 1:13; 3:15. See also September 15, 1953, *Watchtower,* pp. 566, 567, paragraphs 3-6.

### LONG-SUFFERING

[8] Now let us consider the next quality, long-suffering. Here, again, we see a grand quality that shines out in God's own dealings, for he has "tolerated with much longsuffering vessels of wrath made fit for destruction, in order that he might make known the riches of his glory upon vessels of mercy, . . . namely, us." Paul cites his own case, too, as an outstanding example of long-suffering demonstrated by Christ on Paul's behalf, in view of his previous bad course of action, and that for the encouragement of others who were going to "rest their faith" on the Lord. (Rom. 9:22-24; 1 Tim. 1:16, *NW*) Surely with such inspiring examples before us, we should see the need for ourselves to be ever ready to show this same quality whenever required. This does not mean that we should endlessly put up with wrongdoing in an individual, or in a congregation, but whenever there is a sincere plea for mercy, or whenever ignorance can be taken into account, as with those not in the truth, then we should not withhold this divine quality.

[9] The opposite of long-suffering is short-suffering. Do you very quickly become short with your brothers, ready to snap their heads off in a spirit of irritation and impatience? That is not the fruitage of God's spirit. At the same time, that does not mean that a sharp word is never necessary; but, if it is a matter of letting off steam, then it would be better to sit tight on the lid a little longer.

### KINDNESS

[10] We now turn our attention to a quality that has particular appeal, namely, kindness. How shall we define it, and how is it used in Scripture? Kindness means to be disposed to do good, to confer happiness, to be benevolent, sympathetic, merciful and obliging. It is a spontaneous expression of love, and is often closely linked with love in Scripture, as found in the expres-

7. How is Jesus fulfilling his promise at John 14:27 today?

8, 9. What examples are given of long-suffering, and how should we be influenced thereby?

10. What is kindness? What constitutes its particular appeal?

sion "loving-kindness." Another point worthy of note is that Jehovah's kindness toward us is always undeserved as far as we are concerned.—Gen. 20:13; 1 Cor. 13:4; Heb. 4:16, *NW*.

[11] Following the same procedure as previously adopted, we learn that kindness finds its source in Jehovah, the Most High. When Jesus was giving instruction respecting this he stressed the point that it was not just a matter of being kind toward those who appreciate and reciprocate your kindness. "To the contrary," said Jesus, "continue to love your enemies and to do good and to lend without interest, not hoping for anything back, and your reward will be great, and you will be sons of the Most High, because he is kind toward the unthankful and wicked. Continue becoming compassionate, just as your Father is compassionate." (Luke 6:35, 36, *NW;* Matt. 5:43-48) Let this lesson sink deep within us, especially when taking the Kingdom message to the people, for then is our golden opportunity to manifest this fruitage for the benefit and refreshment of others. When we come up against continued indifference, or opposition, and people are sharp with us, it is a temptation to talk back with equal sharpness and acerbity. But ripe fruit does not have that flavor.

[12] Next, we learn that Christ Jesus is the one specially chosen to explain and exemplify in full measure his heavenly Father's undeserved kindness. As John beautifully expressed it: "The Word became flesh and resided among us, and we had a view of his glory, a glory such as belongs to an only-begotten son from a father, and he was full of undeserved kindness and truth." Yes, the one "who is in the bosom position with the Father is the one that has explained him."—John 1:14, 18, *NW*.

11, 12. (a) The exhibition of God's kindness teaches us what? (b) What does John say of Jesus in this regard?

[13] To complete the picture, Christ Jesus, the only one who "fully knows the Father," is "willing to reveal him" to those who accept the Son and who exercise faith in his name. These find great relief on entering into the Master's service as his disciples, because, as he himself said: "My yoke is kindly and my load is light." There is every reason, therefore, why we should respond readily and heartily to the apostle's appeal: "Become kind to one another, tenderly compassionate, freely forgiving one another just as God also by Christ freely forgave you."—Matt. 11:27-30; Eph. 4:32, *NW;* John 1:12.

### GOODNESS

[14] In order to learn what goodness is, and what our part in bearing this fruitage is, we must, as before, go to the Author thereof. No, Jesus is not the one, and that he made very plain in what he said to the certain man who gave him the title, "Good Teacher." This does not mean that Jesus did not faithfully and perfectly exemplify goodness; else he would not have invited that man to become one of his followers. —Mark 10:17, 18, 21, *NW*.

[15] We first get a clear appreciation of what goodness is, as seen in Jehovah, when we consider that wonderful and intimate revelation that he gave of himself to Moses. You will recall that Moses enjoyed a unique relationship with Jehovah, perhaps closer than any other man on earth, except Jesus, for the Record says that "Jehovah spoke to Moses face to face, just as a man would speak to his fellow." On one occasion Moses requested of Jehovah: "Cause me to see, please, your glory." Jehovah answered: "I myself shall cause all my beauty [*margin,* goodness] to pass before your face and I will declare the

13. How are we taught to bear this fruitage of the spirit?

14, 15. Who is the Author of goodness, and what revelation was given to Moses in this regard?

name of Jehovah before you." All of Jehovah's goodness is summed up in that grand declaration of his name which shortly followed, in these words: "Jehovah, Jehovah, a God merciful and gracious, slow to anger and abundant in loving-kindness and truth, preserving loving-kindness for thousands, pardoning iniquity and transgression and sin."—Ex. 33:11, 18, 19; 34:6, 7, *NW*.

16 James, in his epistle, points to the same source of all goodness when he says: "Every good gift and every perfect present is from above, for it comes down from the Father of the celestial lights, . . . Because *he willed* it, he brought us forth by the word of truth, for us to be a certain firstfruits of his creatures." This shows, too, how we are brought into close relationship with Jehovah, and it surely follows that those "certain firstfruits," with all their good-will companions, must bear like fruitage to the One who brought them forth, and thus demonstrate the principle to be true that "he that does good originates with God."—Jas. 1:17, 18; 3 John 11, *NW*. See also 1 Peter 3:8-11, *NW*.

### FAITH

17 The fact that faith comes seventh in the list at Galatians 5:22, 23 seems in itself to indicate that no special order was chosen by the apostle, for faith is a Christian's primary foundation. (Heb. 11:6; 2 Pet. 1:5) Yes, we must have abounding *faith* in God, also in all those things in which we know that God himself has absolute confidence, namely, his Son, his Word, his purpose and his Kingdom-organization, Zion.

18 Rather than a general discussion of faith, however, the aspect we wish to stress particularly is the need, not only to have faith within ourselves, but to learn how to bear it and communicate it to others, as part of the spirit's fruitage. This means to have a living, active faith, as James said: "Faith, if it does not have works, is dead in itself." (Jas. 2:17, *NW*) The kind of works needed whereby others can benefit from our own faith is shown by Paul when, in question form, he argues that preaching the message of truth is our all-important work in order that others may first hear of Jehovah, then exercise faith in him and call upon him, resulting in their eventual salvation, and our own too. —Rom. 10:9-15.

19 Therefore we must always be ready to speak and to act in harmony with our faith. Do we have strong faith in Jehovah's kingdom and its message? Then, says Paul: "Preach the word, be at it urgently in favorable season, in troublesome season." (2 Tim. 4:2, *NW*) Do we have strong faith in Jehovah's organization? Then loyally and actively support it. Your regular attendance at the congregation meetings is in itself a testimony to your faith, encouraging others to do the same. Do we not sometimes know those who are old in the truth and old in years, perhaps so frail that they can do but little in getting out to preach to others, and so deaf that they can hear but little at the meetings? Yet still they come, as regularly as possible. They love to be in the company of God's gathered people. It is an expression of their deep-rooted faith and devotion. Their very presence encourages those who are newly interested to think well of an organization that inspires such lifelong confidence among its members. May Jehovah richly bless and sustain these steadfast souls in strong faith and true devotion throughout their earthly course.

16. What does James teach respecting goodness, and with what obligation concerning ourselves?

17. In what way is faith a primary foundation?

18, 19. Faith as part of the spirit's fruitage calls for what particular kind of works?

### MILDNESS

[20] Next comes the fine quality of mildness, which is closely linked with lowliness and humility. At this point, someone may question whether this quality is seen to inhere in Jehovah, bearing in mind his supreme authority, his sovereign will and highly exalted position. But listen to what Jehovah himself says in that very connection: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit." What unexpected undeserved kindness, that the Almighty should, so to speak, come right down to our level! —Isa. 57:15, *AS*.

[21] This aspect of the spirit's fruitage is one that is most refreshing to come in contact with and, after all, that is the great attraction regarding fruit, is it not, even more than its food value? It is so refreshing. Do your brothers and sisters find your company refreshing, with never a fear of finding you harsh or unsympathetic, as if you were on a higher level than they? Mildness and lowliness are specially desirable, too, when witnessing to others, many of whom are full of weariness of spirit. Do you remember what Jesus said about this? "Come to me, all you who are toiling and loaded down, and I will refresh you. Take my yoke upon you and become my disciples, for I am mild-tempered and lowly in heart, and you will find refreshment for your souls."—Matt. 11:28, 29, *NW*.

[22] Mildness is also needed by those in any position of responsibility, for, as Paul wrote to the Galatians: "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, *NW*. See also 2 Timothy 2:25, *NW*.

20. How are mildness and its associated qualities seen to inhere in Jehovah?
21. Why is this aspect of the spirit's fruitage so refreshing and desirable?
22. Why is mildness needed by those in responsible positions?

### SELF-CONTROL

[23] Finally, we turn our attention to self-control. That is opposite to the spirit of the world these days, where violence and fits of anger and ready indulgence in fleshly desires and passions are the order of the day. (2 Tim. 3:3) Self-control may not be mentioned in Scripture so often as the other qualities, but when we remember it is closely tied in with discipline we know that it has strong Scriptural support. Due to imperfection we are apt to go to extremes, either becoming headstrong or easing off and becoming slack. Remember that a fruit tree that is allowed to get out of hand soon ceases to bear fine fruit, but it becomes degenerate and an easy victim of corrupting influences and disease. Therefore we need to be alert at all times, not only to the unique Kingdom privileges and prospects that are ours, but also to the dangers both from within and from without. We are engaged in a contest and, as Paul says: "Every man taking part in a contest exercises self-control in all things." Hence, as he goes on to say: "I browbeat my body and lead it as a slave, that, after I have preached to others, I myself should not become disapproved somehow."—1 Cor. 9:25, 27, *NW*.

[24] Later, in the same letter, after drawing attention to the sad results of a lack of self-control and the consequent need for self-scrutiny, he mentions the other aspect of discipline, namely, that administered by Jehovah. He says: "If we would discern what we ourselves are, we would not be

23. With what is self-control closely related, and in what respects do we need to be keenly alert?
24. What other aspect of discipline contributes to good fruitage?

judged. However, when we are judged, we are disciplined by Jehovah." Every true son needs and receives such discipline, as Paul points out in his letter to the Hebrews. "True, no discipline seems for the present to be joyous, but grievous; yet afterward to those who have been trained by it it yields peaceable fruit, namely, righteousness."—1 Cor. 11:31, 32; Heb. 12:11, *NW*.

[25] To conclude our study, we remind you what the apostle wrote to the Colossians. True, the illustration of fruitage is not used, but rather that of clothing, for the purpose of identification. However, the same idea obtains. We do not have to make up the pattern ourselves for the different garments and then cut them out, all bits and pieces. Instead, God provides the clothing according to his own pattern and it is up to us to put it on and wear it. It is a lovely description: "Accordingly, as God's chosen ones, holy and loved, clothe yourselves with the tender affections of compassion, kindness, lowliness of mind, mildness, and longsuffering. Continue putting up with one another and forgiving one another freely if anyone has a cause for complaint against another. Even as Jehovah freely forgave you, so do you also. But, besides all these things, clothe yourselves with love, for it is a perfect bond of union," keeping us closely united as Jehovah's gathered people.—Col. 3:12-14, *NW*.

25. How and under what different figure does Paul exhort us at Colossians 3: 12-14?

## To Listen and Learn?

One small-town newspaper recently told of children going to church with comic books. The paper said it was sure that the preacher did not mind the children's doing this, but it jokingly accused a mother of reading the comic book too. Her reply: she was listening to the sermon, but the child wanted an explanation of every picture. Do you approve of your child looking at pictures, or perhaps taking a paper and pencil and drawing during congregational studies? Or does the child go for the entirely different reason that God instructed the Israelites to take their children? "Call the people together, the men and the women and the little ones and your temporary resident who is within your gates, in order that they may listen and in order that they may learn, as they must fear Jehovah your God and take care to carry out all the words of this law." (Deut. 31:12, *NW*) For which reason do your children go?

## "On the Other Side of the Elbe"

The first eight paragraphs of an article in the newspaper *Il Tempo*, Rome, Italy, of August 8, 1954, deal with the case of Otto John, who fled into the Russian zone. The ninth paragraph states: "In the meantime, on the other side of the Elbe, the wave of arrests continues. The religious organization 'Jehovah's witnesses,' an evangelical sect that the Russians have been persecuting for various months, declares to have lost 1,334 of their members, all arrested and sentenced to a total of 8,466 years of imprisonment. Twenty-four of the arrested men are said to have died in prison. It is calculated that in the political prisons on the other side of the Elbe there are at present 23,000 persons, almost entirely German citizens, while the number that is convicted and deported in Russia or in the other countries of the Iron Curtain is said to be 28,000."

● Concerning young widows the Bible says that "when their sexual impulses have come between them and the Christ, they want to marry, having a judgment because they have disregarded their first expression of faith." Does this mean young widows who marry are unfaithful? —B. S., United States.

Such a conclusion could not be correct, for two verses later Paul says, "I desire the younger widows to marry." An appreciation of the setting is necessary; so let us read 1 Timothy 5:3-14, *NW:*

"Honor widows that are actually widows. But if any widow has children or grandchildren, let these learn first to practice godly devotion in their own household and to keep paying a due compensation to their parents and grandparents, for this is acceptable in God's sight. Now the woman who is actually a widow and left destitute has put her hope in God and persists in supplications and prayers night and day. But the one that goes in for sensual gratification is dead though she is living. So keep on giving these commands, that they may be irreprehensible. Certainly if anyone does not provide for those who are his own, and especially for those who are members of his household, he has disowned the faith and is worse than a person without faith.

"Let a widow be put on the list who has become not less than sixty years old, a wife of one husband, having a witness borne to her for right works, if she reared children, if she entertained strangers, if she washed the feet of holy ones, if she relieved those in tribulation, if she diligently followed every good work.

"On the other hand, turn down younger widows, for when their sexual impulses have come between them and the Christ, they want to marry, having a judgment because they have disregarded their first expression of faith. At the same time they also learn to be unoccupied, gadding about to the houses, yes, not only unoccupied, but also gossipers and meddlers in other people's affairs, talking of things they ought not. Therefore I desire the younger widows to marry, to bear children, to manage a household, to give no inducement to the opposer to revile."

When Paul said to honor widows he had in mind providing for them materially, and Jesus indicated that honoring parents included material provisions. (Matt. 15:1-6) Paul showed that such honor by material provisions was to be shown by close relatives, and if there were no relatives to provide for an older widow of good report in the congregation then the congregation was to put her on the list it kept of those deserving of congregational help or support. Then he goes on to show that younger widows should not be put on this list, for after they had expressed faith in maintaining a single state and declared their determination to serve Jehovah with the full, exclusive, undistracted devotion their singleness would allow, they would end up heeding their sexual impulses and marrying anyway. So it would be better for younger widows not to make this expression and be put on the list for congregational help and then fail, bringing an adverse judgment upon themselves. Better for them to marry and busy themselves with raising children and managing a household. Hence we see 1 Timothy 5:11, 12 is not arguing that young widows who marry are unfaithful.

● Does Isaiah 53:2, 3 refer to the physical appearance of Christ Jesus?—J. E., Sweden.

The verses of the prophecy read: "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not."

Christ Jesus was a perfect man, and it is reasonable to believe that he was very pleasing in physical appearance. But even more beautiful to behold was his devotion to Jehovah God and to His will. Jesus excelled "in the beauties of holiness." Isaiah 52:7 declares: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace." This prophecy refers to Christ Jesus, but it certainly is not speaking of any physical beauty of the literal feet of Jesus. They are called beautiful because of their activity in walking in Jehovah's way and carrying his message.—Ps. 110:3.

But this beautiful activity and holiness displayed by Jesus at the time of his first coming

did not please the Jewish religious leaders or the people under their control. The message exposed the religious groups as hypocrites, liars and murderers, and as doomed to destruction. This message was repulsive to them, its declaration was odious to them, and the bearer of it was obnoxious to their sight. From their religious viewpoint he had no comeliness or desirable beauty. His face was against them in that he repeatedly reproved and rebuked them and their face was turned against him. They saw nothing pleasant in his appearance, held him in no esteem, despised him, rejected him, hid their face from him. The Jewish religionists certainly would not react so violently toward him because of mere outward appearance, and to argue so is to shrivel the prophecy's scope down to a meaningless issue. It was Jesus' spiritual activity that made him despised and rejected by the Jewish nation. They could see nothing beautiful in Jesus' devotion and holiness to Jehovah God, for it exposed their own figurative, spiritual ugliness.

● Proverbs 16:4 (*AS*) states: "Jehovah hath made everything for its own end; yea, even the wicked for the day of evil." Does this mean that Jehovah makes men wicked, perhaps to fit some supposed predestination of his?—D. U., United States.

Jehovah does not create men wicked to fit in with the doctrine of predestination, for that doctrine is a false teaching. (See the May 15 and June 1, 1953, issues of *The Watchtower*.) And not for a day of evil nor for any other reason did Jehovah make the wicked. To argue so would be to contradict Deuteronomy 32:4, 5 (*NW*) and Ecclesiastes 7:29 (*Le*), which texts read: "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!" "Lo, this only did I find, that God hath made man upright; but they have sought for many (sinful) devices."

The same Hebrew word here in Proverbs 16:4 translated "made" is translated "ordaineth" at Psalm 7:13: "He ordaineth his arrows against the persecutors." They are appointed for use against enemies. In the same way, the wicked are ordained or appointed for destruction in the day of evil, a day that will be evil to them because it will mark the end of their existence. As a class the wicked are made to exist or remain till then, Jehovah knowing how to reserve them or make them remain till that time of his vindication: "Jehovah knows how to deliver people of godly devotion out of trial, but to reserve unrighteous people for the day of judgment to be cut off." (2 Pet. 2:9, *NW*) It is this thought that is given by the *Septuagint* translation of Proverbs 16:4: "All the works of the Lord are done with righteousness; and the ungodly man is kept for the evil day." The evil day is for the wicked, and the wicked are for the evil day.

## WHERE DO YOU SEEK SECURITY?

¶ Commercialism is the thing today; a "what does it get you?" attitude permeates almost all activities. Money and wealth are worshiped as those that will bring security, and the desire for "security" often overrides all else, including one's love for God, for his family, and even of his own sense of decency and uprightness. Yet this "security" is shaky. Many factors could rob you of it: inflation, crime, war. Is there nothing better, more firm? Faithful men of old such as Abraham, Job and Moses thought there was. So did Jesus and his apostles. Money, or the lack of it, was not the prime consideration with them—they put God's service and his blessings first. These were treasures stored in heaven, "where neither moth nor rust consume, and where thieves do not break in and steal." (Matt. 6:20, *NW*) This is real security—blessings from the Almighty God; blessings that are firm, unwavering and sure. They alone have real value. No one can take them from you. They lead not only to contentment now, but to everlasting life. Accept this real wealth. Make Jehovah, not money, your God.

**"WATCHTOWER" STUDIES**

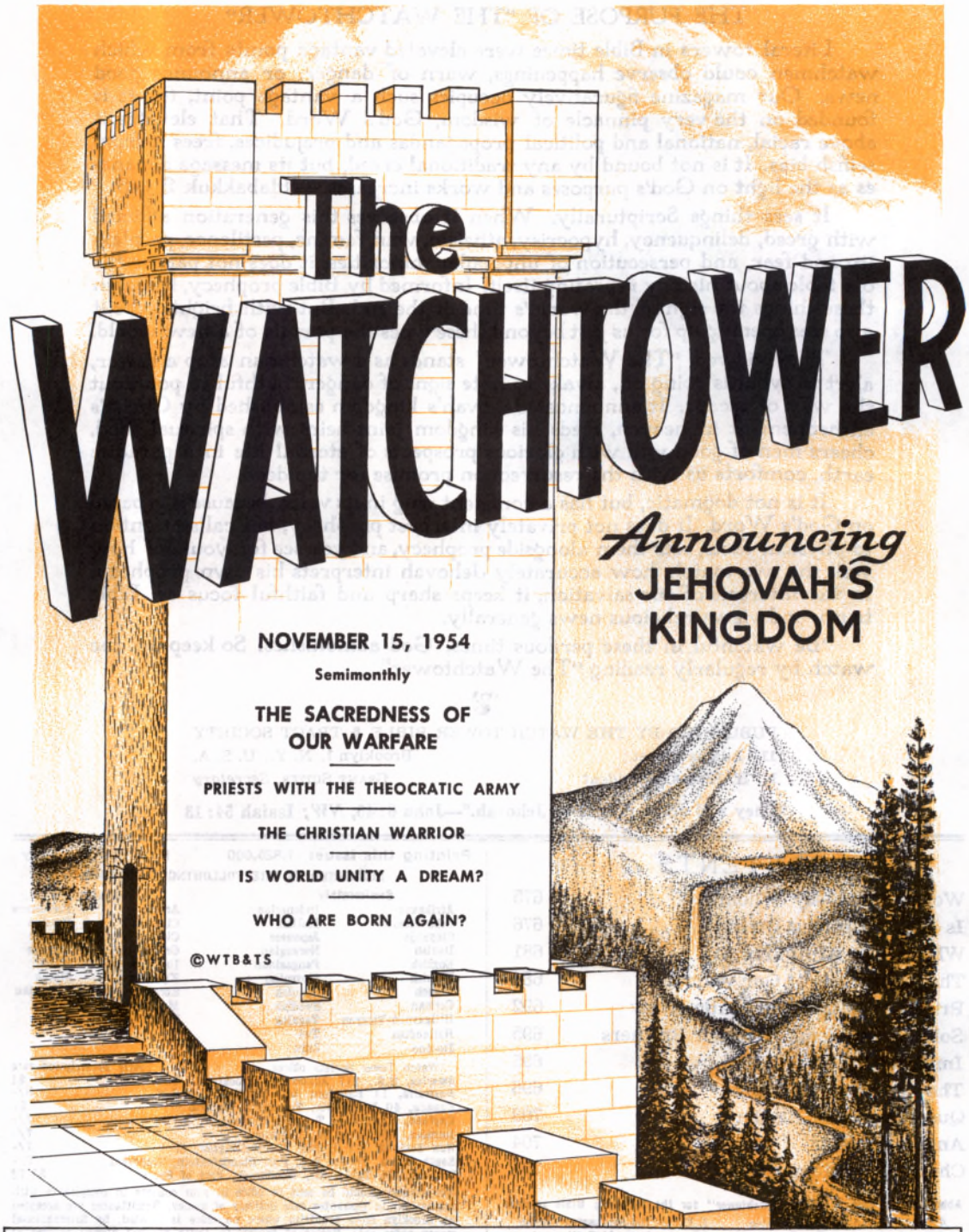
**Week of November 28: The Fruitage of the Spirit.**

**Week of December 5: Walking in Good Behavior.**

## ✓✓ CHECK YOUR MEMORY ✓✓

**After reading this issue of "The Watchtower", do you remember—**

- What sound advice Zephaniah states for this time of trouble? P. 644, ¶2.
- Whether we should blame Satan for our sicknesses? P. 647, ¶3.
- What is more important than physical healing? P. 648, ¶1.
- What Christian baptism means today? P. 650, ¶2.
- How to aid the "desire of all nations" to enter Jehovah's organization? P. 652, ¶4.
- What Chicago ministerial students decided about that city's sermons? P. 653, ¶2.
- Why one clergyman thought Henry Ford was wiser than modern church leaders? P. 655, ¶3.
- Whether self-denial and severe treatment of the body can contribute to our personal holiness? P. 657, ¶3.
- What fruitage the Christian must produce? P. 659, ¶9.
- How Christian love is developed? P. 660, ¶12.
- Why a change in personality is absolutely necessary for the Christian? P. 662, ¶19.
- How we can share the joys that were set before our Master, Jesus? P. 664, ¶4.
- Toward whom we must show kindness? P. 666, ¶11.
- How faith can be passed on to others? P. 667, ¶19.
- Why self-control is so vital? P. 668, ¶23.
- How Jesus' appearance was despised by religious leaders? P. 670, ¶10.
- Whether Jehovah created bad men to fit in with some supposed predestination? P. 671, ¶2.



# The WATCHTOWER

*Announcing* JEHOVAH'S KINGDOM

NOVEMBER 15, 1954

Semimonthly

THE SACREDNESS OF OUR WARFARE

PRIESTS WITH THE THEOCRATIC ARMY

THE CHRISTIAN WARRIOR

IS WORLD UNITY A DREAM?

WHO ARE BORN AGAIN?

©WTB&TS

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

## THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".


PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY

117 Adams Street — Brooklyn 1, N. Y., U. S. A.

N. H. KNORR, *President* — GRANT SUITER, *Secretary*


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

## CONTENTS


| | |
|---|---|
| World Peace—by Whom? | 675 |
| Is World Unity a Dream? | 676 |
| Who Are Born Again? | 681 |
| The Sacredness of Our Warfare | 684 |
| Priests with the Theocratic Army | 692 |
| Solving Problems Between Brothers | 695 |
| Immortality of the Soul | 695 |
| The Christian Warrior | 696 |
| Questions from Readers | 703 |
| Announcements | 704 |
| Check Your Memory | 704 |


**Abbreviations used in "The Watchtower" for the following Bible versions**

| | |
|---|---|
| *AS* – American Standard Version | *LXX* – The Septuagint Version |
| *AT* – An American Translation | *Mo* – James Moffatt's version |
| *Da* – J. N. Darby's version | *NW* – New World Translation |
| *Dy* – Catholic Douay version | *Ro* – J. B. Rotherham's version |
| *ED* – The Emphatic Diaglott | *RS* – Revised Standard Version |
| *Le* – Isaac Leeser's version | *Yg* – Robert Young's version |

Unless otherwise indicated, the Bible used is the King James Version


**Printing this issue: 1,825,000** **Five cents a copy**

**PUBLISHED IN THE FOLLOWING LANGUAGES**

| Semimonthly | | Monthly | |
|---|---|---|---|
| Afrikaans | Indonesian | Arabic | Portuguese |
| Cebu-Visayan | Italian | Cibemba | Russian |
| Cinyanja | Japanese | Cishona | Sesotho |
| Danish | Norwegian | Greek | Siamese |
| English | Pangasinan | Ibo | Silozi |
| Finnish | Slovenian | Kanarese | Slovak |
| French | Spanish | Korean | Ukrainian |
| German | Swedish | Malayalam | Urdu |
| Hiligaynon-Visayan | Tagalog | Polish | Yoruba |
| Hollandish | Twi | | |
| Ilocano | Zulu | | |

| Watch Tower Society offices | Yearly subscription rate |
|---|---|
| **America, U.S.**, 117 Adams St., Brooklyn 1, N.Y. | $1 |
| **Australia**, 11 Beresford Rd., Strathfield, N.S.W. | 8/- |
| **Canada**, 40 Irwin Ave., Toronto 5, Ontario | $1 |
| **England**, 34 Craven Terrace, London, W. 2 | 7/- |
| **Jamaica**, 151 King St., Kingston | 7/- |
| **New Zealand**, G.P.O. Box 30, Wellington, C. 1 | 7/- |
| **South Africa**, Private Bag, P.O. Elandsfontein, Transvaal | 7/- |
| **Trinidad**, 21 Taylor St., Woodbrook, Port of Spain | $1.72 |

**Remittances** should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. **Notice of expiration** (with renewal blank) is sent at least two issues before subscription expires. **Change of address** when sent to our office may be expected effective within one month. Send your old as well as new address.

Entered as second-class matter at Brooklyn, N. Y., Act of March 3, 1879. Printed in U. S. A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXV November 15, 1954 Number 22

# WORLD PEACE—BY WHOM?

PEACE, world peace, is what most of us talk about and almost all of us desire, but only a very few, comparatively speaking, actually know how, when and by whom it will come.

Down through the ages men have sought peace through various means, through leagues, pacts, conference tables and wars, but all to no avail. And today, despite our strenuous efforts and know-how, world peace appears no nearer solution than it ever has been. Just why is this?

The Bible, God's Word of truth, remarkably tells us why. In fact, it foretells with amazing accuracy the moods and disposition of political ambassadors as they search for peace. For example, at Isaiah 33:7 it says: "The ambassadors of peace shall weep bitterly." This is because of the failure of their peace efforts, of course. Something further, it tells us that the propaganda in behalf of peace through world organizations and political nations is false. God through his prophet Jeremiah calls this to our attention, saying: "From the prophet even unto the priest every one dealeth falsely. They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace."—Jer. 6:13, 14.

Has not this been true? Have not both the religious and political prophets built the hopes of the people for peace, so much so that failure to bring it has caused many to doubt and lose faith? People today are saying the exact words that the prophet Jeremiah said they would: "We looked for peace, but no good came; and for a time of health, and behold trouble!" Has it not been that way especially since 1914? World Wars I and II were to be wars to end all wars, to make the world safe for democracy and to usher in the "four freedoms." The League of Nations and the United Nations were to maintain the peace and preserve the harmony of the world. But what happened? Mussolini and Hitler changed the world scene shortly after World War I and now the Russian and Chinese rulers are dampening the hopes of the people.—Jer. 8:15.

In view of these facts, no doubt you have wondered why men have been so fruitless in their efforts to bring about world peace. The Bible tells us why. At Revelation 12:12 (*NW*) it exposes the one responsible for world woes, which exposé shows why men have been helpless to compete with world problems. Note what it says: "Woe for the earth and for the sea [the restless masses of humanity], because the Devil has come down to you, having great anger, knowing he has a short period of time." There is your answer. Satan the Devil, invisible to and mightier than man, is responsible for world chaos, and not God.

These woes are bound to increase upon

mankind until God brings to an end Satan the Devil and all his wicked supporters in the battle of Armageddon. This he promises he will do shortly. Paul helps us to appreciate this fact by saying: "For his part, the God who gives peace will crush Satan under your feet shortly."—Rom. 16:20, *NW*.

After this takes place, there will be world peace; peace among all families of the earth, peace between man and animals, peace between man and God. And for how long? The psalmist answers: "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth." (Ps. 72:7) So we ask the question again, World peace—by whom? By God, in his way and shortly.

THE stars have it. The planets have it. The moons circling them have it. Jehovah gives it to them. On earth the locusts have it, the colors in nature have it, the sounds in nature have it. Again, it is a gift from God. But man is without it. He used to have it, did not value it, lost it, has suffered without it, now searches for it, but cannot find it.

The vast heavens, with countless galaxies and billions of stars moving at tremendous speeds, have unity. The heavenly bodies stay in their orbits and keep a schedule of split-second timing, operating in accord with the laws established for them by their Creator. Our solar system, with its sun and planets and moons traveling at high speeds, keeps to its course without crash or collision. On earth the locusts, with no visible king, move in bands and maintain a unity of action necessary for survival. And look at the colors in nature, the great variety in flowers and in the brilliant plumage of birds and in the striking markings of many animals. There is no disharmony or clashing despite the contrasting combinations brought together. Listen to the sounds in nature, the wind in the trees, the water as it gurgles in a brook or thunders over a falls, the cry of birds, the drone of insects, or even the crashings of a storm. There is a harmony in them all, none seeming out of place in its surroundings. Jehovah, the Creator of them all, is a God of harmony and unity, not of disorder, and his works reflect his attributes.—Gen. 1:1; Job 38:31-33; Prov. 30:27; Joel 2:6-8; Rom. 1:20; 1 Cor. 14:33.

When Jehovah God made man and woman they were given this unity and were told how to retain it. But the woman was ambitious. Instead of cherishing unity with God she wanted to compete with him, to become as a god herself. Adam pre-

ferred unity with his wife to unity with God, so he rebelled with her. Yet when Jehovah called upon him to explain the trespass Adam turned against his wife in disunity, blaming her for his sin. Their offspring were at disunity, Cain murdering his brother Abel. Later the descendants of Adam and Eve tried to hide their disunity with God by setting up false religion, calling created things by God's name, but hypocritically so. Men have done the same ever since, pretending through their false religions a unity with Jehovah they do not have.—Gen. 3:4-6, 12; 4:8, 26.

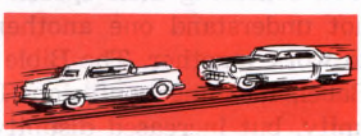
**If men do not learn to live together they will die together. The need for unity is that pressing. It is not a matter of getting along in a city or even a nation. It is an entire world that must learn to live in unity. Modern transportation and communications have shrunk the earth, brought nations into one another's back yard. World leaders admit the urgency of unity and dream of one world. Can they convert their dream into reality?**

Today the world daydreams about unity while tossing fitfully in a nightmare of disunity. On every front humanity is divided. Look where you will and see disunity on a scale that ranges from disconcerting to alarming. The restless surging seas of humanity are lashed by national barriers, racial discriminations, religious prejudices, language differences, many monetary systems, varying customs and artificial social standards that class some as high caste and others as low caste or no caste or outcaste. Your family background can put you in society's foreground or eliminate you entirely. It can put you in society's blue book or on its black list. If your finances forbid your keeping up with the Joneses, the Joneses will keep down on you. Narrowing our view to the family circle, we find it broken by delinquency and divided by divorce to an extent heretofore unknown. Narrowing our view still farther, we find that in these days of fear and unrest even individuals are divided against themselves by neuroses and split personalities.

The irresistible conclusion forced upon us is that there is about as much unity in this world as there is in a bagful of cats and dogs. However, one unity was cited by the well-known writer Carl Sandburg, but it is more depressing than comforting. He wryly observed: "There is one unity which the human family has now which perhaps it never had in such widespread fashion before. That is the unity of being in the wilderness together."

If this world is to make an exodus from this wilderness, if it is ever going to awake from its nightmare of disunity, if it is ever going to transform into reality its daydreams about unity, then it will have to wake up and work and walk in the right direction and get on the right side of the road. If we travel on the wrong side of the road to unity disunity will result. Men have not steered their vehicles of state on the right side yet. For six thousand years they have been traveling on the wrong side of the road and fearful results lie ahead.

The problem is the same now as it was then, but failure to solve it is more disastrous now. In the days of the donkey cart the problem was an infant. In these days of the machine age it has grown to a Frankenstein monster. We travel the same roads as in the past, only we travel them faster. In ancient days if men got their donkey carts on the wrong side of the road it did not amount to much. In these days if



we get our fast automobiles on the wrong side we do not amount to much. It is one thing to be sideswiped by an oxcart and quite another to collide with a speeding motorcar. It is one thing for savage tribes to fly at one another's throats swinging sticks and hurling stones, and quite another for armadas of planes to fly at cities spewing rockets and raining bombs.

History repeats itself but men will not listen. They refuse to learn by experience the lessons history repeatedly teaches. History has shown that in unity men survive, in disunity they die, and it is repeating this far more loudly and insistently and disastrously than ever before. The problem of unity has become acute. Either men will solve it or it will dissolve men. While world leaders today try to solve this problem, actually they do not even appreciate its gravest aspect, oblivious to the fact that the most vital unity to be gained is unity with Jehovah God.

### PAST EFFORTS TO ATTAIN UNITY

Just as men are trying to solve the problem of unity today, men tried to solve it in the past. The past is filled with their mistakes, and the very same mistakes are filling the present and overflowing into the future. After the Flood ambitious men tried to unite men and hold them together contrary to Jehovah's purpose, which was that men should spread over the earth to populate it. Babel's crowd reasoned: "Come on! Let us build ourselves a city and also a tower with its top in the heavens, and let us make a celebrated name for ourselves, for fear we may be scattered over all the surface of the earth." (Gen. 11:4, *NW*) But Jehovah thwarted the effort, confusing their speech so they could not understand one another or continue to work together. The Bible calls the city Babel, meaning confusion. It brought no unity, but increased disunity, bringing in language barriers. Their dream boomeranged.

In Isaiah's time a political union was formed, not to bring unity with Jehovah but to oppose his people. It failed. Concerning this attempt we read at Isaiah 8:9-13 (*AS*): "Make an uproar, O ye peoples, and be broken in pieces; and give ear, all ye of far countries: gird yourselves, and be broken in pieces; gird yourselves, and be broken in pieces. Take counsel together, and it shall be brought to nought; speak the word, and it shall not stand: for God is with us. For Jehovah spake thus to me with a strong hand, and instructed me not to walk in the way of this people, saying, Say ye not, A conspiracy, concerning all whereof this people shall say, A conspiracy; neither fear ye their fear, nor be in dread thereof. Jehovah of hosts, him shall ye sanctify; and let him be your fear, and let him be your dread."

Centuries after this Babylon tried to strengthen itself through greater religious unity, endeavoring to bring local gods into the temple at Babylon and combine them all in one worship. This effort at interfaith failed to save Babylon, for shortly thereafter it fell to the Medes and Persians. Pagan Rome strengthened itself by forming a state church to embrace all the varied pagan gods and beliefs, but failed to sweep the Jews into this scheme for religious unity. After Christianity had been established Emperor Diocletian tried to extirpate Christianity from the Roman dominions, using without success violent persecution to wipe out Christians. After him Emperor Constantine by compromise was able to fuse apostate Christianity in with pagan religion, forming a Roman catholic or universal religion. But this failed to save the Roman empire, and even the religion so formed split up into many sects and cults at the time of the Reforma-

tion, resulting in the many Protestant sects that exist today. Now there are efforts to unite religiously through interfaith movements and a World Council of Churches, but these are not endeavors to regain the all-important unity with Jehovah. They are not aiming at doctrinal unity with God's Word, but only a working political unity so they can make their voice felt in world affairs.

Organized religions claim to be the virgin bride of Christ, but when they enter political relations with worldly rulers the Bible views it as spiritual adultery and likens such organizations to a harlotrous woman. (Jas. 4:4) Nevertheless, the clergy of Christendom delve into politics and politicians use religion. When political convention time rolls around candidates are photographed coming out of church doors, though they never attend at other times. Bible texts and God are thrown into their speeches like so many commercials. Apparently politicians have put Bible quoting in the same category as baby kissing. The clergy co-operate fully and pray powerfully at political conventions, but their windy intercessions are obviously tailored for the television audience and designed for human, not divine, ears. The way campaigning politicians and supporting preachers talk you would think that on election day God was going to leave heaven, come down to earth, enter a voting booth and vote for their candidate. Really, it is getting so you do not know whether you are listening to a politician or a preacher—the politician quotes so much Bible and the preacher talks so much politics!

### TODAY'S OUTSTANDING EFFORT

Revelation chapter 17 foretells this generation's effort to unify the world through first the League of Nations and thereafter the United Nations, with religion playing its role. The account says: "Come, I will show you the judgment upon the great harlot that sits on many waters, with whom the kings of the earth committed fornication." The harlot here mentioned is not a literal woman, for no woman has committed fornication with all the rulers of the earth. The harlot represents the false religious organizations of this world. They have entered politics and curried the favor of politicians and been used by them for selfish purposes, all of which is an unclean, illicit relationship for any group claiming to be the virgin bride of Christ, espoused to him and hailing him as their King and Ruler.

Next this harlotrous woman is seen "sitting upon a scarlet-colored wild beast that was full of blasphemous names and that had seven heads and ten horns." Frequently the Bible uses a beast to symbolize a government, as in Daniel chapter 7. We do today, as is evident from the Russian bear, the British lion and the American eagle. This scarlet-colored wild beast represents a combination of nations, as the League of Nations was and the United Nations is. It has blasphemous names plastered on it, just as organized religion said the League was the political expression of Christ's kingdom and has similarly extolled the United Nations as man's only hope for peace. False religions mixing in politics have tried to give guidance to the United Nations, just as the harlot atop the wild beast tried to ride it.

The account continues: "The wild beast that you saw was, but is not, and yet is destined to ascend out of the abyss, and it is to go off into destruction." For a time the League of Nations 'was,' then 'was not' during World War II, but ascended out of the abyss of inactivity under a new name, the United Nations. Before it goes into destruction it is shown devastating organized religion: "And the ten horns that you saw, and the wild beast, these will hate

the harlot and will make her devastated and naked, and will eat up her fleshy parts and will completely burn her with fire. For God put it into their hearts to carry out his purpose." Jehovah lets harlotrous religion's political paramours destroy her for her infidelity to him. We can already see radical political elements that are United Nations members turning against religion and casting it off, and this spirit will increase until false religion is devastated.

And what then? These "wild beast" nations "will battle with the Lamb, but, because he is Lord of lords and King of kings, the Lamb will conquer them." This is the climax of Jehovah's war of Armageddon and is when the wild beast will "go off into destruction." At this climactic time Satan and his demons will be put out of existence, and thus will be erased the disunifying forces. Jehovah's promised new world of righteousness will usher in complete unity.—Vss. 1-3, 8, 16, 17, 14, *NW*.

It is only a dream for men to think they will establish a unified world. Regardless of the system of government, the men who run it are imperfect and selfish and frequently corrupt. Men would have to change, and they cannot change themselves. By studying the Bible men can make their minds over, strip off their old personality and don a new one devoted to righteousness and morality. (Rom. 12:2; Col. 3:5-10) But today's world leaders, along with multitudes of persons, think the Bible impractical and shun it. And even if they did conform themselves to the Bible principles unity would not be attained. Why? Because Satan would still be the god of this world. (2 Cor. 4:4) Man cannot crush this invisible tyrant god.

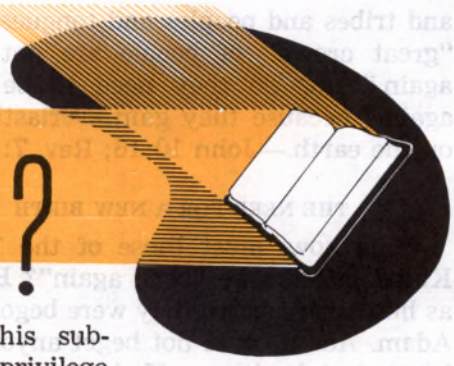
Eleven years ago Winston Churchill took off on a flight of pretentious oratory and said the Allies look ahead to "when we shall have finally beaten down Satan under our feet." He not only borrowed this from the Bible but edited it, substituting the Allies for God. Only God will crush Satan underfoot. (Rom. 16:20) Ten years later Churchill had not walked all over Satan and was not nearly so confident of handling matters, for he said: "A fearful question confronts us: Have our problems got beyond our control?" They always were and always will be. Satan is the cause of present woes, and only Jehovah can eliminate that cause. We can see Satan's works, just as we can see the devastation wrought by a hurricane or splitting atoms; but we cannot see Satan, any more than we can see the wind or the atoms.

There are things we can do. We can study the Bible, obey it, declare its message to others and sound the warning of Armageddon's impending destruction. By having the truth declared Christ is separating people as a shepherd divides the sheep from the goats. When that is done Armageddon will strike. Satan will be abyssed. The earth will not be burned up. Just as we would not burn down a barn to kill the rats, Jehovah will not burn up the earth to kill the goats, or Satan. He will destroy this present wicked system and replace it with a righteous system, his new world. Obedient men, at unity with Jehovah, his King, his Word and purposes, will live therein forever. Disunity started when disobedience to God started. It will end when disobedience to God ends. We can end our disobedience now; Jehovah will end Satan's at the close of Christ's thousand-year reign. We should do what we can; Jehovah will do what we cannot. Only in this way can men escape the present nightmare of disunity and attain a new world of unity and everlasting life.

Then, in that new world of Jehovah's building, our unity will match that of the heavens, that of the locusts who do not break rank, that of the many varied colors

of nature, that of the countless sounds of different pitch and volume that fill stream and field, woodland and mountain. Our unity will match theirs because it will come from the same source, from Jehovah the God of unity, the Creator of the righteous new world of unity, the Inviter of unity lovers to enter it and live eternally. Will you accept his invitation? Will you live in this new world of unity, which men can only dream about, but which only Jehovah can accomplish?

# *Who Are* BORN AGAIN?



CHRIST himself introduced the subject of being "born again." It is a subject that, down through the centuries, has been little understood. Many religious teachers today hold to the view that if one is not "born again" there is no salvation. In other words, being "born again," they say, is the only way to salvation. Supporters of this teaching readily point to Jesus' words, those words he spoke one night to Nicodemus: "Most truly I say to you, Unless anyone is born again, he cannot see the kingdom of God." (John 3:3, *NW*) Did Jesus here mean that it is necessary for anyone who hopes for life to be "born again"? What really does it mean to be "born again"?

To understand what it means to be "born again" one must know who are "born again." Note carefully that, in discussing this matter, Jesus did not say that all who would gain everlasting life must be "born again." Rather, what he said was that unless one was "born again" he could not see the "kingdom of God." Now the kingdom of God is heavenly. Jehovah has purposed that the Kingdom be the capital or ruling part of his universal organization. Jehovah also purposed that a limited number, taken from among mankind, would reign with Christ Jesus as associate kings. For this sublime privilege they must be resurrected and given spirit bodies, since, as the apostle said, "flesh and blood cannot inherit God's kingdom." That the Father has set a limitation on the number of those who will reign with his Son in the heavenly kingdom is manifest from Jesus' words: "Have no fear, little flock, because your Father has approved of giving you the kingdom." The exact number of the "little flock" approved by the Father to be Kingdom heirs was not known until Christ, through an angel, revealed it to be 144,000 "who have been purchased from the earth." This "little flock" of 144,000 Kingdom heirs, then, are those ones from among mankind who are "born again." —1 Cor. 15:50; Luke 12:32; Rev. 14:1-3, *NW*.

Hence it is a gross twisting of the Scriptures to throw open Jesus' words at John 3:3 to make them embrace all mankind. This is because the vast majority of mankind who receive salvation will not be part of the "kingdom of God" but will live on the earth under the rule of God's kingdom. For in addition to his "little flock" of King-

dom heirs Jesus has his "other sheep, which are not of this fold"; that is, they are not of the little fold. The number of these "other sheep" is not limited. Today a "great crowd" of these "other sheep" has been gathered into Jehovah's New World society: "A great crowd, which no man was able to number, out of all nations and tribes and peoples and tongues." This "great crowd" of people are not "born again," nor do they need to be "born again," because they gain everlasting life on the earth.—John 10:16; Rev. 7:9, *NW*.

### THE NEED FOR A NEW BIRTH

Why, now, must those of the 144,000 Kingdom heirs be "born again"? Because as human creatures they were begotten by Adam. Adam could not beget anyone to a heavenly inheritance. He had only earthly hopes held out to him. Moreover, when Adam did beget children they were born sinners. So Adam's children inherited sin and death. Thus the 144,000 need to be begotten by a father different from Adam, a heavenly father who can bestow spirit life and a spiritual inheritance. Only Jehovah can do that. Being born from God, the 144,000 Kingdom heirs become spiritual sons of God: "However, as many as did receive him, to them he gave authority to become God's children, because they were exercising faith in his name; and they were born not from blood or from a fleshly will or from man's will, but from God." —John 1:12, 13, *NW*.

Jesus was the first one to be "born again." This was in harmony with God's rule concerning his Son: "That he might become the one who is first in all things." When was Jesus "born again"? At the time of his human birth? No, but rather thirty years later, at the time of his baptism A.D. 29. After Jesus' immersion, an act that symbolized Jesus' dedication to Jehovah, God's spirit came upon him, and a voice from the heavens said: "This is my Son, the beloved, whom I have approved." Jesus was now a spirit-begotten son of God; he was "born again." This, of course, was not a begettal in the womb of any human virgin. That was already past and had served its purpose. But now Jehovah begot Jesus by the spirit to become a spiritual son of God with a heavenly glory in view. This was the first time such a thing had ever occurred on earth. —Col. 1:18; Matt. 3:17, *NW*.

So what does it mean to be "born again"? It means receiving from God a birthlike entitling to prospects and hopes for spirit life by resurrection to heaven. How is this brought about? Jesus enlightens us: "Most truly I say to you, Unless anyone is born from water and spirit, he cannot enter into the kingdom of God." —John 3:5, *NW*.

### "BORN FROM WATER AND SPIRIT"

That phrase is how Jesus described the manner in which one is "born again." It would not be logical to think that the "water" is literal. Then is it referring to water baptism? No. Rather it refers to the truth of God's Word. This water of truth has cleansing power. So Paul at Ephesians 5:26 (*NW*) speaks of Christ's cleansing the congregation "with the bath of water by means of the word." Further showing that it is the water of truth in God's Word that aids toward the new birth, James writes: "He brought us forth by the word of truth, for us to be a certain firstfruits of his creatures." Also the apostle Peter shows the part played by the Word of God: "For you have been given a new birth, not by corruptible, but by incorruptible reproductive seed, through the word of the living and enduring God." By having the good news preached to them those who become members of the 144,000 Kingdom heirs get in intelligent touch with God. It is God's

Word that sets out the heavenly hope; and only by getting to know his Word could they have such a hope formed in their hearts.—Jas. 1:18; 1 Pet. 1:23, *NW*.

The apostle Peter brought the "water" or word of truth to the first Gentile convert, Cornelius. Cornelius, together with those of his household, accepted it. The Bible record says: "While Peter was yet speaking about these matters the holy spirit fell upon all those hearing the word." It was after this that Peter responded: "Can anyone forbid water so that these might not be baptized who have received the holy spirit even as we have?" So in Cornelius' case, unlike that of Jesus', his water baptism came after his being "born again." Hence water baptism, though essential, does not bring about the new birth nor does it necessarily precede a faithful creature's being "born again."—Acts 10:44, 47, *NW*.

Clearly, then, there are two requisites for being "born again." They are the water of truth and God's spirit. Just the knowledge of God's Word in itself is not enough. Why, during all the time that the disciples were with Jesus, including the forty days after his resurrection, Jesus taught them about God's kingdom. They had the water of truth. But the other requisite was lacking. For they had yet to be 'born from the spirit.' Until their spirit-begettal they were only prospective sons of God. Their spirit-begettal did not take place until Pentecost. But how are we to understand John 20:22 (*NW*) when Jesus, on his resurrection day, said to his disciples, "Receive holy spirit"? That was only a symbolic action, an advance notice of what was to come. The promised baptism of God's spirit, their begettal as spiritual sons of God, did not come until the fiftieth day counting from Jesus' resurrection.

But was not Jehovah's spirit poured out upon faithful men long before the day of Pentecost? True, it was Jehovah's spirit that, for example, moved the prophets to write the inspired Hebrew Scriptures. Yet none of those men were engendered thereby to become sons of God or had imparted to them a birthlike entitling to heavenly hope. David had God's spirit upon him. Yet he did not go to heaven. For eleven centuries later Peter said: "David did not ascend to the heavens." Both Elijah and Elisha had Jehovah's spirit, Elisha having a "double portion"; still they did not go to heaven. For 900 years later the One who came down from heaven said: "No man has ascended into heaven but he that descended from heaven, the Son of man." —Acts 2:34; John 3:13, *NW*.

Then what was the hope of those pre-Christian servants of Jehovah? It was a hope to live on the earth under the rule of the heavenly kingdom. So the term "born again" does not apply to any of the early men of faith, nor does it apply today to the "great crowd" of other sheep, whose hope is to be preserved alive through the coming war of Armageddon to enjoy life on this earth forever. The only ones who are "born again" are the 144,000, together with their Head, Christ Jesus, who make up the Kingdom. Now only a remnant of the spirit-begotten "little flock" of 144,000 are yet on earth. But they, together with their good-will companions, are unitedly proclaiming the good news of God's new world, telling all who hear that "anyone that calls upon the name of Jehovah will be saved."—Acts 2:21, *NW*.

*"Do your utmost to present yourself approved to God."*
—2 Tim. 2:15, *NW*.

# The SACREDNESS of our WARFARE...

*"For Jehovah your God is walking about within your camp to deliver you and to abandon your enemies to you, and your camp must prove to be holy, that he may see nothing indecent in you and certainly turn away from accompanying you."—Deut. 23:14, NW.*

IF ANYONE is at warfare it is Jehovah's witnesses. (Isa. 43:10-12; 44:8, *AS*) For the past six thousand years few, if any, have been the centuries that have not been disturbed by warfare between fleshly contenders and reddened by the blood of the slain. But for these witnesses of the Most High God it has been a continual warfare, a lifelong conflict, a daily battle, with no furloughs granted them by the One for whom they have fought, with no truces, no armistice, through all the sixty centuries. With heavenly aid they have been able to endure until now, so that Jehovah's witnesses are still upon the scene of action today, and the fight goes on. They will not abandon it, for theirs is a holy warfare, a sacred conflict, in the midst of an ungodly world.

[2] To this day the warfare of this world has been a violent settlement of the disputes of this world with violence and blood. Always men have made the attempt to religionize the wars of this world. Thus they try to justify their course of violence and to make the one taking part in the conflicts feel conscience-free, feel it is his obligation to his god to lend himself to the fight, and feel that his future will be a favored and happy one for his having taken a violent hand in the cruelties of war. Always it has been the human practice to shove the responsibility for the war onto God and declare that it is his will and teach that a warrior is serving God and his cause. Among the nations of this world, war has been made a sacred thing, a holy duty.

[3] Testifying to the fact that war was considered a holy business, in ancient times the nations had their gods of war. The bellicose Greeks had their god A'res and the Romans their god Mars, with temples dedicated to these gods. When the Philistines defeated the Israelites and killed King Saul and three of his sons, "they stripped him, and took his head, and his armor, and sent into the land of the Philistines round about, to carry the tidings unto their idols, and to the people. And they put his armor in the house of their gods, and fastened his head in the house of Dagon." (1 Chron. 10:9, 10, *AS*) Not only did the pagan nations ascribe their victories to their gods and take the trophies of war to their temples, but they also consulted their gods or the occult powers for guidance and instruction before a military campaign. Late in the seventh century before Christ the Babylonian emperor Nebuchadnezzar found himself faced with a choice. He found himself in Palestine at the fork of a road, one of its branches leading southeast toward the Ammonite city of Rabbah and the other branch leading southwest

1. For Jehovah's witnesses what kind of warfare has it been, for how long, and why will they not abandon it?
2. How have the nations of this world tried to make their wars appear sacred and why?
3. What testifies to the fact that war was considered a holy business among pagan nations, such as the Greeks, Romans, Philistines and Babylonians?

to Jerusalem. To determine his choice he appealed to sources higher than human. "For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he shook the arrows to and fro, he consulted the teraphim [images], he looked in the liver. In his right hand was the divination for Jerusalem, to set battering rams, to open the mouth in the slaughter, to lift up the voice with shouting, to set battering rams against the gates, to cast up mounds, to build forts." (Ezek. 21:20-22, *AS*) Being thus guided to a decision not his own, Nebuchadnezzar moved confidently against Jerusalem, feeling certain that he was carrying out the will of his god Marduk and would meet with success. Jerusalem fell before him in the summer of 607 B.C., not due to Marduk, but really because Jehovah, the God whom the unfaithful city had abandoned, had entered the decree of destruction against it already forty years in advance. —Jer. 1:1-3, 13-16.

[4] In keeping with the sacred nature of warfare in their eyes, the warriors of the pagan nations were sanctified for their military expeditions. They went forth in the name of their gods, they swore by their gods, they prayed to them for triumph, the ensigns and standards of the army were considered sacred, yes, even reverenced and worshiped.

[5] Says the *Encyclopædia Britannica:* "It appears that several companies of the Egyptian army had their own particular standards. These were formed of such objects as, there is reason to believe, were associated in the minds of the men with feelings of awe and devotion. Sacred animals, boats, emblems or figures, a tablet bearing a king's name, fan and feather-shaped symbols, were raised on the end of a staff as standards, and the office of bearing them was looked upon as one of peculiar privilege and honour. Somewhat similar seem to have been the customs of the Assyrians . . . The Persians bore an eagle fixed to the end of a lance, and the sun, as their divinity, was also represented upon their standards, which appear to have been formed of some kind of textile, and were guarded with the greatest jealousy by the bravest men of the army. . . . The forms of standards in later times were very various; sometimes a cross piece of wood was placed at the end of a spear and surmounted by the figure of a hand in silver, below round or oval discs, with figures of Mars or Minerva, or in later times portraits of emperors or eminent generals. . . . The Roman standards were guarded with religious veneration in the temples at Rome; and the reverence of this people for their ensigns was in proportion to their superiority to other nations in all that tends to success in war. It was not unusual for a general to order a standard to be cast into the ranks of the enemy, to add zeal to the onset of his soldiers by exciting them to recover what to them was perhaps the

4. In keeping with this, how were the warriors prepared, and how did they conduct themselves toward their gods?

5. According to the *Encyclopædia Britannica*, how was sacredness attached to the military standards of the worldly nations, ancient and modern?

most sacred thing the earth possessed. The Roman soldier swore by his ensign. [When Jerusalem for the second time was destroyed by the Romans in the summer of A.D. 70, they brought their standards into the court of the temple dedicated to Jehovah God and worshiped their victory-crowned standards as idols.] . . . Early flags were almost purely of a religious character. . . . in fact the aid of religion seems ever to have been sought to give sanctity to national flags, and the origin of many can be traced to a sacred banner, as is notably the case with the oriflamme of France and the Dannebrog of Denmark. . . . The banner of William the Conqueror was sent to him by the pope."—Volume 10, eleventh edition (1910), pages 454, 455.

[6] That such religious feelings carry over even to this late day is borne out by the statement of the *Encyclopedia Americana* under the subheading "Respect or Reverence for the Flag." The statement reads: "The flag, like the cross, is sacred. Many people employ the words or term 'Etiquette of the Flag.' This expression is too weak, too superficial and smacks of drawing-room politeness. The rules and regulations relative to human attitude toward national standards use strong, expressive words, as, 'Service to the Flag,' 'Respect for the Flag,' 'Reverence for the Flag,' 'Devotion to the Flag,' 'Behavior Towards the Flag.' . . . Pledges of allegiance offered to flags are of antiquity. . . ." (Volume 11, 1942 edition, page 316) Among other reasons, the early Christians refused to join Caesar's army because of the idolatry connected with it.

[7] In the face of thus clothing war with a holy appearance the pagan nations literally sanctified this form of violence, and with fitness the Bible uses this expression respecting the preparation of the pagan nations for their wars of aggression. Here are the words of Jehovah's own prophecy against the doomed city of Babylon, where military aggression had originated under Nimrod after the global flood of Noah's day: "Sanctify the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashkenaz: appoint a marshal against her; cause the horses to come up as the rough canker-worm. Sanctify against her the nations, the kings of the Medes, the governors thereof, and all the deputies thereof, and all the land of their dominion. . . . for the purposes of Jehovah against Babylon do stand, to make the land of Babylon a desolation, without an inhabitant." (Jer. 51:27-29, *AS,* margin) Being sanctified by preliminary religious ceremonial for the war against Babylon, the soldiers were spoken of as being consecrated, hallowed or sanctified ones. Says Jehovah by his prophet Isaiah: "The burden of Babylon, . . . I have commanded my consecrated [*Hebrew,* sanctified] ones, yea, I have called my mighty men for mine anger, even my proudly exulting ones. The noise of a multitude in the mountains, as of a great people! the noise of a tumult of the kingdoms of the nations gathered together! Jehovah of hosts is mustering the hosts for the battle." (Isa. 13:1-4, *AS; Ro*) And when challenging all the nations of our own day to come against him and his New World society on earth in the universal war of Armageddon, Jehovah again uses this special word and says: "Proclaim ye this among the nations; sanctify war; stir up the mighty men; let all the men of war draw near, let them come up." (Joel 3:9, *AS,* margin) The sanctifying of the war against Jehovah proceeds according to the "god of this world," the "god of this system of things,"

6. How does the *Encyclopedia Americana* show that such religious feelings carry over even to the national standards of today?

7. In the face of clothing it with a holy appearance, what did the nations do respecting their wars of aggression, and how do Jeremiah, Isaiah and Joel show this fact?

who is Satan the Devil. (2 Cor. 4:4, *NW*) So it is a sanctifying to a wrong cause. Invoking religion's aid in this unholy, anti-Jehovah movement will not guarantee its success or crown it with victory.

### THE TRUE SANCTITY OF THEOCRATIC WAR

[8] The living and true God, the One alone "whose name is Jehovah," is the only One that can sanctify a course of action and make it a sacred duty and privilege. (Ps. 83:18, *AS;* Lev. 20:8; 21:8, 15, 23) His merely authorizing the course of action or commanding it makes it something sacred that must not be violated by disobedience to instructions. Does this hold true with regard to warfare? Yes. And King Saul, the first human king of the nation of Israel, soon found out that he was desecrating his holy task when he was commanded by Jehovah God to destroy the enemy Amalekites but he did not fully carry out the divine orders, for his own selfish reasons. His disobedience was in effect rebelliousness and a pushing ahead presumptuously; it was as if he were serving the false gods of this world and sanctifying himself to their service by divination and some uncanny power and teraphim. Said the prophet Samuel to King Saul: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of divination, and stubbornness is as idolatry and teraphim. Because thou hast rejected the word of Jehovah, he hath also rejected thee from being king." (1 Sam. 15:1-23, *AS,* margin) Jehovah has never sanctified the war of any worldly nation or Gentile nation that he has not used in the execution of his judgments. Nimrod, the founder of Babylon and the first to be reported as a "mighty hunter" or military campaigner against human prey, is branded in God's Book as a "mighty hunter in opposition to Jehovah"; hence he was never sanctified by Jehovah God for his aggressive military hunts, and neither have any of his imitators been thus sanctified.—Gen. 10: 8-11, *NW;* Josephus' *Antiquities of the Jews,* Book 1, chapter 4, paragraph 2; also the Jerusalem Targum.

[9] Jehovah is no pacifist, but according to his own purpose he has righteously resorted to war against the enemies who warred against him and his people. He has never lost a battle, for his warfare is holy and righteous. After his victory over the military hosts of Egypt by engulfing them in the Red Sea he inspired his prophet Moses to sing: "Jehovah is a manly person of war. Jehovah is his name." (Ex. 15:3, *NW*) He is the universal God-Ruler or Theocrat, and hence his wars or the wars that he authorizes his people to wage are theocratic wars. They are truly sanctified, sacred.

[10] Already in Moses' day, in the fifteenth century before Christ, there was in existence what was called "the book of the Wars of Jehovah." (Num. 21:14, *NW*) This book may have begun with Abraham's war against the four allied invader kings who had captured his nephew Lot together with his family. It is not said that God ordered Abraham to go in pursuit and recover these captives, but Abraham's victory with his 318 slaves and three confederates over the mighty enemy hosts could only have been God-given. Jehovah's royal priest Melchizedek pronounced it such. When blessing Abraham upon his return from the slaughter of those kings, Melchizedek said: "Blessed be Abram of the Most High God, Producer of heaven and earth, and blessed be the Most High

8. Who only can make a course of action a sacred duty, and how did King Saul of Israel find out that this also applied to warfare?

9. Does the Bible describe Jehovah as a pacifist or otherwise, and the wars that his people are authorized to wage are of what kind?

10. Accordingly what military book was already in existence in Moses' day, and with what event may it have begun, and why with that?

God, who has delivered your oppressors into your hand!" (Gen. 14:17-20, *NW;* Heb. 7:1-10) The war by Abraham was theocratic; that of the four aggressor kings was not theocratic, even though sanctified by their pagan religious rites. Very appropriately, then, Abraham gave a tenth of all the spoils to Melchizedek as the representative of the Most High God, Jehovah, who had fought for his friend Abraham.

[11] Theocratic warfare specially became prominent in the case of Abraham's great-grandchildren, the twelve tribes of Israel. To free these descendants of his friend Abraham from the oppressive power of Egypt, Jehovah engaged not only in a war against Pharaoh and his first-class war machine of that day but also in a war of the gods, a war against the demon gods whom the Egyptians worshiped. He said: "On all the gods of Egypt I shall execute judgments. I am Jehovah." After all the first-born of the Egyptians who were dedicated to the gods had been slain by Jehovah's destroying angel on the first passover night, 1513 B.C., Pharaoh conceded defeat and the Israelites moved out. Respecting this it is written: "All the while the Egyptians were burying those whom Jehovah had struck among them, that is, all the first-born, and upon their gods Jehovah had executed judgments." (Ex. 12:12; Num. 33:4, *NW*) Then throughout the forty-year journey of his chosen people through the wilderness to the Promised Land he fought for them. After he had brought them into the Promised Land, and all during the days of their judges, whom Jehovah raised up as deliverers, and during the kingdom of Israel and of Judah, the only true God fought for his holy nation, so that the classic expression developed, "Jehovah it was who was fighting for Israel."—Josh. 10:14, 42; 23:3, 10, *NW;* Ex. 14:14; Deut. 1:30; Neh. 4:20.

[12] The Most High God was fully justified in fighting all these battles for his people, for he is righteous in all his activity. His defeating and destroying his enemies and his people's enemies were an execution of judgment upon these death-deserving opposers. He commanded that his people take a hand in this destruction of the condemned sinners, and he made their warfare theocratic and used them as his executioners. There was no sin or moral wrong for engaging in such warfare, for it was in obedience to the will and commandment of their God. As in King Saul's case, the sin would lie in not carrying out orders to the pleasing of God; as it is written in Jeremiah 48:10: "Cursed be he that doeth the work of Jehovah negligently; and cursed be he that keepeth back his sword from blood." (*AS*) Jehovah did not authorize his chosen people to set out on a course of world aggression and establish a world power, but he did command them to destroy the immoral, demon-worshiping pagans out of the land that he had promised to give them. Many were the miracles that he performed for them while obediently carrying out these orders of theocratic warfare. He backed them up in the fight.

[13] The Israelites suffered physically, religiously, spiritually and nationally from a lack of loving, courageous obedience in pushing this theocratic warfare until the land was completely cleansed of the contaminating demon worshipers and God's will had been done. The Israelite that obediently took part in the fighting was said to fight Jehovah's battles. It was no mere flattering word, but a real truth, when

11. With what people did theocratic warfare become especially prominent and from when on, and what classic phrase regarding this developed?

12. (a) Why is there justification for engaging in such warfare, and in what could sin lie in connection with it? (b) How did Jehovah give backing to such warfare?

13. For what military reason did the Israelites suffer in various ways, and how was an obedient participant in the warfare a favored person?

King Saul told David the giant-killer: "Only be thou valiant for me, and fight Jehovah's battles." (1 Sam. 18:17, *AS*) It was with good understanding that Abigail, the woman of the city of Carmel, spoke to the same David, saying: "Jehovah will certainly make my lord a sure house, because my lord fighteth the battles of Jehovah." (1 Sam. 25:28, *AS*) To be a battler for Jehovah is a high honor and a blessing, and Jehovah is with each theocratic battler. The divine blessing is upon him. Today there are Christian battlers for Jehovah, and in a way they display greater courage than did the Israelite battlers for Jehovah, because these Christian witnesses of Jehovah do not use or resort to carnal death-dealing weapons such as the Israelite warriors did and they will not use or resort to such violent weapons or raise private military squads even at the battle of Armageddon, "the war of the great day of God the Almighty." Why is this so concerning these Christian battlers for Jehovah? We shall see.

### SANCTIFIED WARRIORS

[14] Theocratic warfare is a sacred thing, and those who are privileged to engage in it are sanctified for it because of its holiness. The warfare must be approached and be engaged in in a sanctified condition as a holy service. This becomes clear from David's conversation with the high priest Ahimelech at the city of Nob, where the sacred ark of Jehovah God had been transferred. King Saul had become jealous of David because Jehovah's blessing rested upon this young man as a battler for Jehovah. Finally David was obliged to flee from Saul's reach in order to escape death. Accompanied by faithful young men for part of the way, he came to Nob, hungry and unarmed. He wanted food for himself and the young men whom he had left at a certain place. David went on to say to high priest Ahimelech: " 'Now then, what have you at hand? Give me five loaves of bread, or whatever is here.' And the priest answered David, 'I have no common bread at hand, but there is holy bread; if only the young men have kept themselves from women.' And David answered the priest, 'Of a truth women have been kept from us as always when I go on an expedition; the vessels of the young men are holy, even when it is a common journey; how much more today will their vessels be holy?' So the priest gave him the holy bread; for there was no bread there but the bread of the Presence, which is removed from before the LORD [Jehovah], to be replaced by hot bread on the day it is taken away." —1 Sam. 21:1-6, *RS*.

[15] The Lord Jesus showed that holiness was something to be considered here when he verified this historic occurrence and said: "Have you not read what David did when he and the men with him got hungry? How he entered into the house of God and they ate the loaves of presentation, food it was not lawful for him to eat, nor for those with him, but for the priests only?" (Matt. 12:3, 4, *NW*) This was the reason why Ahimelech first asked whether David and his young men had been kept from women for at least a day and David replied that they had. But how was holiness here involved? And what was implied by David's answer with reference to a war expedition?

[16] Being kept from women meant being kept from sexual intercourse with their wives or concubines. At ordinary times there was nothing wrong or disqualifying with such proper intercourse. But when an

14. Because of its sacredness how were those engaging in it prepared for it, and what exchange of words by David with Ahimelech has a bearing on this question?

15. How did Jesus show that holiness was something to be considered in that connection?

16. Why would contact with women by David and his men have disqualified them for eating the showbread, and why did David emphasize their cleanness by a comparison with a military expedition?

occasion or a service called for ceremonial cleanness then such relations between an Israelite and his wife were out of order. Why? Because after such intercourse both the man and his wife were ceremonially unclean until the following evening. In the theocratic law that was given through Moses to the Israelites it was written: "Now in case a man should have an emission of semen go out from him, then he must bathe all his flesh in water and be unclean until the evening. And any garment and any skin upon which the emission of semen gets to be must be washed with water and be unclean until the evening. As for a woman with whom a man may cohabit with an emission of semen, they must bathe in water and be unclean until the evening." (Lev. 15:16-18, *NW*) Consequently, sexual intercourse that day would have made David and his men unfit to be given the unused holy showbread to eat. Now David claimed that it was an ordinary mission on which he was in the king's service; yet David said that he and his men were ceremonially clean from sexual contact with their wives and concubines the same as if they were going out on an "expedition," that is, a military expedition. Going out on a military expedition or war called for sanctification by ceremonial cleansing of their "vessels" or physical organisms. The theocratic nature of the warfare called for sanctity of this kind, if the divine blessing was to rest upon the army and victory was to be granted to those battling for Jehovah. It was a sacred service.

[17] Cleanness ceremonially, morally and physically was required of the Israelite camp engaged in theocratic warfare. Said Jehovah's law to the Israelites: "In case you should go out into camp against your enemies, then you must keep yourself from every bad thing. In case there should happen to be in you a man who does not continue clean, because of a pollution that occurs at night, then he must go outside the camp. He may not come into the midst of the camp. And it must occur that at the falling of evening he should wash with water and at the setting of the sun he may come into the midst of the camp. And a private place should be at your service outside the camp, and you must go out there. And a peg should be at your service along with your implements, and it must occur that when you squat outside, then you must dig a hole with it and turn and cover your excrement. For Jehovah your God is walking about within your camp to deliver you and to abandon your enemies to you, and your camp must prove to be holy, that he may see nothing indecent in you and certainly turn away from accompanying you." (Deut. 23:9-14, *NW*) If the divine presence as represented by the angel of Jehovah was to accompany the army clear to final victory, the camp had to be kept clean according to theocratic standards.

[18] The camp of Jehovah's theocratic nation, therefore, differed from that of the pagan armies. The pagans would take women along with them that the warriors might indulge themselves with them, or on capturing a place the soldiers were given free rein to seize the womenfolk and rape them. (Isa. 13:16; Lam. 5:11; Zech. 14:2) There exists something similar to this today, when we read or hear of prostitutes tagging along after the military camps and of military officers deliberately providing places of prostitution in the neighborhood for the sexual satisfaction of their soldiers. In the theocratic camp of Israel this was prohibited because the war on which they were set out was theocratic, therefore sa-

17. How was an Israelite army camp to be kept clean, and why?

18. How did the pagans differ from this in camp and in conquest, and how was this difference illustrated by the course of Uriah the Hittite, warrior of King David?

cred, and called for sanctification by the fighters. Therefore sexual contact with women, even their own wives and concubines, was prohibited to them and they voluntarily abstained from it. This was why Uriah, a Hittite of good will, when called in from the field by King David, did not go at night to his home in Jerusalem to be with his wife. When King David, ignoring the sacred requirements of the military campaign, asked Uriah why he had not gone home that night, that loyal soldier theocratically replied: "The ark, and Israel, and Judah, abide in booths; and my lord Joab, and the servants of my lord, are encamped in the open field; shall I then go into my house, to eat and to drink, and to lie with my wife? as thou livest, and as thy soul liveth, I will not do this thing." (2 Sam. 11:6-11, *AS*) Uriah wanted to remain sanctified for the fight. So for the time being he would be as without a wife. It reminds us of what the apostle Paul said to Christians: "Moreover, this I say, brothers, the time left is reduced. Henceforth let those who have wives be as though they had none." (1 Cor. 7:29, *NW*) At times theocratic duties will call a Christian from his wife's side and he must respond.

[19] If the Israelites were commanded to capture a place and kill off the men and the women that were not virgin, they were not free to rape the girls who were preserved alive. That would have been defiling the army, for it would have been committing fornication, immorality. If any Israelite wanted any captive maid he could not have relations with her immediately on capturing her. No, but he must keep himself sanctified for theocratic warfare by following the law that said: "In case you should go out to the battle against your enemies and Jehovah your God has given them into your hand and you have carried them away captive, and you have seen among the captives a woman beautiful in form and you have gotten attached to her and taken her for your wife, then you must bring her into the midst of your house. She must now shave her head and attend to her nails, and remove the garment of her captivity from off her and dwell in your house and weep for her father and her mother a whole month, and after that you should have relations with her and you must take possession of her as your bride and she must become your wife." (Deut. 21:10-13, *NW*) Until the military campaign was over and its sanctity had been maintained this sexual contact could not occur with divine approval. If a man called to the army was engaged to a girl, he was relieved of his army obligations for one year that he might go home and take his betrothed one in marriage and have a child by her that he might have an offspring and keep his name alive, that thus he might not be killed in battle childless.—Deut. 20:7; 24:5.

[20] The vindication of Jehovah, the God of victory, was at stake. Keeping the camp above reproach in God's sight and worthy of gaining the victory by Jehovah's continued favor was of vaster importance than committing any ceremonial or moral uncleanness and violating the sanctity of the military expedition. This is true also of the sacred warfare of Christian battlers for Jehovah today. Of course, the legal covenant that Jehovah God made with the ancient Israelites through Moses does not apply today to the Christian, and hence the Christian battlers are not required to abstain from intercourse with their wives because they are in a sacred warfare. Nonetheless, their conduct must be clean morally and spiritually. Their keeping

19. For the sanctity of the Israelite army what procedure was required respecting captive maidens wanted as wives, and how and why was a man engaged to a girl exempted from military service?

20. To the camp what was of vaster importance than ceremonial or moral uncleanness?

themselves from immorality and also from spiritual adultery by being a part of this world must befit the sacredness of this Christian warfare. (Jas. 4:4) Their part in the vindication of Jehovah is at stake, and furnishes them a cleansing influence, an impulse to purity morally and spiritually.

# PRIESTS with the THEOCRATIC ARMY

THE sacredness of theocratic warfare called for a sanctifying of the Israelite men for this service of God as upholders of his universal sovereignty and as executioners of his righteous indignation against the worshipers of false gods. Accordingly it was necessary for priests of the tribe of Levi to accompany the Israelite army. Their presence added sanctity to the army of Jehovah. In the days when his sacred ark of the covenant was sheltered under the tabernacle or tent it was the custom to take the ark into the army camp, as it symbolized the presence of Jehovah God with his fighting forces. (1 Sam. 4:4-6; 14:18, 19; 2 Sam. 11:11) This necessarily required the presence of the Levite priests in the camp, for they were the only ones authorized to carry the ark of Jehovah God. Once a nonpriestly Israelite was killed for touching the ark, thinking to keep it from falling off a cart. Had the Levite priests been carrying the ark, this would not have occurred. (Deut. 31:9; Josh. 3:17; 6:4-11; 1 Sam. 4:4; 2 Sam. 6:6, 7; 1 Chron. 15:2-15, 26) Also when a battle engagement was facing the Israelite army it was customary for a sacrifice to be offered to Jehovah God, and this required the presence of Jehovah's prophet or of his Levite priests. (1 Sam. 7:9; 13:9) Furthermore, before engaging in a certain battle strategy the God-fearing military commander would consult Jehovah by means of the ark of the covenant or by a priestly ephod or by the sacred Urim and Thummim that were borne by the high priest. The pagans, like Nebuchadnezzar king of Babylon, resorted to various forms of divination, but Jehovah's people inquired of him, the true God, for his direction in battle. (Judg. 1:1; 20:27, 28; 1 Sam. 14:37; 23:2, 6, 9-14; 28:6; 30:8; 2 Sam. 5:19, 23; Ezek. 21:21) This, too, required the presence of Jehovah's prophet or priest with his theocratic camp.

[2] Jehovah specifically ordered priests of his to the front when he gave the following commandment for the Israelites in their battles in the Holy Land, the Promised Land: "In case you should go out to the battle against your enemies and you have seen horses and war chariots, a people more numerous than you, you must not be afraid of them, for Jehovah your God is with you, who brought you up out of the land of Egypt. And it must occur that when you have drawn near to the battle, then the priest must approach and speak to the people. And he must say to them, 'Hear, O

1. By whose presence was the Israelite camp sanctified, and why was their presence required?

2. For what purpose were priests ordered directly to the front before battle, but were they required to take up arms and fight?

Israel, you are drawing near today to the battle against your enemies. Do not let your hearts sink. Do not be afraid and run in panic or shudder because of them, for Jehovah your God is marching with you to fight for you against your enemies so as to save you." (Deut. 20:1-4, *NW*) It was most suitable that the fighters of Jehovah's wars should have his direct representative, his consecrated priest, give this encouragement to them right there at the battle front. However, it was not required of the priests themselves to take up arms and do any of the fighting.

[3] The sounding of the battle signal also called for the presence of the priests in the heart of the camp. No others but they could give the battle signal for a victorious onslaught against the foe. Jehovah's instructions through Moses were: "Make for yourself two trumpets of silver. You will make them of hammered work, and they must be at your service for convening the assembly and for breaking up the camps. And in case you should enter into war in your land against the oppressor who is harassing you, then when you have sounded a war call on the trumpets you will certainly be remembered before Jehovah your God and be saved from your enemies. . . . and their use must serve as a memorial for you before your God. I am Jehovah your God." (Num. 10:2, 8, 10, *NW*) The Bible record concerning the use of these two silver trumpets discloses who were the ones to blow them. It was the Levite priests. When they sounded the battle signal, the trumpet blasts animated the whole army, and the rank and file moved into action. The trumpet sound was an appeal for help from on high. It was like an alert to God to go into action with them and give victory, for it was a priestly sound.

[4] Toward the close of the forty years of wandering in the wilderness the Israelites came and encamped on the desert plains of Moab across the Jordan River from Jericho, a city in the Promised Land. From here Moses sent out a military force of twelve thousand to wage war upon the demon-worshiping Midianites. The Record says: "Then Moses sent them out, a thousand of each tribe, to the army, them and Phinehas the son of Eleazar the priest to the army, and the holy utensils and the trumpets for blowing calls were in his hand. And they went waging war against Midian, just as Jehovah had commanded Moses." (Num. 31:1-7; 22:1, *NW*) The trumpet calls to Jehovah were answered with victory!

[5] Centuries after that theocratic war against Jehovah's enemies, the twelve-tribe kingdom of Israel in the Promised Land was divided into two kingdoms, the kingdom of Judah and the kingdom of Israel. On one occasion the armies of their two kings faced each other on the battlefield. King Abijah of the kingdom of Judah, faithful to God, had four hundred thousand men in the field against twice as many, eight hundred thousand idol worshipers, under King Jeroboam of the king-

3. Why did the battle signal require the presence of the priests in the army, and what, in effect, was this battle signal?

4. What factor served for Israelite victory over the Midianites?

5. At what military disadvantage did King Abijah of Judah face King Jeroboam of Israel, but what extra vital help did Abijah have?

dom of Israel. But King Abijah of Judah had more than four hundred thousand warriors with him, and of this extra vital help he made mention in his appeal to the opposing army, saying: "But as for us, Jehovah is our God, and we have not forsaken him; and we have priests ministering unto Jehovah, the sons of Aaron, and the Levites in their work: . . . And, behold, God is with us at our head, and his priests with the trumpets of alarm to sound an alarm against you. O children of Israel, fight ye not against Jehovah, the God of your fathers; for ye shall not prosper."

6 This appeal did not avail with the enemy. The battle was joined, and King Abijah's army found themselves ambushed. The situation was dangerous. But divine help came in response to the trumpets. The Record says: "And when Judah looked back, behold, the battle was before and behind them; and they cried unto Jehovah, and the priests sounded with the trumpets. Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah. And the children of Israel fled before Judah; and God delivered them into their hand." Why, then, did this holy victory come? Jehovah answers in the Record, saying: "Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they relied upon Jehovah, the God of their fathers." The priestly blast upon the holy silver trumpets pealed forth as a memorial, a reminder to trust in Jehovah. A united shout of confidence in Him, a Hallelujah! thundered from the mouths of his battlers, and, infused with divine courage, the army of Judah charged against the foe to the front and rear, and Jehovah vindicated their reliance on him with victory!—2 Chron. 13:3, 10-18, *AS*.

7 Another illustration of the holiness of theocratic warfare and of how Jehovah used his devoted tribe of Levites in connection with the army occurred at a very tense time in the kingdom. The allied armies of demon worshipers, the Moabites, the Ammonites and the men of Mount Seir, were on their way through the Judean wilderness for an assault on the holy city of Jerusalem. King Jehosh'aphat proclaimed a fast throughout the kingdom and had all the people gather at the temple in Jerusalem. In solemn appeal for all the men, women and children about him, King Jehosh'aphat lifted a prayer to Jehovah. Then Jehovah chose his instrument by which to give consolation and instructions for meeting the crisis. He chose a holy man, a Levite singer named Jahazi'el. He put his holy spirit upon him, moving him to say: "Thus saith Jehovah unto you, Fear not ye, neither be dismayed by reason of this great multitude; for the battle is not yours, but God's. Tomorrow go ye down against them: . . . Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of Jehovah with you, O Judah and Jerusalem; fear not, nor be dismayed: tomorrow go out against them; for Jehovah is with you."

8 Next morning they obediently did go out of the city's protective walls and march to meet the oncoming foe. But how? The two silver trumpets in the priests' hands did not go along to sound an alarm. There was to be no infantry charge with shouting against Moab, Ammon and Mount Seir. They did not need to fight in this battle; it was a holy battle; it was not their battle, but God's. As they went out, King Jehosh'aphat, as the chief officer of the army,

6. In the dangerous situation that developed, how did King Abijah's forces show their reliance upon Jehovah, and how did he vindicate it?

7. When Jerusalem was threatened by the army of Moabites, Ammonites and men of Mount Seir, whom did Jehovah use to deliver his message, and what did it say?
8. How was the holiness of their meeting this situation displayed, and why was the emphasis on holiness not misplaced?

stood up and exhorted the marchers in obedience to Deuteronomy 20:5-9, saying: "Believe in Jehovah your God, so shall ye be established; believe his prophets [such as Jahazi'el], so shall ye prosper." At the same time, to strengthen their belief and confidence in Jehovah, King Jehosh'aphat stationed Jahazi'el and his fellow Levite singers in their holy array at the very head of the marching column. Instead of a shout following a trumpet alarm, these holy Levites marched forward, singing: "Give thanks unto Jehovah; for his loving-kindness endureth for ever." King Jehosh'aphat and the army followed, taking a secondary position. This emphasis on the holiness of the war was not misplaced, for we read: "And when they began to sing and to praise, Jehovah set liers-in-wait against the children of Ammon, Moab, and mount Seir, that were come against Judah; and they were smitten. For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another." Arriving at the watchtower in the wilderness, the theocratic procession came in view of the slaughter that had occurred.

[9] All they now had to do was to despoil the dead bodies. After three days of this they assembled at the valley of Ber'acah and blessed Jehovah, and then to sacred music they returned to Jerusalem and its temple, rejoicing, "for Jehovah had made them to rejoice over their enemies." What was the result of Jehovah's holy battle against the ungodly aggressors? The Record answers: "And the fear of God was on all the kingdoms of the countries, when they heard that Jehovah fought against the enemies of Israel." (2 Chron. 20:1-29, *AS*) The ancient world was given to know that Jehovah is no pacifist but is a fighter, a fighter who always wins and who is therefore to be feared. Woe to the fighters against God; they are in a losing fight! But not so those who are fighting Jehovah's battles. These are the ones who give themselves wholly to the Christian theocratic warfare. Exclusively for this warfare they are sanctified, because it is holy, it being authorized by the Holy One of the universe and backed up by him with victory in view.

9. How did they celebrate Jehovah's victory, and what was the ancient world given to know by his victory?

## SOLVING PROBLEMS BETWEEN BROTHERS

Is there someone in the Christian congregation with whom you have a long-standing cause of contention? Have you applied the Christian principle to it, or are you still following the way of the old world—telling others about it rather than going to the one who offended you? The Christian principle was stated by Jesus in Matthew 18:15 (*NW*): "Moreover, if your brother commits a sin, go lay bare his fault between you and him alone. If he listens to you, you have gained your brother." If the problem is not important enough to be settled in this proper way, then why keep it on your mind, letting it separate you from your brother?

## IMMORTALITY OF THE SOUL

A popular book on religion says: "That the human soul will survive after death in the possession of an endless conscious existence, is one of the fundamental doctrines of Christianity."

The Bible says: "The soul that sinneth, it shall die."—Ezek. 18:4, 20.

Which do you believe, the religious theory or the inspired Record?

THE wars of the faithful witnesses of pre-Christian days were holy, because they were theocratic and were fought in the name of Jehovah of hosts and at his direction and command. The warfare of the true Christians today, who are likewise witnesses of Jehovah, is no less holy, sacred, for it too is theocratic. In many cases the valiant witnesses of Jehovah in those ancient days fought with *material* weapons inflicting bodily death. May the Christian witnesses of today likewise fight with such material, death-dealing weapons? It is for Jehovah to answer and instruct our consciences.

[2] In ancient times the faithful witnesses of Jehovah often fought against heavy concentrations of the enemy, but now the Christian witnesses of Jehovah have the greatest fight of history on their hands. The ancient witnesses battling for Jehovah faced human foes and armed themselves with man-made weapons. The present-day Christian witnesses of Jehovah face and grapple with a superhuman foe. It is an unseen foe, but, just the same, the warfare with him is very real. It is therefore a conflict requiring constant vigilance and steady alertness, a perpetual warfare, a lifelong conflict, from which there is no furlough granted us, in which there is no truce, no armistice. In it there is continual need of divine exhortation to keep one in fighting trim, ever courageous. The conflict reaches its intensity in what is called "the wicked day." There is no more any question about it: that "wicked day" is here, for Satan the Devil and his invisible demons have been cast out of heaven down to the earth and the "ruler of the demons" has great anger because he knows he has but a short period of time until the greatest war of all time, the universal war of Armageddon.—Rev. 12:7-13, 17; 16:14-16; Matt. 12:24, *NW*.

[3] That is why this warfare is different from that of worldly armies. It is with a different foe. Worldly armies fight for the god of this system of things of which they are a part; the Christian witnesses of Jehovah fight against the "god of this system of things." (2 Cor. 4:4, *NW*) That is why they need different weapons, a fighting equipment that none of the armament makers of this system of things can turn out. They know their enemy, and they know the only fighting equipment with which they can fight him and win. It is a fighting equipment from the greatest Fighter of them all, Jehovah God. In words pointing out this needed equipment and exposing the enemy, Jehovah's Word says: "Finally, go on acquiring power in the Lord and in the mightiness of his strength. 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 [non-blood-and-flesh] governments, against the authorities, against the world-rulers of this dark-

1. Why is the Christian's warfare today holy, and what question as to the method of warfare arises?
2. Why do Christians have the greatest fight of all history on their hands, and why is this the "wicked day"?
3. Why, then, do the Christians need different fighting equipment, and from whom does it come?

ness, against the wicked spirit forces in the heavenly places. On this account take up the complete suit of armor from God, that you may be able to resist in the wicked day and, after you have done all things thoroughly, to stand firm."—Eph. 6:10-13, *NW*.

4 The fact that our enemy is spiritual, superhuman, alters altogether the nature of our warfare and the nature of our weapons of war. True, the witnesses of ancient times did in many cases fight with the various weapons of ancient warfare, and those witnesses furnished a prophetic picture or type of the Christian witnesses of Jehovah today, in their theocratic warfare against Satan the Devil and his superhuman hosts, the demons that are higher and more powerful than blood and flesh.

5 Another thing: The priests of the family of Aaron and also all the rest of the men of the tribe of Levi were exempted from the secular duties of other Israelite men. The great Theocrat's command to Moses on this was clear-cut: "Only the tribe of Levi you must not register and the sum of them you must not take in among the sons of Israel. And you yourself appoint the Levites over the tabernacle of the Testimony and over all its utensils and over everything that belongs to it. They themselves will carry the tabernacle and all its utensils and they themselves will minister at it, and around the tabernacle they are to camp." The record of the registration of the other Israelites for theocratic activities against the enemies of Israel says: "These were the registered ones of the sons of Israel according to the house of their fathers; all the registered ones of the camps in their armies were six hundred and three thousand five hundred and fifty. But the Levites did not get registered in among the sons of Israel, just as Jehovah had commanded Moses." (Num. 1:1-50; 2:32, 33, *NW*) Thus those doing sacred service at the tabernacle or temple, namely, the men of the tribe of Levi, including the priests, were exempted from this general registration and its obligations. All those natural Israelites, the registered men and the Levites and all the rest of the tribes of the nation, pictured spiritual Israel, the one, true Christian congregation of which Jesus Christ is the Head. But in this picture there is the following difference today:

6 In spiritual Israel there is no such division of members into secular registrants, priests and Levites and other nonregistered ones. Spiritual Israel, the one true church built upon Jesus Christ the Rock, are all of them priests, all consecrated by God and to his sacred service. (Matt. 16:18) The apostle Peter himself put this fact beyond dispute, when he addressed himself to the Christians sanctified by God's spirit and said: "Coming to him as to a living stone, rejected, it is true, by men, but chosen, precious, with God, you yourselves also as living stones are being built up a spiritual house for the purpose of a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. . . . you are 'a chosen race, a royal priesthood, a holy nation, a people for special possession, that you should declare abroad the excellencies' of the one that called you out of darkness into his wonderful light. For you were once not a people, but are now God's people; you were those who had not been shown mercy, but are now those who have been shown mercy."—1 Pet. 1:1, 2; 2:4-10, *NW*.

7 The 144,000 members of the true church or Christian congregation are a priesthood, every one a spiritual priest, and Jesus Christ is their High Priest. In

4. Despite the type of weapons of ancient Israel, what fact alters the features of the Christian's warfare?
5. What was the status of the priests and Levites, and whom did all the natural Israelites together picture?
6, 7. (a) But in that picture what is the great difference, as stated by the apostle Peter? (b) Consequently from what have all of them been exempted, and by whom?

their holy service to God and in their attitudes toward this world these Christian underpriests imitate him. (Heb. 3:1; 1 Cor. 11:1) They form a spiritual house for the indwelling of God by his spirit, and Jesus is the chief cornerstone of this spiritual temple, and they may not be profaned and desecrated by wrong use by this world. (Eph. 2:19-22; 1 Cor. 3:16, 17; Matt. 26:51-56) It is for this powerful reason that Jehovah God has exempted ALL of them, the entire church or congregation, from taking part with carnal weapons in the oncoming battle of Armageddon. Hence, being no part of this world which will be destroyed at Armageddon, these underpriests of Jesus Christ must keep a strict neutrality toward the present-day conflicts of the nations and must apply themselves to their priestly duties toward the people of all nations alike, without partiality or discrimination.

[8] The Christian congregation under their High Priest Jesus being all a "holy nation," "a royal priesthood," it is Jehovah God himself who objects to their adulterously meddling and taking an active part in the affairs of this world. He commands them: "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; cleanse yourselves, ye that bear the vessels of Jehovah." (Isa. 52:11, *AS*) Thus Jehovah states his objection for the guidance of the Christian conscience, and His objection is determinative.

[9] The Christian witnesses of Jehovah do not go around in the religious toggery of Christendom's clergy, but dress simply in ordinary clothes of the everyday man or woman. We even work part-time at secular occupation, and we were doing this before ever the "worker priests" of France were authorized to do some honest work in the shops to try to stop the advance of communism. Most of the Christian witnesses of Jehovah work at honest occupations part-time as the apostle Paul did, in order to be apostolic and provide for our natural needs decently and honorably and not financially burden the congregations with which we are associated. Because we do not differentiate ourselves from the rest of the people by wearing high-sounding titles or unusual religious garments or living a life of ease as a clergyman, the authorities of this world may not look on us as consecrated priests of God, but look on us according to what we appear to be in the flesh. Because they do not have the Bible viewpoint they may do as the apostle Paul said, "appraise us as if we walked according to what we are in the flesh." But for a warning against such a wrong appraisal of us the inspired apostle adds: "For 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, and we are holding ourselves in readiness to inflict punishment for every disobedience [but not with death-inflicting carnal weapons], as soon as your own obedience has been fully carried out. You look at things according to their face value." (2 Cor. 10:2-7, *NW*) So we must disabuse the minds of those who take us at face value and so do not appraise us as ministers of Jehovah God, consecrated priests of the Most High God, members of a "holy nation," not of this world.

8. Who objects to their meddling in unclean worldly affairs, and why is his objection important?
9. Why are the Christian witnesses of Jehovah appraised wrongly by the authorities of this world, and what warning does the apostle Paul give in this regard?

[10] Under inspiration the apostle tells us as Christ's followers that we do not fight against flesh and blood and that our weapons are not carnal. We are consecrated priests not subject to militarization to take a violent part in the battle of Armageddon. But carrying on our priestly duties even into the midst of that "war of the great day of God the Almighty," we shall be harmless bystanders, joyful spectators of how Jehovah God and his angelic hosts under Jesus Christ will fight the victorious battle against the Devil's organization, visible and invisible. The sum of that argument means that we are engaged in a spiritual fight. It is a spiritual warfare to which we are sanctified. We are enlisted in a spiritual army in a theocratic war, and our Commander is the Son of God, Jesus Christ, and he is the one we have to please by obedience and imitation. The same apostle Paul, writing the young man Timothy, made that point clear by telling him: "As a right kind of soldier of Christ Jesus take your part in suffering evil. No man serving as a soldier involves himself in the commercial businesses of life, in order that he may meet the approval of the one who enrolled him as a soldier." (2 Tim. 2:3, 4, *NW*) It is the approval of Christ Jesus that we are obliged to meet, for he has enrolled us in the theocratic army and we are 'soldiers of Christ Jesus' and we must show ourselves the right kind by suffering evil for his sake.

[11] Jesus Christ our Commander said: "No one can be a slave to two masters; for either he will hate the one and love the other, or he will stick to the one and despise the other." (Matt. 6:24, *NW*) As soldiers of Jesus Christ we are engaged in a sacred warfare "against the wicked spirit forces in the heavenly places" and we must continue to preach the good news of God's kingdom that the light of the good news may put to rout the forces of darkness. The efforts of Christendom's rulers to religionize their wars, calling them "crusades" and other such catchy names, does not alter the case for Jehovah's priesthood. By thus trying to religionize their combats the rulers are setting up an establishment of religion. They are dictating religiously to those who should have the freedom of conscience to choose their own religion or the freedom to choose to follow Jehovah's Word and guide their conscience by his Word. Respecting an establishing of one religion and prohibiting the practice of another the apostle Peter and his fellow apostles said to the Jewish High Court: "We must obey God as ruler rather than men."—Acts 5:29, *NW*.

10. To what warfare are such Christian priests sanctified, who has enrolled them, and how must they show themselves the right kind of soldiers?

11. Why cannot Christ's followers be slaves to two masters, and how does the religionizing of worldly conflicts step upon Christian conscience?

### MEN OF GOOD WILL IN THE WARFARE

[12] Engaged in the wars of ancient Israel there were not only the natural Israelites of the theocratic nation but also valiant foreigners of good will. Enlisted in the armies of King David there were such foreigners as Uriah the Hittite who refused to sleep at home when God's ark and his theocratic army were tenting in the field, because he wanted to remain sanctified constantly for the fight and be ready for duty at a moment's notice, undisqualified. Then, too, there was Zelek the Ammonite; Ithmah the Moabite; also Ittai the Gittite, a Philistine of Gath, together with six hundred other Gittites; and also King David's special bodyguard known as the Cherethites and the Pelethites, who are understood to have been foreigners.—2 Sam. 11:6-17; 23:37-39; 1 Chron. 11:26, 46; 2 Sam. 15:18, 19; 8:18; 20:7, 23; 1 Ki. 1:38, 44; 1 Chron. 18:17.

12. Besides the natural Israelites, who else were engaged in the wars of ancient Israel, and who were some such in David's army?

[13] Whom do these foreign fellow warriors of David in his battles for Jehovah picture? They picture the men of good will of all nations today, the loyal companions of the remnant of the "royal priesthood" under Christ Jesus the High Priest. But though not spiritual priests they are not authorized by Jehovah God to take part in the unclean affairs of this world any more than the remnant of spiritual Israel are. They have come under the same Commander as the remnant of spiritual priests; the warfare that they wage can be only the spiritual warfare, theocratic warfare, so they cannot and will not wield any carnal weapon at the battle of Armageddon or turn any hand toward violence in that war. "Other sheep" of the Right Shepherd of God these may be, but they have been gathered to the Shepherd's one fold in company with the spiritual sheep of the "little flock" and they must follow the one Shepherd together with these. (John 10: 14-16; Luke 12:32) The warfare of both groups in the one fold is the one warfare, the spiritual, the theocratic, the holy warfare. For this warfare both have been sanctified, for both have listened to the voice of the Right Shepherd, Christ Jesus, who is the Greater David, and then both have dedicated themselves to Jehovah God to follow faithfully in the Shepherd's footsteps. They may not follow any other commander, paying attention to other voices that may call.

[14] These "other sheep" from all nations already form a "great crowd" in company with the spiritual remnant, but they keep on coming into the fold and will continue to do so until the outbreak of the universal conflict at Armageddon. The prophecy foretelling their coming describes them as standing before God's throne and rendering him sacred service day and night in his temple. (Rev. 7:9-15, *NW*) How could these "other sheep" of good will be doing this and at the same time become embroiled in all the "works of the flesh" of unsanctified men? They could not do so and at the same time inherit earthly blessings under God's kingdom in the new world. The prophecies of Isaiah and of Micah describe them as coming up to the house of Jehovah and tell us what he teaches them and what he requires of them in these last days of this old world. We read: "And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem. And he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2:2-4, *AS*) Micah's prophecy (4:1-3) gives a double emphasis to that prophecy of Isaiah.

[15] As both prophecies apply right now at the coming of "other sheep," men of good will of all nations, to Jehovah's temple, it is now that the worldly nations marvel because they do not see these "sheep" at God's temple taking up the weapons that Isaiah and Micah mention or learning any longer the arts of modern untheocratic warfare. They act like inoffensive "sheep" of the heavenly Shepherd. (John 10:16;

13. Whom do such foreign warriors of David picture, and why is theirs now only the spiritual warfare?
14. Where do these "other sheep" serve God sacredly, and in what words does Isaiah describe their coming there and the instruction they receive?
15. When is it that the world sees those prophecies fulfilled, and why may they not be disturbing elements in the place into which the sheep have come?

Rev. 7:15-17) These have learned of Jehovah's judgment and decision and have come to know that his law and word from the heavenly Zion forbid them to carry on the "works of the flesh" as before, but now they must turn to the arts of peace which they will practice in the new world just ahead. These "other sheep" are the desired things, the things precious to God out of all nations, and they have come to his house or temple, filling it with glory. There they must recognize and obey the will of God which the prophecy of Haggai 2:9 tells us is: "And in this place will I give peace, saith Jehovah of hosts." So they must keep the peace and not be disturbing elements among the spiritual priesthood, the spiritual temple class. This spiritual priesthood may not sanction their engaging in violent combats among themselves at the temple of Jehovah God or engaging in violent combat with outsiders at the battle of Armageddon.—Hag. 2:7-9, *AS;* Jas. 4:1-4.

[16] Our joint warfare must accordingly be a spiritual warfare. And for this both flocks of us must take up the same God-given suit of armor in obedience to the command: "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, while with every form of prayer and supplication you carry on prayer on every occasion in spirit. And to that end keep awake with all constancy and with supplication in behalf of all the holy ones, also for me, that ability to speak may be given me with the opening of my mouth, with all freeness of speech to make known the sacred secret of the good news, for which I am acting as an ambassador in chains, that I may speak in connection with it with boldness as I ought to speak."—Eph. 6:14-20, *NW*.

[17] With this suit of armor you can now be a peaceful resident of earth, harming no blood and flesh, and at the same time carry on a theocratic spiritual fight against the wicked spirit forces in the heavenly places that use their earthly human dupes to try to stop freeness of speech in preaching the good news with boldness. The "sword of the spirit," or spiritual sword, is God's Word. With it you can do no bodily violence to anyone, but, instead, immense spiritual good. A Korean War general recently said, "The pen is mightier than the sword," meaning the literal sword. In turn the Word of God is mightier than the pen of worldly men, and hence is mightier than the literal sword. The apostle Paul also said that the alive Word of God "exerts power and is sharper than any two-edged sword." (Heb. 4:12, *NW*) Why, then, should we who are sanctified to the sacred, theocratic warfare lift up a less mighty, an inferior weapon against one another any more? Why should we not use the mightier sword, the superior weapon, the spiritual sword, the Word of God, against our common enemy, the "wicked spirit forces in the heavenly places"? Our mightiness in war lies in weapons from God, and these only we may use.

[18] Let us not overlook, either, that prayer is an essential part of our warfare, a necessary addition to our defensive armor. Prayer in the thick of theocratic battle is very vital. Long ago it brought victory to

16. Our joint warfare must accordingly be of what kind, and for engagement in this what command must we obey?

17. How can we be peaceful and yet engaged in this warfare, and why should we not use an inferior sword?

18. What is a necessary addition to our defensive warfare, and how was this forcefully illustrated in the case of King Asa of Judah?

King Asa of Judah. Realizing that his army of five hundred and eighty thousand sanctified warriors was no physical match for the army of a million Ethiopians with three hundred chariots under Zerah the Ethiopian, Asa prayed fervently: "Jehovah, there is none besides thee to help, between the mighty and him that hath no strength: help us, O Jehovah our God; for we rely on thee, and in thy name are we come against this multitude. O Jehovah, thou art our God; let not man prevail against thee." In answer to that supplication man did not prevail, not even a million men. As it is written: "So Jehovah smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled. And . . . there fell of the Ethiopians so many that they could not recover themselves; for they were destroyed before Jehovah, and before his host." (2 Chron. 14:9-14, *AS*) This record was written aforetime for our learning; and what a grand illustration it is of how prayer aids to victory! Let us offer it now, always.

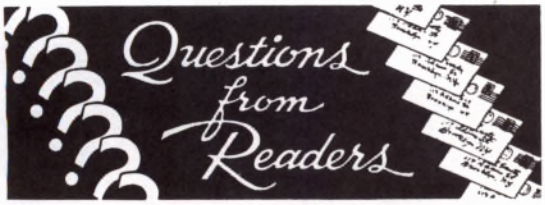
19 Here, then, we stand in the wicked day, clad in theocratic armor, sanctified for the sacred warfare in Jehovah's cause. We are facing the universal war of Armageddon. That will be the most violent and disastrous fight of all human experience. But we shall not need to take part in the violence of that time. From the ancient prophetic pictures of Armageddon come the words of Jehovah to us: "The battle is not yours, but God's." "Stand firm and see the salvation of Jehovah, which he will perform for you today. . . . Jehovah will himself fight for you." (2 Chron. 20:15; Ex. 14:13, 14, *NW*) Those words are a prohibition against our then dropping our spiritual armor and taking up carnal weapons and relying upon their use for or against anyone on earth at the battle of Armageddon. We must keep our sanctification for our sacred warfare down to the all-out attack upon our New World society by Gog the sovereign prince of Magog and the outbreak of Armageddon by Jehovah's countermove against him in our defense. (Ezek. 38:1 to 39:22, *AS*, margin) Our High Priest Christ Jesus has offered his human sacrifice for us by which we gain a sanctified condition before God for our spiritual conflict. We have consulted the will of God by means of him and have learned that we must "contend for victory in the right contest of the faith." (1 Tim. 6:12, *NW*) We know we must each prove to be a "right kind of soldier of Christ Jesus." He as our High Priest is with us in the camp to counsel us and to encourage us not to fear the enemy but to move forward doing God's will as theocratic soldiers. Our warfare for Jehovah's glory and vindication is a holy warfare, a sacred obligation, a sanctified duty, and our Christian conscience finds no objection to engaging in this theocratic warfare in holy armor, but we eagerly enlist in this service as loyal volunteers.—Ps. 110:3, *AT*.

20 Our camp we must keep clean by living holily, committing no fornication with this enemy world, that Jehovah may see nothing indecent among us and turn away from accompanying us. Clad in the spiritual armor of God, we must continually fight now against the "wicked spirit forces in the heavenly places," valiantly wielding the "sword of the spirit, that is, God's word," by preaching in all the inhabited earth the good news of God's established kingdom. Then as the decisive battle nears, yes, even as we enter the "war of the great day of God the Almighty," we as a "holy nation" and "royal priesthood," together

19. (a) Why may we not drop the spiritual armor and take up the carnal weapons at Armageddon? (b) How has Christ Jesus sanctified us for the right warfare, and why do we eagerly enlist in it?

20. (a) How must we keep the theocratic camp? (b) How, then, may we conduct ourselves amid the war of God Almighty's great day, and with what grand result?

with all our companion warriors of good will from all nations, will be worthy to sing Jehovah's praises and to blow the trumpets for a courageous advance against the foe with full confidence that Jehovah will give us the victory. And as we fight on in support of the preaching of the good news we will pray fervently in faith for one another and for the success of the divine cause. Then our theocratic warfare will not be in vain. No, but it will be garlanded with God's own victory by Christ Jesus and with eternal life in the righteous new world for us as sharers in His victory! (1 Cor. 15:57, 58, *NW*) "The battle is not yours, but God's."—2 Chron. 20:15, *AS*.




● How could the Ethiopian eunuch be brought into the Christian congregation before Cornelius, especially in view of Deuteronomy 23:1? —I. H., United States.

The Ethiopian was returning to his homeland after a trip to Jerusalem to worship, which shows that he was a Jewish proselyte, worshiping with the Jews at the temple. There were many of such proselytes, and had been since the beginning of the nation, the law covenant even making provision for them. They were not uncircumcised Gentiles like Cornelius. On the basis of their conversion to the Jewish religion the good news could be preached to them and they could and did become a part of the early Christian congregation, without waiting for the message to go to uncircumcised Gentiles. So the Ethiopian eunuch could be brought into the Christian congregation in view of his previous conversion to the Jewish religion.—Ex. 12:38, 48, 49; Lev. 24:17-23; Num. 15:15, 16; 35:15; Acts 8:5, 14, 27-39.

Deuteronomy 23:1 (*NW*) states: "No man castrated by crushing the testicles or having his male member cut off may come into the congregation of Jehovah." But this would not affect entry into the Christian congregation, since the law covenant that prohibited this was no longer valid. However, when it was valid in the Jewish system of things would it not have forestalled the conversion of the Ethiopian eunuch? Yes, if the Ethiopian was a eunuch in the fleshly way mentioned at Deuteronomy 23:1. But the word "eunuch" (Hebrew, *sa·ris'*) in a broad or special sense also meant an officer, as at Genesis 39:1, where an officer of Pharaoh, Potiphar, a married man, is called a *sa·ris'*. It is in this sense of the word that we view the Ethiopian that Philip met and baptized, for the Ethiopian was obviously a Jewish convert or proselyte and he was also an officer, "a man in power under Candace queen of the Ethiopians, and who was over all her treasure." (Acts 8:27, *NW*) Had he been an actual eunuch he would not have been a proselyte, and if not a proselyte Philip would not have baptized him before the good news had gone to the uncircumcised Gentiles.

● Why is Jacob called a Syrian at Deuteronomy 26:5?—V. H., United States.

Deuteronomy 26:5 (*NW*) reads: "My father was a perishing Syrian, and he proceeded to go down to Egypt and to reside there for a while with very few in number, but there he became a great nation, mighty and numerous." *An American Translation* says: "A nomad Aramean was my father." This refers to Jacob. He sojourned in Aram with his Aramean father-in-law Laban for so long, twenty years, that he could easily come to be called an Aramean or Syrian, just as an Italian living in the United States for twenty years might be called an American. Moreover, Jacob's mother was an Aramean, having been brought from there to marry Issac. Jacob never actually settled there permanently, and would have left sooner if he had been allowed by Laban to do so.

Other renderings of Deuteronomy 26:5 make it read that Laban was the Syrian, and some that Jacob abandoned or left Syria, but these are not the accepted renderings. First Samuel 1:1 (*AS*) speaks of Elkanah as an Ephraimite, but according to his descent as given at 1 Chronicles 6:22-28 he was a Levite. He was called an Ephraimite because he had settled in the territory of Ephraim. For the very same reason Jacob was called a Syrian.

**"WATCHTOWER" STUDIES**

**Week of December 12: The Sacredness of Our Warfare, ¶1-16.**

**Week of December 19: The Sacredness of Our Warfare, ¶17-20; Priests with the Theocratic Army, and The Christian Warrior, ¶1-3.**

**Week of December 26: The Christian Warrior, ¶4-20.**

## ✓✓ CHECK YOUR MEMORY ✓✓

**After reading this issue of "The Watchtower", do you remember—**

- How man lost the unity he originally had, and why he continues without it? P. 676, ¶4.
- How a donkey cart and an automobile illustrate today's need of steering the vehicles of state aright? P. 677, ¶4.
- Why those who reign with Christ must be "born again"? P. 682, ¶1.
- How military banners have been considered sacred? P. 685, ¶5.
- Whether God is a pacifist? P. 687, ¶9.
- Why it was necessary for priests to accompany Israel's army? P. 692, ¶1.
- What the ancient world learned about Jehovah's warfare? P. 695, ¶9.
- Why the Christians' warfare is far different from that of ancient Israel? P. 697, ¶4.
- To what warfare Christian priests are sanctified? P. 699, ¶10.
- Why the Ethiopian eunuch could be brought into the Christian congregation before Cornelius' conversion? P. 703, ¶2.

# The WATCHTOWER

*Announcing* JEHOVAH'S KINGDOM

DECEMBER 1, 1954

Semimonthly

THE FIGHT FOR FREEDOM TO PREACH WORLD-WIDE

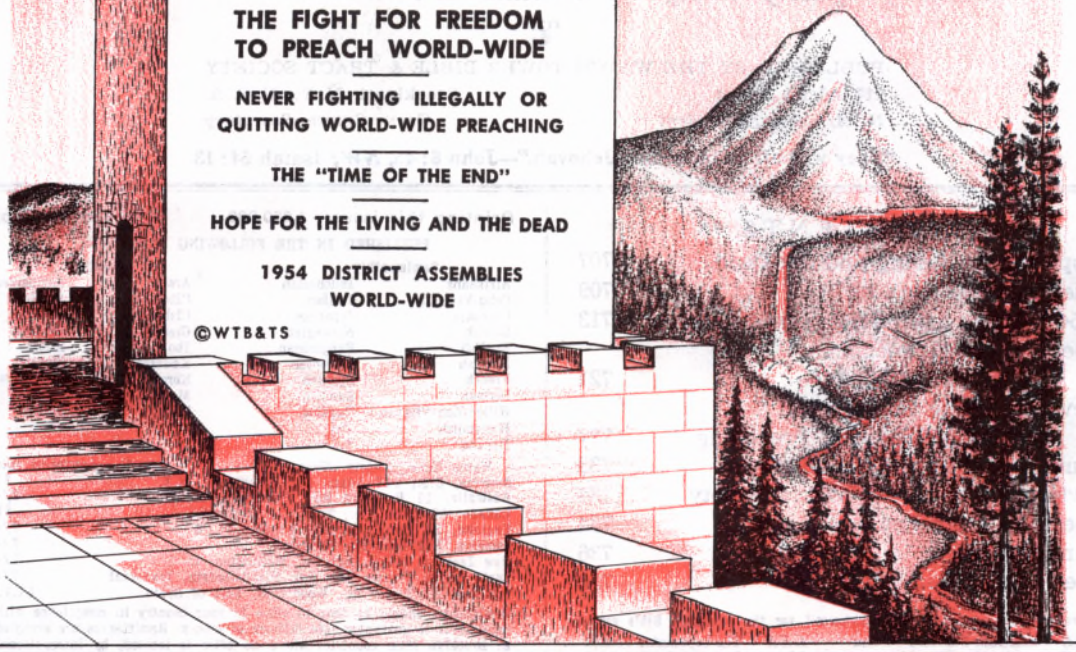
NEVER FIGHTING ILLEGALLY OR QUITTING WORLD-WIDE PREACHING

THE "TIME OF THE END"

HOPE FOR THE LIVING AND THE DEAD

1954 DISTRICT ASSEMBLIES WORLD-WIDE

©WTB&TS



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

## THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

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

## CONTENTS

| | |
|---|---|
| Hope for the Living and the Dead | 707 |
| The "Time of the End" | 709 |
| 1954 District Assemblies World-wide | 713 |
| The Fight for Freedom to Preach World-wide | 721 |
| Never Fighting Illegally or Quitting World-wide Preaching | 727 |
| European Assemblies in 1955 | 733 |
| Living Now as a New World Society | 734 |
| Questions from Readers | 734 |
| Announcements | 736 |
| Check Your Memory | 736 |

**Abbreviations used in "The Watchtower" for the following Bible versions**

| | |
|---|---|
| *AS* – American Standard Version | *LXX* – The Septuagint Version |
| *AT* – An American Translation | *Mo* – James Moffatt's version |
| *Da* – J. N. Darby's version | *NW* – New World Translation |
| *Dy* – Catholic Douay version | *Ro* – J. B. Rotherham's version |
| *ED* – The Emphatic Diaglott | *RS* – Revised Standard Version |
| *Le* – Isaac Leeser's version | *Yg* – Robert Young's version |

Unless otherwise indicated, the Bible used is the King James Version

**Printing this issue: 1,950,000** — **Five cents a copy**

PUBLISHED IN THE FOLLOWING LANGUAGES

| Semimonthly | | Monthly | |
|---|---|---|---|
| Afrikaans | Indonesian | Arabic | Portuguese |
| Cebu-Visayan | Italian | Cibemba | Russian |
| Cinyanja | Japanese | Cishona | Sesotho |
| Danish | Norwegian | Greek | Siamese |
| English | Pangasinan | Ibo | Silozi |
| Finnish | Slovenian | Kanarese | Slovak |
| French | Spanish | Korean | Ukrainian |
| German | Swedish | Malayalam | Urdu |
| Hiligaynon-Visayan | Tagalog | Polish | Yoruba |
| Hollandish | Twi | | |
| Ilocano | Zulu | | |

| Watch Tower Society offices | Yearly subscription rate |
|---|---|
| **America, U.S.**, 117 Adams St., Brooklyn 1, N.Y. | $1 |
| **Australia**, 11 Beresford Rd., Strathfield, N.S.W. | 8/- |
| **Canada**, 40 Irwin Ave., Toronto 5, Ontario | $1 |
| **England**, 34 Craven Terrace, London, W. 2 | 7/- |
| **Jamaica**, 151 King St., Kingston | 7/- |
| **New Zealand**, G.P.O. Box 30, Wellington, C. 1 | 7/- |
| **South Africa**, Private Bag, P.O. Elandsfontein, Transvaal | 7/- |
| **Trinidad**, 21 Taylor St., Woodbrook, Port of Spain | $1.72 |

**Remittances** should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. **Notice of expiration** (with renewal blank) is sent at least two issues before subscription expires. **Change of address** when sent to our office may be expected effective within one month. Send your old as well as new address.

Entered as second-class matter at Brooklyn, N. Y., Act of March 3, 1879. Printed in U. S. A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXV December 1, 1954 Number 23

# HOPE FOR THE LIVING AND THE DEAD

HAVE you ever wondered where the dead are? Whether they are in heaven or in hell or confined to some other place like limbo or purgatory? Or just what is the state of the dead? Have you ever wondered why men die? What happens at death? Is it just the body that dies and not the soul, or do both die? What is a soul? Most thinking persons ask themselves these questions. But on these points there are about as many theories as there are people on earth.

Strange, is it not, that there should be so many conflicting opinions when all of Christendom's religions claim to get support for their doctrines from one harmonious book, the Holy Bible? Surely the Bible is not so vague or confusing on these issues as are the theories and philosophies of men, nor is it divided into as many conflicting opinions regarding the place and state of the dead. In fact, the Bible is in perfect harmony on this subject.

The Bible is plain that man is a creature created. Note Genesis 2:7 (*NW*) on this point: "Then 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." Thus we learn that man is a combination of two things, namely, the "dust from the ground" and "the breath of life." The combining of these two things or factors produced a living soul or creature called *man*. The apostle Paul called Adam "a living soul" at 1 Corinthians 15:45. That this soul, Adam, could die is clearly stated by God at Genesis 2:17 (*NW*): "You will positively die." There should be no question in the minds of intelligent creatures of Adam's mortality.

Why does man die? Again the Bible plainly answers for us in the third chapter of Genesis that man disobeyed God's commandment and proved himself unfit for existence. Verses 17-19 (*NW*) contain the pronouncement of the judicial decision: "And to Adam [God] said: 'Because you listened to your wife's voice and took to eating from the tree concerning which I gave you this command: "You must not eat from it," cursed is the ground on your account. In pain you will eat its produce all the days of your life. And thorns and thistles it will grow for you, and you must eat the vegetation of the field. In the sweat of your face you will eat bread until you return to the ground, for out of it you were taken. For dust you are and to dust you will return.'" This sentence says nothing about punishing man in a place of eternal torment, nor does it speak of a limbo or purgatory. It states plainly that man is to labor and then return to the dust from which he was made. Is not that what we have witnessed for the past six thousand years?

Even the prophets believed that the dead returned to the dust. The inspired record at Ecclesiastes 3:19, 20 says: "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again." The inference is that both animals and man are created from the same dust, breathe the same air, and in death both go to the same place. Both are made from dust and both return to dust again.

Some may object to this view, and say: "Is not this a rather hopeless view to take? Does not some part of man live on? What about the soul? Does not this live after the human body dies?" The Bible states specifically that the living creature man is a soul, and nowhere does it say that man possesses a soul alive apart from his body. After reading Ezekiel 18:4, 20 there should be no doubt in the minds of those who believe the Bible that the soul dies. Those verses very conclusively say: "The soul that sinneth, it shall die." If it dies, then it is not immortal as some claim.

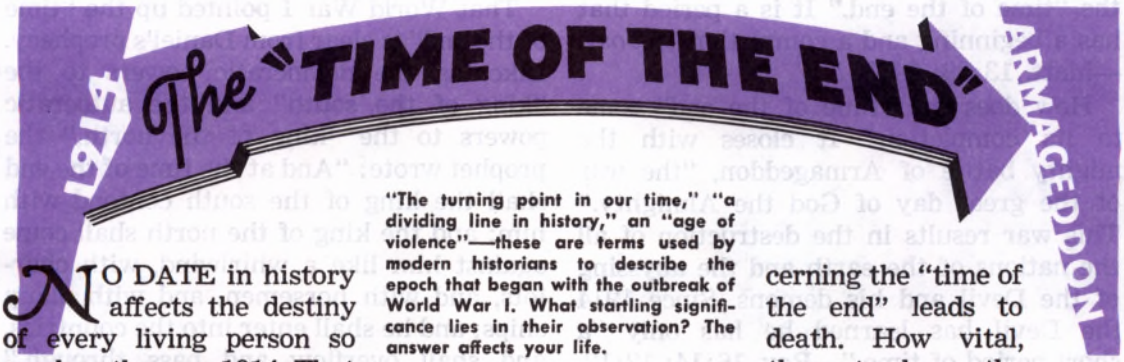
As to the state of the dead, note what God's Word has to say on the matter: "For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." In these few verses the Bible tells us plainly that the dead are in the grave, that they "know not anything," that "there is no work, nor device, nor knowledge, nor wisdom" there. If that is the state of the dead, then they are not undergoing conscious suffering or torment as some teach, nor are they in a state of bliss. The dead simply, plainly, do not know anything. They are unconscious. They are dead.—Eccl. 9:5, 10.

Some may feel disappointed, thinking that the wicked are not punished for their wicked deeds or the righteous rewarded for their good efforts. The wicked do not go unpunished. They are "like the beasts that perish." They die without hope of ever living again. The righteous who die have hope of a resurrection from the dead. Jesus emphasized the hope of a resurrection with these words: "Do not marvel at this, because the hour is coming in which all those in the memorial tombs will hear his voice and come out, those who did good things to a resurrection of life, those who practiced vile things to a resurrection of judgment." As Jesus called Lazarus forth from the memorial tomb four days after burial, so he will call all of humankind that are held in the memory of God and these will come forth with an opportunity to live for all eternity under his Kingdom arrangement. This was the hope of the prophets of God, to live under the kingdom of God by Christ. As Job wrote: "O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands."—Ps. 49:12, 15; John 5:28, 29, *NW;* Job 14:13-15.

But we living today who exercise faith in Jehovah God and his Son Jesus Christ have the unspeakable hope of never dying! Some might find this hard to believe; nevertheless, it is true. Listen to the words of Jesus (John 11:25, 26, *NW*): "I am the resurrection and the life. He that exercises faith in me, even though he dies, will come to life, and everyone that is living and ex-

ercises faith in me will never die at all. Do you believe this?"

Jehovah's witnesses believe it. This is the hope of the dead and the living. The dead receive it through a resurrection; the living, through the spirit and power of God, who makes this hope both understandable and possible.




**"The turning point in our time," "a dividing line in history," an "age of violence"—these are terms used by modern historians to describe the epoch that began with the outbreak of World War I. What startling significance lies in their observation? The answer affects your life.**

NO DATE in history affects the destiny of every living person so much as the year 1914. That year marked the turning point in the affairs of men. World conditions since 1914 have taken a turn for the worse. War has ravaged the earth, inflation has strangled the world. Countries once prosperous are now plagued with poverty and revolutions. Great empires have collapsed, whole nations and islands hardly known before 1914 have become world problems. Mankind lives in the soul-chilling shadow of atomic annihilation. All this, grimly true as it is, does not explain why world conditions are exactly as they are. It does not explain why 1914 is a turning point. Nor does it explain why 1914 affects your everlasting destiny. What, then, explains the matter? This: in 1914 mankind entered the long-foretold "time of the end."

Only one book tells of the "time of the end." That is the Bible. Its prophecies, for the most part, have their major fulfillment in the "time of the end." Then an understanding of the prophecies would be available to truth seekers: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." (Dan. 12:4, *AS*) Lack of knowledge concerning the "time of the end" leads to death. How vital, then, to have the right answers to certain questions! What is to end? When will it end? How will it end? Who will end it?

Jehovah God has decreed that this earth must eventually become a global paradise, with its inhabitants enjoying everlasting life in perfect health and happiness. So what is to end could not be this literal earth, for the Bible plainly declares: "The earth abideth for ever." What is to end is this evil system or state of things. This means that the world that mankind has known ever since the days of the Noachian flood will soon be blotted out; a righteous new world will take its place. So the news that 1914 brought the beginning of the end for what the Bible calls the "present wicked system of things" should be a source of great joy for all right-hearted persons. —Eccl. 1:4; Gal. 1:4, *NW*.

### CONSUMMATION OF A SYSTEM OF THINGS

Christ Jesus, the greatest Prophet that ever lived, pointed forward to the "time of the end." He called it the "consummation of a system of things." The word "consummation" (Greek, *syntéleia*) is interesting. This is because *syntéleia* combines the

preposition "with" (*syn*) with the noun "end" (*tel'os*). So the word indicates that several things work together or with one another to terminate in a complete end. The consummation (*syntéleia*) about which the disciples asked is the same as the "time of the end." It is a period that has a beginning and a completion (*tel'os*). —Matt. 13:39; 24:3, *NW*.

How does the "time of the end" come to its completion? It closes with the mighty battle of Armageddon, "the war of the great day of God the Almighty." This war results in the destruction of all the nations of the earth and the abyssing of the Devil and his demons. Since 1914 the Devil has learned he has only "a short period of time."—Rev. 16:14; 12:12, *NW*.

But now, how do we know for a certainty that 1914 marks the beginning of the "time of the end"? Because the "Gentile times" or "appointed times of the nations" ended A.D. 1914. Why, as far back as 1880 the *Watchtower* magazine declared that 1914 would mark the end of the "Gentile times." Briefly, these "appointed times of the nations" refer to a period when no representative government of Jehovah would exist on earth, but the Gentile nations would dominate the earth. Jesus had said: "Jerusalem will be trampled on by the nations, until the appointed times of the nations are fulfilled." (Luke 21:24, *NW*) With the overthrow of Jehovah's typical theocratic government, the nation of Israel, in 607 B.C., theocratic rule in the earth ended. "Seven times," or a period of 2,520 years, must pass before a new theocratic government toward our earth could begin operation. This new government would be a heavenly kingdom under Christ Jesus. The King would rule from heaven while the Devil's world was still a going concern. So there was need for a sign. True to prophecy, when the 2,520 years of Gentile domination ended in 1914, the great sign of the times made its appearance. In 1914 World War I broke out and the "consummation" or "time of the end" began.

### DANIEL AND JESUS FORETELL WORLD WAR

That World War I pointed up the "time of the end" is clear from Daniel's prophecy. Likening the democratic powers to the "king of the south" and the autocratic powers to the "king of the north," the prophet wrote: "And at the time of the end shall the king of the south contend with him; and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass through." (Dan. 11: 40, *AS*) These military movements, affecting the earth from north to south, could not begin, as Daniel says, until the "time of the end."

Now, from Jesus' words, we also know that World War I marked the beginning of the "time of the end." He spoke of the close of the "time of the end" by using the word *"tel'os,"* meaning "an accomplished end." Why does not the "accomplished end" occur immediately in 1914, at the close of the "appointed times of the nations"? Jesus explains: "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, *NW*.

### "PANGS OF DISTRESS" UPON THE NATIONS

The "pangs of distress" began in 1914 with total warfare, an all-out war for global domination, the like of which had never occurred before in history. In explaining further what the "pangs of distress" include, Jesus said there would be "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." Today any observing person can perceive the "pangs of distress" upon all the nations of the earth. Yet the masses of people fail to find any significance in it. Oh, they are quick to say that times are worse than ever before. But when they are told of Jesus' prophecy concerning the "time of the end" they scoff and ridicule. Strange? No, because the ridiculers of the great sign of the times were to be so numerous in the "time of the end" or "last days" that they in themselves would constitute part of the sign: "In the last days there will come ridiculers with their ridicule, proceeding according to their own desires and saying: 'Where is this promised presence of his? Why, from the day our forefathers fell asleep in death, all things are continuing exactly as from creation's beginning.'" —Luke 21:25, 26; 2 Pet. 3:3, 4, *NW*.

Why do the scoffers scoff? Because "their own desires" are selfish. They want to hang on to this present system of things for their own selfish gain. So they willingly refuse to see the "pangs of distress" foretold by Jesus. They claim that "all things are continuing exactly as from creation's beginning" because 'we have always had wars, famines and earthquakes.' The scoffers fail to realize that the sign Jesus gave is not comprised of an isolated earthquake here or a war there. But rather all the happenings must occur concurrently upon one generation in intensified doses. Now if we carefully analyze the "pangs of distress" that Jesus foretold at Matthew 24 and Luke 21, can we honestly say that since 1914 "all things are continuing exactly as from creation's beginning"? No!

It is interesting to note that many of the "intellectuals" of the world—the philosophers, the scientists, the sages and the historians—are quick to admit that since 1914 there has been a striking change. Bertrand Russell, the philosopher, not long ago declared: "Ever since 1914 the world has been reeling drunkenly toward disaster." An editorial in the Washington *Times-Herald* for March 13, 1945, stated: "The last completely 'normal' year in history was 1913, the year before World War I began." Dr. Harold C. Urey, one of the world's leading creators of the atom bomb, said: "We have not had a peaceful world since 1914." (Cleveland *Plain Dealer*, December 9, 1951) Declared an editorial writer in the Pittsburgh *Sun-Telegram*, August 1, 1954: "Forty years ago the world overnight goose-stepped from the 'golden age' into a volcanic epoch marked by bloody wars."

An editorial in the Edmonton *Journal* of Alberta, Canada, dated August 7, 1954, explains further: "It seems likely that when the history of the twentieth century is written, August 4, 1914, the day hostilities became general in Europe, will loom larger than even the date of the outbreak of the Second World War or the dropping of the first atomic bomb. That August day, we are beginning to realize, marked a dividing line in history. An era of peace, progress and security ended, and an age of war and revolution began." This same observation was made by an associate professor of history at Columbia University's Barnard College, who wrote in *The Scientific Monthly* of July, 1951: "It is indeed the year 1914 rather than that of Hiroshima which marks the turning point in our time, for by now we can see that, whatever the future may hold in store, it was the first world war that ushered in the era of confused transition in the midst of which we are floundering."

And, when making a comparison of the two world wars, the New York *Times Magazine* of August 1, 1954, came to this conclusion: "The first war marked a far

greater change in history. It closed a long era of general peace and began a new age of violence in which the second war is simply an episode. Since 1914 the world has had a new character: a character of international anarchy. . . . Thus the first World War marks a turning point in modern history."

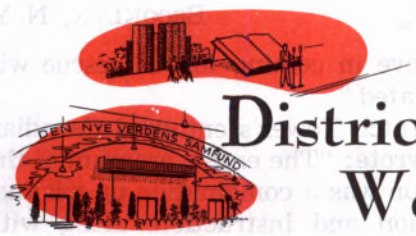
### A DESTINY-MAKING TIME

Such terms as "a turning point in modern history," an "age of violence," "an age of war and revolution" and "a volcanic epoch," used by leading authorities, ought to jar scoffers into some sensible thinking! For, of a certainty, things are not continuing exactly as from creation's beginning. The "time of the end" has come. The sign of the "last days" is visible evidence. Never before in history, prior to 1914, have all these things occurred at once upon one generation:

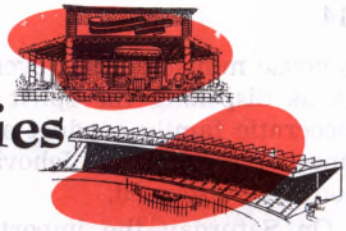
| Sign | Scripture Proof |
|---|---|
| 1. World wars | Matt. 24:7 |
| 2. Widespread food shortages | Matt. 24:7 |
| 3. Unusual number of earthquakes | Matt. 24:7 |
| 4. Sore pestilence and disease | Luke 21:11 |
| 5. Persecution of Christians | Luke 21:12-15 |
| 6. Many forsaking Christianity | Matt. 24:12, 13 |
| 7. Formation of the League of Nations and United Nations | Rev. 13:14, 15: 17:11 |
| 8. Nations perplexed | Luke 21:25 |
| 9. Increased lawlessness | Matt. 24:12 |
| 10. Sleepy condition of the world despite the sign | 1 Thess. 5:2, 6 |
| 11. Moral breakdown in public and private life | 2 Tim. 3:1-4 |
| 12. Widespread juvenile delinquency | 2 Tim. 3:2 |
| 13. People overly engaging in everyday affairs of life | Matt. 24:37-39 |
| 14. World-wide preaching of the established kingdom as good news. | Matt. 24:14 |

Before the "time of the end" closes the people must be warned. So Jesus foretold: "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." To people who are heartsick because of this present wicked world, the news of God's established kingdom and the "time of the end" is indeed good. Jehovah's witnesses have been diligent to bring this good news to peoples of all the earth. When the preaching work is finished the "accomplished end" comes. This does not mean that when the "time of the end" closes the mass of mankind will have decided for God's kingdom. No, the mass will stick with the old world, even though the warning witness has been given earth-wide. Thus multitudes will be abandoned to their self-chosen destiny of destruction. Said Jesus: "I tell you, In that night two men will be in one bed; the one will be taken along, but the other will be abandoned. There will be two women grinding at the same mill; the one will be taken along, but the other will be abandoned." To be taken into Jehovah's protection at Armageddon depends not on any family or friendship ties; it depends on a clear-cut decision for God's new world. Those who choose to go along with the old world will, as Jesus showed, be abandoned to destruction, just as the preflood people were left to their watery death when "the world of that time suffered destruction when it was deluged with water."—Matt. 24:14; Luke 17:34, 35; 2 Pet. 3:6, *NW*.

"Truly I say to you," declared Jesus, "that this generation will by no means pass away until all these things occur." So "this generation" from 1914 shall not pass till the "time of the end" closes with the "great tribulation such as has not occurred since the world's beginning until now, no, nor will occur again." Those who are left to their self-chosen destiny of destruction pay the penalty of everlasting death. So since we are living in a destiny-making time, do not wait until face to face with "the accomplished end" of this system of things. That will be too late. Decide now for the new world. Give proof of your decision by associating with the already formed New World society. Share in the warning witness now being given. Then you will be in line to survive this world's "accomplished end" and inherit everlasting life in a perfect new world.—Matt. 24:34, 21, *NW*.




# 1954 District Assemblies World-wide



**An outstanding series of more than 80 gatherings this year**

JEHOVAH'S witnesses were on their way. All over the world they were getting together. By air liners and chartered trains, by private automobiles, by boats and in some places even by bicycle and on foot, they were assembling for a world-wide series of more than 80 district and national assemblies, which had a total attendance of over 427,000 persons.

These assemblies were held in many places, and therefore under vastly different circumstances. In large cities there was often the convenience of a fine auditorium; in places in the South African "bush" they were held right out in the open. Ball parks were made into "hall" parks and great stadiums were converted to theocratic use. There was the floor-level cafeteria in Japan, the warm-water baptism in Puerto Rico, the assembly in four major languages in Honolulu (English, Ilocano, Korean and Japanese), and the beautiful weather at Villach, Austria, where some of the brothers chose to sit outside the hall on the bank of the river to listen to the talks.

In some places transportation was a problem. In Northern Rhodesia the Society's van carried sound equipment to the assemblies in the "bush," driving 2,000 miles over dirt roads through wild territory, and, in one instance, being only the second vehicle over that particular road this year! In order to get to the assembly in Seoul, many Korean witnesses, some with babies strapped on their backs, rode all day or all night standing all the way in hot, humid coaches. A ship was hired at half the regular cost by the Bergen, Norway, congregations to transport 300 of the brothers to the Stavanger district assembly. These instances illustrate the great effort that was put forth to get to the assemblies, but, as a brother of 65 years, who reported having walked a hundred miles in three days to get to one Northern Rhodesian assembly, said: "It was worth it!"

### THE VALUABLE PROGRAM

Yes, the program was rich. It was made up of practical, Scriptural, theocratic discussions that heightened the hearers' already great appreciation for Jehovah's provisions through the New World society. At most assemblies the program was basically the same. On Thursday afternoon the chairman's address of welcome showed the importance of proper appreciation for what was to be heard, of proper deportment at the assembly, and served to remind the conventioners that the welcome at such gatherings actually comes from God. Other Thursday talks outlined the practicalness of showing the principle of love by loyalty, showed the importance of helping new interest to mature, and of being mature oneself through regular participation in all the congregation meetings. On Friday practical advice was given on the best ways to reach the people of good will by means of the magazines, through expanding our service and by using the Bible in our house-

to-house ministry. That evening such topics as dispelling the spirit of complaint, theocratic family conduct and the importance of recognizing Jehovah's organization were discussed.

On Saturday the importance of daily blessing Jehovah, of keeping integrity and of showing true love was stressed. The vigorous fight for freedom to preach worldwide was recounted, and in the talks "Lies Lead to Loss of Life" and "Christians Live the Truth" the need for Christians to be honest and upright in all their dealings was stressed.

Sunday morning the necessity of speeding up the flight of an ever-growing multitude of persons into Jehovah's organization was outlined in the discourse "Speeding Up the Flight to the Mountains," and, through tape recording at many assemblies, the Watch Tower Society's vice-president and president spoke on "The Sacredness of Our Warfare" and "Sanctity of Christian Warriors Guarantees Victory."

Then came the climax, the widely advertised public lecture "God's Love to the Rescue in Man's Crisis." Did the public respond to the invitation to attend? Indeed they did! More than a quarter of the attendance at Brebach in the Saar were people of good will. The 13,800 in Denmark were nearly 6,000 more persons than there are Jehovah's witnesses in that entire land. And in the tiny Caribbean republic of Haiti the excellent attendance of 1,679 was eleven times the approximately 150 brothers who were present!

This public lecture related the ways Jehovah has proved his love, which ways include his provision of a ransom and of a righteous Government and of the opportunity of everlasting life for man. It concluded with an appeal to the audience to band together with the New World society to receive everlasting life, and so that "God's love in coming to our rescue will be vindicated."

The Watch Tower's enthused Canadian branch wrote: "The entire program of the convention was a combination of spiritual explanation and instruction, along with logical, practical advice of the best way of reaching the people of good will with the wonderful message that Jehovah has entrusted to his people to deliver."

### UNITED STATES ASSEMBLIES

Seventeen of the year's district assemblies were held in the United States. The largest of these was in Boston, Massachusetts, in the thickly settled East; the smallest were in the sparsely settled areas of the West. Yet all had the same spirit of love and Christian brotherhood that is always manifested at assemblies of Jehovah's witnesses. The Boston assembly was held in comfortable Fenway Park, home of the local baseball team, and it had a peak attendance of 17,910. There were three other assemblies near the east coast, one at Mooers Field in Richmond, Virginia, another at the large Johnson-Hagood Memorial Stadium in Charleston, South Carolina, and the southernmost assembly was in Plant Field at the fairgrounds in Tampa, on the west side of Florida.

The nation's second-largest assembly (attendance 17,588) was held in the convenient Cincinnati Gardens arena in Cincinnati, Ohio. In Milwaukee, Wisconsin, the city put a large electric-lighted sign on the City Hall tower. Visible over a considerable area of the city, it proclaimed: "Welcome Jehovah's Witnesses." The New Orleans, Louisiana, meeting was in Pelican Stadium, a place of considerable local pride, being the home of the city's victorious baseball club.

Assemblies at Sioux City, Iowa, and Oklahoma City, Oklahoma, were held in modern, air-conditioned municipal audi-

toriums, with stage settings appropriate for New World society gatherings. The San Antonio, Texas, district assembly had a Latin-American touch, with discourses on Friday, Saturday and Sunday in the Spanish language, and 1,637 in attendance at the Spanish public meeting.

It was a hot but happy group that assembled along the Mexico-United States border in the El Paso, Texas, Coliseum. The Pueblo, Colorado, meeting, held in the grandstand at the state fairgrounds, suffered some difficulty with regular afternoon windstorms, sometimes accompanied by rain, but none of the program was missed, for the speakers continued their talks from the press box located across from the stands.

Billings, Montana, is in an area that is mostly just wide-open space, and here there was a true cross section of western brothers: ranchers, sheepherders, farmers, miners, oil men and business people—all zealous servants of Jehovah. Salt Lake City, Utah, is the capital and headquarters of the "Latter-day Saints" or Mormon church, which practically controls all the large places of assembly. However, the Utah State Fairgrounds Coliseum was obtained. Two Hopi Indians from Arizona, who recently accepted the truth and have been actively spreading the good news of the Kingdom among their tribesmen on the reservation, were among those baptized here.

The three remaining United States assemblies were held on the west coast, in San Diego and Oakland, California, and in Portland, Oregon. The Portland assembly was held at Portland Meadows, which is a race track. The acting mayor, who extended the city's wishes for a most successful convention, said he was glad to see these facilities being used for such purpose.

City Hall tower
Milwaukee, Wisconsin

### GILEAD GRADUATION

The largest Canadian assembly was in Toronto, Ontario. Here the meeting was for five days, rather than four, so that the graduation of the 116 students of the twenty-third class of the Watchtower Bible School of Gilead could be held on the assembly's third day.

After song, prayer and reading of telegrams from many parts of the world, Gilead's five instructors briefly gave parting words of counsel. It was pointed out that trials reveal whether one is truly dedicated or serving out of selfishness, that something is wrong when one seeks social contacts outside the New World society, that for safety we must 'hold fast to the organization,' never losing sight of or acting independent of it, that we must be kind, for sheep may need a rod at times but never a kick, that we radiate spiritual good health by sticking close to God's Word and his visible instrument, and that by 'holding fast to quality service' quotas would take care of themselves.

Next F. W. Franz, the Society's vice-president, developed the theme of the missionaries' happy lot, for they are "taking the lead in showing men how to love." We need love to be happy, and by giving generously—missionaries have so many opportunities to give—we shall be loved spontaneously. Then the Society's president, N. H. Knorr, gave admonition on "Think on These Things." He pointed out

that failure to think on right things will cause one to lose the truth, and contrasted the fruits of old-world thinking with those of right thinking. Stressed also were the need of keeping clean in thought and conduct and the importance of going to God's Word and to God in prayer in forming proper mental habits.

Four other assemblies were held in Canada, in the extreme east in St. John's, Newfoundland, and Halifax, Nova Scotia; out in the prairie provinces in Saskatoon, Saskatchewan; and on the Pacific Coast in beautiful flower-decked Queens Park in New Westminster, British Columbia. This latter meeting served brothers from as far north as the Arctic Circle.

### BRITAIN

Four assemblies were held in Britain. One was in an ice rink in Dunfermline, Scotland, across the well-known Firth of Forth from Edinburgh. The rink was made into such a cozy Kingdom Hall and the brothers had such a friendly atmosphere that one landlady said that nowhere had she seen religious instruction given under such natural conditions of fellowship, and added: "I intend getting in among these people." A generous sprinkling of local people who had been impressed with the organization came to hear the message. A school headmaster, seeing a fellow teacher in the crowd on the way out, remarked: "We are always learning, aren't we!"

The second British assembly was in Belfast, Northern Ireland. Here, where the deep-rooted feud between the Protestants and Catholics flares up periodically into open conflict, the orderliness, dignity and courtesy of the New World society were characteristics that could be noted both out in the field and at Ulster Hall where the assembly was located.

The assemblies at Nottingham, in the Midlands, and at Luton, some thirty miles north of London, were held in athletic grounds. In Britain these are built to house an active and often boisterous crowd for an hour or so, therefore only limited seating is needed and provided. But there are plenty of concrete terraces for standing. Volunteers built enough benches at Nottingham to more than double the seating capacity, and newspapers throughout the area commented on the transformation that had taken place at Luton. A national newspaper added: "Just a ball of string kept the thousands to the three-foot cinder path and not one foot was placed on the pitch."

### PUBLICITY

Assembly publicity was tremendous. Many radio and television stations carried quarter-hour or even half-hour interviews with the visiting speakers. One Cincinnati radio station alone broadcast five interviews. A number of television stations showed parts of the descriptive film "The New World Society in Action." A Toronto broadcaster said: "If you want to know about Jehovah's witnesses it won't cost you anything to go down to the Grandstand and find out."

Newspapers of all sizes and descriptions reported on the assemblies. In the Boston, Massachusetts, area alone 120 newspapers carried assembly reports. In Sioux City, Iowa, the assembly's best coverage was in a two-and-a-half-pound Centennial issue of the Sioux City *Journal*—a souvenir item that was sent all over the country. The local newspaper in Billings, Montana, carried assembly information into a wide area that is normally off the beaten path, helping to acquaint people in unassigned territory with the activity of Jehovah's witnesses.

In Salisbury, Southern Rhodesia, the paper carried front-page photographs and a

write-up. From Cuba comes the report: "The newspaper publicity included a splendid interview with the Society's vice-president." From Puerto Rico: "The principal newspapers of the island carried information concerning Jehovah's witnesses and the assembly. A radio station broadcast the entire public lecture free of charge although it lasted one hour and twelve minutes." The conventioners in Denmark were waiting anxiously to see if moving into the Forum, Denmark's largest indoor hall, would make a difference with that conservative land's newspapers that had ignored former Danish assemblies. Indeed it did! They carried nearly 1,500 column inches of material and fifty pictures. One article speaking of the tremendous crowds, proclaimed: "Billy Graham Can't Hold a Candle to This."

Assembly publicity in Luton, England, goaded the Anglican bishop to write a letter to the churches calling the witnesses heretics and schismatics and generally trying to minimize the effect of this Christian gathering. The local press carried the text of the bishop's letter, together with the Witnesses' reply, and it also published a good report on the assembly.

Assembly publicity in the Netherlands was the best the press had ever given in that land, though the local clergy apparently thought that curbing the preconvention activity would be as easy as writing a smear article or two in their religious papers. However, some Dutch Reformed people became so indignant over these articles that they volunteered to provide conventioners with rooms, some even offering them free.

In the United States many brothers were thrilled to see the Berlin assembly brought right into their own living rooms through means of television newscasts on the Thursday following that assembly. Movies showed the immersion, including close-up shots of sisters being lowered under the water. The announcer mentioned that more than twenty thousand witnesses were in attendance, and that two thirds of them came from the East Zone of Germany at the risk of their lives. This he referred to as a real demonstration of faith.

### CHRISTIAN DEPORTMENT

Proper Christian behavior is easily recognized and makes a good impression. The sergeant of police of Fenway Park in Boston said that Jehovah's witnesses were the most orderly crowd in the park in his eighteen years there. The practice of applying the principle of love to everyday living was being explained by one of the witnesses to a group of Naples policemen on duty at the theater where the Italian assembly was being held, when one of the officers admitted: "We are here only to increase the attendance. I can't understand why other religions don't teach what you do." The explanation came from another policeman: "That's simple. They have the truth and follow it, while the other religions engage in politics."

An example of this Christian love was shown in Copenhagen, Denmark. The Forum was packed to the doors a half hour before the public talk was to start. At twenty minutes to three it was requested that some of the brothers wearing lapel badges vacate their seats so as to make room for the good-will persons still outside. The response? Almost two thousand brothers and sisters lovingly stood up en masse and quickly moved out into the streets, allowing many guests to find a place and to hear the high point of the assembly.

After the assembly was over, the Oakland, California, *Tribune* said: "Lindsley Lueddeke, director of Oakland Auditorium and Exposition buildings, will welcome Jehovah's witnesses with open arms should

they decide to hold another district assembly in Oakland. . . . There were no problems of any kind, and when the assembly ended the buildings were left spotlessly clean, largely because a committee of 50, moving about the arena, picked up every discarded scrap of paper almost the instant it hit the floor. 'Be REALLY glad to see them come back,' says Lueddeke."

### OFFICIAL ATTITUDE

An unusual aspect of this year's assemblies was the warm attitude of city officials. In the United States it started off at Cincinnati, one of the earlier assemblies. When the speakers from Brooklyn arrived at the airport, Dorothy N. Dolbey, the acting mayor, was present to extend an official welcome and to drive them into town. The mayor or one of his aids also came out to welcome the assembly officials in Charleston, South Carolina; Sioux City, Iowa, and Portland, Oregon. In Toronto, Ontario, a member of the City Council said they were "proud to have this Christian organization coming to Toronto," and mentioned especially its good work among young people.

In a number of cities the officials granted permission for large advertising banners to be put up across principal streets, and police escorts were frequently provided for car-sign parades through the heart of the city, each car bearing an overhead sign announcing the public talk.

The assembly chairman at Tampa, Florida, asked: "Why the change in attitude toward Jehovah's witnesses since former days? Undoubtedly the two record-breaking assemblies in 1950 and 1953 at Yankee Stadium, New York city, where demonstrations of law and order, peace and Christian unity rocked the religious world, contributed much to this changed attitude."

The effect of this truthful publicity was specifically evident at Tampere, Finland, where reports in their Finnish newspapers about the 1953 Yankee Stadium assembly prompted the directors of the Tampere Hippos to volunteer it for assembly rental. It was used for this summer's meeting.

### BAPTISM

The total number baptized at the district assemblies was 14,509!

In Seoul, Korea, the baptism was held in the swimming pool at the school that was rented for the assembly. However, since the war this pool had been filled with rubble and debris. The brothers cleaned out the bricks, stones and mortar and then got a sister's husband to haul several fire truckloads of water to fill the pool. The school and the children of the community are grateful to Jehovah's witnesses for holding their baptism there and restoring the pool for them. When the baptismal candidates were asked to stand at this Seoul assembly, everyone was astonished to see almost a third of the audience rise!

In Copenhagen, Denmark, the police would not give permission for one continual car parade from the assembly hall to the immersion pool, but they broke it down into groups of ten and fifteen cars, then provided a police escort for each group. This arrangement merely called additional attention to the assembly, because every three minutes a new group of cars would pass the amazed sidewalk onlookers. Each car carried a sign identifying it as part of Jehovah's witnesses' baptism.

Perhaps the most unusual baptism, though, was in the Luapula River at Kashiba, Northern Rhodesia. It is infested with crocodiles, so a number of brothers first went out in their boats (which are hollowed-out tree trunks) and formed a ring around the immersion place. The

crocodiles kept away and the immersion of 580 brothers went ahead smoothly.

### ASSEMBLY PREPARATIONS

To hold assemblies of such size, many rooming accommodations must be obtained, not only from hotels, but also from private homes. Almost everywhere this year sufficient accommodations were obtained in good time and the rooming work was completed well ahead of schedule. In New Westminster, British Columbia, the chief of police had asked where the thousands of conventioners would stay, since all the available rooms would be taken by the visitors who came to the widely advertised British Empire Games, which were to be held at the same time as the assembly. It was discovered, however, that the landladies had become room-renting conscious and were happy to have Jehovah's witnesses stay with them, while the other visitors did not have such a good reputation. The rooming work was finished in just ten days, and many more offers of accommodations had to be turned down.

In Kyoto, Japan, another source of accommodations was found—Buddhist temples. One temple provided accommodations for ninety brothers, and received a good witness. One brother who stayed at a temple talked two and a half hours with his host, the Buddhist priest, who is a *Watchtower* subscriber and who came to the assembly and said that if he can gain faith in Jehovah he will abandon his Buddhist religion.

Assembly places of the right size are often difficult to find, and to make them satisfactory considerable work is sometimes necessary. In Salt Lake City, Utah, more than a hundred brothers and sisters spent several days cleaning the auditorium and converting it into a suitable assembly location. The manager was dumfounded. Never in all the thirty years that he could remember had the place been so clean. Mooers Field in Richmond, Virginia, is now generally used for midget auto racing, and was pretty well run down. Preassembly work included painting the main entrance building and the boards surrounding the field. By assembly time it looked very nice.

In Honolulu the brothers could not move into the school building where the assembly was to be held until 9 p.m. on the day immediately preceding the assembly. The Adventists were using it up until that time. Brothers were notified of this and about 400 of them moved in as soon as the Adventists moved out. First came the sweeping compound, then about a hundred with brooms and mops. In a very short time the auditorium was spick-and-span, chairs were being set up, flowers were arranged on the stage, the yeartext appeared, sound equipment was installed, and in less than four hours this volunteer labor had transformed the place into a large Kingdom Hall. This proved to be a good witness to those watching and an encouragement to new ones who saw the unity of Jehovah's witnesses and the evidence of His spirit upon the organization.

In Lahore, Pakistan, an outstanding impression was made on the Moslems by the sight of Europeans, who, in these lands, never stoop to menial tasks, working side by side with their darker brothers in the kitchen of the cafeteria and in street advertising work. Street work, which was done for the first time in this strongly Moslem town, forced many to take notice. Said one high-placed Moslem official who attended the public lecture: "You can sense the spirit of God with these people. You find a restful and happy atmosphere where they are and you always feel welcome."

### RESULTS

The final chapter of the assemblies cannot yet be written, because their real success will depend upon how the conventioners apply to their own personal and congre-

gational activity the things they learned and the suggestions that were made at these assemblies. Weak points were stressed. The importance of meeting attendance was driven home. All were encouraged to more zealous service. From Indonesia comes the report of a new peak in publishers the following month. From Puerto Rico it was reported that attendance at the congregation meetings has increased considerably, sometimes as much as twenty-five per cent.

Also, Jehovah's witnesses are thinking of next year, when brothers from many parts of the globe will assemble in conventions in North America, Britain, France, Germany, Italy, Sweden and the Netherlands. When the Italian branch servant at the Naples district assembly enthusiastically announced that one 1955 international assembly would be in Rome, tears of joy were a common sight. Although many of Jehovah's witnesses in Italy are very poor materially, yet the thought of having brothers from other lands come to associate with them in Christian assembly has made them determine to be in Rome next year to praise Jehovah and to enjoy the sweet fellowship of their brothers who are coming from overseas.

Now all eyes are turned to 1955 and the witnessing work ahead, with the international assemblies just seven months away!

## 1954 DISTRICT ASSEMBLY FIGURES

**This chart does not include all the assemblies, because some in the Southern Hemisphere were held later in the year, after this chart went to press. (Totals are given for the country if it had four or more assemblies.)**

| | Attendance | Baptized |
|---|---|---|
| **AUSTRALIA** | | |
| Broken Hill, N.S.W. | 401 | 8 |
| Kalgoorlie, W. Aus. | 945 | 42 |
| Rockhampton, Qld. | 340 | 16 |
| Toowoomba, Qld. | 1,520 | 58 |
| (More assemblies later) | | |
| **AUSTRIA** | | |
| Bregenz | 776 | 29 |
| Linz | 1,217 | 49 |
| Villach | 1,166 | 68 |
| **BELGIUM** | | |
| Ghent | 1,998 | 59 |
| Liège | 2,464 | 96 |
| **BRITAIN** | | |
| Belfast, N. Ireland | 1,055 | 20 |
| Dunfermline, Scotland | 2,672 | 47 |
| Luton | 11,839 | 305 |
| Nottingham | 9,620 | 171 |
| Total | 25,186 | 543 |
| **CANADA** | | |
| Halifax, N. S. | 1,801 | 60 |
| New Westminster, B. C. | 9,632 | 205 |
| Saint John's, Newf. | 436 | 33 |
| Saskatoon, Sask. | 6,232 | 125 |
| Toronto, Ont. | 22,201 | 564 |
| Total | 40,302 | 987 |
| **CUBA** | | |
| Havana | 4,212 | 50 |
| Holguin | 1,761 | 35 |
| **DENMARK** | | |
| Copenhagen | 13,800 | 523 |
| **ETHIOPIA** | 251 | 0 |
| **FINLAND** | | |
| Kuopio | 2,000 | 44 |
| Tampere | 4,750 | 118 |
| **FRANCE** | | |
| Amiens | 4,317 | 69 |
| Lyons | 1,584 | 96 |
| Nancy | 960 | 67 |
| Paris | 3,300 | 124 |
| Total | 10,161 | 356 |
| **GERMANY** | | |
| Berlin | 22,500 | 1,022 |
| Bielefeld | 6,498 | 189 |
| Bremen | 6,534 | 292 |
| Cologne | 8,567 | 315 |
| Freiburg | 6,070 | 184 |
| Hof | 3,780 | 197 |
| Munich | 8,149 | 283 |
| Neumünster | 4,709 | 152 |
| Wiesbaden | 7,750 | 220 |
| Total | 74,557 | 2,854 |
| **GUATEMALA** | | |
| Guatemala City | 751 | 59 |
| **HAITI** | | |
| Port-au-Prince | 1,679 | 3 |
| **HAWAII, Honolulu** | 1,120 | 38 |
| **HONG KONG** | 190 | 7 |
| **INDONESIA** | | |
| Djakarta | 204 | 11 |
| Surabaja | 185 | 7 |
| **ITALY, Naples** | 1,260 | 106 |
| **JAPAN, Kyoto** | 536 | 22 |
| **KOREA, Seoul** | 1,245 | 284 |
| **LUXEMBOURG** | 252 | 1 |
| **NETHERLANDS** | | |
| The Hague | 11,800 | 283 |
| **NORTHERN RHODESIA** | | |
| Broken Hill (African) | 11,069 | 466 |
| Chingola (African) | 8,678 | 317 |
| Kashiba (African) | 7,121 | 580 |
| Luanshya (African) | 15,000 | 589 |
| Mankoya (African) | 1,017 | 126 |
| Mulilo (African) | 2,375 | 339 |
| Mwanza (African) | 2,779 | 200 |
| Nkana-Kitwe (European) | 133 | 6 |
| Total | 48,172 | 2,623 |
| **NORWAY** | | |
| Hamar | 1,327 | 43 |
| Narvik | 326 | 26 |
| Stavanger | 632 | 17 |
| Vardø | 50 | 0 |
| Total | 2,335 | 86 |
| **PAKISTAN, Lahore** | 335 | 9 |
| **PUERTO RICO, Arecibo** | 777 | 24 |
| **SAAR, Brebach** | 1,058 | 20 |
| **SOUTH AFRICA** | | |
| Bloemfontein (African) | 718 | 33 |
| Bloemfontein (European) | 1,520 | 75 |
| Durban (African) | 1,903 | 122 |
| Durban (Non-European) | 141 | 13 |
| East London (African) | 607 | 47 |
| East London (Non-European) | 87 | 3 |
| Johannesburg (African) | 5,641 | 280 |
| Cape Town (African) | 420 | 40 |
| Cape Town (Non-European) | 414 | 21 |
| Total | 11,451 | 634 |
| **SOUTHERN RHODESIA** | | |
| Bulawayo | 8,025 | 153 |
| Salisbury (African) | 3,370 | 280 |
| Salisbury (European) | 371 | 17 |
| **SWITZERLAND** | | |
| St. Gallen | 3,120 | 62 |
| Vevy | 746 | 13 |
| **THAILAND, Bangkok** | 231 | 10 |
| **UNITED STATES** | | |
| Billings, Mont. | 1,796 | 75 |
| Boston, Mass. | 17,910 | 424 |
| Charleston, S. C. | 4,351 | 88 |
| Cincinnati, Ohio | 17,588 | 440 |
| El Paso, Tex. | 1,279 | 32 |
| Milwaukee, Wis. | 12,618 | 368 |
| New Orleans, La. | 5,482 | 134 |
| Oakland, Calif. | 11,460 | 387 |
| Oklahoma City, Okla. | 5,389 | 136 |
| Portland, Oreg. | 9,439 | 330 |
| Pueblo, Colo. | 4,761 | 120 |
| Richmond, Va. | 11,460 | 247 |
| Salt Lake City, Utah | 1,573 | 73 |
| San Antonio, Tex. | 7,543 | 180 |
| San Diego, Calif. | 14,538 | 414 |
| Sioux City, Iowa | 5,257 | 142 |
| Tampa, Fla. | 6,764 | 170 |
| Total | 139,208 | 3,760 |
| **VENEZUELA, Caracas** | 829 | 62 |
| **TOTAL AT THE ASSEMBLIES LISTED HERE** | 427,057 | 14,509 |

# The Fight for Freedom to Preach World-wide

*"The king granted the Jews . . . to stand for their life."—Esther 8:11, AS.*

JEHOVAH God commands that this good news shall be preached in all the world. (Matt. 24:14) Jesus warned: "You will be hated by all the nations on account of my name." (Matt. 24:9, *NW*) David declared: "Why do the nations rage, . . . and the rulers take counsel together, against Jehovah, and against his anointed, saying, Let us break their bonds asunder, and cast away their cords from us." (Ps. 2:1-3, *AS*) This means a fight to preach world-wide.

[2] This world-wide fight today finds a parallel in ancient times. In the fifth century B.C. the Persian Empire was the world power. It was ruled over by Ahasuerus, who is commonly known in history as Xerxes. God's people were in captivity and scattered throughout that world. The wicked prime minister, Haman, sought to destroy all of God's people throughout the empire. (Esther 3:6) He tricked the king into signing an unchangeable decree of death for them. Jehovah then used the king's new wife, Esther. At the instance of Mordecai she intervened. A request was made for relief from the death sentence that had been ordered by the king. The king granted Esther's request. He did not change the decree, but he ordered that all the Jews in each of the provinces and in every city should stand and fight for their lives. (Esther 8:11, 12) Jehovah's people gathered together in all the cities and provinces. They fought throughout that empire for their lives.—Esther 9:16.

[3] Are not the modern-day witnesses of Jehovah in the same position as those ancient servants of God? Yes, exactly! We must fight world-wide for our lives. Since our lives are at stake we fight for freedom to preach. Jehovah has commanded us to preach the good news. Our lives depend on faithfully preaching it! In fact, necessity to do it is laid upon all of us. Woe is to every last one of us if we do not publicly and fearlessly declare the good news. (1 Cor. 9:16; Ezek. 3:20) Jehovah has stated: "If I say to the wicked, 'O wicked man, you shall surely die,' and you say nothing to warn the wicked man from his way, that wicked man shall die for his iniquity, but his blood will I require at your hand." (Ezek. 33:8, *AT*) The only way we can expect to save ourselves is to

1. What prophecies indicate a fight for freedom to preach world-wide?
2. Our fight for freedom to preach has what ancient parallel?

3, 4. (a) Why is it so vital that we fight for freedom to preach? (b) Who is the chief enemy of our freedom to preach, and what tactics does he use?

preach and to declare the good news for the salvation of others.—1 Tim. 4:16.

[4] The Devil is the invisible ruler of this present evil system of things. (2 Cor. 4:4) Does not Satan know the Scriptures? Surely he does! Did he not quote them to Jesus? (Matt. 4:6) He knows that the only way he can destroy Jehovah's witnesses, according to Ezekiel 33:8, 9, is to force us to stop preaching in all the nations as commanded by Jehovah. He knows that if we do we shall suffer death. To attempt to stop us he, therefore, frames mischief by law against us throughout the world. Jehovah's revealed Word shows that we must, therefore, fight for freedom. Let us call it "The Fight for Freedom to Preach World-wide"!

[5] Where does our freedom come from? Is it from the nations of this world and their rulers? No! Jehovah God is the author of freedom. With us there is liberty and freedom. As it is written at 2 Corinthians 3:17 (*NW*): "Now Jehovah is the spirit; and where the spirit of Jehovah is, there is freedom." We have been set free by the Son of God, 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. Therefore if the Son sets you free, you will be actually free." (John 8:31, 32, 36, *NW*) We are blessed with that treasured liberty. But we must fight to hold it. It is knowing and talking the truth accurately that keeps us free.

[6] Who was the first to possess this freedom? Jesus was the first to claim it. He was persecuted. He had to fight for his right to preach. He did this by carrying on without any protection from the Roman government. He declared the God-given right to preach. He gave this freedom to others. (Gal. 5:1) Did he claim any guarantee as a citizen? No, he had no Roman citizenship. His citizenship was in heaven. He claimed the fundamental freedom to preach given by God. Was he afraid because he did not have any protection from Caesar's government? No! He declared his freedom with a boldness that was frightening. He showed his confidence in the power of Jehovah, the Giver of freedom. He said: "And do not become fearful of those who kill the body but can not kill the soul; but rather be in fear of him that can destroy both soul and body in Gehenna."—Matt. 10:28, *NW*.

[7] Does this not show us that Jesus expected to be persecuted by the rulers because of his claiming the freedom given by Jehovah God? Yes! And Jesus also knew that the persecution would not spend itself on him or end with his death. He knew that every one of his followers would be persecuted even as he had been. Did he indicate that it would be confined to only a few nations? No! He showed that this persecution would come from all, every nation! He gave the reason. It would be because we bear his name. Jesus said: "If they have persecuted me, they will persecute you also; . . . But they will do all these things against you on account of my name."—John 15:20, 21, *NW;* Matt. 24:9.

[8] The mistreatment we receive is no surprise to us. It is not as though it were unexpected. (1 Pet. 4:12) Does it discourage us? No, it really encourages us. It proves to us that we are the ones worthy to bear his name. Jesus also mentioned our persecution as a sign of the approaching end of this wicked system of things. So we lift up our heads and rejoice. Persecution is a sure sign that our complete deliverance from the present evil system of things is rapidly approaching. "But as these things start to occur, raise yourselves erect and

5, 6. (a) Who is freedom's Author and whom does he use to set us free? (b) How only can we keep free, and what example did Jesus set for us in this regard?

7, 8. Why should persecution not surprise us? Instead, how should it affect us?

lift your heads up, because your deliverance is getting near." (Luke 21:28, *NW*) This gives us courage to push on in "the fight for freedom to preach world-wide."

### FIGHTING WITHOUT GUARANTEE AGAINST PERSECUTION

[9] Did the early followers such as the apostles and disciples give up the fight to preach the gospel world-wide because they did not have a license or guarantee against persecution from Caesar? Only one apostle was a Roman citizen. That was Paul. The others were Jews living under military occupation by Rome without any rights of Roman citizenship. They all kept on preaching boldly, as did Jesus, even though their rights were not guaranteed by Caesar. Paul's rights as a Roman citizen did not stop his persecution. Apparently he was persecuted more than some of the other apostles. They all had to fight for freedom to preach. The apostles could not be stopped by the absence of a license or guarantee from Caesar. They continued preaching. Many even gave up their lives for the good news.

[10] They fought for freedom to preach the Word of God. Because they claimed the Jehovah-given freedom the early apostles were mobbed, arrested, persecuted, imprisoned and whipped with lashes. (Acts 4:3; 5:17-27) The false religionists could not bear to hear their cutting and piercing message. The apostles were accused of turning the world upside down. (Acts 17:6) They were commanded by the high priest not to preach any more in the name of Jesus. Peter and the apostles declared their bill of rights, their God-given freedom! They said: "We must obey God as ruler rather than men." (Acts 5:29, *NW*) The hatred of their preaching and freedom did not stop in courts. When they won their cases before the judges and were discharged they were followed by the mob that attended the trial. Their persecutors beat them. (Acts 5:40) Did not justice done in the law courts drive the enemy mad?

[11] What else happened because of the bold fight of the early church to preserve their freedom? It is commonly known that, after Jesus, Stephen was the first Christian martyr. He was forcibly brought by a mob to the Sanhedrin. There he gave an eloquent public witness. He was seized by the mob. They then dragged him to the edge of the city. They threw him out of town! There he was stoned to death outside the city limits. Saul (later to become the apostle Paul) was present and conspired with the killers of Stephen. (Acts 6:11–8:1) Do not forget, also, that King Herod had James beheaded with the sword.—Acts 12:2, *AT*.

[12] The apostle Paul himself was stoned. They mobbed him and dragged him outside the city limits of Lystra. They left him there, thinking they had killed him. (Acts 14:8-19) The prosperity of the missionary work of Paul and Silas stirred up another mob of false religionists in Philippi. They mobbed them, had them arrested, placed in jail and locked in stocks. An earthquake in the middle of the night released them. (Acts 16:16-26) The frightened authorities wanted those Jehovah's witnesses to leave the city secretly. Did Paul and Silas accept the compromise? No! They made them dispose of the case openly. Paul claimed his Roman citizenship. This astonished his accusers. His boldness of speech frightened them. (Acts 16:37, 38) Did not Paul use his citizenship to fight to preach? When before Festus he unhesitatingly appealed to Caesar, a right which the Jews did not have. (Acts 25:10-

9, 10. (a) In spite of persecution and lack of legal guarantees what course did the apostles pursue? (b) What was their position regarding the right to preach?

11, 12. (a) Who suffered, and how, because of fighting for freedom to preach? (b) Of what legal instrument did Paul make use in his fight for freedom to preach?

12) Paul could not have appealed his case to Caesar and gone to Rome for a hearing had he not been a Roman citizen.

[13] Paul fought for freedom to preach the good news world-wide. He was ever ready with an answer. He was always vigilant in fighting for freedom to preach world-wide. He wrote: "It is altogether right for me to think this regarding all of you, on account of my having you in my heart, all of you being sharers with me in the undeserved kindness both in my prison bonds and in the defending and legally establishing of the good news." (Phil. 1:7, *NW*) He fought for the right to preach with boldness, even when in chains. (Eph. 6:19, 20) Even Paul, while a prisoner in Rome awaiting trial before Caesar, did not fail to preach. While under constant guard of a soldier for two years in Rome he preached the good news. He preached to great numbers that came to see him, and this he did "with the greatest freeness of speech, without hindrance."—Acts 28:30, 31, *NW*.

[14] Likely Paul was in prison more often than any other apostle. He was beaten with stripes to an excess and often near death. Did he ever let any of these things turn him back? No! These and many other dangers he met and overcame in his fight for freedom to preach world-wide. (2 Cor. 11:21-27) Did he leave us any advice to follow? Note his words to Timothy. By means of these he tells us all to be fighters for freedom to preach: "Contend for victory in the right contest of the faith." —1 Tim. 6:12, *NW*.

[15] Paul definitely identified our real enemies. Were they said to be flesh and blood? No! He showed that they cannot be reached by carnal weapons of this evil world. Who are they? They are the unseen demons that control and rule this old world with their leader the Devil. (John 14:30; 2 Cor. 4:4; Eph. 6:12) We do not, therefore, become excited or fearful when we see the hordes of alienated mankind against us. We see clearly that the weapons of warfare of this old world do no good in the world-wide fight for freedom to preach. The only weapon that we can use in the fight is the two-edged sword of the spirit, which is the Word of God. Is it not mighty for pulling down the strongholds of error and power in this world? It is the most powerful of all weapons of warfare. (Eph. 6:17) The apostle Paul wrote: "For the word of God is alive and exerts power and is sharper than any two-edged sword and pierces even to the dividing of the soul and spirit, and of the joints and their marrow, and is able to discern the thoughts and intentions of the heart." (Heb. 4:12, *NW*) That is a fact! Never forget it!

13, 14. What was Paul's record as a fighter for freedom to preach, and what advice did he leave for us to follow? 15. Who are our real enemies, and what is our only weapon of attack?

### IDENTIFIED BY PERSECUTION

[16] What proof have we that Jehovah God is using us to fulfill prophecy uttered by Jesus? The uncontradicted evidence is that we are being persecuted as was Jesus, and for the same reason! He uses our persecution to identify definitely the time where we now are. (Matt. 24:9) He identified his job when before Pilate: "For this purpose I have been born and for this purpose I have come into the world, that I should bear witness to the truth." (John 18:37, *NW*) We follow in his footsteps with the same assignment from Jehovah, to bear witness to the truth! As a result we are persecuted world-wide. We are hated world-wide for the sake of his name.

[17] It is a familiar story about the fight for freedom fought by Jehovah's witnesses to preach in Nazi- and Fascist-dominated

16. By following Jesus, in what respect shall we be like him, and in what way?

17, 18. (a) What record did Jehovah's witnesses make in the fight for freedom to preach from 1933 to 1945? (b) Since then what has been their experience in Communist-dominated lands?

lands from 1933 to 1945. Thousands were thrown into the concentration camps. Many were tortured and killed. Countless numbers died because of their loyalty to Jehovah God. They could have lived had they chosen to renounce the name of Jehovah God. Every well-informed person knows of the intense persecution of Jehovah's witnesses in the United States and Canada during 1933 to 1945. Witness the court cases by the thousands and the mobs by the hundreds! More than seventy countries at one time or another during the past forty years have made restrictive decrees and have persecuted Jehovah's witnesses.

[18] Did the fall of Nazi Germany and Fascist Italy and Japan at the end of World War II stop our persecution? No, it did not! In lands taken over by the Communist rulers in eastern Europe we have been banned because of our refusal to stop preaching. Jehovah's witnesses have been thrown into dungeons and concentration camps by the thousands. Look at what has happened in East Germany, Poland, Czechoslovakia and other countries. Thousands are in prison and forced labor camps! Today in all communistic countries Jehovah's witnesses are stalked and pursued like wild beasts by hunters, the secret police. Restrictive bans are imposed to prohibit the preaching of the gospel completely in those communistic lands. Our brothers there have been jailed and given mock trials. Many have been killed.

[19] No other religious organization on the earth has been persecuted for the name of Jehovah God, for which also the name Jesus stands. True, some religious clergymen have been jailed in these Communist lands. But these were not for righteousness' sake. (1 Pet. 3:14) They were imprisoned because of political reasons. They were not imprisoned because of witnessing for Jehovah God or for bearing the name of Jesus. Today the Catholic and Protestant churches are still free to hold open church services in places such as Poland, Czechoslovakia, East Germany and in other Communist countries. In these countries Jehovah's witnesses cannot worship God openly.

[20] In other lands persecution continues. Do you know that recently, January, 1954, a ban was imposed against Jehovah's witnesses by the legislature of Quebec, Canada? It provided for treatment of the witnesses of Jehovah similar to that ordered by Adolph Hitler in Nazi Germany. This was done at the instance of Quebec's Catholic Premier Duplessis. Do not forget that the ban against Jehovah's witnesses continues in the Dominican Republic, in Argentina and in other countries. Let us call to mind the mobbings and ambush-shooting of our brothers at assemblies in the Philippines during the last two years. Consider the multitude of other cases of persecution world-wide that appears in the reports in each *Yearbook of Jehovah's Witnesses* during the last nine years. Look at the democratic countries of Europe: Italy, France, Switzerland and the Scandinavian lands! In fact, in every part of the

19. In what way do the arrests of Jehovah's witnesses differ from those of the clergy?

20. (a) During the past two years in what other lands particularly have Jehovah's witnesses suffered violent persecution? (b) What have the *Yearbook* reports of the past nine years shown?

world, Africa, Asia and the isles of the sea, a hard and good fight has been fought for freedom to preach. We, by Jehovah's help, will hold to this freedom world-wide. While it is a fight in many courts of the land and it means persecution to Jehovah's faithful servants, we cling to this glorious treasure of service, preaching world-wide.

21 Surely this testimony from many lands, standing high as the mountains, proves persecution continues. What Christian group is identified by the modern-day world-wide fulfillment of the words of Jesus? Here is the proof as plain as it can possibly be made. The facts speak for themselves. It is not necessary for more to be said to prove it. It is indisputable. Who is this group? You, the faithful witnesses of Jehovah. You are the ones identified by Jesus. You are those who are persecuted for righteousness' sake in all the nations. (Matt. 24:9; 2 Cor. 1:7; Col. 1:24) Are you sad? No! You are happy to be such a favored people! (Jas. 1:12) Peter said: "Indeed, who is the man that will harm you if you become zealous for what is good? But even if you should suffer for the sake of righteousness, you are happy." —1 Pet. 3:13, 14, *NW*.

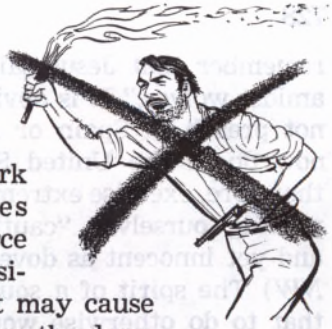
22 This world-wide persecution puts us to a variety of tests. It forces us to use every possible method in the fight for freedom to preach world-wide. Our method of fighting must of necessity vary in different countries. This is so because our fight must be legal. The procedure established by laws for legally fighting in all of the nations of the world differ. It is impossible for all the procedure to be the same everywhere.

23 Democratic countries such as the United States, the British Commonwealth of Nations, and some countries of Europe, are liberal in giving us procedure to fight with. They permit us to appeal to "Caesar" by defending ourselves in the courts. In such countries do we make use of the courts? Yes! We freely and unhesitatingly appeal to the courts for the defense of the right to preach. Jehovah has used the judges to help us legally establish the good news. They have stacked up a great heap of victories. These stand up as a bastion. Cases by the hundreds and by the thousands have been piled high as a mountain in the world-wide fight for freedom to preach. They stand as a mighty bulwark.

24 Other nations do not allow appeals to the courts to protect our preaching. We must appeal to "Caesar," namely, to the head of the state, such as the prime minister, president or premier. This we do. We claim our rights and argue before them as did Moses before Pharaoh. When the authority to protect and defend the right to preach is placed by "Caesar" in the hands of some state, provincial, city or local officials we freely appeal to such officials. We petition to all of them to make orders to protect our rights to do our work. Have we not time and again appealed to authorities to lift bans in some countries? Remember the mountain of cablegrams sent to Adolph Hitler! Witness the petitions to lift the ban and for a Bill of Rights in Canada! Recall the large petitions to Congress against the Roman Catholic boycott of radio stations in the United States broadcasting programs of Jehovah's witnesses. We have petitioned the authorities to make orders permitting the importation of literature. We have in many countries appealed to the officials to allow missionaries sent from the Society's headquarters to enter the country and preach there. We have never neglected any opportunity to fight legally for the world-wide right to preach.

21. What Christian group alone fulfills Matthew 24:9, and how do they feel about it?
22. Circumstances indicate that we do what in our world-wide fight for freedom to preach?
23, 24. (a) How is the fight for freedom to preach carried on in such democratic lands as the United States and the British Commonwealth of Nations? (b) Where such recourse is not available how is it carried on?

# *Never Fighting Illegally or Quitting World-wide Preaching*



JEHOVAH'S witnesses never resort to any illegal or unlawful means in the fight for freedom to preach world-wide. Do we, His witnesses, take the law into our own hands? No! We do not gang up on the government officials. We do not force our way through the Iron Curtain! We do not harm officials, and we do not arm ourselves to oppose them. We do not advocate the overthrow of government by force or violence through men or groups of men. This is true even when that government oppresses our God-given work of preaching the good news of the Kingdom. We make use only of those instruments of fighting that are available according to the law of the particular country. Suppose the law of a country does not have any procedure wherewith we can fight legally. We then do not attempt to make the government over or change it or rebel against it.

[2] In some countries the governments are so unstable, or the opposition to the truth is so great, that it is unwise to preach publicly or openly. In such countries the courts cannot be resorted to and the officials will not protect our rights. We know that commotion or trouble there may result in a speedy ban. The reason is that there is Catholic control or totalitarian government. In some countries it is only by the favor of the officials that the work is permitted to be carried on from house to house. Street preaching is prohibited. In such a situation the right to preach on the streets is not insisted upon. The Society determines this. This policy is never fixed by the local brothers. To demand the right to do street work in such places would merely force the speedy imposition of a ban. It may cause the officials to stop the door-to-door preaching of the good news. In such countries we pray "concerning kings and all those who are in high station, in order that we may go on leading a calm and quiet life with full godly devotion and seriousness."—1 Tim. 2:1, 2, *NW*.

[3] In some countries it is not legal to work openly from door to door with the literature. In order to avoid contest with the authorities and total banning, the Society may direct that the witnessing be confined to oral preaching with the Bible. People of good will are thus identified or marked. They are later called back on and given the opportunity to receive the publications revealing God's Word. This is at a convenient time. This is in the privacy of their homes and out of view of the enemy. Is it not much wiser that public distribution of the literature be avoided in some countries, especially when to insist on open distribution means a speedy end of the freedom to do the work? The asking of the question proves an affirmative answer to it!

[4] There are sound Scriptural reasons for altering the methods of work in different countries. We are not sent into the world to go to jail. We do not choose to be dead martyrs. Our purpose is to get the message preached. To do so we must be free and be alive. (Eccl. 9:10) To get the gospel preached world-wide we should, therefore,

1. What will we do and what will we not do in our fight for freedom to preach?
2. What course of action may be pursued in certain lands, why, and who determines such policy?
3, 4. (a) Where it is not legal to go from door to door, how is the preaching work carried on? (b) What reasons and Scriptural support are there for pursuing such a course?

remember that Jesus said we are "sheep amidst wolves." It is obvious that we cannot preach in Spain or Argentina as we now do in the United States. We must, therefore, exercise extreme theocratic tact, proving ourselves "cautious as serpents and yet innocent as doves." (Matt. 10:16, *NW*) The spirit of a sound mind dictates that to do otherwise would be folly. The proverb says: "A prudent man sees danger and hides himself; but the simple go on, and suffer for it." (Prov. 27:12, *RS*) A common expression is appropriate: "Fools rush in where angels fear to tread." What good would it do to fight a losing battle in some countries for wide-open preaching? Suppose that, as a result of the fight, no witness work at all was allowed. Everything was banned. Then what? That would not keep the work going. Can we not do better by acting a little less conspicuous in the preaching of the gospel in such nations? (2 Tim. 1:7) Such a course will keep the work going in those countries. That is what we want, to keep the work open so that our brothers and the people of good will can be supplied and fed with spiritual food from the headquarters of the Society.

5 What happens when a nation completely bans our work? The direct supply lines for spiritual food from the earthly headquarters are cut off! But—Jehovah's witnesses are still in the country. They cannot stop preaching. (Jer. 26:14, 15) The ban merely prevents their public or open preaching. They cannot carry on their work legally aboveground. Consequently by oppressive decrees they are driven underground to continue their preaching. They follow the same course taken by the Christians at Rome. There they and their preaching were driven to the catacombs.

5. What course do Jehovah's witnesses pursue when a nation completely bans their work?

### PREACHING FEARLESS DESPITE OPPOSITION

6 The facts of record reveal that bans do not stop the preaching. Rather, they show that, sometimes, preaching underground flourishes better than above ground. The hotter the persecution the quicker the seeds of truth come up where there is "good soil." They grow fast and spread widely in such hot climates. It is as impossible to ban people of good will from rising up and coming into the truth as it is to try to effectively command a blade of grass not to come up out of the ground. It cannot be done! Our brothers, in such countries where there are bans, do not leave or quit like the unfaithful fleeing prophet Uriah did. (Jer. 26:21) They are like Jeremiah. He was under a ban and faced death threats. (Jer. 26:8) He refused to flee the land. He was thrown into a dungeon. (Jer. 38:6) Jehovah delivered him. (Jer. 38:10-13) As with Jeremiah, the truth is like fire in the bones of modern witnesses in such lands. (Jer. 20:9) Can it be stopped? No! It cannot be stifled! It just has to come out! Regardless of the consequences of a ban they cannot stop preaching. It is ordered by Jehovah God. To preach means life. To stop means death.

7 We all have the promise of Jehovah. He will keep it! It is that Jehovah will continue to cover all of us under the shadow of his hand and wings. (Isa. 51:16; Ps. 17:8) This promise holds true in communistic lands as well as in democratic nations. He will deliver every one who calls upon the name of Jehovah. (Joel 2:32; Prov. 18:10) Is there need, therefore, for us to fear communistic dictators or big politicians or the rulers of any nation? The answer is, No! Never! Fear only Jehovah the Almighty God. "Say ye not, A conspiracy, concerning all whereof this people shall say, A conspiracy; neither

6. What do the facts show regarding the effect of bans on the preaching work, and why is this so?
7. In view of what promises whom only should we fear?

fear ye their fear, nor be in dread thereof. Jehovah of hosts, him shall ye sanctify; and let him be your fear, and let him be your dread." (Isa. 8:12, 13, *AS*) We can depend on the safety of obedience to this command of God regardless of whether the government of the land wherein we dwell is liberal or oppressive.

[8] We shall not give up our fight for freedom to preach, even in the face of death. We shall rely upon Jehovah God at all times. There is no danger or trouble too great for him to preserve us in or deliver us from. We know his record. We remember what Jehovah, the Almighty God, our Father, says: " 'Fear not, for I have redeemed you, I have called you by your name—you are mine! When you pass through the waters, I will be with you, and through the rivers, they shall not overwhelm you; when you walk through the fire, you shall not be scorched, or through the flame, it will not burn you; for I the LORD [Jehovah] am your God, I the Holy One of Israel am your savior. Egypt I give as your ransom, Ethiopia and Seba in exchange for you; because you are precious in my sight, honored and loved by me, lands I give in exchange for you, and peoples instead of you. Fear not, for I am with you.' . . . 'and you are my witnesses,' is the oracle of the LORD. 'I am God from of old, and from now onward the same. There is none that can deliver out of my hand; when I work, who can reverse it?' "—Isa. 43:1-5, 12, 13, *AT*.

[9] Have we as Christians, followers of Christ Jesus, a navy, an army or an atom-bomb stockpile? No! We want none! We need none! Our protection is stated by Zephaniah, who wrote: "Jehovah thy God is in the midst of thee, a mighty one who will save; he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing." (Zeph. 3:17, *AS*) All we need to do for our protection is simple to state. It is to do what the faithful Israelites of old did in some of their battles. They merely sang the praises of Jehovah. They used no weapons of warfare. When the mightily armed allied forces of Moab, Ammon and Mount Seir came against Judah, Jehovah had Jehoshaphat set singers before the army to give praise in holy array. Do not you know the outcome? Surely! It was one of the greatest military defeats in history! (2 Chronicles 20) Jehovah also fought the battle for King Asa. He, not the Israelites, destroyed the Ethiopian army of one million. (2 Chron. 14:9-15) It was not Gideon's superior strength that defeated Midian. The mere handful of three hundred was many times outnumbered. By the direction of Jehovah they threw terror into the host of Midian. All they did was to break their pitchers and let their light shine, blow their trumpets, and shout, 'for Jehovah and for Gideon.'—Judges 7.

[10] We sing the song by telling the praises of Jehovah. By preaching we open wide the gate of liberty for people of good will to flow in to the cities of refuge. (Josh. 21:13, 21, 32, 38; Isa. 26:2) His word contains hope for freedom and liberation for those who know him. "And it shall come to pass, that whosoever shall call on the name of Jehovah shall be delivered; for in mount Zion and in Jerusalem there shall be those that escape, as Jehovah hath said, and among the remnant those whom Jehovah doth call." (Joel 2:32, *AS*) The Word of Jehovah which we declare is powerful. It builds up what should be built up, but it tears down that which should be torn down. Paul said: "For the weapons of our warfare are not fleshly, but powerful by God for overturning strongly entrenched things." (2 Cor. 10:4, *NW*) Remember it

8. What is our determination because of what assurance?
9. In what do we place our confidence, as shown by what prophetic drama?

10. Why can it be said that the Word of Jehovah is powerful?

was the Word of Jehovah that brought about the flood of Noah's day. It is the same Word that will bring about the destruction of the present evil world at the battle of Armageddon. It is also the same Word that brings into existence the new heavens and new earth in which "righteousness is to dwell." (2 Pet. 3:5-7, 13, *NW*) It was by the Word of God that the preaching by Noah was done. Just as the cataclysm of Armageddon comes about by the Word of God, so also the preaching, which must be finished before the battle starts, will be done by the Word of God. (2 Pet. 3:9, 10; Matt. 24:14) So, too, by the Word of God we, his witnesses, shall stick faithfully to our assignment of proclaiming liberty to the captives.—Isa. 61:1, 2.

### PROCLAIMING FREEDOM

11 When America in 1776 declared her independence from the British Empire the bell in the tower of the Statehouse at Philadelphia in the British colony of Pennsylvania rang out for freedom. The toll of that bell was heard around the earth through the events that followed. On that bell were forged the words: "Proclaim liberty throughout all the land, to all the inhabitants thereof." These historic words were quoted from the greatest book of freedom, the Word of God, the Bible. Jehovah God used these words in his law for Israel when he provided for the jubilee year. That was the year for returning every man to his home and freeing him from debt. That was a hallowed year of freedom. The nation was to "proclaim liberty throughout all the land unto all the inhabitants thereof."—Lev. 25:10.

11, 12. What pertinency did Leviticus 25:10 have in ancient times, in the United States in 1776, and what in our day?

12 The hopes that sprang into the hearts of those that heard that ring of freedom by the "Liberty Bell" at Philadelphia caused multitudes to take heart, make great sacrifices and fight a revolution that produced freedom and independence. After more than a century and a half the inhabitants of the "land of liberty" see liberty dwindling. Its future life is threatened not only in America but throughout the whole world. In this time of emergency Jehovah God has struck a mighty blow upon the great Bell of freedom, the Word of God. The great message of freedom rings out! We, his witnesses, hear the sound. We make extreme sacrifices in behalf of freedom. We are proclaiming "liberty throughout all the land." It is not done only in one land; but throughout the entire world we sound the trumpet of liberty. The message is that God's government is man's only hope or permanent guarantee of liberty and blessings of everlasting life. We, his witnesses, in clarion-clear tones preach freedom world-wide. We declare a message of liberation to the prisoners who are bound by the religious errors of this world of Satan the Devil. We, his witnesses, have proclaimed liberty throughout the land.

13 By singing the praises of Jehovah we proclaim the real Deliverer of the prisoners, Jehovah God. We say to the prisoners, "Go forth." (Isa. 49:9) Jehovah guarantees that they do not go back into captivity of the Devil, where Adam placed mankind. (Ezek. 39:28, 29) The great Deliverer and Warrior, Christ Jesus, took a course opposite to that taken by Adam. He made no deal with the Devil, as did Adam. He declared that Satan "has no hold on me." (John 14:30, *NW*) By our faithfully following in the steps of Jesus, Satan has no hold on us, and he will never get

13. To keep free from Satan what example of Jesus must we follow?

one of the faithful liberated prisoners or people of good will, either.

[14] We carry tidings of peace to those of good will toward God. We utter a message of death and destruction to those who hate Jehovah. (Jer. 49:14) As ambassadors we are sent forth by Jesus to separate the people, as sheep are divided from goats. (Matt. 25:31) Jehovah stands ready to reward those of sheeplike qualities and execute his judgment against those who act like goats. The fire of his zeal will accomplish this. (Zeph. 3:8) We of the New World society have Jehovah as our God. Truly, "blessed is the nation whose God is Jehovah, the people whom he hath chosen for his own inheritance." (Ps. 33:12, *AS*) But this is the warning: "That nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted."—Isa. 60:12, *AS;* Ps. 145:20.

[15] Let us return now to the report in the book of Esther about the fight of the captive Jews under the ancient empire of Persia. That world power had dominion of almost all of the then-known world. Truly, those ancient servants of Jehovah were fighting world-wide. As it was in their day so it is in our day. Their fight prophetically pictures the world-wide fight of Jehovah's witnesses to preach today. (1 Cor. 10:11; Rom. 15:4) The only difference in their fight and our fight is in the weapons used. They used carnal weapons. We do not fight with such. We, as Christian fighters for the right to preach world-wide, are armed only with the spirit of Jehovah God and his sword of the spirit, which is the Word of God. (Eph. 6:17) In addition to this Jehovah has given us a defensive armor. Paul describes it. In part, it is (1) the breastplate of righteousness, (2) the shield of faith and (3) the helmet of salvation. He warns us to be awake in the use of it. He instructs us also to preach "with all freeness of speech to make known the sacred secret of the good news, for which I am acting as an ambassador in chains, that I may speak in connection with it with boldness as I ought to speak."—Eph. 6:14-17, 19, 20, *NW*.

[16] The Jews in ancient Persia gained a great victory. What happened? After the decree of the king that the Jews should fight to save their lives was speedily circulated by couriers on horses throughout the land, a strange thing happened. The account states concerning the Jews that "no one could stand before them; for the fear of them had fallen upon all the peoples. Moreover all the princes of the provinces and the satraps and the governors and they who did the king's business aided the Jews, because the fear of Mordecai had fallen upon them. Likewise in every province and in every city, wherever the king's command and his decree came, there was gladness and joy for the Jews, a feast and a holiday, and many from among the peoples of the land became Jews; for the fear of the Jews had fallen upon them."—Esther 9:2, 3; 8:17, *AT*.

[17] Are we, the modern-day servants of Jehovah, experiencing a similar feast and prosperity in our fight for freedom to preach world-wide? Look at the increase of our numbers: 1934: 41,000; 1940: 90,000; 1944: 110,000; 1946: 158,000; 1948: 230,000; 1950: 328,000; 1953: 500,000. We have multiplied twelve times in twenty years! See! And all this increase amidst world-wide persecution! Does not this prove that the fear of Jehovah has fallen upon these people and the fear of man has

14. What twofold work are we carrying on in line with what judgments of Jehovah?

15. How do the scope and nature of our warfare and weapons compare with that waged by the Jews in Esther's day?

16, 17. (a) Back there what was the result of the Jews' fighting for their lives? (b) What has been the result of our fight for freedom to preach world-wide, and by what power has it been accomplished?

left them? Truly it is exactly as Zechariah prophesied: "Thus saith Jehovah of hosts: In those days it shall come to pass, that ten men shall take hold, out of all the languages of the nations, they shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you." (Zech. 8:23, *AS*) The preaching world-wide to date is a great work. It is being done by the power of no man or group of men. It is Jehovah's spirit and the power of his Word that have accomplished this great world-wide harvest of preaching. (1 Cor. 3:7) Zechariah wrote: "Not by might, nor by power, but by my Spirit, saith Jehovah of hosts." —Zech. 4:6, *AS*.

### THE REWARD FOR NOT COMPROMISING

[18] Will the struggle for freedom to preach world-wide stop? No! It must continue. Whether we be in democratic lands where much freedom is granted, whether we be in countries where preaching is restricted, or whether we be in countries ruled by dictators who allow no freedom but jail all witnesses caught, the fight for freedom to preach world-wide must go on. The apostle Paul set the example for us to follow. He preached in prison and carried on his fight for freedom to preach from there. (Acts 28:30, 31) So, today we also when not at liberty to go from door to door must preach as prisoners in chains. There is no stopping in dictator countries. There is no silencing of us, his witnesses, even in Communist prisons or the prisons of others. We shall continue to preach both out of prison and in prison, and that we shall do with boldness. Remember what Paul wrote the Philippians. "In harmony with my eager expectation and hope that I shall not be ashamed in any respect, but that in all freeness of speech Christ will, as always before, so now be magnified by means of my body, whether through life or through death."—Phil. 1:20, *NW*.

[19] Suppose those imprisoned for faithfulness had compromised and turned back. What would have happened? Joseph in ancient times would have lost the privilege of being used by Jehovah in Egypt to save from starvation his father, Jacob, together with his large family. The three Hebrews would have lost the distinction of having the angel of Jehovah walk with them and protect them in the fiery furnace. Jeremiah would have lost the honor of proclaiming the judgments of Jehovah against a wicked city. And Daniel would never have stopped the mouths of lions. This host of witnesses did not turn back. They were not cowards. Paul describes for us their faith and courage, in Hebrews, chapter eleven.

[20] Had Peter and Paul and the other apostles compromised and turned back they would have lost the blessing of expanding the early Christian congregation and of writing the Greek Scriptures. Also, the modern-day witnesses, unjustly imprisoned in many nations, would have lost their blessed privilege of opening up the work and rebuilding it in many totalitarian lands where the preaching was banned. They would not be enjoying the sight of the great ingathering of the great multitude of people of good will today. "For God gave us not a spirit of cowardice, but that of power and of love and of soundness of mind." (2 Tim. 1:7, *NW*) Concerning those who turn back, the Revelator says: "But as for the cowards and those without faith . . . their portion will be in the lake that burns with fire and sulphur. This means the second death." (Rev. 21:8, *NW*) Thank Jehovah God that those faith-

18. In keeping with Paul's example what is the determination of Jehovah's people regarding the struggle to preach world-wide?

19, 20. (a) What would have followed had Joseph, the three Hebrews and Daniel compromised? (b) And what if the early Christians and true Christians today had done so?

ful before us and those faithful among us here now have not, as cowards, fled the field of fighting for freedom to preach world-wide.

[21] It is clear that Jehovah is permitting us to suffer and fight for freedom to preach world-wide for very good purposes. The main purpose is to vindicate his great and holy name and his Word. Another purpose is to select the right kind of people, obedient and courageous people, and with these he wants to populate the earth and have them live in the new world. (Matt. 5:5, 10; Rev. 2:10) There Jehovah will exterminate those that do not deserve living in the new world.

[22] Still another purpose served by our fight for freedom is to lead the enemy on to Armageddon. Jehovah is using us, his witnesses, therefore, by our fighting for freedom to preach world-wide, as bait for the Devil, named Gog in the book of Ezekiel. In that book of prophecy it is pointed out that Gog will be led on to assault us, Jehovah's people. Jehovah shows in that prophecy how Gog, the Devil, will cause his forces, seen and unseen, to move against Jehovah's witnesses from every part of the earth. Jehovah declares that he will turn Gog, the Devil, about and put hooks in his jaws. Jehovah reveals that the visible and invisible forces of Gog will fall "upon the mountains of Israel," or Jehovah's organization. (Ezek. 38:4; 39:1, 2) Then Satan and his entire organization and all the people supporting the Devil will be destroyed. Their dead bodies will be thrown out for the ravenous birds and the wild beasts to feed upon. (Ezek. 39:4-7) Jehovah finally declares: "And my holy name will I make known in the midst of my people Israel; neither will I suffer my holy name to be profaned any more: and the nations shall know that I am Jehovah, the Holy One in Israel." (Ezek. 39:7, *AS*) Let us not take ourselves out of the fight. May Jehovah continue to bless you as you keep on waging the "fight for freedom to preach world-wide." "Praise ye Jehovah. Blessed is the man that feareth Jehovah, . . . Praise ye Jehovah."—Ps. 112:1; 113:1, *AS*.

21, 22. (a) What is Jehovah's main purpose in permitting us to fight and suffer for freedom to preach? (b) What further purpose is served thereby in keeping with Ezekiel's prophecy?

## European Assemblies in 1955

At the conclusion of the international assembly of Jehovah's witnesses in Yankee Stadium in New York city in 1953 announcement was made of a series of international assemblies to be held in Canada and the United States and Europe during 1955. Already many thousands outside Europe have indicated their intention of attending one or more of the European assemblies. Not only from the United States but from South America and Africa and other continents delegates will come, to make these assemblies truly international.

The locations and dates of the assemblies are as follows: London, England, July 27-31; Paris, France, August 3-7; Rome, Italy, August 5-7; Nuremberg, Germany, August 10-14; Stockholm, Sweden, August 17-21; and The Hague, Netherlands, August 17-21. Many of the delegates from other lands will attend, not just one, but two or three of these assemblies, and some will even cover the entire series by spending some time at each of the assemblies.

At Yankee Stadium representatives from 97 countries attended and on the last day their numbers rocketed to more than 165,000! It was a tremendous witness not only to New York but to the nation and the world. It was a spectacle that is still remembered and commented on. Why not make the coming European assemblies equally noteworthy for their international flavor, showing the New World society knows no national barriers? Jehovah will surely bless those making the effort to attend. Will you be among the tens of thousands present?

## *Living Now as a New World Society*

IN SPITE of two world wars since 1914, underneath its surface this old world has not changed: selfishness motivates and strife separates the nations, and the unseen wicked forces are still in control. However, since 1914 something new has emerged, a New World society, which is no part of this world and which was brought forth, not by political catch slogans, but by the wisdom and power of God and as a result of Jehovah's people preaching the good news of the Kingdom.—Matt. 24:14.*

This New World society, consisting of upward of a half million Christians, is to be found on all continents and in many islands of the sea, working together in a common work, meeting together regularly and worshiping the one true God.

Living now as a New World society requires not only that we keep separate from the world but also that we do not bring its wicked ways into our society. It also means giving our allegiance to God's kingdom, "We must obey God as ruler rather than men."—Acts 5:29, *NW*.

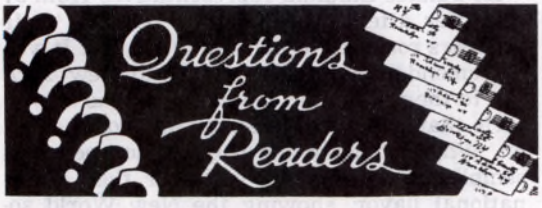
With the Kingdom's establishment in 1914 added responsibilities have come upon dedicated Christians: no longer may 'every man do what is right in his own eyes,' nor may we act independently or indulge in private interpretation, but we must be theocratic in thought, in deed, in worship and in organization.

Living as a New World society also means that we show love and put up with our brothers in love, straightening out our difficulties in line with Matthew 18:15-17; for we did not leave the squabbles of the old world only to have new ones of our own making, did we? Dare we let Armageddon come down upon us as a thief with us in a provoked state against our brother? —Eph. 4:26, 27.

And living as a New World society means that we are to be a happy people. Rather than introvertedly dwelling on the mistakes of the past let us take joy in the fact that the Kingdom is established, the King is present, the great ingathering is taking place and the complete vindication of Jehovah's name is imminent. Yes, let us keep our minds on what Jehovah God has done, is doing and yet will do to his unfading glory and the blessing of his faithful people.

Truly, those of the New World society should be the most joyful, the most optimistic people on earth, for Jesus promised: "Everyone that has left houses or brothers or sisters or father or mother or children or lands for the sake of my name will receive many times more and will inherit everlasting life."—Matt. 19:29, *NW*.

* For details see *The Watchtower*, August 15, 1953.




● The main article of the September 15, 1954, *Watchtower* told about one witness of Jehovah not speaking to another witness in the same congregation, this going on for years because of a personal grievance, and the point was made that this showed a lack of true neighbor love. However, could this not be a case of a proper application of the counsel given at Matthew 18:15-17?—A. M., Canada.

No! We can hardly view this scripture as advising such a time-consuming process and possibly ending up in two members of the congregation not speaking and avoiding each other just because of some minor personal disagree-

ment or misunderstanding. It would be contrary to the requirement of love.

Matthew 18:15-17 (*NW*) reads: "Moreover, if your brother commits a sin, go lay bare his fault between you and him alone. If he listens to you, you have gained your brother. But if he does not listen, take along with you one or two more, in order that at the mouth of two or three witnesses every matter may be established. If he does not listen to them, speak to the congregation. If he does not listen even to the congregation, let him be to you just as a man of the nations and as a tax collector."

How can we think this text means we should hold a grudge and not speak for days or weeks or years, when we are specifically told: "Let the sun not set with you in a provoked state," but rather be "freely forgiving one another"? Love "does not keep account of the injury." "Have intense love for one another, because love covers a multitude of sins." And Jesus said: "Happy are the merciful, since they will be shown mercy. However, I say to you that everyone who continues angry with his brother will be accountable to the court of justice." Jehovah's Word would hardly give such advice that would allow for many personal snubs and feuds to continue in a congregation to mar its unity and fill it with internal strife.—Eph. 4:26, 32; 1 Cor. 13:5; 1 Pet. 4:8; Matt. 5:7, 22-24, *NW*.

Jehovah will preserve the oneness and loving spirit within his congregation, and he will cause to be put out any who would continually disrupt unity and make divisions within it. There are occasions when members of a congregation are to quit speaking and associating with others, but the causes must be very serious, much more so than mere personal differences of no congregational consequence. Brothers were to separate from those who were disorderly, creating strife and rebelling against the truth. A congregation was to put from its midst unclean ones: "Quit mixing in company with anyone called a brother that is a fornicator or a greedy person or an idolater or a reviler or a drunkard or an extortioner." (1 Cor. 5:11; Acts 19:9; 2 Thess. 3:6, *NW*) For such serious offenses brothers would disfellowship and treat as "a man of the nations" the guilty ones, but not for trivial personal offenses. Such minor things were to be forgiven, covered over by love, mercifully dismissed, not being kept account of or being provoked over beyond sunset.

Hence we must view the sin mentioned at Matthew 18:15-17 as a serious one that must be terminated, and, if that is not possible, then the one so sinning is to be disfellowshiped from the congregation. If the sinning one cannot be made to see his grievous error by mature brothers of the congregation and cease his wrongdoing, then the matter is of such importance that it be brought before the congregation committee for congregational action. If the committee cannot induce the sinner to repent and reform he must be disfellowshiped from the congregation in order to preserve the cleanness and oneness of the Christian congregation. If the wrongdoer is wicked enough to be shunned by one brother he merits such treatment by the entire congregation. If it is not that serious, then the matter should be cleared up and all unite in love and in service, with no foolish personal feuds persisting within the congregation. If the text was merely about a personal matter of no serious sin and which resulted in one's not speaking to another but both remaining in the congregation, then certainly Jesus would not have said one should view the other as a rank outsider, as "a man of the nations and as a tax collector." They would still have to recognize each other, not as an outsider, but as brothers in the congregation, even if they did not speak. The final rating of the unrepentant offender is too severe to mean anything less than a disfellowshiped standing, and since there is no provision for individuals' disfellowshiping other individuals in the congregation in what might be called a personal disfellowshiping, the disfellowshiping must mean it is a congregational matter.

Certainly Jesus was not here laying the foundation for a congregation split by internal personal quarrels and with a strained and tense atmosphere pervading it. So this text cannot be used to support individuals' refusing to speak to each other within the Christian congregation, and the position taken on this point by *The Watchtower* cited by the questioner remains unweakened.

*The fear of Jehovah is the beginning of knowledge; but the foolish despise wisdom and instruction.*—Prov. 1:7, *AS*.

**"WATCHTOWER" STUDIES**

**Week of January 2: The Fight for Freedom to Preach World-wide.**

**Week of January 9: Never Fighting Illegally or Quitting World-wide preaching.**

## ✓✓ CHECK YOUR MEMORY ✓✓

**After reading this issue of "The Watchtower," do you remember—**

- ✓ What proves the human soul is not immortal? P. 708, ¶2.
- ✓ What God's eventual purpose for this earth is? P. 709, ¶4.
- ✓ What about the year 1914 was foretold in this magazine back in 1880? P. 710, ¶2.
- ✓ Why the good news of God's kingdom is being preached particularly now? P. 712, ¶2.
- ✓ What a man of 65 said about walking a hundred miles to a Christian assembly? P. 713, ¶3.
- ✓ At which district assembly baptism precautions had to be taken against crocodiles? P. 718, ¶7.
- ✓ Upon what the real success of the 1954 district assemblies will depend? P. 719, ¶6.
- ✓ Who the Christian's real enemies are today, and what our only weapon is? P. 724, ¶15.
- ✓ What bulwark of freedom recently has been established in the democracies?. P. 726, ¶23.
- ✓ What effect totalitarian bans have had on the preaching work? P. 728, ¶6.
- ✓ How great the increase in the preaching work has been since 1934? P. 731, ¶17.
- ✓ Whether Matthew 18:15-17 allows us not to speak to a brother? P. 735, ¶2.

# The WATCHTOWER

*Announcing* JEHOVAH'S KINGDOM

DECEMBER 15, 1954
Semimonthly

PROSPECTS OF FEARERS OF JEHOVAH FOR 1955

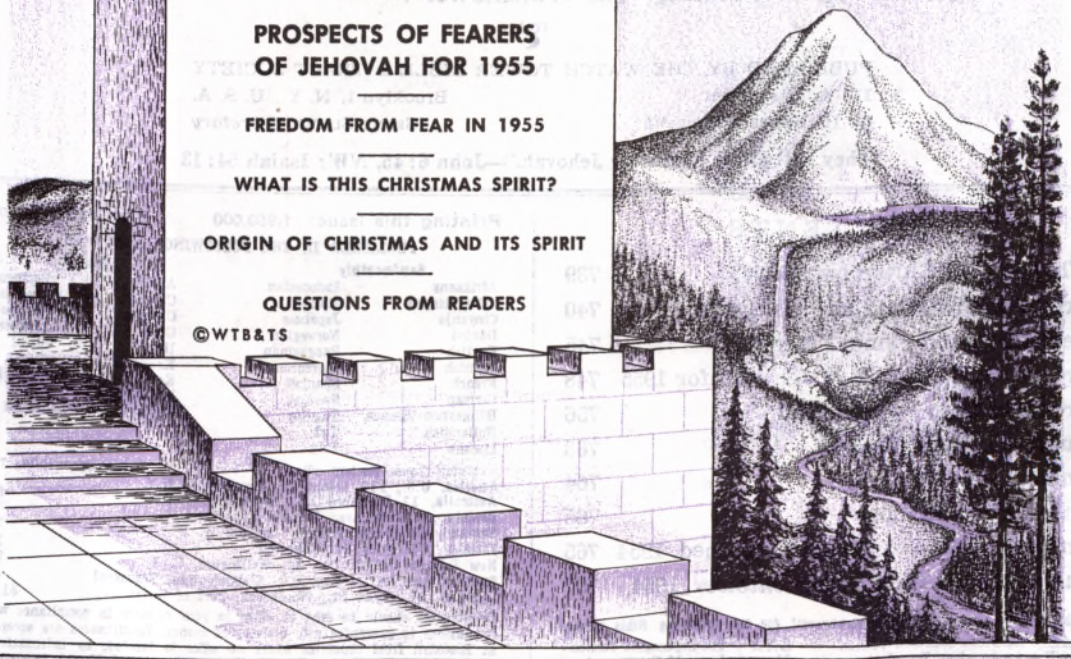
FREEDOM FROM FEAR IN 1955

WHAT IS THIS CHRISTMAS SPIRIT?

ORIGIN OF CHRISTMAS AND ITS SPIRIT

QUESTIONS FROM READERS

©WTB&TS



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

## THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".


PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*


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

## CONTENTS


| | |
|---|---|
| What Is This Christmas Spirit? | 739 |
| Origin of Christmas and Its Spirit | 740 |
| Dedication and Annual Meeting | 745 |
| Prospects of Fearers of Jehovah for 1955 | 748 |
| Freedom from Fear in 1955 | 756 |
| Questions from Readers | 763 |
| Announcements | 764 |
| Check Your Memory | 765 |
| Scripture Index for Texts Explained, 1954 | 765 |
| Subject Index for *The Watchtower*, 1954 | 767 |


**Abbreviations used in "The Watchtower" for the following Bible versions**

| | |
|---|---|
| *AS* – American Standard Version | *LXX* – The Septuagint Version |
| *AT* – An American Translation | *Mo* – James Moffatt's version |
| *Da* – J. N. Darby's version | *NW* – New World Translation |
| *Dy* – Catholic Douay version | *Ro* – J. B. Rotherham's version |
| *ED* – The Emphatic Diaglott | *RS* – Revised Standard Version |
| *Le* – Isaac Leeser's version | *Yg* – Robert Young's version |

Unless otherwise indicated, the Bible used is the King James Version


**Printing this issue: 1,950,000** **Five cents a copy**

**PUBLISHED IN THE FOLLOWING LANGUAGES**

| Semimonthly | | Monthly | |
|---|---|---|---|
| Afrikaans | Indonesian | Arabic | Portuguese |
| Cebu-Visayan | Italian | Cibemba | Russian |
| Cinyanja | Japanese | Cishona | Sesotho |
| Danish | Norwegian | Greek | Siamese |
| English | Pangasinan | Ibo | Silozi |
| Finnish | Slovenian | Kanarese | Slovak |
| French | Spanish | Korean | Ukrainian |
| German | Swedish | Malayalam | Urdu |
| Hiligaynon-Visayan | Tagalog | Polish | Yoruba |
| Hollandish | Twi | | |
| Ilocano | Zulu | | |

| Watch Tower Society offices | Yearly subscription rate |
|---|---|
| **America**, U.S., 117 Adams St., Brooklyn 1, N.Y. | $1 |
| **Australia**, 11 Beresford Rd., Strathfield, N.S.W. | 8/- |
| **Canada**, 40 Irwin Ave., Toronto 5, Ontario | $1 |
| **England**, 34 Craven Terrace, London, W. 2 | 7/- |
| **Jamaica**, 151 King St., Kingston | 7/- |
| **New Zealand**, G.P.O. Box 30, Wellington, C. 1 | 7/- |
| **South Africa**, Private Bag, P.O. Elandsfontein, Transvaal | 7/- |
| **Trinidad**, 21 Taylor St., Woodbrook, Port of Spain | $1.72 |

**Remittances** should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. **Notice of expiration** (with renewal blank) is sent at least two issues before subscription expires. **Change of address** when sent to our office may be expected effective within one month. Send your old as well as new address.

Entered as second-class matter at Brooklyn, N. Y., Act of March 3, 1879. Printed in U. S. A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXV December 15, 1954 Number 24

# WHAT IS THIS CHRISTMAS SPIRIT?

WHAT is it that men call "the beautiful spirit of Christmas"? Is it a crowded department store, charged with emotion, packed with excitement, loaded with gadgets and glimmering with inflated "cut-rate" prices? Is it the electrified commotion of mobs surging through the streets, the frenzy to board overcrowded buses, the dash to squeeze in crammed subways or the honks of automobiles snarled in endless traffic jams? Is it haggard-looking women with their arms full of gaily wrapped bundles and their hands full of children? Or is it the resigned husband who condescends but wishes it were not so?

What is this spirit of Christmas? Is it the carillon at Sts. Peter and Paul, filling the gray morning air with the timeless chimes of tradition? Is it the choral concerts and organ music and the tinkling of noisy bells? Or is it the blaring of a thousand jukeboxes ringing out the cynical sentiments of "Santa, Baby"?

What is this Christmas spirit? Is it the Salvation Army musicians marching from corner to corner reminding passersby that it is more blessed to give? Is it a legless man in front of Hotel Ritz selling pencils on a cold sidewalk waving a "merry Christmas" to prospective customers as they step out of their long shiny limousines? Is it the wreath at the entrance of Pearl Street flophouse, with a sign on it that says, "Please do not steal this"?

Is this the Christmas spirit? An exhausted elevator operator at Mixie's dress shop hoping for a generous bonus that she will never get? A huge diamond ring or a pearl necklace being fondled by Mabel with cold, avaricious lust? A loud necktie that Dad will never wear?

What is this Christmas spirit? Is it a week's vacation, a respite from work, an escape from school, a breath of country air, a moment with family, a word with friends, a retreat to quiet solitude? Is it a table covered with candy and nuts, gingerbread and mince pie, a roast pig or fried chicken? Is it a cocktail party with loud music, the making up of a big batch of eggnog for uninvited guests, or becoming "good and drunk" or licentious, or that of being "a jolly good fellow"?

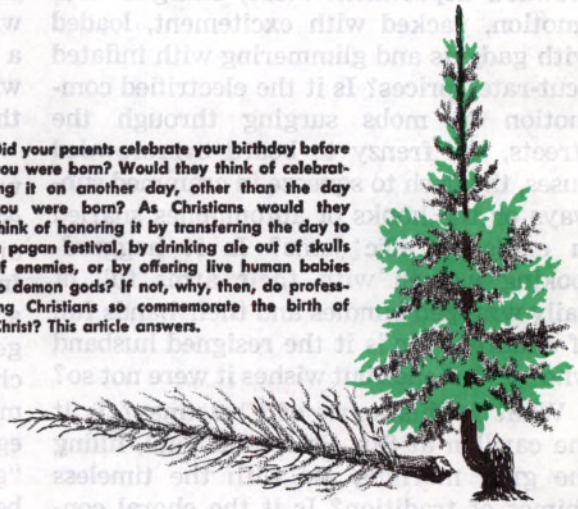
What is this spirit of Christmas? Is it junior staring transfixed at an electric train as it spins in crazy circles, or sister cuddling her tiny doll that says "Mommie"? Is it the feverish search for the right gift that cannot be found, the ever-growing anticipation in the eyes of the young that want toys but cannot read price tags? Is it the endless chain of Christmas cards that flutter across the desk on their way to the wastebasket? Is it the Christmas tree covered with artificial snow and laden with colored bulbs that tell of pagan star gods? Is it the candles that chase away the evil spirits, the mistletoe

that commemorates superstitious legends, or the yule log that repeats a pagan lie?

Just what is this spirit of Christmas? Is it the spirit of God and Christ? Is it the spirit that proclaims "peace on earth, good will toward men"? Is it the spirit that magnifies the great God of the universe? Or does this spirit defame and abominate the pure worship of God? "Beloved ones," said the apostle John, "do not believe every inspired expression ["spirit," *footnote*], but test the inspired expressions [spirits] to see whether they originate with God." "Make sure of all things," urged Paul, "hold fast to what is right. Keep yourselves free from every form of wickedness." What is this Christmas spirit, its origin, and what does it have to do with God and Christ? In the following article let history and the Word of God answer for us.—1 John 4:1; 1 Thess. 5:21, 22, *NW*.

# Origin of Christmas and Its Spirit

**Did your parents celebrate your birthday before you were born? Would they think of celebrating it on another day, other than the day you were born? As Christians would they think of honoring it by transferring the day to a pagan festival, by drinking ale out of skulls of enemies, or by offering live human babies to demon gods? If not, why, then, do professing Christians so commemorate the birth of Christ? This article answers.**



THE Christmas spirit is not Christian, because it did not originate with Christ. It predated the Christian era by many centuries. Shortly after the Flood the spirit and the whole celebration of Christmas had its beginning. It began with Nimrod, grandson of Ham the son of Noah, a wicked, ruthless dictator, responsible for the great organized worldly apostasy from God that continues to this day. In contempt for God and all decency Nimrod married his own mother, Semiramis. After his untimely death, his mother-wife, Semiramis, taught the lie that her husband-son was a spirit god. She claimed a full-grown evergreen tree sprang overnight from a dead tree stump, which symbolized the springing forth to new life of the dead Nimrod. She taught that on the anniversary of his birth, which was December 25, Nimrod would visit the evergreen tree and leave gifts upon it. The historian, Professor Hislop, says: "Now the Yule Log is the dead stock of Nimrod, deified as the sun-god, but cut down by his enemies; the Christmas-tree is Nimrod *redivivus*—the slain god come to life again."—*The Two Babylons*, pages 97, 98.

This is the beginning of Christmas with its spirit. This is also the origin of the yule log, the Christmas tree, the celebrating of birthdays, the spirit of exchanging gifts, the spirit of feasting and merrymaking, visits and salutations, jocularity, revelry and drunkenness. All of this is an outgrowth of the first lie, nurtured by the spirit of Satan the Devil, who told it. In Eden to Eve he said: "You positively will not die. For God knows that in the very day of your eating from it your eyes are bound to be opened and you are bound to

be like God, knowing good and bad." Like Eve, Semiramis believed Satan's lie and proclaimed Nimrod as a spirit god. With this proclamation a wild celebration began on his birthday that has stuck down through the centuries to our day. In the Western world it is called Christmas. —Gen. 3:4, 5, *NW*.

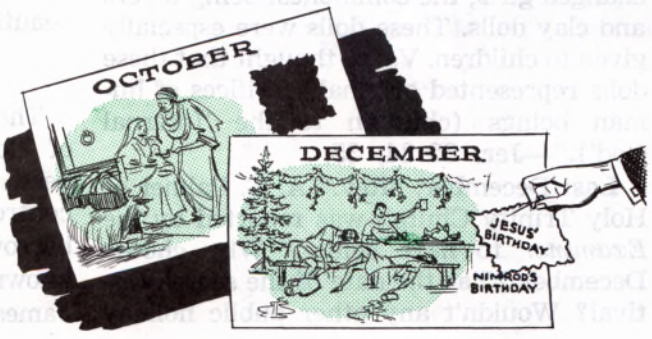
Nimrod became worshiped as the "divine son of heaven," "the Messiah, son of Baal the sun-god." Devil-worshiping pagans believed that life and immortality proceeded from Nimrod, and so they worshiped the never-dying sun in the heavens as the personification and representation of Nimrod's "divinity." Mother and child, Semiramis and Nimrod, became chief objects of worship. The pagan world idolized this combination. In Egypt they were worshiped as Isis and Osiris, in Asia as Cybele and Doius, in pagan Rome as Fortuna and Jupiter-puer. Even in China, Japan, Tibet and in other non-Christian lands is to be found the counterpart of the Madonna, held sacred in Christendom. Pagans adored these symbols long before the birth of Christ, yet Christendom hails these as Christian and adoringly speaks of them as "the beautiful spirit of Christmas."

Jehovah God, on the other hand, commanded his people Israel: "Learn not the way of the heathen, . . . For the customs of the people are vain." "You must not bow down to their gods or be induced to serve them, and you must not make anything like their works, but you will without fail throw them down and you will without fail break down their sacred pillars." "You must not serve their gods, because that will be a snare to you." Jehovah's declaration against pagan gods has not changed, nor has his attitude toward pagan worship, because, says he: "For I, Jehovah, change not."—Jer. 10:1-3; Ex. 23:24; Deut. 7:16, *NW;* Mal. 3:6, *AS*.

The Bible studiously avoids the recording of the date of anyone's birthday, nor is there any record of birthday celebrations by Jehovah's servants, either before or after Christ. The conspicuous silence of the Bible regarding birthdays is powerful testimony that the same were not kept, that they were frowned upon as pagan. Origen of Alexandria (A.D. 185-254) wisely discerned: "In the Scriptures sinners alone, not saints, celebrate their birthday." The only birthday celebrations mentioned in the Bible are that of Pharaoh, when a man was hung, and that of the adulterous King Herod, whose step-daughter Salome danced to make the celebration "merry," yes, merry by having the head of John the Baptist chopped off.

### FROM PAGAN SATURNALIA TO "CHRISTIAN" CHRISTMAS

How, then, did these pagan customs become a part of the greatest "Christian" holiday, Christmas? That first-century Christians did not celebrate Christmas is borne out by early "Christian" writers. The *Catholic Encyclopedia* makes the following admission: "Christmas was not among the earliest festivals of the Church. Irenaeus and Tertullian omit it from their list of feasts." When apostate Christians began to fall away to pagan practices, Tertullian complained: "By us, who are



strangers to Sabbaths, and new moons and festivals, once acceptable to God, the Saturnalia [and other pagan feasts] are now frequented, gifts are carried to and fro, . . . and sports and banquets are celebrated with uproar."—Gal. 4:10, 11; Col. 2:8.

In an effort to gain pagan converts the Roman Catholic clergy in the fourth century after Christ took in this pagan Saturnalia on December 25 and sponsored it as the "mass of Christ" or "Christ-mass." Christmas, therefore, is nothing more than a carbon copy of the pagan Saturnalia. This is generally admitted by historical and religious scholars. Says a world history, *On the Road to Civilization,* page 164: "The feast of Saturn, the Saturnalia, was a winter festival which lasted a week beginning on the twenty-fifth day of December, and was celebrated with dancing, the exchanging of gifts, and the burning of candles. The Saturnalia was later taken over by the Christians as their Christmas, and given a new significance."

Elaborating on the customs of the Saturnalia, the *New Americanized Encyclopedia Britannica,* 1900, Vol. IX, page 5236, says: "Saturnalia . . . celebrated on the 19th . . . lasted seven days. The time was one of general joy and mirth. The woolen fetters were taken from the feet of the Image of Saturn, and each man offered a pig. During the festival schools were closed. . . . Gambling with dice, at other times illegal, was practiced. All classes exchanged gifts, the commonest being tapers and clay dolls. These dolls were especially given to children. Varro thought that these dolls represented original sacrifices of human beings (children to the 'Infernal God')."—Jer. 32:34, 35.

Last December, "Rev." A. E. Palmer of Holy Trinity Church was reported by the *Examiner* to have said: " 'Why choose December 25 as the date of the sacred festival? Wouldn't any other public holiday do just as well for this jollification?' There was no evidence, he said, that Jesus was born on December 25 but the Church took over a great many of the ancient pagan festivals and gave them Christian meaning. On December 25 was celebrated the return of the sun, with the days becoming longer, and the Church chose this as being symbolic of the light that shone through the darkness. Christmas without Christ, he said, was nothing but a pagan festival."

James M. Gillis, C. S. P., editor of the *Catholic World* (December 2, 1945), makes this candid confession: "It is a well-known fact that the popes and councils in the early Church deliberately placed a Christian festival on or near the day of a previously existing pagan carnival, with the purpose of ousting the heathenish and generally licentious celebration." Like Haman of old, the Catholic Church became ensnared with her own scheme.—Esther 7:10.

Behind its newly, loosely fitted "Christian" mask Christmas was and is nothing more than the ancient pagan Saturnalia. And it is the spirit of this pagan holiday that is hailed as "the beautiful spirit of Christmas." What is so beautiful about a pagan holiday that dishonors God? What is so beautiful about a festival that is kept in defiance of God's commands? What is so beautiful about a celebration that has perpetuated a lie? That makes hypocrites out of its participants? That has blinded men to truth and righteousness? What is beautiful about a "disgusting" thing?

### IDENTIFYING THE "SPIRITS"

The spirit of God that produces fruits of "love, joy, peace, longsuffering, kindness, goodness, faith, mildness, self-control" is not identified in the Saturnalia borrowed from the pagans. As the well-known Biblical and historical authority, James Murdock, reports in a footnote in his

translation of Mosheim's *Institutes of Ecclesiastical History:* "From the first institution of this [Christmas] festival the Western nations seem to have transferred to it many of the follies and censurable practices which prevailed in the pagan festivals of the same season, such as adorning the churches fantastically, mingling puppet shows and dramas with worship, universal feasting and merry-making, visits and salutations, presents and jocularity, revelry and drunkenness."—Gal. 5:22-25, *NW*.

Instead of converting pagans to "Christianity" the apostate Christians fell victim to their own passions and desires and were swept out to sea by pagan practices. This God foretold: "You must not serve their gods, because that will be a snare to you." —Deut. 7:16, *NW*.

The campaign that is now being waged to "put Jesus Christ back in Christmas" is an open admission that Christ is not in its celebration. And, as "Rev." Palmer stated, "Christmas without Christ is nothing but a pagan festival." So it is. Christ was never in Christmas, nor was Christmas ever in Christ. More apropos and in line with Christian principle would be the slogan: "Away from Christmas and back to Christ." Simply to label the pagan Saturnalia as Christian does not make it so. A wolf does not become a lamb simply because we call it such. No, nor does Christmas become Christian because professing Christians take part in its celebration. Its celebration by certain religious organizations does not make it Christian, any more than bingo games, lotteries or card parties in religious parish houses or parish schools are for that reason Christian.

Is the spirit of God to be found in the practice of exchange handed down by demon-worshiping pagans? Is the spirit of God found in the annual $50-million Christmas-tree business that commemorates the lie of human immortality? Is it found in the glittering balls of gold that pay homage to Balder, god of the ever-mystical sun? Is the spirit of God found in the millions of toy soldiers and tanks, guns and planes that glorify war and not "peace on earth, good will toward men"? Is it found in the gluttony, the drunkenness, lasciviousness and murder committed on this day called "Christmas"?

Hardly. "Do not be misled," says the inspired Paul. "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." The Christmas spirit is well described for us by apostles Paul and Peter at Galatians 5:19-21 and 1 Peter 4:1-4. By these fruits we know her.—Gal. 6:7, 8, *NW*.

### IDENTIFYING FRUITS OF "CHRISTMAS TREE"

The Christmas spirit is supposed to be one of good will toward men. After fifteen hundred years of Christmas celebrating, how much good will is there in the world today? How much good will is practiced during the holiday season itself? How Christlike are the people during this "most sacred festival"? Read and decide for yourself what spirit predominates.

According to a report by Gerhard J. Falf, University of Pennsylvania sociologist, "more murders are committed on Christmas day than on any other one day of the year." Is this the Christian spirit? A chief detective of a department store declares: shoplifters and pickpockets "increase in numbers" when Christmas arrives. Is this spirit Christian? Last year, in Detroit, Michigan, Carl Ross tried to defend his truckload of trees from a crowd. An unidentified man "grabbed a stake from the truck and beat him unconscious with it. As he lay there while the crowd looted his

trees, someone stole $400, his day's receipts, from his pocket. His father finally got the truck in motion and fled for his life with about a third of his load." Another man complained that a dealer had beaten him when he offered him fifty cents for his last tree. "An unusual number of persons reported that their front lawn evergreens had been cut down during the night," the Detroit *News* announced. Is this the spirit of Christianity?

In the spirit of Christmas "a Santa Claus bandit who said 'my kid is going to have a real Christmas,' robbed a Brooklyn toy store of $900." As "jolly good fellows" during this carnival of self-indulgence 1,200 drunks were gathered off the streets of Los Angeles alone. "I've never seen anything like it!" exclaimed a bewildered policeman. "They're stacked up here like cordwood." A tabloid headline noted breezily, "Los Angeles Staggering into Christmas."

As Jesus accurately said: "This people honors me with their lips, yet their hearts are far removed from me. It is in vain that they keep paying respect to me, because they teach commands of men as doctrines." This was true in Jesus' day, and it is true regarding Christendom today. It is true regarding all her feasts and practices, Christmas not excluded.—Matt. 15:8, 9, *NW*.

### ABOMINATION IN GOD'S SIGHT

The Christmas festival is held high among men of the world. But, as Jesus stated: "You are those who declare yourselves righteous before men, but God knows your hearts; because what is lofty among men is a disgusting thing in God's sight." While church bells ring out and men make a pretense at prayer on this day, yet God views their festivities as a disgusting pagan celebration. To Christians that fell away to similar practices Paul said: "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." From these things men were made free by Christ, but Christendom has returned to them. She has become as disgusting to God as a dog that "has turned back to its own vomit, and the sow that was bathed to rolling in the mire."—Luke 16:15; Gal. 4:10, 11; 2 Pet. 2:22, *NW*.

What, then, is the spirit of Christmas? It is "earthly, animal, demonic." It is the spirit of paganism parading in Christian garb. It is the spirit of the Devil that has intoxicated the whole world. The keeping of Christmas cannot pass as innocent fun for children, because the name and worship of God are involved. The festivities and decorations are demonic, because they glorify paganism, which is demonism. The associating of God's name and Word with pagan customs is desecrating that name, taking it in a worthless way. One of the Ten Commandments is: "You must not take up the name of Jehovah your God in a worthless way, for Jehovah will not leave the one unpunished who takes up his name in a worthless way."—Jas. 3:15; Ex. 20:7, *NW*.

Cannot Christians celebrate Christmas out of a pure heart to the honor of Jehovah God? God himself answers through his Word: "Do not become unevenly yoked with unbelievers. For what partnership do righteousness and lawlessness have? Or what fellowship does light have with darkness? Further, what harmony is there between Christ and Belial? Or what portion does a faithful person have with an unbeliever? And what agreement does God's temple have with idols? . . . 'Therefore get out from among them, and separate yourselves,' says Jehovah, 'and quit touching the unclean thing,' 'and I will take you

in.' 'And I shall be a father to you, and you will be sons and daughters to me,' says Jehovah the Almighty." So it is a choice of accepting Christmas with its spirit and losing God, or accepting God and receiving his spirit and favor and losing Christmas. The right choice should not be hard to make.—2 Cor. 6:14-18, *NW*.

# DEDICATION AND ANNUAL MEETING

EVER since Abel's day Jehovah has had witnesses on earth who worshiped him with spirit and truth. (Heb. 12:1) However, their worship has not always been before the public eye with the same degree of prominence. Thus, after Nehemiah's day, Jehovah's pure worship was almost lost sight of in a maze of Jewish tradition and formalism. (Matt. 15:1-9) Likewise, after the apostles fell asleep in death the professed followers of Christ departed from the pure worship even as Paul warned. (Acts 20:29-31) And just as John the Baptist, Christ Jesus and his apostles and disciples were used to restore pure worship in their day, so Jehovah has directed the restoration of pure worship in modern times.—Mal. 4:5, 6.

This modern restoration of pure worship actually began in the 1870's with the coming together, in Allegheny, a suburb of Pittsburgh, of a group of sincere Christians and open-minded students of the Bible. As a result of their studies they began to understand Jehovah's Word more clearly in keeping with his promise that the path of the righteous would shine ever brighter until the perfect day. (Prov. 4:18) To expedite the work of making known to others the good things they were learning, in various languages as well as in various ways, these Christians organized the Watch Tower Bible and Tract Society in 1884. In 1909 the Society's headquarters were moved to Brooklyn, New York, and today it has branches in seventy-five different lands and directs the preaching of the good news of the Kingdom in 159 countries and islands of the sea.

In the seventy years of its existence this Society has published scores of bound books and booklets in some hundred different languages and to the extent of hundreds of millions of copies. Since 1884 it has been publishing *The Watchtower* (first published in 1879) and since 1919 what is now the *Awake!* magazine. Appearing semimonthly and in many different languages, these two journals have a combined circulation well over three million copies.

In accordance with the law the Society has had a registered office and has held its annual meetings in Pittsburgh. Demolition proceedings making it necessary to find new quarters, a beautiful building was constructed at 4100 Bigelow Boulevard and Parkman Avenue. The building is modern, very attractive, spacious, light, clean, providing excellent Kingdom Hall facilities for two local congregations in addition to office facilities for the Society. It is a place that is fitly representative of New World interests and one that Jehovah's witnesses in passing through Pittsburgh will rejoice to see and where they are most welcome.

On the evening of September 4, 1954, a dedication program was presented, the principal speaker at which was T. J. Sullivan, a member of the Society's board of directors. He showed what it meant to dedicate this building to Jehovah and

stressed the obligations of all those who would be using it as their Kingdom Hall both as regards their ministry and their daily conduct. At the conclusion of this address the chairman read a resolution that called upon all in attendance to live up to the high principles of Christianity and that pledged the support of all those associated with the two congregations using the building for their Kingdom Halls to the pure worship of Jehovah and to faithful co-operation under the direction of the Watch Tower Bible and Tract Society. The resolution was unanimously adopted.

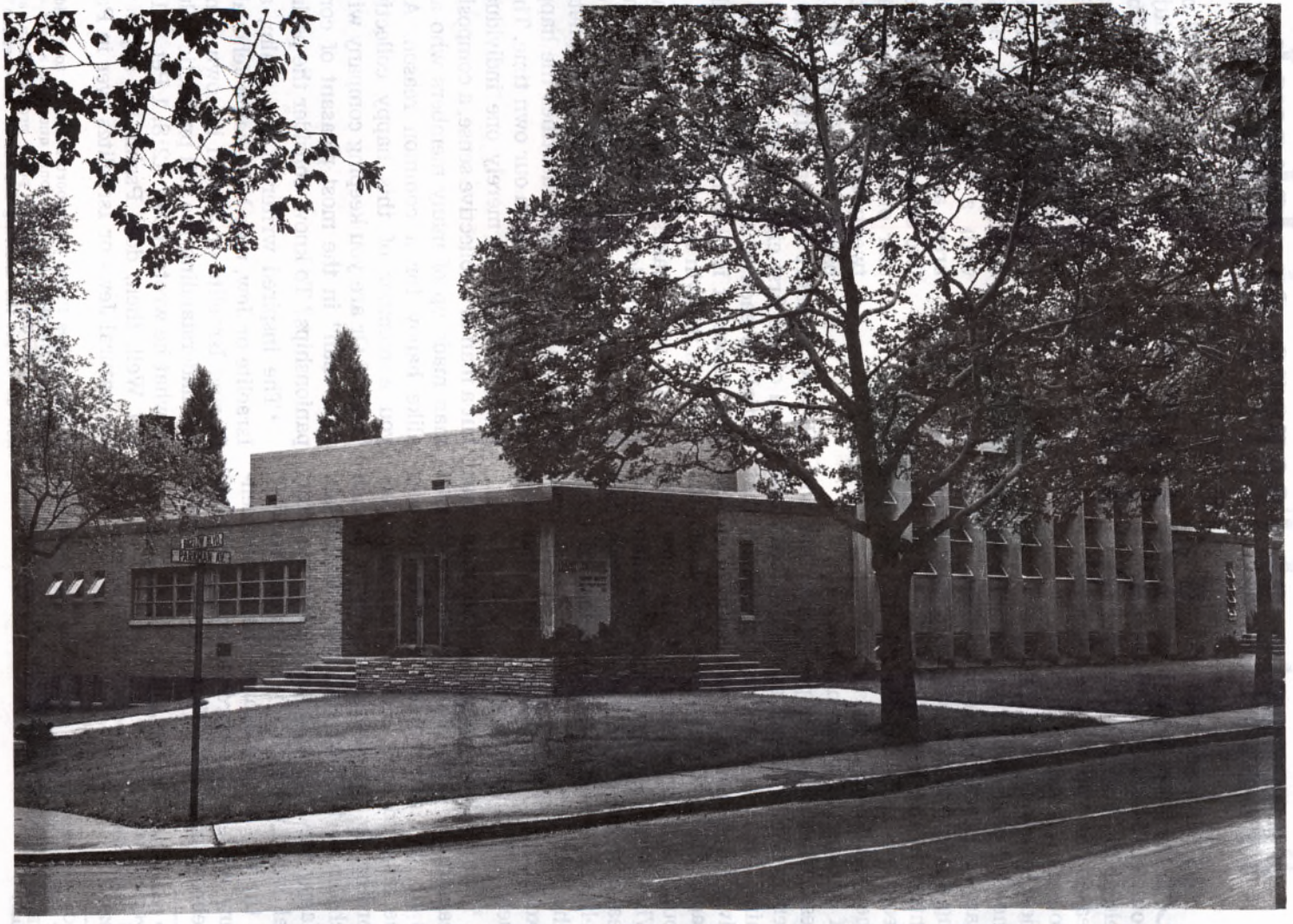
About four weeks later, the Society marked its seventieth year at its annual meeting on Friday, October 1, by meeting for the first time in its new registered office. This meeting of the members of the Watch Tower Bible and Tract Society was truly a joyful occasion, striking a note of confidence from the outset. It was called to order at the appointed hour, 10 a.m., by the Society's president, N. H. Knorr, who presided, and who called on one of the members present to offer prayer. Of the 484 members 482 were present either in person or by proxy. All together an audience of 820 overflowed the main auditorium, which comfortably seats 500.

After adopting a resolution to change the registered address of the corporation to its new location and directing the filing of notice of this change as required by law, a unanimous vote approved the action of the board of directors in designating the new address as the location for the annual meetings from now on. There were vacancies in the board of directors to be filled by the members at this annual meeting; three in fact, the terms of Nathan H. Knorr, Milton G. Henschel and Lyman A. Swingle expiring. By unanimous vote the members re-elected these three brothers to serve in the capacity of directors of Watch Tower Bible and Tract Society for the ensuing term of three years. There are seven members of the corporation's board of directors and at the time of each annual meeting two or three vacancies occur.

The corporate membership is truly representative of the world-wide New World society. Twenty-nine different nationalities are represented, serving in all forty-eight states of the United States and the District of Columbia and in a total of sixty-nine different countries. They are mature and two thirds of them are of the remnant. Their average age is nearly sixty years and all but twelve have been in Kingdom service prior to 1940, and the majority for more than twenty-five years. Of course, being so widely scattered, most of them voted by proxy.

Following the business of the annual meeting the Society's president spoke on Psalm 112, about the man who fears Jehovah and the blessedness of this man of God, this anointed class. He pointed out that this 112th Psalm contains the year-text chosen for 1955. It was a reassuring and confidence-inspiring talk gratefully received and it sharpened the appetite of all the assembly for the material eventually to reach them as part of the 1955 *Yearbook of Jehovah's Witnesses.*

The officers of the Society are elected by the board of directors, and so following the annual meeting the board of directors met on October 5 at the executive offices of the Society in Brooklyn and re-elected all of the Society's officers to serve a term of one year until the next annual meeting of the directors in October, 1955. So the corporate structure is complete and properly functioning to Jehovah's praise. The officers continuing: N. H. Knorr, president; F. W. Franz, vice-president; Grant Suiter, secretary-treasurer; and H. H. Riemer, assistant secretary-treasurer.



The new modern registered office of the Watch Tower Bible and Tract Society, in Pittsburgh, Pennsylvania, U. S. A.

# Prospects of Fearers of Jehovah

*"He shall not be afraid of evil tidings: his heart is fixed, trusting in Jehovah."*
*—Ps. 112:7, AS.*

AS YOU face 1955 and the years beyond, do you feel like shouting "Hallelujah"? There is every reason for you to do so if you are a fearer of the One most high over all the earth, the God who alone has the name Jehovah. By practicing the fear of him you can entertain the best of prospects for 1955 and for all the years ahead, prospects of prosperity with happiness. That means a prosperity that will benefit you in heart as well as body and mind, for it is a spiritual prosperity that gives happiness now and leads to endless happy life in the righteous new world, the foundation for which God has now laid. When we come to know and appreciate that real prosperity with happiness comes from Jehovah God and is guaranteed to those who fear him, we cannot hold back from exclaiming "Hallelujah!" for that cry means "Praise Jehovah!"

[2] "Hallelujah. Happy is the man that feareth the LORD, that greatly delighteth in his commandments." That is the way the inspired song, Psalm 112, opens, according to the translation by a Jewish scholar of the last century.* "Hallelujah. Happy the man who reverences the Eternal, who finds rich joy in his commands!" is the way a translator of the present century renders the words from the original Hebrew language.† This opening exclamation makes Psalm 112 one of the many Hallelujah psalms of the Holy Bible. Another thing that marks this psalm as unusual is that it is an alphabetic psalm or acrostic psalm, in which each of its lines begins with a letter of the Hebrew alphabet of twenty-two characters in their regular order. Thus there are twenty-two lines to the psalm. Two letters of the Hebrew alphabet serve as initial letters to each of the first eight verses and three as initials to each of the last two verses. In this respect it is like the preceding psalm and it is its twin in structure.

[3] But what makes Psalm 112 important for us to consider now is not merely that it describes the truly happy person on earth but especially that it is prophetic. It points forward and identifies the happy man or class of men in our own time. That is, it foretells not merely one individual, but a man in a collective sense, a composite man made up of many members who are alike happy for a common reason. Are you a member of this happy collective "man"? Or are you keeping company with this "man" in the most pleasant of companionships? To know, consider the psalm.

[4] The inspired writer of the psalm, an Israelite or Jew, may have had a Jehovah-fearing Israelite or Jew in his own mind, not understanding the full prophetic value of what he wrote. (Dan. 12:8; 1 Pet. 1:10-12) Well, then, does Psalm 112 apply to the natural Jews or Israelites over in Pal-

* Isaac Leeser's *The Twenty-four Books of the Holy Scriptures.* (1853)

† James Moffatt's *A New Translation of The Bible.* (1922)

1. On what basis may we entertain the best of prospects for 1955 and shout "Hallelujah"?
2. How does Psalm 112 open, and what marks it as unusual?
3. What makes Psalm 112 important for us to consider now? And therefore what personal questions arise?
4. To whom does Psalm 112 point prophetically, and how do we get the unerring answer to the question?

estine or elsewhere on earth today? How could the psalm thus apply? Will any unprejudiced person claim that the natural Jews or Israelites are a happy people, an outstandingly happy people, because some of them in various lands do enjoy a material prosperity and prominence? Are they even happy religiously? The true-to-fact answer must be No! There is a vital, critical reason why they do not fulfill the description of Psalm 112: it is because they neither fear Jehovah nor keep his commandments but persist in hiding his very name and trust in human traditions and follow the commandments of men in place of the Word and the commandments of the one living and true God. (Matt. 15: 1-9; Isa. 29:13, 14) Who, then, is the class of people, the collective "man" of our day, to whom Psalm 112 points prophetically? We are not left to ourselves to make an answer that might call forth the indignant cry of partiality, racial prejudice or national pride! The divine Inspirer of the psalm himself supplies the unerring answer, using one of his writers of the Bible to quote from this psalm and apply it to the class of people whom God himself had in mind. It is the spiritual Israelites, those who are Jews inwardly, of whom there is a remnant of some thousands yet on earth. (Rom. 2:28, 29) In 1931, that they might be correctly identified before all the world, they embraced the name marked out in the Holy Bible and that has since become notable throughout the earth, Jehovah's witnesses.—2 Cor. 9:9; Ps. 112:9; Isa. 43: 10, 12, *AS*.

[5] Were the psalmist to behold this people who bear God's name today he would again exclaim: "Praise ye Jah! O the happiness of one fearing Jehovah, in His commands he hath delighted greatly." (Ps. 112:1, *Yg*) According to this, Jehovah's witnesses should be the happiest people on earth in 1955 and ever after. And is their happiness really such as to excite comment like that of the psalmist? Yes. Never was the world more unhappy, for it is in its "time of the end" and it looks forward in dread of what it sees coming. Never have Jehovah's witnesses been happier, for they know from the prophecies of God's Word that they are living in the "time of the end" of this joyless world, now that God's kingdom for which they have long prayed has been set up in the hands of Jesus Christ, who is at the right hand of God in the heavens.—Luke 21:28.

[6] Their happiness is not of a frivolous kind; it has a solid foundation. It is associated with the highest wisdom, the wisdom that is from above. It is because they fear Jehovah that they have this heavenly wisdom. The psalm preceding the one we are considering closes with the words: "The fear of Jehovah is the beginning of wisdom; a good understanding have all they that do his commandments: his praise endureth for ever." (Ps. 111:10, *AS*) Some understand the expression "beginning of wisdom" to mean the principal thing, the crowning feature, of all true wisdom. Fearing Jehovah begins real wisdom; we must have that fear of our Creator at the very start and we must retain that fear of him uppermost always.

[7] Having that fear makes it impossible that we fear man, for the fear of both at the same time cannot exist. The fear of the One makes a person wise for gaining everlasting life in the endless new world; the fear of the other is a foolishness that ends with the fool's everlasting destruction in Gehenna. The most fearless man ever on earth said to his disciples: "Do

5. According to the psalm, who should be the happiest people on earth in 1955, and why were they never happier?

6. With what attribute is their happiness associated, and why?

7. (a) What does fear of Jehovah do as respects the fear of man? (b) How is his name to be treated, and by whom is it so treated?

not become fearful of those who kill the body but can not kill the soul; but rather be in fear of him that can destroy both soul and body in Gehenna." (Matt. 10:28, *NW*) So fear of Jehovah counteracts and removes the fear of man and devil or of what these can do to us by God's permission. Jehovah's witnesses recognize Him as reverend, that is, as the one to be feared, and they bear and utter his name in a reverent manner. As the psalm preceding the one now under examination says: "Holy and reverend is his name." Or, "Holy and to be revered is his name." (Ps. 111:9, *AS; Ro; RoPss*) His is a "glorious and fear-inspiring name," and it is because so-called "Christendom" as well as Jewry does not fear his name and carry out his law that it suffers the way it does. (Deut. 28:58, 59, *NW*) Jehovah has assigned great achievements and fear-inspiring things to his name. All peoples ought to praise it, but his holy name is respected as reverend and fear-inspiring only by men of good will among all the peoples and nations.—1 Chron. 17:21; Ps. 99:3; Mal. 1:14, *Yg; Ro.*

[8] Fear of Jehovah and the wisdom from above show themselves in an obedience to His commandments, and this results in a happiness that cannot be taken away. In the face of general lawlessness, not only toward all constituted earthly authority, but primarily toward the authority of God the Creator, the witnesses of Jehovah like to be lawful, especially toward Him. Keeping his commandments is not grievous to them, even when there is a collision between his divine commandments and those of God-defying men. They consider themselves happy if obliged to suffer for sticking to the apostolic principle: "We must obey God as ruler rather than men." (Acts 5:29, *NW*) Always this works out to the best results and hence the happiest results.

[9] Concerning the happy fearer of Jehovah the psalmist says: "In His commands he hath delighted greatly." (Ps. 112:1, *Yg*) He studies and determines which of the commands in Jehovah's prophecies apply to this "time of the end" and then he delightfully carries these out. For that reason all the nations of the world today see Jehovah's witnesses obeying Jehovah's commandment through his Son Christ Jesus: "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." (Matt. 24:14, *NW*) The remnant of the Jehovah-fearing spiritual Israelites know they are shortly to be members of the heavenly "bride" of Christ. So they catch the spirit of Jehovah's prophecies and now delightedly carry out the Revelation picture: "The spirit and the bride keep on saying, 'Come!' And let anyone hearing say, 'Come!' And let anyone thirsting come; let anyone that wishes take life's water free." (Rev. 22:17, *NW*) They invite and assist every thirsty person of good will that wishes to the life-giving water of Kingdom truth and then encourage and help them to say to still others, "Come!"

[10] In happy obedience the Jehovah-fearing spiritual Israelites act as a watchman and warn all mankind of the coming of Jehovah's sword of execution at the battle of Armageddon to destroy all haters, despisers and ignorers of Jehovah. They keep in mind God's commission and command to them: "Son of man, I have set thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me." (Ezek. 33:1-7; 3:16-21, *AS*) Zealously they inform themselves on God's will, running to and

8. How do such fear and wisdom manifest themselves, and in what does this result, even if there is suffering to undergo?

9, 10. In what does this Jehovah-fearing "man" delight, and in which ones now, for example?

fro through the pages of his Word that their knowledge may be increased. Also they do not forsake gathering themselves together at all arranged meetings, but they come together in study groups and in congregations and in large conventions that they may encourage one another, and all the more so as they behold the great day of God's victorious fight drawing near. (Dan. 12:4; Heb. 10:25, *NW*) So they draw continual delight out of lovingly keeping God's commands.

### PERMANENCE OF HIS GENERATION

11 The haters of Jehovah cannot wipe out the Jehovah-fearing man. What is more, his household will continue on the earth. "His seed shall be mighty upon earth: the generation of the upright shall be blessed." (Ps. 112:2, *AS*) If we view the Jehovah-fearing man of the psalm as a collective person made up of all members of Christ's spiritual congregation or "body," then the man's seed or offspring are the sheeplike persons of good will, the "other sheep." The Right Shepherd has been using this collective "man" to gather these into one flock. Their everlasting destiny is in this earth cleansed and everywhere made a "garden of Eden" or "paradise of delight." They will remain in it for all time. They become mighty in it, but not just automatically. No, but because the Jehovah-fearing spiritual remnant have 'become their father through the good news.' This remnant have preached to them the good news concerning the Kingdom and now they obey Jehovah's command to inculcate his words in this seed of theirs. (1 Cor. 4:15; Deut. 6:4-6, *NW*) In their turn, the "seed" obey like children the inspired command at Ephesians 6:1-4 to be obedient and co-operative toward the Jehovah-fearing "man" who has fathered them by the power of "this good news of the kingdom."

12 As the two lines of Psalm 112:2 are parallel in thought, the "generation of the upright [ones]" in line 2 is the same as "his seed" in line 1. Hence the upright ones are those spiritual Christians who form the Jehovah-fearing "man." The remnant still on earth of this "man" are part of the "seed of Abraham" in whom all the families of the earth are to bless themselves. Already the remnant have become a means of blessing to this rising generation of "other sheep." (Ps. 71:18; 145:4) As they are an "upright" class, the seed or generation that they father stand in direct line for a blessing. "All the day he is gracious and lending, and his seed is for a blessing." (Ps. 37:26, *Yg*) But remember, too, that the seed or generation of the upright ones are prospective children of the "Everlasting Father," Jesus Christ, who is primarily the Abrahamic seed of blessing. (Isa. 9:6, *AS*) The blessing that his "other sheep" are already receiving consists in their being turned away from their sins and being taken into the true worship and service of Jehovah God.—Acts 3:25, 26.

13 Since they are in a figurative sense the seed or generation of the Jehovah-fearing man of Psalm 112, they themselves become fearers of Jehovah, and this leads to wisdom and might. Due to the great number of them now within the New World society, into which they have flocked in their hundreds of thousands, they already occupy a strong position in the earth. Under the spiritual remnant of Christ's body they are doing a mighty work of witnessing to God's kingdom and expanding the New World society, but this they do, not by sheer force of numbers, but by the help of Jehovah's spirit. (Zech.

11. How do the Jehovah-fearing man's seed become mighty upon earth?

12. How are the "generation of the upright" now blessed?

13. To what is their being mighty due, and how long will their mightiness last?

4:6) Surviving the "war of the great day of God the Almighty," they will continue to be mighty in the "new earth" of the new world for the post-Armageddon work. Their position in the cleansed earth will never be shaken, even during the "little while" that Satan and his demons are loosed from the abyss at the close of Christ's millennial reign. Maintaining their Jehovah-fearing integrity during that trialsome "little while," they will be blessed with receiving at Jehovah's hand the grant of the right to everlasting happiness in the earthly paradise.—Matt. 25:40; Rev. 20:1-3, 7-15, *NW*.

[14] Especially since the year 1919 God's wrath has been upon all the nations belonging to Satan's organization and it will reach its breaking point at the war of His great day. In that war the material wealth and riches will not profit the nations, for they do not have the righteousness of God. The only thing that will work for deliverance from death and destruction by Jehovah's executional forces then will be his righteousness. (Prov. 11:4) The Jehovah-fearing "man" has this, he being 'justified by his faith in God through Jesus Christ' and also 'engaging in righteous acts in God's sight.' (Rom. 5:1, 9; Rev. 19:8, *NW*) He has more than that. Psalm 112:3 (*Yg*) goes on to say: "Wealth and riches are in his house, and his righteousness is standing for ever."

[15] In his house, or where he dwells within Jehovah's theocratic organization, he has riches and wealth, but not the kind that takes wings and flies swiftly away like eagles toward heaven and out of reach. (Prov. 23:5) He has the riches and wealth that wisdom imparts, for divine wisdom says: "Riches and honor are with me; yea, durable wealth and righteousness." (Prov. 8:18, *AS*) He has an heirship in God's heavenly kingdom with Christ; and what could be more precious than that? He has the treasure of the ministry or service of God's Word; and what on earth could be more honorable than that? He stores up treasures in heaven by living and working to gain God's approval and blessing and a worthiness to receive the fulfillment of God's promises. He lays up a foundation for what are riches in the new world. He is "safely treasuring up for [himself] a right foundation for the future, in order that [he] may get a firm hold on the real life."—1 Tim. 6:17-19, *NW;* Matt. 6:20, 21; Rom. 8:15-17; 2 Cor. 4:1-8.

[16] But what is more important than riches and wealth in the house is this: "His righteousness is standing for ever." That means his preservation in 1955 and forever, that he may continue on in his righteous course. It means that the results of his righteous acts will be permanent, not being wiped out at Armageddon, whereas the works of this wicked world will be burned up in that war and their effects be completely obliterated. By sticking to righteousness he keeps his integrity toward Jehovah, whom he fears, and by his being preserved for life in the New World righteousness is preserved in the earth, where we pray that God's will may be done the same as it is up in heaven. The earth as God's creation is properly the place for righteousness. The way of the defiers of Jehovah will vanish and their wickedness will vanish from the earth. (Prov. 2:21, 22) The seed or generation of the upright, Jehovah-fearing "man" will carry on like him in righteousness in the earth forever.

[17] The class that is today the Jehovah-fearing "man" once needed enlightenment

14. Why will the riches of the nations not profit them in the day of God's wrath, and so how is the Jehovah-fearing "man" advantaged in this regard?

15. What kind of riches and wealth does he have in his house?

16. How is it that "his righteousness is standing for ever"?

17. How was it true in his case that "unto the upright there ariseth light in the darkness"?

and a brightening of their earthly situation. Many translators of Psalm 112 would bring out that thought in their rendering of verse 4. For instance, the *American Standard Version* renders it: "Unto the upright there ariseth light in the darkness: he is gracious, and merciful, and righteous." Historically, this was true of the spiritual remnant in 1919. At that time they were lying in the darkness of bondage and oppression under the great organization of darkness, mystic Babylon. They had been taken into captivity to the nations of this world during the years of World War I and deprived of their right of freely and fearlessly worshiping God according to his Word. The darkness of religious misunderstanding and of this captive condition was dispelled in 1919, when Jehovah God rose as a light to them and sent his Son Jesus Christ to free them from this spiritually killing bondage in Babylon and to put them back in their proper place and freedom inside God's organization as his fearless witnesses. The prophet Micah had been used to foretell this: "Rejoice not against me, O mine enemy [Babylon]: when I fall, I shall arise; when I sit in darkness, Jehovah will be a light unto me. I will bear the indignation of Jehovah, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness." (Mic. 7:8, 9, *AS*) Other prophecies had also announced in advance this brightening of the remnant's earthly situation, such as Isaiah 60:1, 2; Psalm 18:8; Job 33:28; and Psalm 107:10-14.

[18] However, as Psalm 112 is describing the life and action of the Jehovah-fearing spiritual "man," this verse may properly be translated from the Hebrew another way, to show the obligation that now rests upon the spiritual remnant. Thus various other renderings of verse 4 by other competent translators read as follows: "He hath arisen in darkness a light to the upright." (*RoPss*) "Unto the upright he shineth as a light in the darkness." (*Soncino*) "For the upright ones he arises [as] a light in the darkness." (*C. Kautzsch,* German) "In the midst of the darkness he arises like a light for the upright hearts." (*Maredsous,* French) "As a light in darkness he shines for the good." (*Bover-Cantera,* Spanish) "In the darkness he beams as the light for the upright ones." (*Nácar-Colunga,* Spanish) The "man" that meets this description is under obligation to do as Jesus said: "You are the light of the world. . . . Likewise let your light shine before mankind, that they may see your right works and give glory to your Father who is in the heavens." (Matt. 5:14-16, *NW*) Being enlightened by the heavenly Father, he must reflect the heavenly illumination to others by his right works, that the darkness-blinded ones may see and learn to know and fear Jehovah and glorify him. What a blessed privilege it is to enlighten others and thus drive back the forces of darkness!

[19] This links up with another commandment that the Jehovah-fearing class now delight to obey, addressed to His great "servant" class: "Saying to them that are bound, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and on all bare heights shall be their pasture." (Isa. 49:9, *AS*) This prophetic command must now be performed by Jehovah's "servant" class, the "faithful and discreet slave" class, toward the "other sheep" that are still bound in Satan's organization and held in the darkness of religious ignorance and hopelessness. Revelation 7:9-17 shows that this is how the

18. How do other translators render this part of Psalm 112:4, and what obligation does this show resting on the spiritual remnant?

19. With what other divine commandment does this link up that the remnant now delight to obey, and who benefit from their obedience?

prophecy of Isaiah must be applied in this era of deepening world darkness. By this action the "servant" class heed the command that applies to Zion, their heavenly mother, and hence to themselves as her spiritual children: "Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the peoples; but Jehovah will arise upon thee, and his glory shall be seen upon thee." (Isa. 60:1, 2, *AS*) Yes, "seen upon thee" only if Zion's spiritual children rise as a light in the darkness. Only in that way can the upright ones of all nations come out of the world darkness to the bright-shining organization of light. The forces of darkness hate the light and try to escape its exposures by suppressing the light bearers. But the lovers of the light of Kingdom truth show their sheeplikeness by coming to the light and doing good to even the least one of Christ's spiritual brothers.

[20] This courageous work of enlightening the "other sheep" blindly stumbling about in the world's gloom agrees well with the remainder of Psalm 112:4: "He is gracious, and merciful, and righteous." In this how like Jehovah he is! For verse 4 of the preceding psalm says: "Jehovah is gracious and merciful." (*AS*) And Jehovah, when declaring his name to Moses at Mount Sinai in Arabia, himself said: "Jehovah, Jehovah, a God merciful and gracious." (Ex. 34:6, *NW*) The man that fears him copies him in these qualities by exercising them toward others. We need to exercise these qualities toward others, even as the heavenly Father did to us: "You must accordingly be complete, as your heavenly Father is complete." "Continue becoming compassionate, just as your Father is compassionate." (Matt. 5:48; Luke 6:36, *NW*) The fearer of Jehovah can copy him and display these qualities closely by endeavoring to enlighten the bedarkened "other sheep" and bringing them to the theocratic organization of light. However, he must also be gracious and merciful to his own brothers within the New World society, that all there may get along together in peace, harmony, purity and mutual helpfulness.—Eph. 4:1-3.

[21] Jehovah God is the only one really good within himself, he being goodness personified. The goodness of any of his creatures, including Jesus Christ himself, must all be borrowed from Jehovah God. Jesus himself said so, when he rejected the title "Good Teacher" by saying: "Why do you call me good? Nobody is good, except one, God." (Luke 18:18, 19, *NW; AS*) To the extent that the fearer of Jehovah copies him in kindness and generosity, he becomes good like him. "Good is the man —gracious and lending." (Ps. 112:5, *Yg*) "The good man is gentle and gives." (*Fenton*) Jehovah himself is gracious, gentle in dealing, undeservedly kind, and thus he gives to earth's inhabitants, to wicked people and good, to righteous people and unrighteous. He is the Befriender of the poor and needy. The "man" that fears him makes it his aim to imitate him in these regards. He gives generously of his spiritual gifts, not expecting a material reward; and he does so gently, not trying to embarrass anyone, not threatening or reproaching or addressing in abusive terms even the ones that refuse the good news of the Kingdom unselfishly preached to them. He gives generously of the best thing he has to offer, the lifesaving Kingdom message. This course of action cannot help but mean blessing for his seed or generation, for it is by means of this very "good news" that he fathers this seed, even in his old age, so to speak. Long ago the

20. By being "gracious, and merciful, and righteous" whom does the remnant resemble, and to whom must they show these qualities?

21. To what extent is the fearer of Jehovah "good," and how does this mean blessing to his "seed" or "generation"?

psalmist stated the fact: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. All the day long he dealeth graciously, and lendeth; and his seed is blessed." (Ps. 37:25, 26, *AS*) What a happy family they all are within the New World society!

22 The New World society of the Jehovah-fearing "man" and of his seed or generation must be a well-conducted organization. We should expect it to be, for Psalm 112:5 says of him: "He will guide his affairs with justice." (*Le*) "He shall guide his affairs with discretion." (*Kirkpatrick*) "Who conducts his business with justice." (*AT; Mo*) "He shall sustain his affairs with justice." (*Ro*) That is, he uses good judgment in conducting the affairs and safeguarding the interests of the New World society. He uses discretion in his choices of things; and in the appointing of overseers and of ministerial servants with the congregation of Jehovah's sheep he tries to determine the divine will and select and empower men who have the spirit of God, men of Scriptural viewpoint, men with a sense of justice, and men who are progressive and concerned with making the organization prosper and increase to Jehovah's glory. He is alert to the spiritual needs of the New World society and is always busy in making provision for these, that the members of the Society may all be kept in good spiritual condition, equipped to "contend for victory in the right contest of the faith" and strong and zealous to carry out Jehovah's commandments with delight and do unitedly the work He lays upon the organization. Without partiality the "man" endeavors to help, educate and fit every member alike to be an active witness of Jehovah, a preacher of the good news of God's established kingdom from door to door.—1 Tim. 6:12, *NW*.

23 In the case of a society thus guided, maintained and regulated what should we expect for 1955 and for the years following? Our reply comes from Psalm 112:6 (*AS*): "For he shall never be moved; the righteous shall be had in everlasting remembrance." In 1955 or at any time before the end of the battle of Armageddon the righteous fearer of Jehovah God cannot expect to escape the assaults and persecutions of this world; "in fact, all those desiring to live with godly devotion in association with Christ Jesus will also be persecuted." (2 Tim. 3:12, *NW*) The wicked of this world will try to make him totter, trying to involve him in conflicts with the political governments and bringing him into courts and passing laws making it illegal for him and his seed to exist, all this in order to move him out of the way and have his righteous, charitable activities suppressed and so bring about his spiritual death and destruction. But till now the enemy have been unable to move him off the earth or out of the field of witnessing, and they will be unable to do so in 1955 or at any later time. This spiritual Israelite "man" practices the fear of Jehovah, for which reason he will not be allowed to totter in his integrity.

24 As it was prophetically stated for Jesus Christ so it is stated for his follower: "I have set Jehovah always before me: because he is at my right hand, I shall not be moved." (Ps. 16:8, *AS*) Jehovah, in whom he takes refuge, is his high tower and defense. His hope and citizenship are in Mount Zion above, where the King Jesus Christ reigns. Jehovah and his Mount Zion can never be moved. Most certainly, then, neither can Jehovah's worshipers. He will shake all Devil-engineered, man-made things, the human kingdoms and the

22. According to Psalm 112:5, why should the New World society be a well-conducted organization?

23, 24. (a) Who try to move the Jehovah-fearing "man"? (b) But can he and will he be moved, and why or why not?

corrupt earth and the wicked seas of humanity, to their complete removal; but never will he let those who fear him be removed from the earth. The way he proceeds means destruction to his haters but life in the new world to his lovers. "The way of Jehovah is a stronghold to the upright; but it is a destruction to the workers of iniquity. The righteous shall never be removed; but the wicked shall not dwell in the land."—Prov. 10:29, 30, *AS*.

[25] Behold the good thoughts of Jehovah toward the righteous and upright ones! These are never out of his mind. He will never forget them. They will always live to him, even if it means he has to resurrect them from the dead. It is no wonder that Psalm 112:6 adds: "The righteous shall be had in everlasting remembrance." (*AS*) Or, more literally expressed: "An age-abiding remembrance shall the righteous man become." (*RoPss*) The Jehovah-fearing, righteous man will always be something to remember on earth. To all eternity the inhabitants of earth will remember Jesus Christ, the most righteous man ever on earth, whose righteousness on earth even amidst Satan's world worked for the salvation of humankind. Likewise men will always remember his righteous followers, including his remnant now. But more important by far than the remembrance by mankind in the new world is the remembrance by Jehovah God, for that means life eternal for the righteous class. The former wicked things of this world will be destroyed and be forgotten and never come to mind with any attractiveness, but righteousness will never be forgotten. Jehovah will always keep the righteous in remembrance and see that they enjoy life to the full, forever. What precious Scriptural thoughts these are! They offer us grounds for the brightest prospects for all fearers of Jehovah during 1955 and afterward.

25. In what way will the righteous one be had in everlasting remembrance, and why is this important?

# Freedom from Fear IN 1955

DO YOU know the secret of freedom from the fear that grips all mankind today? Do you want this freedom? You may still remember the saying that was popularized not so long ago: "The only thing we have to fear is fear itself." This saying was taken up by the late president of the United States of America,* but well over two hundred years before him it appeared in a book published early in the seventeenth century.† But did that saying provide the solution? Who has become absolutely fearless by fearing fear? Who can now help getting

1. How do mankind enter the year 1955, and why?

* Franklin Delano Roosevelt, U. S. president 1933-1945.
† Francis Bacon's "De Augmentis Scientiarum," Book VI, chapter III (1605).

afraid? Faced with frightful possibilities, mankind have developed no fear of fear itself. Hence they enter the year 1955 with fear and dark foreboding, with no formula for realizing that one of the Rooseveltian "Four Freedoms" known as the "freedom from fear." Rather, a greater bondage to the heartless slave driver Fear is certain to fasten upon them.—Luke 21:25, 26.

[2] Not by fearing fear but by fearing Jehovah we learn the secret of freedom from fear. That is why there will be one class on earth that will enjoy freedom from fear during 1955 and all the years to follow. That class is the "man" described in Psalm 112, that man that fears Jehovah and that delights in His commandments, together with the seed or generation of this righteous, upright man. What this psalm in its seventh verse says of this collective "man" or class of persons will be true during 1955, yes, true until the victorious end of the battle of Armageddon: "He shall not be afraid of evil tidings: his heart is fixed, trusting in Jehovah." (*AS*) He faces the new year fearlessly. The tidings or news about the world is all evil these days; there is nothing consoling about it. Added to this, in God's own Word there are no good tidings for this world, but only doom by the execution of God's vengeance against the wicked. The Jehovah-fearing "man" already knows this and so is not disturbed by the trend of world events and the ominous future that is shaping up for this world. From God's prophecies he knows that this world under Satan must end shortly at the climax of this "time of the end," to be followed by a bright new world of all good things.

[3] Even if "evil tidings" come under the form of threats from the enemy, this does not make the fearer of Jehovah afraid. "He will not fear the roar of the bad," as one translator renders the verse. (*Fenton*) He knows that God Almighty, his Protector, is more powerful than the combined forces of the enemy, seen and unseen. Strengthened with this knowledge, he cannot get afraid, but fearlessly goes on doing his Christian work in obedience to God's commands, declaring His name and bearing witness to His kingdom by Jesus Christ. He refuses to get afraid of what worldly rulers and peoples get afraid of. He follows God's instructions, namely: "Even if you should suffer for the sake of righteousness, you are happy. However, do not become afraid of what they are afraid of, neither become agitated. But sanctify the Christ as Lord in your hearts, always ready to make a defense before anyone that demands of you a reason for the hope in you, but doing so together with a mild temper and deep respect." (1 Pet. 3:14, 15, *NW*) "What they fear you shall not fear, nor shall you dread! But the LORD [Jehovah] of hosts—him shall you call holy; he shall be your fear, and he your dread!" (Isa. 8:12, 13, *AT*) Hence the Jehovah-fearing man is not scared into following the course the world recommends and thinks practical. In fearing the Most High Jehovah the man's superior wisdom stands forth. Worldly fears do not paralyze him with terror, but he does all he can to dispel such fears from the people of good will by giving them the Bible message of peace and comfort.

[4] "His heart is fixed, trusting in Jehovah." (Ps. 112:7, *AS*) By Bible prophecy Jehovah has warned his fearer concerning the fate of this world and concerning the enemy assaults against him. So the man has prepared his heart for the coming of these things that he may not give way to fear or be stumbled and confused. (John

2. What class will enjoy freedom from fear during 1955, and why so, in spite of the bad tidings concerning this world?

3. How does he not "fear the roar of the bad," and what course against fear does he follow?

4. How is his heart fixed and led to trust in Jehovah?

16:1-4) He has taken time to study God's Word and practice its teachings and thus build up a confidence and trust in Jehovah. Hence his heart does not fluctuate between Jehovah and this world; it remains steadfastly fixed with Jehovah. He keeps a complete heart toward God. His heart never turns to the idols of this world. He has familiarized himself with Jehovah's promises and has observed how the Promiser has fulfilled them toward his faithful fearer. Knowing the fate that awaits this world, he realizes there is no safety in it and that it cannot win in its fight against Almighty God. He trusts in the certain Winner. Free from torment with worldly fears, he is happy.

5 "Sustained is his heart, he is not afraid, until that he gazeth on his adversaries." (Ps. 112:8, *RoPss*) Now he faces many adversaries, but he does not back down from his uncompromising position for the kingdom of God. He has his heart braced upon the unbeaten and unbeatable God. Neither fears that men express for the fate of their own system of things and what this will mean to mankind nor the threats that the adversaries make against the New World society cause his heart to tremble and vacillate. It is upheld by Jehovah because of his love for Him. He is stronghearted in his love and attachment to the righteous new world that God has promised. He has no spiritual heart disease in these critical, difficult times when men are lovers of pleasures more than of God and have merely the form of godly devotion but not their hearts in it. So copy his example. To keep from worry and from the tyranny of fear strengthen your heart in its love and devotion to Jehovah. The rest will follow: Love will throw out fear. —1 John 4:18.

5. In what way is his heart sustained, and so what is thrown out?

6 Of course, if you love and fear Jehovah, the adversaries who hate him will also hate you. But that is no cause for alarm, especially if you know whom you love. If you love someone you will do anything, yes, suffer and endure anything, for that one. If you love Jehovah and know him, take his viewpoint toward the adversaries. Take his estimate of them. Believe in his prophecy concerning them. Then fear of the adversaries will depart. Just now the adversaries may look quite frightful in their numbers and their increased power to harm Jehovah's witnesses and the New World society. But look at the harm that God can do to them, and also to you, more harm than they can do to you. Do not, then, be afraid of them. Do not quit preaching because of them, but just go on letting your heart be sustained and upheld by Jehovah's spirit and his Word.

7 Doing this, you will at last gaze upon your adversaries when they will no longer appear so fearsome but their own fears will have been realized upon them. "The fear of the wicked, it shall come upon him; and the desire of the righteous shall be granted. When the whirlwind passeth, the wicked is no more; but the righteous is an everlasting foundation." (Prov. 10:24, 25, *AS*) So laugh with Jehovah at them: "The wicked plotteth against the just, and gnasheth upon him with his teeth. The Lord will laugh at him; for he seeth that his day is coming. For the arms of the wicked shall be broken; but Jehovah upholdeth the righteous." (Ps. 37:12, 13, 17, *AS*) It is wise to laugh fearlessly from this standpoint, for divine wisdom says to the heedless fools of this world: "I also will laugh in the day of your calamity; I will

6. What should you expect from your adversaries, but how can you keep from getting afraid at the sight of them?

7. Why and with whom may we laugh at our adversaries now, and with what work do we go forward?

mock when your fear cometh; when your fear cometh as a storm, and your calamity cometh on as a whirlwind; when distress and anguish come upon you." (Prov. 1:26, 27, *AS*) So the present roar of the adversaries against us does not frighten us, but with loving, strong, healthy hearts braced on Jehovah we go forward unafraid bearing witness to his kingdom all the world over. Shortly, when we gaze upon our adversaries, it will be a feast to our eyes.

### FEARLESS DISTRIBUTION TO THE POOR

[8] During 1955 the earth-wide work of the Jehovah-fearing witnesses will by his kind favor and spirit advance still more. Strong assurance of this is given us in Psalm 112:9: "He hath scattered abroad, he hath given to the needy, his righteousness standeth fast for aye; his horn shall be exalted with honour." (*RoPss*) To whom these words apply is certain. The apostle Paul quoted them and applied them to his fellow Christians at the time they were giving aid to their needy brothers in Christ. He said: "(Just as it is written: 'He has made a distribution, he has given to those of little means, his righteousness continues forever.' Now he that abundantly supplies seed to the sower and bread for eating will supply and multiply the seed for you to sow and will increase the products of your righteousness.) In everything you are being enriched for every kind of generosity." (2 Cor. 9:9-11, *NW*) The generosity of the Jehovah-fearing Christian does not limit itself to giving material things to needy brothers, but concerns itself greatly with distributing the Kingdom news to all "men of good will," the scattering abroad of the seed of Kingdom truth upon those whose hearts are like good, productive ground.

8. Why is Psalm 112:9 an assurance that the witness work will go ahead in 1955?

[9] The earth today teems with people materially poor, but the poor to whom the wise fearer of Jehovah gives are those who are "poor in spirit," that is, "conscious of their spiritual need" and hence disposed to accept the satisfying Kingdom message. These are the kind of poor Jesus sent his followers to hunt and feed, saying: "You received free, give free." (Matt. 10:8; 5:3, *NW*) What they are able to "give free" must be the spiritual riches that God has bestowed upon them free, because, as regards material riches, God has chosen the "ones who are poor respecting the world to be rich in faith." (Jas. 2:5, *NW*) By giving the Kingdom message instead of giving mere money or material things they reach those who are really "poor in spirit," "conscious of their spiritual need," rather than just the self-seeking poor of this world who do not care to belong to Jehovah. Thus the unappreciative worldly poor who prefer to belong to Satan the "god of this system of things" are screened out.

[10] The poor and needy are not able to repay us fully in material ways for the spiritual gifts we give them free, but this does not beggar us. We never go without a compensation that more than repays us. Why not? In answering, the words of Psalm 112:5 bear repeating: "Good is the man—gracious and lending." (*Yg;* page 754, ¶21) It is to the poor and needy that the "man" lends, not only hoping for no interest on the loan from the poor receiver, but not hoping for any material return at all. From where, then, does his compensation come? Listen: "He that hath pity upon the poor lendeth unto Jehovah, and his good deed will he pay him again." (Prov. 19:17, *AS*) In having pity and giving to the spiritually poor without re-

9. Who are the "poor" to whom the fearers of Jehovah give, and why?

10. In giving to such poor, to whom are they really lending, and why?

ceiving material repayment, does one really lend to Jehovah? Yes; and that is because the poor, especially the poor in spirit, the ones conscious of their spiritual need and craving spiritual relief, really belong to Jehovah. That is why he has said: "He that oppresseth the poor reproacheth his Maker; but he that hath mercy on the needy honoreth him." (Prov. 14:31, *AS*) Jehovah pronounces it a sin to oppress or neglect them. (Deut. 24:14, 15) Their dependence is upon Him: "The meek also shall increase their joy in Jehovah, and the poor among men shall rejoice in the Holy One of Israel." (Isa. 29:19, *AS*) The poor and needy who belong to Jehovah cannot pay back materially; so Jehovah undertakes the indebtedness of these who belong to him.

[11] Thus the Jehovah-fearing Christian, in giving free the Kingdom good news to the poor, is really lending to Jehovah God until Jehovah pays him again for his good deed. It is amazing to think that the King of the eternal universe, the Owner of all things, considers himself obligated to the Kingdom announcer who gives free to the poor who are conscious of their spiritual need. Jehovah discharges all debts or obligations thus acquired by fulfilling all his promises to care for and sustain those who fear him and keep his commandments.

[12] Hence Jehovah makes the promise concerning the one who gives His message free to the poor and needy: "His righteousness standeth fast for aye." (Ps. 112:9, *RoPss*) This is a repetition of His promise in verse three of Psalm 112. According to Jesus' own words at Matthew 6:1-4, the Jehovah-fearing man's righteousness consists largely of his publishing the Kingdom message, giving the good news free to the poor. Those who oppose the Kingdom and the good news of it will not be able to stamp out this form of righteousness. Jehovah will always back up and preserve the Kingdom publishers and supply them the means to carry on this preaching of the good news, that they may be "enriched for every kind of generosity." He will "supply and multiply the seed for you to sow and will increase the products of your righteousness." (2 Cor. 9:10, 11, *NW*) Because God continually replenishes the righteous and generous distributor of the good news, the Christian fearer of Jehovah never has to go begging because of such liberal giving. He is always kept in position to carry on his good works of scattering the benefits of a spiritual kind to the needy ones. Thus, although being poor materially himself, he can make many rich spiritually. (2 Cor. 6:10) The products of his righteousness, namely, the people of good will who are enriched and gathered into the New World society, increase steadily. Instead of impoverishing the giver, the free giving and scattering of the good news result in increased returns: "There is that scattereth, and increaseth yet more; and there is that withholdeth more than is meet, but it tendeth only to want. The liberal soul shall be made fat; and he that watereth shall be watered also himself."—Prov. 11:24, 25, *AS*.

11. How does Jehovah consider himself to the giver to the poor, and how does he dispose of this position?

12. What promise does Jehovah make to the righteous giver, and how does he fulfill this promise now?

[13] Jehovah wants such a righteous kind of man to be on the earth. He is pleased to use him as an instrument in scattering far and wide His spiritual benefits. For this reason the free and generous giver serves a purpose in God's works and has a proper and useful place among earth's inhabitants; he has a good reason for being alive and for being preserved by divine power. He wins the appreciation of God and also of grateful men and so is loved for his work's sake. (1 Thess. 5:12) The very existence of the Watch Tower Bible and Tract Society down to this day proves this very truth.

[14] From the very time of its incorporation, in 1884, the Society has followed the rule of maintaining itself by voluntary contributions. It has had literature printed and distributed either free or at a nominal contribution that merely covered the cost of producing and distributing. To all who wished to attend them, the meetings and conventions of Jehovah's witnesses have always been open under the public declaration, "Seats free—no collection!" The religious clergy who charge for admission or for seats and who pass the collection plate one or more times during religious services have expressed sorrow that Jehovah's witnesses advertise a "Seats free—no collection!" rule for religious meetings. (See *The Watch Tower,* January 1, 1914, page 5.) Jehovah has blessed this principle of giving free or at bare cost and holding meetings with no money collections, in order to put out more Bible information. For an organization the size of the Society, the output of Bibles and Bible literature each year is enormous, and the number of hours Jehovah's witnesses give free to the work of distribution and the number of Bible studies they conduct free in homes of interested people each year are remarkable.

[15] In 1955 Jehovah's witnesses want to have the biggest distribution of literature yet in any one year, because the time shortens to get out the lifesaving message, now that the world destruction at the battle of Armageddon gets ever closer. Working economically, we can do more than others because we try to have as little overhead in expenses as possible. We can achieve the greatest results by the generous giving of the lovers of Jehovah, particularly in terms of time and energy freely spent in distributing and scattering abroad the Kingdom message. According to God's rule, we can be sure we shall be the happier because of giving the more and doing it free of charge.

[16] Never shall we bow in disgraceful defeat. The divine promise to the righteous giver and distributor to the poor is: "His horn shall be exalted with honor." (Ps. 112:9, *AS*) The horn is a symbol of strength and power, a warning to all would-be assailants. Its being exalted with honor denotes victory for us, in vindication of Jehovah's power which backs us up. Trusting in him and keeping toward him an integrity that warrants our trusting in him, we can say: "My horn hast thou exalted like the horn of the wild-ox: . . . Mine eye also hath seen my desire on mine enemies, mine ears have heard my desire of the evil-doers that rise up against me. The righteous shall flourish like the palm-tree: he shall grow like a cedar in Lebanon." (Ps. 92:10-12, *AS*) The honor with which the horn is exalted comes from God, not from men. But men are forced to recognize the divine source of that honor. Ultimately the honor of lasting victory will be ours, but even now we enjoy the

13. What reason has such righteous man for being alive and being preserved on the earth?

14, 15. (a) How does the Society's existence down to this day prove this truth? (b) What do Jehovah's witnesses want to have in 1955, and how can they have it?

16. How will the horn of the Jehovah-fearing "man" be honored, and how is it exalted even now with honor?

honor of being in Jehovah's service as his witnesses. The great crowd of persons of good will who are already thronging Jehovah's house to serve and worship him there are also a glory and honor to the Jehovah-fearing spiritual class who have labored to father this earthly seed or generation. As the apostle Paul said of the brothers at Thessalonica whom he had fathered by means of the good news that he had preached to them: "For what is our hope or joy or crown of exultation—why, is it not in fact you?—before our Lord Jesus at his presence? You certainly are our glory and joy." (1 Thess. 2:19, 20, *NW*) By our continuing to give the Kingdom good news freely and generously to the poor and needy, that honor of increased membership in the New World society at God's temple is bound to be added to until Jehovah exalts our horn as victors at Armageddon.

[17] The wicked haters of Jehovah have gloated over seeing us under oppressions, injustices, bans and proscriptions, but their gleeful gloating is turning to chagrin and dismay at seeing the increasing honor that Jehovah confers upon his people who fear and serve him and magnify his name. Ah well, this was all foretold in Psalm 112:10 (*AS*): "The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish." The wicked is destined to see this crowning victory and honor of Jehovah's witnesses before he is destroyed. He is ill-willed and has no love of righteousness and hence does not rejoice at the exalted horn of Jehovah's righteous fearers. This is why he seeks to destroy the spiritual prosperity of the restored spiritual Israelites and their companions of good will. He takes offense at Jehovah's goodness to his people. He wants the worldly favor and success and the divine favor and spiritual prosperity also, but he cannot have both at the same time. (Jas. 4:4) He does not scatter abroad and give the Kingdom message to the poor. So he is discontented. His consciousness of being rich in worldly goods and favor does not fully satisfy him, for he has only the form of godliness but proves false to its power to transform the heart and make one truly happy. Eaten up with envy at the spiritual prosperity of the witnesses, he grieves.

[18] The wicked cannot overthrow the spiritual prosperity of those who fear Jehovah. He gnashes or grinds his teeth at the sight he is obliged to behold, but that is all he can do in his rage. He cannot truly harm the righteous or destroy the New World society. He suffers torment now, not only from the preaching of the good news of God's established kingdom but also at the prosperity of Jehovah's witnesses. In 1955 he will keep on grinding his teeth in his rage and prepare to join the great Gog of Magog in his world-wide pre-Armageddon assault on the New World society. When Jehovah stops that furious, malicious assault by the "war of the great day of God the Almighty," the wicked crowd will still not see the desire of their eyes but will have one last look at a sight grievous to their eyes, the enduring prosperity of Jehovah's witnesses and the triumph of the New World society on earth. Then the wicked will 'melt away,' yes, melt like a snail that leaves a slimy trail. They will melt like a snail, which, as it moves, "dissolves into slime." (Ps. 58:8, *RS; Mo*) Just as a snail is halted by the salt sprinkled about its haunts, what can the slimy wicked do against the fearers of Jehovah who are like the "salt of the earth"? Nothing, only melt away in an inglorious end at the

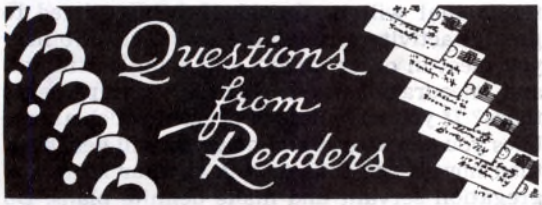
17. Why does the wicked, at seeing this, grieve?

18. Why does the wicked gnash his teeth, and when and how will he melt away?

grand display of Jehovah's battle power at Armageddon.

19 "The desire [craving] of the wicked shall perish." Their wicked schemes against the righteous will not prosper, except to their own destruction, and all the things upon which they have set their eyes as desirable in this world will perish with them, to their everlasting disappointment. In glorious contrast, the righteous Kingdom publishers will see their desire fulfilled as they gaze upon their adversaries, for they will be on Jehovah's winning side and will survive into the triumphant new world where Jehovah's vindication will forever be celebrated. Oh, the unhappiness of the man that does not fear Jehovah and that does not delight greatly in His commandments! But, oh, your own happiness if you will be a fearer of Jehovah in 1955 and keep his commandments with God-given freedom from fear!

19. What will happen to the desire or craving of the wicked, and who will have happiness, even in 1955?




● What is meant by the "high places of Isaac" mentioned at Amos 7:9, and is it not contradictory for the Bible to say that certain kings removed the high places, yet later on say they failed to abolish them?—A. M., Turkey.

The "high places" refer to the sacred high places of the ten-tribe kingdom of Israel, whose capital was Samaria, Jeroboam II being then king of Israel. The ten tribes were descendants of Isaac as well as of Jacob or Israel. Hence the expression "high places of Isaac" runs parallel with the "sanctuaries of Israel" mentioned in the same verse (9). The high places of "Isaac" (equivalent to Israel) refer therefore to the sacred high places of golden calf worship at Bethel and Dan, which were patronized by these ten tribes of apostate descendants of Isaac through Jacob or Israel.—1 Ki. 12:28-33.

Concerning King Asa of the kingdom of Judah it is written: "He took away the foreign altars, and the high places, and brake down the pillars, and hewed down the Asherim, and commanded Judah to seek Jehovah, the God of their fathers, and to do the law and the commandment. Also he took away out of all the cities of Judah the high places and the sun-images: and the kingdom was quiet before him." Yet later it is recorded concerning his reign: "But the high places were not taken away out of Israel: nevertheless the heart of Asa was perfect all his days." And of his successor Jehoshaphat we read: "And his heart was lifted up in the ways of Jehovah: and furthermore he took away the high places and the Asherim out of Judah." But of his reign also we later read: "Howbeit the high places were not taken away."—2 Chron. 14:3-5; 15:17; 17:6; 20:33, *AS*.

How can these apparent contradictions be explained? It seems evident that the high places in Judah fell into two classes, one where pagan gods were worshiped and the other where Jehovah was worshiped. There was to be no toleration of the high places of the Canaanites where their idolatries were practiced: "You must drive away all the inhabitants of the land from before you and destroy all their stone figures, and all their images of molten metal you should destroy and all their sacred high places you should annihilate." But even after the tabernacle was established and still later the temple, there was some sacrificing done to Jehovah on high places which was acceptable to him, the sacrificing done by Samuel and David and Elijah, for example. Also, some improper modes of high-place worship were carried on in Jehovah's name, and for this reason may have persisted longer than the high places devoted to pagan gods. Even the idolatrous calf worship at Sinai was called "a festival to Jehovah."—Num. 33:52; Ex. 32:5, *NW;* 1 Sam. 9:11-19; 1 Chron. 21:26; 1 Ki. 18:30-39.

So it may be that these kings removed all the high places devoted to pagan gods but allowed those where Jehovah was worshiped to remain. If that is the case, then their purging work was not thorough and complete, because in general the proper place for sacrificing to Jehovah was at the tabernacle or temple, and

when it was acceptably done elsewhere it was a special case. (Deut. 12:2-14; Josh. 22:29) Yet with the two classes of high places in mind it could be said that the kings removed all of one kind but those of the other class remained.

Or it is possible that Asa removed all the high places of both kinds but that they persisted secretly or cropped up again toward the end of his reign, and were present for his successor Jehoshaphat to smash again, only to have them again go underground and break out later on. Whether we view the explanation to be on the basis of two classes of high places or on the basis of their return after once being overthrown, we must still recognize a revival of the high places, for if they had not returned after Asa overthrew them there would have been none for his successor to smash. Certainly the people were persistent and tenacious in clinging to and returning to demon worship.

## ANNOUNCEMENTS

### ARE YOUR PLANS LAID?

Though it seems almost no time since Jehovah's witnesses gathered for their 1954 district assemblies, it is already time to lay your plans for the 1955 gatherings. Such cities as Chicago, Vancouver, Los Angeles, Dallas, New York, London, Paris, Rome, Nuremberg, Stockholm and The Hague will be scenes of theocratic rejoicing, Christian fellowship and spiritual encouragement. Thousands of Jehovah's witnesses will attend four, five or more of these assemblies, especially those in Europe. Will you join this enthusiastic group of conventioners traveling to Europe, benefiting from the rich spiritual feasts that will be provided? being stirred to greater activity through the zeal of the brothers you meet in other lands? and being a strength and encouragement to them by your presence there? If you have not yet decided which assemblies you can attend and how you will get there, then now is the time to talk to your local congregation servant and make definite plans. Do it now! June is only six months away, and the first convention will be under way.

### "WATCHTOWER" STUDIES

Week of January 16: Prospects of Fearers of Jehovah for 1955, ¶1-22.

Week of January 23: Prospects of Fearers of Jehovah for 1955, ¶23-25; also, Freedom from Fear in 1955.

## ✓✓ CHECK YOUR MEMORY ✓✓

**After reading this issue of "The Watchtower," do you remember—**

✓ How the Christmas celebration really originated? P. 740, ¶2.

✓ What part the pagan Saturnalia plays in the history of Christmas? P. 742, ¶1.

✓ What effect the Christmas season has on the number of crimes committed? P. 743, ¶6.

✓ What happened in the 1870's to start the restoration of pure worship? P. 745, ¶2.

✓ What the order of procedure was at the Watch Tower's annual meeting? P. 746, ¶1.

✓ What the real source of prosperity is? P. 748, ¶1.

✓ Why Jehovah's servants are truly happy today? P. 749, ¶5.

✓ What especially precious riches the Jehovah-fearing man now has? P. 752, ¶15.

✓ Why the Jehovah-fearing man is like a light that shines in darkness? P. 753, ¶18.

✓ How to have goodness like Jehovah's? P. 754, ¶21.

✓ Why the man of God does not fear his enemies? P. 757, ¶3.

✓ What promise Jehovah makes to the giver of spiritual things? P. 760, ¶12.

✓ Why the wicked are offended by Jehovah's goodness to his people? P. 762, ¶17.

✓ What the "high places of Isaac" were? P. 763, ¶3.

# SCRIPTURE INDEX FOR TEXTS EXPLAINED, 1954


**GENESIS**
1:11, 12, 21 62
1:26 115, 323
1:28 158
2:5, 6 573
2:7 518
2:15 158
2:15-17 585
2:16, 17 244
2:17 627
2:23, 24 561
3:1-5 187
3:4, 5 498
3:4-6 274
3:5, 6 247
3:7 245
3:13 499
3:15 273, 497
3:16 415
3:16-19 247
3:21 286
3:24 245
4:3-5 286
4:26 144
6:1, 2 243
6:1-4 331
6:5-8 190, 421
6:5, 11 331
6:6 190
7:2 127
7:2, 9 127
7:9, 15 127
7:11 382
8:13 382
8:20 127
8:21 281
9:1 575
9:3, 4 286
9:4 282
10:8-11 687
10:9 145
Chap. 14 600
14:17-20 688
23:7, 12 317
24:43 350, 351
31:48-53 246
33:3, 6, 7 317
37:35 518
39:1 703
47:31 318

**EXODUS**
2:8 350
4:25, 26 433
9:16 106, 466
12:2 382
12:3, 8 287
12:12 688
12:38, 48, 49 703
13:4 382
14:13, 14 702
15:3 687
19:5, 6 209, 249
20:5 250
20:7 744
20:17 94
21:23, 24 81
21:28 286
26:14 286
32:1-14 539
32:5 763
32:32, 33 122
33:11, 18, 19 667
34:6, 7 667
34:14 250
34:18 382
34:22 382
34:22-24 383

**LEVITICUS**
1:5, 10, 14 286
10:6 447
11:44, 45 306
13:59 286
15:16-18 690
16:29-31 383
17:3-6 286
17:13, 14 286
17:15, 16 287
18:5 251
19:17 234
19:18 234, 563
20:2 250
21:1-3, 10 447
21:16-24 214
24:17-23 703
25:9, 10 383
25:10 730

**NUMBERS**
1:1-50 697
2:32, 33 697
4:6-14 286
6:6, 7 279
10:2, 8, 10 693
13:2 127
15:15, 16 703
21:14 687
22:1 693
23:19 190
31:1-7 693
33:52 763
34:18 127
35:15 703
35:31 285

**DEUTERONOMY**
6:15 457
7:16 741, 743
12:2-14 764
12:15, 16, 20-24 286
13:6-10 250
14:21 223
15:7 94
20:1-4 693
20:5-9 695
21:10-13 691
23:1 703
23:9-14 690
23:14 684
23:21-23 598
26:5 703
28:52, 53, 64-66, 68 441
28:58, 59 750
31:10, 11 383
31:12 50, 669
32:2 574
32:4 121
32:4, 5 671
32:43 317, 318

**JOSHUA**
3:12 127
10:14, 42 688
22:29 764

**JUDGES**
20:16 243
21:25 534

**1 SAMUEL**
1:1 703
2:30 541
9:11-19 763
15:1-23 687
15:11 190
15:29 190
18:17 689
21:1-6 689
25:28 689

**2 SAMUEL**
8:18 699
10:1-7 536
11:6-11 691
12:26-30 536
15:18, 19 699
15:30 447
20:7, 23 699
21:20 127

**1 KINGS**
1:33, 38, 44 63
1:38, 44 699
2:5 537
2:6 538
2:28-35 538
12:28-33 763
18:30-39 763

**2 KINGS**
1:8 286
2:23, 24 60
11:5-7 382

**1 CHRONICLES**
6:22-28 703
16:1 382
18:17 699
21:26 763
24:1-19, 31 382
24:10, 18 382

**2 CHRONICLES**
5:11 382
7:10 383
8:14 382
13:3, 10-18 694
14:3-5 763
15:17 763
17:6 763
20:1-29 695
20:15 702
20:33 763
23:8 382
31:2 382
35:4 382

**EZRA**
2:36-39 382
3:6 383
3:10 382
4:7-24 191

**NEHEMIAH**
2:1 191
5:14 191
10:7, 8 382
12:1-4 382

**ESTHER**
1:1 191
3:6 721
8:11, 12 721
8:17 731
9:2, 3 731
9:16 721

**JOB**
Chap. 1 390
1:9-11 275
Chap. 2 390
2:4, 5 275
7:7 498
13:15 468
14:13 518
31:24, 25, 28 496
33:28 753
38:5-7 330
38:31 572

**PSALMS**
Ps. 2 407
2:1, 2 438, 443, 473
2:11, 12 31
7:13 671
16:8 755
17:8 728
18:8 753
27:14 538
29:9 315
30:5 222
33:12 731
34:7 330
34:14 664
37:11, 29 631
37:12, 13, 17 758
37:21 594
37:25, 26 755
37:34 538
39:1 596
39:11 496
40:7, 8 136
45:9, 10 488
45:16 277, 523
50:16-21 199
58:3 587
58:8 762
68:25 350
71:18 751
84:7 9
89:3, 4 183
89:34-37 474
90:2 319
92:10-12 761
92:12, 14, 15 489
97:7 317, 318
102:13-18 152
103:1-5 8
106:44, 45 190
107:10-14 753
110:1, 2 339
110:2 407, 487
110:2-4 185
110:3 670, 702
111:9 750
111:10 749
Ps. 112 748, 749
112:1 749, 750
112:2 751
112:3 752
112:4 753, 754
112:5 754, 755, 759
112:6 755, 756
112:7 748, 757
112:8 758
112:9 759, 760, 761
112:10 762
118:24, 20 222
119:69, 70 592
122:6, 8, 9 664
132:3-5 213
132:8, 9, 13, 14 213
133:1-3 573
139:21, 22 234
Ps. 145 7, 17
145:4 751
145:6 13
145:11 4
145:14-16 8
149:5 222

**PROVERBS**
1:26, 27 759
3:5, 6 639
3:9 94
4:18 638, 658
6:16-19 587
6:20-23 54
8:23 327, 539
8:18 752
8:22-36 79
8:22, 30 186
8:30 397
8:36 243
10:7 118, 281
10:13 55
10:24, 25 758
10:29, 30 756
11:2 327
11:4 752
11:7 281
11:13 592
11:14 327
11:17 235, 571
11:24, 25 760
11:25, 17 233
12:18 567
13:10 327
13:24 567
14:5 591
14:12 48

14:25 476
14:31 760
15:22 327
15:23 567
16:4 671
16:18 327
16:32 234
16:33 95
17:10 55
17:17 573
17:22 647
17:27, 28 420
18:18 95
18:19 570, 571
18:24 573
19:2 55, 243
19:12 574
19:17 759
21:23 566
22:6 53
23:26 189, 660
25:11 304, 567
25:21, 22 563
26:26, 18, 19 595
27:11 190, 390
27:12 728
27:17 555
28:1 555
29:21 54
29:23 327
30:5 456
30:5, 6 587
30:19 350, 569

ECCLESIASTES
4:9-12 569
5:4 651
5:8 422
7:16 419
7:18 419
7:29 671
8:11 55
8:11-14 422
9:5, 10 118
9:10 4
12:1 52
12:7 279, 362

SONG OF SOLOMON
1:3 350
2:15 286
6:8 350
8:6 235

ISAIAH
1:15 622
1:18 328, 456
2:2, 3 445, 584
2:2-4 700
5:20, 21 73
6:5-7 343
6:11, 12 342
7:14 350, 351
8:12, 13 729, 757
8:18 351
9:6 751
9:6, 7 78
9:7 158, 159
10:22 442
11:9 201
13:1-4 686
14:13, 14 186, 332
14:24 190, 465
26:2 222
26:3 478
26:14 281
26:21 543
28:15-17 588
28:16 179
28:17 185
28:22 624
29:19 760
30:11 151
32:1 277, 533
32:1, 2 409
32:2 409
32:15-18 659
33:20, 21 156
33:24 648
34:2 356
35:5, 6 166, 648
40:22 474
40:31 9
43:1, 5-7 411
43:9 411
43:10, 11 412
43:13 473
45:18 158
46:9, 10 115
46:11 190
49:9 730, 753
50:1 434
50:6 511
51:15, 16 408
51:16 188, 728
52:7 670
52:11 658, 698
53:2, 3 670
53:3-9 78
54:13 157, 662
54:17 456
55:1, 2 475
55:6-9 328
57:15 668
59:21 662
60:1, 2 753, 754
60:1-3, 8 410
60:4, 8 153
60:9 153
61:1, 2 634
61:4 156
65:11, 12 94
65:25 91
66:7-9 464
66:8 222

JEREMIAH
7:4-14 479
7:16 624
8:8, 9 551
10:23 48
10:23, 24 56
16:5-7, 11-13 447
18:7-10 190
20:9 728
23:5 78
25:33 447
25:34, 35 381
26:14-16 399
31:32 433
32:34, 35 742
33:6 166, 648
33:15 78
48:10 688
51:27-29 686

EZEKIEL
3:16-21 750
3:20 721
4:6 583
9:1-6 208
9:4 190, 304
16:10 286
18:4, 20 695
21:20-22 685
21:27 479, 583
24:14 190
24:15-24 446
24:16, 17 446
Chap. 28 91
28:13-15 186, 466
28:13-18 332
28:15 186
28:15-19 586
33:1-7 750
33:8 167, 721
34:1-15 406
34:24 208
Chap. 38 542
38:4 733
38:4, 12 341
38:22, 23 616
Chap. 39 542
39:1, 2 733
39:4-7 733

DANIEL
2:35, 44, 45 584
2:44 5, 484
2:46 317
4:15-17 583
5:20 325
7:13, 14 179, 374
9:24-27 43, 383
9:26 439
10:1, 13, 20 339
10:12-21 331
11:31 444
11:40 710
12:1-3 338
12:4 751
12:7 338
12:11 338
12:12 343
12:13 87

HOSEA
14:4, 5 574

JOEL
2:32 729
3:9 686

AMOS
7:9 763
8:11 40, 454
9:11-15 149

OBADIAH
16 281
21 214

JONAH
3:10 190

MICAH
3:7 447
4:1-3 700
4:5 414
5:2 78
5:7 574
6:8 593
7:8, 9 753

NAHUM
1:9 328

ZEPHANIAH
2:1-3 408
2:3 327
3:8 477
3:14, 17 664

HAGGAI
2:7 652
2:7-9 701

ZECHARIAH
4:9, 10 346
8:23 732
14:1, 2 341
14:8 346

MALACHI
1:11 615
3:1, 2 380
3:1-4 341
3:6 190, 465
3:16-18 120, 121
3:17 122

MATTHEW
1:22, 23 351
1:25 70
2:2, 8, 11 317
2:22, 23 44
3:2 630
3:4 286
3:11 135, 606, 650
3:13-15 135, 649
3:16 607
3:17 682
4:1-11 486
4:4 291
4:9, 10 331
4:10 31, 318
5:3 759
5:5 631
5:6, 3 291
5:7 571
5:7, 22-24 735
5:14-16 753
5:15 15
5:43-48 666
5:48 754
6:1-4 760
6:5 623
6:7, 8 623
6:14, 15 571
6:20 671
6:22, 23 235
6:24 699
6:33 508
7:6 556
7:7-11 554
7:13, 14 199
7:16-20 94
7:21 39
7:22, 23 476
9:17 286
10:5-15 510
10:8 475, 759
10:14, 15 85
10:16 728
10:17-20 598
10:33 596
10:39 501
10:41, 42 155
11:16, 17 50
11:19 639
11:28, 29 668
11:28-30 233
12:1-8 254
12:3, 4 689
12:30 488
12:34 600
13:28-30, 39 151
13:44 503
13:54-56 70
15:1-6 670
15:8, 9 744
15:14 510
15:30 164
16:1-4 373
16:6, 11, 12 40
16:18 697
16:19 402
16:24 636
16:26 554
17:27 287
18:15-17 594, 734, 735
19:16, 17 246
20:26-28 568
22:21 533
22:30 244, 575
22:46 326
Chap. 23 85
23:12 327
23:38, 39 149
Chap. 24 434
24:2 439
24:3 632
24:3-16 443
24:14 369, 533, 625
24:15, 16 438, 464
24:15-20 356
24:30 374
24:31 151
24:34 221, 375, 478
24:37 575
24:40-42 376
24:45 163, 638
24:45, 46 231, 412
24:45-47 532
24:48-51 370, 377
25:1-13 380
25:15, 23 407
25:21 664
25:21, 23 174
25:31-33 370
25:34-40 277
25:40, 45 443
25:41 301
25:41-46 300
25:41, 46 519
26:17-21 287
26:26 174
26:27, 28 174
26:29 174, 175
26:39 174, 242
26:39-44 479
26:47 607
26:52-54 607
26:63-65 597
26:69-75 598
27:26 511
28:19 651
28:19, 20 138

MARK
2:1-12 511
5:43 165
6:9 286
6:14 45
9:43 164
9:47, 48 519
10:17, 18, 21 666
12:25 575
12:40 623
Chap. 13 434
13:15, 16 440
14:65 511

LUKE
1:5, 8, 9 382
1:5, 19, 23, 24 383
1:26, 36 383
1:36 71
2:6, 7 383
2:7 70
3:3 135
3:9 381
3:23 383
5:4-6 287
6:35 593
6:35, 36 666
6:36 754
6:38 233
8:15 659
8:31 244
9:62 406, 651
10:2 411
10:18 330
11:27, 28 71
12:22, 25-30 233
12:32 630
12:42-44 377
12:45, 46 377
12:47 410
14:7-11 159
14:10 31
14:12-14 95
15:7 190
16:1-8 596
16:9 132
16:10 95
16:19-23 109
16:24-31 111
17:26, 27 488
17:26-30 356
17:34, 35 376, 712
18:6-8 227
18:14 159
18:18, 19 754
19:13 407
19:41-44 439
20:27-33 575
20:34-36 575
20:38 281
Chap. 21 434
21:12, 13 340
21:20, 21 25, 464
21:20-22 438
21:21 439
21:24 407
21:25, 26 105, 431, 483
21:26-31 188
21:28 483, 749
21:29-32 483
21:34 507
22:19 175
22:20 175
22:38 607
23:39-43 278
23:43 575
24:42, 43 287

JOHN
1:12, 13 682
1:29 78
1:29-34 252
2:1-5 71
2:18-21 149
3:3 681
3:5 682
3:13 518
3:16 497
3:16, 17 562
4:14 314
4:22-24 31
4:23, 24 318
4:35, 36 411
5:22, 23 31
5:23 319
5:26 284
5:28, 29 117, 277, 280, 301, 523
5:29 502
5:39, 44 231
7:8 598
7:37 383
8:31, 32, 34, 36 298
8:44 330, 587
10:10 497
10:16 208, 631
10:30 626
10:36 309
11:38-44 63, 283
12:6 593
13:34, 35 573
14:1-3 159
14:2 158
14:6 150
14:6, 14 622
14:12 63, 165
14:27 665
14:28 626
14:30 730
15:1 661
15:8 299, 314, 659
15:16 31
16:23-26 31
16:33 455
17:3 616
17:6-19 307
17:9 624
17:17 309
17:25 614
18:36 179
18:37 469, 587
20:22 683
21:15-17 479

ACTS
1:6-8 639
1:8 63, 340
2:14-41 401
2:26, 27 279
2:27 279
2:29, 34 518
2:30, 31 183
2:38 135, 607
2:46, 47 530
3:25, 26 751
4:12 77, 458
4:25-27 438
5:29 699, 750
5:40, 41 503
5:42 510, 530
7:57 326
8:5, 14, 27-39 703
8:27 703
8:28-31 515
10:9-16 479
10:34 621
10:44, 47 683
12:20-23 47
15:1, 2 535
15:29 286
15:36 16
17:11 588
17:18 402
17:22, 23 403
17:24-28 404
17:29 404
17:32-34 404
18:25, 26 607
19:2-6 607
19:4 135
19:19 735
20:20 510
20:20, 21, 24 531
20:24 405
20:29, 30 443
20:35 233
21:25 286
23:6-10 415
23:11 415
24:15 277, 500
25:10-12 723
26:5 415
26:22 471
26:24 470

ROMANS
1:20 230
1:20-32 297
1:21, 22, 24, 28, 32 73
1:21-23, 25 361
1:25 589
2:1-5 379
2:28, 29 749
3:4 299, 328
3:20 251
3:23 243
4:7, 8 254
4:17 281
5:2-5 504
5:12 247
5:13, 14 249
5:17-19 458
5:18, 19 253
6:12-20 308
6:15 658
7:7 94, 251
8:16, 17 176
8:20 497
8:24 498
8:25 503
8:28 242, 297, 337
8:29, 30 27
8:37 455
9:17 466, 614
9:19-24 281
10:5 251
10:10 509
10:17 465, 635
11:2 241
12:1, 2 298
12:2 89, 281, 552
12:9 564
12:10 568
12:12 503
12:17 93
13:1 347
13:12 506
13:13 663
14:2, 3 426
14:4 415
15:3, 4 528
15:4 504
15:13 496
15:16 310
16:17 510
16:18 564

1 CORINTHIANS
1:10 621
1:18-21 474
1:26-29 328
1:30 309
2:6-10 158
2:9 158
3:6, 7, 10, 13 661
4:1-5 376
4:6, 7 325
4:9 476
5:6-8 174
5:11 735
6:1-10 595
6:9-11 286

7:12-14 316
7:23 555
7:29 691
9:24-27 101
9:25, 27 668
10:3, 4 175
10:16, 17 174
10:23 508
10:25-33 426
11:31, 32 669
13:5 234, 570, 735
13:8, 11 646
13:13 502
14:26-33 511
15:12-20 274
15:19 273
15:20 518
15:20-22 276
15:22, 23 277
15:23 220
15:24 278
15:33 52, 509
15:40 282
15:42, 44, 50 220
15:44, 35-38 282
15:50 158, 458
15:51, 52 277, 501
16:14 563

2 CORINTHIANS
1:20 184
2:11 399
2:14-16 615
2:17 40
3:18 124
4:1, 2 40
4:4 178
4:7 202
6:1 264
6:4, 6, 7 564
6:10 760
6:14-18 745
7:1 202
8:21 93
9:7 95
9:9-11 759
9:10, 11 760
10:2-7 698
10:4 729
11:5, 12-15 529
12:2 479

GALATIANS
1:4 188
1:14 657
1:18, 19 533
2:14, 16 657
3:3 657
3:23, 24 251
4:9, 10 648
4:10, 11 742
4:26 403, 459
5:18 658
5:19-24 102
5:19, 22 657
5:20 234
5:22, 23 657, 660, 667
5:23 661
5:25 662
5:25, 26 659
6:1 668
6:6 19, 530
6:9 556

EPHESIANS
1:4, 5 27
1:9-12 664
1:18 245
1:21 255
2:1 166
2:8 229
2:20-22 531
3:14-19 31
4:15, 16 600
4:22-24 61, 121, 663
4:24 281
4:25 590
4:26 234
4:26, 32 735
4:28 95
4:32 571, 666
5:1 571
5:1, 2 661
5:3 202
5:8, 9 660
5:24 124
5:26 682
6:1-3 60
6:4 55
6:10-13 697
6:11-17 455
6:11, 17 507
6:12 486
6:14-20 701
6:17 20, 724

PHILIPPIANS
1:7 724
1:20 732
2:1-4 572
2:4, 5 570
2:5-11 318
2:9 276
2:9-11 31
2:10, 11 318
2:20, 21 508
2:25, 27 647
3:5 415
3:8 508
3:11 220
3:13 405, 507
3:16, 17 662
3:20, 21 276
4:2 572

COLOSSIANS
1:18 682
2:8 742
2:14 607
2:16 648
2:23 658
3:5 457
3:5-10 61
3:9, 10 552
3:12-14 572
3:21 55
4:6 567
4:14 647

1 THESSALONIANS
1:3 503
2:19, 20 312, 762
4:1 307
4:1-4 305
4:2 314
4:3 305
4:4-6 313
4:7 316
4:8 312
4:11, 12 93
4:13 502
4:16, 17 277, 377
4:18 567
5:2-5 380
5:8 284, 506
5:12 761
5:21 510

2 THESSALONIANS
1:6-10 90
1:7, 8 370
2:8 370
2:9-12 589
2:13-15 309, 311
3:2 229
3:6 735
3:10, 12 93

1 TIMOTHY
1:5 564
1:11 241
1:16 665
1:19 599
2:1, 2 727
2:4 86
2:5, 6 88
2:14 455
4:2 75
4:6 397
4:8 657
4:15, 16 207
5:1, 2 566
5:3-14 670
5:6 167
5:8 93
5:11, 12 670
5:22 432
5:23 647
6:8, 9 507
6:9, 10 131
6:10 94
6:12 702, 755
6:13, 14 103
6:17-19 752

2 TIMOTHY
1:7 732
2:2, 5 3
2:3, 4 699
2:4 507
2:5 103
2:11, 12 176
2:15 185
2:19 185
2:23 556
2:23-26 510
3:1 185
3:3 668
3:12 755
3:13-17 589
4:8 372
4:10 507
4:13 286
4:20 647

TITUS
1:10-12 593
2:11-14 90
2:12, 13 509

HEBREWS
1:3 276
1:4-6 317
1:6 31, 317, 318
1:7-14 397
2:1 506
2:15 81, 279
2:18 245
3:14 195
4:4, 5, 9 222
4:12 701
5:1 215
5:5, 6, 10 216
5:6 209
6:16 180
6:16-18 505
6:18 181
6:19 184, 505
7:20, 21, 28 182
Chap. 8 182
8:5 116
8:6 182
Chap. 9 182
9:24 215
10:5 7 136
10:22 599
10:23 509
10:25 751
10:26, 27 90
10:32, 33 505
10:33 476
10:36 503
11:1 230, 455, 499
11:5 285
11:6 114, 259
11:10 181, 499
11:10, 35 277
11:13, 16 500
11:21 318
11:25, 26 500
11:35 519
11:40 500
12:1, 2 116, 503
12:2 664
12:7-11 246
12:9, 11 54
12:11 669
13:5, 6 233

JAMES
1:1 533
1:2, 3 504
1:9, 10 234
1:14, 15 74, 247, 499
1:17 190, 241
1:17, 18 667
1:18 683
1:21 202
1:27 454
2:1-8 563
2:5 759
2:14-17 567
2:17 456, 667
2:23 467, 521
3:5-8 567
3:13, 14 590
4:1-4 701
4:3 624
4:4 434, 679

1 PETER
1:1, 2 697
1:2 312
1:3-5 212
1:4 276, 282
1:13 369
1:22 564
1:23 683
2:4, 5 182
2:4-6 212
2:4-10 697
2:8, 9 184
2:9 465
2:17 568
2:19, 20 600
2:21 510
3:12 622
3:13, 14 726
3:14, 15 757
3:18 629
4:3-8 553
4:8 735
4:17 185, 532
5:5, 6 327
5:6 528
5:7 233
5:8 59

2 PETER
1:4 282
1:5 205
2:1 80
2:1, 2 443
2:4 331
2:4, 5 243
2:5 467
2:7-9 468
2:9 671
2:12 245, 286, 426
3:3, 4 711
3:4, 13 35
3:5, 7, 13 181
3:7 356, 477
3:8 222
3:9-12 380
3:10 543

1 JOHN
1:6, 7 599
1:9, 10 522
2:1 522
2:2 522
2:3, 4 599
2:22 599
3:2 276
3:10-12 563
3:15 234, 285
3:17 567
3:18 567
4:8-10 562
4:10, 11 661
4:17, 18 234
4:18 758
4:20, 21 564, 592
5:4 452
5:19 355
5:21 457

3 JOHN
9-11 538
11 667

JUDE
3, 4 13
9 277
20, 21 567

REVELATION
1:1, 2 318
1:5, 6 213
2:10 338
2:18, 23 585
3:9 31, 318
3:14 397
4:8 479
4:10 31
4:11 213
5:9 86
5:14 31
7:1-3 375
7:4-14 153
7:9 87, 277, 315
7:9, 10 208, 501
7:9, 13 153
7:10 315
7:11 31
7:14 523
7:15 315
9:21 286
11:7-13 342
11:8-10, 15, 18 443
11:16 31
11:18 424, 451
12:1-6 459
12:1, 2, 5, 10 374
12:7, 8 339
12:7-9 375
12:7-9, 12 484
12:7, 9, 12 487
12:7, 10 277
12:9 614
12:12 200
12:17 380
13:7 380
14:1 522
14:7 31
15:2-4 342
15:4 31
17:1, 2 444
17:1-3, 8, 16, 17, 14 680
17:3 444
17:8, 12-14 444
17:11 444
17:14 407, 487
17:15 505
17:16, 17 444
18:4 356, 658
19:4, 10 31
19:6, 7 478
19:10 31, 318
19:11-16 339, 407
19:14 615
19:15 486
Chap. 20 301
20:1-3 484
20:1-3, 7-15 752
20:1-10, 14 523
20:5 278
20:6 209, 218, 276
20:7-9 575
20:11-15 301
20:12, 15 575
20:14 520
21:1 506
21:1, 4 488
21:2-5 113
21:8 585, 732
21:14, 19 182, 529
22:1, 2 314
22:1-3 113
22:9 18, 31, 318
22:10, 11 113
22:14, 15 589
22:16 318
22:17 19, 297, 750


# SUBJECT INDEX FOR "THE WATCHTOWER," 1954


Actions Belie Preaching ..... 396
Advance of the New World Society in South America ..... 168
Aiding the "Desire of All Nations" to Come In ..... 652
Aid to Understanding ..... 163
All, "Stand Firm" ..... 311
Ancestor Worship—Its Folly ..... 361
"And Walk Humbly with Thy God" ..... 302
Apology Accepted ..... 228
Archelaus, the Ruthless Ethnarch ..... 44
Are You Holding Fast Your Confidence? ..... 195
Assemblies in the West Indies ..... 391

Bearing Fruit in Old Age ..... 489
"Become Doers of the Word, and Not Hearers Only" ..... 20
Become Skilled in Your Work ..... 93
Best of Manners, The ..... 357
Better Immoral than One of Jehovah's Witnesses? ..... 191
Big Brazil Sees Expansion ..... 364
Bishop Decries Losses ..... 447
Brazil's Religious Crisis ..... 381
Burner of Bible Literature Burns Idols ..... 108
Burning His Juju Converts African ..... 574

Can Christians Change the World? ..... 355
Celebrating the Lord's Evening Meal ..... 173
Change of Heart Needed, A ..... 303
Chedorlaomer Really Was There ..... 600
Choosing Your Own Food ..... 291
Christian Warrior, The ..... 696
Christians Live the Truth ..... 590
Communists Convert Catholic Clergy ..... 28
Conquering Power of Faith, The ..... 452
Contending According to the Rules? ..... 3

Daily Blessing the New World Sovereign's Name ..... 606
Death—a Door to What? ..... 516
Declared Righteous by Jehovah ..... 521
Dedication and Annual Meeting ..... 745
Disciplining Children for Life ..... 54

Does God Have a Hand in Man's Wars? ..... 197
Does God Really Care? ..... 420
Do You Respect Plagiarists? ..... 36
Do You Say, "Send Me"? ..... 620

Educating Ourselves for Peace and Life ..... 549
"Eminent Christian of a Rare Kind, An"? ..... 459
Endurance Through Hope ..... 502
Engage in the Pastoral Work with the Shepherd-Prince ..... 208
European Assemblies in 1955 ..... 733
Examples of Recognizing the Organization ..... 534

'Faint out of Fear and Expectation' ..... 431
False Shepherd's Flock Obtains Truth ..... 26
False Shepherds versus The True ..... 319
Fight for Freedom to Preach World-wide ..... 721
Finding Hearing Ears in Thailand ..... 92
Finding the Greater Happiness in Giving ..... 260
Flee for Your Life! ..... 581
Folly of Apathy, The ..... 35
Foxhole Faith Is Not True Faith ..... 259
Freedom from Fear in 1955 ..... 756
Freedom from Fear—It Can be Attained! ..... 105
Free Will ..... 297
Fruitage of the Spirit, The ..... 657

Gilead Graduates 22nd Class ..... 264
Giving Impetus to Theocratic Expansion in Chile, Bolivia and Paraguay ..... 236
Giving with the Right Motive ..... 261

Herod Agrippa I, Persecutor of Christians ..... 46
Herod Agrippa II Resists Conversion ..... 47
Herod Antipas, "That Fox" ..... 45
Herod the Great, Wanton Murderer ..... 41
Holding a New World Society Assembly Nationwide in Argentina ..... 265
"Holy Horrors" and "Pius Junk" ..... 363
Hope for the Living and the Dead ..... 707
Hope of a New Earth, The ..... 579
How God Gives Faith ..... 229

Immortality of the Soul ..... 695
In Behalf of Religious Liberty ..... 560
Individually Choosing the Destiny of Eternal Life ..... 27
Is Faith Healing Scriptural? ..... 644
Is Veneration of Mary Idolatry? ..... 457
Is World Unity a Dream? ..... 676

Jehovah's "Book of Remembrance" ..... 119
Jehovah's Witnesses Increase in Korea ..... 492
Jew Teaches Moslem Christianity ..... 19
Joyful Work of Spiritual Healing, The ..... 164

Keeping a Clean Organization of Talkers ..... 13
Keeping Integrity in Communist Germany ..... 413

Last Stop—British Guiana ..... 460
Legal Foundations of the New World, The ..... 177
Letter Regarding *"New Heavens and a New Earth"* ..... 90
Lies Lead to Loss of Life ..... 585
Life with Jehovah's Witnesses in Africa ..... 524
"Likeness of Melchizedek," The ..... 216
Living Now as a New World Society ..... 734
Looking Forward to Real Living ..... 547

Maintaining Sanctification ..... 304
Maintaining the Way of Favor ..... 375
Make Wise Use of the Remaining Time ..... 553
Making a Wise Choice ..... 310
Making Friends with the Danakil ..... 557
Making Known the Good News in a Jewish Synagogue ..... 617
Man Created with Urge to Worship ..... 323
Man's Best Hope for Peace ..... 451
May Christians Eat Meat? ..... 425
Meaning of Baptism Today ..... 136
Meaning of John's Baptism ..... 133
Meaning of the World's Woes, The ..... 483
Memory of God, The ..... 113
Message of Encouragement and Value, A ..... 611
Mind of the African, The ..... 349
Miracle of Resurrection, The ..... 273
Missing the Mark of Integrity ..... 241
More Missing than Links ..... 67
Moses versus the Scientists ..... 541
"Most Spectacular in Modern History" ..... 471

Never Fighting Illegally or Quitting World-wide Preaching ..... 727
"Never in Such a Mess" ..... 548
New World Society Advances in Peru ..... 205
New World Society in the Guianas, The ..... 428

1954 District Assemblies World-wide ..... 713
1926 Ushers In a Time of Great Happiness ..... 337
No 100-Yard Dash! ..... 637

"Observe the Commandment in a Spotless and Irreprehensible Way" ..... 101
Observe the Sabbath? ..... 648
"Old Men and Children" Praise Jehovah ..... 140
"On the Other Side of the Elbe" ..... 669
Origin of Christmas and Its Spirit ..... 740

"Past All Moral Sense" ..... 72
People with a Purpose, A ..... 465
Power of Hope, The ..... 496
Preaching Behind the Iron Curtain ..... 272
Pride Destroys, Meekness Saves ..... 325
Priest Apologizes for Lies ..... 125
Priests with the Theocratic Army ..... 692
Prospects of Fearers of Jehovah for 1955 ..... 748
Purpose of Your Witnessing, The ..... 472

Ransom Merit of Jesus Christ, The ..... 77
Rearing Children in the New World Society ..... 48
Recognizing the Theocratic Organization for Life ..... 528
"Relaxed Holiday Crowd, A" ..... 368
"Release by Ransom" ..... 83
Relic Finds Uphold Bible's Authenticity ..... 296
Religion Goes Modern ..... 653
Religion in Politics Means War with God ..... 432
Religious Leaders Marry? ..... 639
Repairers and Restorers of True Religion ..... 141
Requirements for the Ministry ..... 397
Restoration of True Religion Today ..... 149
Resurrection Our Strength-giving Hope ..... 278
Revelation of Jesus Christ, The ..... 369
Rich Man and Lazarus—Parable or Narrative? The ..... 109
Royal Priesthood, The ..... 209

Sacredness of Our Warfare, The ..... 684
Scriptural Aspect of Psychosomatic Medicine ..... 232
Scripture Index for Texts Explained, 1954 ..... 765
Sensible View of Money, The ..... 131
Sequel to Solana Attack ..... 601
Sobering News ..... 332
Solving Problems Between Brothers ..... 695
Spiritual Apathy Torments Clergy ..... 99
Spreading Theocratic Cheer Through Argentina ..... 292
Stability and Permanence ..... 184
Subject Index for *The Watchtower*, 1954 ..... 767

Take Flight to the Mountains for Safety ..... 464
Taking Teaching from Jehovah ..... 157
*The Watchtower* Gives Refugee New Hope ..... 604
They Shall Talk of the Glory of Jehovah's Kingdom ..... 4
Thirteen-Year-Old Berlin Girl Keeps Integrity ..... 605
This Generation's Disgusting Alliance ..... 442
"This Good News of the Kingdom" ..... 625
Threats Fail to Shake Converted Sikh ..... 104
"Time of the End," The ..... 709
Tobacco Habit—Compatible with Christianity? The ..... 201
Today's Right Kind of Ministers ..... 405
To Listen and Learn? ..... 669
True Love Is Practical ..... 561
Truth About Jehovah Brings Joy to Montreal Family ..... 620

Understanding God's Word Means Life ..... 515
Uruguay ..... 333

Walking in Good Behavior ..... 663
Walking in Jehovah's Name Forever ..... 414
Warning of Assault by Gog of Magog ..... 542
Watch Your Strength! ..... 419
Watering Down Christianity ..... 387
Way for Man's Attainment to Perfect Integrity, The ..... 248
What Hope for Permanent World Peace? ..... 485
What Is This Christmas Spirit? ..... 739
'What You Sow You Will Reap' ..... 368
Where Do You Seek Security? ..... 671
Where Is "This Faith" Found? ..... 227
Who Are Born Again? ..... 681
Who Converted? ..... 381
Who Is Jehovah? ..... 613
Why Fear the Future? ..... 643
Why God Permits Evil ..... 388
Why Prayers Go Unanswered ..... 621
Willing Slaves of Jehovah ..... 649
'Words Fitly Spoken' ..... 63
Work Without Loitering or Complaining ..... 348
World Peace—by Whom? ..... 675
Would Christ Have Proclaimed a "Marian Year"? 69

"Your Adversary, the Devil" ..... 329