

# The WATCHTOWER

*Announcing*  
**JEHOVAH'S  
KINGDOM**

**JANUARY 1, 1960**

**Semimonthly**

**ORDAINED MINISTERS OF GOD**

**DO YOU LET YOUR LIGHT SHINE?**

**THE PEACE AND UNITY  
OF JEHOVAH'S WITNESSES**

**PRAYERS FOR GOD'S KINGDOM  
NOT IN VAIN**

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**"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."

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

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# The WATCHTOWER

Announcing  
JEHOVAH'S  
KINGDOM

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"**T**HY kingdom come." This petition, together with the rest of the model prayer Jesus Christ taught his disciples, doubtless is the best known of any part of the Bible. Through the years it has been repeated numberless times by countless millions of people.—Matt. 6:10, AV.

More than nineteen centuries have flown by since Jesus first gave that prayer. Could it be that this prayer never will be answered? If so, then all these prayers will certainly have been in vain. We need have no fear of that. Jesus Christ taught us to pray for God's kingdom because he knew that in God's due time it would be established, that it would come against Satan's world to destroy it, and that it would restore paradise to earth. Prayers made in faith are heard.—Matt. 17:20.

The Bible leaves no doubt about it. Jehovah is bound to act because he is the Almighty God and is supremely good. He has both the will and the means. Besides, present conditions put in question his supremacy. He will therefore answer the prayers for his kingdom so "that people may know that you, whose name is Jehovah, you alone are the Most High over all the earth."—Ps. 83:18.

When will all this be? Surely not in our time, some say. On the contrary, fulfill-



ment of Bible prophecy shows that God's kingdom has already been established, as noted at Revelation 11:15-18. There the establishment of God's kingdom in the

heavens is shown to coincide with the nations' becoming wrathful, which they certainly have done since 1914.

Further, Jesus linked the coming of God's kingdom with his own second presence and told us how we could tell when he had returned: by the prevalence of unprecedented wars, famine, earthquakes, wickedness and the preaching of God's kingdom—all of which conditions have been with us since 1914. The generation that witnessed these things, Jesus further said, would not pass away until all was fulfilled. So we can be fully assured that this generation will see the full answer to prayers for God's kingdom.—Matt. 24:7-14, 34; Luke 19:12, 15.

These prayers have not been in vain. They will be fully realized. Such prayers have also served to keep God's kingdom foremost in the hearts and lives of his servants, aiding them to 'keep on seeking first the Kingdom.' So keep on praying, "Thy kingdom come," for in this generation it will come against Satan's world to destroy it, ushering in a righteous new world.—Matt. 6:33.

# ORDAINED MINISTERS OF GOD

RELIGIOUS organizations, such as the Protestant and the Catholic, make much ado about ordaining their clergy. A pastor of a congregation must have first

studied in a theological seminary for a number of years, and after he graduates then he is presumed ready to enter the clergy class. Now comes an elaborate ceremony with much pomp and pageantry. Many dignitaries are on hand to officiate and watch the ceremony. The individual is consecrated or set apart to the service and worship of his God. As the clergyman advances in his religious rank from priest to bishop or archbishop, it is necessary for him to go through more ceremonies with even greater splendor and display on the part of the ecclesiastical body. Many of the clergy of Christendom are ordained or invested with sacerdotal functions, in great costly cathedrals with lavish display so as to be an elaborate public spectacle. But the founder of true Christianity was ordained with holy spirit from heaven after his being dipped under the waters of the Jordan River by a man with "clothing of camel's hair and a leather girdle around his loins" and whose "food . . . was insect locusts and wild honey."—Matt. 3:4.

<sup>2</sup> What a difference in ordination! Jesus went through such a simple procedure to become Jehovah's ordained minister. Furthermore, there is no record in the Scriptures that Jesus went to any particular school to be trained for the

1. What contrast is there between ordination ceremonies of Christendom's clergy and Jesus' ordination?

2, 3. Though he had no theological schooling, what shows Jesus was well qualified to take up the ministry?

"We also thank God incessantly, because when you received God's word which you heard from us you accepted it, not as the word of men, but, just as it truthfully is, as the word of God, which is also at work in you believers."—1 Thess. 2:13.

ministry, though certainly as a young man he studied the Word of God, the Hebrew Scriptures. It is quite evident that he was not taught at a special school by the scribes

and Pharisees, the religious leaders of his day. We do read, though, that at twelve years of age Jesus was about his Father's business questioning such men, that is, the scribes and Pharisees. Luke, the historian, said that his parents were looking for him after the Passover while on their way home from Jerusalem and "began to hunt him up among the relatives and acquaintances. But, not finding him, they returned to Jerusalem, making a diligent search for him. Well, after three days they found him in the temple sitting in the midst of the teachers and listening to them and questioning them. But all those listening to him were in constant amazement at his understanding and his answers."—Luke 2:44-47.

<sup>3</sup> This young lad, only twelve years old, said to his parents: "Did you not know that I must be in the house of my Father?" However, Jesus traveled home with his parents, and the account reads: "Jesus went on progressing in wisdom and in physical growth and in favor with God and men."—Luke 2:49, 52.

<sup>4</sup> The time came, however, for Jesus to be at his Father's business all the time, and when he reached the age of thirty he went to John the Baptist, a prophet of Jehovah who was baptizing in the river Jordan. In this out-of-the-way place there was "a voice of



4, 5. (a) What time of decision came for Jesus, and how did his Father show his approval of his choice of work? (b) Was his ordination a lavish display of ceremony?

a man crying out in the wilderness, 'Prepare the way of Jehovah, make his roads straight.' " He was John the Baptist, and he put Jesus completely under the water and raised him up out of it. In this way Jesus symbolized his dedication to the doing of his Father's will, and Jehovah acknowledged him as his beloved Son in whom he was well pleased. "After being baptized Jesus immediately came up from the water; and, look! the heavens were opened up, and he saw descending like a dove God's spirit coming upon him. Look! also, there was a voice from the heavens that said: 'This is my Son, the beloved, whom I have approved.'" (Matt. 3:3, 16, 17) Jesus was now the Christ, the anointed one. He was ordained of God and must begin his great preaching work as an ordained minister. "Furthermore, Jesus himself, when he commenced his work, was about thirty years old."—Luke 3:23.

<sup>5</sup> No one can say that the ordination of Jesus was one of show, done with many priests or clergymen around. There was no procession. Neither was he a graduate of any prominent theological school. He was a carpenter's son, a carpenter himself, who had now stepped forward to take up the vocation of the ministry.

<sup>6</sup> All of Jesus' disciples were similarly baptized, fully immersed in water, and, after instructing them concerning God's kingdom as being at hand, Jesus sent them out to preach the Kingdom message just as he was doing. They were well trained. They knew the word and will of God and lived as Jesus told them to live. No theological seminary for them, but still they were ordained ministers of God. Jehovah later used them to organize the early Christians into congregations and they ap-

pointed overseers to shepherd the flock of God, not to lord it over them. In those days every person who became a Christian became an ordained minister, because Jehovah made them "ambassadors substituting for Christ, as though God were making entreaty through [them]."—2 Cor. 5:20.

<sup>7</sup> It was after Jesus' resurrection from the dead that he spoke to his assembled disciples and said: "Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all the things I have commanded you." (Matt. 28:19, 20) The apostles were not told to do anything different in the way of baptizing true followers of Christ Jesus from what had been done in their own case, or from the example that Christ Jesus set. So, then, there is no formalistic religious ritual that one must go through in order to become one of God's ordained ministers. Christ Jesus set the simple pattern.

<sup>8</sup> Of course, being baptized in water does not make one an ordained minister. God does the ordaining of the one being baptized, who has already recognized Jehovah God as the sovereign Ruler and Christ Jesus as his Savior, recognizing also that he himself is a sinner and that he needs the merit of Christ's sacrifice in order to have a proper standing before God. When one is baptized in water it has great meaning, for here the baptized one is declaring publicly that he is dedicated or set aside for Jehovah's service and worship. Of course, he must know what he is doing and must continue to prove himself worthy of this very high purpose. God accepting the baptized one, he ordains him to the divine ministry.

6. How did Jesus' disciples become ordained ministers, and how many in those days who became Christians were ordained for the ministry?

7. What command of Jesus shows his disciples were ordained for the ministry?

8. In truth and fact who does the ordaining of God's ministers, and what connection does baptism have with the matter?

<sup>9</sup> To be ordained means to be invested with ministerial functions, or to be appointed authoritatively. Jesus was appointed authoritatively by God to do specific service, which was God's will for him. Jesus in the synagogue of Nazareth read his ministerial functions from the scroll of Isaiah: "Jehovah's spirit is upon me, because he anointed me to declare good news to the poor, he sent me forth to preach a release to the captives and a recovery of sight to the blind, to send the crushed ones away with a release, to preach Jehovah's acceptable year." With that he rolled up the scroll, handed it back to the attendant and sat down; and the eyes of all in the synagogue were intently fixed upon him. Then he started to say to them: "Today this scripture that you just heard is fulfilled."—Luke 4:18-21.

<sup>10</sup> It was prophesied at Isaiah 61:1, 2, that Christ would do this work, and that is why Jesus could quote this scripture and say that he was fulfilling it. Jesus was ordained, appointed to this service, at the Jordan River at the time of his baptism. There Jehovah's spirit came upon him and now he was authorized to do God's work. It was now time for him to speak and to make a public declaration. Jesus certainly did that!

<sup>11</sup> All persons who have read the Greek Scriptures know of the tremendous preaching and teaching program Jesus carried out during his three and a half years of ministry. They also know of the work the apostles did, work of which the apostle Paul spoke when he said: "For with the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation." (Rom. 10:10)

9, 10. (a) What does it mean to be ordained? (b) How did Jesus show what that authority meant for him to do?

11. Our reading of the Christian Greek Scriptures tells us what about Jesus' work, and was his commission to do that work passed on to others? To whom?

Christians today can do no different. The same commission that fell upon Jesus to declare good news, to preach a release to captives, to bring sight to the blind, and to preach Jehovah's acceptable year, was passed on to his faithful Christian followers. A similar and very positive expression of this matter was made for our day by Jesus himself when on the Mount of Olives. He said: "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) But the apostles and all of Jesus' followers were to make the preaching of good news their commission in life.

#### SCOPE OF THE MINISTRY

<sup>12</sup> This matter of one's being an ordained minister before God or before worldly governments is not a light matter. It involves one's every word, thought and action, a real following of the principles as set down by Christ Jesus, yes, walking in his footsteps. Just how far-reaching is this ordination of a Christian before God? Is a minister one ordained just during the time he is preaching this good news to someone? Or is this ordination, because he is dedicated to Jehovah God, a twenty-four-hour-a-day ordination? Can an individual step out of his professed vocation for a short period of time and act differently, or is he obligated to keep his ministerial garments on constantly? The Scriptures show that Jesus as a young man was a carpenter, but he changed his vocation. He would have liked to change his vocation earlier in life, but it was not God's will. He had to reach thirty years of age first, the age for a Levite to become a full-fledged priest under Jewish Law. Then

12. How important is the work of the ministry, and what timely questions are propounded?

when he was ordained by God he put foremost in his mind the doing of his Father's will, which was the preaching of the kingdom of the heavens as being at hand. His disciples he trained to do the same kind of work, or follow the same vocation.

<sup>13</sup> The theological meaning of the word *vocation* is: "A calling to the service of God in a particular station or state of life, esp. in the priesthood or religious life, as shown by one's fitness, natural inclinations, and, often, by conviction of a Divine invitation. The station or state of life to which one receives such a calling. An official invitation to a particular ecclesiastical office, as a pastorate." Jesus indeed had "a calling to the service of God." He had a summons to a particular activity or career. His vocation was now "seeking first the kingdom and his righteousness." (Matt. 6:33) So, too, any individual becoming an ordained follower of Christ Jesus must henceforth live a Christian life in that way. Jesus' apostles had to do this in order to prove that their vocation was that of an ordained minister before God, even though before worldly governments men looked upon them as fishermen, tax collectors or tentmakers.

<sup>14</sup> Being a dedicated Christian today is not a part-time occupation any more than it was then. It is a full-time vocation. A true Christian is not just a Christian on Sunday for a few hours while he is in his church or at a prayer meeting. A truly dedicated person, an ordained minister before God, must be a Christian his whole life from the time he takes up following Christ Jesus and walking in his footsteps. In the world an individual may say that



his vocation is that of a carpenter, a mason, an engineer, a doctor, and that he makes his living by such occupation. But if that particular individual dedicates his life to Jehovah God and is baptized in water, then that secular occupation he pursues becomes secondary and his Christian ministry must become the thing of first importance, really now his vocation, because he was called to God's service. Jesus said: "Keep on, then, seeking first the kingdom and his righteousness, and all these other things will be added to you." A Christian's first job, his principal interest, then, is his call to a Christian life. It must be that. His vocation must be that of an ordained minister before Jehovah God. He may quit his secular work, but he may never quit his divine call to God's service. If a Christian quits the ministry he loses his eternal life. Which is more important, then?

<sup>15</sup> Dedication to Jehovah's service and symbolizing that dedication by water baptism is not a joining of some earthly religious organization. It is not such a minor step as that. It is the biggest thing that one has ever done in his life. His being immersed in water is a declaration to all fellow Christians and peoples of the world that henceforth he is dedicated to God, to serve as his minister. This is his vocation, and from then on the whole word of God as it is set forth in the Bible must be his guide. He as a true Christian has acted as Paul said: "When you received God's word which you heard from us you accepted it, not as the word of men, but, just as it truthfully is, as the word of God, which is also at work in you believers."—1 Thess. 2:13.

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13. What is the theological meaning of the word *vocation*? Who must follow such a course?

14. (a) When do vocations like those of a carpenter, a mason, an engineer or a doctor take second place? (b) Why may one never quit once he is ordained?

15. One making a dedication declares what, and how does he view God's Word?

<sup>16</sup> 'You have received God's word and accepted it,' have you? What, now, is involved? The apostle Paul said it involved even one's eating and drinking. That may sound absurd, but let us read what he wrote to the Corinthians: "Therefore, whether you are eating or drinking or doing anything else, do all things for God's glory. Keep from becoming causes for stumbling to Jews as well as Greeks and to the congregation of God, even as I am pleasing all people in all things, not seeking my own advantage but that of the many, in order that they might get saved." (1 Cor. 10:31-33) Paul was interested in saving lives through his "eating or drinking or doing anything else." But how does one's eating and drinking tend to save lives? Paul explains it in the eighth and tenth chapters of First Corinthians.

<sup>17</sup> Paul knew that Christians were 'to keep themselves from things sacrificed to idols' (Acts 15:29); but he explained to the Corinthians: "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. But if anyone should say to you: 'This is something offered to a god,' do not eat on account of the one that disclosed it and on account of conscience. 'Conscience,' I say, not yours, but that of the other person. For why should it be that my freedom is judged by another person's conscience? If I am partaking with thanks, why am I to be spoken of abusively

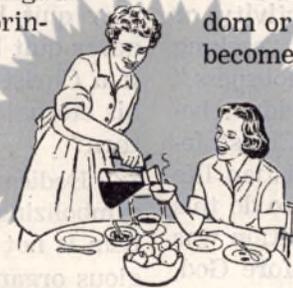
over that for which I give thanks?" (1 Cor. 10:25-30) It may have been that the meat sold in the meat markets had been offered to idols, but how would a person know? He might not have inquired whether the animal, or even the part of it that he bought, was offered to an idol. So, Paul says, if a person invites you to dinner, eat what he has. Paul knew "that an idol is nothing in the world and that there is no God but one." (1 Cor. 8:4) But, if someone eating with you says, "This is something offered to a god," then because of that man's conscience do not eat any of it. Because of your own conscience? No, but because of the conscience of the other person. You may stumble that one by your eating.

<sup>18</sup> Paul argued that a Christian's freedom or knowledge should "not somehow become a stumblingblock to those who are weak." If you should eat the food offered to idols after thanking God for it you might still ruin a man. "But when you people thus sin against your brothers and wound their conscience that is weak, you are sinning against Christ.

Therefore, if food makes my brother stumble, I will never again eat flesh at all, that I may not make my brother stumble." (1 Cor. 8:9, 12, 13) Paul's ordination, his being set apart for God's service, included how he ate and drank. It involved his every action in everyday things. Paul was interested in saving lives. So he said: "Do not by your food ruin that one for whom Christ died. . . . For the kingdom of God does not mean eating and drinking, but means righteousness and peace and joy with holy spirit." "All things are lawful; but not all things are advantageous. All things are lawful; but not all things build up. Let

16, 17. (a) When one has accepted God's Word, what is involved? (b) How did Paul show this?

18, 19. (a) Why was Paul concerned so much about his brothers' conscience? (b) Should Christ's followers today be likewise concerned? Why?



each one keep seeking, not his own advantage, but that of the other person."—Rom. 14:15, 17; 1 Cor. 10:23, 24.

<sup>19</sup> May Christians today look at things differently and allow their eating or drinking to stumble a Jew or a Greek or a brother in the congregation? No! We are in the same position as was Paul. He would rather be "pleasing all people in all things, not seeking my own advantage but that of the many, in order that they might get saved." (1 Cor. 10:33) Would you do the same? If you are an ordained minister like Paul you would.

#### EATING, DRINKING, SPEECH AND WORK

<sup>20</sup> But, someone says, things like that do not happen today. People do not offer food to idols. Well, then, how about your drinking habits? There is plenty of drinking done today, and Paul mentions drinking as something to watch. People drink all kinds of beverages, but the drinking causing the most disturbance in the minds of some people is the drinking of alcoholic beverages. Maybe a person who wants to drink wine will argue that Paul admonished Timothy to drink a little wine for his stomach's sake. Another may say that Jesus' first miracle was the making of wine. Still another will say that wine makes glad the heart. What is said is true, and in most countries and states it is lawful to have and use alcoholic beverages, but is it to the advantage of another brother? Will your drinking such a beverage serve to "build up"? Let us think not of our own advantage, but of that of the other person.

<sup>21</sup> Suppose there is an overseer in a congregation of God's people, a man of in-

20. (a) While eating of foods may not be an issue to Christians now, what is, and what arguments are advanced for its use? (b) Yet what must be considered in our drinking habits?

21, 22. (a) What bad example could be set before brothers by a thoughtless overseer? (b) Who else besides brothers could be stumbled?

fluence, one looked up to, who goes out some evening with friends but he does not control his drinking of intoxicating liquor and he becomes drunk. The Bible states very definitely that drunkards will not inherit the Kingdom. "What! Do you not know that unrighteous persons will not inherit God's kingdom? Do not be misled. Neither fornicators, nor idolaters, . . . nor thieves, nor greedy persons, nor drunkards . . . will inherit God's kingdom." (1 Cor. 6:9, 10) Even though some of you were like this before coming into the truth, Paul says, you were washed clean. So why go back to this sort of practice again and stumble your brother? Now a brother may see this intoxicated overseer walking down the street in a zigzag fashion. This observer is shocked, disturbed and offended that an ordained minister of his congregation should think so little of his ordination before God that he should become a drunkard. This carelessness in drinking has become a cause for stumbling a brother in the congregation of God.

<sup>22</sup> Let us follow this drunken man a little farther. As he nears his home his neighbor with whom he studies the Bible observes his drunkenness, and he, too, is stumbled, because he thought that this ordained minister was living a Christian life. Well, the neighbor decides he will no longer study the Bible with this individual, and says to his wife: "If that is what the Bible did for him, there are better men than that to associate with who do not even have faith in God. Why should I change my way of life and take up something new when here one of the prominent ones in the congregation, who claims to be an ordained minister, is drunk?"

<sup>23</sup> How very right Paul was when he said: "Therefore, whether you are eating or drinking or doing anything else, do all

23. In what way are the words of Paul in letters to the Corinthians and Romans very timely?

things for God's glory." (1 Cor. 10:31) Was this to God's glory? Certainly a Christian does not want to stumble a Jew, a Greek, a neighbor, a friend, or one of his brothers in the congregation of God. What every ordained minister must be interested in is saving the lives of all people for God's new world. "So, then, let us pursue the things making for peace and the things that are upbuilding to one another. Stop tearing down the work of God just for the sake of food. True, all things are clean, but it is injurious to the man who with an occasion for stumbling eats. It is well not to eat flesh or to drink wine or do anything over which your brother stumbles."—Rom. 14:19-21.

<sup>24</sup> A Christian must watch his step in other things too. Paul presents this truth when writing to the Colossians: "Let the word of the Christ reside in you richly in all wisdom. Keep on teaching and admonishing one another with psalms, praises to God, spiritual songs with graciousness, singing in your hearts to Jehovah. 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. 3:16, 17.

<sup>25</sup> Paul says to watch your words and work, which take up a good part of our time every day. Just how do we speak to people and how do we work for our employer? One's Christian training certainly expresses itself in these two things.

<sup>26</sup> Are the words that come out of our mouths decent, clean, helpful and respectable? Would we be pleased to have God listen to us in everything we say? James wrote about our words when he said: "A fountain does not cause the sweet and the bitter to bubble out of the same opening, does it? . . . Neither can salt water pro-

duce sweet water." As for that little member in the body, he says: "The tongue is a fire. . . . Not one of mankind can get it tamed. An unruly injurious thing, it is full of death-dealing poison. With it we bless Jehovah, even the Father, and yet with it we curse men who have come into existence 'in the likeness of God.' Out of the same mouth come forth blessing and cursing. It is not proper, my brothers, for these things to go on occurring this way." The mouth of an ordained minister should be teaching and admonishing others with graciousness. There should be no such thing as bragging and lying against the truth. The mouth should always praise Jehovah. "Moreover, the fruit of righteousness has its seed sown under peaceful conditions for those who are making peace."—Jas. 3:6-12, 18.

<sup>27</sup> Ordained ministers of Jehovah cannot have dual personalities with two vocabularies, one clean and upright, the other filthy and wicked. A Christian can train himself and be able to use good words that express his thoughts clearly and forcefully. The Christian does not have one vocabulary he uses in the congregation of God's people and then another set of cruel, harsh, dirty words to be used where he works. Remember what Paul says: "Whatever it is that you do in word . . . , do everything in the name of the Lord Jesus, thanking God the Father through him." Peter confirms this, too, using good expressive words: "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 Jehovah's eyes are upon the righteous and his ears are toward their supplication,

24, 25. In what other ways must a Christian watch his step?

26. What kinds of words should ordained ministers use, and why is it difficult at times to control our speech?

27. Can an ordained minister have two vocabularies? What do Paul and Peter say in this regard?

but Jehovah's face is against those doing injurious things.'"—1 Pet. 3:10-12.

<sup>28</sup> Then there is that other part of the Christian life—work. Considerable time is spent at some kind of labor, but how does one perform his work and earn his daily bread? All individuals in effect make a contract or an agreement with their employer. When an employer hires a man to do a certain work he agrees to pay the worker a certain wage. The employee should not shirk his work, do less than he agreed to do. He should be honest and give his employer full measure. If one is hired as a carpenter for so many hours a day and he receives so much pay for those hours, then certainly during that period of time he should be diligent in doing good carpenter work for all those hours. He is not paid to loaf. He is paid to work. If a Christian is working in a store owned by a rich man he has no right to steal from that rich man because he is wealthy, nor has he the right to steal from customers by charging them more than the goods are worth and keeping the difference. That is stealing. A man can steal, too, from his employer by loafing on the job. The man expects to be paid by his employer. Why cannot the employer expect the work to be done for the money he pays out? "Whatever it is that you do . . . in work, do everything in the name of the Lord Jesus." Do you?

<sup>29</sup> Paul did not feel that Onesimus, a slave of Philemon, should be kept from his employer. When Onesimus became a Christian, Paul found out he was a slave and sent him back to his owner. The slave, now a

Christian, still belonged to Philemon even though Philemon was a Christian too. Paul, writing about Onesimus, said: "I am exhorting you [Philemon] concerning my child, to whom I became a father while in my prison bonds, Onesimus, formerly useless to you but now useful to you and to me. This very one I am sending back to you, yes, him, that is, my own heart." Even though Paul found Onesimus, who had run away from his owner, most helpful to himself, yet Paul wanted him to go back to his owner, because that was right, and there was where he belonged by law, and so that Philemon might "have him back forever, no longer as a slave but as more than a slave, as a brother beloved, especially so to me, yet how much more so to you both in fleshly relationship and in the Lord." (Philem. 10-12, 15, 16) The Scriptures indicate that no matter what condition one finds himself in, as a slave or a free workman, a Christian should work as though he were doing it "in the name of the Lord Jesus, thanking God the Father through him."

<sup>30</sup> Christians must be honest. They must be truthful. They must prove they are ordained ministers, not only when they preach the good news, but in everything they do, so that all kinds of men might get saved. By this they prove that 'the word of God is at work in believers.' Are you a Christian doing good works in your eating, drinking, talking, working, preaching or doing anything else, doing all to God's glory in order that someone might get saved? Are you 'seeking peace and pursuing it'? A Christian knows "Jehovah's eyes are upon the righteous," his ordained ministers.—1 Pet. 3:11, 12.

30. So, then, what must Christians be?

28. (a) How should the ordained Christian minister view his secular occupation? (b) How else, besides by outright taking of others' goods, can one be a stealer? 29. What attitude did the apostle Paul take toward the slave Onesimus, once he became a Christian?

## Do You Let Your Light Shine?



**A**N ORDAINED minister of God carries a heavy responsibility. He starts in where Jesus left off. It was the Master who said to his faithful followers: "You are the light of the world. A city cannot be hid when situated upon a mountain. People light a lamp and set it, not under the measuring basket, but upon the lamp-stand, and it shines upon all those in the house. 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) This light of truth shines in the world day and night because of the activeness of true Christians. When ordained ministers preach from house to house, the light shines. But that is not the only time he lets his light shine. It must shine during his eating, during his drinking, during his general conversation, during his working as well as when he is in the congregation of God's people. At no time can a Christian hide or turn off his light. "You are the light of the world. . . . Let your light shine before mankind."

<sup>2</sup> An ordained minister of God looks to the future. So, then, if he would "love life and see good days, . . . let him seek peace and pursue it." (1 Pet. 3:10, 11) While pursuing peace he has no time for wrongdoing and so getting out of harmony with God's Word. If he does, it will be seen. As

1, 2. Why is it appropriate to compare the activity of an ordained minister with a city situated on a mountain and with a lamp that is lit?

a minister he must for twenty-four hours a day prove that he is living a Christian life. He is observed just like a city situated on a hill; there is no hiding it. It is there to be seen for many miles around. You cannot hide that city any more than you can hide the light of a true Christian. An ordained minister's light shines continually. It is always aglow, unless the minister deliberately smothers the light by the way he eats, drinks, talks, works or preaches the good news of God's kingdom. But never

let that happen! Let people of all kinds see your right works, because when they see your right works all kinds of men will give glory to your Father who is in the heavens.

<sup>3</sup> The house-to-house preaching that the kingdom of God is at hand is vital, very important; and this good news helps people to see more clearly the great blessings God has in store for believers. But let them also observe the Christian's right works, the way he lives, how he conducts himself at work and at play, the way his children behave themselves, the way he mixes with people in the congregation, along with his teaching ability. Yes, all this tells if he lets his light shine.

<sup>4</sup> An individual who has dedicated himself to Jehovah's service and has been baptized in water cannot say that he is a part-time Christian. He must be a full-time Christian. He may not be able to spend all his awake hours preaching from house to house and conducting Bible studies as do pioneers and missionaries. But that makes

3. Aside from the Christian's right work in preaching, what else should people be able to observe favorably?  
4, 5. (a) Is there such a thing as a part-time Christian, and why? (b) Can all Christians devote the same amount of time to preaching the good news? (c) What conclusion do we thus reach in the matter?

no difference as to being a Christian. God's commandments are the same for all Christians. Many Christians among Jehovah's witnesses are referred to as pioneers and missionaries, full-time preachers. These individuals have been able to arrange their affairs so that they can spend all their time in teaching and ministering to other persons by going from house to house and conducting Bible studies in the homes of believers. It is easily seen that not all persons who have dedicated their lives to Jehovah God and have been baptized can devote all their time to the preaching work, but certainly they must devote all their time to the Christian life. They must prove that they are ordained ministers before God just as surely as one who evangelizes all his wakeful hours. All Christians must be full-time light bearers just as Jesus was, because they are walking in his footsteps.

<sup>5</sup> What, then, must we conclude? This: A Christian, whether he be a pioneer, a missionary, or a person known as a congregation publisher, must be an ordained minister before God full time. According to the Scriptures, in Paul's writings as well as Peter's and in Jesus' own words, one living a Christian life must "keep on, then, seeking first the kingdom and his righteousness." Furthermore, Jesus said: "If you observe my commandments, you will remain in my love, just as I have observed the commandments of the Father and remain in his love." (John 15:10) There are no exceptions; all Christians have the same commandments, the same Redeemer, the same God.

#### WORKS BECOME MANIFEST

<sup>6</sup> What a person really is will eventually manifest itself. Paul pointed out to Timothy: "The sins of some men are publicly manifest, leading immediately to judg-

ment, but as for other men their sins also become manifest later. In the same way also the right works are publicly manifest and those that are otherwise cannot be kept hid." (1 Tim. 5:24, 25) A simple example will help us see Paul's point. There was a thief in a certain city who had been robbing homes for two years and another man who for the first time tried to rob a home. On the novice's first venture of this kind he was caught leaving the house with the stolen goods. He was turned over to the police. The trial was held. The witnesses gave their testimony and he was proved to be a thief. The judgment: six months in prison. This man's sins were "publicly manifest, leading immediately to judgment."

<sup>7</sup> But how about the first thief, who has been stealing for two years now? He decides to make another robbery. This time, however, he is apprehended. The police arrest him. He is brought before the court, and in the evidence presented it is proved not only that he robbed in the last home he unlawfully entered, but that he had robbed many other homes during the past two years! While this thief may have had a good reputation in the community up to this time, now his "sins also become manifest," but only later, after two years. One cannot always hide his real way of life. If he is a thief, eventually it will become manifest.

<sup>8</sup> Paul reasons that just as the sins of some people are manifest immediately and other men's sins become manifest later, so the same is true with the right works of some persons. Maybe another illustration will show this truth clearly. A woman zealous in preaching the good news from house to house has excellent success in interesting people in God's Word, resulting in many home Bible studies. By her right

6, 7. How might we explain 1 Timothy 5:24, 25 in relation to people's evil works?

8. How might the works of a righteous person become manifest at once?

works, in but a short period of time several persons come to the Kingdom Hall of Jehovah's witnesses, study with the congregation, start preaching the good news themselves, dedicate their lives to Jehovah's service and are baptized. This woman's right works are publicly manifest immediately to all in the congregation.

<sup>9</sup> On the other hand, there is another woman in the same congregation just as zealous in going out in the witnessing work, but for some reason the people she meets and has studies with do not come to the Kingdom Hall so quickly. She studied with them for well over a year, but no results yet.

<sup>10</sup> It so happens that the husband of this second woman is not interested in the Bible and its message and for two years he has been very much opposed to her taking up the ministry work. When they were married ten years ago they were very worldly people, going out to parties, night clubs and getting drunk. It was a wild life but a rather unhappy one, with many family brawls during their sobering-up period and at other times. Their children kept them home some a little later on, but real happiness was missing. There was no peace at home. However, a little over two years ago this woman began studying the Bible with one of Jehovah's witnesses. It did not take her very long to appreciate what Paul wrote to the Thessalonians: "We also thank God incessantly, because when you received God's word . . . you accepted it, not as the word of men, but, just as it truthfully is, as the word of God." (1 Thess. 2:13) She wanted salvation, for now she learned she could enjoy a better life. She dedicated herself to Jehovah's service. She was baptized in water and proved herself to be an ordained minister, making her mind over and living a good Christian life

along with her preaching work. She let her light shine. She attended all the meetings at the Kingdom Hall and brought her children with her in addition to studying with them at home. But her husband never came to the Kingdom Hall with her. Her fellow witnesses in the congregation did not know much about her husband or her home life, because the husband would not allow any of Jehovah's witnesses to come into his home.

<sup>11</sup> This woman, now an ordained minister, had to show right works at home as well as on the outside, always following the commandments of God. She looked to Peter for advice, who wrote under inspiration of holy spirit: "In like manner, you wives, be in subjection to your own husbands, in order that, if any are not obedient to the word, they may be won without a word through the conduct of their wives, because of having been eyewitnesses of your chaste conduct together with deep respect. And do not let your adornment be that of the external braiding of the hair and of the putting on of gold ornaments or the wearing of outer garments, but let it be the secret person of the heart in the incorruptible apparel of the quiet and mild spirit, which is of great value in the eyes of God. For so, too, formerly the holy women who were hoping in God used to adorn themselves, subjecting themselves to their own husbands, as Sarah used to obey Abraham, calling him 'lord.' And you have become her children, provided you keep on doing good and not fearing any cause for terror."—1 Pet. 3:1-6.

<sup>12</sup> This dedicated woman, a good housewife, a loving mother, was not allowed to speak the truth to her husband. This he forbade. However, the great change he saw in her through her right works spoke

9, 10. Why might the right works of another person be hidden for a long time?

11. During the time the person's right works are hidden, what advice of Peter is being followed?

12-14. After people observe what right works do such works become manifest to all?

louder than words. No longer would she become drunk. Her disposition changed. Her home was clean and always in order; her meals were better and served on time. The children were well behaved and taught to love and respect their father. Conditions at home were much better than they used to be. But why?

<sup>13</sup> Well, after two years of living as a Christian and at the same time putting up with some rough treatment, one day on her coming home from the field service her husband said to her: "There has been a great change in you. What made it?" Of course, the only answer was: "I am trying to live according to the Word of God, seeking peace and pursuing it." He answered: "If the word of God made you do so many right works, maybe if I let the Word of God work on me, I, too, can become a believer." He did!

<sup>14</sup> So in the life of this woman we see her right works "manifest later." Yes, God's Word is true: "In the same way also the right works are publicly manifest and those that are otherwise cannot be kept hid."—1 Tim. 5:24, 25.

<sup>15</sup> While some people's right works produce good results quickly, still other persons' right works become manifest eventually, even after many years. Never become discouraged because there seem to be no results from your right works. Keep on being a Christian. Salvation will come to some because of your letting your light shine even though it be observed in small things, eating, drinking, conversation, working or doing anything else. Be sure that, whatever you do, it is for God's glory. One should not be seeking one's own advantage, but that of the many in order that they might get saved! Remember, this Christian woman was not seeking her own advantage, but that of her husband,

so that he, too, might get saved and share the joys of living in God's new world. Be a Christian all day long, prove yourself to be a full-time ordained minister before God.

<sup>16</sup> An ordained minister in his going from house to house or doing right works for his employer or at home toward his wife and children, and conducting himself properly in the congregation is not trying to show off. The Word of God must be guiding him, and, because of his following the Word, life becomes pleasant and peaceful. "For Jehovah's eyes are upon the righteous and his ears are toward their supplication." (1 Pet. 3:12) We are admonished to "take good care not to practice your righteousness in front of men in order to be observed by them; otherwise you will have no reward with your Father who is in the heavens." (Matt. 6:1) "Do all things for God's glory." Do not be a hypocrite!

<sup>17</sup> Do not do the things you are doing to be seen of men, but, whatever you do, do it as to Jehovah God and let him give you the reward. Do not appear to be a minister of God in the same way as the clergymen do in the world today by putting on an appearance of holiness before their congregations. Do not be classed or described by Jesus as the scribes and Pharisees were in his days. Jesus said of them: "All the works they do they do to be viewed by men . . . They like the most prominent place at evening meals and the front seats in the synagogues, and the greetings in the marketplaces and to be called 'Rabbi' by men. . . . Whoever exalts himself will be humbled, and whoever humbles himself will be exalted. Woe to you, scribes and Pharisees, hypocrites! because you shut up

16. Are the right works of an ordained minister performed only to be seen of men? If not, why not?

17. (a) How are we warned in the matter of our doing right works? (b) What fitting words of Jesus do we have on right and wrong conduct?

15. What comfort, then, is there for all of us, and so what do we want to prove ourselves to be?

the kingdom of the heavens before mankind; for you yourselves do not go in, neither do you permit those on their way in to go in. Woe to you, scribes and Pharisees, hypocrites! because you traverse sea and dry land to make one proselyte, and when he becomes one you make him a subject for Gehenna twice as much so as yourselves." (Matt. 23:5-15) A real ordained minister directs the attention of people to God, not to himself. By paying constant attention to God's Word and preaching it one will not only save himself but those who listen to him.—1 Tim. 4:16.

#### CONTROLLED BY GOD'S WORD

<sup>18</sup> A Christian's whole life must be controlled by the Word of God. He must believe what it says and delight to do Jehovah's commandments. He must appreciate God's righteousness and want to live according to what is written in the Bible. It was Jesus who said: "Keep on, then, seeking first the kingdom and his righteousness, and all these other things will be added to you." (Matt. 6:33) Some individuals when reading this text only read "keep on, then, seeking first the kingdom," for that is the extent of their interest. They are anxious for Armageddon, the battle of the great day of God the Almighty, the time when Jehovah will destroy all wickedness from the earth and establish his righteous new world. Why so anxious? Because they want to live in paradise, have perfect life, peace and happiness, food and shelter and all the good things that the new world offers.

<sup>19</sup> However, those persons seeking only the Kingdom and not Jehovah's righteousness now should read the whole text. Jesus said: "Keep on, then, seeking first the kingdom and his righteousness." His righteousness, too, is something to keep on

seeking. It is now that we must know Jehovah's principles of truth and righteousness and how to live. If a Christian is seeking Jehovah's righteousness, then he will want to know what a Christian should do. For example, the Bible says that a single man or woman should not live in fornication. "If they do not have self-control, let them marry, for it is better to marry than to be inflamed with passion." (1 Cor. 7:9) When married, neither mate can live in adultery, because that is not seeking his righteousness. "You heard that it was said, 'You must not commit adultery.'"—Matt. 5:27.

<sup>20</sup> In the Word of God there is excellent admonition on how single persons should live and on the conduct of married couples, on the raising of children, on the work to be done by the congregation of God, and on how overseers should deport themselves. There is counsel given on loving our neighbors and being hospitable to strangers. Advice is given on one's moral way of life as to his language, his eating, his drinking, his working, his honesty, his general disposition. He surely cannot be a murderer, a thief, a drunkard, an idolater, a liar, a greedy person, an extortioner, a reviler. A Christian's whole life is governed by Scriptural principles set out clearly in God's Word. So, then, let us keep on seeking God's righteousness as well as the Kingdom, but not just the Kingdom. If you do right, the promise is that all other things will be added to you.

<sup>21</sup> By doing what is right a Christian puts on a new personality and conforms his life to God's will in true righteousness and loving-kindness. The apostle Paul in writing to the Ephesians said so: "You should put away the old personality which conforms to your former course of con-

20. What kinds of advice do we find in the Word of God?

21, 22. What are the fruits of the old personality? the new personality?

18. How much of Matthew 6:33 do some people read?  
19. What else is there to consider in Matthew 6:33?

duct and which is being corrupted according to his deceptive desires; but that you should be made new in the force actuating your mind, and should put on the new personality which was created according to God's will in true righteousness and loving-kindness." (Eph. 4:22-24) A Christian knows that Satan, the god of this world, "has blinded the minds of the unbelievers" and keeps them in darkness. The Devil wants all human creatures to conduct themselves according to their own deceptive desires. "Because everything in the world—the desire of the flesh and the desire of the eyes and the showy display of one's means of life—does not originate with the Father, but originates with the world." (1 John 2:16) So the Devil would like to keep everyone 'conformed to his former course of conduct which is being corrupted.'

<sup>22</sup> But when one learns the truth he can change his personality, putting away the old one with its ugly language that he once used. He will also put away his lazy or dishonest working habits, and so many other bad habits that would interfere with letting his light shine. He knows that "Jehovah's face is against those doing injurious things." So the Christian makes a big change in order to "seek peace and pursue it," for he knows that "Jehovah's eyes are upon the righteous."—1 Pet. 3:11, 12.

<sup>23</sup> The Word of God has a powerful effect upon an individual who is sincere. Hundreds of thousands of persons have allowed God's Word to guide them until they have seen the importance of becoming an ordained minister before God, even though most of the worldly governments do not recognize them as such. Still they keep letting their light shine. No longer do they conform themselves to the old course of conduct, but they take on an entirely new

outlook as regards life, knowing that the Word of God is at work in still other believers and that these other believers are letting God's Word have an effect upon their lives. Paul knew that "you should be made new in the force actuating your mind." And what is that force that actuates the mind? It is God's spirit, his active force, which is revealed to us through his Word. Study the Word of God so as to put on the new personality, one befitting a full-time ordained minister and pleasing to God. Surely the personality that God gave Adam in the original creation in the garden of Eden was according to God's will; and it was in true righteousness and loving-kindness that he made this man. He was a perfect creature. He was put on a perfect earth. His personality must have had the quality of one seeking peace, for there in the garden of Eden he was at peace with all the animals, a condition that the prophet Isaiah describes will exist in the paradise earth under the kingdom of heaven after the battle of Armageddon.

<sup>24</sup> It is certainly God's will today for one to seek peace with God and show meekness and righteousness, for it may be that he will be hid in the day of Jehovah's anger. (Zeph. 2:3) Jehovah's witnesses in all parts of the world want to prove themselves worthy ministers of God by steadfastly preaching the good news of God's kingdom. They want to show appreciation for the ordination they have received from Jehovah and prove by right works that they can live Christian lives. Their vocation is their call to the divine service of their God. By putting on this new personality, which was created according to God's will in true righteousness and loving-kindness, they can serve better and accomplish more. Jehovah's witnesses, God's ordained ministers, will devote their full time to Chris-

23. (a) How can one acquire the new personality?  
(b) Originally what kind of personality did Adam possess?

24, 25. What is Jehovah's will for ordained ministers, and how will they respond to His will?

tian living and will conduct themselves in this old world as Jesus did. They remember what he said: "If you were part of the world, the world would be fond of what is its own. Now because you are no part of the world, but I have chosen you out of the world, on this account the world hates you." (John 15:19) But even though the world hates them, Jehovah's witnesses are going to show love toward all persons in the world and are going to stay at peace with them. They "will seek peace and pursue it. For Jehovah's eyes are upon the righteous."

**T**O DO the right thing always brings satisfaction and an inward peace. The doers of Jehovah's will know that "abundant peace belongs to those loving your law, and for them there is no stumbling block." (Ps. 119:165) This is certainly true concerning Jehovah's witnesses, who live together in peace and unity world-wide. As ordained ministers they recognize that loving Jehovah's law and abiding by it are essential to peace and happiness in life. Seeking peace and pursuing it is the wise course, and one can be confident that Jehovah's eyes will be upon him.

<sup>2</sup> While many men do not recognize or believe that real satisfaction in living can come from doing Jehovah's will, yet others rejoice to learn what the will of God is and then do it. The Bible informs us that the angels listen to the voice of his word.

1. What is the essential for peace and unity among Jehovah's witnesses?

2, 3. To insure peace and unity, what example set by the angels can humans take to heart?

<sup>25</sup> As ordained ministers before Jehovah God, Jehovah's witnesses will carry out His will. "In fact, to this course you were called, because even Christ suffered for you, leaving you a model for you to follow his steps closely. He committed no sin, nor was deceit found in his mouth. When he was being reviled, he did not go to reviling in return. When he was suffering, he did not go to threatening, but kept on committing himself to the one who judges righteously." (1 Pet. 2:21-23) To him also his ordained ministers commit themselves in ever doing right.



Should not we humans? "Jehovah himself has firmly established his throne in the very heavens, and his own kingship has held domination even over everything. Bless Jeho-

vah, O you angels of his, mighty in power, carrying out his word, by listening to the voice of his word. Bless Jehovah, all you armies of his, you ministers of his, doing his will."—Ps. 103:19-21.

<sup>3</sup> Surely the angels of heaven in Jehovah's organization are not obstinate. Rather, they appreciate Jehovah's sovereignty over everything and that his will is done. Furthermore, "you ministers of his," Jehovah's ordained ministers on earth, must recognize that Jehovah is the Sovereign Ruler and that you, too, must be "doing his will." His will is for you to preach this good news of the Kingdom in all the world for the purpose of a witness.

<sup>4</sup> Without question, Jehovah God has a

4, 5. (a) Why cannot Jehovah's people be isolationists, and how does Paul show unity must exist? (b) Therefore, how is unity maintained?

visible and invisible organization. As to Jehovah's visible organization the apostle Paul says that it will work together as one man. No one individual can claim really to be a Christian and still say that he is not needed in God's organization and separate himself from it. Isolationism does not fit in with the doing of Jehovah's will. Paul had this fact very clearly in mind when he wrote to the Corinthians, saying: "If the foot should say: 'Because I am not a hand, I am no part of the body,' it is not for this reason no part of the body. And if the ear should say: 'Because I am not an eye, I am no part of the body,' it is not for this reason no part of the body. If the whole body were an eye, where would the sense of hearing be? If it were all hearing, where would the smelling be? But now God has set the members in the body, each one of them, just as he pleased." (1 Cor. 12: 15-18) So all Christians must be in this body or the one organization that God is using. There is no isolationism in your own body, is there?

<sup>5</sup> One who professes to be a Christian must always be part of Jehovah's visible organization. He must always be a "working part" of the body, not dead tissue and waste or useless matter, which are cast off through the proper channels. To be a part of this Christian body one must always be a full-time minister, "listening to the voice of his Word" and "doing his will." No Christian can ever say to another Christian, "I have no need of you." Only peace and unity, oneness in organization, must exist for Christians to be really doing the will of God. Paul went on to describe this oneness of Christians: "The eye cannot say to the hand: 'I have no need of you'; or, again, the head cannot say to the feet: 'I have no need of you.'" (1 Cor. 12:21) Jehovah's witnesses recognize this principle and that is why there are no divisions in the New World society of Jeho-

vah's witnesses. All of them together are his ordained ministers and individually they must live as Christians. All of them have an obligation to preach the good news and around the world they do just that.

#### THE RESULTS OF DILIGENT SERVICE

<sup>6</sup> In their preaching assignment Jehovah's witnesses' sole desire is to help others understand the Word of God. They are diligent in their teaching work and that of helping others to seek peace and pursue it. In the year 1959 there were 803,482 of Jehovah's witnesses, on the average, who preached the good news of God's kingdom every month. Comparing this with ten years ago, there were 279,421 preaching regularly every month throughout the year 1949. This means a growth in the organization in but ten years' time of 524,061 of Jehovah's witnesses. It was peace and unity in the organization that made this possible. "For Jehovah's eyes are upon the righteous."—1 Pet. 3:12.

<sup>7</sup> Let us see just how much growth took place during the year 1959. In the year 1958 there were, on an average, 717,088 of Jehovah's witnesses preaching every month, and 803,482 in 1959. That means that during the year 86,394 persons from all nations, kindreds, tongues, tribes and languages have joined themselves with Jehovah's witnesses so that they, too, may declare this peaceful message to the world. A 12-percent increase in the number of those who "seek peace and pursue it" was made.—1 Pet. 3:11.

<sup>8</sup> But note this too: before the service year of Jehovah's witnesses ended there were 871,737 persons who associated themselves with Jehovah's witnesses and did ministerial work. That means that from

6. What growth has taken place among Jehovah's unified servants in the past ten years?

7, 8. What has been the growth in just one year, and what new peak of Kingdom proclaimers was attained?

1959 SERVICE YEAR REPORT OF JEHOVAH'S WITNESSES WORLD-WIDE

Country	1958 Av. Pubs.	1959 Av. Pubs.	% Inc. over 1958	Peak Pubs. 1959	Av. Plo. 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	202,141	221,240	9	239,418	8,978	206,664	4,020	6,870,080	36,890,221	743,176	40,936,027	13,167,115	192,765
Alaska	177	237	34	271	19	188	5	10,286	48,387	1,123	45,789	16,088	255
Bermuda	29	34	17	39	1	25	1	1,449	5,166	231	10,421	2,796	46
Eritrea	27	56	107	80	12	114	9	6,196	25,908	233	8,321	10,861	169
Guam	18	18		22	3	3	1	1,739	5,660	301	4,414	1,692	28
Iceland	17	24	41	31	8	8	1	5,508	14,821	138	15,635	5,235	48
Argentina	5,140	5,983	16	6,384	308	4,049	187	136,825	1,132,914	17,741	1,019,712	563,779	5,513
Australia	10,613	11,834	12	12,915	480	9,909	341	251,286	1,919,321	24,159	1,873,163	654,902	8,501
New Britain	18	24	33	46	3	31	1	313	7,831	4	217	3,923	55
New Guinea	11	50	355	62	2	50	3	267	7,056	19	122	2,048	46
Papua	167	218	31	262	12	114	7	3,914	41,717	135	7,675	10,640	195
Solomon Islands	7	26	271	86	3	146	2	197	9,648			3,295	33
Austria	4,840	5,361	11	5,852	164	3,764	182	111,407	774,206	5,018	827,377	366,312	3,923
Bahamas	148	152	3	168	19	130	3	8,187	37,620	534	42,034	16,301	273
Turks Islands		5	New	7	2	7		217	3,595	6	1,165	1,076	12
Belgium	4,933	5,565	13	6,042	174	3,634	110	119,786	814,970	6,715	879,966	316,331	3,238
Bolivia	289	354	22	387	46	323	14	13,803	97,531	1,202	102,502	31,566	468
Brazil	12,992	15,971	23	17,517	723	15,967	569	367,705	2,745,180	29,461	2,430,854	957,755	12,570
British Guiana	549	603	10	685	63	487	17	17,405	141,316	1,582	130,980	55,845	805
British Honduras	169	200	18	222	29	152	8	4,723	57,021	113	43,968	21,065	245
British Isles	37,416	40,884	9	44,057	1,479	42,370	893	1,127,810	6,074,193	44,021	7,136,280	2,989,737	31,123
Malta	5	5		10	1	1		145	575	10	220	262	5
Burma	122	144	18	176	27	148	4	37,579	57,239	959	53,643	19,483	220
Canada	30,933	32,861	6	36,202	1,322	21,466	783	549,913	4,617,874	58,133	4,355,538	1,518,769	20,325
Ceylon	141	166	18	183	37	100	6	8,357	68,403	790	40,287	22,814	245
Chile	1,433	1,724	20	1,879	159	1,958	56	56,077	433,052	3,696	378,217	176,678	2,514
China	31	3		32	1	1	1	30	147			91	2
Colombia	992	1,217	23	1,431	142	899	31	39,150	359,851	1,646	212,631	137,086	1,676
Costa Rica	2,034	2,118	4	2,304	71	919	59	16,653	308,153	801	116,883	101,327	1,552
Cuba	11,100	11,166	1	12,140	501	11,798	350	113,813	1,848,322	8,727	1,147,190	664,345	10,920
Cyprus	405	435	7	473	14	151	11	6,481	56,302	421	21,638	19,410	230
Israel	38	47	24	56	7	16	2	7,802	13,670	218	6,881	4,892	51
Denmark	8,638	9,053	5	9,478	235	9,833	199	65,402	1,109,036	3,488	1,009,071	469,177	4,361
Faroe Islands	12	15	25	20	6	28	1	1,114	10,354	89	12,886	3,829	23
Greenland	3	5	67	6	4	1		550	4,910	11	1,903	1,671	12
Dominican Republic	274	370	35	534	1		13	1,167	30,529		4	19,859	261
Ecuador	354	488	38	542	67	602	20	21,295	160,340	1,345	120,574	58,503	683
Eire	208	216	4	228	69	386	5	5,553	121,709	205	53,985	33,370	209
El Salvador	429	498	16	579	62	667	14	15,549	151,133	1,087	98,185	53,989	664
Equ. African Reps.	1,300	1,660	28	1,965	33	1,303	24	7,501	311,745	1		133,210	1,107
Ethiopia	117	104		109	10	510	10	1,789	32,925	32	340	9,301	118
Fiji	97	153	50	176	11	201	5	8,260	31,676	546	24,502	11,839	198
American Samoa	29	32	10	33	8	27	2	1,845	14,415	108	9,040	4,785	57
New Caledonia	34	27		31	2	20	1	1,197	3,506	271	6,738	1,147	18
New Hebrides	3	2		5		1		58	155		454	47	1
Tahiti		14	New	16	1	2	1	653	3,632	69	271	889	16
Western Samoa	37	50	35	54	2	11	1	1,488	9,966	15	6,590	2,395	30
Finland	6,859	7,475	9	8,063	307	9,577	340	132,448	1,151,334	16,551	1,312,554	453,641	5,205
France	11,094	12,983	17	13,935	303	8,694	254	726,058	1,741,649	24,318	1,873,200	795,010	7,590
Algeria	86	113	31	140	6	29	2	21,434	21,851	818	32,685	13,160	84
Cameroun	3,239	3,858	19	4,300	125	5,690	44	36,414	1,051,274	1	2,004	398,726	3,437
French Guinea	2	2		2		2	1	216	299	2	32	141	5
Madagascar	20	33	65	41	4	17	1	6,753	10,683	879	6,783	4,320	52
Senegal	23	23		25	2	11	1	3,618	5,698	39	874	2,535	26
Tunisia	31	41	32	44	5	23	1	2,654	13,000	137	12,776	4,906	43

Germany, West	57,280	62,393	9	65,631	1,285	46,767	848	774,183	8,431,939	44,233	8,752,922	3,552,672	34,184
Ghana	6,595	7,103	8	7,653	298	5,882	154	128,529	1,774,548	2,687	263,727	516,308	7,595
Gambia	2	6	200	9	3	23		690	3,669	25	726	2,054	31
Ivory Coast	60	46		75	4	16	2	1,009	15,040	41	7,215	5,111	63
Togoland	124	196	58	270	7	141	6	5,690	59,230	84	5,109	14,920	270
Greece	5,857	6,499	11	7,217	69	1,682	300	51,926	594,085	3,074	364,188	337,752	2,702
Guadeloupe	187	209	12	239	10	144	7	7,989	40,332	389	33,825	13,488	174
Martinique	23	32	39	37	5	35	1	4,290	11,885	356	14,908	4,293	57
Guatemala	653	768	18	823	76	1,272	26	26,957	194,899	2,096	155,633	67,323	985
Haiti	430	613	43	715	59	443	18	13,259	155,295	832	71,773	55,286	902
Hawaii	1,033	1,196	16	1,305	74	763	22	48,506	263,109	7,069	331,682	92,213	1,470
Honduras	440	498	13	533	59	541	16	11,807	148,881	1,311	99,577	56,488	700
Hong Kong	137	172	26	212	35	161	4	5,392	67,182	1,067	50,571	27,100	360
India	1,222	1,392	14	1,514	145	752	51	57,815	376,644	4,058	145,984	124,657	1,346
Indonesia (Java)	262	316	21	346	47	351	11	25,680	106,369	3,315	144,127	36,894	516
Sulawesi	26	31	19	40	6	21	1	2,257	10,146	574	21,259	3,577	55
Sumatra	23	28	22	35	6	23	2	1,362	10,984	265	29,293	3,233	33
Italy	4,248	4,832	14	5,225	177	1,821	236	108,784	655,801	5,771	579,868	322,627	3,270
Libya	64	79	23	90	3		1	558	10,469	2	306	4,964	59
Somalia	1	4	300	4	4	2		606	2,675	184	745	1,056	11
Jamaica	3,814	4,190	10	4,490	141	3,801	155	34,304	628,442	1,750	379,524	240,259	4,076
Cayman Islands	5	11	120	16	3	17	1	416	5,527	31	1,838	2,120	20
Japan	978	1,272	30	1,390	186	1,304	47	48,427	393,242	7,432	403,349	152,602	1,790
Okinawa	37	62	68	84	11	54	3	6,607	21,280	798	38,270	7,236	90
Korea	2,532	3,142	24	3,456	332	2,638	76	81,459	817,716	5,427	345,609	301,371	3,808
Lebanon	453	480	6	575	32	414	11	15,917	85,981	6	3,981	28,164	344
Iran	8	12	50	18	5	7	1	614	5,317	60	453	1,385	16
Iraq	13	1		1					93	1	2	17	2
Jordan	28	40	43	70	7	29	3	82	12,815	53	53	4,569	38
Kuwait	1	10	900	16		2	1	17	545	7	51	104	3
Qatar	1	1		1				52	312	9	59	38	1
Leeward Islands (Antigua)	61	74	21	98	7	116	2	2,419	18,775	96	13,209	7,285	108
Anguilla	5	5		7	1	10	1	206	2,053	23	1,009	691	12
Dominica	98	102	4	111	7	110	4	660	21,374	36	9,236	6,608	110
Montserrat	10	11	10	16	4	24	1	430	6,961	21	2,351	2,453	33
Nevis	27	30	11	31	2	34	2	326	6,334	11	3,288	3,184	52
St. Kitts	65	61		76	4	36	2	1,256	12,675	96	9,934	5,402	81
St. Martin	20	23	15	27	2	55	2	781	6,162	77	4,500	2,742	37
Liberia	292	350	20	415	45	481	13	20,131	160,951	545	45,156	46,329	522
Luxembourg	240	274	14	298	15	141	9	6,360	43,066	298	65,031	19,024	212
Mauritius	24	28	17	36	8	13	2	4,099	16,377	148	13,791	5,804	86
Mexico	15,623	18,625	19	20,215	531	13,175	714	231,785	2,563,675	16,161	1,361,170	789,473	12,864
Morocco	91	163	79	197	26	65	5	12,865	60,778	1,091	42,730	26,231	330
Netherlands	10,158	11,018	8	11,825	307	4,426	170	73,428	1,497,182	4,007	1,072,551	656,457	5,584
Neth. Antilles (Curaçao)	130	143	10	164	12	54	3	6,906	30,530	1,653	38,724	13,624	161
Aruba	115	125	9	129	5	96	3	4,431	19,916	1,003	20,766	7,400	117
Bonaire	11	13	18	14		28	1	440	2,292	55	1,365	671	9
Newfoundland	388	409	5	450	27	487	31	9,623	65,936	999	83,528	24,055	292
New Zealand	2,987	3,284	10	3,585	102	1,850	94	66,814	489,172	6,081	497,104	176,400	2,069
Nicaragua	280	318	14	338	34	225	13	7,390	85,500	1,080	72,445	33,313	457
Nigeria	22,926	26,729	17	28,434	1,239	17,233	471	188,394	6,625,238	7,414	591,516	1,646,033	30,921
Dahomey	906	928	2	1,308	39	580	19	8,796	267,010	139	9,485	70,502	803
Fernando Po	8	10	25	22	1			13	3,734		54	867	44
Northern Rhodesia	25,669	26,944	5	28,338	218	11,107	448	126,614	4,592,705	3,843	248,778	1,096,266	20,590
Belgian Congo	475	838	76	1,162		6	6	193	256,251		119	78,291	847
Kenya	28	54	93	72	4	37	5	2,148	10,027	162	5,034	3,984	65
Tanganyika	325	369	14	429	18	385	15	11,057	104,201	63	7,803	28,557	512
Uganda	4	4		7		2	1	360	458	11	645	297	8
Norway	2,946	3,228	10	3,401	132	1,777	130	65,574	473,843	3,990	579,296	202,016	1,583
Nyasaland	13,621	14,164	4	15,141	583	15,482	391	86,606	3,633,755	1,655	125,640	1,140,064	11,411
Mozambique	206	301	46	433	20	196	7	4,134	81,107	41	4,321	32,193	338

Country	1958 Av. Pubs.	1959 Av. Pubs.	%Inc. over 1958	Peak Pubs. 1959	Av. Pio. Pubs.	No. Public Meet'gs	No. of Cong's	Total Literature	Total Hours	New Subs.	Individual Magazines	Back-Calls	Av. Bible Studies
Pakistan	90	92	2	99	16	83	5	3,984	35,566	742	20,542	13,117	133
Afghanistan	2	2		4				33	40	12	40	86	
Panama	1,094	1,182	8	1,342	101	801	39	21,989	270,633	1,451	162,667	99,541	1,597
Paraguay	220	246	12	280	29	155	19	6,093	62,826	622	49,075	20,090	296
Peru	762	1,001	31	1,123	145	1,433	29	46,133	316,035	3,086	283,360	113,876	1,498
Philippines	23,355	26,300	13	30,077	1,790	9,314	725	245,163	5,149,079	20,480	1,438,773	1,169,574	22,866
Portugal	356	544	53	643	21		14	17,765	99,434	751	50,455	48,036	487
Azores	21	28	33	36	3		3	579	4,599	17	673	2,169	48
Madeira Islands	13	13		18	1		1	728	1,660	18	335	1,004	9
Puerto Rico	1,194	1,438	20	1,582	113	1,005	38	85,383	324,059	10,008	396,867	121,537	1,884
St. Croix (V.I.)	23	34	48	43	1		2	1,798	5,746	263	6,573	2,603	36
St. John (V.I.)	3	2		3			1	64	359	12	203	91	4
St. Thomas (V.I.)	28	32	14	41	1		1	829	3,697	61	5,001	1,479	19
Tortola (V.I.)	12	13	8	16	1		1	170	2,404	35	1,355	857	18
Sierra Leone	116	182	57	210	31	433	9	17,492	74,248	1,387	50,788	28,401	367
Singapore	84	93	11	108	8	19	1	3,988	19,203	764	24,216	6,746	97
Malaya	25	39	56	49	11	41	4	28,748	20,025	111	1,650	7,144	120
North Borneo	16	15		19			1	47	916	3	329	168	3
Sarawak	3	7	133	8	3	22	1	1,499	5,121	135	5,918	2,014	29
South Africa	14,451	15,690	9	16,776	812	12,964	435	301,048	3,590,829	22,398	1,343,975	948,922	14,445
Angola	30	20		46			3	213	2,816	19	121	909	19
Basutoland	101	111	10	152	13	89	3	2,106	38,847	73	4,741	8,805	145
Bechuanaland	168	166		192	13	215	5	485	49,148	79	705	13,210	163
St. Helena	39	42	8	46	2	25	2	182	5,157	9	2,704	1,628	36
South-West Africa	64	72	13	88	9	43	2	2,592	18,453	392	17,015	6,302	83
Swaziland	220	289	31	367	10	271	9	1,434	65,181	63	5,665	18,410	241
Southern Rhodesia	11,810	12,391	5	13,469	653	15,232	352	207,249	2,875,813	3,631	418,740	793,616	12,298
Spain	894	1,231	38	1,377	79		30	33,493	251,471	31	57,613	119,933	1,515
Canary Islands		9 New		17			1	419	2,809	1	220	843	9
Surinam	282	306	9	328	35	289	7	7,231	77,765	529	75,945	30,692	348
Sweden	7,464	7,984	7	8,453	333	8,102	295	153,288	1,228,172	14,803	1,548,238	531,631	4,763
Switzerland	4,168	4,543	9	4,844	113	2,028	113	109,071	608,321	6,910	864,149	287,892	3,164
Liechtenstein	1	1		2				176	520	1	333	358	2
Taiwan (Formosa)	1,429	1,673	17	2,063	71	3,366	53	13,545	202,211	742	44,434	107,323	716
Thailand	267	310	16	362	37	261	20	13,182	77,907	1,252	72,106	28,292	347
Cambodia		7 New		7	4	13	1	299	3,702	233	1,389	1,497	32
Laos		4 New		5	3	3	1	791	2,769	186	2,422	932	15
Vietnam	6	9	50	13	5	18	1	1,744	8,428	786	8,937	4,184	64
Trinidad	1,439	1,527	6	1,572	93	1,376	43	26,718	318,335	2,295	232,995	129,798	1,779
Barbados	539	609	13	636	32	1,058	27	6,862	115,426	772	66,910	40,859	711
Bequia	4	7	75	9	2	5		62	4,234	4	507	1,310	19
Carriacou	37	36		42	3	19	2	111	9,008	10	1,431	2,502	43
Grenada	145	157	8	172	18	179	5	1,707	45,832	154	13,324	15,642	239
St. Lucia	61	72	18	79	15	154	2	1,655	26,311	190	15,378	9,621	151
St. Vincent	62	64	3	75	12	113	4	1,282	25,597	120	11,224	9,737	152
Tobago	53	54	2	61	6	73	1	1,145	18,118	118	16,959	9,234	102
Turkey	197	273	39	319	10	76	13	4,479	46,917	205	2,815	22,122	266
United Arab Republic	421	467	11	515	43	209	12	18,660	105,386	79	2,150	38,587	462
Sudan	12	18	50	20	2		1	406	5,315	43	1,643	1,509	17
Uruguay	1,005	1,223	22	1,415	106	937	41	17,812	294,750	1,293	131,801	112,666	1,522
Falkland Islands	2	4	100	6	1	10		93	654	16	93	307	9
Venezuela	1,410	1,699	20	1,879	119	1,091	38	57,140	405,235	3,095	312,885	158,770	2,050
2 Places Not Reporting	9												
7 Other Countries	98,781	120,952	22	131,996	1,202	69,723	4,383	587,587	8,717,918	2,404	920,034	2,697,576	53,157
GRAND TOTAL	717,088	803,482	12	871,737	28,688	631,906	19,982	15,424,294	126,317,124	1,247,972	92,310,778	44,240,218	606,075

the average number of ministers in 1958, which was 717,088, to the peak in 1959 there was an increase of 21.5 percent.

<sup>9</sup> These are not just people who have associated themselves with Jehovah's witnesses—that number is far greater—but these are Christian persons preaching the good news. How can it be proved that they have been doing good work? Consider their hours in field service! The 1959 service year report shows that these men and women from all walks of life have preached 126,317,124 hours. This is an increase of 15,926,180 hours more than during the previous year. You may remember how John, in the writing of the Revelation account, in the seventh chapter, said: "I saw, and look! a great crowd, which no man was able to number, out of all nations and tribes and peoples and tongues, standing before the throne and before the Lamb, . . . and they are rendering him sacred service day and night in his temple." (Rev. 7:9, 15) We can say that this great crowd is literally doing this now. If you reduce this 126,317,124 hours to represent days and people, it means that there would be 14,414 individuals preaching twenty-four hours a day, day and night, for 365 days of the year. Where is there another organization today that has that many ministers preaching twenty-four hours each day from house to house, actually talking to other persons about the wonderful promises of God?

<sup>10</sup> Many individuals ask why Jehovah's witnesses are having such a marvelous increase in numbers. Why this fast upsurge in persons wanting to do good? It is because Jehovah's witnesses are preaching the truth from the Bible, and the truth frees them from false religious error. It is as simple as that. God's ordained ministers

have a real faith in the Bible and they want others to have that same faith. They do not hide their faith. They let their light shine, and when other persons see the truth they let that truth in them shine too.

<sup>11</sup> On March 23, 1959, Jehovah's witnesses celebrated the death of Christ Jesus, and there were 1,283,603 persons at their meetings around the world. There were only 14,511 of those in attendance who claimed to be of the body of Christ and who properly partook of the emblems, the wine and bread. The rest so declared themselves to be, or wanting to be, of this "great crowd" who are before the throne of God rendering sacred service day and night along with God's anointed remnant. Very likely, on the tenth day of April, which falls on Sunday in 1960, there will be many more joining this great throng in the celebration of the death of Christ Jesus. This day is truly worth celebrating because "salvation we owe to our God, who is seated on the throne, and to the Lamb." (Rev. 7:10) Salvation comes no other way, and Jehovah's witnesses are happy to declare that they believe in the ransom sacrifice of Christ Jesus, not only by going to this celebration of the Memorial just once a year, but, in addition, by working one with the other, doing the will of their God all year long.

<sup>12</sup> In 1959 many more persons in the world wanted to show their faith in Jesus Christ and be Christians and they proved it by their works. There were 86,345 men and women who were baptized by being completely immersed under the water, indicating that they had dedicated their lives to the service of Jehovah and that henceforth they were going to live full Christian

9. How did Jehovah's people render sacred service day and night during the 1959 service year?

10. What accounts for the great increase in Kingdom proclaimers?

11. How many were in attendance at the Memorial celebration of Christ's death, and how do Jehovah's witnesses declare their belief in the ransom sacrifice?  
12, 13. Before 86,345 people symbolized their dedication by water baptism, what work had Jehovah's witnesses performed toward them?

lives to Jehovah's praise. They are now demonstrating their faith by good works.

<sup>13</sup> These individuals who were baptized during the year were first helped to understand the Bible by having Bible studies in their own homes. Jehovah's witnesses visit the homes of interested persons weekly and carry on a one-hour-long free Bible study in one of the publications of the Society along with the Bible itself. During the 1959 service year Jehovah's witnesses in all the 175 lands in which they are carrying on their work conducted 606,075 Bible studies every week.

<sup>14</sup> What a marvelous increase in the number of Bible studies has been achieved! Comparing 1958 with 1959, we see there was an increase of 97,755 Bible studies. Ten years ago Jehovah's witnesses were conducting 174,404 Bible studies every week. Now they are going into 606,075 homes weekly presenting God's message for mankind. How far-reaching this good work is Jehovah knows, for his "eyes are upon the righteous."

<sup>15</sup> Jehovah's witnesses appreciate that if they can sit down in peace and quiet in the homes of the people and use the Bible of the person with whom they are studying, they can show him what the true purposes of God are and what his will is. Any individual that will study the Bible one hour a week with a teacher is going to be amazed at what he will learn in that very short period of time. The more time one spends in the study of God's Word, the more anxious he will be to see fulfilled that prayer that most persons throughout Christendom have prayed some time or other: 'Your kingdom come. Your will be done on earth as it is done in heaven.' True Christians want to do that will now and forever.

14, 15. What increase in Bible study activity took place? Why are Bible studies important?

<sup>16</sup> Jehovah's witnesses, in trying to help as many people as they possibly can, augment their preaching work by offering Bible-study helps to interested persons. They distribute Bibles, bound books, booklets, obtain subscriptions for the *Watchtower* and *Awake!* magazines and distribute individual copies of these magazines. Millions of tracts that arouse interest in Bible study are distributed yearly by them. They sponsor public talks at their Kingdom Halls, and all these different avenues of preaching the good news have a tremendous effect on those who will listen and learn. To give you an idea of what Jehovah's witnesses do in a year, the comparison of work done in 1958 and 1959 is set out in the following table.

	1959	1958	DIFFERENCE
BOOKS PLACED	3,952,160	3,394,524	557,636 MORE
BOOKLETS PLACED	11,472,134	12,643,921	1,171,787 LESS
SUBSCRIPTIONS	1,247,972	1,255,047	7,075 LESS
MAGAZINES PLACED	92,310,778	86,498,251	5,812,527 MORE
BACK-CALLS MADE	44,240,218	36,398,025	7,842,193 MORE
BIBLE STUDIES CONDUCTED	606,075	508,320	97,755 MORE
PUBLIC MEETINGS HELD	631,906	531,653	100,253 MORE

<sup>17</sup> The work of Jehovah's witnesses was not confined to just one country or one language. The literature of the Watch Tower Bible and Tract Society is published in 128 different tongues. Its principal journal, the *Watchtower* magazine, is printed in fifty-five languages semimonthly and monthly. *Awake!*, its companion, is printed in twenty-one different languages. The truth is available for practically everyone in the world in some form or other if he wants it.

#### BEARING THE LOAD

<sup>18</sup> Under the supervision of the Watch Tower Society Jehovah's witnesses try to

16. What are the various means Jehovah's witnesses employ to carry on preaching, and what did they do in 1959 by these various means?

17. How extensive, language-wise, is the work of Jehovah's witnesses?

18, 19. With the help of God's people everywhere what work did the Watch Tower Society carry on in 1959, and to what extent financially?

reach into every nook and corner of the earth so as to carry on missionary work. Many individuals put in their full time preaching from house to house and conducting Bible studies. There were 28,688 individuals, called pioneers, who devoted all their time to the preaching of the good news. Out of this group there were 5,442 that the Society calls special pioneers who were sent into isolated territory to start new congregations, and these were helped financially by Jehovah's witnesses through the Society. Many of the special pioneer groups are missionaries who were trained at Gilthead School and sent into foreign service.

<sup>19</sup> For the Society to carry on its foreign service, help to support special pioneers and serve the congregations with circuit and district servants world-wide, it cost the Watch Tower Bible and Tract Society \$2,282,026.14. Breaking this amount down into its component parts, the Society spent \$471,267.66 to support the missionary work in foreign fields, \$1,451,145.74 to aid the special pioneers in various countries under the eighty-five branch organizations, and the balance, \$359,612.74, for circuit and district servants as they traveled from congregation to congregation. However, in the latter case, this is by no means all the expense, because the circuit and district servants are usually taken care of by the brothers that they visit. These are housed by congregation publishers and food is provided for them, because the brothers deeply appreciate their services rendered to the congregations.

<sup>20</sup> At the close of the 1959 service year

20, 21. Outline the increases enjoyed in various fields during the 1959 service year by God's organization.

there were 19,982 congregations in 175 lands of the world, and these were divided up into 1,492 circuits and 180 districts. Regular circuit and district assemblies are held each year so that Jehovah's witnesses of the various congregations can assemble together for additional spiritual help and training in their ministerial work.

<sup>21</sup> At the eighty-five branches throughout the world there are large and small Bethel families, and in this group there are 1,236 persons. They have had the wonderful opportunity of making and distributing the literature of the Society and keeping all the ordained ministers supplied with their

#### IN THE NEXT ISSUE

● God is "doing wondrous things," says the psalmist. Do you know what those things are? How have modern gods influenced the affairs of men? For the answers, read the article "The Great God Who Is 'Doing Wondrous Things,'" appearing in the next issue.

● "You may not realize it, but you are on trial for your life," says the article "This Is a Time of Judgment," appearing in the next issue. What this trial is and how you can escape an unfavorable judgment will be discussed therein.

needs of Bibles and other printed literature, and during the past year they have produced in their printing plants 5,367,197 books, 19,443,542 booklets, 89,007,520 copies of *The Watchtower*, 71,392,713 copies of *Awake!*, as well as 477,086,675 other pieces of printed matter like tracts, handbills advertising public lectures, 72,348,403 copies of the Resolution in fifty-three languages, calendars, letterheads and other office supplies.

<sup>22</sup> This work and this distribution of the literature in printed form and the preaching from house to house were not all accomplished without any difficulties. As far as the organization itself is concerned, there was peace and unity among these Christians, but great opposition was brought to bear against many of God's people, particularly behind the Iron Curtain and in communistic countries. But even there it is wonderful to see that there has been an increase in the work despite

22. Did the work decline in the face of opposition during the past year?

working underground, because today there are, on an average, 120,952 publishers preaching in communistic lands and they have reached a new peak of publishers, 131,996, during the 1959 service year. In fact, in the communistic countries there has been a 22-percent increase in the number of those associating themselves with God's people, dedicating their lives to his service and going out preaching the good news of the Kingdom.

<sup>25</sup> One who reads the 1960 *Yearbook of Jehovah's Witnesses* will see that being a Christian in this old world is not easy. It has its hardships and its blessings beyond

23. (a) What will be evident from a reading of the 1960 *Yearbook of Jehovah's Witnesses*? (b) What blessed condition among Jehovah's people will continue?

## "Your Will Be Done On Earth"

### Serial Part 29

During the course of the centuries since the conflict between the king of the north and the king of the south began in the fourth century before the Christian era, the identity of the two kings has changed. In 64 B.C. the rulers of the Roman Empire assumed the role of the king of the north. At the death of the Roman Emperor Theodosius in 393 (A.D.) the empire became divided into an eastern and a western part. But it was not till the Roman Catholic pope, Leo III, crowned the Frankish king, Charlemagne, as emperor of the western empire that it became historically correct to speak of the Western Empire as well as of the Eastern Empire, which latter empire had its capital at Constantinople. That was on Christmas Day of the year 800.

<sup>78</sup> In 911 (A.D.) the emperorship of the West became elective. Five centuries later it was obtained by the members of the house of Hapsburg of Austria, and was held by them till 1806, when the Holy Ro-

78. When emperorship of the West became elective, to whom did it finally come, to remain till the end, and how was the Holy Roman Empire of the German Nation established and brought to an end?

measure. Paul stated it very well: "If one member suffers, all the other members suffer with it; or if a member is glorified, all the other members rejoice with it." (1 Cor. 12:26) How true that is! Jehovah's visible organization is bound together so closely that if anything affects one part of the organization it is felt by the other members too, because they are all one body, one in spirit, one in mind, one in faith, serving Jehovah. Within the organization of Jehovah's witnesses itself there is peace and unity, and no matter what pressures are brought upon it from the outside they will stand these pressures and together press on, proving themselves to be God's Christian ministers pursuing peace and praising Jehovah day and night.



man Empire was dissolved. The German Empire received this title during the reign of Otho (Otto) the Great. In 961 he was crowned as king of Italy; and on February 2, 962, Pope John XII crowned him at Rome as Otho I, emperor of the Holy Roman Empire. It came to be known as the Holy Roman Empire of the German Nation. It had its capital in Germany, and the emperors and most of their subjects were Germans. So under Otho I Germany and Italy were brought into close relationship, but with Germany on top, for Italy was

treated finally as a conquered province. Napoleon Bonaparte was the one that brought the Holy Roman Empire to its end in 1806. When he, as emperor of the French, refused to recognize the Holy Roman Empire as existing, Emperor Francis II released the Germanic states from their allegiance to the Holy Roman Empire. He resigned from the Roman Imperial dignity and withdrew to his national government as emperor of Austria. Thus after 1,006 years the Holy Roman Empire, which had been founded by the Roman Catholic pope and by Frankish Charlemagne, came to an inglorious end. It had proved to be no millennial kingdom of God.

<sup>79</sup> In 1870 Italy was established as a kingdom independent of the Roman popes of the Vatican. In the next year the new Germanic Empire was begun, with William I being declared Caesar or Kaiser. The modern king of the north was becoming identifiable. In time Germany and Austria-Hungary and Italy entered into an alliance, in which the outbreak of World War I found them.

<sup>80</sup> Great Britain took on imperial power in the beginning of the seventeenth century and rose to the position of the seventh world power of Bible history, it being joined in this position by the United States of America to form the Anglo-American dual world power. During Britain's war with Napoleon Bonaparte the British army drove the French out of Egypt, the whole of which the French had conquered in 1798. Although Egypt came again under the overlordship of Turkey, the British government virtually controlled Egypt since 1882. Egypt was in fact a British dependency, although under its native khedive, for the British army stayed in Egypt and

the British will was really the law. Then in 1914, because the Egyptian khedive sided with Turkey, which had joined Germany in the first world war, the British took over in Egypt, deposed the khedive and declared Egypt a British Protectorate. Thus democratic Britain and America became opponents of the prophetic king of the north, and together they came into the position of the king of the south.

<sup>81</sup> From this standpoint, the rest of the historical preview that Jehovah's angel brought to Daniel in the third year of Cyrus the Great of Persia takes on a gripping meaning for us in this "appointed time of the end" of this old world.—Dan. 8:19, *JP; RS*.

81. From this standpoint, what does the rest of Daniel's prophecy take on for us?

## CHAPTER 11

### "THE APPOINTED TIME OF THE END"

**I**N THE "appointed time of the end" the warfare cold and hot between the king of the north and the king of the south has threatened modern man-made civilization with ruin. The two kings have carried on their deceptive diplomacy and their warfare not only without regard for the best interests of mankind but also without respect for the kingdom of God, the rightful government of all the earth. Bringing the long-range prophecy down to our times, God's angel said to the prophet Daniel: "And as for both these kings, their heart is bent on mischief, and at one table will they speak lies; but it shall not prosper; for the end is yet for the time appointed."—Dan. 11:27, *Le; JP*.

<sup>2</sup> Shortly after the re-establishment of the German Empire on January 1, 1871, the interests of this king of the north be-

79. When was the new German Empire established, and what triple alliance was formed?

80. How did the seventh world power come into existence, and when particularly did it come into the position of king of the south?

1. In this "appointed time of the end," what has the warfare between the king of the north and the king of the south threatened, and why?

2. From 1871 onward, what interests began to clash, and yet what conviction concerning peace was voiced?

gan to clash with those of the modern king of the south, the Anglo-American dual world power. The Germanic king of the north was the most lively and mighty champion of the former sixth world power of Rome. When the German parliament opened in October of 1871, Emperor William I voiced the conviction that "the new German Empire will be a reliable shield of peace." Did this prove to be the truth or a lie?

<sup>3</sup> The king of the north and the king of the south were seated "at one table," having mutual contacts and expressing friendliness. But their hearts were bent on mischief, if not toward each other, then certainly toward the promised, prayed-for kingdom of God. The two kings claimed to rule "by the grace of God" and to rule by divine right as the "higher powers" that were "ordained by God." (Rom. 13:1, AV; Luther) The king of the south already held world empire, the greatest that

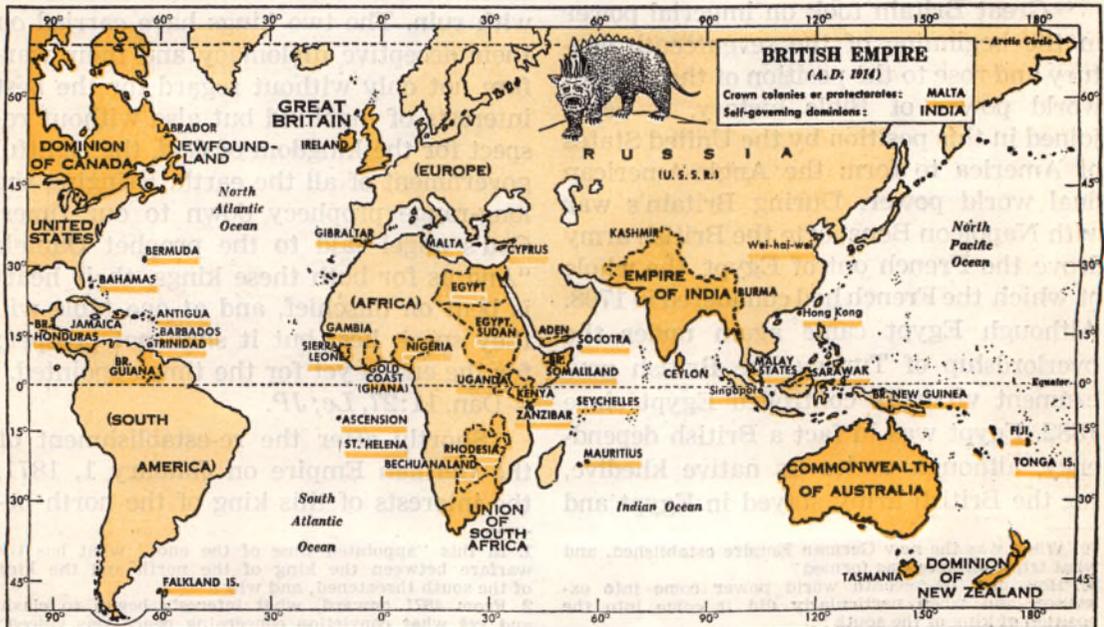
the world had known till then. It resented the rising power of the new German Reich or Empire.

<sup>4</sup> In 1888 the grandson of William I came to the German imperial throne as William II, commonly called Kaiser Wilhelm. Says one authority: "He was a firm believer in the divine right of kings and of kaisers in particular. On numerous occasions he spoke of himself as 'the instrument of the Lord,' and took such excessive interest in the army, . . . But his selfish ambition had no bounds. It is now generally conceded that almost from the first day of his reign he began to plan for world domination; that he . . . resolved that he, William, would show the world that one man could raise himself to the topmost pinnacle and not only rule Germany, but through Germany might rule the civilized earth."\* "He declared that he owed his

\* The Encyclopedia Americana, Volume 29, page 333b.

3. In what way were the hearts of these two kings "bent on mischief"?

4. Evidently for what did Kaiser Wilhelm II plan, and what moves did he make to that end?



'awful responsibility toward the Creator alone, wherefrom no man, no minister, no parliament, no people can relieve the sovereign.' . . . " He built up a powerful, well-trained army in which he had great confidence; he also developed a mighty navy, including many *untersee* boats or submarines; he launched out on great commercial and colonial expansion of the German Reich. He extended the Reich's influence to Turkey and Asia Minor, seeking a direct railroad route to the Persian Gulf. He built up German interests in the Far East, Africa and South America. Mischief afoot!

<sup>5</sup> Both kings became members of the Hague Court of International Arbitration. So presumably they were for peace between themselves and other nations, but hardly for "peace with God" or peace with his coming kingdom. What else could be expected but that they should "speak lies" diplomatically "at one table"? Not at the "table of Jehovah," which is a table of truth, but at the "table of demons," which is the table of "teachings of demons." (1 Cor. 10:20, 21; 1 Tim. 4:1, 2, NW; RS; Mal. 1:7, 12, AS) However, this lying course of speech and conduct toward each other and toward Jehovah God and his Christ did not prosper into a peaceful world or toward any willing submission to the oncoming kingdom of God and of his Christ. It did not prosper for their perpetually holding on to political, commercial and military power, because the end of both "kings" is "yet for the time appointed" by Jehovah God.

<sup>6</sup> Having the king of the north in mind, Jehovah's angel said to Daniel: "Then will he return into his land with great riches, and his heart will be against the holy covenant: and he will do it, and return to his

own land." (Dan. 11:28, *Le*) Kaiser Wilhelm returned to the land or earthly condition of the ancient king of the north by building up an absolutist imperial form of rule, for increasing the German Reich and extending its influence to all quarters. By this course "great riches" in many ways resulted to imperial Germany. He made Germany the chief part in a Triple Alliance or *Dreibund* made up of Austria-Hungary, Italy and Germany, with the favor of the pope of the Vatican. To quote an authority:

<sup>7</sup> "Notably in maintaining the Triple Alliance, the emperor followed the policy of [Chancellor] Bismarck. . . . Bismarck's [anti-Catholic] *kulturkampf* legacy William sagaciously disposed of through concessions which he turned to profit by making an implicit alliance of the Vatican and the German schools in his anti-revolutionary policies and by remodeling the schools themselves."\*

<sup>8</sup> Since not only Italy but also Austria-Hungary was Roman Catholic and intimate with the Vatican pope, it was only to be expected that the pope would favor the Triple Alliance (*Dreibund*) against the king of the south and his Triple Entente of Protestant Britain, republican France and Russian Orthodox Czarist Russia.

<sup>9</sup> In the early days of the revived German Empire, in fact, from 1877 onward, Jehovah's dedicated people of his "sanctuary" class were openly declaring in their publications that the Gentile times or "appointed times of the nations" would end in 1914. In that year the kingdom of God was to be fully established in the heavens to see that His will should be done on earth. This was in harmony with Jehovah's cov-

\* *The Encyclopedia Americana*, Volume 12, page 520b.

5. At what "one table" were the two kings seated, and what did they speak there?

6, 7. (a) How did the king of the north now "return into his land with great riches"? (b) The favor of what religious potentate did he win?

\* *The Encyclopedia Americana*, Volume 29, page 333a.

8. Which did the pope favor, the Triple Alliance or the Triple Entente, and why?

9. How was this king of the north at heart "against the holy covenant"?

enant with King David for an everlasting Kingdom in the hands of his permanent Heir, Jesus Christ. (2 Sam. 7:12-16; Ps. 89:28-37; Luke 22:28, 29) Kaiser Wilhelm as well as the other worldly rulers treated the message of Jehovah's sanctuary class concerning the end of the Gentile times in 1914 with contempt. Yet the Watch Tower Bible & Tract Society had had a vigorous branch office in Barmen-Elberfeld, Germany, since 1903. Undeniably the heart of the Germanic king of the north was against the holy Kingdom covenant of Jehovah God. The Kaiser's plans were not for handing over the imperial sovereignty to Jesus Christ at his heavenly enthronement in 1914, the Kaiser thus to acknowledge him as the rightful Heir of the kingdom over all the earth. So he "did it" or acted with effect and returned to his own schemes of an earth dominated by the German Kaiser. By commercial rivalry and military build-up he sowed the seeds for hot war, World War I.

<sup>10</sup> The question of world domination was becoming a sizzling one. During the four decades from 1870, when the Franco-Prussian war began and the German Reich again sprouted, down to 1910 there was more headway made in the "European domination of the world" than during the four preceding centuries.\* It was due to materialism! Already in 1895 Kaiser Wilhelm declared† that "the German Empire has become a world empire." He mixed himself in with the Middle East, for, four years later, a group of German bankers got from the Turkish sultan a concession for building a railroad across Asiatic Turkey from the Straits of Bosphorus, opposite Constantinople, southeastward to Baghdad in Mesopotamia (now Iraq). Looking to

further imperial communications, he said: "Germany's future lies upon the water." The total tonnage of his navy became second only to that of Britain. The king of the south looked on nervously.

<sup>11</sup> With so much inflammable material piled up, it needed only a spark to touch off a world conflagration. It was struck—on June 28, 1914, by the assassination of Austrian Archduke Ferdinand and his wife in Bosnia, which Austria-Hungary, Germany's ally, had annexed in 1908. The king of the north seized upon this to realize his scheme of world domination at the expense of the king of the south. Jehovah's angel had said: "At the time appointed will he return, and enter into the south; but not as in the former will it be in the latter time." (Dan. 11:29, *Le*) The "time appointed" was the year 1914, which God's time schedule had marked for the 2,520 years of the "appointed times of the nations" to end in the fall of the year. At that time their allowance from Jehovah God to enjoy terrestrial rule without interference from God's kingdom ended. That was "seven times" from 607 B.C., from the Gentile overturning of Jehovah's typical kingdom in Jerusalem, the destruction of his typical sanctuary in that city, and the desolating of the kingdom realm of Judah.—2 Chron. 36:17-21; Luke 21:24.

<sup>12</sup> In the fall of 1914, therefore, was Jehovah's appointed time for his kingdom to be restored, not on earth at Jerusalem, but up in heaven at his right hand where his Son, Jesus Christ, had sat waiting for his enemies to be made his footstool.—Ps. 110:1; Heb. 10:12, 13.

<sup>13</sup> In 1914, were the nations of "Chris-

\* *Contemporary Europe Since 1870*, by Carlton J. H. Hayes (1953), page 264.

† *Ibidem*, pages 149, 150.

10. From 1870 onward, how did the question of world domination become a sizzling one?

11. How was a world conflagration finally sparked, and how was it "at the time appointed"?

12. For what to be restored was it the time in the fall of 1914?

13. At the Kingdom's establishment in 1914, did the nations of Christendom share the gladness of the "twenty-four elders"?

tendom" glad that the time was at hand for the kingdom of God to be fully set up, as proclaimed by Jehovah's people of the "sanctuary" class? The symbolic twenty-four elders seated before God upon their thrones were glad and said: "We thank you, Jehovah God, the Almighty, the one who is and who was, because you have taken your great power and begun ruling as king." But prophecy said that the worldly nations would not be glad: "But the nations became wrathful, and your own wrath came, and the appointed time . . . to bring to ruin those ruining the earth." (Rev. 11:16-18) Even before the "seven times" expired in the fall of 1914 the nations put themselves in no condition to hail and accept the then-to-be-restored kingdom of God.

<sup>14</sup> Austria-Hungary, having had her heir to the royal throne murdered, declared war on Serbia on July 28. Her partner in the *Dreibund*, Germany, backed her up and declared war upon Russia on August 1, then upon France on August 3. The next day the king of the south, through Britain, declared war upon Germany. Italy, a member of the *Dreibund*, declared neu-

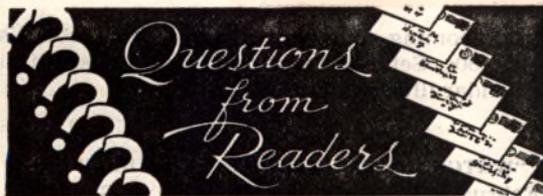
trality, but joined the king of the south in war the following year. Turkey and Bulgaria joined Germany. After that Britain took over Egypt as her protectorate, to block the troops of the Kaiser and of Turkey in Palestine from cutting off the Suez Canal and invading Egypt, the ancient land of the king of the south. Britain being now in control of Egypt, the king of the south now represented the system of liberal democracy or constitutional rule, together with free, capitalistic enterprise.

<sup>15</sup> Thus for the autocratic king of the north in this "latter time," in 1914, it was not "as in the former" time when he was the Roman imperial world power, the sixth world power of Bible history. In this "latter time" the second-rate king of the north had to face the king of the south, who was holding the role of the seventh world power, the greatest of the seven world powers. Not only that, but from about October 1, 1914, the king of the north had to face also the restored kingdom of Jehovah God ruling in the heavens for universal domination.

(To be continued)

14. How did the king of the north "return, and enter into the south" in 1914?

15. For the king of the north, how was it "in the latter time" not as "in the former"?



● What is the meaning of the illustration appearing on page 220 of the book "Your Will Be Done on Earth"?—B. T., U.S.A.

This picture illustrates the theme of chapter ten, The North Against the South. The South is pictured by the pyramids, which are associated with and stand for Egypt, the king of

the South. The North is pictured by a Syrian shepherd, as Syrians were great sheep herders and Syria played the part of the king of the North.

● In the *New World Translation* of the Hebrew Scriptures "Jehovah" is listed as YHWH. Should it not be YHVH?—B. Y., U.S.A.

It is rendered this way in the *New World Translation*, instead of "Y H V H," because the Jewish letter, the third one in the name, is pronounced like a "W" instead of like a "V." This fact is shown up in that some translators render the divine name into English as "Yahweh" instead of "Jahveh."

## MAKING THE MIND OVER FOR THE NEW WORLD

THE commission Jehovah God gave to Jeremiah required him to make over his mind. Though in his own estimation he was a mere boy, Jeremiah accepted that commission and proved faithful to it, letting God dictate both the substance and manner of presenting his message. The same principles apply to Jehovah's spokesmen today. If we would faithfully carry out our commission we must 'be made new in the force actuating our minds.'—Eph. 4:23.

To make over our minds requires, first of all, that we study God's Word, together with the helps he has provided. Meditation on the things we have learned is also essential. More than that, we must associate with our brothers at the congregational meetings. And not to be overlooked is prayer.

What does all this mean to us in practical application and within the prophetic picture made by Jeremiah? That by both our words and our actions we must say: "Down with the old! Up with the new!" It means that we will divest ourselves of all sentimental and erroneous notions as to Jehovah God's purpose regarding an apostate people called by his name. Christendom will be deservedly destroyed just as surely as was ancient Jerusalem. We may therefore no more pray for it—or sing its patriotic songs that are in effect a prayer on behalf of a part of Christendom—than Jeremiah was permitted to do.—Jer. 7:16.\*

Back there Jehovah God gave Jeremiah a

\* For details see *The Watchtower*, January 15, 1959.

twofold commission: "See, I have commissioned you this day . . . to uproot and to pull down and to destroy and to tear down, to build and to plant." Jeremiah uprooted and pulled down Jerusalem by predicting that it was doomed. He was also commissioned to plant and to build. This he did by telling of a miraculous restoration of Jehovah's people.—Jer. 1:10.

Likewise we, the Jeremiah class of today, have a twofold commission to carry out. By fearlessly warning of Jehovah's vengeance to be executed at Armageddon, we are doing a tearing down and destroying work. And by preaching this good news of the Kingdom's having been established and the blessings that it will soon bring to the world God loved so much, we are doing a building and planting work. In response to the message, a great crowd of sheeplike ones have taken their stand and join in the preaching work.

Fraught with meaning for us today is also the prophetic picture of the yoke. Just as Jeremiah back there warned of an iron yoke that would replace the wooden yoke that false prophet Hananiah broke, so we today must warn all those of good will toward God that unless they voluntarily submit to the wooden yoke of dedication to God they will come under the iron yoke of destruction at Armageddon. To take the yoke of the reigning King Jesus Christ means sweet refreshment to one's soul.

Truly, we have a striking theme with which to start off the new year and a new *Watchtower* subscription campaign!

## ANNOUNCEMENTS

### FIELD MINISTRY

As an aid to "making the mind over for the new world," during January Jehovah's witnesses will offer to all persons of good will a year's subscription for *The Watchtower* and three informative Bible booklets, for \$1.

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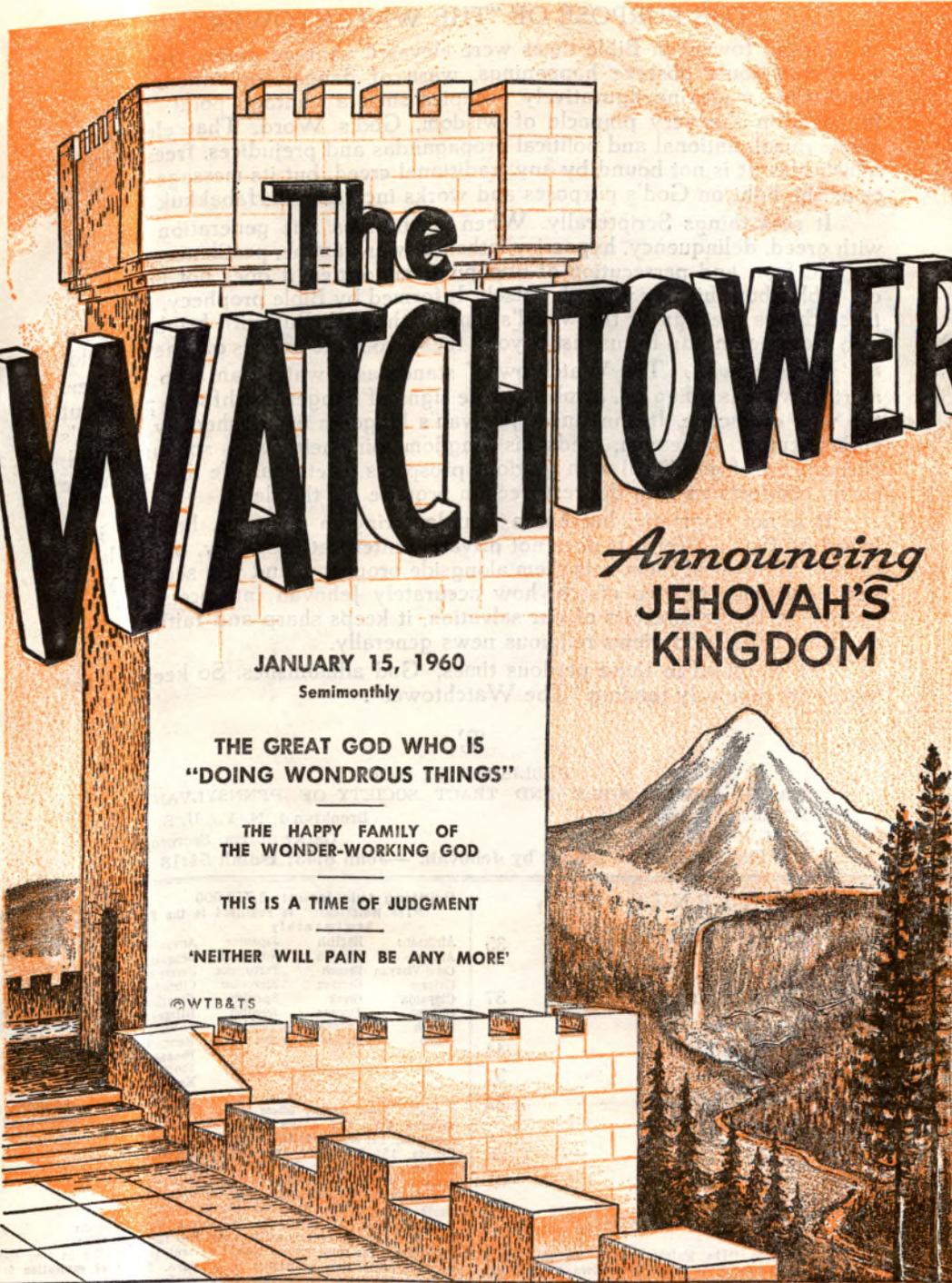
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### "WATCHTOWER" STUDIES FOR THE WEEKS

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# The WATCHTOWER

*Announcing*  
**JEHOVAH'S  
KINGDOM**

**JANUARY 15, 1960**

Semimonthly

**THE GREAT GOD WHO IS  
"DOING WONDROUS THINGS"**

**THE HAPPY FAMILY OF  
THE WONDER-WORKING GOD**

**THIS IS A TIME OF JUDGMENT**

**'NEITHER WILL PAIN BE ANY MORE'**

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".



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

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# The WATCHTOWER

Announcing  
**JEHOVAH'S  
KINGDOM**

Vol. LXXXI

January 15, 1960

Number 2

**"NO MORE** pain! What welcome news that would be!" exclaims the chronic sufferer. "But it will never be," you may conclude. "Men will never fully conquer suffering." True, if the end of pain depended upon imperfect, selfish men it would never come, but it does not. The end of pain is promised by God himself and therefore is sure to come.

The inspired apostle John in his apocalyptic vision heard a voice from the throne of God 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." Is not that what we should expect of an almighty God that loves his creatures? Surely!—Rev. 21:3, 4.

For some six thousand years now man has been in bondage to pain, physical, mental and emotional. The sufferings of the deranged mind are indescribable. Then there are the most intense kinds of physical pain, those caused by certain types of cancer, by angina pectoris and by the jaw affliction known as *tic douloureux*. Causing much suffering also are the emotional stresses of fear, guilt, worry and frustra-

**Neither will**

**PAW**

**be any more'**

tion. Well did the apostle Paul observe that "all creation keeps on groaning together and being in pain together until now."—Rom. 8:22.

Today many pain killers can be obtained at the corner drugstore. When these fail, there is recourse to the physician and surgeon, and it is of comfort to know that these are

able to do ever more in deadening pain. But in spite of all their efforts, widespread bondage to pain of all kinds continues, and many become very bitter because of such bondage. Some even curse God because of their sufferings, as Job's wife suggested that he do because of what he was enduring. Such an attitude, as Job himself observed, is foolish to say the least.—Job 2:9, 10.

In the first place, let us note that pain is not an unmixed evil. Far from it! Pain is a wise provision of the Creator to alert us to danger. Persons whose bodies are wholly insensitive to pain—and there are such—are very unfortunate. Some of these have walked about for days with a fractured bone, wholly unaware of their condition. Others have severely burned themselves on stoves and radiators or otherwise injured themselves unknowingly because of being unable to feel any pain. However, while God wisely created us with the capacity for sensation, including pain, he did

not purpose us to be in bondage to pain.

That bondage cannot be blamed upon God but upon our first parents. When, due to their selfish disobedience, they were sentenced to return to the ground out of which they were taken, God said to Eve: "I shall greatly increase the pain of your pregnancy; in birth pangs you will bring forth children." And to Adam: "Cursed is the ground on your account. In pain you will eat its produce all the days of your life." Not that God arbitrarily decreed that man and woman must suffer, but rather that pain is the concomitant of imperfection, sin and death; it is part of the dying process.—Gen. 3:16-19.

What about the many who are in bondage to pain because of their own follies? They may have overindulged in food or liquor over the years, or gone to other extremes as regards pleasure or work. How much suffering has been caused by carelessness at home, in factories and on the highway! Surely, many who blame God, if honest, would have to admit that they could with better reason blame themselves.

We should not overlook the fact that our mental attitude toward pain can either increase or diminish its severity. Reasoning upon it may help us to bear it, or even rejoice over it, as did the apostles because they had been accounted worthy to suffer for Christ. Then again, by occupying our minds with something else or keeping busy we may be able to forget our pain, at least temporarily.—Acts 5:40, 41.

Thus God's Word helps us to bear pain, for it not only tells us why He has permitted it but assures us that it will soon end. Foremost among God's reasons for permitting pain is to prove Satan a liar when he boasted that he could turn all men away from God. Thus, as we read at Job

2:1-11, God permitted Satan to afflict Job to test his integrity. Was it worth while? It most certainly was. It vindicated Jehovah God by proving Satan the Devil a liar and brought rich rewards to Job. When God's purpose in this regard has been fully served, man's bondage to pain will end.—Job 42:12-17; Jas. 5:11.

Further, as we have noted, bondage to pain is a concomitant of imperfection, sin and death. Since it is God's purpose to end these evils on the basis of his Son's sacrifice and by means of his kingdom, bondage to pain will also end. (John 1:29) In God's due time obedient ones will receive the benefits of Christ's sacrifice under the Kingdom for which we have been praying. In it Christ will reign until he has put all enemies under his feet, including bondage to pain and the last enemy, death. (1 Cor. 15:25, 26) Yes, then 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." Then the prophetic words that now have a spiritual application will also have a literal fulfillment: "Bless Jehovah, O my soul, . . . who is healing all your diseases." "And no resident will say: 'I am sick.'"—Rev. 21:4; Ps. 103:1, 3; Isa. 33:24.

When will all this begin to take place? In our day. Fulfillment of Bible prophecy shows we are living at the end of this old system of things and at the threshold of a new heavens and a new earth in which righteousness is to dwell; a world without sin, without death and without pain.—2 Pet. 3:13.

So let all take comfort and hope. Instead of rebelling at your lot, pray to God for strength to endure patiently and cheerfully while you look forward to the blessed day when there will be no more pain.



**T**HE eighty-sixth Psalm is a prayer of David. Though first uttered three thousand years ago, it carries a wealth of meaning for all lovers of right-

eousness today. It extols the One who alone has the solution to the distressing problems of this space age. Hear David's petition as he pours out his heart to the great God who is worthy of all praise: "For you, O Jehovah, are good and ready to forgive, and the loving-kindness to all those calling upon you is abundant. In the day of my distress I will call upon you, for you will answer me. I laud you, O Jehovah my God, with all my heart, and I will glorify your name to time indefinite, for your loving-kindness is great toward me. . . . You, O Jehovah, are a God merciful and gracious, slow to anger and abundant in loving-kindness and truthness. . . . For you yourself, O Jehovah, have helped me and comforted me."—Ps. 86:5, 7, 12-17.

<sup>2</sup> What other God has ever called forth such heartfelt praise as Jehovah, the God of David? Let Catholics and Buddhists take their rosaries, and chant the *Ave Maria* or the *O-Kyo* a thousand times over. Let Protestant clergymen raise sanctimonious voices to a God whose name they do not know. Let the world's thousands of religious sects petition, each according to its creed. Can any of their prayers even start to voice the depth of



1. With what meaning does the eighty-sixth Psalm come down to lovers of righteousness today?
2. In what respect does David's prayer differ from those of many modern-day religionists?

**The  
GREAT GOD  
who is  
"DOING WONDROUS THINGS"**

"For you are great and are doing wondrous things; you are God, you alone. Instruct me, O Jehovah, about your way. I shall walk in your truth. Unify my heart to fear your name."—Ps. 86:10, 11.

appreciation that David had for his God? David *knew* his God. His religion was alive and meaningful. It centered in dedicated service to Jehovah, the Creator of heaven and earth and the very Fountain of life.—Ps. 36:7-9.

<sup>3</sup> Out of the abundance of his loving-kindness, Jehovah began to do "wondrous things" for David when he chose him as a stripling youth and had him anointed to be king in Israel. "And the spirit of Jehovah began to be operative upon David from that day forward." (1 Sam. 16:7, 11-13) See David confident in Jehovah's power, as he hurries out with sling and stones to vanquish the champion Goliath! See Jehovah's wondrous doings as David survives through years of pursuit by King Saul, finally to be exalted to Jehovah's throne on Zion, the mountain "beautiful for loftiness, the exultation of the whole earth"! (Ps. 48:2) See him in later years as he praises Jehovah for the wondrous promise of an everlasting kingdom in the royal line of David, a kingdom that will yet bring untold peace and joy to all nations of men on this earth!—1 Sam. 17:38-51; 26:18-20; 2 Sam. 7:16, 18-24.

<sup>4</sup> 'With all his heart' David could declare: "There is none like you among the gods, O Jehovah, neither are there any works like yours." (Ps. 86:8) In David's day, as to day, the earth was



3. What "wondrous things" did Jehovah perform with regard to David?
4. Why could David declare, "There is none like you among the gods, O Jehovah"?

filled with a multitude of gods. Though Buddha, Brahma, Confucius and Christendom's triune "God" had not yet appeared to add confusion to the religious scene, there were a host of gods to be worshiped in the religions of Philistia, Assyria, Babylon and other nations surrounding Israel. As they went out to war, these nations carried images of their gods on staves, from which also fluttered their national pendants. Some of these gods, such as Molech of Ammon and Chemosh of Moab, were known as "fire gods," and exacted human sacrifices. Baal of Peor was worshiped with lewd sex rites. David not only maintained separateness from this cruel, immoral world of confused religionists, but he removed their contaminating influence by driving them right out from the God-given land of Israel.—Deut. 11:22-25; 2 Sam. 8:1-3, 14.

<sup>5</sup> David extolled Jehovah for all His mighty works of creation: "The heavens are declaring the glory of God, and of the work of his hands the expanse is telling." (Ps. 19:1) Moreover, he praised Jehovah for all His wondrous doings recorded in His "book," the record of the Bible that had been completed up to that time. The gods of worldly nations had left no such record; indeed, they had accomplished nothing worthy of praise or record. It is Jehovah alone, "the grand King" and who is "great and very much to be praised," that has caused to be written down the record of his wondrous works and eternal purposes. (Ex. 17:14) David exulted, not only in the divine promise of an everlasting Kingdom, but in all the other glorious prophecies looking down to our day.

<sup>6</sup> Now in this day of Jehovah, the great

5. For what other wondrous works could David extol Jehovah?

6. (a) What wondrous Kingdom purposes has Jehovah been accomplishing since 1914? (b) How have men of good will recognized God's 'signs and wonders'?

God of heaven is "doing wondrous things" unsurpassed in all history! It is the day to which David looked forward with joy. It is the day in which prophecy upon prophecy is coming to grand fulfillment. In the modern year of 1914 Jehovah established the everlasting kingdom of heaven in the hands of one greater than David, his Son Jesus Christ. In 1919 he brought forth on this earth a New World society to preach "this good news of the kingdom . . . for the purpose of a witness to all the nations." (Matt. 24:14) As the nucleus of this New World society, the faithful remnant of Jehovah's witnesses serve "as signs and as wonders," to be seen by all men. (Isa. 8:18) And now, in their hundreds of thousands, men of good will, "the precious things of all nations," are flocking to the New World society of Jehovah's witnesses, for they see in it a peace and joy that contrast sharply with the old world's divisions and hatreds. (Hag. 2:7, AS; Isa. 2:2-4) Wondrous sight! It is even as David himself prophesied: "All the nations whom you have made will themselves come and they will bow down before you, O Jehovah, and will give glory to your name." —Ps. 86:9.

<sup>7</sup> Still more wondrous doings are in store. Jehovah will "set astonishing events on the earth" when he comes forth shortly to His war at Armageddon, where he will blot out "the present wicked system of things" with its politics and its militarism, its temples and its gods. (Ps. 46:8, 9; Job 38:22, 23) Incomparable the wonders that Jehovah will then perform in robing this earth with paradisaic beauty and peace. (Ps. 37:9, 11; 104:24) Indeed, the manifold works of Jehovah are "wonderful in our eyes," causing all modern-day "men of loving-kindness" to cry out: "There is none like you among the gods, O Jehovah,

7. What wondrous doings are in store for the immediate future?

neither are there any works like yours"! —Ps. 118:23, 24; 86:8.

#### SHUN THE FALSE GODS

<sup>8</sup> The great God, Jehovah, will continue to do wondrous things toward all those who come to him in dedication. As "a God exacting exclusive devotion" he requires this dedication of all who receive of his loving-kindness. (Deut. 6:14, 15) They must separate themselves from the confused multiplicity of gods of heathendom and Christendom. Moreover, they must be positive in their support of Jehovah's worship, as was his anointed Son Jesus on this earth, and as was David, who typified Jesus in saying: "Sheer zeal for your house has eaten me up." (Ps. 69:9; John 2:17) They must appreciate the great gulf that separates Jehovah from all the false gods. "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 hand-made 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." (Acts 17:24, 25) God is not honored by the mighty religious temples of Christendom. He has no part with the ungainly, fearsome-visaged idols of heathendom, the reflection of gods who prey upon fear and superstition. Jehovah appeals to human hearts through Bible truth, and through his great love, which he has infused through all his New World society on earth. As the apostle says: "As for us, we love, because he first loved us."—1 John 4:19.

<sup>9</sup> "I shall walk in your truth," declared David. (Ps. 86:11) How may one so walk today? By making Jehovah's revealed truth the very center, the pivot point of his entire life. This means personal study.

It means assembling regularly with the New World society of Jehovah's witnesses, not for formalistic religious exercises, but for sincere Bible study, 'building one another up in the most holy faith.' (Jude 20, 21) It means obeying Jesus' command: "Go therefore and make disciples of people of all the nations, baptizing them . . . , teaching them to observe all the things I have commanded you." (Matt. 28:19, 20) It means comforting with truth those who are distressed by this wicked world. "The form of worship that is clean and undefiled from the standpoint of our God and Father is this: to care for orphans and widows in their tribulation, and to keep oneself without spot from the world." —Jas. 1:27.

<sup>10</sup> How may one keep himself "without spot from the world"? Among other things, he must keep free from contamination by worldly religion. Since David's time many new gods and religions have arisen to lead captive the minds and lives of humankind. There is, for example, the religion of Confucius, who is revered by the Chinese. Confucius pronounced the negative principle, "Do not do to others what you would not want them to do to you," and tied this in with a formal regulation of all the ways and habits of life. As a result, there has been little progress in China for two and a half millenniums. How different from the positive love for God and man, as commanded in the Bible—a love that is alive, progressive and productive of good fruits! —Matt. 22:36-40; John 15:8-10.

<sup>11</sup> Then there is Hinduism, with its 330,000,000 gods and goddesses, and temple rites that in many cases are shocking to those who appreciate decent, moral standards. Moreover, India's backwardness, including the liability of her millions of

8. (a) What does it mean to come to Jehovah in dedication? (b) Why is Jehovah not honored by the religions of Christendom and heathendom today?  
9. What does it mean to "walk in your truth"?

10. (a) What is included in keeping oneself "without spot from the world"? (b) In what way are Confucianism and the Bible contrary in teaching and in fruitage?  
11. Has Hinduism brought blessings to its adherents, and in what ways does it contrast with the Bible?

starving sacred cows, testifies that Hinduism is not a religion that brings blessings spiritual or material to its adherents. Even Prime Minister Nehru "has chided his countrymen on their attitude to cows."\* Hinduism is far different from the worship of the one God and Creator, Jehovah, who owns "the cattle upon a thousand hills," and who is able to provide the spiritual and material needs of all creation that serves in harmony with his purposes!—Ps. 50:10, AS; 104:27, 28.

<sup>12</sup> It was Shinto that inspired the fanaticism of Japan's World War II drive into Asia and the Pacific, and to this day the traditional mirror, jewel and sword of Jimmu Tenno, Japan's first emperor of 2,600 years ago, who is described as the great-grandson of the sun goddess herself, are revered in many Japanese temples. However, Shinto prayers did not bring victory to Japan, any more than Catholic or Protestant prayers brought victory to her Italian and German Axis partners. Nor did Buddha aid the Axis cause. Though the prayers of Nichiren, Buddhist zealot of the thirteenth century, are said to have brought on the typhoon that repelled a Mongol invasion of Japan, the prayers of Japan's many Buddhist sects could not stave off the World War II invasion from the skies. No wonder that many in Japan have lost faith in their wartime "gods"! Japan is now a field ripe for the preaching of God's kingdom of peace.—John 4:35, 36.

<sup>13</sup> However, what of Christendom's "God"? The American coin of the realm bears the inscription, "In God we trust." Which "God"? The God of "the church of your choice"? Surely the two hundred and more Catholic, Protestant and Jewish sects

in the United States, together with their many related sects throughout the Western world, cannot be worshipping the same God. Their teachings are all mixed up and contrary to one another. They have not put up with the one, consistent "healthful teaching" of the Bible. They have followed man-made teachings instead. (2 Tim. 4:3, 4) They have not prayed 'with all their heart' as did David: "Instruct me, O Jehovah, about your way. I shall walk in your truth." (Ps. 86:11, 12) Hence, they walk on in a labyrinth of confused doctrine. They not only scorn the pure doctrine of Jehovah, but even remove his name from its rightful place in their modern translations of the Bible, substituting an expressionless "Lord."

<sup>14</sup> The fruits of Christendom's religious confusion are to be seen in its rising rate of crime, its juvenile delinquency and its alarming increase in divorce and godlessness. It is all what Jehovah foretold for ungodly Christendom in these "last days." (Matt. 7:15-23; 2 Tim. 3:1-7; Jer. 5:29-31) Christendom denies Christ both in her doctrine and in her way of life. Her proclaiming the United Nations to be the hope of the world, or her competing with the communistic "king of the north" by stockpiling nuclear arms, will not save Christendom from her Armageddon destruction by Jehovah and his now-reigning King, the Christ that she professes to serve.—Dan. 11:38; Luke 6:46-49.

#### HIGH TIME TO FLEE

<sup>15</sup> This world and its polyglot religions stand condemned before Jehovah and his Executioner, Christ Jesus. How must men 'agreeable to Jehovah's heart,' as David was, act at this time? (Acts 13:22) The prophet Jeremiah speaks of this religious

\* The New York Times, August 5, 1956.

12. What can be said in favor of Shinto and Japanese Buddhism?

13. (a) Why is Christendom in confusion as to its "God"? (b) Contrast Christendom's course with that of David.

14. (a) What are the fruits of Christendom's religious confusion? (b) What fate awaits Christendom, and why?  
15. What warning must all lovers of righteousness now heed?

world under the symbol "Babylon," and says, "Flee out of the midst of Babylon, and provide escape each one for his own soul. Do not be rendered inanimate through her error. For it is the time of vengeance belonging to Jehovah. There is treatment that he is paying back to her. Babylon . . . [is] making all the earth drunk. . . . That is why the nations keep acting crazed."—Jer. 51:6, 7.

<sup>16</sup> Do you see the modern-day nations "acting crazed"? Then *flee!* says the prophet. But how? By separating from their noisy politics, their heartless militarism, their degraded morals and their stupefying religion. Drunk with false religion, whether this be churchianity, the exalting of military might or the worship of the Communist state, the nations have ignored God's warning. Their saber-rattling has brought them not only to the brink of a nuclear "hot war" but more than this, to the brink of terrible and wondrous destruction by the great God, Jehovah. However, within those nations, peace-loving men of good will are awakening to the emptiness of the nationalistic gods of their forefathers. They are fleeing from support of the "sheer falsehood" of the religions of Christendom and heathendom, and dedicating themselves to Jehovah, the true God and Creator of the enduring new world of sanity and peace.

<sup>17</sup> These are the men of good will that David foresaw at Psalm 86:9, and who are also described at Jeremiah 16:19, 20: "O Jehovah my strength and my stronghold, and my place for flight in the day of distress, to you the nations themselves will come from the ends of the earth, and they will say: 'Indeed our forefathers came to possess sheer falsehood, vanity and things in which there was nothing beneficial.'

Can earthling man make for himself gods when they are no gods?" Jehovah's anger will soon blaze against the false gods of the nations, and concerning this he declares: "At this one time I shall cause them to know my hand and my mightiness, and they will have to know that my name is Jehovah."—Jer. 16:21.

<sup>18</sup> Is it not a terrible thing for Jehovah to wipe out the nations and their religions? It *would be* a terrible thing if Jehovah permitted the braggart nations to continue desecrating his handiwork, the earth, even to destroying all life with their nuclear devices. Happily, he purposes to bring them to ruin first. (Rev. 11:18) Moreover, since he purposes a clean earth and one true, clean religion for all mankind, he will also destroy all false gods and religions. (Zeph. 2:11, AS) Flee out of Babylonish religion now. Provide escape for your soul by removing all spots of false religion, and henceforth keep clean from its spots!

<sup>19</sup> Do you say 'with all your heart,' as did David, "Instruct me, O Jehovah, about your way"? Is it your resolve that "I shall walk in your truth"? To do so means to dedicate oneself to Jehovah and to keep on continually studying and walking in his doctrine. It calls for continued progress. The religions of Christendom have bogged down in formalistic creeds for centuries. However, in Jehovah's New World society, there is not even a momentary standing still. Said Paul: "Now that we have left the elementary doctrine about the Christ, let us press on to maturity." (Heb. 6:1) As King David was required 'to read in the book of God's law all the days of his life, so as to learn to fear Jehovah his God,' so the man of God today must study God's Word daily, so that he "may be fully competent, completely equipped for every good

16, 17. (a) What is involved in fleeing out of modern Babylon? (b) How does Jeremiah emphasize the need for fleeing from the "sheer falsehood" of modern religion?

18. Why will Jehovah bring the nations and their religions to ruin?

19. What does it mean to say, "Instruct me, O Jehovah, about your way"?

work."—Deut. 17:19; 2 Tim. 3:16, 17.

<sup>20</sup> Some persons have contented themselves with a superficial knowledge of God's purposes. They have learned something of the blessings of God's new world, or they have formed a personal liking for the minister of Jehovah's witnesses that calls on them. For a time they join themselves to the New World society "with flatteries." (Dan. 11:34) They say, "I think you are wonderful people," but go no farther. They do not study the Bible so as to discern its real meaning and power. They do not let it take root in their hearts, so that they can dedicate themselves to Jehovah and bear fruit with endurance. (Luke 8:15) How necessary, not only to learn the "first principles" of Jehovah's teaching, but also to be "carefully examining the Scriptures daily," by digging down into the Bible with all provided study aids! In this way one will become convinced in his faith and equipped to confidently explain all the wonderful facets of the truth to others. Make the truth your own, and walk in it.—Acts 17:11.

<sup>21</sup> To free heart and mind for dedicated service to the true God, one must *know* the Bible. In such matters as neutrality in time of peace or of war, honoring flags, patriotic ceremonies, politics, the sanctity of blood, making offerings to idols and paying homage at the tombs of one's ancestors, each must take his personal stand according to what he has studied in God's Word and knows to be right. He must know the principles that God sets out in His Word and be minded to please God, even at great personal sacrifice, by living according to these principles. It is not simply a matter of knowing isolated texts in the Bible that may prove one's stand. He who 'walks in Jehovah's truth' must be mature in knowing the whole grand theme

of the Bible, the depth of meaning behind Jehovah's Kingdom promises and the reality of leading a dedicated life in separateness from Satan's world. He has to have deep discernment as to what is Jehovah's will for all occasions, and he must do that will.—Heb. 5:14; Col. 1:9, 10.

<sup>22</sup> A family may require its children to put out food and drink before an idol each day or to make periodic pilgrimages to the ancestral tombs. May one who walks in Jehovah's truth do these things? Probably he will recall the scripture at 2 Corinthians 6:16: "And what agreement does God's temple have with idols? For we are the temple of the living God; just as God said: 'I shall reside among them and walk among them, and I shall be their God, and they will be my people.'" Rejoicing in this privilege of walking with the living God, he will examine the Scriptures diligently to establish in his heart God's principles regarding idolatry. However, if the family objects, and even becomes demanding in its opposition, what course will he then take? He will, of course, show his desire to co-operate in all the ordinary affairs of life. In love, in kindness and in pleasantness, he will be a living testimony to the change that has taken place in him since dedicating himself to the true God. However, in matters of worship his stand must be firmly with the principles that Jehovah expresses in His Word. Even if it should come to bitter persecution, he will find courage in Jesus' words foretelling the situation: "Do not think I came to put peace upon the earth; I came to put, not peace, but a sword. For I came to cause division, with a man against his father, and a daughter against her mother, and a young wife against her mother-in-law. Indeed, a man's enemies will be persons of his own household." (Matt. 10:34-36) Have courage!

20. (a) What mistake have some made? (b) What is necessary in order to fully walk in the truth?

21. To what extent should one know the Bible?

22. (a) Illustrate how one may apply Bible principles. (b) What powerful encouragement does the Bible give to those who hold fast their integrity?

Though one may lose friendships in this old world, the course of integrity will win many genuine friends in Jehovah's New World society, and also the friendship of Jehovah and his King, which leads to refreshing peace and eternal life in the new world!—Matt. 19:29.

<sup>23</sup> He who holds fast to theocratic principles in prayer will gain "the peace of God that excels all thought" and an inner strength that overcomes the world. (Phil. 4:6, 7) During World War II, the stand of Jehovah's witnesses in Germany in refusing to salute the Nazi swastika or hail Hitler, and their neutrality as regards his war of aggression, brought upon them one of the cruelest persecutions in history. One writer describes it: "When the witnesses did not give up the struggle for their religious convictions, a campaign of terror was launched against them which surpassed anything perpetrated against other victims of Nazism in Germany. . . . The sufferings of Jehovah's Witnesses in the camps were even worse than those meted out to Jews, pacifists or Communists. Small as the sect is, each member seems to be a fortress which can be destroyed but never taken."\* Walking with God in his true doctrine, you too can become such a fortress!

<sup>24</sup> Those who live up to Bible principles will come to appreciate that most opposers are at heart cowards. When they see an unshakable stand for right principles, they will, in many cases, give up the fight. They will acknowledge the Christian's reasonable freedom to worship the true God. If they have been sincere in their opposition, the greater sincerity and the greater conviction of the dedicated Christian may even

\* *The Nazi State*, Professor Ebenstein, Princeton University.

23. How may Jehovah's worshippers overcome the world? Illustrate.

24. How does living up to Bible principles act as a testimony to others?

persuade them to take an interest and, in time, to embrace the same precious faith. (1 Pet. 3:1, 2) Remember that the apostle Paul, whom Jehovah used to explain many of the divine principles, was himself once a belligerent persecutor of God's true people.—Gal. 1:13-16, 23, 24.

<sup>25</sup> In some Eastern countries religion is closely identified with almost every activity of life. The person who abandons the national or tribal religion is regarded not only as an outcast by his family, but also as an outcast from all society. In some places every male is required to become a priest for part of his life. Recently, in Burma, former premier U Nu illustrated this custom by donning the orange robe of Buddhist priesthood for a month. Where a local religion is so deeply ingrained into the lives of the people, strong faith, an all-conquering faith, is needed to break free into Jehovah's ways of truth and to maintain that stand. But it can be done and it is being done! As the apostle says, "And this is the conquest that has conquered the world, our faith." (1 John 5:4) All who treasure this faith and the privilege of continued association in God's New World society will grow strong! Though they may become outcasts of worldly societies, Jesus assures them: "All that the Father gives me will come to me; and him who comes to me I will not cast out. For this is the will of my Father, that every one who sees the Son and believes in him should have eternal life."—John 6:37, 40, *RS.*

<sup>26</sup> All who gain the freedom of God's New World society must watch carefully that their newly acquired Christian way of thinking is not tainted by pagan thoughts

25. (a) When, particularly, is an all-conquering faith necessary? (b) What strong assurance does Jesus give to men of faith?

26. (a) What must be carefully watched, as to thoughts and attitudes? (b) What habits must the Christian form, in harmony with the divine will?

and ways. " 'For the thoughts of you people are not my thoughts, nor are my ways your ways,' is the utterance of Jehovah." (Isa. 55:8) The new Christian often has to get rid of local attitudes. In many Oriental countries it is not the custom to go to a temple for religious instruction. Likewise, in Western lands religion is often regarded as incidental to living, and is called in only for weddings, funerals, "Easter" parades and the like. Hence, the one who makes his mind over to Jehovah's thoughts must form the habit, at first strange to him, of regularly attending Bible study meetings several times a week. But go he must, if he is to become thoroughly versed in the ways of the great God of truth. Attitudes toward national feast days, holidays and leisure hours must change. It is not Jehovah's way to squander time in these wicked days, but rather he tells Christians to walk as wise persons, "buying out the opportune time for yourselves" and "perceiving what the will of Jehovah is." (Eph. 5:15-17) Hours are too precious to be wasted on the old world. At "Christmas," at New Year, on feast days or on free weekends, there is time to be bought

out for New World service. Use it wisely. —Eph. 4:22; Col. 4:5.

<sup>27</sup> "Finally, brothers, whatever things are true, whatever things are of serious concern, whatever things are righteous, whatever things are chaste, whatever things are lovable, whatever things are well spoken of, whatever virtue there is and whatever praiseworthy thing there is, continue considering these things." (Phil. 4:8) These are the things with which to fill mind and heart. Where will these true and praiseworthy things be found today? Nowhere in Satan's world! They will be found only in God's Word, the Bible, and they may be considered in precious association with others of the New World society of Jehovah's witnesses. The most important hours of each week are those hours that you spend at meetings, considering the wondrous Kingdom purposes of the great God of truth, and the hours that you devote to preaching and teaching from door to door. In all of your dedicated life and with all your heart continue to laud Jehovah, for he is "doing wondrous things." Jehovah—he alone—is THE GREAT GOD.

27. Where and how will the true and praiseworthy things be found today?

## *The Happy Family* of the **WONDER-WORKING GOD**

**T**HERE is one family on earth today that is supremely happy. It is the happy family of the great God who is "doing wondrous things." Its family members are scattered among all nations and peoples of

1. Why is God's family supremely happy today?

earth, but all are happily united through their worship of the most loving Father in all the universe. They are happy because their Father, Jehovah, has established the kingdom of heaven in the hands of his Son, Christ Jesus, and because he

has placed before them the wondrous prospect of an abundant family life for all eternity. They are the happy children of the happy God.

<sup>2</sup> Most families among mankind today are unhappy. It is because they are "in opposition to the healthful teaching according to the glorious good news of the happy God." (1 Tim. 1:9-11) In a measure never before known, human families are broken by divorce, delinquency and lovelessness. Why is this so? It is because they have not come to know the happy God, Jehovah, the one true Source of unity and happiness. Instead, men have accumulated for themselves a multitude of false gods. There are sectarian "gods" as numerous as the sects of Christendom, and there are ancestral and national "gods." In sacrificing to its communistic "god," Red China has broken up family life and segregated the sexes into communes. Others are ascribing salvation to the United Nations. Many individuals have become devotees of some "star" of filmdom's immoral firmament, or of some military, political or sports hero. The materialistically-minded of this modern age are aptly described by the apostle Paul: "Their god is their belly, and their glory consists in their shame, and they have their minds upon things on the earth." (Phil. 3:19) They are in fact in blind bondage to Satan, "the god of this system of things." (2 Cor. 4:4) They are not happy.

<sup>3</sup> It is only the "glorious good news of the happy God," the summation of all the grand message contained in his Word, the Bible, that can make men happy today. It is only this good news concerning God's kingdom that can lead men out of the darkness of this crazed world into the glorious light and unity enjoyed by God's family in heaven and on earth. Those who

seek true happiness must worship the happy God and Father of all things living, as did the apostle: "On account of this I bend my knees to the Father, to whom every family in heaven and on earth owes its name."—Eph. 3:14, 15.

<sup>4</sup> Man who is made "a little less than godlike ones" is not able to see God's family in the heavens by human vision. However, by the eye of spiritual discernment, instructed through God's inspired Word, he can understand much concerning the glory of that family and the surpassing glory of its Father. He can appreciate the joyous announcement of the heavenly seraph: "Holy, holy, holy is Jehovah of armies. The fullness of all the earth is his glory." (Isa. 6:3) Indeed, the glories of God's creations on earth reflect some of the far grander glories that fill God's superlative creation of the invisible heavens.

<sup>5</sup> Look, for a moment, at some of these glories of God's creation. Wherever it has been unspoiled by the hands of fallen men, nature breathes wisdom, beauty and harmony. The procession of the seasons with their changing colors, and the infinite variety and loveliness that pervades the human, the animal and plant creations—this all testifies concerning the loving Creator, who made everything "well-arranged in its time." (Eccl. 3:11) These wonders have been perpetuated according to the divine laws through millenniums of time, before ever modern man began to pollute earth and air with the by-products of his science, and human minds with his atheistic teachings. Men of nuclear science, bent on blasting one another off the face of the earth, would do well to pause and consider how the Creator, Jehovah, has used nuclear fission for peaceful purposes throughout billions of years. It was Jeho-

2. (a) Why are most human families unhappy today?  
 (b) What can be said as to modern "gods"?  
 3. What alone can make men happy today?

4, 5. (a) How can man on earth come to appreciate the glory of Jehovah's family in heaven? (b) What are some of the glories of Jehovah's creation that testify to his majesty?

vah, the perfect Organizer, who made the nuclear furnace called the sun, and placed the earth in orbit—not too far, not too close—so that earthly mortals might receive just the right amount of energy to sustain life. Like David of old, modern-day men of faith and humility are compelled to declare: “When I see your heavens, the works of your fingers, the moon and the stars that you have prepared, what is mortal man that you keep him in mind, and the son of earthling man that you take care of him? . . . O Jehovah our Lord, how majestic your name is in all the earth!”—Ps. 8:3-9.

<sup>6</sup> Jehovah's name is truly majestic in all the earth. But if the fullness of the earth is his glory, how much more so the fullness of his peerless spirit creation! Here again is wisdom and organization, but on a magnificent scale: “I beheld till thrones were placed, and one that was ancient of days did sit: his raiment was white as snow, and the hair of his head like pure wool; his throne was fiery flames, and the wheels thereof burning fire. A fiery stream issued and came forth from before him: thousands of thousands ministered unto him, and ten thousand times ten thousand stood before him.” Myriads of angels, serving in grand unison! And now Jehovah, the “ancient of days,” has given into the hands of Christ, yes, to “one like unto a son of man . . . dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.”—Dan. 7:9-14, AS.

<sup>7</sup> Ezekiel 1:4-28 also gives a glowing vision of the heavenly throne and the brightness of the glory of Jehovah round about it. Here Jehovah's loyal organization of

the heavens is pictured by “four living creatures,” four-square in their completeness, and ever ready to zealously do Jehovah's bidding, for they “ran and returned as the appearance of a flash of lightning.” Each of the heads of these living creatures is shown to have the face of a man, of a lion, of an ox and of an eagle, symbolizing the qualities emanating from Jehovah in perfect balance, and which characterize His entire family of the heavens and the earth: boundless love, courageous justice, irresistible power and far-seeing wisdom. Revelation 4:1-8 gives a similar vision of Jehovah's glorious organization of holy creatures, his devoted and wide-awake universal organization that ever exults in proclaiming: “Holy, holy, holy is Jehovah God, the Almighty, who was and who is and who is coming.”

<sup>8</sup> Jehovah's universal organization serves in family relationship to him as a devoted “wife” or helper. It is watchful, loving and industrious, just like a faithful wife in a happy human family. (Prov. 31:10-31) Concerning this wifely organization, which includes his anointed, dedicated children on earth, Jehovah declares: “And the nations will certainly see your righteousness, O woman, and all kings your glory. . . . And you must become a crown of beauty in the hand of Jehovah, and a kingly turban in the palm of your God. . . . And with the exultation of a bridegroom over a bride, your God will exult even over you.” (Isa. 62:2, 3, 5) As the prophecy foretold, men of good will from all nations are now joining the anointed remnant of Jehovah's spirit-begotten children on earth, in beholding the righteousness, the glory and the beauty of Jehovah's universal family organization. They are coming out from the darkness and gloom that envelops the worldly nations, to rejoice in light and

6. What does Daniel 7:9-14 reveal as to (a) the glory of Jehovah's heavenly throne? (b) an everlasting kingdom?  
7. What does Ezekiel 1:4-28 indicate as to the attributes of Jehovah and His universal organization? What does Revelation 4:1-8 show?

8. (a) How does Jehovah's universal organization serve as a devoted “wife”? (b) Who are now coming to appreciate the glory of Jehovah and his organization?

truth, for now "the very glory of Jehovah has shone forth."—Isa. 60:1-8.

<sup>9</sup> Do you desire the happiness and peace that only Jehovah can provide? Then heed well the teaching that he sends forth through his wifely organization, to whom it is written: "And all your sons will be persons taught by Jehovah, and the peace of your sons will be abundant."—Isa. 54:13.

#### HEALTHFUL TEACHING FOR GOD'S FAMILY

<sup>10</sup> In his remarkable prophecy concerning the consummation of the present system of things, Jesus foretold the world wars, the distress, the increasing lawlessness—yes, even that false "god" that causes desolation, the United Nations. He also foretold that "this good news of the kingdom" would be preached in all the earth, and he identified the instrument he would use for this, as well as for bringing healthful teaching to all of God's own family on earth. 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. 24:7, 8, 12, 14, 15, 45-47.

<sup>11</sup> This slave is quite unlike the watchmen of Christendom that love to slumber. (Isa. 56:10) The "slave," namely, the composite body of the remnant of Jehovah's anointed, dedicated sons on earth today, is wide-awake to his Kingdom privileges, and diligently obeys his Master, Christ Jesus. He happily greeted the Master when he arrived in 1918 to judge professing Christians. It was at this time of inspection that the Master declared: "Well done,

good and faithful slave! You were faithful over a few things. I will appoint you over many things. Enter into the joy of your master." (Matt. 25:21) Having been appointed over many things—indeed, over all the Master's Kingdom interests on earth—this "slave" organization faithfully follows the leadings of Jehovah's Word and spirit in publishing Bible instruction, "food at the proper time," and in seeing to it that this pours forth in ever-increasing volume to the very ends of the earth.

<sup>12</sup> Through the joyful ministration of the "faithful and discreet slave" all of God's family on earth receive their proper nourishment. This is vital to their upbuilding. To maintain spiritual joy and health, all must dine regularly at the family table, and for this reason the "slave" has appointed overseers in more than 19,000 congregations throughout the earth. These see that proper meetings for healthful teaching are arranged four or five times every week and that all in the congregational family are aided to attend and to share in God's service. In this way they "work what is good toward all, but especially toward those related to us in the faith." (Gal. 6:10) Extending into 175 nations and territories, and with all parts working together in complete unity, this family is certainly the most wonderful family ever to appear on the face of this earth. It is the modern-day "household of God."—Eph. 2:19.

<sup>13</sup> Healthful teaching from the happy God is all-important today. However, in this upside-down world many are struggling for an education in some scientific, philosophical or cultural field. During their brief life span they can hope at best to specialize in one narrow field. Far broader, and far more thrilling, is the field of divine

9. How may God's family find happiness and peace today?

10. How did Jesus identify the instrument for bringing healthful teaching to God's family on earth?

11. How has the "slave" shown itself wide-awake to Kingdom privileges?

12. What wonderful organization has been brought forth for the spiritual feeding of God's family?

13. In what ways is divine education superior to worldly education?

education now being entered upon by God's family of the New World society. It is not limited to ten or so years of worldly schooling, nor to a lifetime of seventy or eighty years. It does not stop with a graduation, nor will it stop when great men of modern science are pulverized at Armageddon with their instruments of destruction by what God does to them. It is education that goes on forever, specializing in different studies at different times.—Ecc. 3:1.

<sup>14</sup> Right now the divine education is specializing in the wondrous truths concerning Jehovah's established kingdom. Hence it is important for all of God's family to give first attention to their personal Bible study and to attending their local Kingdom Hall regularly, doing their utmost to become equipped as workmen approved by God, "handling the word of the truth aright." (2 Tim. 2:15) A good, basic secular education is also important to those of God's family. But for what purpose? For advancement in this world? Not so, but it is important only insofar as it equips them and provides background for their role as ministers. Keep secular education in its place. Those who get interested in superior worldly learning, or who try to "develop character" by wandering from one culture to another, are liable to get drowned in this world's philosophy. (Col. 2:8) All should make it their one goal now to win through to God's new world. Later there will be abundant opportunity to share in other studies, according to the divine season and purpose.

<sup>15</sup> Physiologists have shown that man today uses only a fraction of his brain.\* In his article "Your Brain's Unrealized Pow-

\* *Reader's Digest*, October, 1956, p. 59; *The Saturday Review*, October 13, 1956, p. 26.

14. (a) Why is it necessary now to specialize in divine education? (b) How should secular education be viewed and kept in its place?

15, 16. (a) What boundless possibilities will education hold for mankind in the new world? (b) What worthwhile effort should all now put forth?

ers" Bruce Bliven said: "The brain's capacity is almost inexhaustible." Why labor to use that fraction of a brain in the temporary pursuit of worldly knowledge, when in the new world, with perfection restored, man will be able to use *all* his divinely provided mental power in crossing glorious vistas of knowledge that modern intellectuals have never even started to probe! Possibilities of attainment in the new world are boundless. The great masterpieces of worldly art, of music and of scientific invention of this present age, will fade into mediocrity and insignificance beside the grand artistry of new-world productions. No longer will man toil for greed or for war, but all his accomplishments will be for peace and to the eternal glory of Jehovah God.—Ps. 104:24, 31; Isa. 65:22-25.

<sup>16</sup> In the new world, what a joy it will be to keep taking knowledge into perfect, retentive minds! How worth the effort now, hard as it may seem to some, to take into imperfect minds the divine sayings and healthful teachings that lead on to everlasting life!—John 6:63, 68.

#### FAMILY EDUCATION FOR LIFE

<sup>17</sup> In walking with the true God and his happy family, it is needful for all to meet their responsibilities in their individual fleshly families. Do you have children of your own? If so, are you doing everything you possibly can to educate your children in the divine principles? Or are you content to let them run around with the world, letting things slide until a "more favorable opportunity" comes for divine education?

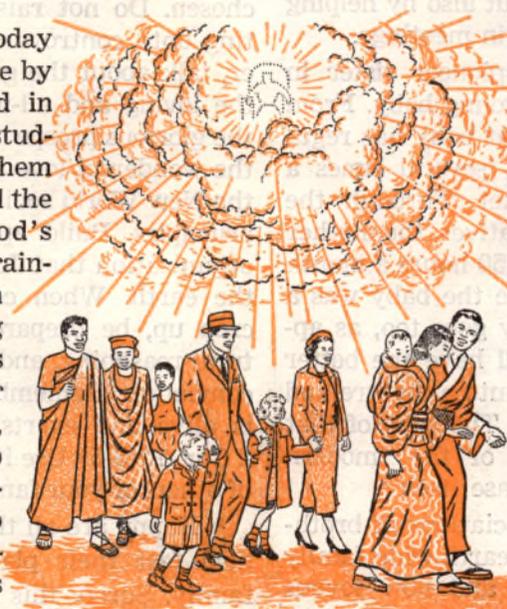
<sup>18</sup> This world is face to face with its biggest crisis. It is like the crisis that overtook Judah, and which led up to Jerusalem's desolation in 607 B.C. At that time

17, 18. (a) What serious responsibility now rests on parents? (b) How does the present crisis underline this responsibility?

the Jews were engulfed in materialism and false religion. Some even sacrificed their children in the flames of the pagan god Molech. (Jer. 32:35) Horrible as this may sound, it finds a parallel today, when Christendom has turned from healthful Bible teaching and has allowed its children to be swallowed up by modern-day materialism and delinquency. Never may this happen to children of the New World society! Let parents be ever on the alert, guiding their children in love and according to the divine principles.—Eph. 6:1-4; Prov. 22:6.

<sup>19</sup> The wise parent today keeps his children close by him. He is interested in them, and regularly studies the Bible with them at home. He follows all the wise counsel of God's Word, in properly training his children. When it comes to meeting time, he appreciates that it is not a matter of asking the children, *Would you like to come along?* Or of suggesting to them, *Do you feel too tired tonight, deary?* Nor does he take them along just because there is no one at home to look after them. He does not leave the children at home for fear they may be too noisy at the meeting. He takes the little ones to the meeting, whether they want to go or not, and if they misbehave, he corrects them, not by bribing them with candies, but by applying a good spanking as needed. They soon understand that they are there to listen and to learn.—Prov. 13:24; 23:13, 14; Deut. 4:9, 10.

19. How does the wise parent guard his children today?



<sup>20</sup> As the crisis in the earth increases, so does the need to guard one's children. When Judah under faithful King Jehoshaphat faced a similar crisis, they assembled and sought counsel from Jehovah. Who assembled? Just the adults? The record reads: "Even from all the cities of Judah they came to consult Jehovah. All the while all those of Judah were standing before Jehovah, even their little ones, their wives and their sons." (2 Chron. 20:4, 13-17) On that occasion all the families of Judah, "even their little ones," saw the salvation of Jehovah on their behalf. Parents, it means protection and life to your children to have them attend meetings with you, not just occasionally when they feel like it, but *always*, according to your own zealous theocratic example. Until they grow up to the age of individual responsibility, this is one important decision you make for them.—Deut. 6:4-7; 29:10-13.

<sup>21</sup> The Jesuits have been reported as saying, "Give me a child of six and I shall make it a Catholic."\* They realize that a person's entire life may be molded during those tender years. Parents in God's great family should be even more zealous toward their children. Theirs is the opportunity, not to mold youthful

\* Page 43 from *My Conversion or Why I Left the Church of Rome*, by Bozhidar Milosevich.

20. (a) What worthy example is to be found in the course of Judah under faithful King Jehoshaphat? (b) What important decision must parents make for their dependent children?

21, 22. (a) How may youthful minds be molded even from earliest years? (b) How has one young mother made a splendid start?

minds to a sectarian belief, but rather to the "healthful teaching of the glorious good news" that leads to everlasting life. If this molding starts in the first years, the child's earliest questions will be concerning Jehovah and his purposes. Even long before kindergarten days, the protective principles of Bible teaching will be taking root in that young heart. From tenderest years he can share in the family's daily discussion of the text from the *Yearbook*. Later, as he learns to read, godly parents can instruct him, not only by his own regular study, but also by helping him prepare for a share in meetings.

<sup>22</sup> There is a special pioneer sister in Hong Kong who has a young baby. From the age of two weeks that baby has regularly attended meetings, several times a week, in its baby basket. Through the ready co-operation of relatives, the mother has been able to devote 150 hours a month in Kingdom service since the baby was a few weeks old, and baby goes too, as appropriate. Now, who will have the better opportunity of growing into a mature and zealous minister of God: The baby of that young Chinese mother, or the "modern child" that is left to please itself?

<sup>23</sup> How happy the associations of brothers and sisters in God's earth-wide family of Jehovah's witnesses, and how joyous the prospect of surviving together into God's new world of righteousness! But how much greater the joy when fleshly families are united within the larger family of God's people! Husbands, help your wives! Wives, help your husbands! It is worth all the tactful planning and talking you can do, to help your marriage partner realize with you the glorious hope of the new world so near at hand. In this respect, some have lost a fine opportunity through fear of man and lack of faith. They have

feared what a husband *might* say or do when he found out they were witnessing for Jehovah. So they have kept the husband in the dark, so to speak. The Bible says: "There is no fear in love, but perfect love throws fear outside, because fear exercises a restraint." (1 John 4:18) Tell your marriage mate about the glorious good news of the Kingdom. Give him the opportunity to come along with you. Have faith that Jehovah will direct the matter.

<sup>24</sup> In talking to such family members, use wisdom in the topics of conversation chosen. Do not raise antagonism by getting onto controversial points first. Rather, talk about the great truths concerning the loving and all-wise Creator and God, the glorious prospect of the paradise earth, the wonderful love and unity that exist in the New World society, and its high moral principles. Build appreciation of the fine organization that Jehovah has throughout the earth. When controversial points *do* crop up, be prepared with logical Scriptural reasoning, and use it kindly but with conviction. Remember, "the word of God is alive and exerts power." (Heb. 4:12; 2 Cor. 10:3-5) Use it well, for the salvation of others of your family.

<sup>25</sup> Happy are all those who find and who hold fast their place in God's universal family. Surely this family is a most marvelous creation of the wonder-working God! Before Jehovah's glorious throne of the heavens, "ten thousand times ten thousand" of holy angels continue to *minister* in grand unity. Exalted as capital and as "new heavens" above all these is God's kingdom in the hands of Christ Jesus, and with him are the resurrected ones of his "little flock," the 144,000. As the earthly part of this universal family, there now

23. How may husbands help unbelieving wives, and wives unbelieving husbands?

24. How may wisdom and the Scriptures be used for the salvation of other family members?

25. What vision should be held as to the wondrous structure and unity of God's family?

comes into view "a new earth," the New World society of Jehovah's witnesses, filling the globe with the praises to the one great God. Behold the multitudes that are flocking into that family! Oh, the unity of all of God's family! It is the kind of unity concerning which Jesus spoke when with his disciples on earth: "I make request, not concerning these only, but also concerning those putting faith in me through their word, in order that they may all be one, just as you, Father, are in union with me and I am in union with you, that they also may be in union with us, in order that the world may believe that you sent me forth." "And I have other sheep, which are not of this fold; those also I must bring, and they will listen to my voice, and they will become one flock, one shepherd."—John 17:20-22; 10:16.

<sup>26</sup> As this tottering old world of Satan,

26. (a) What meaningful assurance do Jehovah's promises now hold? (b) What should lovers of truth and righteousness now do?

with its false religion and its "crazed" nations, lines up for extinction at Armageddon, Jehovah provides inspiring hope in his promise of the eternally peaceful new world to follow. How loving and generous he will continue to be as the kind Father

of all his universal family! What meaningful assurance do his promises now hold: "Look! I am making all things new." "Write, because these words are trustworthy and true." "To anyone thirsting I will give from the fountain of

the water of life free." (Rev. 21:1-7) Let all who love truth and righteousness drink deeply now of the water of life, that they may hold their place forever in the happy family of the great God who is "doing wondrous things." 'With all their heart,' let them pray to the Father, as did David: "You are God, you alone. Instruct me, O Jehovah, about your way. I shall walk in your truth. Unify my heart to fear your name."—Ps. 86:10, 11.

**ASK FOR THE NEXT ISSUE**

- "How Happy the Mild-tempered and Peaceable!" That is the title of an article in the next issue. Yes, happiness and peace can be yours—even now in this woe-filled world. Learn how by reading this article.
- What is the Apocrypha? Why are apocryphal books found in some Bibles but not in others? The enlightening article "The Apocrypha—of God or of Men?" answers these and many other questions. Be sure to read it.
- Do you believe in the trinity? Why? Upon what is it based? You should know. The next issue will help you to find out.

### Dangerous Guidance

☞ "It is to be feared that some of the means used by certain people to obtain guidance are foolish or even dangerous," says Ernest White in *Christian Life and the Unconscious*. "For example, some years ago a young friend of mine was instructed to take a piece of paper and a pencil at the beginning of each day and then to make his mind a blank and wait until some suggestions came to him for the day's activities. He was then to write down what came into his mind and take this as his guidance for the day. He soon discovered that all kinds of absurd or even evil thoughts came into his mind, and after a few weeks he saw the folly and danger of this particular method, and gave it up. It is dangerous to abolish all conscious thought in this manner. It involves loss of control of the mind. . . . There are principles of guidance founded on Scripture and on common sense which will help us to avoid the pitfalls of irrational methods."

☞ "With your counsel you will lead me," said the inspired psalmist of Jehovah God. For proper guidance we must constantly check our thoughts with the counsel Jehovah gives in the Bible.—Ps. 73:24.

**Y**OU may not realize it, but you are on trial for your life.

What you do and what you say can bring either a favorable or an unfavorable judgment. Should it prove unfavorable, the execution of it will cost you your life. The responsibility for passing such judgment does not rest on the shoulders of secret police, politically appointed judges or judges elected by popular vote. Jehovah God, your Creator and the supreme Ruler of the universe, is your Judge.

If your conduct toward his laws and purposes has not been proper, you cannot obtain a favorable decision by resorting to bribery, deception or clever argument. He cannot be bribed, and there is no way you can hide anything from him. He knows your innermost thoughts. "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." "As for Jehovah, he will sit to time indefinite, firmly establishing his throne for judgment itself. And he himself will judge the productive land in righteousness; he will judicially try national groups in uprightness."—Heb. 4:13; Ps. 9:7, 8.

It is not necessary for you to stand before the great Judge personally as you would before a human judge in order to be under judgment. From his lofty throne in the heavens he can turn his attention toward the earth and judge humans from there. "His own eyes behold, his own beaming eyes examine the sons of men. Jehovah himself examines the righteous one as well as the wicked one, and anyone loving violence His soul certainly hates."—Ps. 11:4, 5.

# *This is a* **TIME OF JUDGMENT**

**How is mankind being judged today? Upon what basis is judgment rendered? What will be the outcome?**



## JUDGMENT PERIODS

There have been certain periods in human history when Jehovah God has turned his attention toward the earth for judgment. The people he put under surveillance were judged by their course of action toward his righteous principles and purposes. The first human pair, for example, were under divine judgment, but their bad conduct brought them a sentence of death.

The people who lived immediately before the flood of Noah's day passed through a judgment period that ended when the Flood swept most of them out of existence. Because of their wicked disregard for God and his purposes he judged them adversely. "He did not hold back from punishing an ancient world, but kept Noah, a preacher of righteousness, safe with seven others when he brought a deluge upon a world of ungodly people."—2 Pet. 2:5.

There is nothing in the Bible to suggest that these people were or shall be punished in a fiery hell. From the time of Adam to this very day the punishment for wickedness has not been conscious torment in a fiery hell but rather death—a cutting off from life. "For the wages sin pays is death." "Jehovah is guarding all those loving him, but all the wicked ones he will annihilate."—Rom. 6:23; Ps. 145:20.

After mentioning the world destroyed by the Flood and the cities of Sodom and

Gomorrah that were destroyed by fire, Peter states: "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) These two outstanding judgment periods were proofs of this. The wicked people in each period were reserved, or allowed to remain, throughout their judgment periods until the day of their execution. But persons of godly devotion who had received a favorable judgment were preserved.

These judgment periods are examples for us. They are prophetic pictures of the great judgment period in which we now live. Jesus himself pointed this out when he said: "Just as it occurred in the days of Noah, so it will be also in the days of the Son of man . . . Likewise, just as it occurred in the days of Lot."—Luke 17:26, 28.

Throughout the centuries Jehovah God has permitted the wicked to remain and to dominate the earth, and they continue to do so in the present period of judgment. Those who are judged unrighteous will not survive the end of this period, whereas persons of godly devotion shall. "For those being blessed by him will themselves possess the earth, but those upon whom evil is called by him will be cut off." (Ps. 37:22) They will be cut off from existence.

#### DIVINE JUDGMENTS ARE FINAL

Since the supreme Judge never makes a mistake, there is no need for him to take under review any judgment that he has passed. His judgments are final. That means the people who perished in the flood of Noah's day will never be resurrected to stand trial again. The same is true with the people of Sodom and Gomorrah as well as Adam and Eve. All had their judgment day before the great Judge of the universe and all were sentenced to de-

struction. They will never have a conscious existence again. The same will be true of those in the present judgment period whom God will destroy at its conclusion.

Jehovah God's infallible judgment of the unrighteous in the present judgment period will be just as final as it was for the people he sentenced to death in past judgment periods. They will not stand before him after death for another judgment. The promise at Hebrews 9:27 does not apply to them. It says: "It is reserved for men to die once for all time, but after this a judgment." The persons referred to here are those who die because of Adam's sin, not because they have been judged adversely by God after death and then executed by him. Such persons can die only once because of Adam's sin, but during the 1,000-year reign of Christ they will be resurrected and judged as to their worthiness for continued life on the basis of the course of action they take toward God's principles and purposes then.—See *The Watchtower* as of June 15, 1947, pages 180-182.

What you are faced with today is a judgment for survival through the coming war of the great day of God the Almighty when he will carry out his long-standing promise to destroy this wicked world or system of things. You are in a position similar to that of the people who lived in the judgment period before the Flood. Like them you are under divine surveillance, with your conduct toward God's purposes and his kingdom ministers determining your judgment. Jesus pointed this out in a long-range prophecy recorded in the twenty-fifth chapter of Matthew. He there likened the present judging of mankind to a shepherd's separating sheep from goats.

Because the great Judge, Jehovah God, selected Christ to represent him in this judicial work, Jesus speaks of himself as the

one doing the actual judging. In the fifth chapter of John he points out that he had received this authority from the great Judge, saying: "For the Father judges no one at all, but he has committed all the judging to the Son. And he has given him authority to do judging, because Son of man he is." (John 5:22, 27) This was foretold by the prophet Isaiah: "And there must go forth a twig out of the stump of Jesse, and out of his roots a sprout will be fruitful. . . . And he will not judge by any mere appearance to his eyes, nor reprove simply according to the thing heard by his ears. And with righteousness he must judge the lowly ones."—Isa. 11:1, 3, 4.

It is the divinely commissioned Judge, Jesus Christ, therefore, who does the actual judging of mankind during this final judgment period for the old world. In his prophecy in which he likens himself to a shepherd, he says: "When the Son of man arrives in his glory and all the angels with him, then he will sit down on his glorious throne. And all the nations will be gathered before him, and he will separate people one from another, just as a shepherd separates the sheep from the goats. And he will put the sheep on his right hand, but the goats on his left."—Matt. 25:31-33.

#### BEGINNING OF LAST DAYS

The time for this judging of the nations, as you will note, was set for the last days when Christ would be enthroned in Kingdom glory. It could not take place after the worldly system of things has been destroyed by heavenly forces, as Christ could not then separate the people as sheep are separated from goats. His enthronement in Kingdom power at his second presence would have to be at a time when the wicked still exist, a time before their destruction. This was foretold at Psalm 110, verses one and two, where Christ, Da-

vid's Lord, is commanded: "Go subduing in the midst of your enemies."

World events since A.D. 1914 form the great sign of Christ's second presence that he gave in the twenty-fourth chapter of Matthew. This date is also confirmed by the fact that the Gentile times, or times of the nations, that began in 607 B.C. ended then. It was three and a half years later that he began the work of judgment, first of the "house of God" and then of the nations of this world. This corresponds with the three and a half years that passed from the time Jesus was anointed as King until he entered the temple in Jerusalem and cleansed it. When the evidence is carefully examined it proves conclusively that we are in the last days of this world—the long-foretold judgment period.

How people respond to the earth-wide preaching of the good news of God's kingdom and how they treat Jehovah's servants who do this preaching determines whether they are classed as sheep or goats. To the sheep class Jesus says: "Truly I say to you, To the extent that you did it to one of the least of these my brothers, you did it to me." And to the goat class he says: "Truly I say to you, To the extent that you did not do it to one of these least ones, you did not do it to me." And these will depart into everlasting cutting-off, but the righteous ones into everlasting life."—Matt. 25:40, 45, 46.

If you are one who follows the policy of doing what you think is right and never harming other people but yet you ignore the good news of God's kingdom and the things he requires, you cannot expect a favorable judgment. It is not what you think is right that counts, but what God thinks is right.

The establishment of God's kingdom under Christ is the best news that has ever been proclaimed, because it means Jehovah God's name will soon be vindicated of the

reproach this world has heaped upon it. It means the approaching end of a world that has exceeded in wickedness the world that was destroyed in the Flood. It means the meek of the earth, the persons of godly devotion who rejoice in the good news of the Kingdom, will inherit the earth and enjoy peace and eternal life under the righteous rule of that heavenly government. No person with any love for righteousness, any love for God and any love for Christ will ignore that good news. They will, instead, gladly receive it and join in the proclaiming of it.

#### A SERIOUS TIME

As the judgment period that ended with the Flood brought a permanent end to those people, so will the ending of the present judgment period permanently terminate the conscious existence of those who are judged adversely. This is, therefore, a very serious time.

Parents who reject the good news of the Kingdom and who ignore the good principles and wonderful purposes of Jehovah God cannot expect their minor children to survive the execution of divine judgment. Until a child reaches the age where it can be held responsible for its actions, it is under family responsibility. Divine punishment or blessing that comes to its parents automatically falls upon it. This principle is seen at Ezekiel 9:6, where God's command was to "slay utterly the old man, the young man and the virgin, and little children and women; but come not near any man upon whom is the mark."—AS.

The irresponsible children of the people who perished in the flood were not preserved with Noah in the ark, but were destroyed with their wicked parents. The same was true with regard to the cities of Sodom and Gomorrah. If those cities had contained ten righteous persons they would have been spared. Certainly there

were more than ten irresponsible children in them; nevertheless, God destroyed the two cities.

Because their course of action directly affects their minor children, parents have a grave responsibility. They cannot afford to look upon God's declared purposes in a passive manner. That is not the way to receive a favorable judgment for themselves and their minor children. Parents that manifest love for God and his kingdom in an active way are classed with the sheep and will be blessed by him with the privilege of being preserved along with their children.

This time of judgment is a very serious time for people in all walks of life. The course of action each person takes with regard to Jehovah God's kingdom and purposes can mean either eternal death or preservation into a righteous new world.

During the more than forty years since 1918, when divine judgment began with those who professed to be God's house, a great crowd of people have responded to the preaching of the good news of God's kingdom. They form a New World society that has beaten "swords into plowshares and their spears into pruning shears." (Isa. 2:1-4) They enjoy peace while living in a war-torn world. Like the six persons who were preserved through the flood with Noah and his wife, they will be preserved through the coming battle of Armageddon when God's heavenly forces will bring this judgment period to a cataclysmic end.—2 Thess. 1:6-9; Zeph. 3:8.

In times past God overlooked ignorance of his commands and purposes, but he does not do so during the present judgment period. The world-wide preaching of the good news of his established kingdom eliminates any excuse for ignorance. If you value your life, you will not dismiss what you have just read as of no importance, but

you will make every effort to learn about Jehovah's purposes and what he requires of you for preservation into a righteous world under the rule of his kingdom. By

acting in harmony with his will your trial for life will not end in an adverse judgment of death but in a favorable judgment of life.

## "Your Will Be Done On Earth"

The age-long conflict between the symbolic king of the north and the king of the south, foretold in Daniel's prophecy, chapter 11, has now entered the twentieth century of our Christian era. On January 1, 1871, the German Empire was re-established and shortly it formed a Triple Alliance or "Dreibund" with Austria-Hungary and the Kingdom of Italy. On the other hand, in 1882 the British Empire established virtual control over the land of Egypt. Thus the Anglo-American dual world power in effect stepped into the shoes of the king of the south. A.D. 1914 war broke out between the two kings. Regarding this, Daniel 11:29 prophesied that it would not now be the same for the king of the north as it had been in former times, for now he was but a second-rate power and he faced not only a first-rate power, the Anglo-American dual world power, but also the kingdom of God established in heaven in 1914.



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also to the coasts of Italy. Interestingly, Italy joined the warring Britain in 1915, according to the Treaty of London, and thus put her own Roman navy alongside that of the king of the south. But the "ships of Kittim" were at first mainly the great British navy.

<sup>16</sup> Commenting on this lack of sameness with former times, the angel said to Daniel: "For there will come against him the ships of Kittim; and he will become faint-hearted, and return, and will rage against the holy covenant; and he will do it: and he will return, and have an understanding with those that forsake the holy covenant." (Dan. 11:30, *Le*) Although armed with the second-largest navy and many destructive U-boats, the king of the north proved no match for the "ships of Kittim" that came against him. These were not literally ships of Cyprus, the ancient Kittim, although on November 5, 1914, Great Britain annexed the island of Cyprus, to keep pro-German Turkey out. According to the Jewish historian Josephus, the term Kittim was applied not only to Cyprus but

<sup>17</sup> More "ships of Kittim" came from the west later, after the German submarine, U-20, sank the British Cunard Liner *Lusitania* off Ireland on May 7, 1915, and 124 American lives were lost. A diplomatic controversy arose between America and Germany. Matters worsened, and on April 6, 1917, American President Wilson declared a state of war existed with Germany. Then from the west came the American warships in the fight against the king of the north, and American troops were poured onto the European continent. The king of the south, the Anglo-American dual world power, was now fully at war with the rival king. In September, 1916, however, the British had introduced a strange kind of armor-clad land battleship

16. At first what mainly were the "ships of Kittim" that came against the king of the north?

17. How did more ships of Kittim come later when the seventh world power fully got into the war with the king of the north?

against the king of the north, in the form of the tractored "tanks."

<sup>18</sup> Significantly, in 1917, after Russia's czar abdicated, Kaiser Wilhelm sent Nikolai Lenin from Switzerland across Germany and Sweden to Russia to spread Bolshevism or communism, for the purpose of weakening and destroying the Russian armies. (So says General Ludendorff, the ally of Adolf Hitler, in his memoirs.) By this war strategy the king of the north helped the cause of world communism.

<sup>19</sup> However, in November, 1918, the king of the north grew "fainthearted" and returned, withdrawing from the war, whipped. Kaiser Wilhelm, who had ruled since his father, Frederick III, died in 1888, gave up the throne and fled into exile, and Germany became a republic. So World War I ended. But it, together with the food shortages, pestilences and the persecution of Jehovah's sanctuary class, stamped A.D. 1914 as the year when the "seven times," "the appointed times of the nations," ended and when God's kingdom was born in the heavens and this Devil-ruled old world entered in upon its "appointed time of the end."—Matt. 24:7-9; Luke 21:10-17.

<sup>20</sup> In Kaiser Wilhelm's case, his heart had been against the holy covenant. (Dan. 11:28, *JP*) With him in exile till his death on June 4, 1941, how did the king of the north now "rage against the holy covenant" and "do it"? This was by the rise to power of Adolf Hitler, the Austrian, aided by German Catholic politicians, for example, Franz von Papen. In January, 1933, President von Hindenburg put out Schleicher and put in Hitler as German chancellor, with Von Papen as vice-

chancellor. Then President von Hindenburg declared: "And now, gentlemen, forward with God!"\* It was really 'FORWARD AGAINST GOD!' By then Jehovah's witnesses numbered more than 19,200 in Germany and were very prominent. One of the first things that the Nazi Fuehrer Hitler did was to ban Jehovah's witnesses, seize their witnessing equipment and consign them to prisons and concentration camps.† On April 1, 1933, Hitler became dictator, for the German Reichstag delegated its lawmaking powers to Hitler's government for a term of four years. By this stroke the German republic ceased and was followed by the "Third German Empire." The First had been the Germanic Holy Roman Empire from 962 to 1806; and the Second, the Hohenzollern Empire from 1871 to 1918. The Third was the Hitler dictatorship.

<sup>21</sup> Still, how did he "do it"? On September 8, 1926, Germany had been admitted to the League of Nations, but Nazi dictator Hitler marched Germany out of the League on October 14, 1933. Boldly he went from one worldly success to another, annexing Austria and then Sudetenland in Czechoslovakia and forming the Axis Powers, including faraway Japan. Much of his success was due to his having an "understanding with those that forsake the holy covenant." Those who claimed to be in favor of God's covenant for the Kingdom were the clergy of Christendom, particularly those of the Roman Catholic Hierarchy. These had not waited upon the rightful Heir, Jesus Christ, to come into his kingdom in 1914, but established a religious-political government of their own and set up the Holy Roman Empire.

\* See *Contemporary Europe Since 1870*, by C. J. H. Hayes, pages 583ff.

† See *1934 Yearbook of Jehovah's Witnesses*, pages 127-146.

18. In 1917, how did the king of the north help world communism?

19. When did the king of the north "become fainthearted, and return," and how, and by what world events had 1914 now become stamped as significant?

20. With Kaiser Wilhelm now in exile, how did the king of the north "rage against the holy covenant"?

21. How did the king of the north now "do it" by having an "understanding with those that forsake the holy covenant"?

Early in July of 1933 Vice-Chancellor von Papen negotiated in Hitler's behalf a concordat with Pope Pius XI; and through this the pope agreed to dissolve the Catholic Center party in Germany in return for Hitler's pledge that the Catholic Church should keep on having full religious freedom in Germany. This paved the way for Hitler to decree that there should be a single political party in the land, the National Socialist party.

<sup>22</sup> During World War II the *New York Times* as of February 17, 1940, stated in a dispatch dated "Washington, Feb. 16," the following Roman Catholic information: "The German war aims were outlined tonight as a re-establishment of the Holy Roman Empire by [the Roman Catholic priest] Dr. Edmund A. Walsh, regent of the Foreign Service School of [Catholic] Georgetown University, . . . Dr. Walsh said that he had heard Adolf Hitler say that the Holy Roman Empire, which was a Germanic empire, must be re-established." It is well-known that the Axis Powers partner of baptized Catholic Hitler was the Italian Duce Mussolini, who signed a concordat with Pope Pius XI in 1929 by which Vatican City was set up as an independent state. Years later, under the blessing of Catholic priests, Mussolini's troops invaded non-Catholic Ethiopia, and on July 9, 1936, Mussolini proclaimed the restoration of the Roman Empire of the Caesars and proclaimed King Victor Emmanuel to be Emperor of Ethiopia. In December of 1937 Duce Mussolini withdrew Fascist Italy from the League of Nations.

#### THE "SANCTUARY" AND THE "ABOMINATION"

<sup>23</sup> However, what about those who refuse to come to any understanding with

22. According to Roman Catholic information, what were the war aims of the king of the north, and how were the imperial ambitions of his Italian partner disclosed?

23. At this point, how does Jehovah's angel make reference to the sanctuary class in connection with the king of the north?

the king of the north and who hold fast to the holy covenant for the kingdom of Jehovah's reigning Son? The angel answers the question. Rather than discuss the many details of World War II he confines his words mainly to these of the loyal sanctuary class. In doing this the angel points to a remarkable transformation in the personality and nationality of the king of the north, saying: "And arms shall stand up on his part, and they shall profane the sanctuary, even the stronghold, and shall take away the continual burnt-offering, and they shall set up the detestable thing that causeth appalment [the desolating abomination, *Le*]."—Dan. 11: 31, *JP*.

<sup>24</sup> The mention of "arms" that "stand up on his part" denotes supporters of the king of the north, military forces with which he engages the democratic king of the south in a second world war. But before, during and after this second war for world domination, surprising developments took place. The king of the north had already aided world communism in 1917, when the revolutionary Lenin went back to Russia from exile in Switzerland under safe conduct from Kaiser Wilhelm's government. Since then the Communists had seized the Russian government and set up the Union of Soviet Socialist Republics with its totalitarian government and dictatorship. This U.S.S.R. was admitted to the League of Nations September 17, 1934. It carried on negotiations with the western democracies.

<sup>25</sup> In August of 1939 Britain and France were negotiating with the Communist government when suddenly came what was called the "betrayal of the western democracies." The Nazi king of the north was about ready to launch World War II and

24. Aided by Kaiser Wilhelm in 1917, what did the Communists do in Russia, and to what League was the new Russia admitted?

25. How did the "betrayal of the western democracies" come by the Communist Soviet government, and why was it read out of the League?

needed to protect his eastern flank. To this end he entered into co-operative pacts with Russia. So on August 19 the Russian capital announced that it had concluded a seven-year trade agreement with Nazi Germany. Stranger still, on August 24, Moscow again caused surprise and consternation in the West by signing a ten-year nonaggression pact with Germany. Was there a deal between them? Time told. On September 1 the Nazi "arms" or military forces invaded Poland, to light the fires of World War II.\* In lightning warfare or *Blitzkrieg* they moved forward. Then on September 17 the Communist government ordered its own troops into Poland from the other side. Five days later Nazi Germany and the Communist Soviet Union announced an agreed-upon dividing line across Poland between the territories grabbed. Two months later Soviet Russia attacked Finland, and Russia became the first member to be read out of the League of Nations.

<sup>26</sup> For almost two years Communist Russia continued as an ally of the Nazi king of the north. It was dictatorial; it was aiming at world domination, like its ally. Only Hitler's crafty action in attacking Russia on June 22, 1941, forced Russia onto the side of the democratic king of the south. But Russia's fighting on the side

of the western democracies would help it to defeat Nazi Germany and take over the position of the totalitarian, dictatorial king of the north. In 1945 Communist Russia shared in the Allied victory over the Nazi-Fascist foe. The dividing up of conquered Germany between the Big Four, namely, France, Britain, America and Russia, followed. According to the Yalta agreement, Russia took over eastern Germany. The Germanic king of the north as a rival of the seventh world power, the Anglo-American world power, no longer existed. A new politically strong power must step into his shoes, that the rivalry between the two kings for world domination might go on to a final decision or a draw, a standstill.

<sup>27</sup> Who could do so? Who did? Events quickly revealed—the Soviet Union, the Communist power that, since it seized power in Russia in 1917, has held world domination as its aim to this day. It felt its strength. It did not reduce its military forces below a war footing. It began to act according to its position of strength, against its chief rival. The United States of America had stepped forth from World War II as the most powerful nation on earth. So a propaganda and economic warfare was begun against the American democracy, a cold war. In effect, Communist Russia declared it early in 1947. The Communist land blockade of western Berlin, beginning June 26, 1948, was a tense feature of the cold war, but was overcome by the American airlift. Communist Russia long blocked the reuniting of all Germany under one government. It held on to eastern Germany as a satellite, making sure that a Communist form of rule was set up there before it recognized Eastern Germany as a political state inside the Communist sphere. There is no mistaking the

\* "Principal Events in 1939.— . . . on 1 September, at the outbreak of the war, Egypt proclaimed emergency measures. The following day German nationals were asked to leave the country and to return to Germany." (*The Encyclopedia Americana*, 1940 Annual, page 259b, paragraph 2) Egypt, though not declaring war on Germany and Italy, played a vital role as the base from which Britain and its allies could launch a campaign against the Italian and German forces. Throughout July and August of 1940, British planes bombed the Fascist Italian base at Tobruk, Libya; and Italian planes bombed the British bases at Mersa Matruh and Alexandria, Egypt. On July 9, 1940, the French naval authorities at Alexandria, Egypt, demilitarized the French warships in that port rather than risk a battle with the British Mediterranean Fleet.—*Ibidem*, 1941 Annual, page 233.

By July 1, 1942, German General Erwin Rommel had driven through with his Nazi forces to El Alamein, Egypt, only 70 miles west of Alexandria.—*Ibidem*, 1943 Annual, page 819b.

26. How did the Third German Empire lose the position of king of the north?

27. How has rivalry between the king of the north and the king of the south gone on since the end of World War II in 1945?

identity of the king of the north since World War II.

<sup>28</sup> Before and during World War II the angelic prophecy was fulfilled: "They shall profane the sanctuary, even the stronghold." This sanctuary is the remnant or remaining ones of Jehovah's "spiritual house" made up of "living stones." In this house he dwells by his spirit. Jesus Christ, the reigning King, is the Chief Cornerstone of this sanctuary or spiritual house. It is Jehovah's house and is dedicated exclusively to his worship. Associated with it now is a "great crowd" of dedicated persons of good will who worship and serve Jehovah God in company with the sanctuary class of holy ones or "saints." The sanctuary is a stronghold, because it is filled with unconquerable spiritual strength. It is filled with strength from Almighty God. Its strength is a tested one, proved by the fact that it has survived World War II and the collapse of Nazism, Fascism and Stalinism clear down to this day.

<sup>29</sup> Daniel 8:11, 13 foretold the casting down of the place or base of this sanctuary and the trampling of it underfoot. That occurred during World War I. It took place at the hands of the symbolic "little horn," the "king of fierce countenance," that is, the seventh world power, the Anglo-American dual world power.\* But the later profaning of the "sanctuary, even the stronghold," was the terrible persecution of the sanctuary class before, during and since World War II at the hands of the king of the north in the lands of the Axis Powers and of the Soviet Union. All the loyal "great crowd" of good will who worshiped Jehovah with his sanctuary

\* See *The Watchtower*, 1959, pages 571-573, paragraphs 22-28.

28. What was the "sanctuary, even the stronghold," that was profaned?

29. How did the profaning of this sanctuary proceed, and by whom was it done?

class suffered along with these holy ones or "saints" of Jehovah's "holy nation" of spiritual Israel. This persecution by means of concentration camps, prisons, slave labor camps, firing squads, beheading, banning of meetings and of Bible literature, and by other means, was a profanation of Jehovah's sanctuary, an abuse of it. The king of the north was not alone in this outrage to God. The king of the south showed the same spirit as during World War I and committed his own wicked profanations. But was the sanctuary and were those who worshiped at it destroyed by this rabid persecution? Not at all. But why not? Jehovah's angel explains later.

<sup>30</sup> Along with the profaning of Jehovah's sanctuary went the taking away of its "continual burnt-offering." In the English translation the word "burnt-offering" is supplied. In the Hebrew text the word "continual" is applied to a number of sacred things having to do with Jehovah's temple and its priesthood. So here the word "continual" could apply to numbers of things besides a "burnt-offering." "Continual" could embrace the entire worship at the sanctuary that was to be performed daily, constantly, regularly. During the Nazi-Fascist heyday of power the king of the north did take away the means of spiritual sacrifice from the sanctuary remnant and from their fellow worshipers of good will. By banning and by seizing Bibles and Bible literature and by penning up Jehovah's witnesses or by driving *them* underground, the king of the north and his allies caused the open, public offering of the "sacrifice of praise" always to God to cease. To observers it was seemingly taken away; but underground and wherever Jehovah's witnesses were held prisoner it went on fearlessly.

(To be continued)

30. How, too, was the "continual burnt-offering" taken away in fulfillment of Daniel 11:31?

# Pursuing my Purpose in Life

As told by N. H. Barber

I SHALL never forget the first time I went out in the service of the Most High God. It was a beautiful day in the Indian summer or autumn time of the year 1920 in Winnipeg, Canada. My brother and I were only distributing handbills, but the contentment and peace of mind I received from this slight service gave me assurance that the Almighty, unlike earthly masters, is well pleased with even imperfect and small services rendered toward him. Just as hearing the truth brings a certain joy and peace of mind, so the step of service brings a greater joy.

When later I engaged in distributing literature from house to house, I experienced greater joys and blessings. From that day to this I have never been out in the house-to-house work without experiencing personal kindnesses from some, appreciation for Jehovah's Word from others and, above all, Jehovah's blessing of peace of mind and contentment.

After being baptized in 1921, I began to pursue my purpose in life as a full-time praiser of Jehovah God. (Ps. 145:2) A request appeared in *The Watchtower* for young men to apply for service at Bethel. My application was accepted, and in May of the year 1923 my brother and I arrived at the Bethel home in Brooklyn to begin work in the Society's printing factory at 18 Concord Street. That was the

beginning of a strange and wonderful time for me. Since I was a little wild, it was not easy for me to settle down to the righteous requirements of a theocratic organization. Many things had to be learned and discipline had to be applied. There was much zeal among the brothers, with the desire of all to produce "better and more books." Year by year I was privileged to witness the great expansion until, shortly, 18 Concord Street could not accommodate that beehive of activity any longer. In 1926 plans were set in motion by the Society to erect a new factory. By 1927 it was completed and we were moving into it. That set the pattern for the ever-increasing requirements of Jehovah's organization, until today we see several big additions to that original building.

Although a person may enjoy the privileges of service Jehovah gives him, he may not follow the best course and stay where he is. So it was with me. In 1929 I foolishly left Bethel and tried the worldly arrangement of things. I quickly learned that there was less than nothing there for me. Some people may enjoy all that this evil world has to offer, but I was not one of them. After a little more than a year, I found myself wishing I had remained in Bethel, but there was nothing I could do about that.

I was very thankful when I was privileged to enter the pioneer work in 1930 and be in Jehovah's full-time preaching service continuing to pursue my purpose in life. I really enjoyed the pioneer work. I never missed a meal even though this was during the depression. I never had true cause for worry. In 1944, I was made a special pioneer. Then in 1946 I was privileged to attend the winter class at Gilead. Like everyone else who has enjoyed that great privilege, I will always remember

Gilead as one of the brightest and happiest periods in my life. I always give thanks to Jehovah for that wonderful arrangement and the privilege I had in being there.

Burma was the assignment given me after graduating from Gilead. If it had not been for the wise counsel given me by the theocratic organization, I might have doubted my ability to pursue my purpose in life in such a faraway spot. But serving Jehovah is what really matters. One place is just as good as another for doing it. If millions of people could live in Burma so could I.

I rejoice greatly in being a missionary in a land where the need is truly great. That fact, aside from my being here because of assignment from Jehovah's theocratic organization, makes me rejoice that I am in Jehovah's full-time service in a foreign field. Someone might say, Evidently Burma must be an ideal place in which to work. To this I should say, Not necessarily so. Of course, it all depends upon how you look at a foreign assignment. If a person rejoices to be used by Jehovah, then one place is as good as another to him. But if he looks at it from the viewpoint of how it is going to suit him, he may find it a lot more difficult to be happy.

I am thankful to Jehovah that I have been able to forget all personal likes and dislikes about this territory and look upon it as a boundless favor from God, a precious privilege of service. Frankly speaking, tropical weather is not my idea of the ideal weather in which to live. Neither is the way tropical people live the way I would personally choose to live. But there are more important things to take into consideration than such trivial matters. Being able to render aid to people who are

really spiritually poor is a privilege beyond human powers to express.

These people are a polite, non-violent people. That fact is a great stimulant when presenting the good news of the Kingdom. Very, very few doors here are slammed in one's face, and seldom does anyone get angry with a Kingdom publisher. Many are the cups of tea and other small expressions of kindness offered him. There is a joy in trying to master this strange, Oriental language that few westerners have come to know.

It was because of my missionary assignment to Burma that I found my marriage partner. I chose as my partner a pioneer sister who was born and brought up in Burma. This has helped me to continue pursuing my purpose in life in my foreign assignment. For the past five years my wife and I have been happily serving Jehovah together in this land where the spiritual need of the people is great.

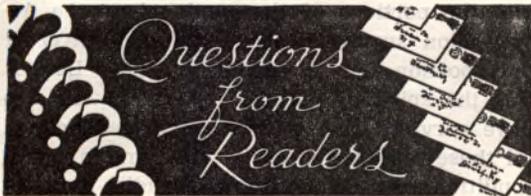
I have always looked forward with eagerness to the international assemblies of the theocratic organization. From the one in 1924 at Columbus, Ohio, down to the last one in 1958 at New York, I have been privileged to attend all but one. Although I had to travel some eight to ten thousand miles to be at each of the last three, I did not hesitate to do so. Never to be forgotten is the greatest and best of all these joyful occasions, the Divine Will International Assembly of Jehovah's Witnesses held in 1958. It was the greatest because never before had so many dedicated servants of Jehovah from all over the earth gathered together in one place. Jehovah's spirit was certainly abundant at this wonderful assembly.

The theocratic standard was raised even higher at this grand assembly. False religion was denounced once again. I was truly glad to be a part of that great audience

that adopted the Resolution that resolved faithfulness and separateness from the world.

Thanks to the timely and wise counsel given by the Society through its publications and with the help of Jehovah's spirit, I have been able to pursue my purpose in life for the last thirty-eight years, twelve

of which have been spent in a foreign land. Never would I pursue any other course in life. The longer I enjoy this great privilege the more I thank Jehovah for being kinder than any other master could possibly be and for having kept me and guided me. I want only to please him forevermore as I continue to pursue my purpose in life.



● In the twenty-third chapter of Acts, verses one to five, Paul calls the high priest Ananias a "whitewashed wall." Then he in effect apologizes, saying, "It is written, 'You must not speak injuriously of a ruler of your people.'" How can we justify the seething denunciations *The Watchtower* makes concerning the rulers of Christendom, since, although we, as Paul, realize they are false priests, they still are rulers of the people?—F. W., U.S.A.

In the first place, let us note that God's Word never contradicts itself. While it is true that at Exodus 22:28 the people of Israel were told not to curse a chieftain among their people, it is also true that time and again God's prophets were commanded to speak very strong denunciations of the rulers of Israel. Besides, the Watch Tower publications are justified in making "seething denunciations" concerning the rulers of Christendom in the light of Jesus' own references to rulers in Luke 13:31-35, Matthew 23:1-37, John 8:44, and Revelation 1:1 and 13:1 to 18:9. To these references are to be added all those made by the ancient Hebrew prophets.

Consequently, when Paul, in his apology, quoted Exodus 22:28 he must have been referring to the faithful rulers of Jehovah's people. Certainly wicked rulers are not above criticism and denunciation, particularly when the people need to be warned against them. As Jesus once said: "Blind guides is what they are. If, then, a blind man guides a blind man, both will fall into a pit." (Matt. 15:14) In

Paul's case he was before the Jewish Supreme Court and he would not want to show any contempt for that court. Hence when he found that he had really called its chief justice, the high priest Ananias, a whitewashed wall, he apologized in order not to prejudice his case before it. Accordingly, he was later able to win part of the court to his side by crying out, 'Brothers, I am a Pharisee, a son of a Pharisee; over the hope of resurrection of the dead I am being judged.' Thus Paul acted wisely, with tact and, it might be added, in line also with the principle set down at Ecclesiastes 10:20 about not calling down evil upon the king, lest word thereof reach his ears.

In a similar way, whenever we are before rulers and judges of the land we will conduct ourselves courteously toward the representatives of the land and of the law. We would hardly call those to whom we are addressing ourselves by the denunciatory terms that are used in the various publications that we distribute. Not unless we wanted to bring on immediate martyrdom upon ourselves as Stephen did when, according to Acts 7:51-53, he said to the Supreme Court of the Sanhedrin of Jerusalem: "Obstinate men and uncircumcised in hearts and ears, you are always resisting the holy spirit; as your forefathers did, so you do. Which one of the prophets did your forefathers not persecute? Yes, they killed those who made announcement in advance concerning the coming of the righteous One, whose betrayers and murderers you have now become, you who received the Law as transmitted by angels but have not kept it." Stephen was justified in what he said, as was evidenced by the fact that Jehovah God sent him a heavenly vision just at the time he was being stoned to death.

In summing up it might be said that the command at Exodus 22:28 was directed to in-

dividual Israelites and stated a general rule in keeping with Ecclesiastes 10:20, and applied primarily to faithful rulers. This command cannot be used to void the many other commands in obedience to which Jehovah's witnesses do publish "seething denunciations" against rulers as a class who today are in similar positions of high authority as were the rulers of ancient Israel. Nevertheless, wisdom and tact indicate that we should not be guilty of committing personal discourtesy to such rulers when we are brought into direct address to them. We can always give the particular individual the benefit of the doubt, although at times the course taken by Stephen may be that indicated by God's spirit.

● In *The Watchtower*, February 1, 1959, on the subject of "Paradise," in the last paragraph of the first article appears the statement: "Enoch will be resurrected into Paradise restored here on earth." How are we to understand this when we have been taught that Enoch, together with other faithful men of old, will have an early resurrection?—G. G., U.S.A.

When the Society's publications speak of an early resurrection, it does not mean instantly after Armageddon. In fact, a number of years might elapse. We must bear in mind that immediately after the battle of Armageddon accomplishes the binding of Satan and his de-

mons the thousand-year reign of Jesus Christ begins. Consequently, a considerable number of years of that millennial reign of Christ might pass and it would still be early in that millennium. Therefore, early could mean after the Armageddon survivors have cleaned up the bones and the debris and have begun to convert the earth into a paradise under Jehovah's blessing through Christ.

Adam was in a paradise, although it did not extend all around the earth. Doubtless when the faithful pre-Christian witnesses come back in an early resurrection they will be resurrected into the portions of the earth where the Armageddon survivors are and have converted that portion into a paradise locally. Besides this the spiritual paradise condition will also have survived the battle of Armageddon and all those resurrected early will come into that condition also. So the literal paradise does not have to extend all around the earth, that is, cover every part of the globe before those resurrected early can come back into a paradise. Doubtless later, when the resurrection of mankind in general occurs, the paradise will be quite well on its way to coextensiveness with the earth. However, just to what extent those coming forth then will have a part in extending the paradise so that it includes every portion of the earth's surface we do not know.

## ANNOUNCEMENTS

### FIELD MINISTRY

As an aid to "making the mind over for the new world," during January Jehovah's witnesses will offer to all persons of good will a year's subscription for *The Watchtower* and three informative Bible booklets, for \$1. For information as to how you may share, write us or contact the congregation at the nearest Kingdom Hall of Jehovah's witnesses.

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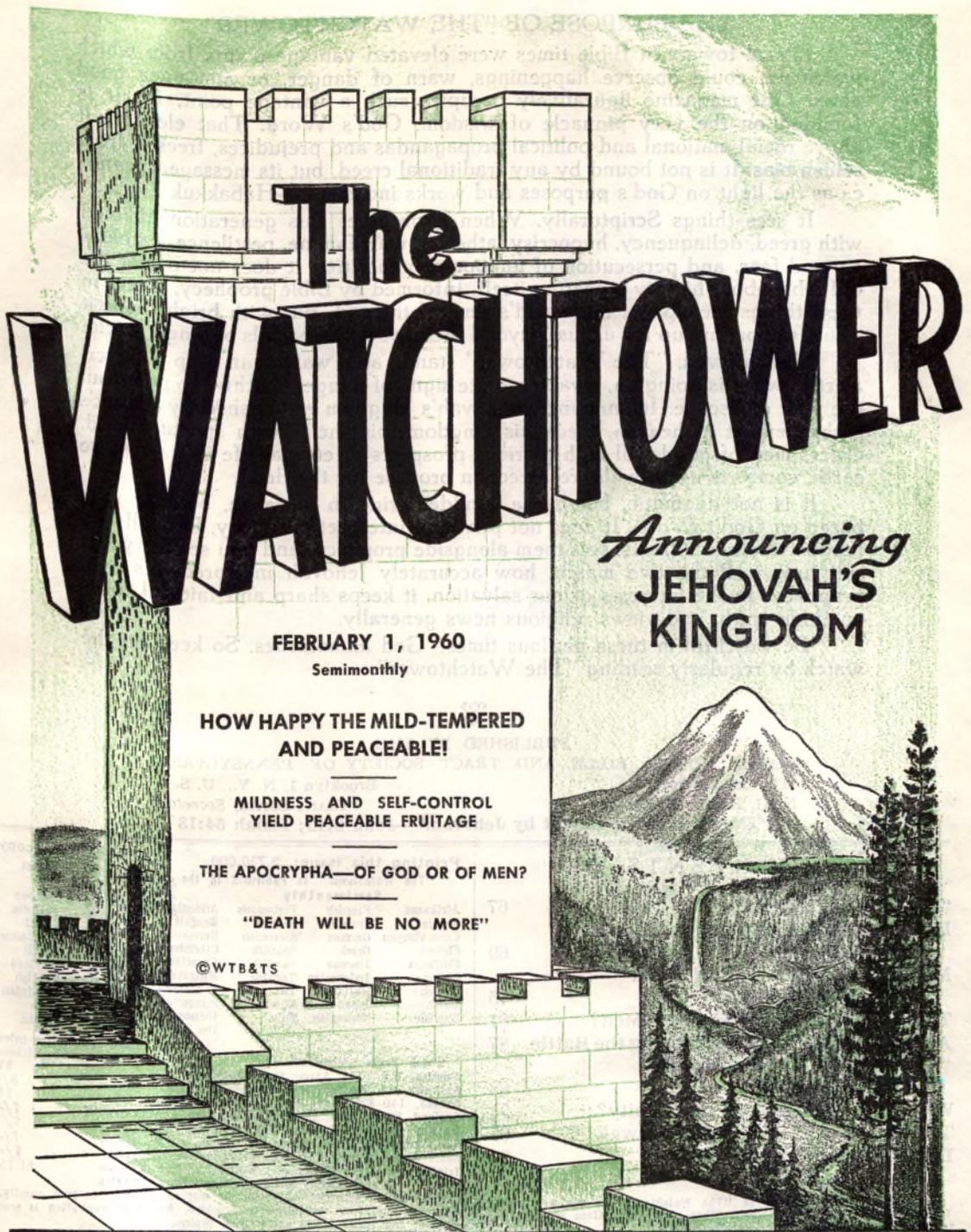
Will the year 1960 bring you peace of mind? Will it bring you security and hope for the future? Will it bring you faith and favor with God? It can! Regular reading of the Bible and

following its teachings closely will bring you this and more. To insure your full appreciation of what you read you need *The Watchtower* also. Study it with your Bible and receive the most the new year has to offer you. Send \$1 at once for a year's subscription and you will be sent free the booklets "*This Good News of the Kingdom*," *After Armageddon—God's New World and Healing of the Nations Has Drawn Near*.

### "WATCHTOWER" STUDIES FOR THE WEEKS

February 28: The Great God Who Is "Doing Wondrous Things." Page 37.

March 6: The Happy Family of the Wonderful working God. Page 44.



# The WATCHTOWER

FEBRUARY 1, 1960

Semimonthly

HOW HAPPY THE MILD-TEMPERED  
AND PEACEABLE!

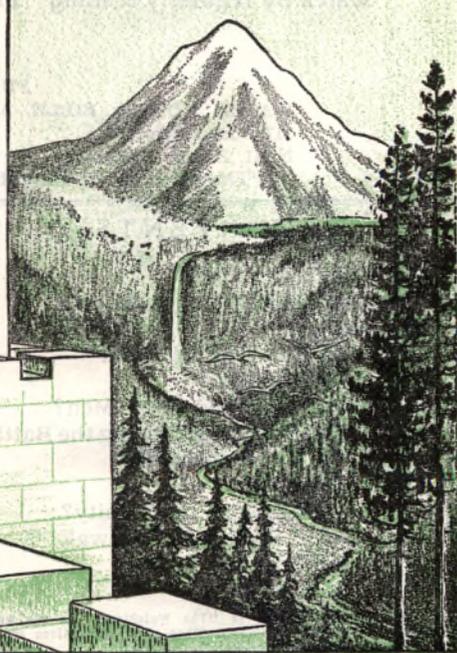
MILDNESS AND SELF-CONTROL  
YIELD PEACEABLE FRUITAGE

THE APOCRYPHA—OF GOD OR OF MEN?

"DEATH WILL BE NO MORE"

© WTB&TS

*Announcing*  
**JEHOVAH'S  
KINGDOM**



**"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".

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

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# The WATCHTOWER

Announcing  
JEHOVAH'S  
KINGDOM

Vol. LXXXI

February 1, 1960

Number 3

**"DEATH  
will be  
no more"**

SMITH



ONLY those who have had someone dear to them taken away by death can know the frightful emptiness, the terrible sense of loss, the heartbreaking sorrow that death leaves behind by its unwelcomed visit. For such ones death is not a friend. A friend would not cause such anguish or inflict such deep, long-lasting wounds. Instead of being a friend, death is a formidable enemy.

Trying to convince yourself that death does not actually exist but is merely a door to a new life does not change the hard reality. It cruelly cuts short the cherished existence of young and old. The very *absence* of a loved one taken by death and the shocking realization that he or she will never again come into the house and lovingly embrace you and talk with you makes its existence and the awful finality of it continually felt. Death is very real, and it leaves painful scars upon the hearts of the living.

The desire of all normal persons is to escape the clutch of death as long as possible as well as to keep their loved ones. Think what it would mean to see a time when death would be no more! Never would you have to go to a cemetery and mourn the loss of someone you loved. Never would you experience the heartache of looking at a marker that tells where your loved one

is lying in the ground beneath your feet. Instead, your loved ones would always be with you in the land of the living.

That such a time will come is not empty imagination. It will be a reality as surely as the sun rises every morning. It is a dependable promise, given by the only One capable of fulfilling it. The promise is found in his Word at *Revelation 21:4*, which says: "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." It is also given in the book of *Isaiah*: "He will actually swallow up death forever, and the Lord Jehovah will certainly wipe the tears from all faces." —*Isa. 25:8*.

The fulfillment of this wonderful promise will come when Jehovah's kingdom under Christ has wiped out the present wicked system of things and replaced it with a righteous new world. Under the rule of that kingdom the death that has been in-

evitable for all mankind because of Adam's sin will no longer exercise power over man. It will cease to be, because the benefits of Christ's ransom sacrifice will then be applied toward obedient humans that want earthly life.

This does not mean that animals, birds and fish will not die. No such promise has been given to them. They die, not because of Adam's sin, but because it evidently was not God's purpose for them to live indefinitely. His Word speaks of unreasoning animals as being "born naturally to be caught and destroyed." (2 Pet. 2:12) The promise that "death will be no more" can apply, therefore, only to man.

What if a person should become rebellious when death is no more? Will there be no way to end his life? Yes, there will. The end of death does not mean that if any person should become wicked he would be safe from destruction. The Bible says: "Death and Hades were hurled into the lake of fire. This means the second death, the lake of fire." (Rev. 20:14) It is evident from this that the death symbolized by the lake of fire will always be possible for man, but not inevitable. As long as a person remains obedient to the Supreme Sovereign he will not experience it. The death that has come automatically to all humans because of Adam's sin is the death that is destroyed by being cast into the lake of fire. Anyone that dies in God's new world will die because of his own wickedness, not Adam's. It is the death that is inherited from Adam that is referred to when the Bible says: "As the last enemy, death is to be destroyed."—1 Cor. 15:26.

The destruction of Adamic death will also mean the end of Hades, or the common grave of mankind. No longer will it be the inevitable future for all who are born. Not only will it cease to take people

in, but it will cease to hold those that are there. By resurrection multitudes that have gone into the common grave of mankind and have been retained in God's memory will return to human life. Jesus promised this 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.

This comforting promise gives hope to those who mourn. It removes the awful feeling of finality that death brings and gives hope that loved ones that have died will live again. Until the time arrives for the dead to be raised by God, they will continue in an unconscious state that Jesus likened to sleep when he said: "Lazarus our friend has gone to rest, but I am traveling there to awaken him from sleep." (John 11:11) As he awakened Lazarus and brought him back to conscious existence, so will he awaken multitudes during his 1,000-year reign. If any of these resurrected ones should choose a course of rebellion and be adversely judged by God, they will die again. It will be a second and final death for them. This is the eternal death symbolized by the lake of fire.

Because the end of Adamic death will mean that humans will be able to live indefinitely as long as they are obedient, we must not conclude that the earth will become overpopulated. The One who can bring an end to death and raise the dead is capable of preventing mankind from becoming too populous. We can look forward with absolute confidence to a time when death will be no more, because the One who promised it cannot lie. That time is within the life span of people who are now living.

# How happy the mild-tempered and peaceable!

**H**APPINESS and mildness of temper are so inseparably bound together that it is impossible for those who are peaceable to have one without the other. That is why it can truthfully be said, Never in human history has there been a happier assembly of so many peaceable people as when the Divine Will International Assembly of Jehovah's Witnesses convened in New York city, July 27 to August 3, 1958, for never before had so many mild-tempered individuals gathered together at one time. It is utterly impossible for any other group of people to duplicate a convention like this, for only witnesses of Jehovah are able to reflect on earth the peaceableness, mildness and happiness that constantly radiate from the very personality of the Most High God.

<sup>2</sup> Over and over again the Scriptures tell of how the happy God Jehovah is "slow to anger and abundant in loving-kindness." (Ex. 34:6; Num. 14:18; Neh. 9:17; Ps. 86:15; 103:8; 145:8; Joel 2:13; Jonah 4:2; Nah. 1:3) Having such a mild and controlled temper enables the Sovereign Ruler of the universe to be longsuffering, patient, forgiving, loving and merciful beyond measure and without compare. Certainly, then, his faithful and loyal witnesses must exhibit these godly qualities *at all times* and under all circumstances, whether isolated, as many of them are in Communist camps of slavery, or congregated, as more than two hundred thousand

"HAPPY ARE THE MILD-TEMPERED ONES, SINCE THEY WILL INHERIT THE EARTH. HAPPY ARE THE PEACEABLE, SINCE THEY WILL BE CALLED SONS OF GOD."—MATT. 5: 5, 9.

of them were at their New York city assembly. Their doing this is not discretionary. It is mandatory, for it is Jehovah's will.

<sup>3</sup> Christ Jesus, Jehovah's Chief Witness, was no exception. In fact, he was the most mild and gentle man ever to walk this earth. When inviting others to take upon them his yoke and become his disciples, Jesus said: "I am mild-tempered and lowly in heart." (Matt. 11:29) This one who was so peaceable that he proved fully worthy of the title "Prince of Peace" not only displayed mildness in his personal life and activity but also preached to others that they too should live a life of peace and mildness. Here is how Jesus stated this fundamental Christian principle on one occasion: "I say to you who are listening, Continue to love your enemies, to do good to those hating you, to bless those cursing you, to pray for those who do you injury. To him that strikes you on the one cheek offer the other also." (Luke 6:27-29) At times Jesus and his traveling companions were exhausted from their walking and talking and they sought a little seclusion and rest. However, the crowds rudely intruded upon their privacy. Instead of harshly rebuking them, Jesus suppressed his own personal feelings and tenderly and compassionately cared for their spiritual and physical needs. (Matt. 14:13-23; Mark 6:31-46) Later, when Jesus peacefully rode into Jerusalem without a fight and presented himself as king, the words of the prophet were fulfilled: "Tell the daughter of Zion, 'Look! your King is coming to you,

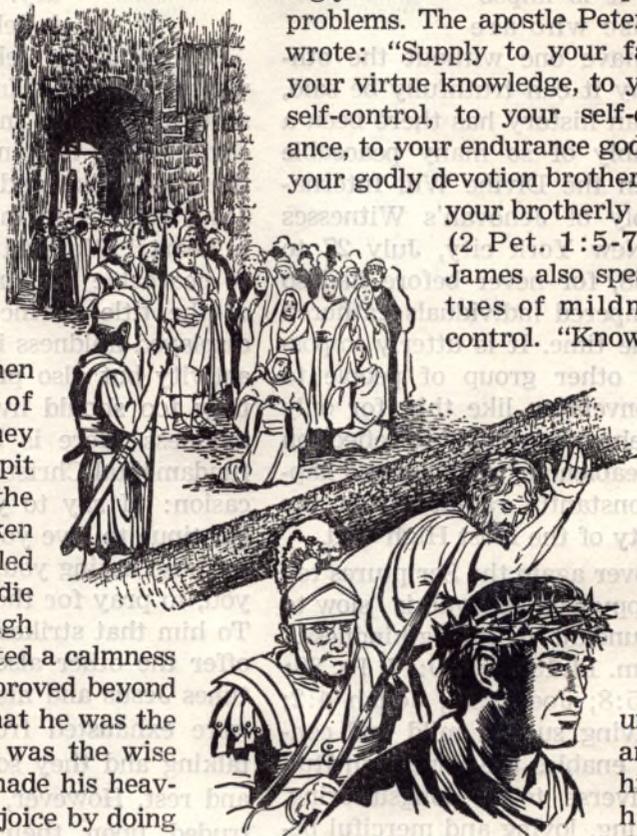
1. What history-making convention was held in 1958, and why is it impossible for other organizations to duplicate it?

2. (a) Jehovah is the personification of what precious qualities? (b) What is the divine will for Jehovah's people in this regard?

3, 4. By teaching and example what kind of man did Jesus prove to be?

mild-tempered, and mounted upon an ass.'”—Matt. 21:4, 5; Zech. 9:9, AS.

<sup>4</sup> Throughout his ministry in all his dealings with others this extremely powerful man Jesus was never belligerent against his enemies, never intolerant toward his opposers, never impatient with his associates, never irritable or quick-tempered with others even when under extremely heavy pressure. He never lost self-control. He never flew into a fit of anger. When under the most difficult circumstances, when in the very clutches of his enemies, when they cursed and beat and spit upon him, when even the wild mob had him taken out and fiendishly nailed to a torture stake to die without a cause, through it all Jesus demonstrated a calmness and self-control that proved beyond a question of doubt that he was the very Son of God. He was the wise and happy Son who made his heavenly Father's heart rejoice by doing the divine will.—Prov. 27:11.



<sup>5</sup> Surely this “mildness and reasonableness of the Christ” was something for the happy followers and apostles of Jesus to write to others about, and, in their own personal lives, to copy and emulate. (2 Cor. 10: 1) Instead of being haughty, hot-tempered and proud boasters, they were humble, mild-tempered and lowly in heart like their Master. Repeatedly these inspired

writers spoke of themselves as mere “slaves” of God and of Christ. (Rom. 1:1; Phil. 1:1; Titus 1:1; Jas. 1:1; 2 Pet. 1:1; Jude 1) Instead of being contentious, quarrelsome, easily provoked and offended, they were gentle and mild and understandingly considerate of other people and their problems. The apostle Peter, for example, wrote: “Supply to your faith virtue, to your virtue knowledge, to your knowledge self-control, to your self-control endurance, to your endurance godly devotion, to your godly devotion brotherly affection, to your brotherly affection love.” (2 Pet. 1:5-7) The writer James also speaks of the virtues of mildness and self-control. “Know this, my beloved

brothers. Every man must be . . . slow about wrath; for man's wrath does not produce God's righteousness.” “Who is wise and understanding among you? Let him show out of his right conduct his works

with a meekness that belongs to wisdom.” (Jas. 1:19, 20; 3:13) Here is Paul the apostle's testimony: “We became gentle in the midst of you, as when a nursing mother cherishes her own children. So, having a tender affection for you, we were well pleased to impart to you, not only the good news of God, but also our own souls, because you became beloved to us. You are witnesses, God is also, how true to loving-kindness and righteous and unblamable we proved.”—1 Thess. 2:7, 8, 10.

5. (a) What did Peter and James say about self-control, wrath, mildness and meekness? (b) How did Paul demonstrate Christlike gentleness?

## CHRISTIAN MILDNESS PRODUCED

## BY GOD'S SPIRIT

<sup>6</sup> Leaping nineteen centuries of time, one finds that Jehovah's anointed Christian witnesses living today are like the happy first-century disciples, "ambassadors substituting for Christ." (2 Cor. 5:20) It is therefore Jehovah's will and purpose and pleasure that each one of these substituting representatives possess the same God-like qualities of mildness and control of temperament that characterized the Chief Ambassador, Jesus. This does not mean or infer that Jehovah's witnesses are a superior breed of people who are born with inherent mild dispositions and are perfect in self-control. No, not at all. Like all other people of the earth, they are descendants of the willful sinners Adam and Eve. They are conceived in sin and brought forth with error (lawlessness) and their natural dispositions are disagreeable, their tempers unruly by nature.—Job 15:14; Ps. 51:5; 53:2, 3; Eccl. 7:20; Rom. 3:10; 5:12; Jas. 3:2; 1 John 1:8.

<sup>7</sup> Peaceable mildness, therefore, comes from some other source and by some other means than through the evil bent of imperfect human heredity. That a complete transformation must and does take place when a person becomes one of Jehovah's witnesses cannot be denied. The question is, How and by what means? For a tree to produce good fruit it takes, first of all, good soil, plus other things. So it is in this case. First there must be "a right and good heart" condition (the soil). (Luke 8:11-15) Then it takes time and effort to sow the seed, to watch over, cultivate, water and nourish the tender planting. This expenditure of much time and toil on the part of the individual himself is necessary,

6. By birth and nature what kind of dispositions do modern-day witnesses of Jehovah possess, and why?  
7. When persons become true Christians how is the radical transformation in their dispositions accomplished?

but, as in the case of the natural fruit tree, before the sweet and desirable fruitage of Christian mildness is produced, God's power or spirit must come into play and activate the heart and the mind. (1 Cor. 3:6, 7) The Scripture definitely says that "love, joy, peace, longsuffering, kindness, goodness, faith, mildness, self-control" are fruitage produced by Jehovah's spirit.—Gal. 5:22, 23.

<sup>8</sup> For an individual to have God's spirit, however, he must first dedicate himself to Jehovah. This means that his personal will is to seek after, find, take up and do the divine will. He then gets baptized in water before witnesses in symbol of his dedication. This newborn babe in the truth then continues further to feed upon God's inspired Word the Bible, and this, in turn, makes him strong enough to go on to maturity. To those who fail to make progress, Peter writes: "Put away all moral badness and all deceitfulness and hypocrisy and envies and all kinds of backbiting, and, as newborn infants, form a longing for the unadulterated milk belonging to the word, that through it you may grow to salvation." (1 Pet. 2:1, 2) Paul also counsels: "You should put away the old personality which conforms to your former course of conduct and which is being corrupted according to his deceptive desires; but that you should be made new in the force actuating your mind [this force being Jehovah's spirit], 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.

<sup>9</sup> Thus stripping off the old hereditary, sin-shaped personality with its vicious temper, Jehovah's dedicated witnesses clothe and adorn themselves with a new, theocratic or godlike personality of mild-

8. Why is dedication so important in the life of a Christian?

9. Describe the beautiful garments Jehovah's people are privileged to wear.

ness, tolerance and self-control. "As God's chosen ones, holy and loved, clothe yourselves with the tender affections of compassion, kindness, lowliness of mind, mildness, and longsuffering." What beautiful garments, identifying and distinguishing the servants of the Most High God!—Col. 3:12.

PERSONALITIES FASHIONED AFTER A NEW  
SYSTEM OF THINGS

<sup>10</sup> Such a way of life as above outlined and recommended certainly means a radical change in the whole structure of one's thinking. The individual's responses to outward influences are completely altered. Reactions to circumstances and surroundings are drastically changed. But the apostle knew that such a complete transformation in mental processes would be necessary, for he writes: "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) All those making such a transformation in their lives actually become part of Jehovah's new mild-tempered society, which is altogether different from the Devil's old bad-tempered society.

<sup>11</sup> To these who have thus transformed their way of life and cultivated Christlike dispositions, the apostle Peter writes: "For the time that has passed by is sufficient for you to have worked out the will of the nations when you proceeded in deeds of loose conduct, lusts, excesses with wine, revelries, drinking matches, and 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 abu-

sively of you. But these people will render an account to the one ready to judge those living and those dead." (1 Pet. 4:3-5) As Peter warned, oftentimes relatives and former friends and associates speak abusively of those who begin to break away from this Devil-ruled system, and they do everything possible to discourage life seekers from having their ways of life transformed. But never should those dedicating themselves to the doing of Jehovah's will feel that because of blood relation or because of financial or social ties they are obligated in any way to continue to live and act like those who are part of the present system. To do so means inescapable death. Jehovah does not compromise on this issue. Neither do his devoted people. "We are under obligation, not to the flesh to live in accord with the flesh; for if you live in accord with the flesh you are sure to die; but if you put the practices of the body to death by the spirit, you will live. For all who are led by God's spirit, these are God's sons." (Rom. 8:12-14) Surely no fleshly ties or associations could ever be compared with this position. What an indescribable privilege—to be sons forever of the Sovereign Lord and Ruler of the whole universe!

<sup>12</sup> Satan's world, instead of producing the fruitage of Jehovah's spirit, has harvested a bumper crop of wicked works, products of rebellious fallen flesh. "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. 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." (Gal. 5:19-21) Works of the

10. What does it mean to be "transformed by making your mind over"?

11. (a) How do friends and relatives often view those who abandon old-world practices? (b) Is this too high a price to pay?

12. By sticking with Satan's world what kind of harvest is one bound to reap?

flesh do not give those who indulge in them true joy and real happiness even momentarily under the present conditions, and, as for the future, all those drinking these dregs will die at Armageddon, at the latest. Reasonable persons, therefore, gladly seize the opportunity of replacing the joy-killing works of the flesh with the joy-giving fruits of the spirit.

<sup>13</sup> In view of all of this it is indeed a strange thing that those clinging to the old system scoff at and ridicule and look down on mildness of spirit and control of temper as spineless, jellyfish weaknesses to be avoided. The so-called successful bosses in the world, the labor leaders, the financial tycoons, the political and judicial men of power, the military and police authorities, the high and mighty rulers, executives and dictators of this satanic system boast themselves in being calloused and hard, easily enraged, quick-tongued, impatient, hotheaded, and most frequently possessing cruel, saw-toothed tempers. And as the leaders set the pattern, so the masses that are led attempt to copy it. Proverbs 29:22 is certainly true when it says: "A man given to anger stirs up contention, and anyone disposed to rage has many a transgression." Little wonder, then, that with the earth filled with people who are "given to anger" and "disposed to rage" the present system is in such a sorry, unhappy state of affairs, for, indeed, it is a contentious, hateful, warring world, overflowing in crimes and transgressions. And all the tens of millions of aspirin tablets daily consumed, all the tranquilizers and "miracle drugs," and all the oily balm of the "peace of mind" psychologists have failed to ease the pains and headaches of this dying old world.

13. (a) How do the high and the mighty of this system view mildness and self-control? (b) Is the pattern set by the leaders of this old world a good one to follow?

<sup>14</sup> How refreshingly different conditions among Jehovah's new and happy world society! They are on the earth, it is true, but instead of imitating the loathsome characteristics of the majority of the people, or following their crooked policies and practices, the Witnesses give heed to the divine instruction written at Proverbs 22:24: "Do not have companionship with anyone given to anger, and with a man having fits of rage you must not enter in, that you may not get familiar with his paths and certainly take a snare for your soul." The apostle also agreed: "Bad associations spoil useful habits."—1 Cor. 15:33.

<sup>15</sup> Mildness, therefore, instead of being the earmark of a weak coward is one of the identifying characteristics of those who are exceedingly courageous and strong, stronger by far than the mighty military and civilian leaders of this world. "He that is slow to anger is better than a mighty man, and he that is controlling his spirit than the one capturing a city." (Prov. 16:32) For an example of the strength there is in mildness look at Jehovah's mild-tempered witnesses living in the totalitarian lands, who were physically restrained from attending the Divine Will Assembly in New York city. Instead of attempting to flee or hide their identity behind a mask of compromises and a cloak of hypocrisy, these happy Witnesses in those dark lands have fearlessly remained steadfast in their God-assigned places as united worshipers of the true God Jehovah, and by their magnificent display of calmness and self-control, even when brutally tortured to the point of death, they have won the respect and admiration of many of their enemies.

14. How is it possible for Christians to live here on earth and yet not share this world's incurable headache? 15, 16. (a) Really, then, is a mild and gentle disposition the earmark of a coward? (b) What example of strength is set by Jehovah's witnesses both inside and outside of prison bars?

<sup>16</sup> By following this course the persecuted Witnesses have been doing their heavenly Father's will, as recorded in his written Word: "If the spirit of a ruler should mount up against you, do not leave your own place, for calmness itself allays great sins." But whether inside or outside of jails, torture chambers or concentration camps, these happy Witnesses display the same mildness toward all with whom they come in contact. "Always [be] 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."—Eccl. 10:4; 1 Pet. 3:15.

<sup>17</sup> What are the benefits obtained by following such a narrow and cramped course of Christian discipline as here outlined? Well, no one ever saw a laughing, jubilant person who was at the same time in a fit of anger. The reason is that happiness and anger do not mix or keep company. If one comes in, the other immediately leaves. Now Jehovah's witnesses are blessed above all others because they are the happiest, most peaceful and contented people on earth. But such immediate benefits are only of secondary importance compared with the final and, by far, the grander blessings bestowed upon these mild-tempered people.

<sup>18</sup> In the introduction to Jesus' famous "sermon on the mount" that great Teacher did not simply say: "Happy are those who are conscious of their spiritual need,"

17. Who are the most happy people on earth today, and why?

18, 19. What precious blessings are promised to those who are truly mild-tempered and peaceable?

"Happy are the peaceable," or, "Happy are the mild-tempered ones." While it is true that a certain amount of happiness accrues to the person who has his spiritual needs satisfied and is mild-tempered and peaceful, yet these are not the big things or the grander blessings that Christ promised. Jesus' purpose in coming to earth was

to bear truthful witness concerning Jehovah's glorious kingdom, and on this particular occasion he did not fail in accomplishing this purpose, for, really, what Jesus said was this: "Happy are those who are conscious of their spiritual need, *since the kingdom of the heavens belongs to them.*"

"Happy are the peaceable, *since they will be called 'sons of God'.*" "Happy are the mild-tempered ones, *since they will inherit the earth.*"—Matt. 5:3, 9, 5.

<sup>19</sup> This, then, gives an expanded understanding and appreciation of the indescribable joy and happiness allotted Jehovah's faithful witnesses. First of all, to actually witness Jehovah's furious and unusual battle of Armageddon, when he will in all his mighty glory and strength uproot and destroy forever the wicked, and then, as "sons of God," personally to receive an assigned place of service as an eternal possession and inheritance under the Kingdom's peaceful rule—what a great vindication of Jehovah's Word and name all this will be! That surely will be a most wonderful blessing and a thrilling privilege for the mild-tempered ones, far surpassing the mere freedom they now enjoy from the present turbulence and sorrows plaguing this sick and crying world!

#### ASK FOR THE NEXT ISSUE

● "Safeguard practical wisdom and thinking ability, and they will prove to be life to your soul," says the inspired proverb. How can they be acquired? What assures that one's reasoning will be sound and that he will avoid the pitfalls that lead to death? You will find the answers when you read the forthcoming articles "Safeguard Your Thinking Ability" and "Seek Right Associations."

● "How Does God's Spirit Operate Today?" Are miraculous physical cures the way God's spirit manifests itself at this time? How can a person be guided by it? Be sure to read the answers in the next issue.

● Is the cross a proper symbol of Christianity? Both the Bible and secular history uncover facts that you should know, because they affect your worship. Read about it in "The Cross in Worship."

**I**T IS Jehovah's will that his happy witnesses continually produce an abundant crop of spiritual fruitage. This product of God's spirit consists not alone of goodness, faith, joy, love and kindness, but also of peace, mildness, long-suffering and self-control.

## MILDNESS AND SELF-CONTROL

*yield*  
*Peaceable Fruitage*

"WHO IS WISE AND UNDERSTANDING AMONG YOU? LET HIM SHOW OUT OF HIS RIGHT CONDUCT HIS WORKS WITH A MEEKNESS THAT BELONGS TO WISDOM. MOREOVER, THE FRUIT OF RIGHTEOUSNESS HAS ITS SEED SOWN UNDER PEACEFUL CONDITIONS FOR THOSE WHO ARE MAKING PEACE."—JAS. 3:13, 18.

Now, if such delicious fruit as this is to be brought forth, then not only must the seed be sown under the right conditions, but, of equal importance, the right kind of seed must be planted. Jehovah's ancient law forbade Israel to plant mingled seed or two kinds of seeds together. And Jesus said: "Never do people gather grapes from thorns or figs from thistles, do they? A good tree cannot bear bad fruit, neither can a rotten tree produce fine fruit." So make sure to plant only the good kind, the right kind of seed. "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." The apostle then adds this significant point: "Really, then, as long as we have time favorable for it, let us work what is good toward all, but especially toward those related to us in the faith."—Lev. 19:19; Deut. 22:9; Matt. 7:16, 18; Gal. 5:22, 23; 6:7-10.

<sup>2</sup>In the theocratic arrangement of things certain servants of the Lord are

1. (a) The peaceable fruitage of God's spirit consists of what? (b) If there is to be an abundant crop of such fruitage, what precautions must be taken?
2. (a) Is it proper for a dedicated servant to seek appointment as an overseer? (b) Before one qualifies for appointment as an overseer what reputation must he have?

placed as overseers of God's flock. (Acts 20:28) In such positions of responsibility they must take the lead in bearing peaceable fruitage and working what is good toward all, especially toward those related to them, their faithful brothers and sisters in the congregation of God. It is a commendable

thing, the Scripture says, for a dedicated servant of the Lord to seek appointment to the office of an overseer. This is because the very highest requirements must be met before one is qualified to serve in this capacity. Among the prerequisites to receiving a stewardship from Jehovah as an overseer a person must "have a favorable testimony from people on the outside," being "not a drunken brawler, not a smiter, . . . not belligerent." He must never be pugnacious, never bossy or dictatorial or domineering, never an overbearing browbeater of the flock, never irritable or quarrelsome. Rather, to meet Jehovah's high standard he must be "moderate in habits, sound in mind, orderly." He must "speak injuriously of no one," and he must be "reasonable" toward all, understanding other people and their problems, "exhibiting all mildness toward all men."—1 Tim. 3:1-3, 7; Titus 3:2.

<sup>3</sup>The young man Timothy was such a qualified overseer in the early Christian congregation, and to him the apostle and overseer Paul gave some good advice on what to do when envy, jealousy and violent disputes broke out. Certain ones would arise in the very midst of the congregation, Timothy was told, who would be puffed up with pride and mentally diseased over doc-

3. What good advice did the overseer Paul give Timothy in First Timothy, chapter six?

trinal questions. "From these things," the apostle said, "spring envy, strife, abusive speeches, wicked suspicions, violent disputes about trifles on the part of men corrupted in mind and despoiled of the truth." Under such circumstances what was Timothy to do? He was told to have nothing to do with these troublemakers or their poisonous venom. He was to hasten and flee from their wickedness and pursue after "righteousness, godly devotion, faith, love, endurance, mildness of temper." Here Paul placed mild-temperedness in the same class with the other five essential requirements.—1 Tim. 6:4, 5, 11.

<sup>4</sup> Another overseer of the first century, named Titus, was told that it was his responsibility as superintendent to "continue reminding them [of the congregations] to . . . speak injuriously of no one, not to be belligerent, to be reasonable, exhibiting all mildness toward all men. For even we were once senseless, disobedient, being misled, being slaves to various desires and pleasures, carrying on in maliciousness and envy, hateful, hating one another." (Titus 3:1-3) As a reason for being mild-tempered toward all other men, Titus was to remind the congregations how kind and loving God himself had been to us, saving us not because of any activities of righteousness that we had performed to obligate God to us, but saving us according to his

own divine mercy toward us through Jesus Christ, his self-sacrificing Son. What mildness this displayed to an unparalleled degree on the part of the Most High God toward us! Along with this mildness, how long-suffering God has been toward us of humankind throughout the centuries till now! It is not because God is slow or indifferent, but because he does not desire us to be destroyed. He has desired us to have the needed time to come to repentance leading to salvation. Thus we can consider God's mild patience with us as spelling our salvation.—Titus 3:4-7; 2 Pet. 3:9, 15.

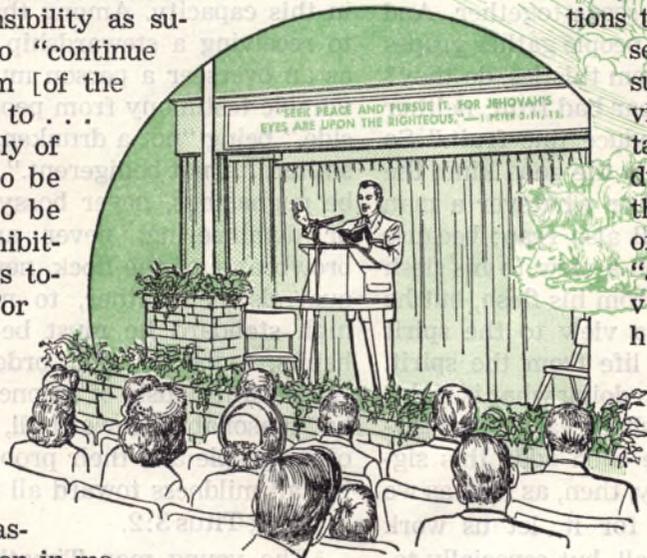
<sup>5</sup> Today no less is required of faithful Christian overseers. They too must continually remind the congregations to be in humble subservience and willing subjection to "our Savior, God," and to imitate him in our conduct toward others in the matter of mildness of treatment. His Son, "Jesus Christ our Savior," imitated his heavenly Father in this respect, and we should also.

**OVERSEERS,  
SHEPHERD THE  
FLOCK OF GOD!**

<sup>6</sup> There are some very good reasons for us to consider why the Scriptures repeatedly refer to and illustrate the Lord's people as "sheep" instead of other animals, for instance, cows, pigs, mules, bears, wolves, dogs or goats. Sheep are easily led about by their own shepherds. They are mild-tempered, gentle and peaceful creatures not only toward other animals but also among their own kind.

4, 5. (a) To whom were first-century Christians reminded by the apostle Paul to show mildness, and why? (b) In this respect what is required of twentieth-century Christians?

6, 7. (a) What animal well illustrates the Lord's people, and why? (b) How do Peter and Paul admonish those charged with oversight of God's flock?



All other well-known animals are lacking to varying degrees in these desirable characteristics. And because sheep are so gentle their shepherds must treat them accordingly. To the shepherds over God's flock who are appointed as such by holy spirit, Peter the apostle writes: "To the older men [overseers] among you I give this exhortation, for I, too, am an older man [an overseer] like them . . . Shepherd the flock of God in your care, not under compulsion, but willingly, neither for love of dishonest gain, but eagerly, neither as lording it over those who are God's inheritance, but becoming examples to the flock."—1 Pet. 5: 1-3.

Pay attention, you overseers and ministerial servants, all of you! You appointed servants in the local congregations, you circuit servants, you district servants, you branch servants, you zone servants—all of you mature men of influence whom Jehovah's holy spirit has appointed to look after and shepherd his happy flock—never forget that you must be exceptionally peaceful, loving, mild, patient, gentle and kind, especially toward the Lord's tender sheep under your watchcare and keeping. Never forget that these qualifications you must have before and after you are recommended for appointment to your special stewardships in this theocratic society. "An overseer," it is written, "must be free from accusation as God's steward, not self-willed [no, but guided by the divine will], not prone to wrath, not a drunken brawler, not a smiter, not greedy of dishonest gain, but a lover of strangers, a lover of goodness, sound in mind, righteous, having loving-kindness, self-controlled, holding firmly to the faithful word as respects his art of teaching, that he may be able both to exhort by the teaching that is healthful and to reprove those who contradict."

—Titus 1:7-9.

<sup>8</sup> Self-control or control of one's spirit must be self-imposed. Self-control must be vigilantly watched over and guarded and constantly exercised if it is to be effectively useful when needed. Remember the overseer Moses, concerning whom it is written: "The man Moses was by far the meekest of all the men who were upon the surface of the ground"? (Num. 12:3) Yet this same Moses lost out from entering the Promised Land, all because in a single fit of anger he lost control of his temper. This is why an overseer must never become lax and lose control of his temper, not even for a moment. If he is lacking in self-control and has no restraining power over his spirit, then, as Proverbs says, he is "as a city broken through, without a wall." To the contrary, faithful overseers must be strongly fortified and dependable in time of need, able to give protection, support and defense to the weaker ones in the congregation, and they can do this only if at all times they have mildness with self-control.—Num. 20:9-12; Prov. 25:28.

<sup>9</sup> As already quoted from the Scriptures, an overseer must hold firmly to the faithful Word of God, and he must be able to exhort by the teaching that is healthful, and "to reprove those who contradict." It is therefore necessary at times for an overseer to give rebuke and correction to those who become unbalanced and warped in their thinking, to reprove those who contradict the truth. But never should such counsel be given in an overlording or belligerent manner or in a fit of anger. The old world has a theory, 'fight fire with fire,' but within Jehovah's organization this practice is wholly out of place. Much better to fight a literal blaze with cold

8. (a) For what reason was Moses not permitted to enter the land of promise? (b) Why is it most important for an overseer to have complete self-control at all times?

9. (a) How should rebuke and correction be given to rebellious ones? (b) If opposition arises within or outside the congregation, is not one justified in losing his temper and becoming hotly enraged?

water than to throw on it a hot explosive mixture. So too, it is divine wisdom and counsel to allay fiery disputes in a congregation with the cooling and refreshing water of truth from God's Word in a quiet and mild manner. Says divine wisdom: "An answer, when mild, turns away rage, but a word causing pain makes anger to come up. An enraged man stirs up strife, but one that is slow to anger quiets down contention." "Better is one who is patient than one who is haughty in spirit." Surely a patient overseer who speaks the truth in a kind and mild manner is fully capable of handling every sort of opposition arising within the congregation, for, of a truth, the tongue he possesses, when controlled and used as Jehovah directs, is a mighty weapon, so powerful, in fact, that "a mild tongue itself can break a bone." In agreement with these principles of truth the apostle Paul's theocratic instructions sent out to all overseers say: "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."—Prov. 15:1, 18; 25:15; Eccl. 7:8; 2 Tim. 2:24, 25.

<sup>10</sup> The purpose of giving rebuke to those not favorably disposed, or to those who err from the faith, should be to protect the flock of God from corrupting influences and false philosophies, and at the same time to restore, not destroy, those who are erring. "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." If healthy sheep must be tenderly cared for, how much more so should sick sheep be given gentle consideration! Overseers,

10. What purpose is served in rebuking those who err from the faith, and so how should spiritually sick ones be treated?

therefore, who are spiritually strong and mature should exercise tender consideration when attempting to aid and help those who are spiritually sick. Let them remember that the sheep are not their own. The sheep are the Lord's. So never treat them as a hireling, even when for a time they go astray. But when "ravenous wolves" creep in disguised as sheep in order to corrupt the flock, then the overseers as faithful shepherds will speedily deal with them according to what they really are. "Remove the wicked man from among yourselves."—Gal. 6:1; Matt. 7:15; John 10:11-13; Acts 20:29, 30; 1 Cor. 5:9-13.

<sup>11</sup> All this wonderful counsel and wisdom from Jehovah's inspired Word, which is here so pointedly directed to overseers and ministerial servants, applies with equal force to each and every one of Jehovah's witnesses. Let no novice, no babe in the truth, or, for that matter, let no individual who has been associated all his lifetime with Jehovah's organization, think for a moment that less is required of him than of those taking the lead when it comes to the quality of fruit they bear. God is no respecter of persons, sex or age. As in ancient Israel, so also today, there is one law for all, overseers and people alike, as well as strangers and aliens. All are in the same contest, the same race, a race for life or death. Let all therefore run as Paul advised: "Every man taking part in a contest exercises self-control in all things. . . . Therefore, . . . I browbeat my body and lead it as a slave, that, after I have preached to others, I myself should not become disapproved somehow." All true Christians were addressed when Paul wrote to the "faithful ones in union with Christ Jesus," saying: "I . . . entreat you to walk worthily of the calling with which you were called, with complete lowliness

11. Is less required in humility, mildness, self-control, and so forth, of one who is not an overseer or ministerial servant?

of mind and mildness, with longsuffering, putting up with one another in love, earnestly endeavoring to observe the oneness of the spirit in the uniting bond of peace. One body there is." It takes all members in this congregational body to maintain this Christian peace and unity. So what is required of overseers in the way of mildness of temper, patience, gentleness, self-control, long-suffering, humility, love, and so forth, is also demanded of every one of Jehovah's dedicated people.—Ex. 12:49; Lev. 24:22; 1 Cor. 9:25-27; Eph. 1:1; 4:1-4.

#### EXERCISING MILDNESS AND SELF-CONTROL IN THE HOME

<sup>12</sup> Some of life's most knotty problems are domestic ones. Witness the staggering number of unhappy married people, the prevalence of parental and child delinquency, the appalling number of broken homes and the rising rate of divorce as evidence of the breakdown and moral decline of this old world's unhappy society. Husbands and wives squabble and feud both privately and in public. Juvenile delinquency ranges from childish tantrums and petty fits of anger to open assault and murder of parents. It is all too obvious that peace and tranquillity do not inhabit these shattered homes, because there is a complete lack of Christlike mildness and self-control.

<sup>13</sup> Where husbands and wives are Jehovah's happy witnesses one does not find such deplorable conditions. Why not? Simply because the same Christian principles of patience, love, gentleness, long-suffering, tolerance and control of temperament, developed and practiced in the congregation, are carried over into life within the family

12. Where does one find an absence of mildness and self-control, and what has this resulted in?

13. On the other hand, when husbands and wives carry out the divine will what happy domestic conditions prevail?

circle. "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." And to both husbands and wives this instruction is given: "Continue putting up with one another and forgiving one another freely if anyone has a cause for complaint against another." There is absolutely no excuse or reason, and there are no problems so great or emergencies so crucial as to justify married people losing control of their emotions and tempers. If husbands and wives are carrying out the divine will, then they must be mild-tempered, kind, considerate and tolerant toward each other and toward their children at all times.—Col. 3:18, 19, 13.

<sup>14</sup> This is all very well, some may say, in a theocratic home where both the husband and wife are dedicated servants of God, but how about the home where, perhaps, a Christian wife is married to a man who is not in the truth? There are many such homes today, and when the head of the home is not a true Christian he is bound to lose his temper and be unreasonable and downright mean at times. This, however, does not justify the wife's abandoning her happy state to join her husband in his unhappy state of mind. Under such circumstances the dedicated mate should follow the divine will, to wit: "You wives, be in subjection to your own husbands, in order that, if any [husbands] are not obedient to the word, they may be won without a word through the conduct of their wives . . . let your adornment be . . . the incorruptible apparel of the quiet and mild spirit, which is of great value in the eyes of God." Doing this, the dedicated, mild-tempered wife will enjoy a happiness and contentment not shared by her harsh-tempered husband.—1 Pet. 3:1-4.

14. Where there is a divided household what divine counsel should be followed by the Christian mate?

<sup>15</sup> Not only must parents in the Christian home be mild in temper toward each other, but they must also have the same mental disposition toward their children. "You, fathers, do not be irritating your children, but go on bringing them up in the discipline and authoritative advice of Jehovah." Discipline of children is absolutely necessary, for Jehovah's advice is: "The rod and reproof are what give wisdom; but a boy let on the loose will be causing his mother shame. Chastise your son and he will bring you rest and give much pleasure to your soul." It is an act of love, not hatred or ill will toward the child, for the parents to administer corrective discipline. "The one holding back his rod is hating his son, but the one loving him is he that does look for him with discipline."—Eph. 6:4; Prov. 29:15, 17; 13:24.

<sup>16</sup> Now you children, and this also includes all you teen-agers, have in mind that this discipline prescribed by Jehovah is medicine for your good, because disobedience, stubbornness and fits of anger are the ways of sin and death, and they are bound up in your heart from your very birth. If you want to live under God's kingdom rule, these devilish hereditary tendencies must be forcefully rooted out and supplanted with godly qualities, and the parental rod of correction will help to do this. "Foolishness is tied up with the heart of a boy; the rod of discipline is what will remove it far from him."—Prov. 22:15.

<sup>17</sup> There may be rare instances where a child is so hardened in its stubbornness that even the rod of correction cannot drive it out. In the days of Israel parents

were instructed by Jehovah to take such a rebel to the city fathers and they, in turn, took the incorrigible one out and stoned him to death. There were no juvenile delinquents under such a system. (Deut. 21:18-21) So also today, the New World society of Jehovah's witnesses can not and will not tolerate juvenile delinquency to exist in its midst. So, to avoid a possible death-dealing blow by being disfellowshipped from the congregation, wise theocratic children give heed to and follow what God's Word says: "Children, be obedient to your parents in union with the Lord, for this is righteous." "You children, be obedient to your parents in everything [this leaves nothing out], for this is well-pleasing in the Lord." "Listen to your father who caused your birth," the Proverb says, "and do not despise your mother just because she has grown old."—Eph. 6:1; Col. 3:20; Prov. 23:22.

<sup>18</sup> So whether married or single, whether adults or juveniles, of the remnant or of the "great crowd," overseers or not, one and all of Jehovah's witnesses with the aid of God's holy spirit, and by exercising mildness and self-control, are able to produce an abundant and never-ending crop of peaceable fruitage. Under Jehovah's loving watchcare their organization in the beauty of peace and unity is like the garden of Eden. This is because each one has deep respect and love for Jehovah's laws and commandments, together with zeal and devotion in carrying out the divine will in everything. "My son, my law do not forget, and my commandments may your heart observe, because length of days and years of life and peace will be added to you." "Abundant peace belongs to those loving your law, and for them there is no

15. What Scriptural counsel must parents with minor children follow if they want their home blessed with peace and contentment?

16. How important is parental correction to you children who want to live in God's new world?

17. (a) Explain why there were no juvenile delinquents in ancient Israel when Jehovah's laws were enforced. (b) Why is the problem of delinquency practically nonexistent among Jehovah's witnesses today?

18. In what respects is the organization of Jehovah's witnesses like the garden of Eden in its beautiful fruitage, and how is this made possible?

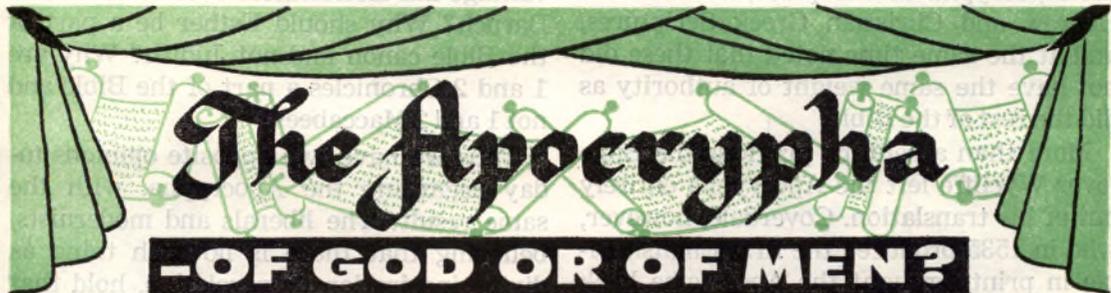
stumbling block.”—Prov. 3:1, 2; Ps. 119: 165.

19 All persons everywhere who are of good will and who love peace and unity, if you want to share in the all-surpassing happiness and live in everlasting peace and contentment in a paradise garden under the rule by God’s kingdom, then quickly associate yourselves with Jehovah’s peace-loving witnesses, and together with them be mild-tempered, calm, lovingly patient, self-controlled. Continue to obey the divine will, which includes Psalm 37: “Do

19. How only may those who love peace and contentment be assured of enjoying it forever and ever?

not show yourself heated up because of the evildoers. . . . For like grass they will speedily wither . . . Let anger alone and leave rage . . . For evildoers themselves will be cut off, but those hoping in Jehovah are the ones that will possess the earth. And just a little while longer and the wicked one will be no more, and you will certainly give attention to his place and he will not be. But the meek ones [the mild-tempered ones] themselves will possess the earth and they will indeed find their exquisite delight in the abundance of peace.”

—Ps. 37:1, 2, 8-11.



# The Apocrypha

## -OF GOD OR OF MEN?

**I**S THE Apocrypha of God or of men? Is it part of “all Scripture [that] is inspired of God” and beneficial for our being “fully competent, completely equipped for every good work”? Or does it belong to “the tradition of men,” to “the elementary things of the world,” against which the apostle Paul warned Christians? What are the facts?—2 Tim. 3:16, 17; Col. 2:8.

The original meaning of the term “apocrypha” is made clear from Jesus’ use of it: “For there is nothing hidden that will not become manifest, neither anything *carefully concealed* that will never become known.” In time, however, the term took on the unfavorable connotation of “writings or statements of doubtful authorship

or authority.” As most commonly used today, “The Apocrypha” refers to the eleven additional writings declared canonical by the Roman Catholic Church in her Council of Trent (1546), but which are challenged by others.—Luke 8:17.

These eleven additional writings are Tobit, Judith, Wisdom (of Solomon), Ecclesiasticus, Baruch, 1 and 2 Maccabees, a supplement to Esther and three additions to Daniel: The Song of the Three Holy Children, Susanna and the Elders, and The Destruction of Bel and the Dragon. Catholic writers refer to these books as *deuterocanonical*, meaning “of the second (or later) canon,” as distinguished from *protocanonical*.

HISTORY OF THE APOCRYPHA

There is little information as to when and by whom the various books of the Apocrypha were written. What evidence there is points to the second and first centuries B.C. The Greek *Septuagint Version* was produced without the Apocrypha, those writings being added to it later. They became part of the Catholic Bible because Jerome used the *Septuagint* as a basis for his Latin *Vulgate* translation.

The writings of the Apocrypha had been placed in the *Septuagint* wherever they seemed to fit best and there they remained until the time of the Reformation. Luther, due to the influence of able Bible scholar and radical reformer Karlstadt, gathered the Apocrypha in one place, between the Hebrew and Christian Greek Scriptures, and at the same time noted that these did not have the same weight of authority as did the rest of the Bible.

More than a century previous the Bible lover Wycliffe left the Apocrypha entirely out of his translation. Coverdale, however, who in 1535 produced the first English Bible in print, brought the Apocrypha back into the Bible. The *King James Version* of 1611 also contained the Apocrypha. In fact, Archbishop of Canterbury George Abbott decreed a year's imprisonment for anyone who dared to publish a Bible without the Apocrypha! Incidentally, it should be mentioned that the Apocrypha of these Protestant English Bibles contained fourteen writings, the Roman Catholic Church having seen fit, in its Council of Trent, to drop three of those found in the *Vulgate*. These three were the Prayer of Manasses and 1 and 2 Esdras (also known in the *Septuagint* as 3 and 4 Esdras, as in that version 1 and 2 Esdras refers to Ezra [Esdras] and Nehemiah).

But the Apocrypha was not to remain in the English Protestant Bible. Those zealots, the Puritans, so opposed its presence

that they have been accused of "persecuting the Apocrypha." A like zeal was displayed by the Scottish Protestants, who felt so strongly about the matter that they gave the British Bible Societies an ultimatum: Cut out the Apocrypha or we will cut out our financial support!

At present the Apocrypha is growing in popularity. Liberal and modernist Bible scholars and theologians claim that the Apocrypha influenced the forming of the Christian religion and that therefore to understand it fully one must be familiar with the Apocrypha. They claim that no Bible is complete without it and that it should be more widely read and taken more seriously. Thus one asks, What advantage has Ecclesiastes over Wisdom and Baruch? Why should Esther be a part of the Bible canon and not Judith? Why are 1 and 2 Chronicles a part of the Bible and not 1 and 2 Maccabees?

Thus we have two opposite opinions today regarding the Apocrypha, with the same result: The liberals and modernists, believing that there is no such thing as divine inspiration or revelation, hold that the Apocrypha is every bit as good as the Bible. The Roman Catholic theologians, believing the Apocrypha to be inspired, hold that the Apocrypha is every bit as good as the Bible and, in fact, a part of it. However, the facts will show both to be mistaken.

#### EXTERNAL EVIDENCE AGAINST THE APOCRYPHA

Since the authenticity of the Bible has been demonstrated repeatedly in the columns of this magazine by such lines of evidence as fulfillment of prophecy, archaeological discoveries, harmony and candor of the writers, and so forth, the discussion here will proceed with the external and internal evidence showing that the Apocrypha could not possibly have been inspired. Chief external evidence is the

fact that not one of the Christian Bible writers ever quoted from the Apocrypha, although they doubtless used the *Septuagint*, which in their day contained the Apocrypha. While it must be admitted that this of itself is not conclusive, these writers also having failed to quote from certain canonical books, such as Esther, Ecclesiastes and The Song of Solomon, yet the fact that not one of the fourteen writings of the Apocrypha found in the *Septuagint* is quoted even once indicates deliberate design.

Further arguing against the canonicity of the Apocrypha is the fact that neither the Great Synagogue of the Palestinian Jews nor the historian Josephus nor Philo, leading first-century Jewish apologist, recognized any of the books of the Apocrypha as inspired. Their Hebrew Scriptures consisted solely of twenty-four books, which are the same as the thirty-nine books of the generally accepted Hebrew Scripture canon. (In Hebrew versions 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra and Nehemiah, are counted as four instead of eight books, and the twelve minor prophets, from Hosea through Malachi, as only one book.)

Not without weight also is the fact that leading Bible scholars and "church fathers" of the first centuries of our common era definitely gave the Apocrypha an inferior position. It also appears that the more learned Bible scholars these were, the more they opposed the Apocrypha. Thus Augustine, who leaned toward recognizing the Apocrypha, was not nearly the Bible scholar that Jerome, translator of the *Vulgate*, was, and who once wrote Laeta, a lady acquaintance, in regard to the education of her daughter: "All apocrypha books should be avoided; . . . they are not the works of authors by whose names they are distinguished, [for] they contain much that is faulty, and . . . it is

a task requiring great prudence to find gold in the midst of clay."—McClintock & Strong's *Cyclopaedia*, Vol. 1, p. 290.

#### 1 AND 2 MACCABEES, BARUCH

Foremost among the Apocryphal books must be placed 1 Maccabees, of unknown authorship and uncertain date. A patriotic history of the Jews, it covers forty years, from 175 B.C. to 135 B.C. Its "style is simple, terse and restrained, and objective"; which is remarkable, since it extols the prowess and religious zeal of one Mattathias and his four sons, the founders and leaders of the Maccabees. Good history it is, but is it of God or of men?

Definitely of men. Thus the *Jewish Encyclopedia* tells us that in it "history is written from the human standpoint." Its author seems to have been a Sadducee, as he ignores the crimes the chief priests committed during that time, thus betraying his lack of objectivity. Another authority excuses the "few historical and geographical inaccuracies," but divine history does not thus err. More than that, the prophetic, miraculous and the Messianic elements are entirely lacking as is also any reference to the resurrection hope. The writer even studiously avoids naming the Creator as either "God" or "Jehovah." How superior in these respects is the inspired book of 1 Chronicles!

What about 2 Maccabees? Contrary to what might be expected, it does not chronologically follow 1 Maccabees as the books of Chronicles follow each other. It was written entirely independently of 1 Maccabees and apparently by a Pharisee who had no aversion to recording the crimes of chief priests. It covers some fifteen to twenty years, from 180 B.C. to 160 B.C., authorities not agreeing on these dates. It begins earlier than 1 Maccabees and covers about one half its time period. Its style is just the opposite: emotional, florid, sensa-

tional, and it abounds with references to angels and the miraculous.

It claims that the prophet Jeremiah, at the destruction of Jerusalem, took the tabernacle (which had been replaced by the temple 420 years before) and the ark of the covenant to the mountain from which Moses viewed the land of Canaan. Its reference to the offering of prayers for the dead "is without parallel in Jewish literature." (2 Macc. 12:43-45) It obviously exaggerates and is filled with glaring historical and chronological errors. But no need to single these out, as the writer himself admits the work is of human origin, saying:

"And here will I end. And if I have done well, and as is fitting the story, it is that which I desired: but if slenderly and meanly, it is that which I could attain unto. For as it is hurtful to drink wine or water alone, and as wine mingled with water is pleasant, and delighteth the taste: even so speech finely framed delighteth the ears of them that read the story. And here shall be an end." (2 Macc. 15:37-39) Who says wine and water alone are hurtful and that wine mixed with water is better—and meaning what? Can we find any parallel in the Bible of a writer apologizing for his efforts and confessing to striving for effect?

The Book of Baruch likewise proves itself of human origin by its typically Apocryphal mistakes. It purports to tell of captive Jews in Babylon collecting money and sending it to the priests in Jerusalem in the fifth year of that city's having been burned by Nebuchadnezzar, when, in fact, at that time there was neither man nor beast there. It shows Jeconiah with the other Jews in Babylon, when, in fact, he was in prison. It tells the Jews that they will be in Babylon for seven generations, whereas the facts are that they were there only seventy years. And it speaks of the

Jews having "waxen old in a strange country," although having been there only five years. No wonder Jerome did not think it worthy of translation!—Baruch 1:2-7; 3:11; 6:3.

#### WISDOM (OF SOLOMON) AND ECCLESIASTICUS

Even as the Book of Baruch professes to be by Jeremiah's servant Baruch but is not, so Wisdom professes to speak for Solomon but was written many centuries after Solomon's time. Not only does it quote from Bible books written long after Solomon's day but quotes them from the *Septuagint Version*. A typical example is Wisdom 15:10 taken from Isaiah 44:20. Its human origin is further betrayed by the fact that it contradicts God's Word about man being created mortal and subject to death if disobedient. Wisdom says: "God created man to be immortal, and made him to be an image of his own eternity." "In the sight of the unwise they seemed to die, . . . yet their hope is full of immortality." And not only is immortality repeatedly attributed to man but man's body is pictured as a mere hindrance to the soul, which at death is "received up."—Wisdom 2:23; 3:2, 4; 16:14.

Ecclesiasticus has the twofold distinction of being the largest of the Apocryphal books and of having a definitely known author, one Jesus the son of Sirach. It has a lie in its very first Prologue (written by another), for it claims that this Jesus "was not less famous for wisdom and learning" than was King Solomon. The author himself, however, in the second Prologue apologizes: "Pardon us, wherein we may seem to come short of some words, which we have labored to interpret. For the same things uttered in Hebrew and translated into another tongue have not the same force in them." Actually an apologetic self-justification.

How obviously this book is of man rath-

er than of God can be further seen by its worldly wisdom and, in particular, by the writer's low opinion of womankind. In contrast to God's Word, which squarely blames the man Adam for our woes, he says: "Of the woman came the beginning of sin, and through her we all die." "Give me . . . any wickedness, but the wickedness of a woman." (But why want any wickedness?) "All wickedness is but little to the wickedness of a woman." Yet some would place these two books on the same plane as the Bible's "wisdom" books.—Ecclesiasticus 25:24, 13, 19.

#### TOBIT, JUDITH AND THE ADDITIONS

In Tobit we are asked to believe that a pious old Jew was blinded by bird's dung falling in both of his eyes; that an angel impersonating a human became the traveling companion of his son, whom the old man sent to collect a debt; that on the way the son acquired the heart, liver and gall of a fish; that by burning the heart and liver he caused a stench that drove away a certain demon, who, in jealousy, had killed seven husbands of a certain woman; that this widow then married the son, who, after accomplishing his mission, returned home and restored the sight of his father by placing the gall of the fish on his eyes. Could anything be less creditable in the light of the Scriptures? Could this book be of God?

Proving itself also of human origin but for different reasons is the Book of Judith. It tells of a beautiful woman decapitating the leading general of the enemies of the Jews, resulting in their deliverance. While the story itself is not implausible, the details are so unhistorical as to make its location on the stream of time impossible. On the one hand it purports to tell of conditions after the Jews returned from captivity, yet it mentions Nineveh, the Assyrian armies and King Nebuchadnezzar,

all of whom perished long before the Jews returned to Palestine, and even makes Nebuchadnezzar the king of the Assyrians. Authorities state that "the geographical inaccuracies are equally embarrassing," and their censure that the apocryphal books "demonstrate that all true historical consciousness was deserting the people" applies most of all to the Book of Judith. In view of all this, what doubt can there be as to what is its origin?

What about the supplement to Esther, 10:4 to 16:24, appearing in the Apocrypha? It fares no better in the light of objective criticism. It asks us to believe that Mordecai was "a great man, being a servitor in the king's court" in the second year of Artaxerxes, 150 years after he was taken captive the first time Nebuchadnezzar came up against Jerusalem. And in claiming that Mordecai occupied this position so early in the king's reign it not only contradicts the canonical part of Esther but also its own reference later on to his being advanced. Profuse with references to God and acts of piety, it obviously was added to give Esther a religious tone. But references to God in themselves do not prove divine origin any more than their lack proves human origin.

The Song of the Three Holy Children reads as though one of them first offered a prayer, in the vein of those of Ezra and Nehemiah, and then the angel of the Lord "smote the flame of fire out of the oven." After this follows the song, which is very similar to Psalm 148. The song, however, makes reference to Jehovah's temple, priests and cherubim, which does not at all fit in with the desolated condition of Jerusalem at the time. It consists of sixty-eight verses that were interpolated between verses 23 and 24 of Daniel 3.

Susanna and the Elders, chapter 13 of Daniel, tells of two elders framing a virtuous woman because she refused to have

relations with them, causing her to be sentenced to die. Youthful Daniel exposes their duplicity by questioning them separately. The elders die, Susanna is spared and Daniel becomes famous. If this actually happened to youthful Daniel, why does it appear as an appendix and why was it first written in Greek, as also were the other two additions to Daniel, when the book itself was written in Hebrew and Aramaic?

The remaining Apocryphal writing to be considered is the Destruction of Bel and the Dragon. In the first half Daniel exposes a hoax practiced by the priests of Bel in eating food set out for Bel and supposedly consumed by the idol. Commanded to worship a live dragon, he causes it to explode by feeding it a concoction made of pitch, fat and hair. For this its devotees have Daniel thrown into the lions' den. While there an angel takes the prophet Habakkuk, who happens to be far off, by the hair to the den to give Daniel a bowl of porridge. After seven days Daniel is delivered and his enemies are thrown to the lions.

### 'Entirely Contrary to Previous Trend'

¶ In the volume *Advance to Barbarism*, F. J. P. Veale, an English lawyer, discusses how "the whole character of warfare and of international relations" has been completely transformed since 1914. "What is so remarkable about this development," he writes, "is that it ran entirely contrary to the previous trend of events. Through the ages, down to 1914, with certain temporary fluctuations, manners generally had become steadily milder and in warfare, in particular, the methods of primitive savagery had become gradually modified by an increasing collection of restrictions and restraints. Compliance with these restrictions and restraints is commonly held to mark the distinction between savage and civilized warfare. . . . A code of conduct

Does such a tale recommend itself to our judgment as the Word of God?

As one authority summed up the case against the Apocryphal writings: "They have not had the sanction of the Jewish and the early Christian Church; . . . are wholly wanting in the prophetic spirit . . . ; not only do not claim inspiration but bewail the want of it; are characterized in many passages by an air of romance and mythology alien to the simple grandeur of the Bible; contradict themselves and some well-known facts of secular history; teach doctrines not contained in the Bible . . . ; and appear never to have been quoted as an authority by the Lord or his apostles." —*Dictionary of Religious Knowledge*, Abbott, pp. 50, 51.

Truly the Apocrypha is not of God but of men. What a lack of understanding and appreciation to place its writings on the same plane as those of God's Word, the Bible! Well can Paul's warning against paying attention to Jewish fables be applied to the Apocrypha.—Titus 1:14.

was gradually established which became formally recognized by all civilized countries. A history of warfare, written in 1913, would be a simple record of this slow and fluctuating, but on the whole steady, progress. . . . Such a sudden and complete reversal of the process of gradual ameliorating of warfare which had been going on for more than two thousand years surely calls for some explanation. Is not, for once, the overworked description of 'epoch-making' merited?"

¶ The explanation for the epochal increase in woes and barbaric behavior since 1914 is, as this journal has often discussed in detail, that we are living in the "last days," when "critical times hard to deal with will be here." —2 Tim. 3:1-5.

## Acquiring Mightiness for Turning the Battle

**T**HE prophecy of Isaiah, chapter 28, on the one hand, paints us a vivid picture of the way Jehovah views the leaders of Christendom and, on the other hand, gives us words of encouragement. It exposes those leaders for what they truly are, modern drunkards of Ephraim, so filled with the wine of Satan's propaganda that they not only dream vain things but vomit out filth. At the same time this prophecy contains the heart-cheering promise: "In that day Jehovah of armies will become as a crown of decoration and as a garland of beauty to the ones remaining over of his people, and as a spirit of justice to the one sitting in the judgment, and as mightiness to those turning away the battle from the gate."—Isa. 28:5, 6.\*

Though these modern drunkards of Ephraim mock the message we bring them as too simple for their attention, they neither discourage us nor will they continue their mocking for long. Soon Jehovah will rise up to do battle as he did on Mount Perazim and as at Gibeon, in the days of King David, thereby bringing to pass his strange deed and unusual work.

Until that eventful day there is much work for us to do. We must engage in the God-approved spiritual warfare, "not against blood and flesh, but . . . against the wicked spirit forces in the heavenly places." (Eph. 6:12) To push back Satan's assault forces from our gates Jehovah God *must* become mightiness to us. With us, even as it was with Jesus, it is true that we can do nothing of our own initiative. Everything depends upon Jehovah, as Isaiah 28:5, 6 shows.

How does Jehovah become mightiness to

us for turning the battle from the gate? First of all, by providing us with the knowledge contained in his Word. "A man of knowledge is reinforcing power," we are told, "and in the multitude of counselors there is salvation." Yes, this knowledge that Jehovah provides makes our shield of faith both large and impenetrable to Satan's darts; familiarity with it makes us skilled in wielding the "sword of the spirit."—Prov. 24:5, 6; Eph. 6:16, 17.

Making practical application of this counsel means that we fully appreciate each issue of *The Watchtower, Awake!* and *Kingdom Ministry* as well as the books and booklets that come to us from the table of Jehovah through the faithful and discreet slave. Have you completed reading your copy of *Jehovah's Witnesses in the Divine Purpose?* Are you regularly enjoying our new *Yearbook*?

For Jehovah to become mightiness to us in our spiritual warfare we must also make good use of his provision of congregational meetings and the various assemblies. How we do need each other! As the apostle Paul so well expressed it at 1 Corinthians 12, we are like members of a human body. What good would a hand or an eye be without the rest of the body? Truly "two are better than one," and "a threefold cord cannot quickly be torn in two." So let us not be "forsaking the gathering of ourselves together."—Eccl. 4:9-12; Heb. 10:25.

Vital also is God's holy spirit or active force, which he imparts to us in answer to our prayers and yet not apart from his Word, his organization and our consistent course of action. By means of it also Jehovah becomes mightiness to us, as we read: "Not by might, nor by power, but by my Spirit, saith Jehovah of hosts."—Zech. 4:6, AS.

\* For details see *The Watchtower*, March 1, 1959.

# "Your Will Be Done On Earth"



Serial Part 31

We are now treating of matters that were prophesied to take place in the "appointed time of the end" of this worldly system of things. When World War I began in 1914, the ruling power of the revived German Empire was found fulfilling the role of the "king of the north," whereas the Anglo-American dual world power was fulfilling the opposite role of the "king of the south." Referring to the symbolic "king of the north," Daniel 11:31 (JP) predicted: "And arms shall stand up on his part, and they shall profane the sanctuary [the Christian temple class of Jehovah God], even the stronghold, and shall take away the continual burnt-offering [the spiritual 'sacrifice of praise' offered to Jehovah God by his temple class on earth], and they shall set up the detestable thing that causeth appalment [the desolating abomination, Le]." Following World War I this "desolating abomination" had been set up in the form of the League of Nations, which had been hailed by religious organizations as "the political expression of the Kingdom of God on earth." So now we face a question.

## "THE DESOLATING ABOMINATION"

<sup>31</sup> How is it, though, that at this stage of progress of the angelic prophecy it is said: "And they shall set up the detestable thing that causeth appalment," "the desolating abomination"? Does this disagree with the setting up of the League of Nations, which has been styled the "abomination that makes desolate" and which was set up at the instance of the king of the south in 1919? No, indeed! Let it be remembered that that abominable counterfeit for God's established kingdom, the League of Nations, was the "image of the wild beast." This image of that wild beast with seven heads and ten horns was proposed by the symbolic two-horned beast, the dual world power of Britain and America, and this was done toward the close of World War I in 1918. (Rev. 13:11-15) That "image," being a League, was made up of the seventh world power and of remnants of the pre-

\* See *The Watchtower*, Sept. 15, 1959, pages 573 (paragraph 27), 574; Oct. 1, 1959, pages 597, 598.

31. What was the "desolating abomination," and how did Revelation 17:7-11 state there must be a reappearing of it?

ceding six world powers. As a result, it was an expression of all seven world powers and was itself the "eighth king," the eighth world power. Revelation 17:7-11 shows that the career of this symbolic seven-headed wild beast included a disappearance: "The wild beast that you saw was, but is not, and yet is destined to ascend out of the abyss." Hence the wild beast must reappear!

<sup>32</sup> Although the League of Nations was formally dissolved on January 10, 1946, when the first General Assembly of the United Nations opened in London, England, it had really ceased as a world-peace organization in September, 1939. At that time World War II burst forth at the rash conduct of the Nazi king of the north. There the League of Nations showed itself a disastrous failure, and it went down into the "abyss" dead, with only some corpse-like structure remaining but without any peace-preserving energy.

<sup>33</sup> However, would it stay down in the abyss? In September, 1942, Jehovah's sanctuary class held an assembly, with fifty-three conventions in as many American cities holding simultaneous sessions September 18-20. The assembly grew to earth-wide proportions when over eighty conventions on four continents besides islands joined in having the same program. Sun-

32. When and how did that "wild beast" disappear into the "abyss"?

33. By what stages did this world-peace "beast" reappear from the "abyss"?

day, September 20, at the key city of Cleveland, Ohio, the president of the Watch Tower Bible & Tract Society spoke to the visible and invisible conventions in the public address "Peace—Can It Last?" In it he dealt with Revelation 17:7-11. He showed from this that World War II would end and, during the peace that would not last, the international world-peace beast would ascend out of the abyss but finally go off into destruction.\* The following year the foreign ministers of Communist Russia, Great Britain, America and China held a meeting in Moscow and expressed the need for a new world organization to include all "peace-loving states," as the League of Nations was considered dead. The Dumbarton Oaks Conference took place in early autumn of the following year, and there a proposed charter for a permanent United Nations Organization was outlined by representatives of the same four nations. This Charter had a thorough discussion and was finally adopted by a conference of fifty-one nations at San Francisco, California. On October 24, 1945, Communist Russia deposited its instrument of ratification of the United Nations and the Charter of this international organization went into force that day, which was shortly after Japan surrendered and World War II ended on September 2.

<sup>34</sup> The seven-headed scarlet-colored beast was again out of the abyss, and on January 10, 1946, its first General Assembly opened in London, England. It was the same beast, for the United Nations had a striking resemblance to the League of Nations, which now closed up and later turned over its physical properties to the U.N. So Daniel 11:31 does not disprove that the "abomination that makes desolate" was

\* See the booklet *Peace—Can It Last?* pages 18-22. Copyright 1942.

34. How was it the same beast, and thus how is Daniel 11:31 in full agreement with Daniel 8:11-14?

first given life in 1919 by the seventh world power, the king of the south. Rather, Daniel 11:31 implies that this abominable "image of the wild beast" was to be plunged into the abyss of helplessness by the Nazi king of the north through bringing on another world war; and that the abominable "image" for international worship was to be brought out with the aid of the Communist king of the north. Seen in this light, Daniel 11:31 and Daniel 8:11-14 are in full harmony with each other. Together, they are in agreement with Revelation 13:11-15 and Revelation 17:7-11. Jehovah's angel showed the truth.

#### EDUCATIONAL WORK UNDER DIFFICULTY

<sup>35</sup> If the king of the north cannot destroy by persecution, he seduces by slippery, smooth talk. Jehovah's angel warned of this, saying: "And such as act wickedly against the covenant will he corrupt by flatteries; but the people that do know their God will be strong, and deal valiantly. And the intelligent among the people will impart understanding to many: yet they will stumble through the sword, and through flame, through captivity, and through being plundered for some time." (Dan. 11:32, 33, *Le*) The king of the north, whether Nazi or Communist, tries to win over the religious bodies. His having religious backing strengthens his position before the common people, if it does not also salve his own conscience as well as the people's. He must dominate the religious systems, making certain that they have clergy leaders that support the totalitarian policies of the king of the north. Rather than have a religious system with international or foreign connections, he wants an independent national religious system owing allegiance to only the national government. Whom can he, whom will he se-

35. What nonpolitical bodies does the king of the north try to win over, and whom does he succeed in corrupting by flatteries?

duce and corrupt by his flatteries into supporting the totalitarian king of the north? Only "such as act wickedly against the covenant." That is why the religious organizations of Christendom under domination by the king of the north have yielded to him. Thus they get seeming advantages from him, so that they are free from persecution and keep operating their churches openly.

<sup>36</sup> Not so with the sanctuary class, the people that do know their God by his name and by his revealed Word. They will not deal wickedly with Jehovah's covenant for the kingdom, into which they have been taken as "joint heirs with Christ." Their "citizenship exists in the heavens." They are not part of this world as Jesus himself was not. They refuse to make this world their friend and by doing so make God their enemy and lose the Kingdom. They know the command of the reigning King, Jesus Christ, for the "time of the end" of this world: "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." Hence they resist the flattering offers of the king of the north and keep strong in faith and in exclusive devotion toward Jehovah God. As His witnesses to all nations they continue preaching the good news of the established kingdom of God.—Rom. 8:17; Phil. 3:20; Matt. 24:14.

<sup>37</sup> The sanctuary class are "intelligent," discreet, discerning the principle of godly devotion that should be their rule of conduct. They act with insight and keep walking in their integrity or blamelessness toward God. Realizing their being anointed with Jehovah's spirit to preach, they do preach, that they may "impart understand-

ing to many." They help many to see that it is the supreme question of universal sovereignty that has to be decided in favor of Jehovah God. They thus help many to take the side of his kingdom and to quit working in vain for the world domination by either the king of the north or the king of the south.

<sup>38</sup> This uncompromising stand for God's universal sovereignty and this proclamation of the kingdom of his reigning Son Jesus Christ within the domain of the king of the north, whether Nazi or Communist, has meant suffering. Jesus foretold such suffering or persecution during this "appointed time of the end" of Satan's world. (Matt. 24:7-13) So because the sanctuary class refuse to worship the political State, the king of the north under both Nazi and Communist guise has mercilessly persecuted them. He has caused them to "stumble." How? "Through the sword" of execution to death; "through flame" of hot public condemnation, bans, critical publicity, and scorching expressions of official anger; "through captivity" in prisons, in slave labor, concentration and deportation camps, in exile and in underground quarters; and "through being plundered for some time" by invasion of homes, Kingdom Halls and assemblies without proper legal warrant, along with the seizing of Bible literature and even of God's own Word itself, since the sanctuary class feeds on His Word and preaches its good news of salvation to the lovers of truth and righteousness. "For some time" this has kept up, particularly from when the Nazi Fuehrer took dictatorial power in 1933 and also beyond Hitler's death and through Communist Stalin's dictatorial rule and down to the present time. In eastern Europe some of Jehovah's witnesses have gone through years of Nazi persecution and

36. Whom does the king of the north not succeed thus in corrupting?

37. In what way are the sanctuary class intelligent, and how do they impart understanding to many?

38. How have they been made to "stumble," and why?

then quickly came under Communist oppression.

<sup>39</sup> The God of mercy has helped his intelligent sanctuary class to stagger through this persecution by the king of the north in his domains and also any persecution that he can stir up against them through his propaganda and secret agents in other lands. Jehovah has lovingly fulfilled his word through his angel: "But in their stumbling will they be aided with a little help; but many will join themselves to them with deceptive flatteries. And some of the intelligent will stumble, to make a purification among them, and to select and to cleanse them, until the time of the end; because it is yet for the time appointed." (Dan. 11:34, 35, *Le*) This persecution is foretold to continue until the king of the north comes to his "time of the end" at Armageddon. When the Devil in his role of Gog of Magog makes his final, full-strength attack "from the uttermost parts of the north," he will be certain to have the Communist king of the north among his assault forces. (Ezek. 38: 1-9; 39:1, 2, *AS*) So till then Jehovah's sanctuary class may expect to have to stumble and stagger under the totalitarian, dictatorial "king."

<sup>40</sup> Till now as they have thus stumbled along, they have indeed been "helped with a little help." (*JP*) This has come about by the defeat of Nazi Germany and Fascist Italy and Imperial Japan, the Axis partners, the democratic "earth" thus opening its "mouth" and swallowing up the "river" belched out by Satan the Devil through that Nazi type of king of the north. (Rev. 12:15-17) Their defeat helped to bring about a liberation of Jehovah's sanctuary class along with others in lands that had fallen under the Nazi king of the north and his allies, in Western Germany, Nor-

way, Denmark, Holland, Belgium, France, Italy, Philippine Islands, Korea, Burma, Siam, Indonesia, Malaya, Singapore, Wake Island, Hong Kong, Greece, but not in Russia itself. In a number of lands, also, the judicial courts have rendered decisions favorable to Jehovah's witnesses and relieved them of restrictions and oppressions by the king of the north or by those who partake of his spirit. In large assemblies held in 199 cities around the globe from June 30, 1956, to March 1, 1957, Jehovah's witnesses to the total number of 462,936 adopted a stirring petition to Nikolai A. Bulganin, then Premier of the Soviet Union of Moscow, asking some relief for thousands of their spiritual brothers cruelly persecuted in Russia and Siberia. This won no favor or help from Soviet government officials or courts. Yet it did give great moral support to the persecuted victims of the king of the north, and also much encouragement.\*

<sup>41</sup> The greatest help to the sanctuary class stumbling under the brutalities of the king of the north has come from the "sheep" whom Jesus foretold in his prophecy on the end of this world. In contrast with the "goats," these sheeplike people of good will have sympathized with Jesus' spiritual brothers, who are part of Jehovah's sanctuary. They have come forward in increasing numbers since 1931, but particularly since 1935, when *The Watchtower*, as of August, published the explanation of Revelation 7:9-17, to enlighten and encourage these "other sheep" of the heavenly Shepherd. (John 10:16) They have accepted the good news of God's established kingdom and have helped the sanctuary class in ways described in Jesus' parable of the sheep and goats. (Matt. 25:

\* See *The Watchtower* as of April 15, 1957, pages 249-254.

39. Such stumbling is foretold to continue till when? 40. How, though, have they been "helped with a little help"?

41. From whom, however, has the greatest help come, and how?

31-46) But most powerfully have they rendered this help by dedicating themselves to the divine Sovereign of the universe and by congregating with the sanctuary class and joining them openly in the field in preaching the good news of God's kingdom that still other "sheep" may be gathered in. They keep worshiping with the sanctuary class, witnessing with them and faithfully suffering with them at the hands of the king of the north as well as the king of the south, even to the death.

<sup>42</sup> But many who "join themselves to them" do not do so wholeheartedly or with sincere motives, merely in a form of flattery or smooth conduct, for selfish reasons. Some of such ones have turned out to be spies for the king of the north. Others make complimentary remarks about Jehovah's witnesses but go no farther toward worshiping and serving Jehovah himself. Many admire and praise the faithfulness, stanchness and integrity keeping of Jehovah's witnesses but hold back from dedicating themselves to Him and becoming his active, preaching witnesses. This fact brings to light that there is now a test of real devotion to the true God on the part of those who may claim to be "other sheep" or who may for a time receive Bible education by Jehovah's witnesses. They

42. How do many "join themselves to them" with deceptive flatteries?

should aim, not to flatter creatures, but to please the Creator.—Gal. 1:10.

<sup>43</sup> The God of salvation has been permitting all this persecution of his witnesses in order to test those who profess to seek him and to love him. By the fiery trials from the persecutors and oppressors Jehovah smelts those claiming to be his people in order to expose and skim away those who are mere scummy dross and to manifest, purify and retain those who are the pure, precious metal. It is by these genuine ones who lovingly carry out their dedication to him that he receives a vindication of himself as the chosen Sovereign of their lives. Thus Jehovah has permitted thousands of his intelligent witnesses to stumble under persecution, even to a fall into the death of a martyr, to refine the qualities of his surviving witnesses and to reject those not determined to endure to the finish that they may be saved. (Matt. 24: 9-13) Down to the bitter end of the king of the north and his fellow persecutors Jehovah's intelligent ones, who see and appreciate the supreme issue of universal sovereignty, are resolved to submit to purification and whitening by persecution. Their reward has no end, but at the "time appointed" their enemy persecutor has his end.

(To be continued)

43. What is Jehovah's purpose in permitting some of his intelligent ones to "stumble," and what are the intelligent determined to do?

### Baptists, Take Note

In 1865 the American Bible Union published a Revised English Version of the New Testament that was widely used by Baptists. The Executive Board of the American Baptist Publication Society in 1883 appointed a committee to prepare an improved edition of this translation. This improved edition later was published and distributed by the American Baptist Publication Society of Philadelphia. This Baptist committee correctly rejected the trinitarian spurious text of 1 John 5:7 as found in the King James version.—See *The New Testament American Bible Union Version*, p. 544.

# Why DO YOU BELIEVE IN THE Trinity?



**F**OR centuries millions of people have believed the doctrine of the trinity, which teaches that "in the unity of the Godhead there are Three Persons, the Father, the Son, and the Holy Spirit, these Three Persons being truly distinct one from another. Thus, in the words of the Athanasian Creed: 'The Father is God, the Son is God, and the Holy Spirit is God, and yet there are not three Gods, but one God.'" (*The Catholic Encyclopedia*) Do you believe this doctrine? Why?

Many persons think the trinity is a Christian teaching based on God's Word, the Bible. However, early Roman Catholic writers did not hesitate to admit that the trinity could not be proved by Scripture alone. Cardinal Hosius is quoted as having said: "We believe the doctrine of a triune God, because we have received it by tradition, though not mentioned at all in Scripture." (*Conf. Cathol. Fidei*, Chap. XXVI) Other persons are just as frank about declaring the trinity to be of pagan origin. Arthur Weigall, in his book *The Paganism in Our Christianity*, states: "Jesus Christ never mentioned such a phenomenon, and nowhere in the New Testament does the word 'Trinity' appear." He says the idea of a coequal trinity "was only adopted by the [Roman Catholic] Church three hundred years after the

death of our Lord; and the origin of the conception is entirely pagan."

On page 198 of his book Weigall gives a brief history of the trinity doctrine, saying: "In the Fourth Century B.C. Aristotle wrote: 'All things are three, and thrice is all: and let us use this number in the worship of the gods; for, as the Pythagoreans say, everything and all things are bound by threes, for the end, the middle, and the beginning have this number in everything, and these compose the number of the Trinity.'

The ancient Egyptians, whose influence on early religious thought was profound, usually arranged their gods or goddesses in trinities: there was the trinity of Osiris, Isis, and Horus, the trinity of Amen, Mut, and Khonsu, the trinity of Khnum, Satis, and Anukis, and so forth. The Hindu trinity of Brahman, Siva, and Vishnu is another of

the many and widespread instances of this theological conception. The early Christians, however, did not at first think of applying the idea to their own faith. They paid their devotions to God the Father and to Jesus Christ, the Son of God, and they recognized the mysterious and undefined existence of the Holy Spirit; but there was no thought of these three being an actual Trinity, co-equal and united in One, and the Apostles' Creed, which is the earliest of the formulated articles of Christian faith, does not mention it."

Still there are persons who insist that the doctrine of the trinity is a Christian doctrine based on the Holy Scriptures. Let us briefly examine and see.



First of all, the words "trinity," "trine," "God-man," "first person," "second person," "third person," "three persons," do not appear anywhere in the inspired text of either Catholic or Protestant Bibles. Nowhere in the Bible do we find terms such as "God the Son," or "God the Holy Spirit," but rather we read "the Son of God," "the spirit of God," or just "holy spirit." Nowhere in Scripture is God revealed as three persons, but always as one God. Now if the very words that are necessary to express the doctrine of the trinity do not appear in the Holy Scriptures, how can we suppose the doctrine to be found or taught therein? Impossible.

There are three texts (1 John 5:7, AV; Matthew 28:19; 2 Corinthians 13:14) that speak of the Father, Son and holy spirit in formal connection, but not one of these says anything about a trinity. If the trinity doctrine is the central doctrine of "Christian" religion, why, out of 31,173 verses in the Bible, should there be only three to use Father, Son and holy spirit in formal connection, and one of these, that is, 1 John 5:7 admittedly spurious? John wrote this letter in Greek in the first century, but 1 John 5:7 cannot be found in any Greek manuscript written earlier than the fifteenth century. Concerning the verse, Bishop Lowth says: "I believe there is no one among us, in the least degree conversant with sacred criticism, and having the use of his understanding, who would be willing to contend for the genuineness of the verse 1 John 5:7." Dr. Adam Clarke, in his *Commentary*, closes a lengthy dissertation on this verse in these words: "In short, it stands on no authority sufficient to authenticate any part of a revelation professing to have come from God." Therefore, 1 John 5:7 is rejected by all impartial scholars of God's Word.

As for Matthew 28:19 and 2 Corinthians 13:14, they say nothing about there being three coequal persons in one God. They do not say that each of these mentioned is a God. They do not say that all three are equal in substance, power and eternity. They do not say all are to be worshiped. Since they do not say these things, then they do not teach the trinity, for all those claims are made concerning the trinity. Peabody, a highly reputable writer, in his *Lectures on Christian Doctrine*, page 41, says: "I am prepared to state, without fear of contradiction, that the doctrine of the equality of the Father, Son, and Holy Spirit cannot be found in any genuine Christian work of the first three centuries, and that there cannot be found, with reference to the Divine nature, in any genuine Christian work of the first two centuries, any statement of doctrine equivalent or approaching to, or consistent with, the modern doctrine of the Trinity." Why is this so? Because the trinity doctrine is of pagan origin, as historians point out. Early Christians of the first century did not believe in it. They did not worship a triune god. There is absolutely no Scriptural grounds for believing in the trinity. Tradition alone is not reason enough, because Jesus stated that the 'word of God was made invalid because of tradition.'—Matt. 15:6.

Faithful servants of God believed in God as being one: "Jehovah our God is one Jehovah," said Moses. (Deut. 6:4) Jesus Christ said the same thing at Mark 12:29. It is serious that we worship the true God Jehovah, because there is no salvation in any other: "Anyone that calls upon the name of Jehovah will be saved," said Peter. Call upon him, worship Jehovah, take in knowledge of the true God and Jesus Christ, because this means everlasting life.—Acts 2:21; John 17:3.

## The New World Society in Sarawak

**T**HE province of Sarawak is situated in the northwestern part of the large island of Borneo. It has a widely scattered population consisting chiefly of Chinese, Malays, Indians and natives, the Dayaks. There the Kingdom message at last also penetrated as the two films of the Watch Tower Society, "The New World Society in Action" and "The Happiness of the New World Society," were shown. Thereby many in and around Kuching, its capital, for the first time learned about Jehovah's witnesses and their work.

☞ Exploring all avenues for locations to show the films, the Witnesses were able to procure a Chinese association hall in the center of the city, and that free of charge. Some eighty-five persons were on hand to see the first film. The owner was presented with some Chinese literature for which he not only expressed sincere thanks but at the same time offered the use of the hall again for the same purpose any time in the future. His generous offer was accepted later and the second film was shown. Despite a tropical torrential rain, sixty-five came to see the film, including many who had seen the first one and who, it was noticed, brought along friends and neighbors.

☞ It was possible to show the film also at the Sarawak Mental Hospital. Its staff erected a huge bamboo frame for the screen and placed it in the center of the compound, which was surrounded by a covered walk. Again it rained, but the audience was able to view the film in comfort from this covered walk, although the screen itself was in the rain. The film was greatly enjoyed by the staff, the patients of the hospital and people from the surrounding villages—some two hundred in all.

☞ A retired Chinese man of good will asked to have the film shown at his house. For several weeks before its showing he visited his friends and neighbors inviting them to come. The night of the showing he had a *large sign* outside his home advertising the film. More than one hundred and fifty witnessed the earth-wide happiness of the New World society. The householder's son read the film commentary in Chinese, thereby enabling all present to understand clearly the details of the film.

☞ Arrangements had also been made to show one of the films at the home of a man living at the Kuching Airport with whom a Bible

study had been started. Upon arriving with their equipment, the Witnesses found that the electricity had failed. However, the officer in charge of the airport police offered the use of their power line, since they had their own generator. So instead of its being shown in a small home to a handful of persons, the film was seen by virtually the entire air force staff and their families as the screen was fixed to the outside wall of the police department building. Many others relaxing at a restaurant nearby also were able to view it.

☞ Perhaps among the most appreciative viewers of the film were the patients of the Rajah Brooke Memorial Settlement for Lepers. There the manager, greatly impressed by the Watch Tower literature, arranged to have the film shown at the cinema building. Shortly before the showing of the film a strange sound echoed through the jungle valley. It was the highly resonant sound produced by beating one type of wood against another—the usual way of calling people together. Then a steady stream of persons came from the valley. Many were patients from the colony's dormitories and still more came from the surrounding 'kampongs' or native villages. The cinema was an ideal location; its being open on the sides kept it cool while being protected from the rain. The seats were quickly taken and many more sat on the concrete floor, filling the place. Still others sat outside on a grassy bank surrounding the building. Upward of 350 saw the activities of the New World society, and after the showing of the film more than 250 pieces of literature in three languages were distributed.

☞ At a later day the second of the films was shown, with the commentary being read in Chinese by a person of good will. Some 270 were present. A person who accompanied the Witnesses from Kuching, and who had been studying the Bible with them for only a short time, commented: "I can see now that your way of baptizing is the Bible way, the proper way, too."

☞ So in just a few short months, in a country with a widely scattered population, at thirteen showings of the films, more than 1,360 persons saw the evidence that Jehovah God has a New World society operating earth-wide today, and that it is through it that true happiness can be found.

## DISTRICT ASSEMBLIES FOR 1960

Each District Assembly during the course of this year will be called "Peace-pursuing District Assembly," in accord with the 1960 yeartext. As many branches of the Watch Tower Bible and Tract Society of Pennsylvania as deem it advisable will arrange for one or more district assemblies in the territories under their supervision. As early as possible due announcement will be made in the Society's official publications of the locations of these assemblies and of the dates of each of these four-day assemblies, that all those interested in attending may select the most appropriate assembly location for themselves and may make their necessary preparations. At this time we are pleased to announce the following assemblies for which the arrangements have been consummated. The list is complete for the United States, Canada and Great Britain.

*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.*

—Deut. 31:12.

## ANNOUNCEMENTS

### FIELD MINISTRY

In the great battle for truth and righteousness *The Watchtower* helps one in 'acquiring mightiness for turning the battle' to a successful conclusion. During February a year's subscription for this magazine will be offered for \$1, with three Bible booklets given free to new subscribers. If you would like to have a share in this work, inquire at the nearest Kingdom Hall of Jehovah's witnesses or write to this office.

### HOPE FOR PEACE

Peace is the desire of all people, yet the nations of this world have not been able to attain

### Assembly Dates and Cities

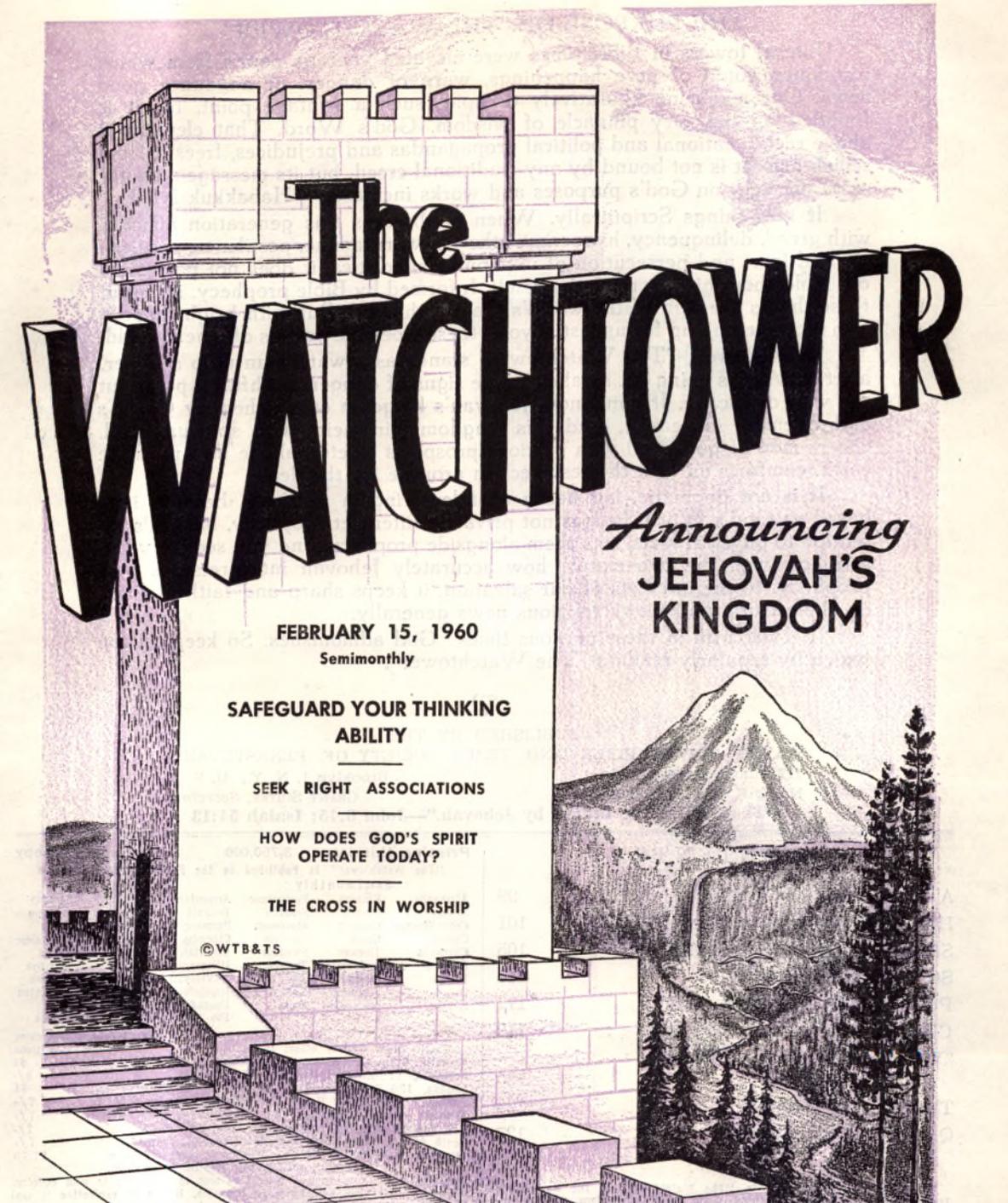
- JUNE 16-19: Manchester, England.  
JUNE 23-26: Nashville, Tenn.; Fort Worth, Texas.  
JUNE 30-JULY 3: Toronto, Ont., Canada.  
JULY 7-10: Los Angeles, Calif.  
JULY 14-17: Washington, D.C.; Sydney, N.S., Canada; Wembley, Middlesex, England.  
JULY 21-24: Sacramento, Calif.; Birmingham, England; Vienna, Austria.  
JULY 28-31: Detroit, Mich.; Edmonton, Alta., Canada; Glasgow, Scotland.  
AUG. 4-7: Salt Lake City, Utah.  
AUG. 11-14: Boston, Mass.  
AUG. 25-28: Miami Beach, Fla.; Kansas City, Mo.  
Portland, Oreg.: Date to be given later.

(Other information concerning the assembly locations and rooming accommodations will be announced later.)

it, not even within the borders of individual nations. So commonplace has violence become that many persons view it as an inevitable evil of life. But is it? Will conditions never change? For your peace of mind and assurance of future happiness send for and read the beautifully illustrated hard-bound book *From Paradise Lost to Paradise Regained*. It is only 75c.

### "WATCHTOWER" STUDIES FOR THE WEEKS

- March 13: How Happy the Mild-tempered and Peaceable! Page 69.  
March 20: Mildness and Self-Control Yield Peaceable Fruitage. Page 75.



# The WATCHTOWER

*Announcing*  
**JEHOVAH'S  
KINGDOM**

**FEBRUARY 15, 1960**

Semimonthly

**SAFEGUARD YOUR THINKING  
ABILITY**

**SEEK RIGHT ASSOCIATIONS**

**HOW DOES GOD'S SPIRIT  
OPERATE TODAY?**

**THE CROSS IN WORSHIP**

©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 unpoplar 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".

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

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

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

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# The WATCHTOWER

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KINGDOM**

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## A society without

# CRIME



**C**RIME is a parasitical disease that has been sapping the strength and vitality of human society for ages.

It is like a giant octopus whose frightful tentacles reach into nearly every part of human society. Its corrupting influence is often seen even in high positions of worldly government. Outstanding examples of what happens when it gains complete control of a government are seen in the bloody record of human suffering left by totalitarian regimes of recent decades.

Like many hidden diseases of the human organism, crime flourishes and spreads beneath the surface of society. Although its poisonous presence is revealed by regular news reports of robberies, embezzlements, rapings, murders, gang fights and so forth, the extent to which society is corrupted by it is not generally known. The occasional prickings by investigating committees bring a lot of putridness into the open from places where crime may not have been suspected. Shocked public opinion may

start a cleanup campaign, forcing crime to retreat from the investigated area, but when things quiet down it will begin snaking its way back.

Despite police efforts, major known crimes in the United States continue to grow. From 1946 to 1957 they increased at a rate that was three times as fast as the nation's population increase. The population increase for persons under eighteen since 1952 was 22 percent, but during the same period arrests of such persons increased 55 percent.

Crime is not confined to juvenile delinquents, corrupt politicians and the blackguards of the underworld. Average persons considered as upright citizens are often exposed as being criminally dishonest. Consider, for example, the widespread practice among employees of stealing from their employers. In the United States alone employee dishonesty costs businesses from 500 million to one billion dollars a year.

Any person that loves righteousness should be sickened by the corrupt state of modern society. He should be revolted at the noisome disease of crime that has spread through it and corrupts it. No wonder that God, through his Word, commanded Christians to have no friendship with the world. To have friendship for it would make one an enemy of God. (Jas. 4:4) But because modern society is corrupt, it does not mean that a society without crime is impossible. It does not mean that humans

cannot live in a society that respects Scriptural principles, that is morally clean and upright and that is united in Christian love instead of being divided by hate, envy, maliciousness and strife.

—A society without crime can be a reality, but it cannot be brought about by police efforts or by groups that try to reform criminals. It cannot be produced by politicians or by the united efforts of the world's governments. The job is too big for any of them. It is a task that only Jehovah God can perform. It requires a completely new system of things—a new world. The change is foretold at 1 John 2:17, which says: "Furthermore, the world is passing away and so is its desire, but he that does the will of God remains forever."

God's heavenly executioners will root out and destroy all who persist in following unlawful desires. No amount of chicanery on the part of a criminal will bring him escape from the execution of divine judgment. Note how the Bible long ago foretold God's purging of the wicked from the earth: "But the transgressors themselves will certainly be annihilated together; the future of wicked people will indeed be cut off." "For the upright are the ones that will reside in the earth, and the blameless are the ones that will be left over in it. As regards the wicked, they will be cut off from the very earth; and as for the treacherous, they will be torn away from it." —Ps. 37:38; Prov. 2:21, 22.

Certainly the One who locked in the atom the stupendous energy that man is now tapping in his nuclear reactors and nuclear bombs is capable of locating and destroying every living criminal and every persistent violator of divine law. Although

a person may have succeeded in hiding his criminal acts from the eyes of other humans, he cannot hide them from the eyes of God. "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." "The sins of some men are publicly manifest, leading immediately to judgment, but as for other men their sins also become manifest later."—Heb. 4:13; 1 Tim. 5:24.

That a society without crime will follow God's destruction of the present wicked system of things is assured by the type of government that will rule mankind then and by the type of people that will inhabit the earth. As you will note at 1 John 2:17, previously quoted, "he that does the will of God remains forever." Those that do the will of God are not the ones that contribute to the corruption of modern society. They are the ones referred to at Proverbs 2:21 as the "upright" and "blameless" that will be left over in the earth after God has cleared it of the wicked. Jesus referred to them in his sermon on the mount when he said: "Happy are the mild-tempered ones, since they will inherit the earth."—Matt. 5:5.

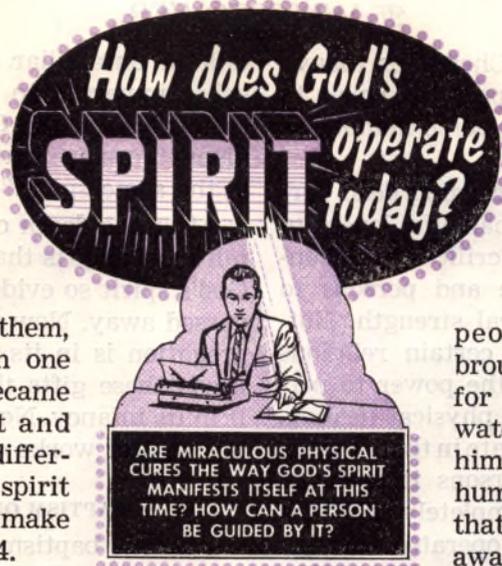
The government that will rule these "mild-tempered ones" that do God's will is identified in the Bible as the kingdom of God. It is a heavenly government with Christ as King. With all mankind under the Kingdom rule crime will not be able to corrupt that New World society of righteous humans. Then it can be said: "Loving-kindness and trueness themselves have met each other; righteousness and peace themselves have kissed each other. . . . and righteousness itself will look down from the very heavens."—Ps. 85:10, 11.

*Let him judge the afflicted ones of the people, let him save the sons of the poor one, and let him crush the defrauded. In his days the righteous one will sprout.*—Ps. 72:4, 7.

**"SUDDENLY** there occurred from heaven a noise just like that of a rushing stiff breeze, and it filled the whole house in which they were sitting. And tongues as if of fire became visible and were distributed to them, and one sat upon each one of them, and they all became filled with holy spirit and started to speak with different tongues, just as the spirit was granting them to make utterance."—Acts 2:2-4.

This remarkable event took place in the city of Jerusalem nearly 1,927 years ago. It happened on the day of Pentecost, which was the fiftieth day after the first fruits of the barley harvest had been offered to Jehovah by waving a sheaf of grain before the altar. The persons who experienced this outpouring of the spirit were disciples of Jesus Christ. The outpouring of God's holy spirit upon them was not only visibly manifested by the "tongues as if of fire" but also by their speaking in languages they were unfamiliar with up to that time. It was clear evidence that God had chosen them as his servants.

Jesus foretold this event when he told his followers: "You will be baptized in holy spirit not many days after this." (Acts 1: 4, 5) That they were baptized by it is clear evidence that holy spirit is invisible power from God. It is his active force by which he causes his purposes to be carried out. It might be compared with electrical power that invisibly radiates from a source such as a radio broadcasting station or radar. Its effect might also be likened to that of a magnet. Objects can be enveloped



or immersed in that magnetic field. So it is with persons that are immersed in God's spirit or active force.

When the spirit operated upon a person he was able to do things that other people could not do. It brought water out of a rock for Moses and divided the waters of the Red Sea before him. It gave Samson superhuman physical strength so that he was able to carry away on his back the immense gates of a city. It caused fire to consume an altar and the sacrifice upon it at a prayer from Elijah. By Elisha it raised the dead and healed leprosy. It gave Bible writers and other godly men the ability to foretell with astounding accuracy things in the future distant from their day.

Although it worked mightily through men before the coming of Christ, they were not begotten as spiritual sons of God as were the 120 Christians at Pentecost. That was something new. Because of being begotten by God's spirit they had a heavenly destiny of becoming spirit creatures and ruling with Christ in the heavens. By resurrection they would become a body of co-rulers with Christ, with him as the head. "For truly by one spirit we were all baptized into one body . . . Now you are Christ's body, and members individually." —1 Cor. 12:13, 27.

#### GOD'S SPIRIT TODAY

Since God's holy spirit operated on Christians in the first century and upon faithful persons for centuries before the Christian era, is it not reasonable to ex-

pect it to operate upon Christians today? We cannot, however, expect the spirit to operate in identically the same manner as it did in those past ages.

The spirit is not now causing dead persons to be raised to human life, lepers to be physically cleansed, sacrifices to be consumed by heavenly fire and persons to have superhuman physical strength. Notwithstanding claims by certain religious persons that they have the power to perform miraculous acts of physical healing, God's spirit does not operate in that manner today. If it did, the persons it operated through could heal completely all who came to them. When it operated through the apostles, sick and deformed persons were made completely well. Peter healed a man who was born with a leg deformity that prevented him from walking. The man was instantly healed so that he could leap about. But this is not the case with so-called "faith healers" today. Thousands come to them in hope and go away in disappointment.—Acts 5:16.

God's spirit does not operate through today's "faith healers" any more than it operates through the so-called "tooth of Buddha" in Ceylon or through idol images that are supposed to have powers of healing.

It might also be mentioned that God's spirit does not operate upon anyone to cause him to mumble in a gibberish, to roll on the floor and to act as if possessed. Instead, it operates in a calm and sensible manner. The Scriptures state: "The wisdom from above is first of all chaste, then peaceable, reasonable, ready to obey, full of mercy and good fruits." (Jas. 3:17) God's spirit, or active force, acts in the same manner because it operates according to divine wisdom.

#### GIFTS OF THE SPIRIT

It was possible for the apostles to perform acts of miraculous healing and to

talk in unfamiliar languages because the spirit imparted to them unusual gifts to help establish the Christian congregation. "Now there are varieties of gifts, but there is the same spirit."—1 Cor. 12:4.

After the death of the last apostle these miraculous gifts that made the presence of God's spirit so evident in the first century passed away. Now that the Christian congregation is in its adulthood it no longer needs these gifts that helped to establish it in its infancy. Now the spirit is performing greater works of spiritual healing.

#### BAPTISM OF SPIRIT TODAY

Without baptism of the spirit it is not possible for a Christian to become a spiritual son of God and a member of Christ's body of co-rulers. "Unless anyone is born from water and spirit, he cannot enter into the kingdom of God." (John 3:5) Therefore, baptism of the spirit is a necessary requirement today for those who are privileged to have a resurrection to spirit life. Only a relatively small number of these persons who are redeemed from the earth to rule with Christ are still on earth today. They are only a remnant of the total number of 144,000. "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. . . . These were purchased from among mankind as a firstfruits to God and to the Lamb."—Rev. 14:1, 4.

Baptism of the spirit is common to all who make up this select group. "One body there is, and one spirit, even as you were called in the one hope to which you were called; one Lord, one faith, one baptism." (Eph. 4:4, 5) The spirit does not manifest itself on these persons today in the striking manner it did at Pentecost. Nevertheless, it bears witness with their spirit, or mental disposition, that they are spirit begotten

and destined for life in the heavens with Christ. "The spirit itself bears witness with our spirit that we are God's children."—Rom. 8:16.

This spirit-begotten remnant are commissioned by the spirit to preach the Christian truths they have learned from God's Word. "The spirit of the Lord Jehovah is upon me, for the reason that Jehovah has anointed me to tell good news to the meek ones." (Isa. 61:1) The good news is regarding God's kingdom and the change it will bring upon the earth. They cannot keep silent, for their salvation depends upon their preaching as Christ did. "For with the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation."—Rom. 10:10.

It is through these spirit-anointed ones that God's spirit operates today to supply spiritual food for peoples of all nations. As it operated through such ones in the first century who were united in one organization of proclaimers of God's kingdom, so it does today. The remnant, along with a great crowd of companions, form the modern-day Christian organization through which God's spirit is operating and causing the following prophecy to be fulfilled: "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.

God's spirit operates upon Christians today, not only by baptizing certain ones to be members of Christ's little flock of Kingdom heirs, but by guiding them in the way they should go to receive Jehovah's approval. It is causing a world-wide educational campaign to be carried on with regard to making known God's name Jehovah, his truths and purposes. When their integrity is put to the test by worldly persecutions and trials, it strengthens them.

Because of its protection Satan's world has not been able to destroy them as an organization and stamp out their witnessing to Jehovah's name and kingdom.

#### FRUITS OF THE SPIRIT

Although God's spirit does not anoint the "other sheep" to be joint heirs in the heavenly kingdom with Christ, it operates on them to produce good fruits. By means of his spirit these meek persons who appear weak in the eyes of the world are made strong and are able to accomplish a tremendous world-wide preaching work despite great opposition. "For all things I have the strength by virtue of him who imparts power to me."—Phil. 4:13.

Because these zealous proclaimers of God's name and kingdom have his spirit upon them they produce the fruits of the spirit mentioned in the Scriptures: "The fruitage of the spirit is love, joy, peace, longsuffering, kindness, goodness, faith, mildness, self-control." (Gal. 5:22, 23) Political, racial and language barriers do not prevent them from exercising love for one another, and that love does not turn to hate when political leaders decide to have a war. This prophecy is fulfilled in them: "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." (Mic. 4:3, AS) Because of God's spirit being on them they are able to live in peace while in the midst of a wicked, war-minded world.

To maintain the fruits of the spirit they keep separate from the world and do not become entangled in its unscriptural activities. They transform their thinking from its wrong way of thinking, that it might conform with God's Word. "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) The operation of God's spirit makes this change possible. As Christ said regarding his apostles, so he can say regarding the remnant of spirit-anointed ones and their companions: "They are no part of the world just as I am no part of the world."—John 17:16.

#### OPERATES ON ORGANIZATION

In the first century it took the apostles and God's spirit to explain the deep things of God's Word. As it operated through the Christian organization then, so it does today. "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. 2:10) These deep things are being made known by the holy spirit through the theocratic organization of Jehovah's witnesses. As those who are responsible for supplying spiritual food for God's people diligently search the Scriptures for accurate knowledge, the spirit broadens their understanding little by little. Thus, in a gradual way, the light of understanding of God's Word grows brighter and brighter as we draw closer to the divinely set date for Armageddon.

This could be compared with what the apostle Paul said: "For at present we see in hazy outline by means of a metal mirror, but then it will be face to face. At present I know partially, but then I shall know accurately." (1 Cor. 13:12) Accurate knowledge does not come all at once. Because it is gradual, the Christian must adjust his understanding as the light increases. This is the way the spirit operates today. It does not inspire anyone to make infallible interpretations of the Scriptures, but instead it exercises an influence upon God's servants as they study the Bible so that certain truths come to their notice.

The holy spirit acts in a similar manner with regard to the operating of the world-

wide organization of God's modern-day witnesses. It does not inspire those in positions of responsibility, but allows overseers and ministerial servants to plan the activity of the organization. It permits them freedom of personal movement. As long as their plans are in harmony with the Scriptures and God's purposes it prospers them and backs them up. So they apply themselves to the preaching work that God's inspired Word says is to be done now, and they follow the pattern set by Jesus and the apostles. They base their decisions on the principles found in the Bible. At all times they show a willingness to submit to the spirit's leading.

A person cannot expect to be guided by God's spirit if he refuses to associate with the theocratic organization through which it operates. In the first century it operated through the organization headed by the apostles. In this twentieth century it operates through the organization headed by the remnant of Christ's spirit-begotten ones. This is the organization that is advancing the interests of God's kingdom by proclaiming the good news of it far and wide. This is the organization that is remaining undefiled by the world and as a result is hated by it, as prophecy foretold. This is the organization that is gathering into a New World society meek people who love righteousness in all parts of the earth and teaching them how to serve God. Those who are thus gathered benefit from the spirit's influence as it operates upon the organization.

Although God's spirit does not operate today in the spectacular way it did at Pentecost, it is, nevertheless, causing an immense educational work to be done to the honor of Jehovah's name. Those who follow its leadings, in unison with the New World society, are guided along the narrow way that leads to eternal life under the righteous rule of God's kingdom.

# Safeguard your THINKING ABILITY

"Safeguard practical wisdom and thinking ability, and they will prove to be life to your soul."—Prov. 3:21, 22.

**J**EHOVAH God is the great thinking Personality who has existed eternally and who is the Source or Creator of all existing things. As a demonstration of his wisdom he has created other thinking personalities in spirit bodies and in fleshly, human bodies. In human bodies the mind of a thinking personality exists as the function of the living brain. The existence of intelligent, reasoning personalities with minds is one of the proofs that man was created by a higher intelligence, a personal God, because mere unreasoning force or impersonal unintelligence could never bring forth the reasoning, intelligent, individual thinking personalities existing in humankind. Though scientists can weigh, measure and analyze the physical brain and determine certain of its functions, yet with all their instruments, they cannot search out the mind or intelligence of man. Their efforts to judge the mind by comparing behavior with certain theories are neither exact nor scientific. Yet the training of one's mind and the guarding of one's thinking ability are more important than anything else, because one's everlasting life is dependent upon it. "Safeguard practical wisdom and thinking ability, and

1. Who originated thinking ability, and why is it important to guard it?

they will prove to be life to your soul." (Prov. 3:21, 22; Matt. 15:18-20; Rom. 8:6) Sound advice concerning guarding one's thinking ability is found in the Word of Jehovah, the One who can measure man's thoughts. "Jehovah is knowing the thoughts of men." —Ps. 94:11.



<sup>2</sup> Thinking ability enables man to do more than simply follow a set of detailed rules. But, just as the perfect involuntary digestive system required that man take in food, water and air before functioning properly, so with the perfect man's voluntary thinking ability, he had to receive knowledge for

processing before this ability functioned. Adam was given

certain instructions, but he had to think over this information and determine how he could carry out these instructions, such as in cultivating the garden and naming the animals. Likewise with Noah, an imperfect man; God gave him some detailed instructions about preparing the ark, but Noah still had to think over these instructions, compare such with other knowledge he had received while walking with God, and then plan and execute such plans in assembling building materials, building the ark, gathering the animals and providing for their food. Jehovah expected humans to use their thinking ability.—Gen. 2:15, 19; 6:13-21.

<sup>3</sup> What is this thinking ability? It is the process of taking in through the senses knowledge or information consisting of

2. What examples illustrate the use of thinking ability?  
3. What is the thinking process, and why is it necessary to train it?

statements of principle or of practical examples, the analyzing of, comparing and connecting together of all these ideas, the drawing of conclusions from this process, remembering them, and then drawing on such ideas and conclusions for making decisions, for coping with problems or even for initiating constructive and progressive plans for future advancement. The thinking process begins to function at birth as soon as the senses begin sending information to the brain. As knowledge and experience grow, the ability to think and reason grows. No one should feel that this matter of developing his thinking ability is only for those who are the studious type. Every normal man has received a fine thinking mechanism, and throughout one's entire life one has been taking in information through reading, seeing, hearing and experiencing things; and it is the way one has taken in all this information and reacted to it that results in one's individual personality. But because many persons have not used their minds for much more than the essentials of daily living, it is necessary that they learn to train, develop and guard this thinking ability if they will get life everlasting.

#### SUBMIT THINKING TO CREATOR

<sup>4</sup> The first essential in developing one's thinking ability is the taking in of knowledge. "My son, . . . when wisdom enters into your heart and knowledge itself becomes pleasant to your very soul, thinking ability itself will keep guard over you, discernment itself will safeguard you, to deliver you from the bad way." (Prov. 2:1, 10-15) One should notice here the use of knowledge, wisdom and discernment or understanding. Since God created man in his image, it follows that the only realistic way to train one's thinking ability is to

take God's purposes into consideration. No one can gain knowledge without recognizing his relationship to God. "The fear of Jehovah is the beginning of knowledge." (Prov. 1:7) Knowledge pertaining to God's purposes is found in the Bible.—Ps. 19:7-11; John 17:17; 2 Tim. 3:16, 17.

<sup>5</sup> Today the trend of this world is to seek independent thinking as the ideal goal, but even as the unrealistic thinking of a scientist who tries to ignore the law of gravity is doomed to failure, so also is the unrealistic thinking of those who try to ignore the fact of man's dependence on God. "It does not belong to man who is walking even to direct his steps." (Jer 10:23; Prov. 16:1-3) When men try to think independently of God, they set aside the perfect standard of goodness, righteousness, virtue and faithfulness and become victims of their own selfish, sinful inclinations and degrade their own thinking ability.—Rom. 1:21-32; Eph. 4:17-19.

<sup>6</sup> Since the purpose of preaching God's Word is to make every thought obedient to the Christ, it follows that one should reject the goal of independent thinking. (2 Cor. 10:5) The Christian is to put on a new personality created according to God's will. (Eph. 4:20-24) This will result in all Christians being united with God in their thinking, as well as with one another. (1 Cor. 1:10; Rom. 15:5) Such does not make for collective thinking or mass psychology, as some have claimed. It results in each dedicated believer being trained to use his thinking ability not independently but individually, yet submissively to God and in co-operation with one's fellow man. For such development of the individual personality God has created the human mind and

4. (a) What is required for the thinking ability to function? (b) What knowledge is essential for proper thinking, and why?

5, 6. (a) Why avoid independent thinking? How does this not make for mass psychology? (b) In what respect should one co-ordinate his thinking with others, and why?

heart and provided all the necessary knowledge and instruction so that countless millions of persons, though being individual personalities, will live in unity and peace because they recognize their dependence on God and the interdependence of all members of God's human family on one another.—Rom. 12:4, 5; 1 Cor. 12:12-14, 25; Gal. 5:26; Eph. 4:16; 1 John 4:7, 20, 21.

#### HOW TO LEARN, RETAIN AND RECALL

<sup>7</sup> In taking in knowledge one should apply himself with diligence and urgency and be teachable as a child. "Call out for understanding"; "keep seeking for it as for silver." (Prov. 2:1-5) "A wise person will listen and take in more instruction, and a man of understanding is the one who acquires skillful direction." (Prov. 1:5) This means willingness to learn new ideas and a willingness to adjust one's thinking to new knowledge, to correct one's thoughts where necessary and clear away old ideas that are found to be false. Here is where some make a mistake. When they study God's Word they accept only the ideas that agree with their preconceived opinions, but every thought that requires them to change their minds they reject. This is not trying to train one's thinking ability in harmony with God's thoughts, but simply a checking into the Bible to see if it agrees with one's own ideas. One should follow the psalmist's example as he expressed his attitude in Psalm 119. Notice how often he studied, meditated upon and accepted God's ways, his reminders, his orders, his commandments, his sayings, his law, his judicial decisions, his regulations or statutes and his Word.—Ps. 25:9; Matt. 18:3; Rom. 12:2; 1 Pet. 2:1-3.

<sup>8</sup> Correct thinking requires one to get

7. What should be one's attitude when taking in knowledge?

8, 9. (a) How can one improve his ability to retain and recall information? (b) What Scriptural advice is given on remembering what one learns?

the sense of knowledge and retain it, as Jesus explained in the parable of the sower. (Matt. 13:23; Luke 8:15) In order for the memory, which is the very basis of thinking ability, to retain and recall thoughts one must pay attention and observe accurately. Jesus emphasized this in the same parable, saying: "Pay attention to how you listen." (Luke 8:18; Mark 4:23, 24) Never let the senses become dulled or blunted so that important things escape one's notice. (Rom. 11:7; 2 Cor. 3:15; 1 Pet. 5:8; 2 Pet. 3:5, 8) Next, one must fix such information in the memory so that it can be recalled and used. One does this, not by memorizing words but, in the case of events and illustrations, by visualizing these as vividly as possible. With statements of principles or other abstract ideas, one should connect such ideas up with what one already knows, fit the information into the pattern of truth one understands, compare the thoughts and look for new, different or more complete information that may require correcting the thoughts one has. In the examples of human conduct try to see which principles were in operation. It is most important to determine what all the knowledge means to oneself, what responsibilities it will give one, how it should be applied. This is the thinking ability in operation, and from this one forms valuable conclusions and retains the information in the memory in a way so that it can be recalled when needed.—2 Pet. 1:15.

<sup>9</sup> To avoid forgetting, one must continue to stir up the memory. (Jas. 1:25) "For your statutes I shall show a fondness. I shall not forget your word." (Ps. 119:16, 93) Consider the advice about stirring up the memory: "For this reason I shall be disposed always to remind you of these things, although you know them and are firmly set in the truth which is present in you. But I consider it right, as long as I am in this tabernacle, to rouse you up by

way of reminding you." (2 Pet. 1:12, 13) "Beloved ones, this is now the second letter I am writing you, in which, as in my first one, I am arousing your clear thinking faculties by way of a reminder, that you should remember the words previously spoken by the holy prophets and the commandment of the Lord and Savior through your apostles." (2 Pet. 3:1, 2) This stirring up of the memory is done by reviewing what one has learned and experienced, doing so by meditation, talking with others, attending meetings and preaching from house to house.—Ps. 119:52, 61; Rom. 15:14, 15; Heb. 10:32, 33.

#### KEEP BALANCED

<sup>10</sup> The thinking ability must also be kept balanced. "Brace up your minds for activity, keep completely balanced." (1 Pet. 1:13) This will insure one that he does not "think more of himself than it is necessary to think; but to think so as to have a sound mind." (Rom. 12:3) It includes willingness to accept correction and reproof. "Reproofs of discipline are the way of life." (Prov. 6:23; Ps. 141:5) By not thinking too highly of oneself one will be ready, yes, anxious to accept correction. (Heb. 12:5-11) Not all reproofs come to one from others. Since each person is in a position to see far more of his own mistakes and faults than others are, and since he can discern the faults in his own thinking, it follows that self-correction and reproof are very important. (Ps. 19:12, 13; 51:3; Prov. 28:13) One should compare his thoughts and actions continually with God's Word, testing to see if they are in harmony with the truth. (2 Cor. 13:5) By developing self-criticism in the light of God's Word one can benefit from much correction. (Ps. 119:59, 60, 71; 139:23, 24) This is not

suggesting self-condemnation, but the ability for constructive self-criticism, which is upbuilding and beneficial. It is a part of one's discernment, enabling one to make sure of the more important things. (Phil. 1:9, 10; Col. 1:9, 10) Such discernment keeps one humble in his thinking, keeps one aware of the fact that his knowledge is limited, keeps one from becoming too sure of himself, self-opinionated and critical of others. It guards one against prejudiced opinions based on part knowledge, which could stumble others.—Prov. 3:7; 26:12; Rom. 12:16; 1 Cor. 8:2; Gal. 6:3.

<sup>11</sup> Keeping thinking ability active will enable persons to keep learning and thinking soundly even though getting well along in years. Some argue that since they are getting old they should not be expected to learn new things. This is not true. The most important thing is that such persons retain the will to learn and keep the mind active.\* They need to be willing to accept

\* That older persons can keep their thinking ability active though well up in years was well illustrated in an article "Your Mind Improves With Age," which was condensed from *The American Weekly* and printed in *The Reader's Digest*, January, 1959. A group of 127 persons who as college freshmen had taken an intelligence test in 1919 were given the same test more than thirty years later. Not only were the scores of this test higher in general information quizzes and in practical judgment, but also in tests requiring logic and clear thinking. Another group of persons have regularly taken "concept mastery" tests since childhood. Their mental abilities have increased steadily from twenty to over fifty years of age with no sign whatsoever that advancing age was limiting such growth. Persons of average intelligence have kept getting higher scores right through their seventies and eighties. A University of Michigan study showed that the memory and the ability to learn do not decline with advancing age any more than general intelligence. There was no difference in the ability of the young, middle-aged or old to recall specific incidents. And in a nonsense-paragraph experiment the older people, though taking longer in preparation, were more accurate in remembering the words. In another test at Columbia Teachers College, persons up to seventy could learn Russian and shorthand as easily as their younger classmates. The vital factor is that persons train their thinking ability when young and keep such active through use through the years. This matter has also been tested strictly physically by the young Danish doctor, Niels A. Lassen, who showed that, unlike other physical functions that deteriorate with age, there is no lessening of the brain's assimilation and consumption of oxygen and hence possibility of mental activity with advancing age.

10. (a) In what way should one take correction?  
(b) How does discernment aid one's thinking?

11. How can older persons keep learning, and with what additional effort?

new ideas and change their ways. Of course, since an elderly person has much more information filed away in his memory, it may require much more effort and time to compare the new ideas and fit them into place. New and more complete information will affect the older one's greater number of established ideas and it will take more work to adjust his thinking to the new knowledge, to clear out the incorrect information and correct the conclusions that were based on wrong or incomplete information. But years of training and mental activity should enable the older person to do this. "Give to a wise person and he will become still wiser. Impart knowledge to someone righteous and he will increase in learning."—Prov. 9:9.

#### TRAINING PERCEPTION BY ADVANCE THINKING

<sup>12</sup> The real test of whether the thinking ability has been properly trained is in the applying of knowledge to productive and constructive thinking and activity. Though being teachable as children, all should strive to be mature and full-grown in understanding and productivity. (1 Cor. 14:20) "Solid food belongs to mature people, to those who through use have their perceptive powers trained to distinguish both right and wrong." (Heb. 5:14) Perception is the ability quickly and accurately to judge an idea or action with a fine sense of feeling as to what is right and wrong. How does one train his perceptive powers? Not by studying and thinking objectively and keeping oneself detached, but by thinking continually as to how this information applies to oneself. (1 Cor. 10:6-12) Then when making decisions, one learns to assemble the fund of Bible principles and examples, see how they fit the problem and decide accordingly. This will be slow and

difficult at first, but with practice it becomes quicker and more accurate.

<sup>13</sup> An example of hasty thinking would be in the case of one who has to decide on a matter of holding fast his integrity to Jehovah when it brings his life in jeopardy. His sentiment may tell him he should at all costs spare his life, and by reading Matthew 12:1-12 he may conclude that Jesus justified the violating of God's sabbath law if it would benefit human life. Such wrong thinking resulted from using incomplete information and observing incorrectly. The wise person will consider Matthew 10:28; 16:25; Acts 5:29; Exodus 20:8-11; 31:12-17; 35:1-3; Numbers 15:32-36; Deuteronomy 5:12-14, and he will first learn that maintaining integrity until death is a fixed principle of God's Word. A more careful comparing of Matthew 12:1-12 with the other scriptures on the sabbath will show that Jesus never violated the sabbath law, for it was never against the sabbath law to eat, to release an animal that had fallen into a pit, or to heal the sick. With accurate knowledge and discernment one is able to think soundly and make right decisions.

<sup>14</sup> This was illustrated by the three Hebrews in Babylon. They knew God's law regarding bowing down to images and understood the principle involved. An idol was an idol whether political or religious, and Jehovah's having told them to serve the government did not mean they could violate his law. Their positions, personal freedom or lives were not as important as faithfulness to God. The principles of faithfulness and loyalty were ingrained in their minds, and their perceptive powers were well trained. They did not ponder long over their decision but immediately answered that, regardless of whether God chose to deliver them or not, they would not bow

12. What is the real object of mature thinking ability, and how is it attained?

13. How might one illustrate the difference between right and wrong thinking, and why do the results differ?  
14. How did the three Hebrews show they had safeguarded their thinking ability?

down. Their thinking was sound and decisive and had Jehovah's blessing.—Dan. chap. 3; Heb. 11:34, 39, 40.

<sup>15</sup> To think soundly and decisively requires that one meditate on such problems before they arise. One cannot take the attitude that one will worry about that when the time comes. At the time one studies the Bible or *The Watchtower* is when one should carefully think over all principles involved. When reading about faithful Christians maintaining integrity, one should weigh the principles involved and determine for himself a similar

faithful course. (Heb. 12:1-3) It is this type of sound, thorough, subjective thinking done when one studies that trains one for future decisions. When under the actual pressure of a decision, perhaps under severe persecution, and without a Bible or even opportunity to recall and weigh all arguments carefully, the Christian will nevertheless be able to make sound decisions. If he lies badly injured and is under pressure from nondedicated family members and an imposing array of doctors to take a blood transfusion, his advance thinking and decision will enable him to explain his decision calmly and hold fast to it. Failure to consider God's Word in advance subjects one's thinking to sentiment and expedience instead of principle.

<sup>16</sup> Proper advance thinking strengthened Jesus in his faithful course. He knew God's Word and how it applied to him and was able in advance to strengthen his decision to endure the suffering. When Peter, with-

out having given this same consideration to God's will in the matter, objected, Jesus rebuked him with the words: "You are a stumblingblock to me, because you think, not God's thoughts, but those of men. (Matt. 16:23) It was this same lack of proper advance thinking that left Peter

weakened so that he denied Jesus.

(Matt. 26:33-35, 70-75) But how soundly he thought when, strengthened with God's Word and spirit and having trained his thinking powers, he declared: "We must obey God as ruler rather than men"! (Acts 5:29) So all should safeguard

their thinking ability by strengthening it when they have opportunity. Then one's thinking mechanism will be alert, sound and well able to guard one in time of trouble.

<sup>17</sup> Now in these last days the thinking ability of all men is being put to the greatest test of all times, with Satan the Devil practicing greater deception than ever before. Therefore, all should be diligent to take in accurate knowledge, alert to observe correctly, to compare all ideas and fix them in the memory, and to keep their own thinking ability active and at all times submissive to God's will. (Gal. 6:5) "The complete end of all things has drawn close. Be sound in mind, therefore, and be vigilant with a view to prayers." (1 Pet. 4:7) Safeguard your thinking ability with study and prayer, and "the peace of God that excels all thought will guard your hearts and your mental powers by means of Christ Jesus."—Phil. 4:6-9.

#### ASK FOR THE NEXT ISSUE

● Who can say that he never said an unkind word or that he never lost patience? We could all use help along those lines, and you will find it in the articles "Be Swift to Hear, Slow About Speaking" and "Being Slow About Wrath." Next issue!

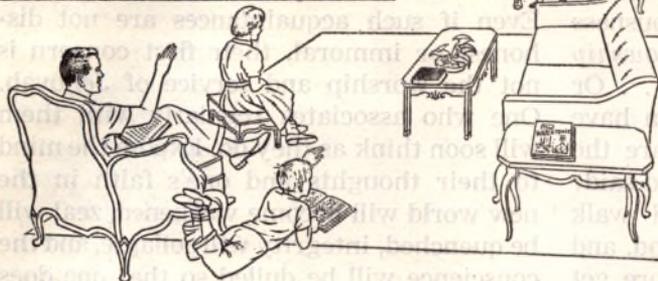
● Death seems to be unavoidable; yet the Bible shows how you can be free from it. Are you interested? Of course you are. Read "What Is God's Way to Salvation?" in the next issue.

● "Nineveh—'The Bloody City'"—an article setting forth the striking facts of history that confirm the fulfillment of divine prophecy about ancient Assyria. It will deepen your appreciation of the Bible and your conviction of its truthfulness. Be sure to read it.

15, 16. (a) What does correct, decisive thinking require? Illustrate. (b) How did Jesus and Peter show this?

17. Why is it so vital today to safeguard one's thinking ability, and what final factor is mentioned?

# Seek Right Associations



**I**T HAS been said, "You can tell what kind of person one is by the company one keeps." While this may not be an accurate way of judging a person, yet it is definitely true that the company a man keeps can exert a powerful influence on him, either for good or for bad. As wise King Solomon said: "He that is walking with wise persons will become wise, but he that is having dealings with the stupid ones will fare badly." (Prov. 13:20) And today as never before there is an increasing bad influence to turn men away from the lofty, pure thoughts of their loving Creator, Jehovah, and toward the selfish, fleshly, materialistic thoughts of this world, which lies under Satan the Devil. This makes it vital that all men who love righteousness be separated from this world and worship God by associating with him and copying his ways.—2 Cor. 4:4; John 15:17-19.

<sup>2</sup> Seeking right associations is a matter of life and death. This was demonstrated at the time of the flood of Noah's day when demons had materialized to contribute to the degradation and corruption of the hu-

1. Can one's association affect him? How did Solomon express this?
2. How were the consequences of right and wrong association demonstrated in Noah's day?

man race. We read: "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." But Noah did not go along with the crowd; he did not associate with them and have fellowship with their corrupt thoughts. "Noah was a righteous man. He proved himself faultless among his contemporaries. Noah walked with the God." He and his family sought out right asso-

ciation and they survived that world catastrophe.—Gen. 6:1-12; Heb. 11:7; 2 Pet. 2:5.

<sup>3</sup> If right association was a life-and-death matter in the days of Noah, so it would also be for those living in the time of the end, which Jesus said would be like the days of Noah. After describing the badness of human society in the last days, the apostle Paul advised, "From these turn away," thus avoiding bad associations. (Matt. 24:37-39; 2 Tim. 3:1-5) The seeking of right association is also greatly affected in our time by the fulfillment of the Bible prophecies having to do with the gathering together in these last days of the faithful remnant of Christ's spiritual brothers and the restoring of these to God's house under the greater Noah, Christ Jesus. It is to the restored congregation of these anointed witnesses, making up the remnant of the spiritual temple, that a great crowd of men and women from all nations are coming, seeking right associations so as to learn God's ways and walk in his paths.—Isa. 2:2-4; Rev. 7:9, 14.

3. (a) What development foretold by the apostle Paul at 2 Timothy 3:1-5 makes it vital to avoid wrong association today? (b) Through what prophetic fulfillment in our time has God made world-wide provision for right association?

## AVOID WRONG ASSOCIATION

<sup>4</sup> In connection with avoiding the badness of the world and associating with God's people, the apostle Paul wrote: "Do not become unevenly yoked with unbelievers. For what *partnership* do righteousness and lawlessness have? Or what *fellowship* does light have with darkness? . . . Or what *portion* does a faithful person have with an unbeliever? . . . For we are the temple of the living God; just as God said: 'I shall reside among them and walk among them, and I shall be their God, and they will be my people.' " "Therefore get out from among them, and *separate* yourselves," says Jehovah, "and quit touching the unclean thing, " " "and I will take you in." " "And I shall be a father to you, and you will be sons and daughters to me," says Jehovah the Almighty." Notice the repeated advice about avoiding wrong association, 'from these turn away,' 'get out from among them,' 'separate yourselves,' and then 'I will take you in.' There is to be no *partnership*, no *fellowship*, no *portion*, no sharing with unbelievers. In other words, no association with them if one is to associate with God.—2 Cor. 6:14-18; Ezek. 37:27, *RS*; Isa. 52:11; Ezek. 20:41, *RS*.

<sup>5</sup> This does not mean, of course, that the dedicated Christian must isolate himself from all contact with this present system of things. In the course of his work, daily living and preaching he comes in touch with employer, fellow workers, business associates, family, neighbors and others. To avoid all contact would almost mean to get off the earth. (1 Cor. 5:10) But, to 'turn away from such,' to avoid association with them means not to have fellowship

with those whose thoughts are not in harmony with God's thoughts, that is, not to share in their thoughts or conduct. The thinking of materialistic-minded persons is not in harmony with God's thinking. Even if such acquaintances are not dishonest or immoral, their first concern is not the worship and service of Jehovah. One who associates regularly with them will soon think as they do. Expose the mind to their thoughts and one's faith in the new world will become weakened, zeal will be quenched, integrity will collapse, and the conscience will be dulled so that one does not take Jehovah's requirements of study and service seriously. Useful habits of study and service that have been formed will be spoiled. It is this danger the apostle Paul considered when warning Christians against associating with those who had no hope in a resurrection and hence no real incentive to right conduct. "Do not be misled. Bad associations spoil useful habits. Wake up to soberness in a righteous way and do not practice sin, for some are without knowledge of God." (1 Cor. 15:33, 34) Why share the thoughts of those who have no knowledge of God and no concern about it?—Phil. 3:18, 19.

<sup>6</sup> Still there are those who think that they can allow themselves to seek association with worldly friends or relatives for entertainment. But how can a Christian 'put away the old personality which conforms to his former course of conduct' and 'put on the new personality which was created according to God's will in *true* righteousness' by continuing to associate with those who still have deceptive desires? (Eph. 4:22-24) Rather, "do not become *partners* with them; for you were once darkness, but you are now light in connection with the Lord. Go on walking as children of light . . . Keep on making sure of what is acceptable to the Lord; and *quit sharing* with them in the unfruitful

4. (a) What strong advice is found in 2 Corinthians 6: 14-18 about avoiding wrong association? (b) What right association is mentioned?

5, 6. (a) What is and what is not referred to in the advice to avoid wrong association, and how can such association affect one's worship? (b) What advice to the early Christians emphasizes this?

works which belong to the darkness." (Eph. 5:7-11) Peter also advised one to "live the remainder of his time in the flesh, no more for the desires of men, but for God's will. . . . Because you do not continue *running* [or associating] with them in this course . . . they are puzzled and go on speaking abusively of you." We should be as aliens and temporary residents with respect to the conduct of this generation.—1 Pet. 4:2-4; 2:11, 12.

<sup>7</sup> The danger of wrong association was emphasized by Jehovah in his laws to the Israelites as they were getting ready to move into the Promised Land and thus come into nearer touch with the heathen Canaanites. "You must conclude no covenant with them nor show them any favor. And you must form no marriage alliance with them. Your daughter you must not give to his son . . . For he will turn your [children] from following me and they will certainly serve other gods." Israel's history since that time is tragic proof of what happens when one violates this principle.—Deut. 7:2-4.

<sup>8</sup> If one holds to a good conscience, that is, keeps his conscience sensitized to Jehovah's principles, then he could not enjoy association with this world. Remember how Lot felt when living in Sodom? We read that he "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) Though he lived there and preached to them, yet Lot neither shared their thoughts nor joined in their conduct; his soul was distressed

and tormented by their conduct. If a Christian today enjoys association with this world and its thinking, then there is something wrong with his conscience. If his conscience is properly trained, it should be distressed by such fellowship. Also, if one's conduct and conversation are such that worldly persons are glad to have one with them in their company, something is wrong with one's conduct; for if one's conduct and conversation were right, it should disturb their conscience because of reproving or condemning them.—1 Pet. 3:16; Eph. 5:11.

<sup>9</sup> One should never be deceived into thinking that by such association one is really helping other persons learn the truth. By sharing in the wrong thoughts and actions of worldly associates, one will never bring them to the truth, but such will likely take the believing one away from it. (1 Cor. 5:6) It is only when one demonstrates God's thoughts in speaking and conduct, when one shares God's thoughts with others, when one shares light with them that one can bring them out of darkness to light.—1 Pet. 2:9; Phil. 2:15, 16.

<sup>10</sup> But, some may ask, did not Jesus associate with despised sinners and tax collectors? Yes, but he did not do so to share in their thoughts and have fellowship with them in their conversation and conduct. He was there as Jehovah's chief witness to share Jehovah's thoughts with these persons. So today, Jehovah's witnesses follow the same example. They do not isolate themselves by self-righteousness, as those mentioned by Isaiah, and say they are holier than others. They visit all kinds of people in their homes and on the streets and talk with them and hear what they are thinking about so that they can help them. But they do not partake of their

7. What did God's law through Moses advise regarding close relationships with false worshipers?

8, 9. (a) How was Lot affected by the conduct of godless men in his day? (b) What is wrong if a Christian enjoys associating with those of this world and is welcomed by them in their conduct? (c) What are the possibilities of bringing nonbelievers into the truth in this way?

10, 11. (a) Why was it not wrong for Jesus to associate with sinners, and how do Jehovah's witnesses follow his example today? (b) How is this attitude similar to that of a doctor who comes in close contact with sick patients?

thinking, nor do they share in their attitude. They have fellowship with light and want to share that light with others.—Luke 7:34; Isa. 65:5; Matt. 5:16.

<sup>11</sup> The position of the Christian servant of God might well be compared to that of a doctor who ministers to a superstitious, disease-ridden people in the jungle. Such a doctor will not hesitate to help these people, but he will never for a moment consider sharing the thoughts of his patients' superstitious minds or having fellowship with them in their disease-breeding habits and unsanitary conditions. He does not want to share their disease; he wants to share his knowledge of healing and sanitary living habits with them. He wants to make them well, not to get sick himself; to instruct them in improving their conditions, not to corrupt his own clean living habits. So the Christian witness of Jehovah today will preach to men of all kinds to help them attain spiritual health, but never will he lower his standards and begin sharing the thoughts of this world.—Luke 5:30-32; Rev. 22:1, 2.

#### SEEK ASSOCIATION FOR UPBUILDING

<sup>12</sup> To gain and maintain spiritual health one should associate with spiritually healthy persons. To gain wisdom one should associate with wise ones. In order to give his servants good associations Jehovah has gathered them together in these last days to a world-wide congregation, the New World society of Jehovah's witnesses. If we would share God's thoughts and the thoughts of his new world of righteousness, then we must associate with those who have such thoughts. That was true when the first Christians were being gathered and it is true today. "They continued devoting themselves to the teaching of the apostles and to *association together*, to tak-

ing of meals and to prayers." (Acts 2:42) The believing Christians associated together to gain spiritual strength, to activate and sensitize their consciences to right works. Where could they better gain this than in association with the congregation where the apostles and other mature, zealous servants of God were?

<sup>13</sup> Paul wrote in this regard: "Remember those who are governing you, who have spoken the word of God to you, and as you contemplate how their conduct turns out imitate their faith." (Heb. 13:7) Yes, seek association with those who are examples in the faith, observe their conduct, see how well you compare with their faithful example and make the necessary improvements. Do not seek association with those who will excuse your conscience, but those who will reprove it. "The ear that is listening to the reproof of life lodges right in among wise people." "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." "Become imitators of me, even as I am of Christ." This requires one to seek right association with spiritually mature and zealous persons, servants in the congregation and others.—Prov. 15:31; Phil. 3:17; 1 Cor. 11:1.

<sup>14</sup> The best way to associate with those 'who have spoken the word to you,' those who are examples, is to attend all the congregation meetings regularly. This is a pleasant relief and strengthening experience for all whose daily living and working require them to be among worldly persons whose speech and conduct distresses their soul. "Keep on teaching and admonishing one another with psalms, praises to God, spiritual songs with graciousness,

13. What are the benefits of seeking association with mature Christians, and what Scriptural counsel covers this point?

14, 15. (a) How does attending congregation meetings strengthen one? (b) Why do some forsake meetings, and with what possible consequence?

12. With whom can one find right association today, and what example was set by first-century Christians?

singing in your hearts to Jehovah." "Keep getting filled with spirit, speaking to yourselves with psalms and praises to God and spiritual songs." Attending meetings where one relates experiences or makes comments or listens to instructive talks from God's Word will help one to associate with God and share his thoughts. This is the association one should have.—Col. 3:16; Eph. 5:18-20.

<sup>15</sup> This association together should be increased more and more as the complete end of this present system draws near. "Let us hold fast the public declaration of our hope . . . And let us consider one another to incite to love and right works, not forsaking the gathering of ourselves together, as some have the custom, but encouraging one another, and all the more so as you behold the day drawing near." When one forsakes right association, spiritual discernment becomes dulled, the conscience becomes insensitive and one falls into sin, just as the apostle Paul mentioned right after giving his advice on gathering together: "For if we practice sin willfully after having received the accurate knowledge of the truth, there is no longer any sacrifice for sins left." (Heb. 10:23-26) So why follow the custom of some who forsake congregation meetings because of a lack of appreciation, a family get-together with those not in the truth or other personal interests? Did not Jesus say: "My mother and my brothers are these who hear the word of God and do it"? (Luke 8:21) Is not a gathering of God's family in obedience to his command more important than pleasing others who do not love God? These few hours each week are very valuable, filled with expressions of the thoughts one ought to share. Here one's conscience is awakened so one can "keep on making sure of what is acceptable to the Lord," and 'keep a strict watch on how one walks, as a wise person buying out the opportune

time,' and 'cease becoming unreasonable, but go on perceiving what the will of Jehovah is.'—Eph. 5:10, 15-17.

#### ASSOCIATION SOCIALLY

<sup>16</sup> Gatherings for social entertainment are also occasions where one shares the thoughts of others. One should be just as careful and selective in choosing with whom he associates socially and what he does as he is in choosing which religious meetings he attends. Even for relaxation socially one should want to share thoughts that are upbuilding, that encourage to zeal and faithfulness in Jehovah's service, that emphasize cleanness, virtue and integrity and express appreciation and thankfulness to God. Here too we should 'speak to each other with psalms and praises to God, giving thanks always for all things to our God and Father.' (Eph. 5:19, 20) The rule applies also to entertainment and relaxation, "Let us pursue the things making for peace and the things that are upbuilding to one another."—Rom. 14:19; 1 Tim. 4:12; 2 Tim. 2:22; Titus 2:6-8; 3:8; Col. 3:16, 17; Rom. 15:2.

<sup>17</sup> Why have conversation follow this world's thinking or have some draw off to themselves and begin silly games where both speech and conduct become risqué, vulgar, and perhaps even immoral? To copy this world is to associate with it. How much better it would be for those who are mature to see that the conversation is upbuilding and interesting to all present, old and young. Perhaps there could be arranged various types of Bible quizzes where questions are educational yet take into consideration the various degrees of knowledge of those present. You might quote a scripture and see who, or which team, can

16. (a) How and why should one be selective with social entertainment? (b) What Bible rule also applies here?

17. What are some ways that a social gathering can be interesting, relaxing and yet upbuilding?

remember the book, chapter and verse, or give the citation and see who can quote it. Describe particulars of a known person in the Bible and see who can identify him by name; the same can be done with places or historical events. Relate experiences, refute objections, discuss new or interesting points from *The Watchtower* or other publications, or news items of world events that fulfill prophecy or acquaint one better with conditions in general for interesting subject discussions. Jehovah's servants are not one-sided. They can benefit from discussing many other subjects, even as they can enjoy expressions of good humor. But remember, let all things come in under the rule, 'things making for peace and the things that are upbuilding to one another.'

<sup>18</sup> This rule will help one in determining not only what to do for social recreation, but also how often. It will also prevent the developing of cliques socially in a congregation, as such are not upbuilding. The advice to associate with theocratically minded, spiritually mature persons and share their thoughts does not mean to ignore the newer or weaker ones in the congregation. To the contrary, all mature persons will put forth an effort to associate with weaker or less mature ones and those who are backward or bashful, both at meetings and when welcoming these in their homes for a meal, an evening snack or social evening together so as to get better acquainted with such ones, to help them get better acquainted with others and to work for their upbuilding. With the principle of seeking those things that are upbuilding, none should show exclusive preference for association with the worldly prominent ones or those better off financially, thus creating 'class distinctions.' Associate with all without partiality, working to build up the poor as well as the rich,

18. What are other things one should be careful about in working for the upbuilding of all in the congregation?

the weak as well as the strong. *Brothers* who are prominent in this world and have more material means must exercise care in their hospitality, not seeking association exclusively with prominent overseers in the organization, as if they could gain a form of spiritual prominence by association. Of course, it is Scriptural to show 'older men who preside in a right way and who work hard in speaking and teaching double honor,' and one who shows hospitality to such has an excellent opportunity to get built up spiritually through edifying conversation on God's Word. But here the motive should be spiritual upbuilding by association and not prominence by association.—Rom. 14:1; 15:1, 2; 1 Cor. 14:12; 1 Thess. 5:14; Jas. 2:2-5, 9; 1 Tim. 5:17, 18.

<sup>19</sup> Finally we come to the very important feature of association through what one reads, looks at, listens to or thinks about. Here also one shares the thoughts of others, and when one is alone and concentrating on reading material, the mind is very impressionable. If one does not want to associate in company with godless scoffers of God's Word or with immoral, depraved persons, then one should not in private share their thoughts and actions by reading of them. If 'fornication and uncleanness should not even be mentioned among you, just as it befits holy people,' then such should not be listened to. (Eph. 5:3, 12) If such things are 'shameful to relate,' they are shameful to write about or read about. To read such accounts in newspapers, magazines, books or see such immorality suggested in movies is to have fellowship with the immoral persons whose actions are described or the one making up the story. One doing this could never keep his mind and desires in accord with the Holy One. Therefore, when one reads,

19. In what other ways will one be careful to avoid wrong associations and seek right ones, and why?

listens to the radio or looks at television or a movie, he should see to it that he is in good company, seeking good associations. Perhaps the information is educational and informative, or perhaps humorous, but it should always be upbuilding. The mind cannot contain both God's thoughts as revealed in his Word while at the same time sharing the thoughts of godless, fleshly-minded, immoral persons.—1 Pet. 1:13-16; Jas. 3:11; 4:8.

<sup>20</sup> Yes, the way of wisdom is to avoid wrong associations and to seek right associations. "When wisdom enters into your heart . . . thinking ability itself will keep guard over you . . . to deliver you from the bad way, from the man speaking perverse things, from those leaving the paths

20. What is the hope for those who associate with the upright?

## Pursuing my Purpose in Life

As told by Harold A. Morris

**A**T THE age of eighteen a boy is full of ambitions he expects to fulfill someday. Life is before him. Old age, weakness and death are far removed from his thoughts. He very often considers himself much wiser than he really is. It is very unlikely that he will give consideration to the counsel of wise King Solomon unless he is conscious of his spiritual need. "Re-

of uprightness to walk in the ways of darkness, from those who are rejoicing in doing bad, who are joyful in the perverse things of badness; those whose paths are crooked and who are devious in their general course . . . The *purpose* is that you may walk in the way of good people and that the paths of the righteous ones you may keep. For the upright are the ones that will reside in the earth, and the blameless are the ones that will be left over in it." (Prov. 2:10-22) The thinking of this world means death. The thoughts of God mean life. "The world is passing away and so is its desire, but he that does the will of God remains forever." (1 John 2:17) Seek wrong associations and such will last only a short time. Right associations will continue forever. Seek right associations and enjoy them forever.

member, now, your grand Creator in the days of your young manhood," Solomon said. Well, I was one that gave no thought to this counsel. True, I was reared in what was considered to be a Christian home, yet I lacked much in a spiritual way.

While my classmates were graduating from high school, I was in the hospital undergoing an emergency appendix operation. This kept me in the hospital for a month, and another month was spent recuperating at home. Since it was not possible for me to attend college that fall, I went to work in another town. This was where I made acquaintance with one of Jehovah's witnesses and began to learn about Jehovah's wonderful purposes to restore paradise to earth. I made repeated calls upon him to drink in more knowledge about the wonderful truths of God's Word. It was this knowledge that gave me a worth-while purpose in life.

One night the Witness invited me to go

along with him to the *Watchtower* study. I promptly accepted the invitation. Being accustomed to regular church services, the first *Watchtower* study seemed strange. It was plain to see, however, that all who were there were students of the Bible. Their sincerity and friendliness were unlike anything I had seen before. After the study the congregation made arrangements for attending a zone assembly that was to be held in Indianapolis in two weeks. That assembly made a profound impression on me. Never before had I seen so many happy and considerate people. This helped to convince me that they were Jehovah's people. Six months later, at the next zone assembly, I took an important step forward in pursuing my purpose in life by being baptized.

As I made plans to pioneer, my parents thought I was out of my mind to leave a good job to go preaching. They thought that was carrying religion too far. A young brother in the congregation decided to go with me to Greenville, North Carolina. It was a wonderful feeling to break loose and begin pursuing my purpose in life in the full-time preaching work as a servant of Jehovah. This was in the middle of February, 1942. It was my intention to continue pioneering as long as I could. I am happy to say that nearly half of my life has been spent in this joyful service.

In North Carolina the brothers were very good to us, and we enjoyed wonderful experiences. In fact, the congregation grew so rapidly that we were soon able to go elsewhere. The Society assigned us to Louisville, Kentucky. It was while I was here that an article appeared in the magazine *Consolation*, now called *Awake!*, about the opening of the school of Gilead. It made my heart glad to learn about the plans and preparations for training and sending missionaries to other lands, but I could not picture myself as fitting into this arrange-

ment. It was with great surprise that I received an application to attend Gilead. That was in December of 1943. The letter made it clear that this was not a privilege to be taken lightly. The rest of my life would be affected by the decision I made. After prayerful consideration of the application, I filled it out and sent it in.

I was invited to attend the third class of Gilead, which began in February, 1944. Gilead was a steppingstone to greater privileges of service. After graduation my partner and I were assigned to work in Connecticut. That was followed by six months of work at Bethel. Finally our foreign assignment for which we had waited months came. We were to go to Bolivia.

When we arrived in La Paz, Bolivia, on October 25, 1945, no one was expecting us. We knew no one in the country. We rejoiced many times that we were privileged to begin something here that will never be forgotten. Until an order of literature arrived three months after our arrival, we had to work with three copies of the book "*The Truth Shall Make You Free*" in Spanish, plus a copy in English, and a Bible in Spanish and one in English. Although we could only take orders for literature, we were able to begin Bible studies that week with persons showing interest.

More help came about eight months later when four more missionaries arrived. The six of us have remained steadfast at our theocratic assignment and are continuing to feed the sheep in this country. We consider Bolivia to be our home. We thank Jehovah and his organization for making it possible for us to serve here.

With the arrival of still more missionaries the good news of the Kingdom began to spread to other parts of Bolivia. Goodwill people began to associate with the New World society. It was not long before the local brothers outnumbered the missionaries, and when we had circuit assemblies

more and more of them had parts on the program as well as responsibility in planning and directing assembly activities.

In 1952 three of us spent our vacations visiting four towns where Jehovah's witnesses were unknown. During the years that have passed since then, I have had a part in organizing the work in these places. Work was started only recently in the last of the four towns, because its weather is so cold and windy. Just seven months after two missionaries were sent in, eight new publishers of the good news were making public declaration of Jehovah's purposes. Now a congregation is functioning there.

When the two New World society films came to Bolivia, there was just one circuit. Since I was the circuit servant, I had the joy of showing the films all over the country. The joy was from seeing the happiness they brought to the brothers and to persons of good will.

When there was only one circuit in Bolivia, I knew all the brothers and most of the new ones that were coming into the truth. But now with six circuits, I can only see all the publishers once a year at our national assemblies. During the last one, I looked at the thirty-six new brothers to be baptized and was amazed to realize that I knew only a few of them. That is a sure indication of growth. Baptizing thirty-six

in one day is quite a contrast to the twenty-three that were baptized in the entire year of 1956.

Because the health of the branch servant failed, I was asked to take his place until another one could be sent. Although I felt unsuited for office work, I enjoyed those ten months. There was something to be done all the time. There were problems to work out, reports to make, literature to be sent out, handbills to print, new missionary homes to be set up, assemblies to care for and personal preaching with the local congregation.

It was a great pleasure to attend the great international assembly in 1958 and to visit once again with old friends and relatives. When my vacation was drawing to an end, I was ready to return to my work in Bolivia. I love the work here among these spiritually hungry people.

It was a joy to see many brothers at the assembly who were planning on serving where the need is great, and to speak with young people who were thinking of making full-time service their purpose in life. They will never regret following such a course. When I consider what I have done and what I could have done by pursuing another goal, I am convinced that I pursued the only goal that is worth-while. If I could live my life over again, I would not choose a different course to pursue.

## Clouds of Locusts

Writing in *Travels in Arabia Deserta*, Charles M. Doughty describes a locust invasion: "The clouds of the second locust brood . . . wreathing and flickering as motes in the sunbeam, flew over us for some days, thick as rain, from near the soil to great height in the atmosphere. They alight as birds, letting down their long shanks to the ground; these invaded the booths, and for blind hunger, even bit our shins, as we sat at coffee. They are borne freely flying at the wind's list, as in the Psalms, 'I am tossed up and down as the locust.' . . . The children bring in gathered locusts, broached upon a twig, and the nomads toast them on the coals; then plucking the scorched members, they break away the head, and the insect body which remains is good meat; but not of these latter swarms, born in time of the dried-up herbage."

# "Your Will Be Done On Earth"



Serial Part 32

With the defeat of the Nazi-Fascist Axis powers in 1945 the Communist government of Russia stepped into the role of the "king of the north," foretold in Daniel's prophecy, chapter 11. It was instrumental in bringing back to life the "abomination that makes desolate" in the form of the United Nations organization in 1945. It also carried forward the persecutions upon Jehovah's "sanctuary" class of faithful anointed Christians. To the help on earth of this spirit-anointed sanctuary class there has come a great crowd of sheeplike believers, "other sheep," with the destiny of everlasting life on earth under God's kingdom. Some persons have temporarily joined themselves to the sanctuary class with flatteries, but the "other sheep" stick to Jehovah's sanctuary class, even though the persecution of some of these to a violent death has furnished a great test of their unbreakable devotion to Jehovah God. Thus these faithful, dedicated Christians have been purified by this fiery persecution at the hands of the symbolic king of the north.

44 Jehovah's angel gave a true description of the twentieth-century king of the north: "And the king will do according to his pleasure; and he will exalt and magnify himself above every god, and against the God of gods will he speak incredible things, and he will prosper till the indignation be at an end; for that which is determined will be accomplished." (Dan. 11:36, *Le*) Not only in ancient times did the king of the north call himself god or accept the title of god, but his modern successor tries to act the part of god. He wants to know no will or pleasure but his own. To this end he uses conscienceless means to take to himself totalitarian, dictatorial power in government. This was true of him not only in the Nazi and Fascist realm after World War I. It has also been true of him in his Communist fashion since World War II. At least in his own mind he has lifted up and magnified himself over every earthly man-made "god," although actually he had not

44. Above what has the king of the north exalted and magnified himself, and to what extent?

yet gained domination over the rival king of the south.

45 The king of the north has assailed even *El elim*, the God of gods, who is Jehovah. He does not appreciate that he is on judgment before the real God, the Supreme Judge, of whom Psalm 82:1, 2 says: "God is stationing himself in the assembly of the Divine One; in the middle of the gods he judges: 'How long will you keep on judging with injustice and showing partiality to the wicked themselves?'" Incredible, wondrous are the things that the defiant king of the north, both in Nazi and in Communist guise, has said against the God of Daniel's people. In fact, if not in word, he denies God's existence. By his declaration of his aims for world domination to the exclusion of God's kingdom in the hands of Christ, he speaks against Jehovah, whose established kingdom Jehovah's witnesses are preaching to all nations. For Jehovah's dedicated people he does not believe in the principle stated by Jesus: "Pay back Caesar's things to Caesar, but God's things to God." (Luke 20:25) He denies God's right to anything. He claims that the political State has the right to everything from its subjects.

46 He demands that the citizens shall

45. Who is the God of gods, and how has the king of the north spoken "incredible things" against him?

46. How has his prosperity made him feel, but till when will he keep on prospering, and then what will be accomplished?

worship the man-made, Devil-inspired State. To him man is simply a material machine to be worked to death by the State. Since putting man-made sputniks or satellites into space since October 4, 1957, he feels like the lord of the universe, especially since his sputniks have not encountered the person of the invisible God in space between earth and sun. He has prospered to bringing one third of the earth under Communist forms of government, not knowing that God in the heavens laughs and permits this "till the indignation be at an end; for that which is determined will be accomplished." In the "war of the great day of God the Almighty" Jehovah will bring his indignation and denunciation to an end. What will be accomplished there will be, not what the king of the north determined, but what Almighty God determined.

Stalin, but are the gods of the fathers of this political office called the "king of the north." During the more than two thousand years that he has been bearing rule, the "king" has undergone changes, from the Seleucid dynasty of the Hellenic kings, through the pagan Roman emperors, the Roman Catholic and Greek Orthodox emperors, the Germanic emperors of the Holy Roman Empire, the Austrian and German Kaisers, the Nazi imperial ruler and now the Communist imperial ruler. However, Satan, who is the "god of this system of things," has in fact been their one continuing god from the start of the king of the north as well as of the king of the south. (2 Cor. 4:4) So the king of the north regards no paternal "gods" how?

<sup>48</sup> Not only does he pay no regard to gods

48. Who are the "women" to whose "desire" the king of the north pays no regard?

**THE KING'S GOD**

<sup>47</sup> In the king of the north Jehovah God does not have to deal with someone whom he did not foresee. Already in ancient times his angel described the king as very modernistic, saying: "And to the gods of his fathers will he pay no regard; and to the desire of women, or to any god whatever will he not pay any regard; for above all will he magnify himself. But in his place will he pay honour to the god of the fortresses; and to a god whom his fathers knew not will he pay honour with gold, and silver, and with precious stones, and costly things." (Dan. 11:37, 38, *Le*) The "gods of his fathers" are the gods of no particular man, like Hitler or

47. Who are the "fathers" to whose gods the king of the north at this time pays no regard?



of male rulers, but he pays no regard to any special god of the women. The "women" of this prophecy would be the handmaids of the imperial regime of the north or handmaids of the long line of "fathers" of this king. As "women," they would be the weaker vessels. Hence the modernistic king of the north would pay no regard to the god of which these weaker agents are specially fond. Their god is secondary, inferior.

<sup>49</sup> Nor to any other outside god does he pay regard, for he worships himself as god. He comes first. He is above all. What wonder, then, that he should require all subjects to worship the State or, more narrowly, worship the dictator! How Babylonish, how devilish! For the ancient king of Babylon said against Jehovah God: "Above the stars of God I shall lift up my throne, . . . I shall make myself resemble the Most High." In this the king of Babylon was a prophetic figure of Satan the Devil. (Isa. 14:4, 12-14) Since Adolf Hitler's suicide upon losing World War II in 1945 the king of the north, now communistic, has not been bound up with Christendom, although he has to do with religious forces of Christendom in Poland, Hungary and elsewhere. Looking at the old-time religions as being the opium that has drugged the people mentally, he has really developed a Red religion for the people. But as for himself, he honors the "god of the fortresses." Nazi Hitler did the same thing.

<sup>50</sup> In addition to the honor that the king of the north paid to the god of modern, scientific militarism during the Nazi regime, he has gone even farther in his Communist guise. In 1958 he maintained the

49. Whom does the king of the north really worship, Babylonishly, and what religion has he developed for his people?

50. How has the king of the north paid honor to the "god of the fortresses"?

biggest army in the world, despite any reducing of the number of his conventional troops. Twenty thousand operational warplanes backed up the army. Size of his army was unknown because of the secretive Iron Curtain. His submarines numbered between 500 and 700, the largest undersea fleet in history, greater than that of the German U-boat fleet. When conquering Eastern Germany, he seized as many German experts on rockets and missiles as he could and put these to work in developing rocketry and missilery in Russia. Russian education has specialized on science and the production of engineers, with a view to military and economic domination of the whole earth. In fact, technical science has become his fetish, his idol. He has tried to seize all the "fortresses" or strongholds by making himself strongest in those departments or realms which he needs in order to dominate the world, including the king of the south, the Anglo-American dual world power. The king of the south capped the climax in World War II by dropping two atomic bombs on Japan in August, 1945, but in the course of years the communistic king of the north followed with an atomic bomb of his own. Then he followed the king of the south with his own hydrogen bomb.

<sup>51</sup> However, in his missiles program he forged ahead of the rival king and announced on August 27, 1957, that he had successfully fired an ICBM, an intercontinental ballistic missile, over a huge distance to a target area. Less than two months later, on October 4, he caused great humiliation, consternation and agitation to the American member of the king of the south by rocketing into orbit around the earth the 184-pound Sputnik No. 1. Three days later he spoke from his new fortress

51. How did he forge ahead of the king of the south in missiles and satellites?

or position of strength and accused the United States of America of inciting war between the two neighbors, Syria and Turkey. On the third day of the following month he rocketed into orbit his second sputnik, of over half a ton and carrying the dog Laika as passenger. It was first on January 31, 1958, that America rocketed its Explorer satellite of 30.8 pounds into orbit.

<sup>52</sup> The king of the south kept accusing the Communist king of the north of blocking all progress toward international disarmament through the United Nations. On March 31, 1958, the Soviet Union publicly declared that it was halting its tests of atomic and hydrogen bombs, but that it would resume its testing if the other countries, America and Britain, paid no attention to the Communist lead and went on with their bomb testing. Defying that challenge, and for reasons vital to themselves, America began its publicized scheduled series of nuclear tests at the Eniwetok proving grounds in the Pacific Ocean April 28, 1958, and Britain exploded a nuclear device from a jet bomber over the Christmas Island region of the Pacific the next day. All this militaristic preparation has been very expensive. But the king of the north has deprived his subjects of material comforts in order to honor with gold, silver, precious stones and costly things this god of modern scientific accomplishments entirely unknown to his royal "fathers."

<sup>53</sup> With this honored "god" the king of the north has expanded his territories or spheres of influence. Jehovah's angel foretold this, saying: "This will he do for the very strong fortresses together with the strange god: whoever will acknowledge

him, him will he give much honour; and he will cause such to rule over many, and he will divide out the land for a price." (Dan. 11:39; *Le*) This highly developed, modern scientific "god" is foreign in having been strange and unknown to the "fathers" of the king of the north.

<sup>54</sup> During his aggressions under the form of German Nazism those men in the lands taken over who acknowledged the king of the north were given much honor. He set them to rule over the unwilling peoples. He divided out territories for rulership, if the proper price was paid to him. The Nazi king of the north did find men who would accept areas from him "for a price." These included the Roman Catholic Hierarchy. Historians do not forget that when Hitler took over Austria in 1938 Cardinal Theodor Innitzer of Vienna wrote him and closed his letter with "Heil Hitler!" Also, that when the German Roman Catholic bishops held their Fulda Conference of 1940, they voted their pledge of allegiance to baptized Catholic Hitler.

<sup>55</sup> Later, as a Communist, the king of the north has committed aggressions with his "strange god." He held onto Eastern Germany until he found the men of his price to establish a Communist State there. In Hungary a Communist "people's republic" was set up, unable, however, to get out from under the Soviet's domination, as the suppressing of the people's revolt in 1956 by use of Soviet occupation troops proved. Other European lands were made Communist satellites. Even Korea was arranged to be divided into two parts, with the Communist regime north of the 38th Parallel. But greedy Communists invaded the South Korean Republic in 1950 and the Korean

52. To what extent has the king of the north paid honor to the god unknown to his fathers with gold, silver, precious stones and costly things?

53. In what way is the god for whom he does such things "strange"?

54. Whom did he cause to "rule over many," and whom did he find ready to have areas divided out to them "for a price"?

55. How did the Communist king of the north commit aggressions with his "strange god" and find men to receive areas "for a price"?

war broke out in which the United Nations, spearheaded by the American member of the king of the south, stepped in to preserve South Korea from being devoured. A Communist puppet state was established in Outer Mongolia, which Free China was forced to recognize in the year that World War II ended. Then in 1949 the Chinese Communist forces swept over the vast mainland. By December of that year they had taken possession of the entire mainland of continental China. The Chinese president and his nationalist army took refuge on the island of Formosa or Taiwan. Indeed, the king of the north found men to whom to divide the land and give rule.

<sup>56</sup> The king of the south is determined to hold his dominant place on earth to preserve the "free world," as he claims. He was urged to begin a preventive war before the king of the north became too strong; but he recognizes that nuclear space-age warfare is suicidal. Concerning him Daniel 8:25 (*JP*) says that he will be "broken without hand" at the universal battle of Armageddon. But many fear that a third world war, a nuclear war, will be touched off by accident or by mistake or by some uncaring madman. Yet the king of the south and the king of the north stand at Armageddon. In due time, prophecy foretells, God Almighty will strike confusion into the ranks of all the earthly opposers of his universal sovereignty, so that at last every man's hand will be against his neighbor.—Ezek. 38:21, *AV*.

<sup>57</sup> From this standpoint the further words of Jehovah's angel may be read: "And at the time of the end will the king of the south push against him; and the

king of the north will come against him like a storm-wind, with chariots, and with horsemen, and with many ships; and he will enter into some countries, and will overflow and pass along." (Dan. 11:40, *Le*) Down to the "time of the end" at Armageddon there will be competitive coexistence between the "two kings." In some way the king of the south must act, whether preventively or protectively. In the confused fighting between the "two kings" as crazed enemies of Jehovah God and his kingdom, the "kings" will have opportunity and occasion to try out and use their frightful, deadly weapons of all kinds against each other.

<sup>58</sup> The prophecy concerning the king of the north in the future says: "He shall enter also into the beauteous land, and many countries shall be overthrown; but these shall be delivered out of his hand, Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Libyans and the Ethiopians shall be at his steps." (Dan. 11:41-43, *JP*) The "beauteous land" into which the king of the north here enters is the key to understanding aright this movement of the king at his "time of the end" at Armageddon. When Jehovah's angel spoke of the "beauteous land" in the earlier part of this prophecy (Dan. 11:16, *JP*) he foretold that the king of the north in the person of Syrian King Antiochus III the Great would stand in the literal land of Judah, the land of Jehovah's people, and take it all into possession.

(To be continued)

56. What is the king of the south determined to do, but with self-restraint, and yet what will God cause his enemies to do at Armageddon?

57. How is it, then, that "at the time of the end will the king of the south push against him"?

58. Why must we understand what the "beauteous land" means here, and what did we find it to mean in Daniel 11:16?

THERE is no other symbol among the many

## The Cross in Worship

churches of Christendom that is considered to be more Christian than that of the cross. It has been the popular symbol for Christianity for many centuries. Untold multitudes have prayed before it in their churches and revered it in their homes. It appears inside and outside of church buildings, on clerical vestments, on covers of Bibles, on coffins and gravestones, on necklaces and earrings, on Christmas cards and Christmas decorations and on a great number of other things. It is without doubt the predominating religious symbol in countries that claim to be Christian.

Generally, the people of Christendom assume that the cross is uniquely Christian, that it had its beginning as a religious symbol with Christ, whom they believe was executed upon one. But what they assume is not according to fact. If they would go to a good museum that has Egyptian antiquities they would most likely see on some of the exhibits religious crosses that were put on these artifacts by people that lived many hundreds of years before Christ.

The ancient Egyptian cross was in the form of a "T" and frequently had a circle added to the top as a handle. In modern dictionaries it is called an ankh or a *crux ansata*. It was often associated with the Egyptian god Osiris, whose scepter ended in one. The Egyptian god Kneph was represented with a cross inside a circle.

### USED WORLD-WIDE

The ancient Egyptians were not the only ones that used the cross as a sacred reli-

gious symbol. It has been popular in pagan religions all over

the world. Regarding this *The Encyclopædia Britannica*, 11th Edition, Volume 7, says: "Various objects, dating from periods long anterior to the Christian era, have been found, marked with crosses of different designs, in almost every part of the old world. India, Syria, Persia and Egypt have all yielded

numberless examples, while numerous instances, dating from the later Stone Age to Christian times, have been found in nearly every part of Europe. The use of the cross as a religious symbol in pre-Christian times, and among non-Christian peoples, may probably be regarded as almost universal, and in very many cases it was connected with some form of nature worship."

It was used as a religious symbol in the form of a swastika in India and China some ten centuries before the Christian era. In the South Pacific the cross appears on the ancient statues of Easter Island and on the sacred stones of eastern New Guinea. In New Zealand greenstone crosses were worn by the pagan Maoris. Crosses were also used by the early inhabitants of New Mexico, for they have been found in the shell mounds there. They are also present among the pictographs of the Dakotas.

Regarding the use of the cross among the early people of Mexico *The Standard Dictionary of Folklore, Mythology and Legend* says: "Early explorers of Mexico were astonished to find that there the cross had an unquestionable religious significance. The Mexican cross carried by the Aztec goddess of the rains is now



thought to have been associated with the sun or wind."

This linking of the cross with sun worship is not surprising, as that was what the Chaldeans of Mesopotamia did, and it was from there that mankind was dispersed to all parts of the earth after the great Flood. Their god Tammuz was associated with the sun, and, according to Alexander Hislop, "the mystic Tau of the Chaldeans and Egyptians" was "the initial of the name of Tammuz." Although Tammuz was given different names by other peoples his symbol, the tau cross, continued in general use. Since Constantine was a pagan Roman, among whom the cross was a religious symbol, it is significant that he had a vision of this symbol in the sky beneath the sun.

The cross was often associated in ancient times with phallicism, or sex worship. This was inevitable since it was considered to be a symbol of life. The *crux ansata*, a cross with a circle on top, represented the active power of generation and the passive power of production. This may be the reason that a female figure excavated from the ruins of Troy had a cross on its pubic region. Inverted tau crosses have been used as phallic symbols in Greece, Rome and Japan.

In pagan Rome the cross was marked on the official garments of the priests and was worn suspended from a necklace by its vestal virgins. In Assyria it was worn as a pendant by Assyrian kings. Archaeologist A. H. Layard said it was found on Assyrian sculptures in Khorsabad, on Assyrian cylinders and on ivories from Nimrud. All were in use long before the coming of Christ.

The caduceus, a winged staff entwined with serpents, was actually a cross whose crossbar had been replaced with wings. It was carried by the god Mercury as well as several other gods. This associating of a

serpent with the cross was also done by the Egyptians.

The famous Druids of Britain looked upon the cross as a sacred religious symbol. Regarding their use of it the book *Indian Antiquities* says: "The Druids in their groves were accustomed to select the most stately and beautiful tree as an emblem of the Deity they adored, and having cut the side branches, they affixed two of the largest of them to the highest part of the trunk, in such a manner that those branches extended on each side like the arms of a man, and, together with the body, presented the appearance of a huge cross, and on the bark, in several places, was also inscribed the letter Thau."

Druidic reverence for the cross is also shown by the fact that they laid out some of their temples in the form of a cross. The Druid temple at Classerniss on the Island of Lewis in Scotland was built in this form as well as the Druidical grotto at New Grange in Ireland. In India there are some ancient Hindu temples built in the same form. An outstanding example is the very old cave temple of Elephanta near Bombay. It was excavated from solid rock and shaped like a cross.

All this evidence proves that the cross is not peculiar to Christianity but belongs in actual fact to paganism. Of course, some will argue that the symbol can properly be used by Christians because Christ died on a cross, but this is not so. Christ did not die on a cross.

#### STAKE WAS DEATH INSTRUMENT

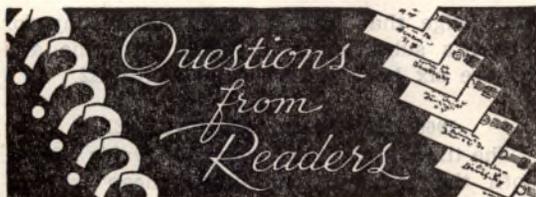
Jesus Christ was killed on an upright stake that had no crosspiece. The misunderstanding has been due largely to some Bible translators who translated the Greek words *staurós* and *xylon* as cross. They may have been influenced to do this by Christendom's traditional belief that Christ died on a cross. The word *staurós* means

an upright stake or pale, whereas *xylon* merely means wood. Even the basic meaning of *crux*, the Latin equivalent for *staurós*, is merely a wooden instrument of execution on which a criminal is impaled or hanged. Because the original meanings of these words were later expanded to include the cross, that does not argue that the Bible writers meant cross when they spoke about Jesus' death instrument. *The Encyclopædia Britannica*, 11th Edition, says: "Lipsius and other writers speak of the single upright stake to which criminals were bound as a cross, and to such a stake the name of *crux simplex* has been applied." It was this simple stake that Jesus was hanged on with his hands nailed above his head.

The early Christians did not consider the torture stake of Christ as a sacred symbol of Christianity. They would not violate Scriptural commands by revering it. As far as they were concerned it was a hated

thing that should, according to Jewish custom, be buried and put out of sight. Not until the professed Christian organization began to corrupt itself by adopting pagan beliefs, symbols and customs was the cross associated with Christianity. Not until then did professed Christians follow the pagan practice of venerating symbols.

Apostate Christians adopted the popular pagan symbol of life and gave it the appearance of being Christian by claiming that Christ died on a cross. "In the Egyptian churches," says *The Encyclopædia Britannica*, "the cross was a pagan symbol of life borrowed by the Christians and interpreted in the pagan manner." The unchristian cross has no place in Christian worship. To consider it as sacred is to violate the Scriptural command: "Do not become unevenly yoked with unbelievers. For what partnership do righteousness and lawlessness have? . . . quit touching the unclean thing."—2 Cor. 6:14, 17.



● Is it proper or improper for a dedicated Christian to stand when the national anthem is played? Why?—R. S., U.S.A.

A national anthem is in effect a prayer to God on behalf of a nation belonging to Satan's system of things and invariably asks material prosperity and long life for that nation. As Christians following the example of Jesus Christ we cannot pray for any part of Satan's world or for any of the things in it. (John 17:9) Note also that the prophet Jeremiah, who found himself in a position comparable to ours, was at least three times commanded not to pray for his nation and people. See Jeremiah 7:16; 11:14; 14:11.

So, as Christians, we cannot conscientiously join in the prayerful sentiments of the national

anthem on behalf of a system of things that Jehovah God has doomed to be destroyed. Neither can we Scripturally speak or act in agreement with its words that claim God's blessings upon wars of a worldly nation. Our boast is not in any of the worldly nations but in Jehovah and his King and kingdom.

According to custom, one indicates that he is in sympathy with the sentiments of this song merely by standing. This fact was highlighted by the action of certain Allied officers who refused to stand at the playing of the German national anthem some time after World War II. Since the Christian is not in sympathy with the sentiments of any national anthem of this old world, he may not give others the impression that he is by rising when it is being played or sung. He can no more conscientiously take this special action toward the national anthem of his country of residence than the three Hebrews could have taken the special action demanded of them by King Nebuchadnezzar toward the image.—Dan. 3:1-23.

It should be noted, however, that there is a difference between standing for the national

anthem and school children being required to stand for flag-salute ceremonies. There appears to be no more objection to their standing in such instances than to adults standing when a judge enters his courtroom. The ceremony of the flag salute consists of certain movements of the hands and an oral pledge. While refraining from these, a child can stand out of respect for the flag and the good principles for which it stands and yet not be participating in the flag-salute ceremony.

● What does the apostle refer to at Romans 8:39 by the phrase "height nor depth"?—F. G., U.S.A.

Here the apostle Paul speaks of height and depth as a creation, saying: "Nor height nor depth nor any other creation." Height and depth are creations in a relative sense as a result of comparison with something else. Hence, the apostle Paul is here pointing out that neither a high position nor a low position of God's spirit-begotten sons will be able to separate them from his love.

But height and depth may be referred to not merely in the abstract sense, as referring to position. They may be understood also in a concrete sense as meaning something that occupies a high position or something that occupies a low position. Hence, neither that which occupies a low position and has the tendency to pull one down nor that which occupies a high position and tends to exercise a superior influence over one will be able to separate the spirit-begotten sons, who are heirs of God and joint heirs with Jesus Christ, from God's love for them, nor even from Christ's love for them. The same principle, of course, holds true regarding the "great crowd" of "other sheep" today.

Note that Paul here is not discussing his own firm resolve not to permit anything to cause his own love for God to grow cold, but the converse. He is stressing the fact that absolutely nothing in all the universe can frustrate God's love for his spirit-begotten sons. The unshakable conviction that this is so is a comfort to all such.

## ANNOUNCEMENTS

### FIELD MINISTRY

In the great battle for truth and righteousness *The Watchtower* helps one in 'acquiring mightiness for turning the battle' to a successful conclusion. During February a year's subscription for this magazine will be offered for \$1, with three Bible booklets given free to new subscribers. If you would like to have a share in this work, inquire at the nearest Kingdom Hall of Jehovah's witnesses or write to this office.

### DISTRICT ASSEMBLY

The Peace-pursuing District Assembly to be held in Portland, Oregon, will be July 28-31. The Anchorage, Alaska, Assembly will be held April 21-24. See the February 1 issue of *The Watchtower* for the complete list.

### TIME IS TREASURE

Do not hoard time. Spend it. But get something for it. Get the most for your reading time by reading the two leading Bible magazines, *The Watchtower* and *Awake!* You will get back your investment with dividends—

knowledge that leads to life. Send today for a year's subscription to each magazine and receive six booklets free. Send only \$2.

### 1960 MEMORIAL ANNOUNCEMENT

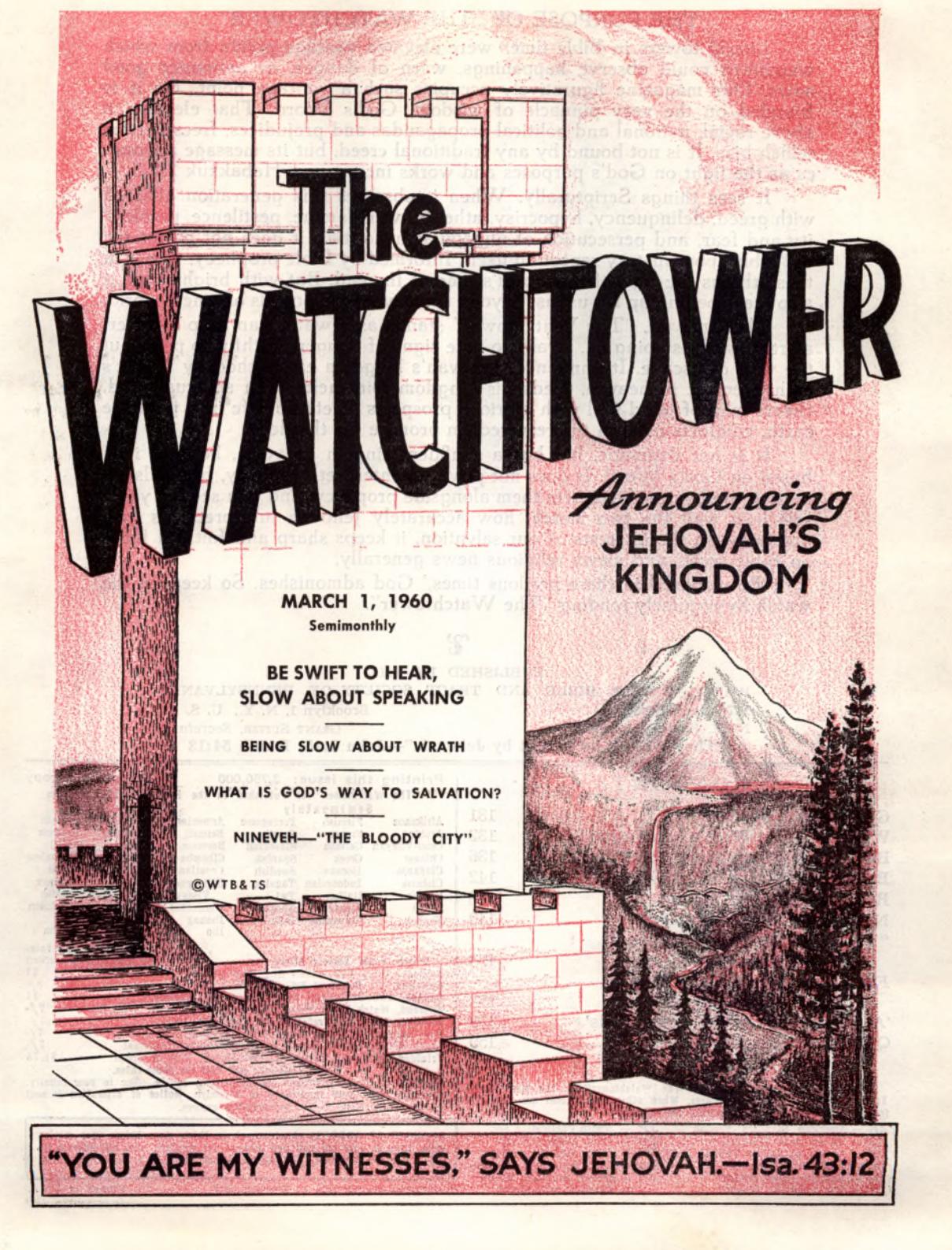
The time draws near when Jehovah's people, both the remnant and other sheep will assemble as congregations for the observance of the most significant of all memorials, the one that annually commemorates the death of the Lord Jesus Christ. The date this year is Sunday, April 10. The discourse is to be given by a capable speaker, one of the remnant if available and capable. Each congregation should start making arrangements for the Memorial, and all persons who are truly of good will toward Jehovah God and his Son Jesus Christ will want to make definite arrangements to attend.

### "WATCHTOWER" STUDIES FOR THE WEEKS

March 27: Safeguard Your Thinking Ability.

Page 105.

April 3: Seek Right Associations. Page 111.



# The WATCHTOWER

*Announcing*  
**JEHOVAH'S  
KINGDOM**

**MARCH 1, 1960**

Semimonthly

**BE SWIFT TO HEAR,  
SLOW ABOUT SPEAKING**

**BEING SLOW ABOUT WRATH**

**WHAT IS GOD'S WAY TO SALVATION?**

**NINEVEH—"THE BLOODY CITY"**

©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".

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

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# The WATCHTOWER

Announcing  
**JEHOVAH'S  
KINGDOM**

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## **G**OVERNMENT BY GOD

**A** GOVERNMENT by God is no strange thing to this earth. In Eden man was ruled by God. Centuries later the Israelites enjoyed God-rule. Jehovah gave them the Ten Commandments and many other regulations, which are recorded in the Bible. He established a system of worship for them. He appointed kings over them and established the dynasty of David. He clothed and fed them. He fought their wars and blessed their peace. He made them a holy nation. Jehovah was their government, as they proclaimed: "Jehovah is our Judge, Jehovah is our Statute-giver, Jehovah is our King; he himself will save us."—Isa. 33:22.

That unique government by God was typical. It pointed forward to the everlasting government by God that should rule this earth. That is why Jesus Christ taught men to pray: "Let your kingdom come. Let your will come to pass, as in heaven, also upon earth." (Matt. 6:9, 10) The time for the establishment of that everlasting government in the heavens, according to Bible prophecy, was the year 1914.

So let it be known that the true Christians on earth are living under the real heavenly kingdom of God right now! Jesus Christ, the "Lord of lords and King of

kings," is the head of that newborn heavenly government. (Rev. 17:14) The princely rule rests on his shoulders. He is the Prince of Peace. "To the abundance of the princely rule and to peace there will be no end," Isaiah's prophecy says. All kingdoms of earth in opposition to that heavenly government now ruling will come to their end at Armageddon, the war of the great day of God Almighty.—Isa. 9:7; Rev. 16:16; Dan. 2:44.

Is the kingdom of God a real government? Yes! It has its King Jesus Christ and 144,000 associate kings. On earth it has subjects who submit to its rule and power. In fact, the New World society does that very thing. It recognizes God as rightful ruler. It abides by that fact in its organizational structure and operations, and it holds fast to God's Word as furnishing mankind with a working constitution and righteous laws. The heavenly Kingdom government by God has close to a million earthly representatives, who submit to it by carrying out its laws. These representatives advocate the Kingdom government throughout the world as mankind's only hope, as Jesus said would be done, at Matthew 24:14.—Rev. 14:1-3; 20:4.

Therefore, government by God is a reality in our day! No one need wait for it. Creatures of earth need only to ally themselves with it through faith, live by its principles, declare it to others and trust that it will accomplish God's purpose.

## WHAT IS

# God's Way to Salvation?

Salvation from what?

Why can no one ignore it?

**I**F A doctor were to tell you that you were going to die in a certain number of weeks, would you leap for joy? Would you have a celebration? Would the arrival of your last day of life be the happiest one in your life? Of course not! It would be the unhappiest one for you and your loved ones. No person in his right mind would be happy about dying. It is only natural that you should want to keep living.

It is because of your love for life that God's provision for salvation is of utmost importance to you. It is the means by which your life can be extended indefinitely. It is the means by which you can be made free from the curse of death, which, at this time, comes inevitably to all humans. Surely, something that can do so much for you is worth your consideration. It is worth the time it takes to learn about it.

Since the time when the first man willfully violated God's law and brought death upon himself, death has been the conqueror of mankind. As weaknesses that make one particularly susceptible to certain diseases are passed on by parents to their offspring, so death has been passed down to us

by our first parents. The Holy Bible points this out when it 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.

There has been no way for man to free himself from inherited death or to release those already taken by it. Only Jehovah God, man's Creator, could save him from this predicament. Since he has provided the means for salvation, it would be foolish to ignore it or refuse to get the benefits of it.

Not only can the living benefit from God's provision for salvation, but even the dead can. They can be rescued from death's grip and be brought back to life, not by man's power, but by God's. Regarding this, Jesus Christ, who plays an important role in God's provision for salvation, 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) This occurs at Jehovah God's appointed time.

That eternal life is possible is shown by these words: "Furthermore, this is the promised thing which he himself promised us, the life everlasting." (1 John 2:25) The Supreme Sovereign does not make promises that are not kept. His promise of salvation from death will be fulfilled for those that love and obey him. He certainly cannot be expected to give eternal life to persons that rebelliously refuse to obey him or that ignore his provision for salvation. "Jehovah is guarding all those loving



him, but all the wicked ones he will annihilate."—Ps. 145:20.

#### SOURCE OF SALVATION

Although some political governments want people to look to them for salvation, there is actually only one source, Jehovah God, to whom man must look for it. He is man's Savior. He saved the human race from complete destruction during the great Flood, and he saved the nation of Israel from enslavement time and time again. King David viewed him as the source of salvation when he said: "Jehovah is my crag and my stronghold and the Provider of escape for me. My God is my rock. I shall take refuge in him, my shield and my horn of salvation, my secure height."—2 Sam. 22:2, 3.

As he saved righteous persons from the Flood and from the destruction of Sodom and Gomorrah, so will he save such ones from the destruction of this present wicked world. But he will do more than that. He will save them from Adamic death. This was made possible by his providing the means for canceling out the effects of Adam's sin.

Since Adam was a perfect man before he sinned, only the life of another perfect man could ransom or bring release to his descendants. It was impossible for the human race to produce this perfect human of itself, for all have been born imperfect because of having received their life force through sinner Adam. "Who can produce someone clean out of someone unclean? There is not one."—Job 14:4.

As mankind's source of salvation Jehovah God provided the perfect man, whose life could ransom the human race, by transferring the life force of his chief angelic Son in the heavens to the womb of a virgin. Because the child that was born did not receive its life through Adam's line of descent but from God, it was per-

fect. Thus Jesus Christ became equal to Adam and able to ransom mankind by laying down his perfect human life. "Just as the Son of man came, not to be ministered to, but to minister and to give his soul [or life] a ransom in exchange for many."—Matt. 20:28.

#### DIFFERENT VIEWS OF SALVATION

As might be expected in a world that thinks too highly of human philosophy, there are many views regarding human salvation. There are, for example, religious persons that think belief in Jesus Christ is practically all that is necessary for salvation. Some of their preachers can be heard from time to time urging people, in a highly emotional manner, to believe on the Lord Jesus Christ and be saved. Once a person is thus "saved" he is thought to be always "saved." He is considered as having gained salvation and need never fear about losing it. What he is thought to have been saved from is the fiery hell that the unsaved or lost ones are thought to be headed for. Regarding this the evangelist Billy Graham said: "It was the awfulness of hell that caused God to contrive the marvelous atonement of Christ on the cross. . . . It was man's utter lostness that inspired God's uttermost salvation. . . . We should certainly shun hell because of the price God paid to save us from it."

Another view of salvation is that held by those who believe in universal salvation. Persons that hold to this view believe that it is incredible that God would torture unsaved ones eternally. They believe in the ultimate restoration of all sinners to God's favor. One of the early believers in universal salvation, a bishop by the name of Titus, said, A.D. 364, that the severity of the torments of hell would "lead the wicked to repentance and so to salvation."

Those persons that become a bit confused by the different views on salvation

often develop a theory of their own. They conclude that as long as a person leads a good life and does not harm his neighbor, that is all that is required for salvation. They think that God expects nothing more from them.

Finally we come to those persons that reject man's need for salvation. In their eyes the shedding of Christ's blood as a ransom sacrifice had no value. Not only is this view held by atheists but also by persons that claim to be Christians. The Christian Science textbook *Science and Health with Key to the Scriptures* states: "The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon the accursed tree, than when it was flowing in his veins as he went daily about his Father's business."

The various views on salvation may appear valid to the persons holding them, but that does not mean they are correct. There is only one place where authoritative information can be found on the subject and that is the Holy Bible.

#### WHAT MUST BE DONE TO BE SAVED

God's written Word reveals that more than profession of belief in Jesus is required for salvation. Just saying that one believes is not enough. When Paul and Silas told the Macedonian jailer: "Believe on the Lord Jesus and you will get saved," (Acts 16:31) they were not limiting salvation to belief that Christ is the Redeemer. They knew that more was involved. Besides believing that Christ is God's Son and mankind's Redeemer, knowledge of the Scriptures is necessary as well as a willingness to follow Christ's example. His faith in the heavenly Father was shown by his works of public teaching of spiritual truths that brought honor to his Father and comfort to the people. This fine example must be followed by those who say

they believe in Christ. Their faith must be accompanied by similar works. This is pointed out by the Bible writer James, who said: "Show me your faith apart from the works, and I shall show you my faith by my works."—Jas. 2:18.

When a person, on the basis of the Scriptural knowledge he has gained, has belief in Christ as the Savior whom God provided and shows that faith by his works, he can consider himself as being on the way to salvation. It would be a mistake for him to think that he is now saved and cannot fall. He must show by his endurance in the Christian faith that he is worthy of salvation. "Let him that thinks he has a firm position beware that he does not fall."—1 Cor. 10:12.

What he is on the way to being saved from is not the torments of a fiery hell, for such a place exists only in the imagination of misinformed persons. God's Word says nothing about eternal torment of lost souls in a fiery hell as being the punishment for wickedness. Instead, it simply says: "The wages sin pays is death." "The soul that sinneth, it shall die." "All the wicked ones he will annihilate." (Rom. 6:23; Ezek. 18:4, AS; Ps. 145:20) God's loving provision is salvation from eternal death. It means freedom from the curse of death that comes because of Adam's sin.

Salvation from death is a gift from God to those that obey him, not to those that disobey. It does not go to the wicked, which fact means that not all humans will benefit from it. The Bible limits it to persons of all kinds that exercise faith. "For I am not ashamed of the good news; it is, in fact, God's power for salvation to everyone having faith." Regarding those that do not have faith, the apostle Peter says that God will "reserve unrighteous people for the day of judgment to be cut off." That is,

they will be cut off from life. He goes on to say that they will "suffer destruction in their own course of destruction."—Rom. 1:16; 2 Pet. 2:9, 12.

#### PRINCIPAL REQUIREMENTS FOR SALVATION

For a person to gain salvation God requires that he exercise faith in Him and Christ Jesus. A person cannot expect God's favor when he refuses to exercise faith in the Father as a Savior and in the One whom the Father sent to make salvation possible. It is written: "For 'anyone that calls upon the name of Jehovah will be saved.'" (Rom. 10:13) This has to be done by faith, not only in Jehovah and his Son, but also in the truthfulness of his Word. "Moreover, 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.

The faithless person does not change reality by his denying the existence of sin and the need for salvation. Although he may refuse to recognize it, he is still a sinner. "If we make the statement, 'We have no sin,' we are misleading ourselves and the truth is not in us." (1 John 1:8) When a person exercises faith in God's written Word as being true he will acknowledge that he is in a sinful state because of Adamic sin and is in need of a Redeemer. He will show repentance for his sins against God because of his imperfection. "True, God has overlooked the times of such ignorance, yet now he is telling mankind that they should all everywhere repent."—Acts 17:30.

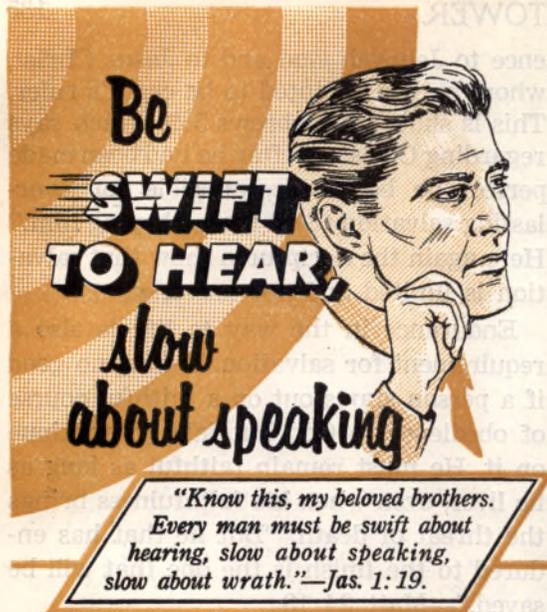
It is only right that the Creator should require obedience from man. In times past those that obeyed him were the ones that he favored. It is no different today. Salvation through the coming war of Armageddon and from death depends upon obedi-

ence to Jehovah God and to Jesus Christ, whom he has anointed to be earth's ruler. This is shown at Hebrews 5:9, which says regarding Christ: "After he had been made perfect he became responsible for everlasting salvation to all those obeying him." Here again the Scriptures show that salvation is limited and not universal.

Endurance in the way to life is also a requirement for salvation. It does no good if a person starts out on a faithful course of obedience to God but fails to continue on it. He must remain faithful as long as he lives, even when his faithfulness brings the threat of death. "But he that has endured to the finish is the one that will be saved."—Matt. 24:13.

A person must manifest his faith in the manner Christ did by dedicating himself to Jehovah God, symbolizing that dedication by water immersion, and making public proclamation of the truth. He must be a teacher of God's Word and purposes. He cannot remain silent, thinking that belief alone is sufficient for salvation. Silence is not God's way to it. "For with the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation."—Rom. 10:10.

For the select few that have been chosen to rule with Christ in the heavens salvation comes by resurrection from the condition of death. But for the great multitude of people of all kinds that anticipate eternal life on earth salvation will come during Christ's thousand-year reign. Christ will at that time apply toward them the benefits of his ransom sacrifice, that they may be released from Adamic sin, made free from death and lifted to human perfection in an earthly paradise. This is the certain result of following God's way to salvation.



**T**HE prime purpose of the human tongue is to glorify man's grand Creator, Jehovah the Almighty God. As an instrument to bring praise to God, the tongue is being used world-wide today to announce the established kingdom of the heavens. This is good news that Jesus said "will be preached in all the inhabited earth for the purpose of a witness to all the nations." How precious is the tongue that is speaking this gladsome message! "The tongue of the righteous one is choice silver." The righteous will of God is that true Christians ever be ready to speak this Kingdom good news to others: "Preach the word, be at it urgently in favorable season, in troublesome season."—Matt. 24:14; Prov. 10:20; 2 Tim. 4:2.

<sup>2</sup> It may strike some as strange that, in view of the urgency of speaking the Kingdom message, the disciple James wrote this inspired counsel: "Know this, my beloved brothers. Every man must be swift about hearing, slow about speaking, slow

about wrath." It is not concerning the preaching of the Kingdom that Christians must be "slow about speaking." The disciple James had other thoughts in mind.—Jas. 1:19.

<sup>3</sup> The import of the divine counsel at James 1:19 is that by being "swift about hearing, slow about speaking, slow about wrath," we guard against spoiling pure worship and guard against bringing ruin upon ourselves especially by the wrong use of the tongue. If any Christian thinks there is little need to bridle his tongue, he should give heed to the divine warning: "If any man seems to himself to be a formal worshiper and yet does not bridle his tongue, but goes on deceiving his own heart, this man's form of worship is futile." If the Christian is to avoid rendering his worship futile in God's sight, he must not only praise God by announcing his glorious kingdom but also cause his tongue to be a blessing to mankind as well. As an aid to bridling the tongue, James recommends being "swift about hearing, slow about speaking."—Jas. 1:26.

<sup>4</sup> When we realize the mighty effect of the tongue, we see the great value in James' counsel. True, the tongue is a small member; but a horse's bridle and the rudder of a ship are comparatively small things, yet their effect is tremendous: "If we put bridles in the mouths of horses for them to obey us, we manage also their whole body. Look! even boats, although they are so big and are driven by hard winds, are steered by a very small rudder to where the inclination of the man at the helm wishes. So, too, the tongue is a little member and yet makes great brags. Look! how little a fire it takes to set so great a woodland on fire! Well, the tongue is a fire. The tongue is constituted a world of unrighteousness among our members, for it spots up all the body and sets the wheel of

1. What is the prime purpose of the human tongue, and how are many tongues being so used today?

2, 3. What did the disciple James basically mean when he counseled about being "slow about speaking"?

4. How does James describe the tongue and the effect it can produce, and so what is the course of wisdom?

natural life aflame and it is set aflame by Gehenna. For every kind of wild beast as well as bird and creeping thing and sea creature is to be tamed and has been tamed by humankind. But the tongue, not one of mankind can get it tamed." Since the way the Christian uses his tongue means life or death and since no man today has perfect control over his tongue, it is the part of wisdom that one's speech should not be hasty.—Jas. 3:3-8.

#### TOO MUCH TALKING

<sup>5</sup> Being quick about speaking words that are not improper in themselves can even be to a Christian's detriment. A person can talk too much of the time and thus not be "swift about hearing." There needs to be a balance between speaking and hearing. Since it is primarily in regard to God's Word of truth that we should be swift to hear, some persons do not advance to spiritual maturity because they are not good listeners. They spend more time than they should talking. Ministers of Jehovah's witnesses have sometimes conducted home Bible studies with persons who are loquacious, or very talkative. These persons often make little advancement spiritually because of their time-consuming talking. Such persons need to realize that "a wise person will listen and take in more instruction." So how one listens has a direct bearing on what he learns. Talk has its place, but it should not be allowed to crowd out listening, especially when one is being instructed in the Word of God. When Mary, the sister of Martha, "sat down at the feet of the Master," it was time for her to learn. So she "kept listening to his word."—Prov. 1:5; Luke 10:39.

<sup>6</sup> It is noticed in conversations today that many persons are not good listeners. They

want to do most of the talking. When it is time for listening and they persist in talking, they deprive themselves of what may be important instruction. One who should be listening all too often has his thoughts elsewhere, perhaps rehearsing in his mind the words he will effuse when he can grab a conversational opening. It sometimes seems hopeless to teach these persons, since the Bible rule is: "Have you beheld a man hasty with his words? There is more hope for someone stupid than for him." "The foolish one speaks many words." Small wonder that many persons unnecessarily ask "What was that?" right after someone has spoken to them! If they were not overly concerned about talking, they probably would not have to ask the speaker to repeat his words. Paying attention is something that we must continually improve upon, for so much of our learning depends upon it.—Prov. 29:20; Eccl. 10:14.

#### PAYING ATTENTION

<sup>7</sup> When one is being instructed in God's Word, such as at a congregational meeting or a large assembly of Jehovah's people, it is not the time for visiting and talking. Counsels Jehovah's Word: "Guard your feet whenever you go to the house of The true God; and let there be a drawing near to hear, rather than to give a sacrifice as the stupid ones do, for they are not aware of doing what is bad. Do not hurry yourself as regards your mouth." Sometimes at a large assembly persons will be speaking to one another unnecessarily, visiting with those they have not seen for a long time, and so forth—doing this at the very time important Bible truths are being spoken from the platform. This shows disrespect for God's Word and his organization. There should be "a drawing near to hear" during meetings and sessions at assemblies. After-

5. What is a serious danger in talking too much, and what is the relationship between listening and learning?  
6. Why are some persons poor listeners? With what result?

7. When is it the time for being especially *swift about* listening, and why?

ward is the time for visiting.—Eccl. 5:1, 2.

<sup>8</sup> Being swift to hear means paying attention to what we hear, letting God's truths sink deeply into our heart and mind. One can be listening but not really paying attention. The mind should not be allowed to wander. This matter of paying attention to teaching from God's Word is so important that an apostle of Christ counseled: "It is necessary for us to pay more than the usual attention to the things heard by us, that we may never drift away." So the Christian needs to be alert when he is receiving Bible instruction. Realizing the need for being awake mentally, a person does not eat too heavily just before meetings, knowing that it is difficult to listen well with a drowsy mind. Good listening can also be heightened by the right kind of ventilation in places of assembly and by maintaining a proper temperature when possible, one neither too cool nor too warm. So do what is reasonable that you may "pay more than the usual attention" to God's Word of truth. "Happy is the man that is listening to me by keeping awake."—Heb. 2:1; Prov. 8:34.

#### REASONABLENESS AND REPROOF

<sup>9</sup> Being swift to hear, as a general rule, aids one in being reasonable. God's Word says: "Let your reasonableness become known to all men." How can you do that well if you do not listen? Often it is necessary to listen patiently to both sides of a matter, instead of putting in one's words hastily. If one does not listen enough, he may not draw the right conclusions. Overseers of Christian congregations, Paul says, must be "reasonable." (1 Tim. 3:2, 3) Hence, in their dealings with their Christian brothers, overseers must be 'swift to hear.'—Phil. 4:5.

8. Why is it so important to pay attention, and what will help in this regard?

9. Why is being swift about hearing an aid to being reasonable, and why is this especially vital for overseers?

<sup>10</sup> A grave danger in not being swift to hear is that such behavior puts up a barrier to benefiting from counsel and reproof. Ears do not naturally like to hear reproof. But the Christian must train his ears to be swift about hearing in this regard. "Give a reproof to a wise person and he will love you." "Listen to counsel and accept discipline, in order that you may become wise in your future." "A rebuke works deeper in one having understanding than striking a stupid one a hundred times." To be wise and understanding, one's ears must be trained to be swift about hearing counsel and reproof, not becoming offended or angry because of it. "The ear that is listening to the reproof of life lodges right in among wise people."—Prov. 9:8; 19:20; 17:10; 15:31.

<sup>11</sup> When overseers speak in this regard, giving reproof and correction, then we must be especially swift to hear. Jesus' apostles had to be swift about hearing. Once James and John became swift about wrath and wanted to call down fire from heaven to destroy the inhabitants of an inhospitable Samaritan village. Luke 9:55 says that Jesus "turned and reproved them." They did not become offended. They had to be swift about hearing to benefit from Jesus' reproof. "He that is holding to discipline is a path to life, but he that is leaving reproof is causing to wander."—Prov. 10:17.

#### THE MILD ANSWER

<sup>12</sup> Those who are swift to hear God's Word, counsel and instruction are the ones most inclined to be "slow about speaking, slow about wrath." Being slow about speaking means that one will not be quick to talk back huffily when he is counseled or

10, 11. (a) What is a danger in not being swift about hearing, and so how does God's Word show our ears should be trained? (b) What about when overseers speak or give counsel?

12. When misguided persons reproach the Kingdom minister, how will he respond?

even when he is treated unkindly. When one is confronted with a stimulus toward anger, he must especially be slow about speaking or returning wrathful words. When bringing the Kingdom message to others, the minister of God may at times be upbraided and become the target of hard words of denunciation. But the Kingdom minister will graciously overlook such affronts; he knows that no good comes from returning evil with evil. He knows, too, that "a mild tongue itself can break a bone." A person may be as hard as a bone, but this hard outer covering can be softened up by mild speech. "Pleasant sayings are a honeycomb, sweet to the soul and a healing to the bones." Returning wrathful words for wrathful words would only make it difficult for the next Kingdom minister coming along. So the tongue of the Kingdom minister answers in a gentle, mild and friendly way: "An answer, when mild, turns away rage, but a word causing pain makes anger to come up. The tongue of wise ones does good with knowledge, but the mouth of the stupid ones bubbles forth with foolishness."—Prov. 25:15; 16:24; 15:1, 2.

#### BEING SLOW TO SPEAK COMPLAININGLY

<sup>13</sup> We will not bubble forth with foolish complaining or fault-finding if we are slow about speaking. If we have our minds filled with Kingdom truths and are busy expressing these truths, busy speaking the Kingdom good news, busy encouraging one another with Kingdom ministry experiences, busy expanding our own ministry, busy encouraging others in expanding their ministry, we will be less tempted to allow the tongue to spew forth a flood of idle talk, foolish speech and complaining

words. Such talk is not upbuilding. Counseled Paul: "Let a rotten saying not proceed out of your mouth, but whatever saying is good for building up as the need may be, that it may impart what is favorable to the hearers."—Eph. 4:29.

<sup>14</sup> Being quick to express fault is not imparting "what is favorable to the hearers." A complaining spirit is a tremendous obstacle that must be overcome, for the sake of bridling one's tongue. Admittedly, none have perfectly tamed the tongue, and your brothers make mistakes, but so do you. Do not expect perfection from them and Jehovah will not require it from you. Recognize that there will be mistakes made with the tongue; but at the same time recognize them for what they are, small things of little importance beside the great truths of the Kingdom.

<sup>15</sup> If anyone is quick to speak words of complaint, he might question some of the decisions of the congregation service committee. He might even talk to others, being swift to pass words of complaint to as many as possible. Such one does not appreciate the theocratic organization that Jehovah has here on earth, and such action is really against God. Jehovah, through his holy spirit, has appointed these servants; and they have the responsibility of caring for the congregation and must keep it clean and spiritually healthy. If these servants are not properly caring for Kingdom interests, then Jehovah will remove them in the same way they were assigned, through his visible organization. Do not, then, be swift to speak words that tear down. This is the time to "keep on exhorting one another each day, as long as it may be called 'Today.'"—Heb. 3:13.

13. What guards against being quick to voice foolishness and complaints, and what counsel did Paul give regarding speech?

14. Why is quickness about speaking complainingly unwise, and so what should we recognize?

15. If one is quick to speak complainingly, how might he act, and why is such course wrong?

## "SPEAK INJURIOUSLY OF NO ONE"

<sup>16</sup> Being slow about speaking means that we will be careful not to speak injuriously of anyone. When discussing personalities there is always the danger of injuring someone's good name. Since no man measures up to perfection, it would be easy to dig up faults about anyone; yes, even oneself. So Paul counseled: "Continue reminding them . . . to speak injuriously of no one." The good name of others is to be respected, not injured by someone's purposeful or thoughtless distorting of the facts, thus creating the wrong impression in the minds of hearers. The fact that someone's words were thoughtless does not lessen the damage done to one's good name. Even if not distorted or magnified, digging up the faults of others makes them objects of open shame, makes it difficult for them to keep friends: "A good-for-nothing man is digging up what is bad, and upon his lips there is, as it were, a scorching fire. A man of intrigues keeps sending forth strife, and a slanderer is separating those familiar with one another." If one has true Christian love, he will not make common knowledge of his brother's faults, for love "does not behave indecently." "The one covering over transgression is seeking love, and he that keeps talking about a matter is separating those familiar with one another." Do not make it difficult for others to keep friends.—Titus 3:1, 2; Prov. 16:27, 28; 1 Cor. 13:5; Prov. 17:9.

<sup>17</sup> In the days of the apostle Paul there were some professed Christians who used their tongues unprofitably. Paul himself became a victim of wagging tongues, of tongues that were quick to speak injurious things. Such talk aroused Paul's indignation, just as the scripture says: "The wind

16. When talking about personalities what is an ever-present danger, and what is the Bible counsel in this regard?

17, 18. How was Paul spoken of injuriously, and what reproof did he give to those who used their tongues improperly?

from the north brings forth as with labor pains a downpour; and a tongue giving away a secret, a face stirred with indignation." So he wrote: "You look at things according to their face value. . . . even if we should boast a bit too much about the authority which the Lord gave us to build you up and not to tear you down, I would not be put to shame, that I may not seem to want to terrify you by my letters. For, say they, 'his letters are weighty and forceful, but his presence in person is weak and his speech contemptible.' Let such a man take this into account, that what we are in our word by letters when absent, such we shall also be in action when present." "But even if I am unskilled in speech, I certainly am not in knowledge, but in every way we manifested it to you in all things." "For I am afraid that somehow, when I arrive, I may find you not as I could wish and I may prove to be to you not as you could wish, but, instead, there should somehow be strife, jealousy, cases of anger, contentions, backbitings, whisperings, cases of being puffed up, disorders." "I have said previously and . . . I say in advance to those who have sinned before and to all the rest, that if ever I come again I will not spare, since you are seeking a proof of Christ speaking in me." —Prov. 25:23; 2 Cor. 10:7-11; 11:6; 12:20; 13:2, 3.

<sup>18</sup> Because of being swift about speaking what they should not, members of that Corinthian congregation needed reproof. Paul was courageous enough to give that righteous reproof. Though it might hurt their feelings for a while, it would do them good, and in time they would appreciate that reproof. "He that is reproofing a man will afterward find more favor than he will that is flattering with his tongue."

—Prov. 28:23.

<sup>19</sup> Those who want to use their tongues in a great deal of talking should remind themselves that they must eat the fruitage of their tongues: "From the fruitage of a man's mouth his belly will get its fill; he will get his fill even of the produce of his lips. Death and life are in the power of the tongue, and he that is loving it will eat its fruitage." If the fruitage is Kingdom fruitage, the preaching of the good news, such leads to everlasting life in God's new world. But if one is quick to speak what is rotten, injurious and foolish, then it will be as Jesus warned the Pharisees: "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." How true it is: "He that would love life and see good days, let him restrain his tongue from what is injurious and his lips from speaking deceitfully"—Prov. 18:20, 21; Matt. 12:36, 37; 1 Pet. 3:10.

#### "PUTTING UP WITH ONE ANOTHER"

<sup>20</sup> Whether it be in the congregation or in the family circle, there are many small things that do not really matter whether they are done one way or the other. To be quick in expressing fault in these unweighty matters shows unbalance. It shows a lack of love because love "does not look for its own interests." The trend in the world today is to be swift about insisting on one's own way by being quick to speak fault-finding, nagging, carping words. There are verbal tyrants in small things. Little wonder that a worldly wit has said: "My wife is too beautiful for words—but not for arguments!" Such carping must not exist among Christians. Follow God's will as expressed at Philip-

pian 2:14: "Keep doing all things free from murmurings and arguments." Really do as the apostle admonished: "Continue putting up with one another and forgiving one another freely if anyone has a cause for complaint against another." Following such counsel will make for pleasantness and unity both within the family circle and the congregation. "Look! how good and how pleasant it is for brothers to dwell together in unity!"—1 Cor. 13:5; Col. 3:13; Ps. 133:1.

#### AVOIDING RASH WORDS WHEN ANGERED

<sup>21</sup> Especially when incited to anger must the Christian be "slow about speaking." Otherwise foolish, regrettable, rash speech may result; for especially when provoked to anger is it true: "In the abundance of words there does not fail to be transgression, but the one keeping his lips in check is acting discreetly." Showing how easy it is to sin with the tongue when angered is the example of Moses. The murmuring Israelites "caused provocation at the waters of Meribah, so that it went badly with Moses by reason of them. For they embittered his spirit and he began to speak rashly with his lips." When the Israelites needed water, Jehovah commanded Moses to take his rod and bring forth water from a crag. Moses did it, but because of his anger at the complaining Israelites he was swift to speak: "Hear, now, you rebels! Is it from this crag that we shall bring out water for you?" Later Jehovah said to Moses: "Because you did not show faith in me to sanctify me before the eyes of the sons of Israel, therefore you will not bring this congregation into the land that I shall certainly give them." It was a big price to pay for rash speech.—Prov. 10:19; Ps. 106:32, 33; Num. 20:10, 12.

19. If one wants to do a great deal of talking, what should he consider?

20. What is the trend in the world today, and why must Christians not be like this?

21. Why be "slow about speaking," especially when provoked to anger, and what example shows the folly of speaking quickly in anger?

<sup>22</sup> It was not that Moses was rebellious in his heart. Rather, in a moment of anger, he was swift about speaking. What came out was not to the glory of God. Moses' words left the impression that he and Aaron were the providers of the people, whereas it was Jehovah who had provided for them all those years in the wilderness. Nor was it that Moses was proud and arrogant. "The man Moses was by far the meekest of all the men who were upon the surface of the ground." Yet he sinned with his tongue. Even for the most humble

22. Why were Moses' rash words not caused by a rebellious or proud heart, and so what lesson do we learn?

servant of God there is a need to guard one's mouth: "The one guarding his mouth is keeping his soul. The one opening wide his lips—he will have ruin."—Num. 12:3; Prov. 13:3.

<sup>23</sup> So take to heart James' counsel: "Be swift about hearing, slow about speaking, slow about wrath." It will aid you to bring forth fruitage acceptable to God. It will aid you to use your tongue to the glory of the Creator. It will aid you in carrying out the divine will as expressed at Romans 14:19: "Let us pursue the things making for peace and the things that are upbuilding to one another."

23. How will James' counsel aid us?

## BEING SLOW ABOUT WRATH

**A**NGER in itself is not evil. The anger of Jehovah is the justifiable reaction of the wholly righteous God against sin, wickedness and all forms of unrighteousness. "Because of the aforesaid things the wrath of God is coming upon the sons of disobedience." God's wrath is completely under the control of his attributes of justice, wisdom, love and power. "Jehovah is slow to anger"—this the prophets Nahum, Joel and Jonah affirm. The psalmist says: "Jehovah is gracious and merciful, slow to anger." And Jehovah himself gives this description at Exodus 34:6: "Jehovah went passing by before [Moses'] face and declaring: 'Jehovah, Jehovah, a God merciful and gracious, slow to anger and abundant in loving-kindness.'" Thus Jehovah sets the

*"Man's wrath  
does not produce God's  
righteousness."  
—JAS. 1:20.*

example in being slow about wrath.—Eph. 5:6; Nah. 1:3; Joel 2:13; Jonah 4:2, AS; Ps. 145:8.

<sup>2</sup> How fitting, then, that God should require us to be slow about wrath. Explaining why slowness about wrath is especially important for imperfect humans, the inspired writer James said:

"For man's wrath does not produce God's righteousness." This is true for many reasons. Man's anger is often excited without sufficient cause; it often transcends the cause, if any cause really exists. Man's anger tends to operate without due regard to consequences; hence it inclines one toward all kinds of injuriousness. Human anger often leads to loss of self-control—to stormy rages and violent "fits of anger," and this is classed among those

1. Why is there no unrighteousness produced by God's anger, and how does Jehovah set the example?

2. Why is slowness about wrath important for imperfect humans?

unrighteous things of which the Bible says: "Those who practice such things will not inherit God's kingdom." No, man's wrath does not lead one to live by the righteous standards set by God.—Jas. 1: 20; Gal. 5:20, 21.

<sup>3</sup> The Christian witness of Jehovah is therefore keenly interested in being slow about wrath, that he may win the approval of the righteous God. "Jehovah is righteous in all his ways," and the expression of his wrath is therefore righteous. But when a man acts in anger, he usually does not work out divine righteousness; indeed, he usually does something that he himself will later regret. The divine rule is certain: "The stupid is becoming furious and self-confident. He that is quick to anger will commit foolishness." It has not escaped our notice that when men and women are quick to anger they usually make fools of themselves. This fact should make a deep impression on us. Not only does the one quick to anger tend to make himself appear foolish, but the result of his actions will be so much foolishness. Those who are quick to anger usually injure others, either by verbal or physical blows. Human anger thus tends to be selfish and injurious.—Ps. 145:17; Prov. 14:16, 17.

<sup>4</sup> Unselfish, righteous anger is called indignation. When one's conscience has been trained according to the righteous laws of God, it reacts spontaneously against what is wrong or evil in God's sight. Jesus' indignation resulted in firm speech and actions that worked out God's righteousness. (Mark 3:5; John 2:14-17) The righteous anger of Christ Jesus was always under his control, always based on the grounds of truth and righteousness. The indignation of imperfect humans, however, could lead to unrighteousness, if prompted by

misunderstanding and false reasoning. While Jesus was in Bethany a woman poured perfumed oil upon his head. "At this there were some expressing indignation among themselves: 'Why has this waste of the perfumed oil taken place? For this perfumed oil could have been sold for upward of three hundred denarii and been given to the poor!' And they were feeling great displeasure at her. But Jesus said: 'Let her alone. Why do you try to make trouble for her? She did a fine deed toward me.'" Jesus went on to explain why their indignation was improperly aroused. So even when it comes to what men call indignation, it is the part of wisdom to be slow in expressing it, by allowing opportunity for all the facts and circumstances to be understood.—Mark 14:3-9.

<sup>5</sup> Before coming to a knowledge of the divine will, a person is often quick about anger, perhaps given to explosive fits of temper, resulting in filthy speech and violent actions. "We all at one time conducted ourselves in harmony with the desires of our flesh, doing the things the flesh and the thoughts willed." After one comes to a knowledge of Jehovah's righteous will, he must make a change. God's Word commands Christians: "Now really put them all away from you, wrath, anger, injuriousness, abusive speech, and obscene talk out of your mouth." Note what unrighteousness is closely linked with wrath and anger—"injuriousness, abusive speech, and obscene talk." How vital to make this change from being quick to anger to being slow to anger!—Eph. 2:3; Col. 3:8.

#### PUTTING ON THE NEW PERSONALITY

<sup>6</sup> Being slow about wrath is part of the identifying mark of what the Bible calls

3. What is the result of being quick to anger?

4. (a) What is indignation, and who exemplified its proper use? (b) Why is it wise not to be quick in expressing even indignation?

5. After one comes to a knowledge of God's truth, what kind of change must he make?

6. (a) Being slow about wrath is part of what basic change that must be made? (b) Why is the new personality not outward character development?

“the new personality.” Describing the change that must be made by those seeking divine approval, the apostle writes: “Put away the old personality which conforms to your former course of conduct and which is being corrupted according to his deceptive desires; but that you should be made new in the force actuating your mind, and should put on the new personality which was created according to God’s will.” So it is God’s will that this change be made. God’s spirit is the force by which one makes his mind over, by which his mind must be actuated. Accurate knowledge of the divine will also plays a key role in effecting this change: “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.” The “new personality” is not some kind of beautiful-looking mask that one puts on over “the old personality.” No, the “new personality” is not character development in which one develops outwardly sweet manners but inwardly he is still the same “old personality,” the mind not really being renewed according to God’s spirit and the divine will. There is no insincerity or hypocrisy associated with the “new personality.” It is genuine. It is not the “old personality” in disguise. It really shows heart-deep evidence of the fruits of God’s spirit: “The fruitage of the spirit is love, joy, peace, longsuffering, kindness, goodness, faith, mildness, self-control.”—Eph. 4:22-24; Col. 3:9, 10; Gal. 5:22, 23.

<sup>7</sup> It is not impossible to make the change that God wills. Some persons are skeptical, especially those who are not associating with Jehovah’s witnesses. Many of these persons who have written a theme on the New World society of Jehovah’s

7. How do some worldly persons view the new personality, and why is their understanding wrong?

witnesses study this matter of conforming one’s mental attitude according to God’s will as a mere beautiful theory. They do not get the spiritual sense, the impulsive force. They do not understand the power of accurate knowledge, the power of God’s spirit, the power of a dedication to God for the doing of his will. The truth about the “new personality” is that it is not a theory; it is not man-made at all. “The new personality,” said Paul, “was created according to God’s will.”—Eph. 4:24.

<sup>8</sup> God’s Word, then, is not written with the idea that a change cannot be made. It is written with the idea that a change can be made and must be made. God does not accept the excuse of a professed Christian who might say: “Why, I have always had a quick temper; it’s my temperament; I can’t change now.” In stating God’s will at Ephesians 4:31, the apostle makes no exception for those whose temperaments make them prone to be quick about wrath. Emphatically he states God’s will: “Let all malicious bitterness and anger and wrath and screaming and abusive speech be taken away from you along with all injuriousness.” So the common belief that the quick and explosive temper is an inherited trait and beyond restraint or change is false. There is abundant evidence that the change can be made. Thousands of persons in the New World society of Jehovah’s witnesses once had quick tempers; today they are “slow about wrath.” They have truly put on the “new personality,” knowing that the Bible is written with the idea, not that we cannot change, but that we *can*!

<sup>9</sup> What must one do to make the change? One must seek accurate knowledge of God’s Word. This requires private study

8. Why is the change to the new personality not impossible, and does God make an exception for those who inherit a temperament that is quick to anger?

9. How does one make the change to the new personality?

of the Bible. It requires association with those who are doing the divine will and who have put on the "new personality." By attending congregational meetings of Jehovah's witnesses, one is continually built up spiritually, enabling one to make constant progress in putting on the "new personality." True, it takes time to become a new personality, but, by setting the mind to make the necessary changes, one gains God's approval and help. Pray for God's spirit to actuate your mind.

<sup>10</sup> Remember, too, that "an enraged man stirs up strife." On the other hand, "one that is slow to anger quiets down contention." (Prov. 15:18) Since peace and unity must prevail in Jehovah's organization, there is no room for those who let their quick tempers stir up trouble and strife among God's people. If one associating with the New World society persists in allowing his uncontrolled temper to stir up strife, Jehovah's angels will take action against such offender and remove him from God's organization. It is a serious matter to resist God's will and spirit by refusing to put on the "new personality."

**MAN'S WRATH  
PRODUCES  
UNRIGHTEOUSNESS**

<sup>11</sup> In ruling against being quick to wrath, God's Word roots out the cause of so much injuriousness. By even a casual glance at the newspapers, we observe how human anger readily associates itself with the desire to injure others or to inflict pain on



them. Since there is usually a loss of self-control at the same time, what monstrous violence can result from a quick temper! Newspapers often tell about fights and killings caused by quickness about wrath. One newspaper recently told about a young boy who killed his mother "in a fit of rage" because she refused him the use of the telephone. How many murders have been committed in a fit of anger! They are beyond counting. Even husbands and wives, newspapers disclose, not infrequently kill one another, because someone has lost self-control in a fit of anger. The Bible tells how "Cain grew hot with great anger." The result was the murder of his brother. King Saul hurled a spear at his own son Jonathan. "Saul's anger grew hot against Jonathan. . . . At that Saul went hurling the spear at him to strike him." No wonder the Bible outlaws the quick temper and fits of anger and tells Christians to let all anger and wrath be taken away from them with all injuriousness.—Gen. 4:5; 1 Sam. 20:30, 33.

<sup>12</sup> Worldly law-makers make laws against murder, but they do not make laws against "fits of anger." They do not legislate against quickness about wrath. But God's law forbids these very things. So divine law gets right down to the root cause of so much injuriousness.



<sup>13</sup> The Law of Moses outlawed murder, but the law that Christ Jesus laid down is much more far reaching: "You heard that it was said to those of ancient times, 'You must not murder'; but whoever commits a murder will be accountable to the

10. How does a quick temper affect peace and unity, and why is it vital for those associating with the New World society to put on the new personality?

11, 12. Why does God's Word outlaw quickness about wrath, and how do examples in the Bible and in the newspapers show the wisdom of divine law?

13. How does the law Christ Jesus laid down go beyond the Law of Moses, and what danger arises if one continues angry with his brother?

court of justice.' However, I say to you that everyone who continues angry with his brother will be accountable to the court of justice." (Matt. 5:21, 22) One might have good reason for anger, but if he continues angry with his brother he may sin, since anger too long protracted tends to become revengeful. So God's Word commands: "Be angry, and yet do not sin; let the sun not set with you in a provoked state, neither allow place for the Devil." By sleeping upon anger, we nurse it and keep it warm—this gives the Devil a chance, as it were, and we may play into his hands, because "man's wrath does not produce God's righteousness." So not only the quick temper produces unrighteousness but also the one nursing his anger, letting it simmer and turn into revenge or vindictiveness. "Return evil for evil to no one," says God's Word. "Do not avenge yourselves, beloved, but yield place to the wrath."—Eph. 4:26, 27; Jas. 1:20; Rom. 12:17, 19.

#### MISTAKEN BELIEFS

<sup>14</sup> Many are the mistaken beliefs regarding man's anger. To give way to an angry temper, for instance, is sometimes believed to be a proof of strength of personality. Thus some persons may believe that an explosive temper is a proof of strength. How foolish! When a person flies into a fit of anger, we say he has lost his temper. He has really lost self-control. How could there be any real power in the absence of self-control? Oh, there is power but it is destructive, ruinous, deadly. A mighty conqueror might capture a city, but without self-control he could bring that city to ruin by some foolish outburst of temper. So what is real strength and might? God's Word answers: "He that is slow to anger

is better than a mighty man, and he that is controlling his spirit than the one capturing a city." Being slow about wrath is strength—strength greater than that of a mighty warrior. The person who rules his temper is the strong person, not the one who loses his temper. Fits of anger not only displace reason and self-control but turn them out of doors and bolt the door against them. Fits of anger and an angry rage are not to be viewed as strength or indignation.—Prov. 16:32.

<sup>15</sup> There is, of course, a place for indignation and firm action based on it, as Jesus took in the case of the money-changers in the temple. (John 2:13-17) There are times when not to be indignant would be wrong and would show a sympathy with the wrong or a lazy fear of the result of opposing it. But just because a person has fits of temper does not mean that he is more indignant than those who are slow to anger. A person with self-control may contain twice as much feeling, but he directs it, like explosions in the cylinder of a gasoline motor, to righteous results.

<sup>16</sup> Since man's anger does not bear fruit that is acceptable to God, overseers of God's people must set the right example. They must be slow about wrath, slow to take offense. The quick temper is a sign of weakness. It is the kind of weakness that disqualifies one from overseer privileges in God's congregation. One could hardly be trusted as an overseer of Jehovah's flock if such a person had not learned how to rule his temper. "An overseer must be free from accusation as God's steward, not self-willed, not prone to wrath, . . . [but] self-controlled." (Titus 1:7, 8) If an overseer were prone to wrath, he could bring trouble and discord upon a congregation, even ruin. So God's Word disqualifies

14. What false belief exists about the quick temper, and why is this belief false?

15. Why is there a place for indignation, and is the quick-tempered person more indignant than one slow to anger?

16. Why must overseers be slow about wrath?

those persons who are quick about wrath; they are too weak to be overseers!

<sup>17</sup> There is a belief that giving full vent to one's anger is a good way to work off something bad, a good way to release pent-up emotions. This is false. What if some worldly psychiatrists believe that it may be good to blow off steam in this manner? Christians should let God's Word direct their conduct, not the theories of men. Jehovah's Word has no good thing to say about those who give full vent to anger, nor does it say that such actions accomplish any good.

<sup>18</sup> Even looking at it from the physical standpoint, there is no good arising from fits of anger. Man's Creator says: "A heart that is joyful does good as a curer, but a spirit that is stricken makes the bones dry." (Prov. 17:22) A person stricken by the emotions of anger and resentment and revenge is only injuring himself. More and more doctors are learning of this injuriousness. In *Your Body and Your Mind* Dr. Frank G. Slaughter writes: "Studies by Drs. B. Mittelman and H. G. Wolff showed that in patients with ulcer, resentment and anger caused increased secretion of highly acid gastric juice, marked increase in stomach contractions, and a generalized increase in the flow of blood through the mucous membrane lining of the stomach and duodenum. . . . Since these changes are usually associated with a heightening of ulcer symptoms, resentment thus actually caused acute pain. . . . stomach mucous membrane is delicate and easily injured, and normally is covered with a protective layer of mucus, keeping the stomach lining from being digested by the hydrochloric acid which continually bathes it. In studies of the normal stomach, much of the mucus layer was seen to be washed away when increased acid secretion oc-

curred from emotional causes. Also small hemorrhages and actual breaks in the mucous membrane lining of the stomach and duodenum were common. We have here, then, all the necessary factors to bring about ulceration; if repeated often enough they undoubtedly do just that."

<sup>19</sup> But the effects of anger and rage can be far more serious than the harm that may be done to one's stomach. "A calm heart is the life of the fleshly organism," says the Bible. (Prov. 14:30) Recently seven heart experts offered advice on how to avoid sudden heart attacks. They advised a calm heart, the avoiding of anger and rage. One of the doctors, Dr. Harry Gold, professor of Clinical Pharmacology at the Cornell University Medical College, said, as reported by the *New York Times* of December 1, 1955: "We must convince our patients that in rage and anger, when they are endeavoring to kill someone else, they are actually accomplishing just the opposite—they are killing themselves." These heart experts who warned against anger and rage may have had in mind the case of the famous Scottish surgeon, John Hunter. He had a heart attack that nearly killed him. Being a doctor, he knew the importance of emotions in affecting the heart. When he recovered, he said: "My life is in the hands of any rascal who chooses to annoy and tease me!" He was unable to keep his temper under control, however, and one day he lost control in a fit of rage when contradicted by another doctor; he had a heart attack that killed him. How wise it is to follow the counsel of man's Creator: "Let anger alone and leave rage; do not show yourself heated up only to do evil!"—Ps. 37:8.

<sup>20</sup> What folly to think that losing self-control in a fit of anger is a good way to

17, 18. What belief is there regarding wrathful explosions of temper, and why is it false, both from the spiritual and physical viewpoint?

19. What wisdom have heart experts found in the Bible command: "Let anger alone and leave rage"?

20. How does God's Word describe the man who gives full vent to his anger, and what danger is there in fellowshiping with such persons?

work off pent-up emotions! "As a city broken through, without a wall, is the man that has no restraint for his spirit." (Prov. 25:28) So God's Word does not agree with those beliefs that a quick temper may sometimes be a proof of strength of personality and that it may be good to release pent-up emotions in a fit of angry temper.

Temper explosions do not cleanse the atmosphere; they poison it. The poison may contaminate others, so Jehovah warns: "Do not have companionship with anyone given to anger, and with a man having fits of rage you must not enter in, that you may not get familiar with his paths and certainly take a snare for your soul."—Prov. 22:24, 25.

<sup>21</sup> It is not merely to avoid injuring one's own health that the Christian avoids quickness about wrath. Primarily he is interested in doing the divine will, living according to the righteous principles found in the Holy Scriptures. Though some persons may not be ashamed of their bad tempers and may even be quite proud of them, the true Christian takes the course of wisdom and becomes slow about wrath: "A man of discernment is cool of spirit." "All his spirit is what a stupid one lets out, but he that is wise keeps it calm to the last." "He that is slow to anger is abundant in discernment, but one that is impatient

21. What is the prime reason for a Christian's becoming slow about wrath, and how do the Scriptures show this is the course of wisdom?

is exalting foolishness."—Prov. 17:27; 29:11; 14:29.

<sup>22</sup> Being slow about wrath also means being slow about taking offense. This guards against peevishness—undue sensitivity to trifles, annoyance at them far beyond what their real significance warrants. The new personality does not and can not possess an

oversensitive spirit, a spirit that is ready to fly into a rage over fancied or real affronts. No, the new personality, created according to God's will, does not become easily offended: "Do not hurry yourself in your spirit to become offended, for the

taking of offense is what rests in the bosom of the stupid ones." (Eccl. 7:9) If some unkindness really does come our way, we are still at fault in God's sight if we are swift to take offense, swift to become angry: "The insight of a man certainly slows down his anger, and it is beauty on his part to pass over transgression."—Prov. 19:11.

<sup>23</sup> What, then, is the cure for the quick temper? It is the same remedy as for the ear that is not swift to listen and the tongue that is not slow about speaking. It is this: The firm desire to do God's will and to have his approval. Such a person will put on the new personality and do his "utmost to be found finally by him spotless and unblemished and in peace."—2 Pet. 3:14.

22, 23. (a) Being slow about wrath guards against what tendency? (b) What is needed for curing a quick temper?

#### IN THE NEXT ISSUE

● Articles entitled "Wholeheartedness Toward New World Interests" and "Working Whole-souled," both of which discuss inspiring Bible examples of men and women of faith, and show in a practical way how we can serve God in our day in the way that he approves.

● An article entitled "Life in a Righteous New World." What changes will such a world bring? How will it come? Be sure to read this article.

● The article "God's Penmen—Who Were They?"

● A frank Scriptural answer to the question "What is your soul?"

Be sure to ask for the next issue.

### Religious Hunger

After analyzing hundreds of people the psychoanalyst Donald Slesinger observed: "Religious hunger is as strong and universal as that for sexual union. . . . The worship of God is man's need, not God's."

—*Cosmopolitan*, December, 1958.

# NINEVEH

## —“THE BLOODY CITY”

“**W**OE to the bloody city!”—this was God’s decree upon Nineveh, once the queen city of the earth. Capital of Assyria under its greatest kings, Nineveh was like a den of lions: Ferocity and rapacity reigned supreme. By warfare Nineveh enriched itself, becoming the greatest and most feared city on the face of the earth.—Nah. 3:1, *AV*.



Not surprising that war and bloodshed and cruelty were the favorite pastimes of Nineveh’s rulers. Why, Nineveh’s very founder was the cruel, ruthless Nimrod: “He went forth into Assyria and set himself to building Nineveh and Rehoboth-Ir and Calah and Resen between Nineveh and Calah: this is the great city.”—Gen. 10: 11, 12.

Nineveh, together with its suburbs such as Calah and Resen, constituted one great city. Because of its great wickedness, God sent the prophet Jonah to Nineveh. The Ninevites’ timely repentance at the preaching of Jonah saved the city from swift destruction at God’s hands. But the inhabitants of this great city relapsed and again took to their wicked ways. During the reigns of Kings Sargon, Sennacherib, Esarhaddon and Ashurbanipal, Nineveh reached the height of its wickedness and bloody doings.

Nineveh would devour a city, bring in the loot and treat the captives cruelly. As C. W. Ceram says in *Gods, Graves and Scholars*: “Nineveh was impressed on the consciousness of mankind by little else than murder, plunder, suppression, and the vio-

lation of the weak; by war and all manner of physical violence; by the deeds of a sanguinary dynasty of rulers who held down the people by terror and who often were liquidated by rivals more ferocious than themselves.”

When the Assyrian armies returned to Nineveh with prisoners, the captives suffered unspeakable cruelty. They were often led about by cords attached to hooks that pierced the nose or the lips. Nineveh’s king sometimes blinded his captives by putting their eyes out at the point of a spear. Other prisoners were impaled or flayed alive. Nineveh was the heart of a great military machine that mercilessly ground to dust all weaker states and peoples.

### GREEDY MERCHANTS AND PRIESTS

Warfare benefited the city’s merchants, who, for their numerousness, seemed like the stars of the heavens. Loot poured into the great city. Nineveh’s shops were supplied with all the appliances of luxury that the world could then supply. What treasures filled the city! Declared God’s prophet Nahum: “There is no end to the stores, an abundance of all sorts of valuable articles.”—Nah. 2:9, *AV*.

With all its ferocity, Nineveh was exceedingly religious. There was a whole pantheon of gods, many of them being imported from Babylon. Note the number of deities mentioned in this passage from the *Annals of Ashurbanipal*: “By the command



From palace wall in Nimrud (Calah)

of Ashur, Sin, Shamash, Ramman, Bel, Nabu, Ishtar of Nineveh, Ninib, Nergal, and Nusku, I entered the land of Mannai and marched through it victoriously. Its cities, great and small, which were without number, as far as Izirtu, I captured, I destroyed, I devastated, I burned with fire."

The priests of Nineveh were not at all opposed to war. "Fighting was the business of the nation," says the volume *Ancient Cities*, "and the priests were incessant fomenters of war. They were supported largely from the spoils of conquest, of which a fixed percentage was invariably assigned them before others shared, for this race of plunderers was exceedingly religious." Greedy priests exulted at the sight of armies going out and returning with booty.

#### Jehovah DECREES NINEVEH'S RUIN

What are we to think of this city of plunderers? What are we to think of a city whose inhabitants delighted in fiendish cruelty? What are we to think of a proud, arrogant city that said to itself: "I am, and there is none else"? It deserved destruction. But who could destroy such a great city as Nineveh? Jehovah, the God of heaven and earth, could, and through his prophet Nahum Jehovah declared: "Behold, I am against thee, saith Jehovah of hosts, and I will uncover thy skirts upon thy face; and I will show the nations thy nakedness, and the kingdoms thy shame. And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazing-stock. And it shall come to pass, that all they that look upon thee shall flee from thee, and say, Nineveh is laid waste: who will bemoan her?"—Zeph. 2:15, *AT*; Nah. 3:5-7, *AS*.

But how would Jehovah bring about Nineveh's ruin? Enemy armies would besiege Nineveh. "The battering ram is set up." Enemy soldiers would gain entrance

to the city: "The gates of the rivers are opened, and the palace melts away." Foretelling Nineveh's doom in graphic language, Jehovah's prophet declared: "The crack of the whip, and the noise of the rumbling wheel, and the galloping horse, and the jolting chariot; the charging horseman, and the flashing sword, and the glittering spear, and a multitude of slain, and a mass of bodies, and no end to the corpses! They stumble over the corpses!" Dead Assyrian soldiers would litter the ground; the victors would step upon and trip over the corpses.—Nah. 2:5, 6; 3:2, 3, *AT*.

Nineveh's plundering days were to come to an end, and people would wonder as to the whereabouts of this great city of lions. God's prophet says: "Where is the den of the lions, and the cave of the young lions, whither the lion went, bringing in prey, the lion's cub, with none to disturb? where the lion tore enough prey for his cubs, and rended for his lionesses, filling his den with prey, and his lair with booty?"—Nah. 2:11, 12, *AT*.

If the princes and merchants of Nineveh thought this prophecy was incredible and farfetched, then God's prophet reminded them to ponder the fate of the famous Egyptian city of Thebes. Despite a formidable military force and despite its boasted impregnability, Thebes was razed to the ground; and it was shattered by none other than the Assyrian king himself. Indeed, King Ashurbanipal made an inscription concerning the fall of Thebes: "The entire city . . . my hands captured—silver, gold, precious stones, the contents of his palace, all that there was; parti-coloured raiment, cloth, horses and people, male and female." So the prophet says to Nineveh: "Are you any better than Thebes, that sat by the great Nile? . . . yet even she became an exile; she went into captivity; even her children were dashed in pieces . . . You too

shall reel and swoon; you too shall seek refuge from the foe."—Nah. 3:8-11, AT.

#### TURNED INTO A RUIN

Nineveh's doom was sealed, for Jehovah's words can never fail. About 633 B.C. it happened. The supposedly impregnable fortress of Nineveh easily fell into the hands of the besiegers, the Medes and the Chaldeans. The Babylonian king Nabopolassar, in his annals, describes the capture of Nineveh by the Medes and Babylonians: "By the bank of the Tigris they marched against Nineveh: a mighty assault they made upon the city, . . . a great havoc of the chief men was made. . . . The spoil of the city, a quantity beyond counting, they plundered, and turned the city into a mound and a ruin."—*Ancient Near Eastern Texts Relating to The Old Testament*.

What jubilation throughout the world at the news of Nineveh's fall! Even this rejoicing was foretold by God's prophet: "Everyone who shall hear the news about you, will clap his hands over you. For against whom has not your malice continually gone forth?" The "bloody city" deserved its fate. Would Nineveh rise again? Never; there will be no need for God to bring another destruction on Nineveh: "He is about to execute complete destruction; he will not take vengeance twice upon his enemies." What a hideous end for Nineveh! "He will make Nineveh a desolation."—Nah. 3:19; 1:9; Zeph. 2:13, AT.

Nineveh's fall was its ruin. So complete was its ruin that soon its very site was forgotten. We learn from Xenophon's *Anabasis* that, when this Greek historian passed Nineveh's site at the beginning of the fifth century B.C., it had so completely perished that he did not hear its name. What about Herodotus? This historian writes of the Tigris as "the river upon which the town of Nineveh formerly stood." Hardly two centuries had passed

since Nineveh's fall, and yet Herodotus passes it over as if the jaws of history had opened its mouth and swallowed up the city, leaving not a vestige worthy of viewing. Alexander the Great may have marched over the ruins of Nineveh; his victory at Gaugamela was won almost in sight of Nineveh's ruins. Yet Alexander's historians, with the exception of Arrian, do not even allude to Nineveh. The Greek writer Lucian wrote, about A.D. 150, that "not a trace of it remains." Vanished from history!

Before the age of great archaeological discoveries, skeptics ridiculed the Bible, denying that Nineveh of the Bible could have ever existed. The time came when people visited the general area, looking for some trace of Nineveh. At the close of the sixteenth century Sir Anthony Shirley visited the area and said: "Nineveh, that which God Himself calleth That great Citie hath not one stone standing which may give memory of the being of a towne."

#### EXCAVATIONS AT NINEVEH AND ITS SUBURBS

Since the beginning of the nineteenth century, archaeologists have excavated various parts of Nineveh and its suburbs. The excavation area is tremendous. The area has a mound that is one of the largest in Mesopotamia, and it is estimated that 14,000,000 tons of earth would have to be moved to excavate it completely. "Nineveh is a site so enormous," says *Harper's Bible Dictionary*, "that it may never be completely excavated, as Albrecht Goetze pointed out. . . . Though scholars have been investigating Nineveh for nearly 100 years, the lower strata remain untouched."

What have scholars found at Nineveh's ruins? Innumerable objects, monuments of many kinds and the remains of palaces that must have been, in their day, wonders of the world.

Inscriptions and monuments agree with

the Bible that Nineveh was a den of lions. In fact, colossal lions with human heads, together with huge winged bulls, were found guarding temples and palaces. The lion seems to have been a kind of national emblem. The streets of Nineveh that once rang with the tramp of soldiers were paved with blocks of limestone that show the deep ruts worn by war chariots some twenty-five centuries ago.

Sir Austen Layard, noted author of *Nineveh and Its Remains*, gave a speech in London in 1854 and said: "But who could have believed that records themselves should have been found which, as to the minuteness of their details, and the wonderful accuracy of their statements, should confirm almost word for word the very text of Scriptures?" Inscriptions have been uncovered that mention such Bible characters as Jehu, Menahem, Omri, and Hazael. Hezekiah is mentioned in Sennacherib's own account of his invasion of Palestine.

Sennacherib's palace has been uncovered, laying bare seventy-one rooms and almost two miles of sculptures. Its magnificent entrance was decorated with ten colossal winged bulls with human heads, the bulls being inscribed with the annals of six years of his reign. The inner surfaces of his palace walls once gleamed with facings of enameled bricks, blue, orange and red. The floors were of marble inlaid with metal arabesques. On a palace wall Assyrian warriors are shown impaling prisoners and flaying them alive. Sennacherib is shown sitting on a throne with a long procession of captives advancing toward the king. An inscription says: "Sennacherib, king of the world, king of the land of Ashur."

Another palace uncovered belonged to King Ashurbanipal. What a surprise greeted scholars at this location—the king's

royal library! It contained thousands of clay tablets. The king had obtained some of the tablets from private sources, but the largest section consisted of copies he had made of originals scattered throughout all the provinces of his realm. Among the tablets found were the Babylonian accounts of the creation and of the Flood. Some tablets had inscriptions written in letters so fine that a magnifying glass was required to read them. An inscription shows the great interest King Ashurbanipal took in his library: "I read the beautiful clay tablets from Sumer and the obscure Akkadian writing which is hard to master. I had my joy in the reading of inscriptions on stone from the time before the flood."

King Ashurbanipal, like the other Assyrian kings, was cruel and ruthless. He shut up captives in cages, exposing them to the derision of jeering spectators; he forced captives to carry in processions the heads of their former comrades in arms. On their own admission, from their own records comes evidence that Nineveh was one of the most warlike cities on the face of the earth. "Woe to the bloody city!"

Its fate was deserved and unavoidable. Today its desolate-looking ruins and mounds are a haunt for wild creatures, and the pillars of palaces are perches for birds. The traveler to Iraq who visits Nineveh's ruins does well to reflect on the prophet Zephaniah's words, words that express God's determination: "He will make Nineveh a desolation, a drought like the desert; and herds shall lie down in the midst of her, every beast of the field. Both jackdaw and hedgehog shall lodge in her capitals; the owl shall hoot in the window, the bustard on the threshold; for I will destroy her city. . . . How she has become a ruin, a lair for wild beasts!"—Zeph. 2: 13-15, *AT*.

# "Your Will Be Done On Earth"



Serial Part 33

With the overthrow of the Nazi-Fascist Axis Powers at the close of World War II in 1945 the ruling factors of Communist Russia undertook the role of the "king of the north," whose long history is set forth in Daniel's prophecy, chapter eleven. This symbolic king of the north defies not only the king of the south, the Anglo-American dual world-power, but also the God of gods, namely, Jehovah the God of the prophet Daniel. Verses 41-43 (JP) go on to say: "He shall enter also into the beauteous land, and many countries shall be overthrown; but these shall be delivered out of his hand, Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Libyans and the Ethiopians shall be at his steps." What does this mean?

<sup>59</sup> In Daniel's earlier vision, Daniel 8:9, 23-25 (JP) speaks of the "beauteous land" toward which the "little horn" or "king of fierce countenance" would extend his power in the latter time of worldly kingdoms, where we are now. In that prophecy the "beauteous land" took on a spiritual meaning. It pictured, not Palestine, but the earthly condition of Jehovah's sanctuary class in their relationship to Jehovah by his new covenant. Likewise, in the final activities of the king of the north, this spiritually "beauteous land" of the sanctuary class is the realm that he invades. He has already tried to profane the sanctuary. (Dan. 11:31, JP) But now at God's appointed time for the Armageddon fight the king of the north sets out to destroy the "beauteous land" to wipe it off the earth. In this course he acts as an earthly instrument of Gog of Magog, who is Satan the Devil. Ezekiel 38:14-17; 39:1-6 (JP) foretells that Gog with his earthly hordes actually invades this "beauteous land" of restored spiritual Israel. This be-

59. In Daniel 8:9, 23-25 what did we find the "beauteous land" to symbolize, and hence in Daniel 11:41 who are forewarned of a final assault by the king of the north?

comes the time for Jehovah to begin the war of his great day. Consequently, in Daniel 11:41, the sanctuary class are forewarned against the final assault of the king of the north under the unseen leadership of Gog of Magog.

<sup>60</sup> To balance in a proper way the spiritual meaning of the "beauteous land" of spiritual Israel, the lands of Edom, Moab and the chief of the children of Ammon must take on a spiritual meaning, rather than refer to modern Jordan the capital of which is Amman (ancient Rabbath Ammon). The sanctuary class of Jehovah is not in the Republic of Israel of today, although a few members might be found there. The remnant of the sanctuary class are found all around the earth, and their "land" or earthly condition is flourishing with the beauty of spiritual prosperity. Hence as Edom, Moab and Ammon in ancient times bordered on the land of Jehovah's people, so the symbolic Edom, Moab and Ammon of the prophecy must picture those whose lives touch upon and have to do with Jehovah's sanctuary class of today. Ancient Edom, Moab and Ammon were long-time, unchanging enemies of Jehovah's faithful people. For this reason they came under God's condemnation. (Jer. 48:1 to 49:22; Ezek. 25:1-14; 35:1-15, AS) Reasonably, then, they picture the

60. What meaning, therefore, must Edom, Moab and the chief of the children of Ammon here take on, and so whom do they picture?

hard-set enemies of Jehovah's sanctuary class, his spiritual Israel, of today.

<sup>61</sup> Naturally the enemies of the sanctuary class would be the friends or be on the side of the king of the north. So he would not stretch out his hand against those symbolized by Edom, Moab and Ammon. These modern organizations would be delivered or would escape out of his hand, whereas many other "countries" or modern earthly organizations, institutions or situations would "be overthrown."

<sup>62</sup> Although the symbolic Edom, Moab and Ammon may escape from the hand of the Communist king of the north, they will not be delivered from Jehovah's hand at Armageddon. In ancient time Ammon, Moab and people of Mount Seir (Edomites) marched against Jerusalem in the days of King Jehoshaphat but were thrown into confusion by Jehovah's strange power and were maddened into killing one another off. So at the coming battle of Armageddon, Jehovah will by his irresistible power throw the symbolic Edomite, Moabite and Ammonite enemies of his sanctuary class into disorder and confusion. They will turn their destructive weapons against one another. (2 Chron. 20:1-24) Any who escape this self-slaughter will be pursued and be destroyed by Jehovah's angelic armies under Christ. His sanctuary class in the "beauteous land" will be protected and survive.

<sup>63</sup> Jehovah's angel foretold further aggressions by the Communist king of the north before his end in Armageddon: "And he will stretch forth his hand against some countries, and the land of Egypt will not escape. And he will have control over the treasures of gold and of silver, and over

61. So why does the king of the north not stretch out his hand upon them, as he does upon other "countries"?

62. Out of whose hand will symbolic Edom, Moab and the chief part of the children of Ammon not be delivered, and where?

63. Since Daniel 11:42, 43 speaks of the "costly things of Egypt," when was literal Egypt a rich country?

all the costly things of Egypt: and the Libyans and the Ethiopians will follow at his steps." (Dan. 11:42, 43, *Le*) Back in the days of the Ptolemaic kings Egypt was a rich country. Its seaport and capital, Alexandria, was second city to Rome, and was a great commercial as well as cultural center.

<sup>64</sup> As for modern Egypt, it gained its full independence A.D. 1936 and the erstwhile British High Commissioner was taken away and British troops were withdrawn from the land, except that those guarding the Suez Canal and the British naval base at Alexandria continued. During World War II the British troops prevented the Nazi king of the north from reaching and taking over the Suez Canal and Alexandria and overrunning Egypt. In 1945 Egypt proved to be one of the fifty-one original members of the United Nations. In 1952 King Farouk was expelled and governmental changes took place. Finally Colonel Gamal Abdel Nasser became president of the Republic. The British withdrew from Alexandria and from the Suez Canal by June 13, 1956. The dangerous Suez Canal incident took place later in 1956, but President Nasser came forth with enhanced prestige throughout the Arab world. February 1, 1958, the republics of Egypt and Syria joined together as a unified state called the United Arab Republic. For this union President Nasser thanked Allah. March 8, 1958, the kingdom of Yemen joined the U.A.R. to form the United Arab States, and President Nasser prayed to Allah in behalf of this enlarged union. He strongly proclaimed his determination to steer his country on the course of "positive neutrality" toward the Communist Eastern bloc and the democratic Western bloc.

64. When did modern Egypt gain its independence, and what led up to the formation of the United Arab Republic as a neutral country?

<sup>65</sup> In the angelic prophecy to Daniel, Egypt was the seat of the king of the south. Hence the attack upon Egypt from the north, to push back the king of the south. In the fulfillment of the prophecy today this does not have reference to the literal land of Egypt, for the "beauteous land" to the north has taken on a spiritual or symbolic meaning. So, too, Egypt must be viewed spiritually, as in the last book of the Bible, which says of Jehovah's "two witnesses": "Their corpses will be on the broad way of the great city which is in a spiritual sense called Sodom and Egypt, where their Lord was also impaled." (Rev. 11:8) Since Jesus Christ the Lord was actually put to death at Jerusalem in Judea, he could have been impaled in "Egypt" only in the spiritual sense that Egypt symbolized this world of which Jesus said that he and his faithful followers were no part. (Luke 13:33, 34; John 15:18, 19; 17:14-16) It is this world in which the Communist king is bent on winning the dominant position. He now claims that he can capture world domination without general war, but by an ideological, commercial, scientific, cultural campaign. He is out, not only to win over the neutral bloc of nations, but also to pull in or subvert the nations that adhere to the democratic king of the south, the Anglo-American dual world power. So he continues to "stretch forth his hand against some countries [or earthly realms of interest]" by various means.

<sup>66</sup> During the past he distinguished himself by infiltrating Communist spies and subversive agents, by bribery and corruption, by trade agreements, by offering loans and technical assistance, by threatening retaliation to nations seeking to defend themselves, by taking the initiative in

propaganda to put his opponents in a bad light, this by radio, by political conferences on various levels clear to the summit, and by speeches even in the United Nations Assembly. He has posed as the champion of the forces of peace and has made peace proposals. He has promised liberation from colonialism, from imperialism and from warmongering capitalism. He has led off in the field of missiles and put up the first and second sputniks into outer space by means of intercontinental ballistic missiles during the 1957-1958 International Geophysical Year.\* He has waged a terrific "cold war" and has warred also to capture the minds of men. He has vehemently attacked with words the defense alliances of nations, such as the NATO and the SEATO and the Baghdad Pact. He has paid official courtesy visits to neutral nations and has supplied military equipment to those refused by the king of the south. In all directions he has pushed his offensive.

<sup>67</sup> How far the king of the north will have got when he reaches his "time of the end" the future alone will tell. But he is predicted to gain control over the treasures of gold, silver and all the precious things of this commercialized, materialistic world, including oil. Those who are neighbors to this world, pictured by Egypt's neighbors, the Libyans and Ethiopians, will be "at his steps," following the king of the north, either by compulsion or willingly for selfish reasons. This turns out to be, of course, with considerable loss to the king of the south in various ways.

<sup>68</sup> He does not destroy the king of the

\* On May 15, 1958, the Soviet Union launched its third sputnik, weighing 2,925.53 pounds (1,327 kilograms).

65. Why is Egypt to be viewed symbolically in Daniel 11:42, 43, and in what way is the king of the north selfishly interested in this symbolic Egypt?

66. Since World War II, how has the king of the north pushed his offensive wherever possible?

67. Over what does Daniel 11:43 predict the king of the north to gain control, and in what way will the Libyans and Ethiopians be "at his steps"?

68. Does Daniel's prophecy indicate that the king of the north will destroy the king of the south, or that he himself will come to his end by the king of the south?

south, nor does the king of the south destroy him. What, then, causes the king of the north to take the final step to his own destruction? Jehovah's angel throws light on this by the prophecy: "But reports out of the east and out of the north will terrify him; and he will go forth with great fury to destroy, and to exterminate many. And he will pitch the tents of his palace between seas and the glorious holy mountain [the beauteous holy mountain, *JP*]; and he will come to his end, without one to help him."—Dan. 11:44, 45, *Le.*

<sup>69</sup> The terrifying reports out of the east and north could not be reports from the king of the south. Neither are they from his own kingdom of the north. The reports must come from outside the realms of the king of the north and the king of the south, between whom this earth is divided. Neutral nations do not count much, because of not being nuclear nations. Although the symbolic Gog of Magog is prophesied to come down from the "farthest ends of the north" (Ezek. 39:2, *Le.*), yet the terrifying reports do not come from Satan the Devil, for this symbolic Gog of Magog leads both the king of the north and the king of the south in his train. From whom, then, do the reports come with terrifying effect?

<sup>70</sup> In the prophecy of Daniel the king of the north had pushed south, penetrated into Egypt, grabbed control over its precious things and influenced the southern peoples, the Libyans and the Ethiopians, to follow at his steps. From this strategic southern location of the king of the north the "beauteous land" or land of Judea was to his north and east, or northeast, just as ancient Judea was northeast of Egypt. The terrifying reports must therefore

69. From whom could those terrifying reports not come to the king of the north?

70. In coming from the east and the north, from whom, then, must the terrifying news come, and what does the news contain?

come from Jehovah's sanctuary class in the "beauteous land" of spiritual prosperity. Up to now the sanctuary class, supported by the great crowd of "other sheep," have been reporting on Jehovah's universal sovereignty, on the establishment of his kingdom by Christ at the close of the "appointed times of the nations" in 1914, and on the coming "war of the great day of God the Almighty" commonly called the battle of Armageddon. What contents the reports will finally bear so as to infuriate him to go forth to bring the sanctuary class and their fellow worshipers to ruin and to devote them to destruction, Jehovah now knows and will yet determine.

<sup>71</sup> Since the reports really issue forth from Jehovah and through his reigning King Jesus Christ, it is Scripturally well said that the reports are out of the north and the east. The Scriptures locate Jehovah God relatively in the north. (Ps 75: 6, 7; 48:2) He the King of eternity and his reigning King Jesus Christ are symbolically spoken of as the "kings from the rising of the sun" or from the east, who move against the organization foreshadowed by Babylon on the Euphrates River. (Rev. 16:12) Jehovah speaks of calling his reigning King from the east or sunrising. (Isa. 46:10, 11) So, not merely the reports, but also the forces of destruction will come from those directions upon the king of the north. As the reports must reach this king by means of Jehovah's visible earthly channel of newsreporting, so as to infuriate the king to his ruinous course, this prophecy makes one thing clear: Jehovah's sanctuary class and their great crowd of fellow worshipers will persist in obeying Matthew 24:14 by preaching "this good news of the kingdom" in all the inhabited earth down to the "time of

71. Besides the news, what else will come from the north and the east against the king of the north, and so how long will the news keep coming to him?

the end" of the king of the north. He will not stop them!

<sup>72</sup> The king of the north will sally forth to destroy and to exterminate many, but how far will he get with his destructive purpose? Where does he establish his base of operations? Jehovah's angel prophesied that the king would pitch his palatial campaign tents "between the seas and the beauteous holy mountain."—*JP*.

<sup>73</sup> From Daniel's viewpoint, this tent location would be between the Mediterranean, the Great Sea, and the holy mountain of Jehovah's sanctuary or temple. Because of its excelling greatness in comparison with the Palestinian Dead Sea and the Sea of Galilee, the Mediterranean could, in Hebrew, be spoken of as "seas." The king's camp would therefore be in the land of Jehovah's dedicated people, the "beauteous land," and the king's main point of attack would be against the "beauteous holy mountain," where Jehovah's sanctuary is and where his "holy nation" together with aliens of good will worship him. Plainly the king of the north is set to wipe out Jehovah's worship, the sanctuary of which the king of the north profaned and trampled upon in times past. Its persistent survival and its unchecked growth, even in underground ways, irritates the king. The reports that the sanctuary class and the worshipping "other sheep" announce from house to house and publicly and unpublicly underground disturb the Communist dictatorial power. A campaign against these Kingdom publishers becomes more important than the king's aggressive campaign against the king of the south. The relations between the king of the north and the king of the south are not so serious and threat-

ening. In fact, the unseen mastermind, the symbolic Gog of Magog, maneuvers both kings into joining him in a final, full-scale assault upon Jehovah's "beauteous land."

<sup>74</sup> The mountain upon which Jehovah's material temple stood till A.D. 70 and which the kingdom of Jordan held fast because the Mohammedan Dome of the Rock has stood there is no longer holy to Jehovah God. Hence this earthly mountain in the Middle East is not the real goal of the infuriated king of the north. It is Jehovah's remnant of the sanctuary class and the great crowd of "other sheep." These worship Jehovah and refuse to worship the "image of the beast" or the self-deifying king of the north or the political State or the "god of the fortresses." Will the king of the north succeed? Will he put an end to this disapproved, condemned banned worship? The voice of prophecy answers: "And he will come to his end, without one to help him." He reaches his "time of the end," and it comes at the "time appointed."

<sup>75</sup> He has not believed the "reports out of the east and out of the north" warning him of his destruction for fighting against Jehovah God and his kingdom. He carries his fighting too far in making his attack under Gog's leadership upon Jehovah's sanctuary at his "beauteous holy mountain." He meets his end, his Armageddon, at Jehovah's appointed time for it. He has none to help him, not even the king of the south, for this king also is destroyed at Armageddon: "he shall be broken without hand." (Dan. 8:25, *JP*) The demonic Gog of Magog, Satan the Devil, together with all his demons, will prove unable to help the king of the north in his last fight of

72. In his purpose to destroy, where will he pitch his palatial campaign tents, according to Jehovah's angel?  
73. According to this campaign base, what would be the main point of attack by the king of the north, and by whom will he be finally joined in this attack?

74. Why is the goal of his attack the "beauteous holy mountain," and what does prophecy say about the success of his attack?

75. Why does he carry his fighting too far, and why will he have none to help him?

history, for Gog himself will be crushed in defeat.

<sup>76</sup> Why will this two-thousand-year-old

76. How do we learn why he must "come to his end" at Armageddon in utter helplessness?

"king of the north" thus "come to his end" there in utter helplessness? The continuing angelic prophecy gives the grand, inspiring answer.

(To be continued)

## FURTHERING RECONCILIATION WITH PERFECT GOVERNMENT

**N**EVER before has this earth seen so much strife, confusion and dishonesty within and between nations as today. What is the remedy? What is needed is a perfect world government with the power to enforce its perfect decrees.\*

As Christian witnesses of Jehovah we know that God alone is the provider of such a world government for man. It is the kingdom for which men have been praying for nineteen centuries. Jehovah will see to it that men of good will toward him someday will be able to enjoy to the full such a government. His Word leaves no question about that. In fact, Jesus' very prayer is a guarantee that God's kingdom rule will hold sway over this earth. All who would enjoy its benefits must become its loyal subjects.—Matt. 6:9, 10.

Fulfillment of Bible prophecy shows that God's kingdom has been ruling in the midst of its enemies since 1914. Shortly now, within this generation Jesus assures us, God's kingdom will make an end of all opposition, both invisible and visible, and establish a righteous rule upon earth. It is therefore extremely urgent that all men of good will toward God be informed about His perfect government so that they can become reconciled to it before it is too late, before that perfect government destroys all enemies of God at Armageddon.

Whose privilege and responsibility is it to tell all about this perfect government

and reconciliation with it? All those who already have been reconciled with it, as we read: "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.

What good news we bear in this ministry of reconciliation! Here is a perfect government that will do everything perfectly: It will bring in perfect peace upon earth, perfect weather, perfect food, and an abundance of it. Its mental and physical health programs will give to mankind perfect bodies, perfect minds and even perfect dispositions! And, above all, everyone will be united in the perfect religion, worshiping the one true God Jehovah and loving his neighbor as himself. Then, too, instead of men dying, they will be coming back from the grave.—Isa. 11:9; John 5:28, 29; Rev. 21:4.

Surely, in view of such a message and in view of the urgency of the time we are living in, everyone that knows that these things are true will do all he can to further reconciliation with that perfect government. All should ask themselves, Am I truly doing all I can, buying out the opportune time, both for regular field ministry and incidental preaching? What about the quality of my preaching? Am I truly a teacher? During March let all of us make the most of all our opportunities to further reconciliation with God's perfect government.

\* For details see *The Watchtower*, April 15, 1959.

## 'ACCURATE IN THE SMALLEST DETAILS'

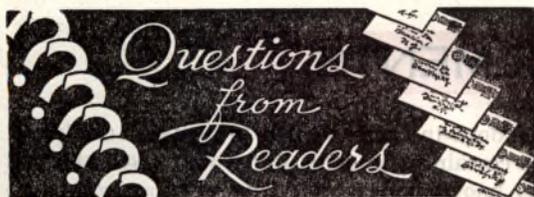
Writing in *The Bible as History*, Werner Keller cites an example of what he says "shows how accurate the Bible is even in the smallest details and how reliable are its dates and information." Writer Keller first quotes from the book *The Romance of the Last Crusade*, by Major Vivian Gilbert, a British Army officer: "In the First World War a brigade major in Allenby's army in Palestine was on one occasion searching his Bible with the light of a candle, looking for a certain name. His brigade had received orders to take a village that stood on a rocky prominence on the other side of a deep valley. It was called Michmash and the name seemed somehow familiar.

"Eventually he found it in 1 Samuel 13 and read there: 'And Saul, and Jonathan his son, and the people that were present with them, abode in Gibeah of Benjamin, but the Philistines encamped in Michmash.' It then went on to tell how Jonathan and his armor-bearer crossed over during the night 'to the Philistines' garrison' on the other side, and how they passed two sharp rocks: 'there was a sharp rock on the one side, and a sharp rock on the other side: and the name of the one was Bozez and the name of the other Seneh.' [1 Sam. 14:4] They clambered up the cliff and overpowered the garrison 'within as it were an half acre of land, which a yoke of oxen might plough.' The main body of the enemy awakened by the mêlée thought they were

surrounded by Saul's troops and 'melted away and they went on beating down one another.' [1 Sam. 14:14-16]."

Tersely telling the remainder of the story, writer Keller says: "Saul attacked with his whole force and beat the enemy. . . . The brigade major reflected that there must still be this narrow passage through the rocks, between the two spurs, and at the end of it the 'half acre of land.' He woke the commander and they read the passage through together once more. Patrols were sent out. They found the pass, which was thinly held by the Turks, and which led past two jagged rocks—obviously Bozez and Seneh.

"Up on top, beside Michmash they could see by the light of the moon a small flat field. The brigadier altered his plan of attack. Instead of deploying the whole brigade, he sent one company through the pass under cover of darkness. The few Turks whom they met were overpowered without a sound, the cliffs were scaled, and shortly before daybreak the company had taken up a position on 'the half acre of land.' The Turks woke up and took to their heels in disorder since they thought that they were being surrounded by Allenby's army. . . . 'And so,' concludes Major Gilbert, 'after thousands of years British troops successfully copied the tactics of Saul and Jonathan.'"



● What should a congregation committee do in the case of one who has committed acts deserving being put on probation or disfellowshipped and who now claims that in the light of what *The Watchtower*, August 1, 1958, had to say about valid and invalid baptisms, his baptism was not a valid one?

We well know that Christendom professes to be Jehovah's organization and in the new covenant with him. It has never renounced that

relationship, although it is a false claim and pretense. Yet because of the appearance that Christendom puts on before the world and the demands that it makes according to its boastful claims, Jehovah God will judge Christendom just the same as if she were in actual covenant relationship with him. She will be judged unfaithful and punished accordingly because she has acted hypocritically and brought reproach upon his name.

Likewise, if an individual who has made a profession of dedication to God through Christ and after the baptismal talk submits to water baptism and then continues to associate with the congregation, even though spasmodically, claiming to be a dedicated, baptized member of the congregation and never renouncing that re-

lationship with the congregation, then that individual has to be judged by the congregation according to the appearance of things that is being offered by this person.

The congregation credits the individual with honesty and with having intelligently entered into a full membership in the congregation by virtue of dedication and baptism. The congregation is not God, who is able to read the heart, nor does it have supernatural gifts as did Peter and other apostles so as to know whether the individual is earnest and sincere and is not dishonest and hypocritical. If the individual permits himself to be accepted by the congregation upon the basis of the congregation's own understanding and view of the matter, then this individual subjects himself to be judged and dealt with according to the standards that the congregation owns up to as found in the Word of God.

If, after the individual commits a wrong that deserves disfellowshipping, the individual first then disclaims having actually been what he has all along pretended to be and what he has let the congregation think he is, then he certainly is trying to take advantage of the congregation and is trying to crawl out from underneath responsibility and due consequences for his acts. He cannot now properly claim that he was not really dedicated and that his baptism was all a mistake and that in reality he

never was a member of the congregation and of the New World society and so cannot be chastened by or expelled from it.

This particularly follows in the case of such a one's making a confession. If inside himself he did not count himself a member of the congregation, then why make a confession to the congregation in the first place? An undedicated, unbaptized person is not obliged to confess all his sins and wickedness that he committed before dedication to the congregation and ask their forgiveness. All that is necessary is that he clean up his life, then make a dedication and act in harmony with that dedication and present himself for baptism.

But whether confessing or not, when a person is found guilty of misconduct he must be dealt with according to the appearance he gave those of the New World society and must therefore be put on probation or disfellowshipped as the situation may call for. If after he has been reinstated he still is convinced that he had not made a dedication before his baptism and it therefore was invalid, he should, if he has not already done so, make an intelligent, binding dedication to God now that he has repented and proved his repentance by works befitting such and then he should be baptized. We cannot trifle with Jehovah God. This is a serious matter and should be treated seriously.

## ANNOUNCEMENTS

### FIELD MINISTRY

By means of *The Watchtower* men of good will are helped to seek reconciliation with God and his perfect government. During March a subscription for this magazine will be presented for \$1. New subscribers will receive three Bible booklets on important subjects of present-day interest. If you would like to share in this work, get further instructions at the nearest Kingdom Hall of Jehovah's witnesses or write to the publishers of this magazine.

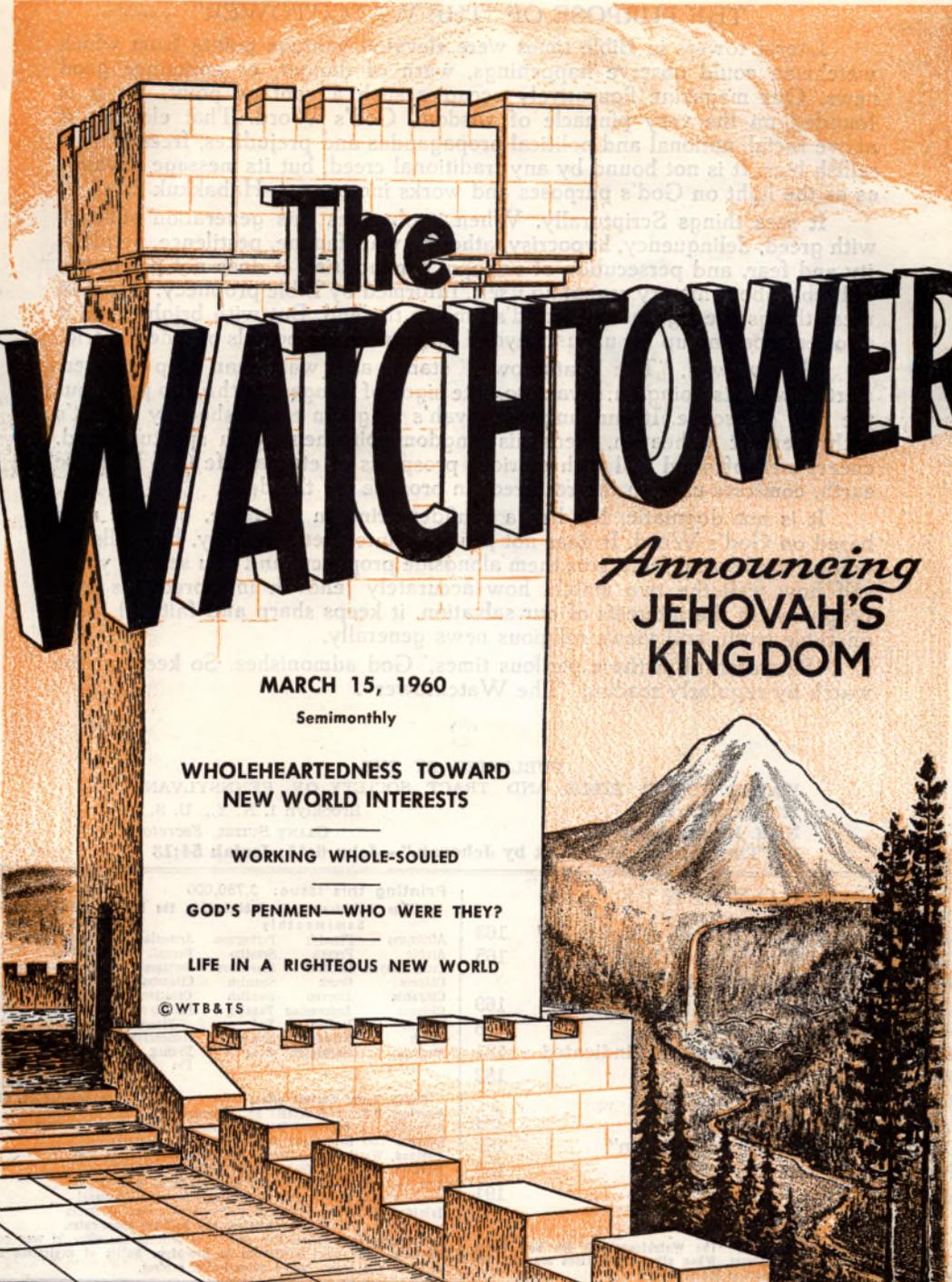
### WILL YOU PROFIT FROM GOD'S WILL?

Millions of persons regularly repeat the Lord's prayer containing the words: "Thy will

be done in earth, as it is in heaven." God's will is certain to be done. But would it surprise you to know that the majority of those who voice this request will never receive its benefits? And do you know why? Because they have never taken the time to learn what God's will really is. Do you know? Find out! Send for and read the 384-page book "*Your Will Be Done on Earth.*" It is only 50c.

### "WATCHTOWER" STUDIES FOR THE WEEKS

- April 10: Be Swift to Hear, Slow About Speaking. Page 136.  
 April 17: Being Slow About Wrath. Page 142.



# The WATCHTOWER

*Announcing*  
**JEHOVAH'S  
KINGDOM**

**MARCH 15, 1960**

Semimonthly

**WHOLEHEARTEDNESS TOWARD  
NEW WORLD INTERESTS**

**WORKING WHOLE- SOULED**

**GOD'S PENMEN—WHO WERE THEY?**

**LIFE IN A RIGHTEOUS NEW 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".

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

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<i>AS</i> - American Standard Version	<i>JP</i> - Jewish Publication Soc.
<i>AT</i> - An American Translation	<i>Le</i> - Isaac Leeser's version
<i>AV</i> - Authorized Version (1611)	<i>Mo</i> - James Moffatt's version
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<i>Dy</i> - Catholic Douay version	<i>RS</i> - Revised Standard Version
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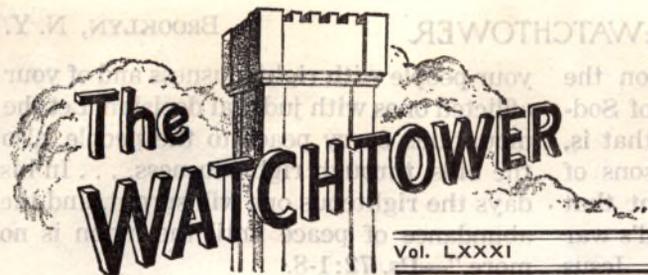
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**"T**HIS is not right." How often today people say these words to themselves! Thus we attest to the flood of unrighteousness that has engulfed this world. What is right is not so important to most people as is what is profitable. Drenched in this world's unrighteousness, politics and commercialism are notorious for corrupt and deceptive practices. Where is the lover of righteousness to look for the practice of straight principles?

By going to God's Word, the Bible, the lover of righteousness is cheered; for therein he will read of a sure promise of life in a righteous new world: "There are new heavens and a new earth that we are awaiting according to his promise, and in these righteousness is to dwell."—2 Pet. 3:13.

A grand promise that! A world in which "righteousness is to dwell"! No shortages of the necessities of life in such a world! Because of unrighteousness today—not because of any lack of productiveness of the earth—millions of persons do not have proper food, clothing or housing. International rivalry stops the free flow of the necessities of life, and oppressive rulers treat their subjects cruelly, just as Proverbs 28:15, 16 says: "As a growling lion and an onrushing bear is a wicked ruler

## *Life in a* **Righteous New World**

over a lowly people. A leader that is in want of true discernment is also abundant in fraudulent practices." So many are the fraudulent practices in today's commercial businesses, politics and religions that almost daily there are new exposures, but they do little to root out unrighteousness in the hearts of men. Yet life in God's new world will be free from fraudulent practices, indeed, free from all unrighteous people.

Jehovah God has often displayed his power to cut off unrighteous people and to deliver righteous ones. He did this in Noah's day and in the time of Lot. "God," writes the apostle Peter, "did not hold back from punishing an ancient world, but kept Noah, a preacher of righteousness, safe with seven others when he brought a deluge upon a world of ungodly people; and by reducing the cities Sodom and Gomorrah to ashes he condemned them, setting a pattern for ungodly persons of things to come, and he delivered righteous Lot, who was greatly distressed by the indulgence of the law-defying people in loose conduct." In view of these facts we are assured: "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. 2:4-9.

The judgment God executed upon the preflood world and upon the cities of Sodom and Gomorrah was prophetic; that is, it set "a pattern for ungodly persons of things to come." The coming event that all righteous persons long for is God's war of Armageddon, when the Lord Jesus Christ as Jehovah's reigning King puts an end to all manner of unrighteousness.

No unproved King is the Lord Jesus Christ, for he was thoroughly tried and tested as to his love for righteousness. When on earth he spurned the Devil's offer for rulership over this unrighteous world. He stayed loyal to his Father and the divine principles of righteousness. Applying Psalm 45:7 to Jesus Christ, the inspired writer of Hebrews 1:8, 9 says: "But with reference to the Son: 'God is your throne forever, and the scepter of your kingdom is the scepter of straight principles. You loved righteousness and hated lawlessness.'" How thrilling to our hearts this assurance that the King of the new world loves righteousness, that his very scepter is one of "straight principles"! Further, since it is said of God's King that "God is your throne forever," we have another guarantee of the new world's righteousness; for at Psalm 97:2 we read of God's throne: "Righteousness and judgment are the established place of his throne."

The end, then, of all fraudulent practices, oppression, selfishness and wickedness is at hand. Rejoice in the knowledge that within this generation men of good will toward God, men who love righteousness, will be delivered by God so as to gain entrance into a world in which "righteousness is to dwell." Giving this prophetic foregleam of life in the righteous new world under the King with the scepter of straight principles, the psalmist says: "O God, give your own judicial decisions to the king, and your righteousness to the son of the king. May he plead the cause of

your people with righteousness and of your afflicted ones with judicial decision. Let the mountains carry peace to the people, also the hills, through righteousness. . . . In his days the righteous one will sprout, and the abundance of peace until the moon is no more."—Ps. 72:1-8.

No unrighteousness will take root in that new world. Only the "righteous one will sprout." Gone, then, appalling housing shortages, vanished the food shortages. Even now, says Dr. Josué de Castro, "the world has at its disposal enough resources to provide an adequate diet for everybody, everywhere." Indeed, some governments have great food surpluses that are either stored up, destroyed or disposed of in some other manner. Yet millions of persons starve on an earth capable of producing an abundance for all. Life in God's righteous new world will not be one of shortages of any kind. Then, earth-wide, Isaiah's prophecy will have a literal fulfillment: "They will certainly build houses and have occupancy; and they will certainly plant vineyards and eat their fruitage. They will not build and someone else have occupancy; they will not plant and someone else do the eating. For like the days of a tree will the days of my people be; and the work of their own hands my chosen ones will use to the full." "And the work of the true righteousness must become peace, and the service of the true righteousness quietness and security to time indefinite."—Isa. 65: 21, 22; 32: 16, 17.

How may you enjoy everlasting life on earth in a righteous world? Do what God's Word counsels: "Seek righteousness, seek meekness: it may be ye will be hid in the day of Jehovah's anger." (Zeph. 2:3, AS) Learn God's righteous ways now. Apply the divine principles to your life. Direct others to the worship of Jehovah God, aiding them also to gain life everlasting in a righteous world.

# GOD'S PENMEN

—who were they?



The Bible's Author is One, Jehovah God. However, he used human agents to write down that Word for us. Just who were these penmen?

twenty-seven different books.—Josh. 8: 31; 2 Ki. 21:8; Ezra 6:18; Acts 15:21.

In the light of the foregoing the greater part of the Pentateuch presents no problem; Moses merely recorded what he saw and heard. But what about all that is recorded in the Penta-

**J**EHOVAH God himself wrote the Ten Commandments on tables of stone. For all the rest of the Bible he used human instruments to record his Word. There were some thirty-five of these penmen, all of them Jews. They came from all walks of life and were separated from each other in time by as much as 1,500 years. Such holy "men spoke from God as they were borne along by holy spirit."—2 Pet. 1:21; Rom. 3:1, 2.

To know just who these were individually will be strengthening to our faith. True, we do not have direct testimony in each instance, but there is sufficient evidence so that a Christian can rout all skeptics whose attack on the Bible's authenticity is based on a dispute over who wrote the individual books.

The Pentateuch, or first five books of the Bible, is credited to Moses. This was originally one volume and was divided for the sake of convenience. Although we repeatedly read of Moses' writing or being commanded to write, the books themselves do not state in so many words that Moses wrote them.—Ex. 34:27; Num. 33:1, 2; Deut. 31:9.

That Moses did indeed write them is not only a logical inference and the voice of Jewish tradition, but also the testimony of the rest of the Bible itself. In it we find some two hundred references to "the book of the law of Moses," and so forth, in

teuch about creation, man's fall into sin, the Deluge, the building of the tower of Babel, and suchlike? The latest evidence shows that Moses obtained this information from at least eleven previously penned histories.

Archaeological discoveries tell of writing before the Flood. That Adam knew how to write is therefore a reasonable inference that is clinched by what we read at Genesis 5:1: "This is the book of Adam's history." The word here translated "history" is *toledóth*, and means, among other things, history or story of origin, "historical origins." It occurs at the conclusion of a document and is known as a colophon, identifying the writer of what went before. This same expression is found at Genesis 2:4, where we read: "This is a history of the heavens and the earth in the time of their being created." Most likely Adam wrote this one also. In addition to these two histories the Bible tells of nine others that Moses made use of, at Genesis 6:9; 10:1; 11:10, 27; 25:12, 19; 36:1, 9; 37:2.

Archaeology shows that histories or accounts were written with a wedge-shaped stylus on soft clay tablets, which were then baked in the sun. Known as cuneiform writing, it continued to be employed even after the use of ink and papyrus. Clay documents were handed on from generation to generation, and doubtless suchlike were

carried through the Flood by Noah and his sons. Moses, being skilled in all the learning of the Egyptians, would have no difficulty in deciphering these and translating them into the Hebrew that he and his people spoke at the time of the Exodus. Not that Moses necessarily copied these word for word; inspiration guided him in editing these even as it guided him in what to record of his own times. These eleven histories reach from creation to Genesis 37:2, to the time of Jacob and his sons. In addition to Adam, their writers or owners were Noah, the sons of Noah, Terah, Ishmael, Isaac, Esau and Jacob. The remainder of the record antedating his life Moses could easily have obtained from his father Amram, who doubtless heard it from the lips of his long-lived grandfather Levi.—Acts 7:22.

#### JOSHUA THROUGH ESTHER

Coming now to the book of Joshua, circumstantial evidence strongly supports the Jewish tradition that it bears the name of the one who did write it. Joshua 6:25 shows that Rahab was alive at the time the book was being written, so indicating that it was written by someone who lived at the time of the events recorded. Logically, the writer was Joshua. Besides, what is more reasonable than to conclude that just as Jehovah used Moses to record the events of his lifetime (and more), so he would use Moses' successor to do the same? As Moses' assistant, Joshua had ample opportunity to learn about recording events.

Who wrote the next book, Judges? Samuel, most likely. This book repeatedly uses the expression, "in those days there was no king in Israel," implying that there was a king in Israel when it was written. The book also tells that the Jebusites were still in Jerusalem. Since they were driven out early in the reign of King David, it follows that the book must have been written dur-

ing the reign of King Saul and so in Samuel's lifetime. Would not Jehovah logically use his chief earthly spokesman at the time to record his Word?—Judg. 1:21; 17:6.

The very same line of reasoning points to Samuel as the writer of the book of Ruth. However, when it comes to the two books of Samuel we are in for a surprise, because it is very apparent that he could not have written the second; in fact, not even all of the first, for it tells us of Samuel's death at 1 Samuel 25:1. An imposture? Not at all! The two books originally were one volume and it is therefore reasonable to conclude that those two prophets, Nathan and Gad, who as Samuel's successors most likely completed it, preferred to remain anonymous.—1 Chron. 29:29.

Coming to the two books of Kings, here again Scriptural inferences support Jewish tradition in naming the penman, namely, Jeremiah. Many Hebrew words and expressions appear only in these two books and in Jeremiah's prophecy, indicating the same writer. Both works manifest appreciation of the Law and burning zeal for Jehovah's pure worship. The books of Kings tell of conditions in Jerusalem after the captivity had begun, indicating that the writer had not been taken to Babylon, even as Jeremiah was not. The book of Jeremiah and the books of Kings complement each other, events being briefly sketched in one if fully covered in the other. Particularly revealing is the fact that the books of Kings, though featuring the prophets, make no mention of Jeremiah, prominent as his work was. The only logical explanation is that, having told about his work in the book bearing his name, he left out all mention of himself in the books of Kings.

The prominence of the priestly element in 1 and 2 Chronicles points to a priest such as Ezra as its penman, even as do the similarities found in the closing words of

2 Chronicles and the opening words of Ezra. That they were written in Ezra's day is clear from the many Chaldaic expressions they contain, obviously acquired in Babylon. Not without good reason, therefore, does Jewish tradition point to Ezra as the writer of 1 and 2 Chronicles.

The book of Ezra tells of two groups of exiles returning from Babylon to Jerusalem. Ezra took the lead in the second of these and is the logical one to tell us about it, which he does in the first person in chapters 7, 8 and 9. Leaving no question as to the writer of the next Bible book, it begins with the expression "The words of Nehemiah."

What about the book of Esther? Who was so well qualified as her cousin Mordecai to be its penman? He certainly was in position to know all the facts and had Jehovah's blessing upon him. The Great Synagogue of the Jews and Josephus reached the same conclusion.

#### JOB THROUGH MALACHI

The book of Job may well be the oldest of all the Bible books, and references to Job at Ezekiel 14:14, 20 and at James 5:11 prove that Job actually lived. As for its penman, all the evidence points to Moses. Job is full of grand and powerful poetry, even as we find at Exodus 15 and Deuteronomy 32. Similar expressions are found in the book of Job and the Pentateuch. Further, it appears that the events of Job happened about the time when Israel was oppressed and so Moses could have learned about Job while in the wilderness of Midian, after having fled from Pharaoh. Also, leading early Christians credited Moses with being the penman of the book of Job.

Contrary to popular impression, David did not write all the psalms. He wrote but seventy-two out of one hundred and fifty. Among other penmen of the psalms were Moses, Solomon, Asaph and the sons of

Korah. Thirty-four of the psalms are anonymous. As for the next book, Proverbs, it itself shows that Solomon wrote the first twenty-nine chapters, Agur the thirtieth and King Lemuel the thirty-first. The book of Ecclesiastes (1:1, 12) identifies King Solomon as its penman, even as does the title of the next book, The Song of Solomon.

The penmen of the next five books of the Bible were Isaiah, Jeremiah (two), Ezekiel and Daniel. There has been a veritable flood of literature trying to prove that Isaiah did not write all the book bearing his name. His detractors, however, cannot agree whether the book was written by two, three or even more different "Isaias." But cannot a book have various styles to match varying messages without requiring a number of writers? Surely! For Christians the inspired apostle Paul settles the matter, for he quotes from the supposedly different sections of the book and credits Isaiah with all of them. See Romans, chapters nine and ten.

The prophet Jeremiah is rightfully credited with being the penman of the book of Lamentations. The style of writing, as well as the time of its writing, points unmistakably to him.

The book of Daniel has ever been a choice target for the higher critics. They all seem agreed that it could not have been written until hundreds of years after Daniel lived. However, much of their attack has been dulled by archaeological findings, and for Christians the words of Jesus Christ settle the question, for he quoted from the book and credited it to Daniel.—Matt. 24:15.

Following Daniel come twelve so-called minor prophets, each of which prophecies is identified by the name of its penman. If there is an exception, it might be Malachi, whose name means "Messenger of Jah," and which may have been a pseu-

donym used by the prophet Nehemiah so as not to draw attention to himself. All the facts perfectly fit the time of Nehemiah, and yet Malachi is not mentioned by Nehemiah. The zeal of Malachi certainly is comparable to that manifested by Nehemiah.

#### THE CHRISTIAN GREEK SCRIPTURES

As far as can be ascertained, Moses began Bible writing about 1513 B.C., and the Hebrew Scriptures were completed with the writing of Nehemiah or Malachi about 442 B.C. For almost five centuries there was no inspired writing by any penman of God. Why? Doubtless because events during that time were without prophetic significance. But when the Son of God came to the nation of Israel as their promised Messiah, such was no longer true. Now events of the greatest importance were happening and there were new revelations of God's will for his servants upon earth. This resulted in the adding of twenty-seven books to the Word of God, the Christian Greek Scriptures, misnamed "New Testament," even as the Hebrew Scriptures are misnamed "Old Testament."

Who were the penmen of the books of the Christian Greek Scriptures? Ancient papyrus manuscripts and the testimony of the early Christians invariably help to answer that question. They credit the four Gospels to the ones whose names they bear. Luke's reference to his own Gospel in the book of Acts, as well as his use of the first person in telling of some of his travels with Paul, proves that he did indeed write both books. While some have

insisted that it was not the apostle John that wrote the Gospel by his name, they are proved wrong by an archaeological find of a fragment of his Gospel, written between the years 100 and 150 and which was found down in Egypt. For a fragment to get down to Egypt by that date shows that John's Gospel must have been written in his lifetime and not some fifty years later as the higher critics claim.

As for the next fourteen letters, written by Paul, all but the last one identify him as the writer. That he also wrote the letter to the Hebrews is made clear from the following facts: Early Christians name Paul as the writer; an early list of all his letters includes Hebrews; the style of writing, the use of logic and the marshaling of Scriptural testimony are all in the best Pauline manner. As for the remaining writings of the Christian Greek Scriptures, these all name their own penmen: James, Peter (two letters), John (three letters and Revelation) and Jude.

Thus we have some thirty-five penmen, beginning with Moses and ending with the apostle John, covering a period of some 1,600 years and being used to pen the sixty-six books of the Bible. The facts and the circumstantial evidence combine to prove that the writers of these books actually lived in the time they claimed to have lived and to have written. Such information is not only a matter of interest but also very strengthening to our faith. Further, it enables us to answer attacks made upon the authenticity of the Word of God, which endures in spite of all the efforts of its enemies to destroy it.—1 Pet. 1:25.

#### Faith and Conduct

¶ In connection with an article on church gambling *The Christian Century* observed: "Catholicism demands perfection of faith but not perfection of conduct; Protestantism puts conduct ahead of faith." The Bible requires both—faith and proper conduct.—Jas. 2:26; Heb. 11:6.

# WHOLEHEARTEDNESS

## TOWARD

# New World Interests

**J**EHOVAH emphasizes in his Word that he is a God exacting exclusive devotion. He looks for zeal and wholehearted service in his creatures. In view of the issue involving his name and supremacy he cannot tolerate indifference or lukewarmness on the part of those who will speak for him. He is himself zealous for his new world, which will uphold

his honor. That new world is one of his concerns and he wholeheartedly supports its interests. Wholeheartedness is characteristic of Jehovah.



that he crowded into his three and a half years of ministry. He served a nation of over two million people; day after day the crowds continually pressed in upon him and he wholeheartedly served them, sometimes postponing eating or sleeping. Often, when through with a long day's service,



<sup>2</sup> Christ Jesus was a perfect example of wholeheartedness in his ministry, his actions and devotion. It is a marvel to ponder the great volume of work that he crowded into his three and a half years of ministry. He served a nation of over two million people; day after day the crowds continually pressed in upon him and he wholeheartedly served them, sometimes postponing eating or sleeping. Often, when through with a long day's service, he spent time teaching and training his disciples; even following this with a whole night in prayer. He truly

1. What does Jehovah look for in his creatures?
2. Why can we say Jesus Christ was wholehearted?

poured out his soul unto death. In all this activity, was he ever perfunctory? Did he ever slur over his work? The record at Mark 7:37 says the multitudes "were being astounded in a most extraordinary way and said: 'He has done all things well.'" What an excellent example of wholeheartedness in service! Well did he say: "My food is for me to do

the will of him that sent me and to finish his work." He delighted in his work as when one enjoys a good meal. The reason? God's law was in his heart. "Everyone that is perfectly instructed will be like his teacher"—in at least his diligence and exclusive devotion to Jehovah's New World interests.—John 4:34; Luke 6:40.



<sup>3</sup> Man reflects the ability to be wholehearted in his earthly pursuits. See the child at play. How he puts his whole heart into it, even oblivious of danger, cold, heat or fatigue! He is all interest and attention and not at all anxious to quit, doing so only when he must. How about grown-ups? When it comes to the things in which they find in-



3. (a) Is man able to be wholehearted? Why? (b) What counsel does Paul give those who would be wholehearted Christians?

terest there is no halfheartedness in their pursuits. The sportsman is a good example: Whether it is hunting, fishing, or athletics, his heart leads him in the action. Often his physical powers are heavily taxed and at times may be hardly equal to the heat of desire and activity; but anxiously, even pantingly, he pursues the object of his interest. Once a runner in a contest put everything into his race and reached his goal a winner, but then dropped dead from exhaustion. His whole heart was in his endeavor, even at the expense of his life itself. Paul took note of the zeal and intensity of the contenders in the games of his day and drew on it to illustrate the Christian course. Said he: "So, then, because we have so great a cloud of witnesses surrounding us, let us also put off every weight and the sin that easily entangles us, and let us run with endurance the race that is set before us, as we look intently at the leader and perfecter of our faith, Jesus." Yes, put aside everything that might distract one from being wholehearted in the race and being engrossed or absorbed in watching the perfect example of faith set by Jesus.—Heb. 12:1, 2.

<sup>4</sup> Here the apostle Paul has drawn our attention to the part faith plays in our being wholehearted. Wholeheartedness is not a secret feeling any more than faith is. Faith is proved by what the servant of Jehovah does. Enduring faith in action reveals the wholeheartedness of the servant toward his Master. If one truly has faith in Jehovah and his precious promises he will be found demonstrating his faith by what he is doing, by his attitude toward the purposes and interests of Jehovah, even as Jesus Christ perfected our faith.—Jas. 2:17.

4. What relationship is there between wholeheartedness and faith?

#### WHOLEHEARTED FAITH IN ACTION

<sup>5</sup> The 'great cloud of witnesses surrounding us' mentioned by Paul to the Hebrews includes many witnesses of Jehovah of ancient times. Theirs was not a halfhearted or shaky faith in Jehovah's New World promises. Unquestionably they were wholehearted, manifesting their complete faith by what they did. Abel, for example, with much less information from Jehovah than we now have concerning the new world, exhibited his faith by wholeheartedly bringing the very best offering available, 'the firstlings of his flock,' in sacrifice before Jehovah. Cain brought a halfhearted offering of 'some fruits of the ground.' Which did Jehovah find acceptable? The wholehearted offering of faith made by Abel, the best of his flocks. So from the very first generation of the human family true history shows Jehovah's pleasure in the wholehearted, not the halfhearted.—Gen. 4:3-5; Heb. 11:4.

<sup>6</sup> Though the Bible record on Enoch is brief, there is no doubt concerning his being a servant of Jehovah who showed his faith wholeheartedly by his actions in serving as a prophet of Jehovah amid evil men. He foretold the destruction of the ungodly that must precede the setting up of the new world, thus serving in the New World interests.—Gen. 5:22; Heb. 11:5; Jude 14, 15.

<sup>7</sup> Much more is recorded about Noah's wholehearted service for Jehovah. Never a doubt came into his mind about what Jehovah foretold, and it moved him to make expression of his faith by his actions, showing 'godly fear and constructing an ark for the saving of his household.' True, no one had ever seen a flood or heard of such an ark before, but Noah and his family

5. Why is Abel an example for Christians today?

6. How did Enoch serve New World interests?

7. By what acts did Noah and his family demonstrate their faith?

never questioned for a minute what Jehovah had said. They fully gave themselves to the building of the ark according to Jehovah's instructions. They had to, for it was a gigantic construction program to be completed in a limited time. The ark was 450 feet long, 75 feet wide and 45 feet high, with three stories and many rooms inside. Preaching was done also, and all this amid a populace of wicked men and materialized angels. An old world was ending; another world was soon to be. The thoroughness of their work was rewarding; the huge chest floated for many months after the deluge arrived, and they survived. Thus another world came into existence, but Jehovah's fixed time for restoration of the paradise condition to the earth had not yet arrived. Further opportunities would be afforded men to wholeheartedly put their faith into actions.—Gen. 6:9 to 8:5; 2 Pet. 2:5; 3:6.

8 Abraham had to be wholehearted. It was not a small thing to pack up all property and move into strange territory with family, slaves, livestock and possessions, saying good-bye to relatives, and leaving behind a good inheritance. His faith was put to the severest of tests when Jehovah commanded Abraham to offer Isaac, the son he loved so dearly, as a burnt offering. Unhesitatingly Abraham proceeded toward the offering up of Isaac, sure in heart that Jehovah was able to raise him from the dead. By these actions his faith was perfected. Jehovah intervened through his angel, sparing Isaac and promising Abraham that his descendants through Isaac would become innumerable, like the grains of sand beside the sea. Abraham lived to see the sons of Isaac, and they all dwelt in tents, "awaiting the city having real foundations and the builder and creator of which is God." Even though they did not

expect to see the establishment of the new world in their day, they were wholehearted in actions in harmony with Jehovah's will, being moved in everything by their firm faith in Jehovah's promises. "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. . . . Hence God is not ashamed of them, to be called upon as their God, for he has made a city ready for them." They could have returned to the place from which they had gone forth had they been halfhearted toward the promises of Jehovah, but they did not. They were wholeheartedly serving where Jehovah assigned them.—Gen. 22:1-19; Heb. 11:8-20; Jas. 2:21-23.

9 The Bible's most famous twins give a contrast in attitudes toward New World interests. Isaac's twin sons were of different dispositions. When it came to the promises of Jehovah, Jacob was wholeheartedly interested, but Esau took more interest in self, hunting and life in the open fields. The promise of Jehovah to Abraham and his seed and a descendant's share in it compared as of little value with bread and lentil stew; so Esau showed the birthright to be despicable in his eyes by selling it to Jacob for a little food. And, unlike Jacob, he took wives among the unbelievers, bringing much bitterness to his parents thereby. Jacob was wholeheartedly interested in Jehovah's promise and carefully chose wives who believed in Jehovah and who could co-operate in maintaining theocratic instruction in the family circle. Faith moved Jacob to serve Jehovah ardently and Jehovah changed his name to Israel, he becoming the head of the nation through which the seed of promise came. But Esau's descendants in Edom opposed Jeho-

8. (a) How was Abraham wholeheartedly for the new world? (b) Why is Jehovah not ashamed to be called upon as the God of Abraham, Isaac and Jacob?

9. Explain the attitudes of Jacob and Esau toward New World interests, and the results.

vah's purposes and his people, sided with Jehovah's enemies and were sentenced to destruction as a people. During the warlike rule of the Maccabees before the time of Christ they were completely subdued, never to rise again as a nation.—Gen. 25:27-34; 26:34, 35; 32:28; Jer. 49:7-22.

<sup>10</sup> Materialism has crowded pure worship out of the lives of some men, but Moses is not among them. Born in a time of distress for his nation when male babies were condemned to die at birth, Moses was preserved and Jehovah used him for his purpose. Moses' early years were spent with his mother, who acted as "nurse" for the Egyptian princess. During that time Moses received education on Jehovah's promises and will. Later he was "instructed in all the wisdom of the Egyptians . . . he was mighty in his words and deeds." Which learning had the greater effect upon him? "By faith Moses, when grown up, refused to be called the son of the daughter of Pharaoh, choosing to be ill-treated with the people of God rather than to have the temporary enjoyment of sin, 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." Though feeling not well equipped to speak before Pharaoh, he threw himself completely into the tasks connected with the ten plagues upon Egypt, leaving no question in the minds of the Egyptians that he was wholeheartedly on Jehovah's side.—Acts 7:22; Heb. 11:24-26.

<sup>11</sup> After the deliverance from Egypt, Moses stands out as a leader and a prophet in Israel. He was zealous for Jehovah's cause. Each time Israel displayed a spirit of quarreling or rebellion Moses demonstrated how wholehearted he was for righteousness. How could he be other than angry when the nation made the golden calf to

worship instead of worshiping Jehovah or when Korah and his men rebelled against the theocratic appointments to service made by Jehovah? When Israel joined in immoral worship of Baal of Peor, Moses justly ordered the killing of all men involved therein. He generated the armies of Israel in successful campaigns against Amorite Kings Sihon and Og.

<sup>12</sup> Moses gave his energies gladly to sit as judge to help his fellow Israelites. He was vigorous and genuine in his loyalty to Jehovah, proving his faith by his works. He was such an example of wholehearted service that all the nation should have benefited by just seeing him serve Jehovah. His wholeheartedness was proved too in the strong words of counsel he delivered to the nation as recorded in Deuteronomy. His expression at Deuteronomy 31:1-8 proves the strength of his belief in Jehovah after many years of service. In his wholeheartedness Moses qualified to be a prophet of Jehovah; even one of the Psalms (90) is attributed to him, and perhaps the ninety-first psalm was also written by him. What he would have missed out on had he chosen the "treasures of Egypt"!

<sup>13</sup> For non-Israelites the requirement of Jehovah was the same. Acceptable faith was shown by wholehearted actions. Scrutiny of the words of Rahab at Joshua 2:9-13 will prove to everyone her unshakable faith in the power of Jehovah and the certainty of the destruction of Jericho. She protected the spies, helped them escape and gave them accurate information on the feelings of the people about the coming of the nation of Israel, which message when relayed to Joshua could only have the effect of encouraging the armies of Israel. Carefully she complied with the terms for deliverance as outlined by Jehovah's representatives and so did not perish as Jer-

10. What wise choice did Moses make in Egypt?

11, 12. What wholehearted services did Moses perform with Israel?

13. How did a blessing come to a non-Israelite who was wholeheartedly for Jehovah?

icho was overthrown. It was not her faith alone that saved her life, but actions: "Was not also Rahab the harlot declared righteous by works, after she had received the messengers hospitably and sent them out by another way?" More than life was gained by Rahab. She abandoned prostitution, became the wife of Salmon and was privileged to be an ancestress of Christ.—Jas. 2:25; Matt. 1:5; Heb. 11:31.

<sup>14</sup> Wholehearted servants of Jehovah are theocratic. Gideon made sure Jehovah was with him and fearlessly proceeded with preparations for battle with Midian. Jehovah made it clear that he was the Deliverer, eliminating the halfhearted and fearful. Thirty-two thousand men had been gathered. First, 22,000 retired; then 9,700 were disqualified. Only 300 fully alert men remained. Gideon wavered not. Conscientiously following Jehovah's leading, Gideon and the 300 men with large empty jars, torches and trumpets surrounded on three sides the great enemy encampment of over 120,000 warriors. That was no place for any halfhearted or faithless men; Jehovah had eliminated them. Jehovah's tactics in directing the small army to blow the trumpets and shout, "Jehovah's sword and Gideon's!" shot fear through the enemy hearts, causing them to flee disorderly into the night. Gideon and his 300 spearheaded the pursuit and, though weary, did not stop going until the kings of Midian were taken and the victory was complete. The wholehearted do not give out before the battle is over. Jehovah's giving Gideon this outstanding victory did not change Gideon's wholeheartedness toward Jehovah or make him lose his balance. He remained theocratic in his outlook. He had been used by Jehovah to do Jehovah's work. Later the men of Israel asked Gideon to become their ruler, which he rejected, saying: "Je-

hovah is the one who will rule over you."—Judg. 8:23; Heb. 11:32.

#### OTHER EXAMPLES OF WHOLEHEARTEDNESS

<sup>15</sup> Oppression for twenty years did not turn Barak and Deborah from love for Jehovah. They endured as believers in Jehovah's supremacy, waiting for the time of deliverance from King Jabin of Canaan and General Sisera. Barak with ten thousand Israelites, though greatly outnumbered and facing superior armaments, responded wholeheartedly to the words of Jehovah through the prophetess Deborah: "Get up, for this is the day that Jehovah will certainly give Sisera into your hand. Is it not Jehovah that has gone out before you?" By his supreme power Jehovah could certainly have defeated the armies of Canaan without any action on the part of Barak, but Jehovah wanted to see his people hold back nothing when an issue arose involving his name, to be "a people that scorned their souls to the point of death." So Jehovah fought for his servants, flooding out the war chariots and washing them away. This battle also gave another woman, Jael, an opportunity to show her wholeheartedness in serving Jehovah by alone fearlessly putting Sisera to death.—Judg. 4:14, 21; 5:18; Heb. 11:32.

<sup>16</sup> Another fighter for Jehovah's cause was Samson. The Philistines were the oppressing enemies of Jehovah's people, so Jehovah raised up Samson to "take the lead in saving Israel out of the hand of the Philistines." Jehovah's spirit directed him to take a wife from among the Philistines so he might have an opportunity to destroy many of the wicked men, which he did. Later, trusting fully in Jehovah, he permitted himself to be bound and delivered

14. (a) What events in the life of Gideon show Jehovah's attitude toward the halfhearted? (b) How did Gideon show himself theocratic?

15. (a) How was Barak wholehearted toward Jehovah? (b) What examples are there of faithful women in the days of Barak?

16. Mention events in Samson's life proving his exclusive devotion.

into the hand of the Philistines. With the help of Jehovah's spirit he broke his bonds and slew a thousand of the enemy single-handedly. The book of Judges records his many exploits against the wicked Philistines, climaxed by his pulling down upon thousands the house of false worship to Dagon and not letting the Philistines attribute the capture of Samson to their demon god. The serious physical handicap of blindness did not dishearten him. Jehovah used his faithful servant right to the end.—Judg. 13:5; 16:30; Heb. 11:32.

<sup>17</sup> Jephthah is outstanding as a wholehearted fighter for the new world. His being the son of a prostitute and despised by others did not disanimate him in serving Jehovah. That was not the important issue. His first concern was the throwing off of the domination of Ammon over worshipers of Jehovah. Under Jehovah's spirit Jephthah proceeded to the battle, but prior to engaging the enemy he made his famous vow, the vow of a man wholly interested in victory for the honor of Jehovah's name: "If you without fail give the sons of Ammon into my hand, then it must occur that the one coming out, who comes out of the doors of my house to meet me when I return in peace from the sons of Ammon, must then become Jehovah's and I must offer that one up as a burnt offering."—Judg. 11:30, 31.

<sup>18</sup> With the victory won, upon his triumphant return who should come out to meet him but his daughter, his only child. Evidently Jephthah raised his daughter to be wholehearted like himself, for she too showed first interest in Jehovah's victory and she expressed her strong desire to fall in line with the vow. She had become a thing devoted to Jehovah and so had to be turned over to the priests at the tabernacle in Shiloh, where she was not permitted to

have a husband or family but served alongside the Gibeonites in the worship of Jehovah. This spirit of self-sacrifice on the part of Jephthah and his only child stands out in the Bible as an example of wholeheartedness for all theocratic parents and children since that time.—Judg. 11:34-39.

<sup>19</sup> David rose from shepherd boy to king. Did his gaining of prominence and authority turn him from wholeheartedness toward Jehovah God? As a youth he fought Goliath, in the name of Jehovah of armies, carrying faith in his heart instead of shield and spear in hand. Later he endured dangers of King Saul's murderous pursuits and perils in the territory of the Philistines. He led the fight in many hard battles, overcoming the Jebusites and establishing himself at Jerusalem and then gaining domination over long-time enemies, the Philistines, and extending the borders of the nation through military victories. On the domestic scene there came a sword within his own house when Absalom revolted; also he experienced problems with his wife, Michal, daughter of Saul. The wholehearted faith of David and his love for Jehovah's worship and vindication, his great interest in the ark of Jehovah and preparing material for the building of the temple at Jerusalem, which Jehovah assigned to Solomon, reveal him as a fervent true worshiper all his life. The psalms he composed reflect his devotion. His closing words to Solomon, his successor on the throne, to keep Jehovah's commandments show his heart condition as wholly for Jehovah. In all his experiences David proved himself exclusively devoted to Jehovah and a steadfast praiser.—1 Ki. 2:3; Ps. 108:1, 3; Heb. 11:32.

<sup>20</sup> Prophets were many before the days

19. Through what events in life did David prove wholly for Jehovah?

20. Who is an outstanding example of spending a lifetime serving Jehovah, and what tests did he pass through?

17. Why did Jephthah make his vow?

18. How are Jephthah and his daughter examples for theocratic families today?

of Christ. Among the most prominent is Samuel. Here is an example of a witness for Jehovah who served exclusively from the time he was weaned until his death. In his youth he served with high priest Eli at the tabernacle in Shiloh but did not follow the evil example of the sons of Eli, who cohabited with the women that were serving at the entrance of the tent of meeting. He remained morally clean. Samuel denounced idolatrous practices among Jehovah's covenant people, offered proper sacrifices and kept on judging Israel all the days of his life, traveling regularly through the nation as a circuit servant. He it was who became distressed in heart when the people asked for a king, rejecting Jehovah's rulership over them. It was Samuel who, without fear of what disobedient King Saul would do, stood up to him with the words: "Does Jehovah have as much delight in burnt offerings and sacrifices as in obeying the voice of Jehovah? Look! to obey is better than a sacrifice, to pay attention than the fat of rams; for rebelliousness is the same as the sin of divination. . . . Since you have rejected the word of Jehovah, he accordingly rejects you from being king." Later, in the face of Saul's possibly killing him, Samuel did Jehovah's will by anointing David to be king. This wholehearted kind of prophet was pleasing to Jehovah.—1 Sam. 2:22; 7:16; 15:22, 23; Heb. 11:32.

<sup>21</sup> Faith and wholehearted devotion to Jehovah had to be found in the ancient men who proved acceptable to Jehovah. By the spirit of Jehovah they compiled a record through the centuries that is unequalled

21. What unequalled record is preserved for consideration now, and what reaction should learning of it have upon us?

by any other group of men, not the mighty men of Egypt, nor the priests of Babylon, nor the princes of Persia and Greece. Only Jehovah's faithful witnesses could be described as those who "through faith defeated kingdoms in conflict, effected righteousness, obtained promises, stopped the mouths of lions, stayed the force of fire,

escaped the edge of the sword, from a weak state were made powerful, became valiant in war, routed the armies of foreigners. Women received their dead by resurrection; but other men were tor-

tured because they would not accept release by some ransom, in order that they might attain a better resurrection. Yes, others received their trial by mockings and scourgings, indeed, more than that, by bonds and prisons. They were stoned, they were tried, they were sawn asunder, they died by slaughter with the sword, they went about in sheep skins, in goat skins, while they were in want, in tribulation, under ill-treatment; and the world was not worthy of them. They wandered about in deserts and mountains and dens and caves of the earth." Yes, as Paul wrote, time would fail to tell in detail about all the exploits and acts of faith recorded for us in the Hebrew Scriptures. But the record is there, and for a good purpose: for us to be moved by these *examples* of wholehearted men who centuries ago acted with full faith in the establishment of the righteous new world now so near at hand, and for us to learn that it is the men and women of undivided faith, who love Jehovah with their whole heart, that gain the approval of the great Resurrector and Giver of life.—Heb. 11:32-38; 1 Cor. 10:11.

#### COMING IN THE NEXT ISSUE

- The Bible's answer to the much-repeated question: When will oppression end?
- A discussion of the Memorial of Christ's death, the anniversary that every Christian must observe. Do you know how it should be observed? how often? Read the answers in the next issue.
- Informative articles on "The Master's Manner of Teaching" and "Religious Attitudes When the Master Preached."

# Working WHOLE-SOULED

**J**EHOVAH God and Christ Jesus are workers. "My Father has kept working until now, and I keep working," said Jesus. The magnificent creative works of Jehovah in which Jesus shared before coming to earth are seen daily. But what kind of works did Jesus do when on earth as a man? He glorified his Father's name, Jehovah, within the hearing of men. His work was of the best quality. The work of the Father who sent him had his undivided interest and he was completely dedicated to doing it while there was opportunity. Jesus enjoyed his busy life on earth because he was whole-souled in his work. His interests were vitally tied in with those of Jehovah. At the end he was able to say: "I have glorified you on the earth, having finished the work you have given me to do. So now you, Father, glorify me alongside yourself with the glory which I had alongside you before the world was."—John 5:17; 9:4; 17:4, 5, 26.

<sup>2</sup> Since the death of Jesus and his resurrection Jehovah has had servants on the earth to do his work. It is work that glorifies Jehovah. When we stop to consider how small this earth is in the universe and the minuteness of the creatures upon it, then we must be impressed by the generosity and loving-kindness of Jehovah in granting insignificant humans the privi-

1. In what are Jehovah and Christ examples for man?  
2. Those now devoted to Jehovah have what unmerited privilege, and how should appreciation of it make them feel?

*"Whatever you are doing,  
work at it whole-souled  
as to Jehovah."—Col. 3:23.*

lege of working with him. "We are God's fellow workers." We are "working together with him." Why has God done this? Not that he needs us to do his work, but it has pleased him to allow his servants to share in it: "For God is the one that, for the sake of his good pleasure, is acting within you in order for you both to will and to act." Appreciating this close relationship with Jehovah, how could any true Christian today be other than whole-souled in doing God's work?—1 Cor. 3:9; 2 Cor. 6:1; Phil. 2:13.

<sup>3</sup> The Christian must fully believe in Jehovah, else he would be spasmodic or unsteady in his work and finally receive nothing from him. "For he who doubts is like a wave of the sea driven by the wind and blown about. In fact, let not that man suppose that he will receive anything from Jehovah; he is an indecisive man [two-souled, *margin*], unsteady in all his ways." How much faith the servant has shows itself in his works or actions, whether they are whole-souled or "two-souled." Those who are steady are whole-souled and genuine in their faith.—Jas. 1:6, 7.

<sup>4</sup> So the disciple James reasons: "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? . . . Nevertheless, a certain one will say: 'You have faith, and I have works. Show me your faith apart from the works, and I shall show you my faith by my works.' You believe there is one God, do you? You are doing quite well. And yet the demons believe and shudder. But do you care to

3. Can a person be whole-souled without complete belief in Jehovah?

4. What is the relationship between faith and works?

know, O empty man, that faith apart from works is inactive? . . . You see that a man is to be declared righteous by works, and not by faith alone. . . . Indeed, as the body without breath is dead, so also faith without works is dead." In this connection James mentions Abraham and Rahab as examples of those who demonstrated their faith by actions and were approved by Jehovah.—Jas. 2:14-26.

<sup>5</sup> The value of working in faith before God is to be understood by the Bible's words: "He will render to each one according to his works," and, "Will not he himself that is estimating hearts discern it and he himself that is observing your soul know and certainly pay back to earthing man according to his activity?" "For we must all be made manifest before the judgment seat of the Christ, that each one may get his award for the things done." Christ, as Jehovah's appointed Judge, looks into the hearts of men. He cannot be fooled by any hypocritical outward showy display of works by anyone who does not have faith in Jehovah and keep his law, for said he when discussing fruits men produce: "Many will say to me in that day: 'Master, Master, did we not prophesy in your name, and expel demons in your name, and perform many powerful works in your name?' And yet then I will confess to them: I never knew you at all. Get away from me, you workers of lawlessness." The fine fruit of Kingdom service produced by each one is the factor in determining whose heart is right with Jehovah.—Rom. 2:6; Prov. 24:12; 2 Cor. 5:10; Matt. 7:17-23.

#### PRODUCE FINE FRUIT NOW

<sup>6</sup> As branches on a grapevine produce fruit, Christians must be fruitful in glori-

fying God. Jesus said: "I am the true vine, and my Father is the cultivator. Every branch in me not bearing fruit he takes away, and every one bearing fruit he cleans, that it may bear more fruit. You are already clean because of the word which I have spoken to you. Remain in union with me, and I in union with you. Just as the branch cannot bear fruit of itself unless it remains in the vine, in the same way neither can you, unless you remain in union with me." No other way may be found to produce what is acceptable to the Cultivator, Jehovah, except in union with Christ Jesus, who is at the head of Jehovah's organizational arrangement. The word of truth is heard by his anointed servants and should result in their producing more fruit; otherwise the pruning off of the nonbearing branch will follow. So acceptance of the truth by Christ's disciples must not be merely an intellectual experience. The truth must settle in the heart and have a proper effect upon it. It is with the heart that one exercises faith for righteousness. When you hear the Bible or theocratic publications discussed or when you read them, you should get the same reaction as that experienced by the disciples with whom the risen Christ conversed along the road: "Commencing at Moses and all the Prophets he interpreted to them things pertaining to himself in all the Scriptures. And they said to each other: 'Were not our hearts burning as he was speaking to us on the road, as he was fully opening up the Scriptures to us?'" They were impelled to go about telling others, including the eleven apostles, what they had learned.—John 15:1-4; Luke 24:27, 32.

<sup>7</sup> Does your heart burn with appreciation and in sheer enjoyment of the wonderful truths you hear? Does your heart move you to whole-souled work of producing fruit, as Christ's faithful followers

5. How valuable are sincere works of faith?

6, 7. (a) Explain Jesus' illustration at John 15:1-4. (b) What effect does hearing the truth have on whole-souled servants of God? (c) What is to be done with the Word of God, and what benefits come to those who use it?

did, to the glory of Jehovah as you learn the good things of his Word? When you have an opportunity to receive truth, such as when receiving the *Watchtower* articles, do you rejoice and immediately delve into them? Are you happy at hearing the Word because you wholeheartedly want to act in accord with it? James advises: "Become doers of the word, and not hearers only, deceiving yourselves with false reasoning. For if anyone is a hearer of the word, and not a doer, this one is like a man looking at his natural face in a mirror. For he looks at himself, and off he goes and immediately forgets what kind of man he is. On the other hand, he who peers into the perfect law that belongs to freedom and who persists in it, this man, because he has become, not a forgetful hearer, but a doer of the work, will be happy in his doing it." The way to remember the truth is to use it; the way to forget it is not use it. Fill your heart with the truth and then let it bubble forth. You will always be happy if you are calling at homes and speaking of Jehovah to people everywhere, producing much fruit.—Jas. 1:22-25; John 15:8; Prov. 18:4.



<sup>8</sup> Today Jehovah has an organization to help you put the word of truth deep into your heart. Jehovah is giving spiritual nourishment to all fruit-producing branches through study of the Bible and the study helps provided through the Watch Tower Bible and Tract Society in regular weekly meetings. If one believes he can derive all needed benefit from personal study at home, without going to meetings and studying in company with others, he is deceiving himself. The congregation is as a lifeline for all Christians.

8. Why are congregational meetings very important, and what danger is there in irregular attendance at meetings?

Said Jesus: "For where there are two or three met together in my name, there I am in their midst." What a privilege to be one present sharing in the instruction from Christ Jesus! This is Jehovah's arrangement through Christ Jesus. But if one begins to think wrongly in his heart toward the organization of Jehovah, he will begin to show it. One of the first wrong steps is failing to meet regularly with other servants of Jehovah for study. Little by little this becomes a habit and over a period of time a feeling of indifference or independence will grow. He begins to forget visiting the homes of others regularly in field service to tell the good news and glorify Jehovah. What he is doing is no longer whole-souled.—Matt. 18:20.

<sup>9</sup> Even though one has for a time partaken of the spiritual food in company with Christ Jesus, if he becomes half-hearted he will sooner or later find himself outside of Jehovah's organization, spiritually weak and, finally, like a branch that is cut off for not producing fruit. He will be as those mentioned by Jesus at Luke 13:25-27: "When once the householder has got up and locked the door, and you start to stand outside and to knock at the door, saying: 'Sir, open to us.' But in answer he will say to you: 'I do not know where you are from.' Then you will start saying: 'We ate and drank in front of you, and you taught in our broad ways.' But he will speak and say to you: 'I do not know where you are from. Get away from me, all you workers of unrighteousness!'" Where had they been? They should have been inside with the "householder." Actually, comparatively "few" of those who at one time or another attended meetings in the days of the apostles continued to do

9. (a) What becomes of those who are not whole-souled about taking in spiritual food in company with Christ? (b) What efforts should now be made by "those who are being saved"? (c) In connection with the congregation, what will whole-souled workers be found doing continually?

so regularly over the years. Today the record of some persons is similar. The heart attitude shows up in time. Often those with the most handicaps, such as physical disabilities, long distances to travel in bad weather, or family opposition, are the ones who are always present at the meetings, while others who may live near a meeting place or have a car in which to travel do not want to exert themselves at all and come only spasmodically. Which ones will succeed in gaining everlasting life? "Now a certain man said to him: 'Master, are those who are being saved few?' He said to them: 'Exert yourselves vigorously to get in through the narrow door, because many, I tell you, will seek to get in but will not be strong enough.'" The ones exerting themselves whole-souled regularly study and share in the spiritual food at meetings and so keep "strong enough." They do not forsake the assembling of themselves together regularly to incite others to love and right works. Everything that has to do with the congregations is important, and all should be found participating together in every detail, having the Kingdom Halls and other meeting places in the best condition to serve as centers of happy, pure worship. Contribute toward their support. Welcome the stranger warmly.—Luke 13:23, 24; Heb. 10:24, 25.

#### WORK OF OVERSEERS

<sup>10</sup> The study meetings are a feeding place for the Master's sheep. Those assigned to deal with the oversight of meetings are given extra work that merits their wholehearted attention. The overseer prepares each part of the work carefully. He knows it takes time to do things well and he purposely sets aside the required time. The importance of feeding the sheep well was

10. What is the obligation of the congregation overseer in handling spiritual food?

emphasized by Jesus to Simon Peter, an already whole-souled worker, and is recorded for the guidance of overseers in congregations of Jehovah's witnesses today. Any indifference toward arranging for proper feeding of the sheep through the meetings will show not merely a lack of love for the sheep, but a lack of love for the Master, for, when speaking to Peter, Jesus questioned three times whether Peter loved him. Love for the Master, Christ Jesus, spurs servants on in their work with the sheep.—John 21:15-17.

<sup>11</sup> This wholeheartedness is tied in directly with unselfishness and willingness. Love is unselfish and warm. As a true undershepherd the overseer lovingly helps the sheep in bearing their weaknesses, not just pleasing himself in what is the easiest course. Like Paul, you will say: "Though I am free from all persons, I have made myself the slave to all." And, you serve "not under compulsion, but willingly, . . . eagerly," "keeping an eye, not in personal interest upon just your own matters, but also in personal interest upon those of the others." As a servant you do not put personal affairs or socializing ahead of ministerial duties, but you are looking after the interests of your brothers and show the same mental attitude of the humble Christ Jesus.—1 Cor. 9:19; 1 Pet. 5:2, 3; Phil. 2:3-8; Rom. 15:1.

<sup>12</sup> You undershepherds, remember Christ, whom the apostle Paul identifies as "the great shepherd of the sheep with the blood of an everlasting covenant, our Lord Jesus." His own blood was poured out on behalf of his sheep. Thus Jesus set the example by going the limit in his love for the sheep. A hired man will run when danger comes to the sheep, but true undershepherds will imitate Christ Jesus and spend

11. What qualities are found in whole-souled overseers?  
12. With the example of the Great Shepherd before them, how far will the faithful undershepherds go in the interests of the sheep?

their all if necessary in the interests of the sheep, come what may. Especially in communistic lands now there is great danger in being an overseer, but the dedicated undershepherds have not drawn back. They see their responsibilities, as do all true undershepherds in keeping watch over the souls and rendering the account to the Great Shepherd, Christ Jesus.—Heb. 13:17, 20; John 10:11-13.

#### WHOLE-SOULED CO-OPERATION

<sup>13</sup> And what should be the attitude of all in the congregation toward the appointed overseer? There must be full co-operation to accomplish all Jehovah has given to be done. Servants cannot do all the field service, but they take the lead. In unity there is strength needed to produce fruit to the glory of Jehovah's name. The world today has no unity and everyone seems to try to see how little work he can do and get by. In contrast the work and co-operation of Jehovah's witnesses in accomplishing things under direction of the appointed overseers is watched by the world with amazement. The Divine Will International Assembly of 1958 was an outstanding example, but so is every other meeting or activity. Jehovah's witnesses are following the instruction: "Be obedient to those who are governing you and be submissive." In their work of protecting the sheep, overseers visit and counsel spiritually weaker ones, hoping thereby to save lives. No one so visited should become offended, but should rather appreciate the efforts made as acts of great love, and respond. If the "great shepherd," Christ Jesus, himself came, you would take his counsel, so why not that of his representative undershepherds? Co-operate warmly with the overseers in their work among the flock, "that they may do this with joy and not with

sighing, for this would be damaging to you."—Heb. 13:17.

<sup>14</sup> Foreknowing that some would fall into a state of indifference or lukewarmness and would switch their eyes from looking intently at the "perfecter of our faith" to riches and materialism, Christ caused John to write of the congregation at Laodicea: "I know your deeds, that you are neither cold nor hot. I wish you were cold or else hot. So, because you are lukewarm and neither hot nor cold, I am going to vomit you out of my mouth. Because you say: 'I am rich and have acquired riches and do not need anything at all,' but you do not know you are miserable and pitiable and poor and blind and naked, I advise you to buy from me gold refined by fire that you may become rich, and white outer garments that you may become dressed and that the shame of your nakedness may not become manifested, and eyesalve to rub in your eyes that you may see. All those for whom I have affection I reprove and discipline. Therefore be zealous and repent." All Christians should be on guard against this condition, but it is particularly the assignment of the overseers. This is the time to be seeking first the kingdom, to be truly dedicated. Lukewarmness is repulsive to Christ. If any have slipped into lukewarmness, quickly change your heart condition. Accept the help of an overseer. Rub the spiritual eyesalve of the truth into your eyes and get a clear vision of the New World interests. You found the great treasure of the Kingdom; now do not lose it. Repent and become zealous. Be not found like ancient Israel, with a divided heart, whom Jehovah found guilty and cast away. "The complete end of all things has drawn close. Be sound in mind, therefore, and be vigilant with a view to prayers."

13. What should be the attitude of all in a congregation toward the appointed overseer?

14. (a) If someone's activity proves he is lukewarm, what should he do according to Christ's words in Revelation 3:15-19? (b) What will become of the lukewarm, those with divided hearts?

"Keep testing whether you are in the faith, keep proving what you yourselves are."  
—Rev. 3:15-19; 1 Pet. 4:7; 2 Cor. 13:5; Hos. 9:17; 10:2.

<sup>15</sup> Space here would not permit telling of all the ways a servant of Jehovah proves his wholeheartedness toward the New World interests. You can 'test yourself whether you are in the faith' by examining what you do. In the theocratic organization today a variety of duties and privileges of service are offered. Are you associated with a congregation? Work with them whole-souled. Are you assigned as an overseer or ministerial servant? Work with love. Do you conduct a service center? Put your heart into it. Do you have meetings to prepare? Are you assigned to duties at an assembly? Do you study? Are you preaching from house to house? Do you always call back wherever interested people are found? Do you return to look for someone who was not at home the first time you called? Have you children to train for New World living? Do you have service records to keep in order? Are there opportunities for incidental preaching? Do

15. (a) What questions presented here may help you 'keep testing yourself whether you are in the faith'? (b) How do you show you love Jehovah with your whole heart?

you defend the honor of Jehovah on every occasion? In your "sacrifice of praise" to Jehovah, do you give your best? Remember Abel's sacrifice. When special work must be done in a limited time, do you respond wholeheartedly? Remember Noah building the ark. When there is a call to go where the need is great, do you think of Abraham? When the snares of materialism confront you, choose wisely like Moses. Is your life in danger from the opposing enemy? Be fearless like Gideon. Have you a physical handicap that interferes with your service? Still be wholehearted like blind Samson. Are you a youthful servant of Jehovah choosing your life's work? Remember the examples of Samuel and Jephthah's daughter. Have you been many years in the service? Continue zealous like David. As long as there are homes to visit in the teaching work, what will you do? Preach as Christ Jesus did. Any work Jehovah opens up before you through his organization deserves your best attention. Every assignment is a privilege. Each task is important. If with your whole heart you love him, whatever you are doing you will "work at it whole-souled as to Jehovah."  
—Heb. 13:12-15; Col. 3:23.

### The Bible Record of Creation Vindicated

¶ In the periodical *Förkunnaren*, which means the Publisher, that is, of God's Word, the astronomer Arvid Ljunghall, Ph. D., has written an ingenious article on natural science and the Bible record of creation. He concludes: "It may be said, then, that the epoch-making new thing from a Christian viewpoint, that has appeared is that there has been found practically incontrovertible evidence that our world is of a limited age, that there was a time when the universe and matter did not exist, and that for this reason a creation must have taken place. We are thus now confronted with the remarkable fact that the Bible account of creation, that was so unscientific, so wholly strange to scientific thinking, when our century was young, is now wholly in line with the modern idea of the universe." "He who wants to be in earnest about Christianity and proceed from the belief that there is a God, who is the Creator of everything, he does not need to believe against all rhyme and reason, against all sense and scientific investigation. His belief is fully in line with the idea of the universe that science holds today."  
—*Svenska Dagbladet*, December 16, 1958.

# What is your SOUL?

**T**O MANY of the non-Christian people of Malaya the human soul is thought to be a little, invisible man about the size of the thumb that corresponds in shape, proportion and complexion with the man in whose body it resides. The soul of a fat man is thought to be fat, and the soul of a thin man is thought to be thin. Other primitive peoples think of it as a little bird, as their shadow or as their reflection. Usually these people believe that the soul leaves the body through the mouth or nostrils when a person sleeps and returns when he awakens. For some people in Bombay it has been considered a crime to paint the face of a sleeping person because they think his soul will not recognize him when it returns and will not re-enter his body, thus causing him to die.

In the Celebes it has been the custom to fasten fishhooks to a sick man's nose, navel and feet so that his soul can be caught if it tries to escape. It is thought to be a little invisible bird in Borneo, and when a man is injured his wife or kinswoman will go to where he was hurt and try to lure his soul back by strewing rice on the ground and calling to his soul. She then gathers up the grains of rice, carries them home and sprinkles them on the head of the injured man, again calling to his soul as a person would call a bird.

It is unlikely that you view the soul in the same manner as these people do. Instead of thinking of it as a little man or bird inside you that likes to come out through your nose or mouth and roam about, you possibly conceive it as some-

thing very small and invisible that remains in your body until death, at which time it leaves the body to continue your conscious existence elsewhere.

The Roman Catholic publication entitled "The Question Box" defines the soul in this manner: "The soul is the ultimate principle of our individual conscious life, the principle by which we feel, think and will. . . . The soul is a simple substance, i.e., it is not composed of separate parts; it is also a spiritual substance, i.e., its existence is independent of matter." This definition, basically, is the concept of the soul that is generally held throughout Christendom. It is somewhat similar to the views on the soul expressed by the philosophers of ancient Greece. Cicero, for example, said: "Since the nature of the soul is not composite, nor has in it any admixture that is not homogeneous and similar, I conclude that it is indivisible, and, if indivisible, that it cannot perish."

## WHAT DO THE SCRIPTURES SAY?

Rather than turn to modern or ancient philosophers for an explanation of what your soul is, the best place to turn is to the written Word of the One that created human souls. The heavenly Father certainly knows more about the subject than any man does.

As you search his written Word, you may be surprised to find nothing about his giving man an immortal soul that dwells in the body of flesh and leaves it at death. You may point, however, to the passage that says, "Then the dust returns to the earth just as it happened to be and the spirit itself returns to The true God who gave it," and inquire if this does not confirm the existence of an immortal soul in man. But look at the scripture again. It says nothing about the soul and nothing about immortality. If you want to consider the word "spirit" as meaning soul you will have to adopt the belief of the pagan

Greek philosopher Pythagoras, who taught that the soul has a pre-existence, for the scripture says that the spirit "returns to God."—Eccl. 12:7.

The word "spirit," as used here, has the same meaning as at Genesis 6:17, which speaks about the destruction of living creatures at the great Flood. "I||behold me! bringing in the flood—even waters upon the earth, to destroy all flesh wherein is the spirit of life, from under the heavens,—everything that is in the earth shall cease to breathe." (Ro) *The New World Translation* says: "to bring to ruin all flesh in which the force of life is active."

Rather than refer to an intangible something within the human body that leaves it at death and continues the person's conscious existence in another realm, the word "spirit" merely means the life force that came from God and that animates all living things. It is used in this sense at Ecclesiastes 3:19, which says: "For there is an eventuality as respects the sons of mankind and an eventuality as respects the beast, and they have the same eventuality. As the one dies, so the other dies; and they all have but one spirit." Or it can be said that they all have the same breath, for breathing is inseparably linked with the life force of a creature.

Generally the Bible uses the word "soul" to refer to the living creature itself. It is used in this sense at Genesis 2:7, which says: "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 the soul was the result of joining the body, made from earthly elements, with the breath of life that came from God. That is why the Bible also calls animals souls. "And God went on to say: 'Let the waters swarm forth a swarm of living souls.'"—Gen. 1:20; Num. 31:28.

By keeping in mind that a soul is a living creature rather than something spiritual inside a living creature, you can understand why the Bible speaks of souls as being slain, falling into a pit, being torn as by a lion, being bought, and being fed with meat.—Ezek. 13:19; Job 33:18; Ps. 7:2; Lev. 22:11; Deut. 12:20.

What Elijah said when he resurrected a dead child does not alter this view and give support to the belief that man has an immortal soul that leaves the body. By saying, "O Jehovah my God, please, cause the soul of this child to come back within him," Elijah was not thinking as the primitive peoples do who believe that the soul leaves the body and wanders about. What Elijah prayed for was not the return of a departed immortal soul, but for the return of the child's life. Some Bible translations, such as *An American Translation* and *The Emphasised Bible* by Rotherham, use "life" here instead of "soul." This is one of the instances where "soul" is used to refer to one's life as a creature soul. Another one is where Jesus said: "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." This shows not only that the soul is not immortal and can be destroyed, but also that God can return to life a man that has been killed by wicked men.—1 Ki. 17:21; Matt. 10:28.

A resurrection, therefore, is the hope for future life of those in God's memory. Instead of remaining a dead soul indefinitely when your life force leaves you, there is the Scriptural hope that God will restore your life force, that you may be a living soul once again. This resurrection from the dead will be to immortality as spirit creatures for some and with the prospect of eternal life as human souls for the majority. So, instead of having a soul that can separate from the body, you are a soul.

# "Your Will Be Done On Earth"



Serial Part 34

From the fifth verse of the eleventh chapter of Daniel's prophecy, the prophetic message given to him by the angel of Jehovah God was devoted to the struggle between the king of the north and the king of the south. After dragging on through more than 2,200 years of history, this struggle has now culminated in the "cold war" between the Communist governing power of the Eastern bloc of nations and the democratic dominant governing power of the Western bloc of nations. The prophecy gives us assurance against any future world dominance by the communistic "king of the north" by closing chapter eleven with the declaration: "And he will come to his end, without one to help him." (Le) The angel who brought this prophecy to Daniel said that he was co-operating with the archangel Michael, and that Michael was Daniel's heavenly "prince." Michael is therefore the "prince" of the true Christians today who are part of the spiritual sanctuary, the spiritual temple in which Jehovah God dwells by his holy spirit or active force.

## CHAPTER 12

### THE "PRINCE" OF THE SANCTUARY STANDS UP

**T**HIS generation of mankind is living in a marked time. Mankind's Creator has marked it, He who thousands of years ago said: "Let luminaries come to be in the expanse of the heavens to make a division between the day and the night, and they must serve as signs and for seasons and for days and years." (Gen. 1:14) He wanted man on earth to keep time. He himself keeps time with relation to man, according to His own unerring, unchangeable time schedule that is just as accurate as the sun, the moon and the stars in marking off time for the earth.

<sup>2</sup> By studying God's written Word, the Bible, man can find out God's time under the guidance of God's unseen active force, his holy spirit. To reassure his spiritual brothers of this, the Christian apostle Paul wrote: "Now as for the times and the sea-

1. How is it that the time in which this generation is living is a marked one?
2. If it is possible to find out God's time, how can it be done, and what would we want to know about marking the time of this generation?

sons, brothers, you need nothing to be written to you. For 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." (1 Thess. 5:1-4) In this nuclear space age, when international peace and security are being so frantically urged, for what event is it that the Creator has marked the time of this generation?

<sup>3</sup> This marked time began in the year 1914 (A.D.). In that important year the "appointed times of the nations," 2,520 years long, ran out. If we measure back that many years from 1914 we come to the ancient date of 607 B.C. That year was marked for the overthrow of the earthly "throne of Jehovah" and for the destruction of the throne city of Jerusalem and its sanctuary and for the total desolation of the land of the kingdom of Judah. Nineteen hundred years ago the natural descendant of Jerusalem's first king of Judah came to earth as the rightful Heir to the overturned throne. He was Jesus. He came

3. Why did this marked time begin in 1914, and how does this lead us to want to know what Jesus' name was formerly in heaven?

to be called Christ because he was anointed with Jehovah's spirit to reign in the kingdom of God. He had come down from heaven, to be born as a man who worshiped Jehovah God. First on earth it was that he was called Jesus. What was his name in heaven before becoming man? Can we know? We can, and we will.

<sup>4</sup> Although he was King David's permanent Heir and was anointed with spirit instead of with holy anointing oil, he was not asked to sit on that overturned "throne of Jehovah," even when he rode triumphally into the throne city of Jerusalem in the spring of the year 33. The Jewish high priest and underpriests and other religious leaders had him put to death on Passover day. On the third day he was raised from the dead and, forty days later, ascended back to heaven. What is his name in heaven since then? With his proper name up there, he waited at God's right hand till A.D. 1914. Then at the end of the "appointed times of the nations" God enthroned him as king.

<sup>5</sup> The prophecy of Jehovah's angel pointed to this enthronement of the anointed Son of God in heaven in 1914, saying to Daniel: "And at that time shall Michael stand up, the great prince who standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book."—Dan. 12:1, *JP*.

<sup>6</sup> Where, though, does Daniel 12:1 mention the name of Jesus? It does not do so, because this prophecy was spoken and written down over five hundred years be-

fore King David's Heir was born at Bethlehem and named Jesus. Yet a son of God is mentioned in Daniel 12:1. Who? Michael. In the conversation that preceded or introduced this verse the angel spoke to Daniel of this heavenly son of God as "Michael, one of the chief princes," and as "Michael your prince." And in Daniel 12:1 itself the angel called him the "great prince who standeth for the children of thy people." He was a Prince of God and Prince over the people of God, Daniel's people. Hence he was a son of God. Jehovah God included him as a son when He talked of earth's creation as the time "when the morning stars joyfully cried out together, and all the sons of God began shouting in applause." (Job 38:7) When Jesus Christ was on earth as a member of Daniel's people and was anointed to be prince or king over Daniel's people, was Michael then up in heaven and was he then prince in heaven over Daniel's people, including Jesus? How can we know?

<sup>7</sup> To determine this, the question must be asked: What does Daniel 12:1 say about Michael up in heaven? This: "At that time shall Michael stand up." What does this mean? That Michael becomes king in heaven. Repeatedly in Daniel, chapter 11, the expression "stand up" is used to mean taking power and beginning to reign as king: "There shall stand up yet three kings in Persia; . . . And a mighty king shall stand up, that shall rule . . . But one of the shoots of her roots shall stand up in his place, . . . Then shall stand up in his place one that shall cause an exactor to pass through the glory of the kingdom; . . . And in his place shall stand up a contemptible person, upon whom had not been conferred the majesty of the kingdom." (Dan. 11: 2, 3, 7, 20, 21; also 8:22, 23, *JP*) Michael begins to reign as king in heaven during

4. How was it that he got back to heaven, and since then what is there of interest about his identity?

5. In what words did Daniel 12:1 refer to this enthronement of God's Son?

6. (a) Why is the name Jesus not mentioned in this verse, and yet how is a son of God here named?

(b) What question arises as to Michael's location five hundred years later?

7. What does Michael's standing up in fulfillment of Daniel 12:1 mean, and at what time did he thus stand up?

the final years of the king of the north, or, "at that time." That time God has marked as A.D. 1914.—Dan. 11:29, *JP*.

<sup>8</sup> Since Michael stands up to reign during the conflict between the king of the north and the king of the south, Michael stands up to rule, to go subduing in the midst of the enemies of the people over whom he is "prince." Hence he stands up in the midst of his own enemies. More than 530 years before Jesus' birth, or more than 2,440 years before A.D. 1914, Michael was foretold to do this. In 1914, at the end of the "appointed times of the nations," who must begin ruling as king according to other Bible prophecies? King David's Heir, the One whose right it is to reign in the restored kingdom of God. Who, according to earthly name, is this One? It is Jesus Christ, glorified in heaven at God's right hand. He is the Son of man who, in Daniel 7:13, 14, is brought to the throne of the Ancient of Days and to whom are given dominion, glory and a kingdom.

<sup>9</sup> Furthermore, who is the One whose rod of strength Jehovah sends out of the heavenly Zion with the command: "Go subduing in the midst of your enemies"? (Ps. 110: 1, 2) It is Jesus Christ. "This man offered one sacrifice for sins perpetually and sat down at the right hand of God, from then on awaiting until his enemies should be made a stool for his feet. For it is by one sacrificial offering that he has made those who are being sanctified perfect perpetually." (Heb. 10:12-14) Michael's identification is thus unavoidable. The Michael that stands up as the "great prince" to fulfill Daniel 12:1 is the Lord Jesus Christ at God's right hand.

8. (a) Why did Michael stand up or proceed to reign? (b) How long ago was it that Michael was foretold to do this, and in other prophecies who was foretold to do this in 1914 (A.D.)?  
9. Who is the one that was to be commanded to go subduing in the midst of his enemies, and his identification with whom is therefore unavoidable?

<sup>10</sup> The rest of Daniel 12:1 (*JP*) supports this identification, for it says: "And there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people [Daniel's people] shall be delivered, every one that shall be found written in the book." Michael's standing up to reign in the midst of his enemies and to go subduing in their midst calls for a war the like of which there had never been before, a time of trouble more distressing than anything previous. This must be so, not just because the war that flamed up in 1914 was earth-wide, but because this trouble embraced heaven as well as earth.

<sup>11</sup> Since Jesus Christ glorified is Michael the great prince of Daniel's people at the outbreak of this trouble, it was only fitting that Jesus on earth in prophesying on the end of this world should also predict this world trouble and do so in the language of Daniel's prophecy. In Jesus' prophecy he twice quotes from the book of Daniel and says: "Therefore, 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. . . . for then there will be great tribulation such as has not occurred since the world's beginning until now, no, nor will occur again, In fact, unless those days were cut short, no flesh would be saved; but on account of the chosen ones those days will be cut short."—Matt. 24:15-22.

<sup>12</sup> Jesus said this as part of his answer to his apostles' question: "Tell us, when will this happen; and what will be the sign of your coming, and of the conclusion of

10. Daniel 12:1 foretells that Michael's standing up would mean what outbreak, on what scale?  
11. Why was it fitting that Jesus, when prophesying on the world's end, should quote from Daniel's prophecy?  
12. In answer to what question by his apostles did Jesus say the above, and so of what does the beginning of that tribulation give evidence?

this state?" (Matt. 24:3)\* Or, in the New World Translation of the Holy Scriptures: "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?" The beginning of this world tribulation is part of the evidence that Jesus Christ, who is Michael the great prince in heaven, is present in the throne of God's restored kingdom. This fact betokens that "this state" or this "system of things" must conclude.

<sup>13</sup> The last book of the Bible, The Revelation given to John by Jesus Christ, makes more than forty part-quotations from the book of Daniel. In picturing by signs the birth of God's kingdom by the crowning and enthroning of Jesus Christ in heaven, Revelation foretells that the trouble the like of which had never occurred would include heaven. Telling of the successful birth of the Kingdom like a male baby, the revelation of unseen things in heaven says: "And her child was caught away to God and to his throne. . . . And war broke out in heaven: Michael and his angels battled with the dragon, and the dragon and its angels battled but it did not prevail, neither was a place found for them any longer in heaven. So down the great dragon was hurled, the original serpent, the one called Devil and Satan, who is misleading the entire inhabited earth; he was hurled down to the earth, and his angels were hurled down with him. And I

\* Quoted from *The Sacred Writings of the Apostles and Evangelists of Jesus Christ, commonly styled the New Testament*. Translated from the Original Greek by Doctors George Campbell, James MacKnight, and Philip Doddridge. With prefaces, various emendations, and an appendix. By Alexander Campbell. Fourth Edition. Bethany, Brooke County, Virginia. Printed and Published by M'Vay & Ewing, 1835. In Matthew 13:39, 40 this translation says: "The harvest is the conclusion of this state. . . . so shall it be at the conclusion of this state." In Matthew 28:20: "the conclusion of this state."

13. How many part-quotations from Daniel does the Revelation to John make, and whom does the Revelation picture as leading the war in heaven against Satan the Devil?

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!' " (Rev. 12:5-10) In this war against Satan the Devil, Michael leads.

<sup>14</sup> Is this Michael the resurrected, glorified and enthroned Jesus Christ? Yes. He is here the same as the Michael who helped the angel that brought the prophetic vision to Daniel. (Dan. 10:13, 21, JP) Before 2 B.C. God's only-begotten Son in heaven was called Michael, this name meaning "Who is like God?" When he emptied himself of his heavenly powers and his life was miraculously transferred to the womb of the virgin Jewess Mary and he was born and called Jesus, did he forfeit his heavenly name Michael? No! Before the birth of Jesus there are ten men in the nation of Israel who were listed with the name Michael,\* yet the Son of God was not to be known on earth by that name. "You are to call his name Jesus," said the angel Gabriel to Mary his mother. (Luke 1:26-31; 2:21) So on earth it was not even hinted at that he had been Michael in heaven and "one of the chief princes." Daniel 8: 11, 25 (JP; AS) speaks of Jehovah God as "the prince of the host" and "the prince of princes." Jehovah is the chiefest Prince, and with Him his Son Michael is "one of the chief princes." He has become Prince of Peace.—Isa. 9:6.

<sup>15</sup> When he died as the man Jesus Christ and was resurrected and went back to heaven, what was his proper name? Was it still or was it only Jesus Christ? No; it

\* Numbers 13:13; 1 Chronicles 5:13, 14; 6:40; 7:3; 8:16; 12:20; 27:18; 2 Chronicles 21:2; Ezra 8:8.

14. When he was on earth as a man, how was it not to be hinted at that he had been Michael and one of the chief princes in heaven?

15. After he returned to heaven, what was his name, and why was it a just thing for him to be the one to hurl Satan out of heaven?

was not just his earthly human name. He resumed his heavenly name Michael. The name Jesus Christ was retained in order to show his identicalness with the human-born Son of God on earth. The name Michael was resumed in order to tie him in with his prehuman existence. As Michael, he was the heavenly member whom Jehovah's wifely organization of holy angels, Jehovah's symbolic "woman," provided in order to be the Seed that should be bruised in the heel by the great Serpent and that should, in turn, bruise the Serpent in the head. (Gen. 3:15) Hence it was a just thing that the glorified Jesus Christ, who had been bruised in the heel on earth, should, as Michael once again, battle against Satan and his demons and hurl them out of heaven to beneath his feet at the earth. Jude 9 calls him "Michael the archangel" who had had a dispute once before in heaven with Satan the Devil, and had won.

<sup>16</sup> Since Jesus Christ glorified is Michael the great prince who stands for the children of Daniel's people, he is the Prince of the sanctuary. Daniel's people today are, like Daniel, witnesses of Jehovah. They are Jehovah's sanctuary class, His temple of "living stones," his "spiritual house," in which he dwells by his spirit. The glorified Jesus Christ, or Michael, is the Chief Cor-

16. How is he the "Prince" of the sanctuary, and what was his duty toward the remnant of the sanctuary class?

nerstone of this living sanctuary. So he is the Prince of this sanctuary and upon his own self as the rock-mass he builds this sanctuary. Hence it is his duty to stand up for the remaining members of this sanctuary class and to deliver them from their oppressors.

<sup>17</sup> More than ever before as Michael he should be their Prince. Why? Because now he is Jehovah's Right Shepherd who laid down his human life for his "little flock" of Kingdom joint heirs. "You must call his name 'Jesus,' for he will save his people from their sins." (Matt. 1:21; John 10:11-15; Luke 12:32; Rom. 8:16, 17) As Prince he now has more power than ever, because he "humbled himself and became obedient as far as death, yes, death on a torture stake. For this very reason also God exalted him to a superior position and kindly gave him the name that is above every other name, so that in the name of Jesus every knee should bend of those in heaven and those on earth and those under the ground, and every tongue should openly confess that Jesus Christ is Lord to the glory of God the Father." (Phil. 2:8-11; Matt. 28:18) In 1914 he was made reigning King in Jehovah's capital organization over all the universe. He will prove himself to be Prince of Peace.—Isa. 9:6.

(To be continued)

17. Why now more than ever before should he be their Prince?

### Only "a Form of Godly Devotion"

When prophesying of the last days the Bible said people would be having "a form of godly devotion but proving false to its power." (2 Tim. 3:5) In view of this it is interesting to note what the magazine *Cosmopolitan* of April, 1958, said: "Moreover, it becomes clear that a person may profess one faith but live by another. Pollsters found this out when they queried Americans about their belief in God. Although ninety-seven percent quickly affirmed their belief, more than seventy percent admitted that their belief did not play an essential role in their lives. For many such Americans, success or social prestige is the most important thing in life; hence it is their real faith. For many people, following a dictator or a political leader is a faith."

# Pursuing my Purpose in Life

*As told by Robert N. Tracy*

**W**ELL do I remember an oft-heard adage that frequently sounded in my ears as a youth: "Live and learn, die and forget it all." Just as many other things, such as Santa Claus, proved to be false, so did this familiar worldly saying. My family rapidly accepted the Bible message brought to us by Jehovah's witnesses, although I had been raised a strict Methodist. We began to see that it was possible to learn to live forever on a beautified earth.

Speaking for myself, I came to appreciate the organization before understanding all the doctrines taught. After several months of accompanying others in the service I was baptized at a zone assembly on September 3, 1939, in a chilly river at Fulton, New York. The following day my blood boiled as an uncouth mob armed with baseball bats broke up our assembly, with the mayor and police as idle bystanders. This incident merely served to strengthen my dedication vow to Jehovah.

The big national convention in Detroit, Michigan, in 1940 proved to be a decisive event in the life of our family. I can still picture the six of us, my mother, two brothers, two sisters and myself, seated around the kitchen table making a resolution never to miss an assembly if at all possible to attend, and to enter the pioneer service as soon as we could, even one by one.

Shortly thereafter my two brothers were able to take this forward step in the ministry. When my turn came, a family automobile accident heaped an unexpected financial burden upon us. My six months of special secular work stretched to eighteen months. By that time I was fed up with the old world. Helping manage my father's ice-cream parlor meant associating, working and talking with people that had little hope for the future, persons that spent endless hours in small talk and gossip, enjoying dirty stories and immoral lives, laughing at honesty. New Year's Day in 1943 meant the first day of pioneer work for me. As time passed, bad weather, mean dogs, fanatical people, indifference to the Bible truths all became part of the daily ministry. Nonetheless, we had many happy experiences. Overshadowing everything else, however, was the simple joy of doing what was right.

While gas was rationed we worked rural areas on bicycles, returning home at night tired out. But food and rest made the next day another day full of possibilities. One day when my partner in the service was sick I dutifully went alone into the country. That evening I pedaled home thrilled with the day's preaching, having placed eight bound books.

The announcement regarding the Watchtower Bible School of Gilead stirred the minds of numberless pioneers, including mine. It looked as if I had a long way to go before being privileged to be called there. Reflecting on my previous two years of pioneer service, I felt that I could have done better. There was so much to do besides witnessing. The house had to be painted, then the roof needed shingles, and storm windows had to be fitted. Then too, secular work took time. A mature brother encouraged me to write the Society, frankly stating my situation, why I was unable to surpass the quota and promising that, if given the opportunity, I would go to any

assignment the Society might choose to send me. The Society's reply included an application to enter special pioneer service.

Shortly thereafter I found myself living in a trailer, three miles from where I had lived for twenty-two years. In short order my family had sold the house and most of the furniture, bought a trailer and came with me pioneering. Our group consisted of my mother, one brother and two sisters. Equipment included two cars and a trailer paid for. Financial standing: no money. Life would be full of question marks!

Five months in special publisher activity, then on to Gilead as a student of the sixth class. In school there was no time to think about past or future, only the present. Our minds were geared to take in the extensive courses. Institution life was rigorous, but we did not want it to be different. How to study and how to follow instructions were important points we took with us as we sallied forth in all directions after graduation.

My assignment took me to the Boston area as servant to the brethren. At that time the trend of opinion among some Witnesses was that Gilead graduates were miracle men that had learned in five months most of what there was to know. Why, they could prepare an hour's lecture on the spur of the moment, couldn't they? Some of the first congregations I served had servants that were in the truth when I was born. Although I felt pretty green at first, I soon adjusted myself to my new assignment.

One day I opened an envelope from the President's office and there it was—a foreign assignment in South America. Following the international assembly in Cleveland in 1946 I went to Bethel to soak up, in a month's time, all the information I could regarding office procedure. My family came to New York to say good-by, and before I knew it I was on the train headed

toward Miami, and two days later I was flying over the Caribbean to Colombia. Twelve hours after departure from Miami we landed at Bogotá, our destination. What was my first impression? Frankly, it was a radical change. In a few hours we had been lifted out of one life and set down in a different world, among a strange race, speaking a tongue we could not understand. A drizzling rain fell on the city and its colorless inhabitants as we rode to the missionary home.

My experience has been that life as a missionary is not easy. Results are forthcoming only by hard work, combined with much patience with a people that have not had the opportunity to read the Bible. Neither have they been accustomed to organization. However, an unspeakable joy comes from witnessing to a person that has never heard of Jehovah's witnesses and then studying with him and seeing him advance, dedicate himself and become a mature publisher. Learning to speak Spanish and learning to understand the people have been important factors in enjoying the missionary work. Also, we have tried always to keep in mind that we are trying to teach people to live the New World way, not the North American way.

One thing that has greatly aided me is my mother's attitude. Although she became badly crippled with arthritis after my departure from the States, she has never asked me to come home to be with her. She realizes that Gilead graduates should be where they were trained to work—in far-flung parts of the globe.

Thirteen years have passed since my life as a missionary began. Can I sincerely recommend it to others? My answer is best illustrated from the experience I had when I returned to the States in 1950, after an absence of over three years. Would I want to stay there? Before two months had gone by I was anxious to get back to my as-

signment in Colombia. It has been thrilling to do circuit and district work in this country, to witness the baptism of over a hundred persons at one time and to see the publishers' ranks swell from thirty to over 1,400 in a few rapidly passing years.

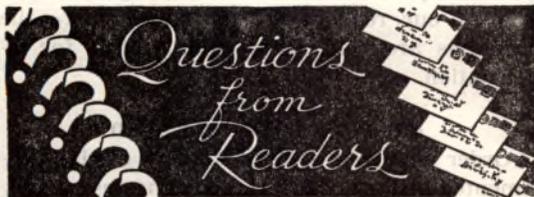
In 1952 I married a Gilead graduate, and after seven years of married life we both are happily pursuing our purpose in life together as missionaries. After five years without returning to the States we were able to attend the Divine Will International Assembly in New York in 1958. How can one describe that glorious event in a few words? It certainly surpassed our expectations. The talks were stirring, the counsel forceful. The gigantic plans for expansion seemed wonderfully logical. I was confident that this good news of God's established kingdom would be preached all around the world with Jehovah's spirit upon us.

Visiting relatives and seeing old friends was soon over and it was time to return to our missionary assignment. We were

happy to bring along with us a family of three to serve where the need is great. On hand to meet us at the airport were carloads of our Colombian brothers. What a joyful homecoming!

A new privilege is now mine—that of serving as zone servant for the West Indian Zone, visiting branch offices and missionary homes and making a report to the President's office on just what is happening in this part of the world.

As I think about the many wonderful years that have passed in the full-time ministry as a pioneer and as a missionary, it would seem strange to think about any other way of life. Home is where you make it. By Jehovah's grace we are glad to continue in this service in a land where there is a tremendous amount of work to be done. We know that our joy comes from doing what is right, not just thinking about it. After all, learning to live forever is a wonderful thing, and since 1943, when I began pioneer service, I surely have learned that "life does not result from the things [one] possesses."—Luke 12:15.



● Is it necessary for a sister to cover her head when praying in the presence of a dedicated brother not her husband? Is it necessary for her to do so when conducting a Bible study under such a circumstance, as in the presence of a servant of the congregation who is training her or when the circuit servant accompanies her?—M. S., U.S.A.

There appears to be no reason why a dedicated woman should ever lead in prayer in the presence of adult dedicated males. (1 Cor. 11:3) At the Brooklyn Bethel home no sisters are ever called on to lead the family in prayer. So

long as an adult dedicated male is present, in the congregation or in the home, he should represent the rest in petition to Jehovah God. If an undedicated husband wishes his wife to lead in audible prayer, she may do so, but then out of respect for his headship she should have her head covered. (1 Cor. 11:5, 10) When the husband is absent but dedicated male minors, sons, are present, the mother should also have her head covered if she prays. At such times it would be at her discretion either to offer the prayer herself or ask one of her dedicated sons to offer it. But never should an unbaptized son represent dedicated members of the family in prayer. When only dedicated mother and dedicated daughters are present in the home, the mother may call on one of her dedicated daughters to pray if she so desires. In such cases none need cover her head.

There may be instances, however, when it is advisable for a sister to conduct a home Bible

study in the presence of a dedicated brother, such as those mentioned in the question; or she may be conducting a home Bible study with a brother newly baptized and who still needs help. What then? In such cases the dedicated brother should offer the prayer, and the sister may conduct the study with her head covered. This she does out of respect for theocratic order because he, as well as she, is a member of the congregation of God, and in the congregation the man should do the teaching. (1 Tim. 2:11, 12) If a dedicated sister is conducting a study with her undedicated husband or with another person but in the presence of her undedicated husband, she should also have her head covered. This would be in recognition of the fact that the husband ought to be the one giving Bible education in the presence of his family as represented by his wife.

The Law of Moses in various ways reminded Israelite women of the preferred position that men occupied before Jehovah so that they would not lose sight of man's headship and fall into the error made by Eve. Thus the iden-

tifying physical mark that distinguished Jehovah's covenant people was one that applied only to the male, namely, circumcision. Then again, the period of a mother's uncleanness for giving birth to a baby girl was twice as long as for a baby boy. When Jesus miraculously fed the multitudes his apostles counted only the men present: "Those eating comprised about five thousand men, besides women and young children." "Those eating comprised four thousand men, besides women and young children."—Ex. 12:48; Lev. 12:2, 5; Matt. 14:21; 15:38.

Likewise in the Christian congregation, by means of the head-covering provision the theocratic position of the woman in relation to the man is stressed. In addition to its rich symbolic significance, it works in the interest of harmony and peace. It also serves to caution Christian women against exerting undue female influence and alerts Christian men against succumbing to it as did Adam, Samson, King Solomon and those in the congregation of Thyatira.—Rev. 2:20-23.

## ANNOUNCEMENTS

### FIELD MINISTRY

By means of *The Watchtower* men of good will are helped to seek reconciliation with God and his perfect government. During March a subscription for this magazine will be presented for \$1. New subscribers will receive three Bible booklets on important subjects of present-day interest. If you would like to share in this work, get further instructions at the nearest Kingdom Hall of Jehovah's witnesses or write to the publishers of this magazine.

### OBSERVE THE LORD'S EVENING MEAL

All persons of good will are invited to be present when Jehovah's witnesses throughout the world assemble on Sunday evening, April 10, after 6 p.m., Standard Time, to commemorate the death of Jesus Christ. The meeting will be opened with song and prayer. A discourse will follow, setting forth the significance of the occasion. At the appropriate time the emblems, unleavened bread and red wine, will be served after Jehovah's blessing has been asked separately in connection with each. The

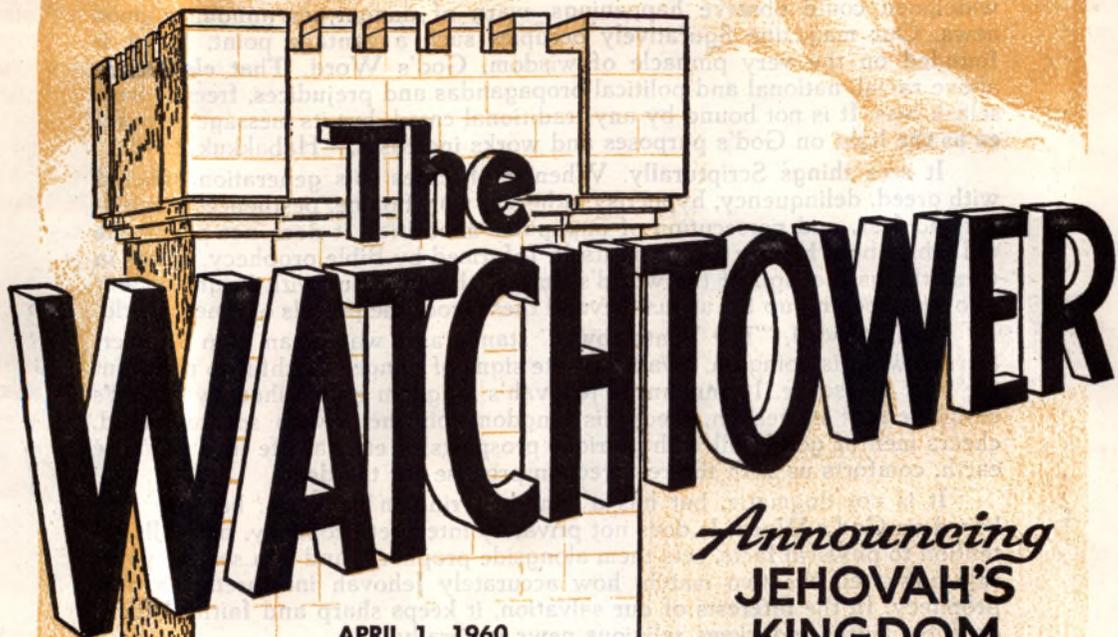
meeting will be closed with song and prayer, after all present have been invited to have part in special field service arrangements. If any of our readers do not know where the meetings are held, write to this office for information.

### FILLING A LONG-FELT NEED

Order now your copy of the first official, documented history of Jehovah's witnesses in book form. This completely reliable record satisfies a long-felt need due to the growing interest of honest inquirers into this active group of Christian ministers. This book, *Jehovah's Witnesses in the Divine Purpose*, has 36 chapters, illustrations, index, in 320 pages. Send \$1 today.

### "WATCHTOWER" STUDIES FOR THE WEEKS

April 24: Wholeheartedness Toward New World Interests, ¶1-19. Page 169.  
May 1: Wholeheartedness Toward New World Interests, ¶20, 21, and Working Whole-souled. Page 174.



# The WATCHTOWER

*Announcing*  
**JEHOVAH'S  
KINGDOM**

**APRIL 1, 1960**

Semimonthly

**THE MASTER'S MANNER  
OF TEACHING**

**RELIGIOUS ATTITUDES  
WHEN THE MASTER PREACHED**

**THE ANNIVERSARY THAT MUST BE KEPT  
BY CHRISTIANS**

**WHEN WILL OPPRESSION END?**

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**"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".

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

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Announcing  
**JEHOVAH'S  
KINGDOM**

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## When will **OPPRESSION** end?

**W**HY have not men with all their wars and revolutions to overthrow oppression succeeded in so doing? Why have they not founded a nonoppressive society? Why is it that oppression is not eliminated by higher forms of economy but accompanies them? To answer these questions necessitates one's understanding the very origin of oppression itself.

For centuries men have prayed, warred and died to free the oppressed. Their efforts, for the most part, have never led to anything except the replacing of one oppressive system by another. Karl Marx thought he was able to demonstrate scientifically that things were different in our day. He set about to develop a system of government that he thought would lead to true emancipation, not to a new oppression. This was the beginning of communism, the most oppressive of all systems to date. The people's communes in China are proof enough of that, for about 98 percent of China's peasantry have been herded into a system of forced collectivization. All their personal rights, freedoms and belongings have been surrendered to the State. This is the fruit of a system that Marx believed would do away with oppression and bring true emancipation.

There are, of course, different kinds of oppression. In many parts of the world

there is what might be termed industrial oppression. Huge industrial systems pin down thousands of men to more or less servile jobs, govern their hours and, indirectly, their standard of living. For workers to press for better working conditions and a higher wage to meet the high cost of living often brings on more oppression. When employers are forced to pay higher wages, they frequently boost the price of their products to compensate for the additional overhead, prices are raised to absorb the higher costs, and the worker, who must buy the product, ends up paying for his own raise. The recent 116-day steel strike in the United States cost some 500,000 steel workers an estimated total of \$1,160,000,000 in wages. When will these workers ever regain this loss by their raise in pay? Possibly never. So strikes and collective bargaining are not the means by which economic oppression will be brought to an end.

The oppression of the farmer is big enough to become a national issue during presidential-election years in America. Giant landowners have all but choked out the small farmer. His few bushels of wheat cannot compete with the millions of the rich. So he is often forced to sell for less than it cost him to raise it, which leads to bankruptcy—oppression.

The big chain stores now operated by giant corporations have much to do with the setting of prices. Often huge corporations undersell the small merchant until he is driven out of business and into bankruptcy. Then prices are raised. The man who eats and the man who produces must suffer; the one because he has to pay high prices, the other because he has to sell at a loss, and the ones who control the market make the profit. The result? The small merchant passes out of existence and the people suffer.

Recent investigations in the United States into the pricing practices of the drug industry uncovered another kind of oppression. Some drugs sold at from 7,000 to 10,000 percent over the cost of the materials! One item that cost 14 cents to make was sold for \$15. The subcommittee was told that large concerns were "overcharging the public \$750,000,000 a year for prescription drugs" alone. Drug costs may be so high as to prevent people from receiving proper medical treatment, or make them hesitate to get their prescriptions filled when necessary. Oppressors care little for the public's health so long as they get their profit.

The vicious practice of kidnaping Negro children and selling them to become servants is reported by *Life*, January 11, 1960, to be a lucrative trade in Nigeria. The article states: "Sometimes the child . . . is sold to a local believer in juju who thinks that if he sacrifices a human being to the god he will grow rich, or that by eating some parts of the slaughtered anatomy he can rejuvenate himself or prolong his life. The current price is £300 (\$846) per child."

Heavy taxation is another form of oppression. In the past decade the American

taxpayer has paid \$365,000,000,000 into defense and yet feels more insecure today than ever. That is over \$6,000 for every working American, which is an oppressive burden to bear.

When will oppression end? No power can abolish oppression so long as the cause that makes it inevitable remains. Abolishing oppression means getting at the very root of the trouble, namely, getting at this system's god, Satan the Devil. (2 Cor. 4:4) To eliminate Satan and those who display his selfish spirit is to wipe oppression off the earth. That is why nations have failed,

because only God can destroy Satan and root out greed. This Jehovah has promised to do. "The God who gives peace will crush Satan under your feet shortly,"

wrote the apostle Paul. (Rom. 16:20) This crushing will take place at Armageddon, God's war against the wicked. To follow Armageddon there will be a new world of God's making, completely free of oppression. Ruler of the new world is Jesus Christ, the Prince of Peace, who, when on earth, "went through the land doing good and healing all those oppressed by the Devil." (Acts 10:38) Now from his heavenly throne as King of the new world he will make a complete end to all oppressors and oppression. Gone will be all oppressive communes, greedy industrial giants and commercialists, religious and military oppressors. The inspired promise is: "He will deliver the poor one crying for help, also the afflicted one and whoever has no helper. From oppression and from violence he will redeem their soul, and their blood will be precious in his eyes." "For evildoers themselves will be cut off, but those hoping in Jehovah are the ones that will possess the earth."—Ps. 72:12, 14; 37:9.

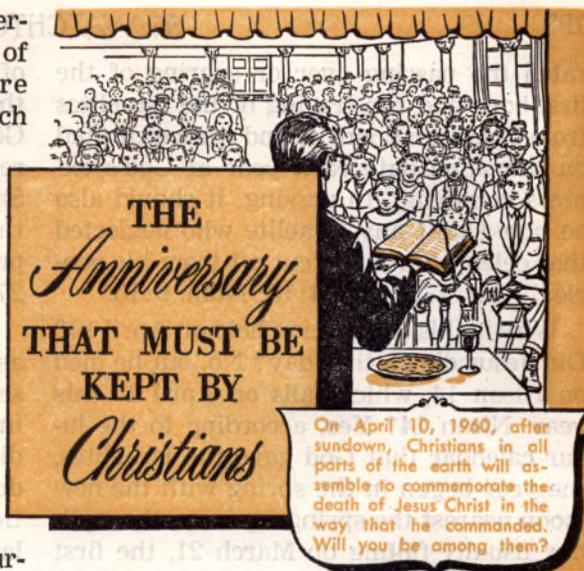
**SPECIAL  
NEXT ISSUE**

**Read: *Universal Disarmament by  
the Kingdom of Heaven***

**E**ACH year there are many anniversaries celebrated in the name of the Christian religion. But there is only one that is incumbent upon each and every Christian; only one that is expressly commanded by Jesus Christ, the Leader, Teacher and Master of Christians. What is that anniversary? Christmas? No. Easter? No. All Saints' Day? No. It is the anniversary of the death of Jesus Christ, known as the "Memorial," the "Lord's supper," or the "Lord's evening meal." It and it alone is the anniversary that is a must for all Christians.—Luke 22:19.

The importance of the Memorial is indicated by our having received a four-fold record of it. Concerning it the apostle Paul, who received his information by direct inspiration, wrote: "For I received from the Lord that which I also handed on to you, that the Lord Jesus in the night in which he was going to be handed over took a loaf and, after giving thanks, he broke it and said: 'This means my body which is in your behalf. Keep doing this in remembrance of me.' He did likewise respecting the cup also, after he had the evening meal, saying: 'This cup means the new covenant by virtue of my blood. Keep doing this, as often as you drink it, in remembrance of me.' For as often as you eat this loaf and drink this cup, you keep proclaiming the death of the Lord."—1 Cor. 11:23-26.

Because this anniversary must be kept by Christians, Jehovah's witnesses have kept celebrating it even at the risk of their freedom and their lives. Among other places, they did so right in the midst of German concentration camps. Today they continue to do so in spite of bans on their assembling in lands behind the Iron Curtain and in countries such as Red China and Ethiopia.



**THE**  
*Anniversary*  
**THAT MUST BE**  
**KEPT BY**  
*Christians*

On April 10, 1960, after sundown, Christians in all parts of the earth will assemble to commemorate the death of Jesus Christ in the way that he commanded. Will you be among them?

This year Jehovah's witnesses throughout the world, from east to west, after sundown, will assemble at their Kingdom Halls on April 10. This date, April 10, is the only red-letter date on their calendar. All persons of good will toward God are invited, yes, urged, to attend. The program, in brief, will consist of song, prayer, a discourse on the meaning of the occasion, the passing of the emblems, concluding remarks and a closing song and prayer.

Why do Jehovah's witnesses celebrate the Lord's supper only once each year and why on this particular date? Do not many professed Christians celebrate it several times a year, whereas the Roman Catholic Church, in the Mass, celebrates it every day in the year except on Good Friday? For what good reasons did Jesus command that we should commemorate his death?

To commemorate Jesus' death annually on the day he died is fitting, logical and Scriptural. Anniversaries of important events are yearly occasions. Does not celebrating such an event more than once a year detract rather than add to it? Besides, Jesus instituted this anniversary on the night of the Jewish passover. It commemo-

rated the passing over or sparing of the first-born and the freeing of the Israelites from Egyptian bondage and was celebrated on the same date each year at God's express command. In passing, it should also be noted that any Israelite who neglected that celebration was "cut off from his people."—Ex. 13:3-13; 34:18; Num. 9:13.

Why is this celebration held on April 10? Did Jesus die on that day? No, but he died on Nisan 14, which falls on April 10 this year. Nisan 14? Yes, according to the lunar calendar that God gave the Israelites, the year began in the spring with the new moon nearest the spring equinox; the equinox usually falling on March 21, the first day of spring. Nisan or Abib, the first month, began with the visible new moon nearest that date. The celebration of the Passover took place on Nisan fourteenth, by which time the moon was full. With the Israelites, as with the Genesis account of creation, the day began in the evening instead of at midnight. That is why both Jesus' institution of the Memorial after sundown on Thursday evening and his death the next afternoon took place on the same day.

#### WHY THE MEMORIAL?

Why did Jesus command his death to be memorialized? Because of its importance to all, from Jehovah down to the lowliest human. More than 4,000 years before, a perfect angelic creature had rebelled against God due to selfish ambition and had induced the first human pair to join him in that rebellion by appealing to their selfishness. He boasted that he could likewise turn all God's creatures away from God. Thereby this one, Satan the Devil, raised the issue, Who is ruler of the universe? Related thereto was the question, Whose fault was it that Adam and Eve sinned? Had God created them incapable

of keeping integrity and yet required it of them? So that the reproach upon Jehovah God that these questions implied might be removed once and for all, God permitted Satan and Adam and Eve to continue for a time; giving Satan full opportunity to prove his boast.—Job, chaps. 1, 2; Prov. 27:11.

Throughout the years faithful men such as Abel, Enoch, Noah, Abraham and Moses have kept integrity, thereby vindicating God and proving the Devil a liar. They did so in spite of all that the Devil could do in the way of temptation and persecution. But could a perfect man keep God's law perfectly, which was what God had required of Adam and Eve? Jesus, by the time of his death, had done that very thing. His example of faithfulness therefore, above all others, had proved the Devil a lying braggart and cleared Jehovah's name of reproach. More than that, as a perfect man he had the right to life. By his giving up his human life he could bestow that right upon all deserving humans who had lost it due to Adam's transgression. So we can see that up to the time of Jesus' death no more important event had taken place as regards both Jehovah God and all his creatures than Jesus' vindicating his Father and providing the way to life for all deserving humans. Surely such an event deserves being memorialized if any event does.

The Lord's evening meal is therefore a memorial to Jehovah's sovereignty. It forcefully brings home to our minds that He is deserving of our worship and He alone. It magnifies his four marvelous attributes of wisdom, justice, love and power that made possible his vindication and our gaining everlasting life. So by our attending the Memorial of Jesus' death our appreciation of Jehovah God increases and

our gratitude for all he has done for us grows.

The same may also be said regarding Jesus Christ. In fact, it in particular highlights his course of action and what he did and will yet do for us. Although existing in God's form, the Word—as he was known before coming to earth—was willing to humble himself and become a man and suffer all manner of abuse upon earth while faithfully carrying out his commission to be a witness to the truth. He kept integrity even to the shameful and painful death on the torture stake. Jesus did all this out of love for us as well as out of love for his heavenly Father, thereby making His heart glad. At the Memorial his body that he gave and his blood that he shed for us are pictured by unleavened bread and red wine. How much we are indebted to him! Surely to have these truths so graphically called to our attention is another powerful reason why attending this Christian anniversary is a must for us!—Phil. 2:5-8.

The Lord's evening meal also causes us to grow in appreciation of what is required of us as Christians. We must imitate Jesus, as we read: "Christ suffered for you, leaving you a model for you to follow his steps closely." His example of keeping integrity in spite of temptation and persecution is set forth for us to follow. And as shown by Jesus' further remarks on that evening when he instituted the Memorial, as recorded at John, chapters 13 through 17, Christians must bear fruit and so prove themselves his disciples. They must abide in union with Christ, the Vine, and must love one another, even as Jesus loved them. By this fact alone, all men would recognize who truly were his followers. The Memorial, or Lord's evening meal, therefore causes us to examine ourselves

and serves to spur us on to greater efforts to imitate Jesus Christ in keeping integrity.—1 Pet. 2:21.

#### WHO MAY PARTAKE?

The Memorial's unique feature is the passing of the unleavened bread and red wine to all in attendance. But do all in attendance partake of them? No; in fact, in many if not in most instances today no one will partake. Why is that? Because the Scriptures show that Jesus instituted the Memorial of his death with those with whom he had made a covenant for his heavenly kingdom, the members of which are limited to 144,000. (Luke 22:28-30; Rev. 7:1-4; 14:1, 3) Last year, of the one and a quarter million in attendance, a mere one in eighty-eight partook. Only those partook who had a firm conviction that God was individually dealing with them as spiritual sons and who therefore had a sure hope of a heavenly destiny.—Rom. 8:15-25.

What about the rest? These are the "other sheep," the members of "a great crowd, which no man was able to number, out of all nations." Their hope is that of enjoying everlasting life in an earthly Paradise, for someday this earth will be filled with righteous creatures, all worshipping Jehovah God. However, though not partaking of the emblems, they heed Jesus' command to commemorate his death and are glad that they can be present to profit from the things said and done, for they also need to keep integrity to share in vindicating God's name and to gain life everlasting.—John 10:16; Rev. 7:9; Isa. 11:9.

So let all men who are well disposed toward God, whether professing to be dedicated Christians or not, attend the anniversary celebration of Christ's death with Jehovah's witnesses at one of their Kingdom Halls and be greatly benefited thereby.

# The Master's MANNER OF TEACHING

"Never has another man spoken like this."—John 7:46.

**W**HEN he was on earth nineteen hundred years ago they used to call him Master, Lord, Teacher and Instructor. (Matt. 8:19, 21, *margin*; Luke 5:5; 8:24, 45) This one was Jesus, whose birth at Bethlehem the angels of heaven announced and whom God his heavenly Father sent and anointed with his spirit to preach and teach among men. (Luke 2:4-14; 3:21-23; 4:16-22) Never has there been a greater teacher on earth than Jesus! No imperfect man can surpass his effectiveness in the ministry. As Jesus himself said: "A pupil is not above his teacher, but," he added, "everyone that is perfectly instructed will be like his teacher." Jesus the Master Teacher directed his disciples to preach as he preached, and he instructed them to teach as he taught. When we copy Jesus by speaking the word of God and not ideas of our own originality, we show that we are following him. When we employ the same methods of teaching that Jesus did, then we are becoming 'like our teacher.' It will then be recognized about us, as it was of the apostles, that we have learned from Jesus.—Luke 6:40; Acts 4:13.

<sup>2</sup>The message that Jesus announced was: "Repent, for the kingdom of the heavens has drawn near." When he sent out his twelve disciples he told them: "As you go, preach, saying, 'The kingdom of the heavens has drawn near.'" Yes, the kingdom had drawn near in the person of the anointed King himself.

1. Who is the greatest teacher that has ever been on earth? What things should we learn from him, and with what result?

2. (a) What message did Jesus announce, and why appropriately so? (b) What good news is to be preached in our day, and how?

Concerning the time of the end, in which we now live, he said: "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness." Again it is the message of the Kingdom that Jesus' followers are to preach, but this time it is the good news that God's heavenly kingdom is established, that "now have come to pass the salvation and the power and the kingdom of our God and the authority of his Christ." Jesus made the Kingdom live in the minds of his listeners, and we should learn to do the same. He also knew that there were stumbling blocks that kept some from embracing the good news, and he helped to clear them out of the way. By listening to Jesus we can learn from him how to be effective ministers.—Matt. 4:17; 10:7; 24:14; Rev. 12:10.

<sup>3</sup>The manner of teaching that Jesus employed is as effective now as it was in the first century. People today are as they

3. Why is Jesus' manner of teaching, though centuries old, of special interest to us today, and what is required if our ministry is to be fruitful?



were in those days, inquisitive, curious, and they wanted to know why? how? where? Even though times change and world conditions may vary, the basic nature of people remains the same. As it was then, so it is now; people have the same weaknesses, desires and worries, so there is the same need for mercy, comfort, hope and security. We do not have to be able to perform miracles in order to convince others of the truth, but we must have accurate knowledge and the spirit of God in order to bear fruit that is an honor to his name. We must stay close to God and to his organization. Jesus illustrated it in this way: "I am the true vine, and my Father is the cultivator. . . . Just as the branch cannot bear fruit of itself unless it remains in the vine, in the same way neither can you, unless you remain in union with me." We must stay close to the Word of God and copy carefully the example of Jesus to be effective in the ministry.—John 15:1, 4.

4. Jesus knew how people would react under various circumstances, and he used that knowledge in selecting pointed illustrations. Showing why he went to the sinners, those who had been as lost sheep, to teach them, he said: "What woman with ten drachma coins, if she loses one drachma coin, does not light a lamp and sweep her house and search carefully until she finds it? And when she has found it she calls the women who are her friends and neighbors together, saying: 'Rejoice with me, because I have found the drachma coin that I lost.'" She searched the whole house to find the one lost coin. Even though she still had nine, she wanted the lost one, and when she found it she rejoiced more over that one than over the nine that she already had, because the lost coin was one of a special set of ten. This set may have been sewed to her marriage headpiece as part of her wedding dowry. So, because of

its connections, that lost coin was irreplaceable. Its absence from her headgear because of loss would also arouse suspicion as to her virtue as a married woman. Or, if the set of ten coins was an heirloom, then it would be specially precious, and every coin in the set would be of special value. The set would not be complete without each coin. The loss of even one coin might cast suspicion on any visitor in the house before the loss was discovered. Hence visitors to the house would be concerned over the loss of the coin and would be glad to be proved innocent of theft of any part of the heirloom. So, when the loser of the coin would ransack her house and discover it there and she discharged her obligation to all her visitors of joyfully announcing the find, all her friends and neighbors would rejoice with her, both because of being cleared of suspicion of theft, and because the valued heirloom was restored complete.

5. Is that not true of people today? Let a person lose an original piece of a priceless set that has a lot of sentiment connected with it, or even family virtue and honor, and he is not happy until he finds it and can, with the joy of relief, announce the successful find to his concerned friends and neighbors. So, too, "the Son of man came to seek and to save what was lost." How clearly Jesus illustrated the point! He understood people, and this showed in the way he spoke.—Luke 15:8, 9; 19:10.

6. His use of illustrations became characteristic of his teaching. Instead of making complicated comparisons, he used everyday matters. He made use of little things to explain the big things, and easy things to make plain the hard things. What woman could not instantly appreciate the illustration of sewing a new patch on an old garment? What man in that agricultural country would not see and identify him-

4, 5. What showed his insight in dealing with people?

6. Why were his illustrations so effective?

self with the story of the man who went out to sow seed that fell on different types of soil? Those were things in everyday life, and when spiritual truths were tied to such events the truths could be visualized and more easily remembered.—Matt. 9:16; 13:3-9, 18-23.

<sup>7</sup> These illustrations drove home the points so forcefully that no one could argue back. Most people believe what they see more readily than they believe things that they have simply heard. If you use an illustration, it is easier for them to accept what you are teaching, because they can see, or visualize, the truth that is involved. For example, when Jesus spoke against greed and lack of mercy he did not merely say, "It is not nice to be greedy." No; he told of a man who wanted to settle accounts with his slaves. One slave owed him ten thousand talents but could not pay. "Therefore the slave fell down and began to do obeisance to him, saying: 'Be patient with me and I will pay back everything to you.' Moved to pity at this, the master of that slave let him off and canceled his debt. But that slave went out and found one of his fellow slaves that was owing him a hundred denarii; and, grabbing him, he began to choke him, saying: 'Pay back whatever you owe.' Therefore his fellow slave fell down and began to entreat him, saying: 'Be patient with me and I will pay you back.' However, he was not willing, but went off and had him thrown into prison." Can you imagine it? A man forgiven a debt of over ten million dollars turned around and jailed another for failing to pay him seventeen dollars! How could anyone possibly defend such greed and lack of mercy? Jesus made greed and failure to forgive so repugnant that his disciples would sincerely try to root them out of their lives.—Matt. 18:23-35.

7. (a) Why do illustrations make it easier for people to accept new ideas? (b) How did Jesus make his denunciation of greed and unmercifulness forceful?

<sup>8</sup> Jesus was uncompromisingly for the truth; he was dynamic as he attacked pride, self-righteousness and oppressive traditions. A man's style of speech reveals what kind of person he is, and Jesus' speech was vigorous. His descriptions were vivid. His listeners heard as Jesus painted word pictures of men with rafters in their eyes trying to pick straws from the eyes of others, herdsmen offering pearls to swine, houses on sand crashing in the storm while those on rock stood, men cutting off hands and plucking out eyes to escape destruction, offenders with huge millstones around their necks being hurled into the sea, camels squeezing through the eyes of sewing needles, and men straining out gnats and swallowing camels. Now just imagine swallowing a camel! Only a dynamic person would ever think of such verbal imagery, because a man talks according to his personality. Christ Jesus was the Lion of the tribe of Judah, he was filled with the spirit of God, and he spoke like it. Those who want to be his followers should learn his manner of teaching and follow his example as vigorous, enthusiastic advocates of the Bible truth.

<sup>9</sup> His speech reveals him as one who was not shyly restrained or timid, but plain-spoken and effective. Jesus' thoughts soared above and beyond the power of vocabulary, and at times only highly pictorial language could convey his intensity of feeling to those who listened. The crowds were astonished at his teaching and at the authority of his speech. With conviction he spoke the truth to them in the name of his Father, who had sent him. "And the great crowd was listening to him with pleasure," we are told.—Mark 12:37.

<sup>10</sup> He also had other qualities, softer ones. He was at ease with all kinds of

8, 9. What kind of person was Jesus, as shown by his speech, and how can we benefit by his example?

10. What enabled Jesus to speak to people according to their individual needs?

people—young or old, male or female, rich or poor, upright or sinners—and he spoke to each one on a personal basis, in the way that that individual needed to be spoken to. This insight into the needs of others was one of his outstanding characteristics and it greatly influenced his teaching. As stated in John 2:25: "He was in no need to have anyone bear witness about man, for he himself knew what was in man."

<sup>11</sup> Appreciating the need of each one, he spoke to them with insight. For example, a rich young ruler came to Jesus asking what he had to do to gain life, and Jesus said to keep the commandments of the Mosaic law. "All these I have kept from youth on," the ruler answered. But had he? Could any imperfect man keep that perfect law? No. Yet Jesus did not waste time contesting that, but said: "There is yet one thing wanting about you: Sell all the things you have and distribute to poor people, and you will have treasure in the heavens; and come be my follower." The man went away sad. (Luke 18:18-23) He was not happy like Simon Peter, who said for himself and his fellow apostles: "Look! we have left all things and followed you." (Matt. 19:27) He was not like the wealthy tax collector Zacchaeus, who joyfully received Jesus into his house and entertained him and listened to Jesus' teaching and then said: "Look! the half of my belongings, Master, I am giving to the poor."

<sup>12</sup> But why did the Master not tell Zacchaeus to give all his belongings to the poor in order to become a disciple and follow Jesus? The reason why not was that Zacchaeus wanted to render justice with the other half of his belongings and thereby show he was a real follower of Jesus. Zacchaeus did not retain the other half of his belongings materialistically but, in the interest of justice, in order to discharge his

righteous obligations. Zacchaeus said concerning the use of the other half not distributed to the poor: "And whatever I extorted from anyone by false accusation I am restoring fourfold." The Mosaic law required a thief who had disposed of a stolen sheep to make compensation with four sheep; but if the stolen property was still alive in his hand, he had to make only double compensation. (Ex. 22:1, 4) Zacchaeus thus showed repentance and not only love for the poor but also justice toward oppressed ones as the fruitage of his repentance. Jesus was pleased with such a disposition of the belongings of Zacchaeus as a natural descendant of faithful Abraham, for Jesus said: "This day salvation has come to this house, because he also is a son of Abraham. For the Son of man came to seek and to save what was lost." —Luke 19:1-10.

<sup>13</sup> When Jesus visited the home of Mary and Martha he was teaching the truth to Mary while Martha prepared an elaborate meal. Finally Martha complained: "Master, does it not matter to you that my sister has left me alone to attend to things? Tell her, therefore, to join in helping me." "Martha, Martha," Jesus said, "you are anxious and disturbed about many things. A few things, though, are needed, or just one. For her part, Mary chose the good portion, and it will not be taken away from her." (Luke 10:38-42) While a very simple meal would have sufficed, Martha spent too much time on elaborate preparations for her guest, to the neglect of the more important spiritual things, and Jesus made that plain. But he did not go throughout Palestine telling women not to prepare large meals for their guests. Martha's concern over the details of her work in the

11, 12. Why did he give the counsel he did to the rich young ruler, but who acted according to such counsel?

13. (a) Why did he tell Martha that she was unwisely "anxious and disturbed about many things," and is that counsel appropriate for others? (b) How can we develop this quality of teaching that Jesus used so effectively?

home was her personal stumbling stone. Jesus' counsel fit her need, as well as that of all who are inclined to be like Martha. In other instances of his teaching it is evident that Jesus showed similar insight by making the individual's personal obstacle stand out and then alerting the person to it. We too should be observant, noting the inclinations and reactions of those we teach, and then taking those things into consideration as we continue to help them.

#### HE ROUTED COMPLACENCY

<sup>14</sup> Jesus' famous sermon on the mount would not take more than twenty minutes to give as recorded in Matthew 5:1 to 7:27, but it has lasted for nineteen centuries and has been equaled by no sermon since! He was near Capernaum and the crowds were following him, so he went up into the mountain and sat down to teach those that followed him. What did he say? Was it what the majority would readily accept? Did he say that it is the rich who have no need, or the happy who need no comfort? Did he commend those who are well liked by men? No! Rather, he said startling things:

<sup>15</sup> "Happy are you poor, because yours is the kingdom of God. Happy are you who hunger now, because you will be filled. Happy are you who weep now, because you will laugh. Happy are you whenever men hate you, and whenever they exclude you and reproach you and cast your name out as wicked for the sake of the Son of man. Rejoice in that day and leap, for, look! your reward is great in heaven, for those are the same things their forefathers used to do to the prophets." It was the spiritually hungry, thirsty, reproached, persecuted, needy and mourning ones he pronounced happy.—Luke 6:20-23.

14, 15. How did Jesus open his sermon on the mount, and with what effect?

<sup>16</sup> Jesus continued: "You heard that it was said to those of ancient times, 'You must not murder; but whoever commits a murder will be accountable to the court of justice.' However, I say to you that everyone who continues angry with his brother will be accountable to the court of justice." (Matt. 5:21, 22) Many people can say, "I have never committed murder. I have kept that law." But how many can say, "I have never been angry with my brother"? Then Jesus said: "You heard that it was said, 'You must not commit adultery.' But I say to you that everyone that keeps on looking at a woman so as to have a passion for her has already committed adultery with her in his heart." (Matt. 5:27, 28) Many in his audience might be able to say, "I have never committed adultery," but how many of them could honestly say that they had never had a thought of lust in their life? Jesus also said: "You heard that it was said, 'Eye for eye and tooth for tooth.' However, I say to you: Do not resist him that is wicked; but whoever slaps you on your right cheek, turn the other also to him." Many men can say they do not go around starting fights, but if someone comes up and provocatively slaps first, how many can hold their temper and their hands and avoid a fight?—Matt. 5:38, 39.

<sup>17</sup> "You heard that it was said: 'You must love your neighbor and hate your enemy.' However, I say to you: Continue to love your enemies and to pray for those persecuting you. For if you love those loving you, what reward do you have?" (Matt. 5:43, 44, 46) It is easy to love those who love you, but it is extremely difficult to love those who hate and persecute you. Jehovah is able to love his enemies, and we must copy him if we are to be his children. Why let your conduct be governed by the

16. What high standards did he set forth, and what effect would these teachings have on his hearers?

17. Whom should we love, and why? And how may hate be conquered?

bad behavior of others? Why hate just because others do? Why get into the vicious cycle of rendering evil for evil? Why lower yourself to the base standards of your enemies? Meeting hate with hate brings trouble, while meeting it with love may end the difficulty. What a blessing it would be if you by your right conduct could win over even your enemy! "Return evil for evil to no one," Paul said. "But keep conquering the evil with the good."—Rom. 12:17, 21.

<sup>18</sup> In his teaching Jesus got right to the bottom of the problem, routing one's feeling of self-righteous complacency. He showed that more is involved than merely refraining from deeds of violence and immorality. He pointed out the thoughts that would lead to those wrong acts, and urged other thoughts to cultivate godly desires so that their right deeds would be motivated by love. In that way they would avoid falling into the deadly cycle later described by James when he said: "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) Christians take Jesus' counsel to heart and earnestly endeavor to apply it, but what sinful man can honestly say that he fully measures up to that perfect standard? Who can say that he does not need the long-suffering of Jehovah God and His provision of the Messiah? In Jesus' day such truths that drew attention to human shortcomings greatly disturbed the religious traditionalists, whose self-righteousness was in the outward keeping of rules and regulations. (Matt. 23:23) Jesus hit hard at complacency in order to bring honest ones to their senses and save them from the snare of pride and self-righteousness.

18. In his teaching how did Jesus get right to the bottom of the problem, and how do Christians react to his counsel?

#### JESUS PREACHED ACTIVITY

<sup>19</sup> His sermon continued: "Stop being anxious about your souls as to what you will eat or what you will drink, or about your bodies as to what you will wear. Does not the soul mean more than food and the body than clothing?" Then, picking illustrations at hand on the hillside, he told them to observe the birds that ate without sowing and the lilies of the field that were so beautifully clothed without spinning. Man too should learn to look to God and thank Him for the things He provides. "If, now, God thus clothes the vegetation of the field which is here today and tomorrow is thrown into the oven, will he not much rather clothe you, you with little faith?" Jesus stressed putting spiritual things, the Kingdom and God's righteousness, first, rather than spending so much time and anxiety on material things.—Matt. 6:25-34.

<sup>20</sup> Jesus taught his disciples that activity was important. He placed emphasis more on doing good things than on not doing bad things. If you are doing what is right you cannot be doing what is wrong at the same time. "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. 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." Merely claiming to be Christian and refraining from wicked deeds is not enough. Instead of laying down a long list of things that his disciples were not to do, Jesus urged them to do the will of God. In the main he dealt with positive action, not negative goodness. He more often condemned peo-

19. What anxieties did Jesus know of, but where did he teach us to fix our attention?

20. (a) What things did Jesus emphasize, and what evidence can you give? (b) Does that affect our teaching? How?

ple for failure to do good than for the committing of bad. For example, there were the priest and the Levite who went on the other side of the street and left the victim of robbers helpless, the goatlike ones who refrained from doing good to the King's brothers, and the rich man who did nothing for Lazarus the beggar. Jesus warned his disciples against the wrong way, but he emphasized God's way. He left the pattern for Christian teachers to follow.—Matt. 7:17, 18, 21.

<sup>21</sup> "Now when Jesus finished these say-

21. What was the effect of his sermon on his hearers, and what will add illumination to Bible incidents involving him?

ings, the effect was that the crowds were astounded at his way of teaching; for he was teaching them as a person having authority, and not as their scribes." How were the scribes teaching? Who were they? What other religious groups functioned in Palestine when Jesus taught there? Knowing something about the religious situation in Palestine at the time of Jesus' preaching will help us better to understand many incidents recorded in the Bible. (Matt. 7:28, 29) We shall also appreciate more why the listening crowds were astounded at the difference in the Master Jesus' manner of teaching.

## Religious Attitudes WHEN THE MASTER PREACHED

**A** PART from the zealous activity of John the Baptist, there were a number of Jewish groups that were molding religious attitudes in Palestine when Jesus began his ministry. One of these groups was the Essenes, who are not mentioned in the inspired writings of Jesus' apostles and disciples. They believed that godliness required them to punish the body, to fast and to live austere, so they looked down on anything that was a pleasure to the flesh. They isolated themselves in little communities. The Essenes were not a major religious group confronting Jesus in his preaching, although they have recently been brought into prominence because of the finding of the Dead Sea Scrolls of books of the Bible.

<sup>2</sup> Then there was the group of Zealots or Nationalists. They wanted a Jew to

arise to lead them in a revolt against Rome and break the yoke of Rome from off their necks. Galilee was a hotbed of seditions, and that was where Jesus had grown up. One of Jesus' disciples was called "the zealous one" or "the Zealot," and may have been a member of the Zealot party. However, he did not stir up the nationalistic or home-rule spirit immediately after Jesus had miraculously fed five thousand men. "Hence when the men saw the signs he performed they began to say: 'This is for a certainty the prophet that was to come into the world.' Therefore Jesus, realizing they were about to come and seize him to make him king, withdrew again into the mountain all alone." These nationalistic ones wanted to set him up as king, consequently in opposition to the rule by Rome. They wanted to draft Jesus, with his miraculous powers, for their own selfish purposes. But Jesus steadfastly re-

1. What did the Essenes believe and practice?
2. What were the Zealots interested in, and on what occasion does their influence seem apparent?

fused to be sidetracked from the work that his heavenly Father had sent him to do. As he testified 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 6:14, 15; 18:37; Luke 6:15, *margin*; Acts 1:13.

<sup>3</sup> A third group were the Sadducees, who included scribes and members of the Sanhedrin and even the two chief priests among their number. (John 11:47; Acts 5:17; 22:30; 23:6) They were not concerned about the coming of a Messiah but were interested in maintaining the status quo. They had a working agreement with Rome. They were to handle the affairs of the temple, the priestly services, the collection of the tithes, the contributions made at the temple, the sale of sacrificial animals in the Court of the Gentiles, and the money-changing business operated there. The Sadducees did not accept either all the inspired Hebrew Scriptures or the traditions of the Pharisees; in fact, they believed only in the Law of Moses.

<sup>4</sup> Hence it was the Sadducees that came to Jesus to object about the resurrection, because they thought the Law of Moses gave no basis for such a teaching. Jesus met them on their own ground, quoting from the writings of Moses: "Concerning the dead, that they are raised up, did you not read in the book of Moses, in the account about the thornbush, how God said to him: 'I am the God of Abraham and God of Isaac and God of Jacob'? He is a God, not of the dead, but of the living. You are much mistaken." (Mark 12:18-27) This meant that those men who were dead would live again by resurrection. Just as some who were living alienated from God were spoken of as dead from God's stand-

point, so these dead approved ones were considered to be living from his standpoint.—Eph. 2:1; 1 Tim. 5:6; Luke 20:38.

<sup>5</sup> Because of the working agreement that they had with Rome, the Sadducees did not want anyone stirring up trouble that might bring in Roman legions to impose restrictions. They wanted to get rid of Jesus. Pilate himself knew that, and said to Jesus: "Your own nation and the chief priests [Sadducees] delivered you up to me." Very logically they would be the ones to make his case an issue of loyalty to Caesar: "If you release this man, you are not a friend of Caesar. Every man making himself a king speaks against Caesar." And when Pilate asked whether he should impale their king, it was the chief priests, or Sadducees, that shouted: "We have no king but Caesar."—John 18:35; 19:12-16.

#### SCRIBES AND PHARISEES

<sup>6</sup> Some of the scribes were Sadducees, but most of them were Pharisees, and that is no doubt why Jesus spoke of scribes and Pharisees together so frequently in the twenty-third chapter of Matthew. The priestly scribes read, copied, taught and interpreted the law. They showed how it was to be applied in daily living.—Matt. 23:2, 13, 15, 23, 25, 27, 29.

<sup>7</sup> The Pharisees, who were the religious traditionalists, thought salvation was only through keeping the traditions or so-called oral law. They looked forward to the coming of the Messiah in their own way. They accepted all the Hebrew Scriptures, but to these they added oral traditions. They wanted to stay separate from the Romans because they thought it was a contamination to have anything to do with them. It was also contaminating in their mind to

3. Who were the Sadducees, and how did they view Rome, the Hebrew Scriptures and tradition?

4. How did Jesus answer the Sadducees on resurrection, and why?

5. What knowledge about the Sadducees would identify them as the ones who would cry out, "We have no king but Caesar"?

6. Who were the scribes?

7. What did the Pharisees believe?

have anything to do with the common people who did not keep the oral traditions.

<sup>8</sup> Since the Pharisees were tradition-lovers, we are not surprised that they were the ones who complained to Jesus about his disciples: "They do not wash their hands when about to eat a meal." The complaint was not lodged on sanitary grounds, but in defense of the traditions, which Jesus said "made the word of God invalid." (Matt. 15:1-6; Mark 7:1-8) The tradition of hand-washing developed with time. First it was a ritual washing before meals. Then the washing took place before and after meals, and later the more rigorous worshippers washed between the courses of the meal. For some food hands had to be immersed completely, and for other types the hands were to have special water poured over them, running down over the wrists. This water was now

considered to be dirty, so if any ran back onto the hands, they had to be washed again to take off the dirty water. The Talmud sets out the penalty for failure: "He who lightly esteems hand-washing will perish from the earth." They were busy washing their hands, but they never got around to cleansing their heart!

<sup>9</sup> Who would complain about plucking grain and eating it on the sabbath? Matthew 12:2 answers: "At seeing this the Pharisees said to him: 'Look! your disciples are doing what it is not lawful to do on the sabbath.'" It was their sabbath traditions that moved them to object. The

8. Why were the Pharisees the ones that complained about Jesus' disciples' not washing their hands before they ate?

9. Why did the Pharisees complain about Jesus' disciples' plucking grain on the sabbath, and what were some of their sabbath regulations?

sabbath was a touchy subject, and in the Talmud there are two large volumes on sabbath regulations. For example, you could not bite your fingernails on the sabbath. A woman could not look into a mirror, as she might see a gray hair and pull it out, and that would be work. You could not wear false teeth, because they might fall out, and to pick them up would be bearing a burden on the sabbath. A plaster might be worn on a wound if it only prevented it from getting worse; if it improved the wound, that would be unlawful work. A fractured bone could not be treated on the sabbath, unless the person's very life was at stake. You could not eat the egg a hen laid on the sabbath. The exception was if the hen was not being kept as a layer, but was being fattened up to eat, then her egg could be eaten, for it was to

be viewed merely as a piece of the hen that had fallen off!

#### THE "PEOPLE OF THE EARTH"

<sup>10</sup> The Hebrew expression *am ha-arets* means "people of the earth [or, land]."

(Jer. 1:18, *marginal*

footnote) These people were treated like dirt under the feet of the Pharisees, and, of course, the Sadducees had nothing to do with them, because they looked down on everyone. The *am ha-arets* were poor laborers who did not know the Law or the traditions or did not keep them. They did not recite the formal prayers, have ritual fringes on their garments or wear phylacteries at devotions, nor did they train their sons in the traditions as did the scrupulous Jews. They were hated and outlawed from the community by the rabbis. One rabbi

10. Who were the *am ha-arets*, and how were they viewed by religious Jews?



denied them all hope of a resurrection, and Rabbi Hillel said: "No *am ha-arets* is truly religious." A good Jew would not let his daughter marry one. Their view was: "Let not a man associate with sinners even to bring them near to the Torah." When the religionists objected to Jesus' associating with sinners, they doubtless included this class.

<sup>11</sup> Jesus showed consideration for the *am ha-arets* class of sinners. "I came to call, not righteous people, but sinners," Jesus said when the self-righteous Pharisees objected to his associating with these lowly ones. Jesus was drawn to them: "On seeing the crowds he felt tender affection for them, because they were skinned and knocked about like sheep without a shepherd." These long-ignored people responded to the preaching of Jesus; they were not indifferent to Jehovah's law. It was the impossible traditions of the elders that these working people could not keep.—Matt. 9:13, 36.

<sup>12</sup> With this knowledge of the situation we can better understand the account at Luke 15:1-10. "The sinners kept drawing near to him to hear him. Consequently, both the Pharisees and the scribes kept muttering, saying: 'This man welcomes sinners and eats with them.'" In response to this Jesus told of a man with a hundred sheep; when one sheep strays he leaves the ninety-nine to find the one that is lost and rejoices greatly over its recovery. Then Jesus said pointedly: "I tell you that thus there will be more joy in heaven over one sinner that repents than over ninety-nine righteous ones who have no need of repentance." He took the Pharisees' own viewpoint, that they were righteous and were safe in the fold of God. So he would seek the lost ones, the sinners, and he said that there would be more rejoicing over

the recovery of one sinner than over ninety-nine self-righteous men that thought they did not need saving. To make the same point doubly strong he added the illustration of the woman with ten coins, who lost one and diligently searched till she found it and rejoiced greatly over this one that made her set of coins complete. It was the lost coin, the lost sheep, including the *am ha-arets* class that are lost and know it and seek salvation that interested Jesus and brought joy to Jehovah when recovered. God was not interested in the self-righteous scribes and Pharisees, who did not repent over the consciousness of sins.

<sup>13</sup> Why should Jehovah and Jesus find joy in the traditionalists? The traditions of the scribes and Pharisees made void God's word, yet they thought so highly of these traditions that they became ridiculous. They said that the written law was like water, but the traditions were like wine. They said that God spent all day studying the written word and all night studying the oral traditions. Can you imagine it?

#### DENUNCIATION OF HYPOCRITES

<sup>14</sup> Is it any wonder that Jesus spoke the scathing words recorded in the twenty-third chapter of Matthew? "They bind up heavy loads and put them upon the shoulders of mankind, but they themselves are not willing to budge them with their finger." These loads were the oral traditions that were so burdensome to keep, and they would not so much as lift one little regulation to make it easier. They had set themselves up as teachers of the people, but instead of directing the people's attention to the kingdom of God, they were discouraging them by insistence on burden-

11. How did Jesus feel about the *am ha-arets*?

12. How does this knowledge make clearer the situation recorded at Luke 15:1-10?

13. What absurd views did the Pharisees have about their traditions and God's Word?

14. How did the scribes and Pharisees bind heavy loads on men's shoulders, and in what way did they hinder people from entering the Kingdom?

some traditions. Then when Jesus did what they were failing to do, they became enraged and sought to turn the people against him. Rightly Jesus said: "You shut up the kingdom of the heavens before mankind; for you yourselves do not go in, neither do you permit those on their way in to go in."—Matt. 23:4, 13.

<sup>15</sup> "Woe to you, scribes and Pharisees, hypocrites! because you give the tenth of the mint and the dill and the cummin, but you have disregarded the weightier matters of the Law, namely, judgment and mercy and faithfulness. These things it was binding to do, yet not to disregard the other things. Blind guides, who strain out the gnat but gulp down the camel!" They were so occupied with small things that they never got around to the weightier matters of true worship. Although they kept up outward appearances, they failed in performance. "Woe to you, scribes and Pharisees, hypocrites! because you cleanse the outside of the cup and of the dish, but inside they are full of plunder and immoderateness. Blind Pharisee, cleanse first the inside of the cup and of the dish, that the outside of it also may become clean." They were interested in surface appearances, but God looked on the heart. While there was much outward piety, justice and mercy and faithfulness were woefully lacking.—Matt. 23:23-26.

<sup>16</sup> A precious stone may look dull, but it is good inside. When you rub it and grind it, it begins to shine. Even if the rough unpolished outside looks common, its value extends beneath the surface. On the other hand, though a whitewashing job may help the appearance of an old frame house, it takes very little rubbing before the old boards beneath begin to show. So it is with people. Jehovah is not interested in those

15. What shows that the Pharisees and scribes were interested only in the outward appearance of things?  
16. What illustrations contrast those appearing good outwardly and those actually good inwardly?

who look pious outwardly. When rubbed the wrong way, when they do not get their own way, or when they have to change, then you see what is inside of them. You see how irritable they can be, and the real person inside comes out. When Jehovah gathers the precious things out of all nations he is interested in persons who are like precious stones. The more Christians who have the right heart are rubbed around, persecuted, reproached and oppressed, the more their integrity shines, the more brilliantly they reflect the glory of Jehovah and the more dazzling becomes their disproof of Satan's lie that men will not hold their faith under test.—Hag. 2:7, 8.

<sup>17</sup> "Woe to you, scribes and Pharisees, hypocrites! because you build the graves of the prophets and decorate the memorial tombs of the righteous ones, and you say: 'If we had been in the days of our forefathers, we would not have been sharers with them in the blood of the prophets.'" But it was these very hypocrites who killed the greatest prophet of all, Jesus Christ! They were glad to build tombs for the prophets and decorate them to draw attention to their own deeds of charity, but woe to the living prophet who would dare to expose their hypocrisy!—Matt. 23:29, 30.

#### RELIGIOUS ATTITUDES TODAY

<sup>18</sup> The same types of people exist now as did in the first century. Some isolate themselves in religious buildings, fast and mistreat the body, thinking such asceticism to be godliness, as did the Essenes. Some are superpatriots, who look to human rulers and nations as God's instruments and want to take matters in their own hands and bring in peace in their own way, as did the Zealots. The Sadducees

17. What shows the hypocrisy of the scribes and Pharisees regarding Jehovah's prophets?  
18. What shows these same religious types exist today?

took only part of the Hebrew Scriptures, setting aside the rest, and religious modernists today do the same. Like the Sadducees, they want to be in favor with the governments of men. But if you are going to walk with God you cannot be a part of the old world, as the modernists are. Also, like the Pharisees, there are today the traditionalists. Some hold to religious traditions brought in from ancient paganism, and others have built up their own traditions in addition to what has been borrowed from paganism. Religious fundamentalists of today fall into that category. Their traditions about trinity, immortality of the soul, torment for sinners, use of idols, and many others, make void the simple truths of the Bible, just as did the traditions of the scribes and Pharisees.

<sup>19</sup> There are also present today those like the *am ha-arets* or "people of the earth [or, land]." They are sincere people who have not been properly taught by the religious systems of Christendom, yet they hunger and thirst after righteousness. It is mainly to these that Jehovah's witnesses go in love, and they find many hearing ears. Just as the Pharisees scoffed at those who listened to Jesus and said: "You have not been misled also, have you? Not one of the rulers or of the Pharisees has put faith in him, has he? But this crowd that does not know the law are accursed people," so religious leaders today scoff about listening to Jehovah's witnesses. They say it is only the lowly, uneducated ones that listen. They are wrong, just as the Pharisees were wrong, for some of the rulers and Pharisees did listen to Jesus and follow him. (John 3:1, 2; Acts 4:36, 37; 6:7) The majority who listen are of this neglected class, but when they begin to follow in the footsteps of Jesus and associate

with the New World society they are no longer neglected. They are lovingly helped to get an accurate knowledge of God's Word; if necessary, they are even taught how to read so they can study the Bible. They note that Jehovah's witnesses, like Jesus, preach differently. They rely on the authority of the Bible, unlike the modern Pharisees and Sadducees with their tradition and modernism.—John 7:47-49.

<sup>20</sup> If we are true followers of Jesus, we must walk in his footsteps, shunning hypocrisy and God-dishonoring tradition and faithfully directing the attention of men conscious of their spiritual need to God's kingdom. Never may we become like the false religionists of Jesus' day who were interested in doing things only their own way and who did not carry on worship that was acceptable to Jehovah God. Of course, we cannot duplicate Jesus' miracles of healing and raising the dead, but we can share in a work of spiritual healing. We can put Bible truth in the mind and impress it on the heart of the receptive one, and the transformed mind will direct that one's feet in God's service, feet once lame as far as walking with God is concerned. Eyes once blind to his truth will perceive, ears once deaf to his message will hear, bodies once leprous with spiritual sickness will become clean; and those dead in trespasses and sins can be raised to spiritual life and activity, gaining a faith no longer dead but proved alive by activity and works in Jehovah's service.

<sup>21</sup> Jesus left "a model for you to follow his steps closely." (1 Pet. 2:21) Just as a builder carefully examines his blueprints for all details, so we must study Jesus' ministry in order to copy it closely. We should strive to understand the people to

19. (a) What class compares with the *am ha-arets*, and how do religious leaders react? (b) What do these formerly neglected ones experience when they associate with the New World society?

20. (a) What course should we wisely follow today, but what should we shun? (b) How can we share in a work of spiritual healing?

21. How should we strive to follow closely the model set by Jesus?

whom we witness, see their need, make the message forceful and clear with appropriate illustrations, and show deep love for the sheep as Jesus did. We should be fearless in speaking the truth to all per-

sons, and we should patiently assist the lowly ones. If we pay constant attention to both ourselves and our teaching, it will result in salvation for ourselves and those who listen to us.—1 Tim. 4:16.

## Pursuing my Purpose in Life

*As told by Jack D. Powers*

**M**Y FIRST contact with Jehovah's witnesses was on July 4, 1939, on Market Street in San Francisco watching their information walkers, and my second was months later in a bar in Sacramento where I read the magazine *Consolation*, now called *Awake!* Both contacts knocked down my old world. I was angered by what I thought to be Fascist propaganda and, at the same time, hurt by the deep stab wound made by the sword of the spirit that exposed my former church as the principal part of Satan's system. Only after spending a sleepless night thinking about my childhood altar-boy days in St. Victor's Catholic church in the Cripple Creek gold mining district of Colorado, my student days at the Abbey School for Catholic Boys in Canon City and the time spent as a member of the Catholic Newman club was I finally convinced that Jehovah's witnesses published truth. I also reflected on the Good Friday my knees were burned while kneeling before one of the stations of the cross and on how the parish priest

refused to answer my questions as to why we worshiped such idols.

Yes, all these memories confirmed that my church was more devilish than godly. I had already seen the worthlessness of the Protestant religion while on a vacation trip with an Episcopalian minister. When we visited an old classmate of his who had become an Episcopalian bishop we were shocked by his talk about real estate and drinking cocktails. What a surprise it was years later to learn that my old friend had turned in his frock and was earning a living as a baker! He now admits that Jehovah's witnesses speak the truth.

A few months passed after my first two contacts with the Witnesses, and I continued to pursue what I thought to be my purpose in life—an assayer and chemist of gold and silver. While in a northern California Feather River mine in 1940, I came to the point of almost doubting the existence of God as I observed the spiritual vacuum among the miners. I felt as Lot must have felt in the days of corrupt Sodom and Gomorrah. I then decided to change my purpose in life, so I turned in my resignation. I did not know where I was going, but I headed south to leave it all. When I stopped to rest up in Los Angeles, a man of good will who had not as yet become one of Jehovah's witnesses began to build up my faith and to replace what had been torn down.

From then on things moved fast. That same day I purchased a Bible, and the following Sunday I attended a *Watchtower* study accompanied by the man of good

will and his friends. That study convinced me that for the first time in my life I had found people who really believed in God. Just watching their faces as they spoke the answers, with some reading and others talking directly but all giving public declarations of their faith, made my heart rejoice.

An alert brother had taken down our address, and it was not long before an elderly sister called on us. I was so impressed by the recording of Judge Rutherford that she played, I asked if I could go out and play some of these records for other people. She said that a good time for me to begin witnessing would be at the local assembly the Witnesses were due to have. What an assembly! I listened carefully to all the talks, and between sessions kept the Witnesses with whom I was sitting busy answering my many Bible questions. They answered every one. I will never forget their patience and kindness.

Then came a convention at Long Beach that was tied in by wire with Detroit. How I enjoyed it! I never missed a *Watchtower* study after that, and I began to attend the service meetings. I reasoned that I had never missed Mass while in the Catholic Church, so why miss a meeting now that I had found the truth.

I was out in the field service practically every day. All I did was study and preach until suddenly my money gave out. Now what would I do? I did not want to return to the old course of life. The mine up north kept after me to come back, offering a better position with an increase in salary. But if I were to accept that it would mean giving up witnessing. My first alternative was to accept a night job that gave me free time during the day for preaching and studying. But this caused me to miss meetings, so I did not hold onto it for long. After trying two or three other jobs that did not work out because they

required too much time, I found a job that paid well and gave me plenty of time, but it was only temporary.

Finally I began to think about how pioneering would be as my goal in life. Few in the Hollywood unit seemed to be enthusiastic about the thought, but I noticed that the *Informant* continually stressed pioneering. It was the zone servant who encouraged me. He said that Jehovah sustained those who work for him. The zone servant counseled me to pay up my debts and start pioneering. He said to rely upon Jehovah.

#### BLESSED AS A PIONEER

In my heart I determined to do just this. That very night a long-distance telephone call came from Santa Maria asking me to report for work there the next morning. I took this as a leading from Jehovah and drove all that night. It was not the kind of job I would have chosen, but it was a way to get into the pioneer work.

On my first Saturday in town I found the local publishers on the street corner. It was a town where the need was great and pioneers were working there. Every free minute that I had away from the camp where I was working was spent with this diligent group of faithful pioneers. I asked to be put on the night shift at work so I could spend the day in the field service, putting in pioneer hours. But the meetings were a problem. I asked the head of the camp if I could take an hour off during evening lunch hour to attend the *Watchtower* study on Sunday evening. He said I could and also permitted me to use his automobile to save time going and coming from the meeting. In a short time I had more than enough money to pay my debts.

I set the time of the St. Louis convention as the time to resign. When it came I walked into the head engineer's office and told him that I was resigning. He could

not understand how anybody could give up such a good position. He offered to increase my pay if I would stay on, as they needed men who were able to do the work I was doing. It seemed as though Satan himself was making the offers, but I was determined to pursue the purpose that I had fixed. I quit my job and attended the 1941 convention. What a blessing! I was first in line to sign up as a pioneer at the convention.

Pioneering was different for me, and I made many mistakes. During my first month I made the mistake of spending too much time fixing up an old shed for living quarters. At the end of the second month a letter came from the Society stating that they could not recognize anyone as a pioneer unless he met his quota of hours. From that day to this I have not missed meeting my quota of hours. I still keep that letter as a valuable document.

Next I ran out of money. I began to see what it was to live on faith. However, to this day, after seventeen years of pioneer service, I can say that I never really suffered from hunger, although I did have a meal postponed once in a while. What I missed on one day would be made up the next.

In 1941 I found myself assigned as a special pioneer to San Fernando, then an isolated territory. Here I met Brother and Sister Fred Anderson, who became my companions for the next year. I learned a lot from these veterans in Jehovah's service. They had just come out of Nevada, where they had narrowly escaped being tarred and feathered. They were signs and wonders to me.

I had no place to live and little money for renting a place, but a brother that was completely disabled in a hospital because of a beating he had received from a mob lent me his trailer. I parked it in the chicken yard of a man of good will.

The San Fernando sun was hot, but I was determined to reach the goal I had set in my life. Finally we were given an assignment in Reno, Nevada. Once again Jehovah saw to it that his workers received what they needed. Newly interested persons supplied us with some heavy blankets and winter clothes for that cooler climate. In Reno I lived with a very kind old brother who was a chimney sweeper. We spent a pleasant winter together, but under the heat of persecution. The police bothered us continually. Just about every other day I ended up in the police station.

The most violent opposition came one icy night on the main street corner of Reno. Two local newsmen tried to beat me up while their dog bit my leg. To worsen matters the street filled with onlookers who called me a Japanese spy. Even a policeman began kicking me. Just at the crucial moment when I thought all was lost, a police car came up blowing its siren. These policemen broke up the mob and took the newsmen off to jail. They permitted me to resume my preaching. After that many people congratulated me for my stand and accepted my magazines. Meanwhile we three received invitations to attend the first class of Gilead School, which meant foreign missionary work.

#### GILEAD AND FOREIGN SERVICE

Although I was a college graduate with an engineering degree, the course at Gilead kept me busy. But what a day graduation was! It brought me far more pleasure than any graduation day in worldly schools. Brother Knorr told us that we were just beginning a new kind of life, and we would have to be faithful to the end. Since that day I have seen many of my classmates and rejoice that they are still pursuing their purpose in life.

Not all of us left immediately for our foreign assignments after graduation in

1943. I was assigned as a servant to the brothers in the State of Ohio. After about six months I was called to Bethel to prepare for my foreign assignment in Argentina. Another year passed before I left, but what a blessed year! During that time I was permitted to stay at Bethel and work in the printing plant. I learned a lot.

Many of the brothers were as signs and wonders to me, such as Brother Van Amburgh. Although he had been a public speaker for years, he gave student talks and received counsel. What humbleness! One day I was peeling potatoes in the kitchen and he came to me and asked if I would permit him to pass through. I marveled at that. Who was I to give this brother permission to pass through the kitchen? He was the secretary of the Society. I observed that these older brothers were diligent in getting out into the field service despite their advanced age.

One morning Brother Knorr commented during the discussion of the daily text that the only power capable of keeping anyone from entering a foreign country would be Jehovah's spirit, since he is the One who commanded that the good news be preached to all nations. Just a few days later the passport division of the government began issuing passports to all of us. This seemed to indicate that Jehovah was opening the way. After receiving my passport I was, at first, disappointed because the Argentine government refused to stamp their visa on it. Later my assignment was changed to Uruguay.

After getting a Uruguayan visa I left New York immediately in company with Albert Mann, a classmate who was heading for Chile. I still remember the day we arrived in South America through Colombia. It was 1945. Women carrying heavy loads on their heads, noisy horn-tooting automobiles and heavily barred and padlocked doors and windows were scenes not to be

forgotten. Our stop at Panama with the Harveys is also vivid in my mind. Brothers Knorr and Franz were due to be in Panama City the following week. We had the privilege of helping the Harveys prepare for this visit by making up territories, trying to rent chairs, printing sandwich signs, and so forth, all in a foreign tongue.

Before landing in Uruguay I had the privilege of helping the brothers in Buenos Aires put their branch office in order. Then on May 1, 1945, I landed in my missionary assignment at Montevideo, Uruguay. Instead of finding publishers that were practically isolated, I found that one of my classmates had arrived ahead of me. There were also a number of German pioneers who had been sent here from Germany during the Hitler persecution. They had a nice breakfast, a clean room and territory waiting for me. I arrived at seven in the morning and spent eight hours in the field service the first day.

My first house was not a poor native hut as I had expected from what I had seen in Panama and in Colombia. It was the university library store. I found that my territory was in the center of a bustling modern city. I witnessed to a university professor.

Although it was difficult working all day by myself in a foreign territory, Jehovah sustained me with many blessed experiences. Our first public talk was one. We put it on in our own home, using two rooms. Over twenty persons whom I had contacted in the field came to the first talk. Some became publishers and are still active. So many people wanted to study I could not take care of them all.

After working in Montevideo for a number of months I was assigned as a circuit servant to visit interested persons who were isolated in the interior of the country. Then it was that I appreciated what Paul said to Timothy about not drinking

water for his stomach's sake, because I was attacked with a chronic case of diarrhea. When I had become so weak that I did not think I could continue, I was assigned to work in the branch office. Although I never fully recovered, I regained my strength sufficiently so that I could continue pursuing my purpose in life.

The arrangement that helped missionaries to attend the international assemblies in New York in 1950, 1953 and 1958 helped me in two ways. It helped me to be spiritually refreshed at these assemblies, and it helped me to see that I am not missing anything really worth-while by being at my foreign assignment. The assembly in 1958 renewed my determination to continue pursuing my purpose in life by faithfully serving Jehovah here.

I can say that Jesus' words are true when he said that if a person forsakes brothers and sisters in this world for his sake, many more will be gained. I have come to know hundreds of spiritual brothers and sisters. To pursue my purpose in life by following the way of the truth I had to leave my father and sisters, none of whom were favorable toward it. I married one of the first missionaries to come to Uruguay, and she has been a very hard-working and faithful companion.

As I look back over the years, I am truly thankful to Jehovah for preserving me in his service. For that reason I have never refused an assignment, left my place in the organization or stopped pushing the field service work. What a privilege it is to devote all one's time and effort to serving Jehovah!

## GILEAD GRADUATION EMPHASIZES BUILDING TO THE FUTURE

**F**EBRUARY 7, 1960, was graduation day for Gilead's thirty-fourth missionary class, and 2,476 persons gathered to share with them the spiritual benefits of the occasion.

The program got under way at 9 a.m., and the Society's president, N. H. Knorr, called on the Kingdom Farm servant and each of the School's four instructors for brief words of counsel to the class. Then President Knorr spoke for more than an hour on the topic "Building to the Future."

He pointed out to his attentive audience that Moses was a successful theocratic builder because he was a man of faith and had love for righteousness. Jesus built the Christian congregation. Those whom he trained did the right kind of building for the future because they were careful to build on the right foundation, Christ Jesus, the chief cornerstone. "Today," he said, "the building work is still going on. . . . Missionaries are being sent out to new fields and to places where the work is just getting started. Why? To build up Jehovah's work there and develop the organization locally. But, you must always remember that it is really

God who is doing the building. You must do the work, but it is God who will 'make it grow.'"

Continuing, N. H. Knorr pointed out that the missionaries should be careful always to "speak the words of God" and never their own ideas. Referring to 2 Corinthians 5:20, he reminded them that they were being sent out as "ambassadors substituting for Christ." Hence they must speak only the "sacred pronouncements of God." "But you must speak. You cannot build up if you do not say anything."

Then he turned to the fifth chapter of Galatians and discussed the fruits of the spirit. First he gave a definition of each one and then discussed it, tying in other scriptures. "Having these fruits of the spirit," he said, "enables you to build for the future."

At the conclusion of the program the seventy-seven students filed to the platform, where diplomas and gifts from the Society were handed to them. While many received assignments to Central and South America, some would be going to faraway places such as Japan, Korea, Cambodia, Pakistan, Taiwan and Guam, there to carry on the Christian building work.

# "Your Will Be Done On Earth"



Serial Part 35

Chapter 12 (verses 1-4) of Daniel is part of the same prophecy that was begun by Jehovah's angel in chapter eleven. In Daniel 12:1 the angel declares to Daniel that during the final series of conflicts between the "king of the north" and "the king of the south" a heavenly prince named Michael, who stands for the children of Daniel's people, would "stand up," or assume governmental control. This was to be accompanied by the worst time of trouble ever in human history. The Bible evidence unmistakably establishes that this heavenly prince Michael is God's Son who descended from heaven to become the man Jesus Christ on earth and who returned to heaven after his resurrection from the dead and sat down at his heavenly Father's right hand. There in 1914, at the close of the "appointed times of the nations," he was empowered as King to rule in the midst of his enemies.

<sup>18</sup> Michael in heaven was associated with the angel that brought the vision to Daniel. Thus he was acquainted with the prophecies of the book of Daniel. When on earth as the man Jesus, anointed with Jehovah's spirit, he showed familiarity with Daniel's book. He foreknew that the great Prince of Jehovah's people must stand up in Kingdom power in the thick of the fight between the symbolic king of the north and the king of the south. Hence when the apostles of the sanctuary class asked Jesus for the visible evidence of his being present in the Kingdom at the consummation of the system of things, Jesus answered in harmony with the book of Daniel. He said: "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. Then 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. . . . But he that has endured to the finish is

18. For having been Michael in heaven, what familiarity with Scripture did Jesus show, and in the midst of what fight did he know that he had to come into his kingdom?

the one that will be saved. 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. Therefore, 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,) . . ." (Matt. 24:7-15) By these events that started in 1914 with the first world war between the king of the north and the king of the south, Jehovah's sanctuary class were to know that Jesus their Prince was present in the heavenly kingdom and that the good news of this was to be preached earth-wide as a witness to all the nations before their end.

<sup>19</sup> In 1919 the "disgusting thing that causes desolation" was set up in the form of the League of Nations and was idolized as the political expression of the kingdom of God on earth. By this the Christians had further evidence that Michael had stood up and that we were in the "appointed time of the end." Even the persecution that they began to undergo in a special way for refusing to idolize this "image of the wild beast" and for standing loyal to the established kingdom of God and for preaching it everywhere was more

19. To the Christians, of what were the setting up of the "disgusting thing" and their own persecutions still further evidence?

evidence of our being in the last days of this system of things.

<sup>20</sup> When they saw the darkness and distress of the nations increase after that "beginning of pangs of distress" between 1914 and 1918, these intelligent ones appreciated that it was the fulfillment of Daniel's prophecy and of Jesus' prophecy: "Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken. And then the sign of the Son of man will appear in heaven, and then all the tribes of the earth will go to wailing and they will see the Son of man coming on the clouds of heaven with power and great glory." (Matt. 24:29, 30) When stars fall from heaven, where do they drop? Down on this earth? This earth could not endure that; it could not accommodate them all. So that is not to be expected. Yet, if they fell from heaven, they would no longer be lights in heaven for men but would all disappear. This would add to the continual darkness caused by the sun's being darkened during the day and the moon's not giving its light by night. The old world becomes all dark.

<sup>21</sup> The Christian disciple Luke gives further details of Jesus' prophecy concerning the evidences of his kingdom and of the "appointed time of the end" of this world: "Nation will rise against nation, and kingdom against kingdom, and there will be great earthquakes and in one place after another pestilences and food shortages, and there will be fearful sights and from heaven great signs. Also there will be signs in sun and moon and stars, and on the earth anguish of nations, not knowing the

way out because of the roaring of the sea and its agitation, while men become faint out of fear and expectation of the things coming upon the inhabited earth; for the powers of the heavens will be shaken. And then they will see the Son of man coming in a cloud with power and great glory." (Luke 21:10, 11, 25-27) The news reports from all over the world since 1914 bear witness to the undeniable fulfillment of Jesus' prophecy, to prove that Michael, the Son of man, stood up.

<sup>22</sup> Not to be dismissed from consideration as "fearful sights" and "great signs" from heaven are new things that modern science is discovering and bringing to the people's attention, to their own and the people's mental agitation and rising fears. The so-called cosmic rays are more and more commanding scientific study. Only as far back as 1911 scientific experiments on the absorbing of penetrating gamma rays from radium in the air led a Dr. V. F. Hess to suspect that not all the ionization in air was due to this alone. Experiments later with balloons developed the right conclusion, that there was some extremely powerful radiation coming from above; there were cosmic rays. With the speed of light the cosmic rays are carried along through earth's atmosphere and finally hit the earth with still enough energy to penetrate and be measurable to a depth of two hundred feet underground. Cosmic rays reach an energy of many billions of electron volts. The sun of our solar system plays its part in these cosmic rays.

<sup>23</sup> It has been observed that there has been an intensifying of cosmic ray showers during what appear to be patches of something on the face of the sun. What? Patches of darkness, to us. Sunspots, we call them.

20. (a) The increase of international darkness and distress after the "beginning of pangs" fulfills what further prophecy of Jesus? (b) What is the result of the falling of the stars from heaven?

21. With what further details does Luke record Jesus' prophecy, and their fulfillment is witnessed to by what reports?

22. As "fearful sights" and "great signs" from heaven, what things of recent discovery are not to be left unconsidered, and what rays are of increasing interest?

23. According to reports, how does the sun of our solar system play its part in these cosmic rays, and with what effects?

They are in actuality great flares of energy on the surface of the sun. In December, 1957, during the International Geophysical Year, it was reported that "in recent months" the sun had co-operated with the scientific studies being made. How? By "displaying what is regarded here as the greatest number of flares in its recorded history. . . . In recent months the sun has been at the peak of its eleven-year sunspot cycle. This has produced an unusual number of flares. These are thought to spray out particles, which strike the earth's atmosphere a day or two later and cause magnetic storms and other phenomena."\* The sunspot activity was reported as having "disrupted radio and television waves." Studies have shown that, accompanying a solar flare, there is a sudden increase of cosmic radiation and radio fade-outs. About a day after the appearance of the flare a magnetic storm is felt all over the world. During the period of greatest cosmic ray intensity some areas of the earth are almost completely blacked out with respect to radio communication. Lead-encased cables for communication and for transmitting power have also been burned completely through, and unexposed X-ray film has been rendered useless.

<sup>24</sup> What is the source of these cosmic rays? Not the stars. It has been scientifically established that the total energy carried by all cosmic ray particles is much more than all the energy ever emitted by stars. Cosmic rays seem to come from all directions with such great energies that scientists have not arrived at any satisfying explanation of their origin. Those of highest energy evidently come from beyond our Milky Way.

\* According to a special dispatch, dated Boulder, Colorado, December 14; published in the New York Times of December 15, 1957.

24. What has been observed concerning the source of these cosmic rays?

<sup>25</sup> Studies have been made of the effect of cosmic rays on living cells in animal bodies, particularly with respect to disorders of the mind. What effect do they have or will they have on the way men behave here on earth? Certainly the Creator of cosmic rays, Jehovah God, could use these to affect the minds of his enemies, including the king of the north and the king of the south, and could drive them to mutual slaughter: "every man's sword shall be against his brother." (Ezek. 38: 21, AS) In this prophecy God warns that he will also use other natural forces that are at his disposal, possibly a rain of anti-matter that has the property of annihilating any material thing that it meets. He warns all scoffers that he will do an 'unusual work.'—Isa. 28:21.

<sup>26</sup> The moon also has come in for scientific interest. The missile experts would transform it from being the gently beaming luminary of the night to being an object of fearsome possibilities. The conquest of the moon has become a serious aim. Not only "sterilized" rockets to the moon and satellites to go around and inspect the moon on both sides, but also the establishing of a manned base on the moon for observing and dominating all the earth! One Swedish scientist warned fellow scientists to study the possibility that the explosion of a hydrogen bomb on the moon might create disastrous tides of the oceans on the earth. Such an explosion would also create radioactivity on the moon and make the future exploration of it by scientific visitors hard. What with mysterious "flying saucers" being reported, even though the reports may be proved to be largely unfounded, man on earth since A.D. 1914 is indeed feeling horrors with respect to

25. How could Jehovah God use these cosmic rays to affect the king of the north and the king of the south, and what other natural force might he use in his work?

26. How is the moon becoming an object for fears to man, and what is man feeling more and more with regard to space and the visible heavenly bodies?

cosmic space and the sun, the moon and the stars.

<sup>27</sup> Should the "people that do know their God" share in the anguish of nations and in the fear of men in view of all the things coming upon the earth? Not at all! They know that Jesus foretold this present world situation and said to them: "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 21:28, 31) Today, while the doomed world is in spasms of fear, Jesus' followers, the sanctuary class and the great crowd of "other sheep," do straighten up with confidence and lift up their heads with joy. They understand the glorious meaning of these things which they see occurring. They know that Michael their great Prince has stood up in the kingdom of God now established. He has stood up both to deliver them and to vindicate the universal sovereignty of Jehovah.

27. At the sight of such things occurring, what do Jesus' followers do, and why?

### CHAPTER 13

#### THE PRESENT HAPPINESS AT THE SANCTUARY

**T**HERE was a short period of sorrow and captivity before the heavenly Michael, standing up in his kingdom power, delivered Jehovah's sanctuary class. Michael, when on earth as the man Jesus Christ, had foretold this in the prophecy on the end of this wicked system of things. He predicted the first world war and said that his faithful followers would be persecuted and be hated by all the nations on account of his name. Some followers would even be stumbled by this persecution and

1, 2. (a) As foretold by Jesus, what period of sorrow and captivity took place before Michael brought deliverance? (b) Why did Michael their Prince permit that, and who were the ones delivered?

would fall away. (Matt. 24:7-12) This took place while the war in heaven was being fought by Michael and his angels against Satan the Devil and his demons. The people, for whom the reigning Michael was the great Prince, came into a forced captivity to the Devil's visible organization on earth.

<sup>2</sup> Michael their Prince permitted the persecution and sorrowful captivity of them for a test to them, to make two classes among those claiming to follow him become manifest. What a happiness followed when Michael, having fought a victorious war in heaven, delivered his people from the power of the king of the north and the king of the south! He delivered the sanctuary class, that is, the remnant of it that was then alive on earth, "every one that shall be found written in the book."—Dan. 12:1, JP.

<sup>3</sup> Jesus once told his disciples: "Rejoice because your names have been inscribed in the heavens." (Luke 10:20) Being anointed to serve as the symbolic "twenty-four elders" before the throne of God in heaven, they were spoken of as the "congregation of the firstborn who have been enrolled in the heavens." (Rev. 4:4, RS; Heb. 12:22, 23) When the persecution and the captivity came, they endured it in a faithful way that kept their names from being blotted out of the book of God's record. At the happy time marked in Daniel's prophecies they were furnished with escape.

<sup>4</sup> Jehovah's angel told Daniel of the result of the deliverance furnished by Michael the heavenly Prince: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to reproaches and everlasting ab-

3. Because of what had their names been inscribed, and why had they not been blotted out of the book? 4. In what way were many sleeping "in the dust of the earth," and when and why was there a command to awake?

horrence." (Dan. 12:2, *JP*) Because of the unjust oppressions during World War I, the sanctuary class and their associates were beaten to the dusty ground, as the symbolic "little horn," the "king of fierce countenance," cast them down and trampled upon them, took away the continual burnt offering of praise to God and cast down the place of his sanctuary. (Dan. 8: 9-11, 23, 24, *JP*) They were not actually dead and buried, but Revelation 11:1-12 pictures these witnesses of Jehovah God as lying dead in the very street of this worldly organization. They were as asleep in death. Yet there was a postwar work to do, as Michael himself had foretold in Matthew 24:14. For this witness work it was necessary to use the remnant of the sanctuary class. At the marked time in 1919 Michael, the reigning Jesus Christ, delivered his people, spiritual Israel, for he was their great Prince. With an "archangel's voice" he issued a "commanding call" to them to awake from their sleep in that abased, captive condition. (1 Thess. 4:16, 17) What was the result?

<sup>5</sup> In that first postwar period there was an awakening from the inactive deathlike state. The faithful remnant of the sanctuary class wanted to be alive and expend their strength, time and means in giving the world-wide witness to God's established kingdom. This was the line of activity that would lead to everlasting life in the heavenly kingdom in God's new world. By awaking and rousing themselves to the Kingdom witness-work they were those out of the "many" who awoke to everlasting life. Because of their willingness to accept the care of the earthly interests of God's established kingdom, Michael as the reigning King appointed them to be the "faithful and discreet slave" with oversight "over all his belongings." Happy in-

deed was this slave class at such an honored appointment to Kingdom service.

<sup>6</sup> But out of the "many" there were some that awoke and put themselves into postwar action, but it was to "reproaches and everlasting abhorrence" that these awoke. These included many democratically elected "elders" of congregations. These refused to take upon themselves the responsibility of the Kingdom interests, to deliver a world-wide witness to the established Kingdom; and they abused those of the "faithful and discreet slave" class who did. They tried to lead others to oppose the work of witnessing from house to house as well as publicly. (Acts 20:20, 25) The names of all these who went over to the opposition were blotted out of the book. They were found guilty of being an abusive, self-indulging "evil slave" class and were cast out into the darkness outside in this doomed world and were assigned their part with the religious hypocrites, to weep and gnash their teeth in bitterness out there. They earned reproaches, not recommendations. They became something ever abhorrent, something ever repulsive to God.—Matt. 24:45-51.

<sup>7</sup> Foretelling of those who awoke to everlasting life as Kingdom witnesses, Jehovah's angel went on to say: "And the intelligent shall shine brilliantly like the brilliance of the expanse of the sky; and they that bring many to righteousness shall be like the stars, for ever and ever." (Dan. 12:3, *Le*) These spiritually intelligent ones began shining with heavenly light, because Jehovah's glory had shone forth upon them and they obeyed his command to arise and shed forth light. (Isa. 60:1, 2) With the good news of the newborn kingdom of God they shone like the sun, which lets nothing be concealed from

5. How did some awake "to everlasting life," and with what happiness resulting?

6. How did some awake "to reproaches and everlasting abhorrence," and with what effect upon their names? 7. How did the "intelligent" ones then shine, and how did they "bring many to righteousness"?

its heat all around the globe. In the midnight darkness of this world they were like stars of light, for they engaged in an educational work that brought the Bible and its Kingdom truths directly into the homes and private lives of the lost "other sheep" and turned them to righteousness, which is the worship and the ministry of the true God, Jehovah. They turned these from worshipping the abominable "image of the wild beast" or worshipping the self-deifying king of the north and his State.

\* Living as we do in this time of the end since Michael the great Prince stood up in heaven, we are living in a time more highly favored than that of the prophet Daniel. As Daniel came near to the end of his prophetic book, Jehovah's angel said to

8. In running to and fro, as foretold in Daniel 12:4, how do we find ourselves living in a time more highly favored than Daniel's?

him: "But you, Daniel, shut up the words, and seal the book, until the time of the end. Many shall run to and fro, and knowledge shall increase." (Dan. 12:4, *RS*) To us in this "time of the end" Daniel's book has been opened and unsealed. It was the meaning of the words in it that was shut up within God's power. It was the explanation of the book that was sealed off till God should give it as the great Interpreter of his own prophecies. Sincere seekers after God's will who go running to and fro through the words of Daniel's book that they may know God's will and do it are rewarded. Their knowledge of the Holy Scriptures increases. With their increased knowledge there goes a better understanding of God's will and purpose. This enables them to impart understanding to many other sheep.

(To be continued)

## GUARDING FREEDOM FOR DOING GOD'S COMPLETE WILL

"**B**E TRANSFORMED by making your mind over, that you may prove to yourselves the good and acceptable and complete will of God." What is this complete will of God, and why is it imperative that we do it? How can we guard freedom for doing God's complete will?—Rom. 12:2.\*

God's complete will for us involves every aspect of our lives, for as dedicated Christians we are full-time ministers even though many of us may be part-time preachers. Whether we are eating or drinking, whether we are doing secular work to provide things right in the sight of all men or caring for our families, or whether we are doing anything else, all must be done as to Jehovah and in line with his righteous requirements. His complete will for us requires that we not only obey but do

so readily, not only serve but serve joyfully, not only accept added privileges but welcome them. Yes, do all things "whole-souled as to Jehovah."—Col. 3:23.

Having become free to do God's complete will, we must be on our guard to keep that freedom. Why? Because of the many snares placed in our path by the Devil, the world and the desires of our own fallen flesh. Unless we keep on guard these will bring us into bondage again, even as it happened to the Galatian Christians.—Gal. 5:1-12.

Against what things must we guard our freedom? Against such snares as false religion in all its forms, national customs and patriotic practices, the many degrading works of the flesh, materialism and socializing with worldlings. Demands of Caesar contrary to Scripture, business inducements, fear of man and, in particular,

\* For details see *The Watchtower*, May 1, 1959.

fear of one's undedicated mate, worldly culture and worldly wisdom also are things we must guard against to keep our freedom to do the complete will of God.—1 Cor. 15:33; Gal. 5:19-21.

However, even as the snares are many, so we have many aids to our guarding freedom for doing God's complete will. To begin with, there is personal study of God's Word and the helps providentially provided to understand it. There is meditation and frequent and earnest prayer, both of which we may tend to slight because of the press of time. Further, there are congregational meetings and the larger gath-

erings where we can be strengthened by the association with others who are likewise determined to do God's complete will. Training ourselves in self-control and all the other fruits of the spirit will also greatly help, as will buying out the opportune time for Kingdom work.

As we continue to take advantage of all these aids to guarding freedom for doing God's complete will ours will be the priceless treasures of divine wisdom and knowledge, the sincere love of true friends in the New World society, the joys of unselfish service and the sure hope of everlasting life in God's new world.



● Each year the Society receives a number of inquiries regarding various aspects of the Lord's evening meal. In reply to these the following is given:

The celebration of our Lord's death is at once a joyous and a serious occasion. It merits faithful attention to all the details, especially on the part of the congregation overseers, even as we may be certain that Jesus was careful about all the requirements regarding the Passover.

The bread that is used must be unleavened. Its being unleavened pictures Jesus' sinlessness. His body being perfect and complete, nothing was required to be added to it. So also, nothing such as salt or shortening should be added in the making of the unleavened bread. Besides, to add anything to improve its taste would detract from its being the "bread of affliction."—Deut. 16:3; 1 Cor. 5:6-8.

Jewish matzos may or may not meet these requirements, this depending upon how they are made. It may be necessary to bake your own unleavened bread, as is done each year at the Brooklyn Bethel. The brother doing the baking uses the following recipe: One cup of

(whole wheat) flour mixed with two and a quarter cups of water. Beat thoroughly in a bowl and then pour batter on medium-hot frying pan as if baking pancakes, baking them on both sides. After they become firm place them in a baking pan and bake them in an oven at 325 degrees until crisp.

As for the wine, this should, first of all, be fermented wine. There can be no question about Jesus' using fermented wine and not grape juice. Grape juice cannot burst old wine bottles. Indeed, it was only because Jesus did not scruple against drinking wine that his foes accused him of being "given to drinking wine." Besides, grape juice does not remain unfermented from the time of the grape harvest in the fall until spring, the Passover season, the time Jesus instituted the memorial of his death. The testimony of Jewish history confirms that fermented wine was used at the Passover.—Matt. 9:17; 11:19.

The wine must also be red. Only red wine is a fitting symbol of blood; it should be the "blood of the grape." Further, as the blood of Jesus was wholly adequate, sufficient in itself, requiring no additions, so should the "fruit of the vine" be that is used to picture it. The wine used, therefore, should be unsweetened; most Jewish Passover wines are greatly sweetened and therefore unsuitable. It should also not be fortified; that is, nothing like brandy should have been added to it to increase its alcohol content, as is the case with port wine. Likewise, no herbs or spices should be added to it, as is done with vermouths and such wines as Dubonnet.

Homemade, unsweetened red wine is acceptable as also are Burgundy, Chianti, claret and zinfandel, to mention the more common types of red wines.—Deut. 32:14.

The emblems should be on hand and passed to each one present, even though it may seem certain that none profess to be of the remnant. Each one should go on record as to his firm conviction of what his hopes are, heavenly or earthly, on the basis of God's dealings with him, by partaking or not partaking at the time the emblems are handed to him. Those professing to be of the remnant should therefore not be segregated and the emblems passed only to them. A separate blessing will be asked over first the bread, which should then be passed, and next the wine, which will thus be passed by itself. The cup should be a large and common cup, although several may be used if the congregation is a large one. Fastidious objections to such on the basis of sanitation are not to be considered. Small individual cups cannot picture the common sharing in the blood of Christ, even as small individual wafers, such as are used by the Roman Catholic Church in the Mass, would spoil the picture of one loaf. It should also be noted that there is no need to keep the emblems covered until just before they are served, as this smacks of religious mysteriousness and ceremonialism, which are to be avoided.—Rom. 8:16, 17, 24, 25; 1 Cor. 10:15-17.

Of course, an exception should be made in the case of those of the remnant who, because of infirmity or sickness, are unable to attend.

Individual portions are to be supplied to these, regardless of their age or physical condition, by a brother competent to discuss the occasion with them briefly. Such are to be considered as both attenders and partakers. Disfellowshipped persons are not welcome. Should they attend and partake, they would not be counted. Likewise, if any newcomers who are not yet baptized partake of the emblems, they should not be counted.

What if any professing to be of the remnant should, due to circumstances beyond their control, be absolutely prevented from observing the Memorial and partaking of the emblems? It would seem that the merciful and loving provision that Jehovah made for celebrating the Passover a month later by those Jews ceremonially unclean on Nisan 14 would apply in their case. The individual member of the remnant would therefore observe a personal memorial of Christ's death on the fourteenth day of the following month, Iyar according to the Jewish calendar, or just thirty days later.—Num. 9:9-14.

What remains of the emblems after the Memorial celebration is over may be taken home and eaten the way any other food is. There is nothing particularly sacred about it after the event. But surely these emblems should not be consumed right after the Lord's evening meal at the Kingdom Hall and in a spirit of levity, as has happened on occasion. "Let all things take place decently and by arrangement" is counsel that is especially appropriate for the Memorial of Christ's death.—1 Cor. 14:40.

## ANNOUNCEMENTS

### FIELD MINISTRY

Since *The Watchtower* takes the lead in 'guarding freedom for doing God's complete will,' it should be in the homes of all lovers of true freedom. During April Jehovah's witnesses will make it possible for all to have this magazine coming regularly to their homes, by offering a year's subscription for *The Watchtower* and three Bible booklets, for \$1.

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### "WATCHTOWER" STUDIES FOR THE WEEKS

- May 8: The Master's Manner of Teaching. Page 200.
- May 15: Religious Attitudes When the Master Preached. Page 206.



# The WATCHTOWER

APRIL 15, 1960  
Semimonthly

**SPECIAL  
ISSUE**

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**UNIVERSAL DISARMAMENT  
BY THE KINGDOM OF HEAVEN**

*Announcing*  
**JEHOVAH'S  
KINGDOM**



**"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".



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

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<p>AS - American Standard Version                  AT - An American Translation                  AV - Authorized Version (1611)                  Da - J. N. Darby's version                  Dy - Catholic Douay version                  ED - The Emphatic Diaglott</p>	<p>JP - Jewish Publication Soc.                  Le - Isaac Leeser's version                  Mo - James Moffatt's version                  Ro - J. B. Rotherham's version                  RS - Revised Standard Version                  Yg - Robert Young's version</p>
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KINGDOM**

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**D**O YOU pray to be heard by men or to be heard by God? If you pray to impress men, you are like

## **PRAYING** *to be heard*

the ones Jesus condemned when he said: "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) Their reward was the admiration of men, not the hearing ear of God. It may be you are not one that prays for the sake of appearance, but rather with the sincere desire to be heard. If you are, be certain that you are praying in the right manner by following the instructions of the Bible.

Your sincerity in prayer can be shown by the effort you make to learn what God has to say in his written Word. If you expect him to listen to you, you must be willing to listen to him. Your pursuit for material things and pleasures is not more important than the instruction he has for you in his Word. If you think you are too busy to consider what he has to say, how can you expect your prayers to be heard? Respect his Word and seek the wisdom in it by doing as he says: "Acquire wisdom, acquire understanding. Do not forget and do not turn aside from the sayings of my mouth." (Prov. 4:5) By studying the sayings of his mouth you will learn how he

wants to be approached in prayer.

Since the Almighty God is not hard of hearing or inattentive, it is not

necessary to repeat the same prayer over and over again. That is senseless repetition and is contrary to Scriptural instructions. "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." (Matt. 6:7) He is easily reached when approached in the way that the Scriptures show to be acceptable to him. "Jehovah is near to all those calling upon him, to all those who call upon him in trueness."—Ps. 145:18.

Unless you call upon him in faith you cannot expect him to hear you, "for he that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him." (Heb. 11:6) If you earnestly seek him, you will study his written Word diligently, with an aim to gain the knowledge that is a necessary foundation for faith. You will learn by your study that prayers must not be said for selfish purposes. They must put God's will foremost. So, cherish God's Word. Follow its instructions. "For Jehovah's eyes are upon the righteous and his ears are toward their supplication."—1 Pet. 3:12.

# Does the **BIBLE** teach what you believe?



**False beliefs, by the clergy's own admission, abound in Christendom. What popular beliefs crumble under the test for truthfulness?**

**"PEOPLE** will go to any church," admits a Honolulu clergyman, "without suspicion as to false doctrine." Thus in this age of deception and falsehood millions of persons are uncritical even when it comes to the vital sphere of religious beliefs; they accept what they hear without investigation, even though doctrines of the various churches conflict with one another. Yes, and even though the Bible foretold an abundance of false religious beliefs for this time: "There will be a period of time when they will not put up with the healthful teaching, but, in accord with their own desires, they will accumulate teachers for themselves to have their ears tickled, and they will turn their ears away from the truth, whereas they will be turned aside to false stories." —2 Tim. 4: 3, 4.

Does the Bible teach what you believe? Many people do not know whether the Bible teaches what they believe, because they are not taught or encouraged to follow the Scriptural rule: "Make sure of all things." (1 Thess. 5:21) An educator recently pointed out why people are not taught to test their beliefs and why people often accept even implausible doctrines. Professor Walter Kaufmann of Princeton

University, in an address at Colby College, Waterville, Maine, spoke on the moral and intellectual failure of organized religion. Reporting on the educator's address, the Portland (Maine) *Press Herald* of February 24, 1959, said:

"Asserting that critical thought is still discouraged, he pointed out that even in the United States today one rarely hears anything of that nature on radio, TV, or mass circulation magazines. Prof. Kaufmann suggested that the desire for social approval prompts the verbal acceptance of religious beliefs in many instances. . . . Affirming that many religious leaders privately concede the implausibility of their

doctrines, Prof. Kaufmann denounced hypocrisy which prevents them from stating as much in public. 'If these leaders said what they really believed,' he commented, 'organized religion would crumble, and we would wind up with individual religions.'"

Should the crumbling of what is false be feared? Of course not, for Jesus Christ said: "The truth will set you free." (John 8:32) Falsehood cannot make one free. But because of the desire for social approval, the desire to please the crowd, people accept many doctrines without testing them for truthfulness. Because it is easier to go along with the crowd than to explain to the crowd why one cannot go along with it, many persons will believe whatever the crowd believes; but popularity has never proved a reliable means for judging the quality of a belief. As one writer has put it: "The fact that an opinion has been widely held is no evidence whatever that it is not utterly absurd; indeed, in view of the silliness of the majority of mankind, a widespread belief is more likely to be foolish than sensible."

Jesus never accepted a doctrine or belief because the crowd did; Jesus did not found a please-the-crowd religion. The Christian should please God.

#### FALSE BELIEFS "QUITE BEYOND NUMBERING"

The very fact that clergymen admit privately and sometimes even publicly that many doctrines are implausible and false should make one want to check his beliefs with the Bible. Some years ago Dr. W. L. Pettingill of the First Baptist Church in New York city said: "Religious teaching that is dished out now is a curse and not a blessing. . . . Most of it is false religion which ignores the teachings of Christ. . . . Ninety-nine per cent of religion in this city should be scrapped because one cannot believe man and God at the same time." —New York Times, October 10, 1949.

Another clergyman, Dr. Daniel A. Poling, answered a question in the March, 1957, issue of the *Christian Herald* in the column "Doctor Poling Answers Your Questions." To a questioner who had heard that there were at least eighty false doctrines in popular religion this clergyman writes: "As to false doctrines there may be 80 or there may be a thousand. I am sure they are quite beyond numbering, but since you know the Lord and have been within His grace all these years, surely you have the witness in your heart day by day. You have everything that is required for your peace of mind now and for your eternal salvation."

But does Jehovah God talk this way? Does his holy Word, the Bible, whitewash false doctrines, dismiss them as something trivial, as if the Christian is under no responsibility to know whether or not he is believing truth or error? What are we to think of a Christianity with false beliefs "quite beyond numbering"? Said Jesus Christ: "There is not a fine tree producing

rotten fruit." False beliefs are rotten fruit that identify religious organizations according to the rule stated by Jesus: "Each tree is known by its own fruit."—Luke 6:43, 44.

Instead of saying that beliefs do not matter, God's Word declares: "Keep testing whether you are in the faith, keep proving what you yourselves are." (2 Cor. 13:5) There is nothing to fear by making this test, by proving our beliefs by the only standard for judging religious teachings—the Holy Bible. Indeed, we should fear *not* to make this test. Christians must not be man-pleasers but God-pleasers.

Using the Scriptures to test doctrines is the course commended in the Bible. When Paul and Silas went to Berea, they preached to the Jews. How did these Jews respond to this Christian preaching? They "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." (Acts 17:11) The Bereans were not being fanatical or unreasonable. They did not rely on the word of man alone. The Bereans made sure of all things. How? By "carefully examining the Scriptures." This is the way Christians should test religious beliefs. Let us, then, carefully examine the Scriptures to test some common beliefs.

Take the belief called universal salvation. Does the Bible teach that all persons will be saved despite their course of action? Let Jesus Christ answer: "He that exercises faith in the Son has everlasting life; he that disobeys the Son will not see life." There is a penalty for willfully ignoring and disobeying the revealed will of God. That is why the Lord Jesus, at God's war of Armageddon, "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." No, the Bible does not teach universal salvation but, rather, that those who gain everlasting life must not only exercise faith in the Lord Jesus but also be his obedient followers.—John 3:36; 2 Thess. 1:8, 9.

Tithing is a widely accepted belief in Christendom, churches tithing parishioners ten percent of their income. Does the Bible teach this as a Christian doctrine? Tithing was part of the Law of Moses. But Christians are not under that Law, as Christ's apostle writes: "You are not under law but under undeserved kindness." When sending his disciples out to preach, Jesus did not instruct them to tithe people. He said: "You received free, give free." The Christian way to raise funds for God's work is by voluntary contributions. A need is made known and then Christians voluntarily give. There must be no compulsion, no pressure, as Paul says: "Let each one do just as he has resolved in his heart, not grudgingly or under compulsion, for God loves a cheerful giver."—Rom. 6:14; Matt. 10:8; 2 Cor. 9:7.

Does the Bible teach the widespread belief that the planet earth will someday be destroyed? When the Bible speaks of the end of the world, it is not referring to the end of the planet earth, but rather to the end of this system of things. A world once came to an end in Noah's day. The earth that was destroyed then was not this planet but the wicked human society of that time. Wrote the apostle Peter: "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. But by the same word the heavens and the earth that are now are

stored up for fire and are being reserved to the day of judgment and of destruction of the ungodly men." To destroy the society of ungodly men, God does not need to destroy this planet, as he proved in Noah's day. Of the planet earth the inspired psalmist wrote: "He has founded the earth upon its established places; it will not be made to totter to time indefinite, nor forever." True Bible belief is that "the meek ones themselves will possess the earth" and that the earth will become a global paradise.—2 Pet. 3:5-7; Ps. 104:5; 37:11; Luke 23:43.

#### IMAGES AND IMMORTALITY OF THE SOUL

What of the belief that images are aids to Christian worship? A careful study of the Bible and history shows that the early Christians carefully avoided the use of images. Says the *Encyclopædia Britannica*, Vol. XII, page 750 (1907 edition): "It was a common accusation brought against Christians by their enemies that they had 'no altars, no temples, no known images'; and that 'they set up no image or form of any god', and this charge was never denied." To justify the use of images by saying that the honor given them is only relative is not supported by the Bible. God told the Israelites not to bow down to any image. (Lev. 26:1) When the Israelites worshiped the golden calf at Sinai, they intended to make an improvement in their religion. They said: "There is a festival to Jehovah tomorrow." God did not approve the use of an image in proper worship. Had it not been for Moses' entreaty Jehovah would have destroyed the entire nation of Israel. Bible principles rule out the belief that images are a Christian aid to worship. Said Jesus: "God is a Spirit, and those worshiping him must worship with spirit and truth."—Ex. 32:5; John 4:24.

What of the belief so widespread in

Christendom—the immortality of the soul? It is popularly accepted, but does the Bible teach this belief? Commenting on the fact that the Hebrew Scriptures do not teach this doctrine, historian John Lord writes in *Beacon Lights of History*: “This fact is so remarkable, that some trace to the sages of Greece and Egypt the doctrine itself, as ordinarily understood; that is, a *necessary* existence of the soul after death. And they fortify themselves with those declarations of the apostles which represent a happy immortality as the special gift of God,—not a necessary existence. . . . If immortality be not a gift, but a necessary existence, as Socrates supposed, it seems strange that heathen philosophers should have speculated more profoundly than the patriarchs of the East on this mysterious subject. We cannot suppose that Plato was more profoundly instructed on such a subject than Abraham and Moses.”

The truth is that the immortality of the soul is a pagan doctrine. “It crept into the Church,” once said British prime minister William Gladstone, “by a back door—the back door of Greek philosophy.” True Bible belief is that man is a soul; he does not *have* a soul. Describing man, the human soul, Genesis 2:7 says: “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.” This human soul is not immortal but dies. Examine the Scripture at Ezekiel 18:4. It says: “The soul that sinneth, it shall die.”

#### ETERNAL TORMENT AND TRINITY

Eternal torment in a hot hell is a belief that crumbles when it is realized that its foundation is the false immortality of the soul doctrine. True Bible belief is that hell is the common grave of mankind. It is not

eternal. Jesus Christ went to the Bible hell, and he was raised out of it. (Acts 2:31) Hell (or *Hades*) is even to be destroyed by its being emptied of its dead occupants through the resurrection of the dead: “Death and Hades gave up those dead in them, and they were judged individually according to their deeds. And death and Hades were hurled into the lake of fire. This means the second death, the lake of fire.” (Rev. 20:13, 14) Instead of hell being a fiery place, it is destroyed by being hurled into the symbolic lake of fire, that is, a state of everlasting destruction. That hell is a place of torment is a false belief: “As for the dead, they are conscious of nothing at all.”—Eccl. 9:5.

And what of Christendom’s popular doctrine—the trinity? It should not surprise one by now that this is of pagan origin. The doctrine, besides being implausible and unreasonable, is unscriptural. No scripture teaches a trinity.\* According to the trinity, the Father and Son are co-eternal; but of Jesus Christ the Bible says that he is “the firstborn of all creation” and “the beginning of the creation by God.” Neither are the Father and Son co-equal, for Jesus declared: “The Father is greater than I am.” As for the holy spirit, it is not a person but the invisible active force of God.—Col. 1:15; Rev. 3:14; John 14:28.

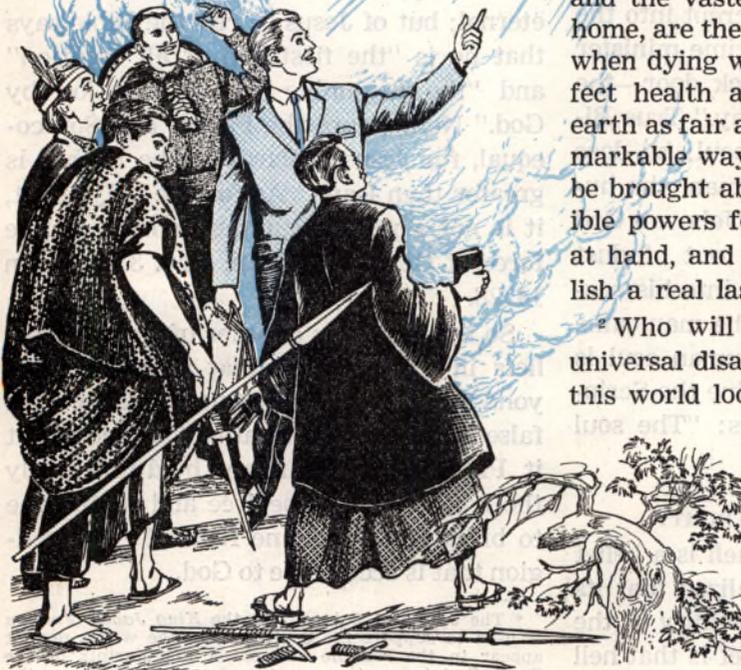
So the trinity is another of the false beliefs in Christendom that are “quite beyond numbering.” Why take a chance with false beliefs? Prove what is false and reject it. Prove what is true and hold to it. Only the truth can set one free and enable one to bring forth the fine fruit of right religion that is acceptable to God.

\* The text at 1 John 5:7 in the *King James Version* is used to support the doctrine, but the words do not appear in the reliable and oldest manuscripts of the Greek Scriptures; thus most modern versions leave the words out entirely.

# UNIVERSAL DISARMAMENT

**D**ISARMAMENT universally is on the way. Long before this twentieth century a vision of it was given. More than twenty-five centuries ago it was foretold in words that have been written down and preserved till now. We today are the favored generation of mankind that will live to see the reality. We, the ones now burdened with the greatest and costliest load of armaments in the history of nations, are the ones to enjoy also the greatest relief. We, the ones now

1. Why is universal disarmament now on the way, and who will enjoy it?



## by the KINGDOM OF HEAVEN

*"Neither shall they learn war any more."*

—ISA. 2:4, AV; AS.

tortured with fear at the most terrifying means of wholesale destruction, are the ones to be quieted also with the bringing in of an unbreakable peace. We, the ones now faced with the greatest loss of human life and the vastest desolation of our earthly home, are the ones to enter also into a time when dying will give way to living in perfect health and beauty on a blossoming earth as fair as man's first paradise. In a remarkable way universal disarmament will be brought about in our day. The irresistible powers for disarming all nations are at hand, and in our time they will establish a real lasting disarmament.

Who will have the honor of making universal disarmament come true? Men of this world look to men and would assign this honor to men or to a human agency. For instance, they have had cut in a stone wall flanking the Plaza of the United Na-

2. To whom do men assign the honor of making it come true, and what promise lies in the prophetic words that they have inscribed?

tions, in the heart of New York city, the prophetic words: "And they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."\* In these words lies the promise of international disarmament, to be followed by an era of peace and human brotherhood, with a fruitful cultivation of the earth.

<sup>3</sup> Whoever or whatever agency would bring to fulfillment those soul-stirring words would enjoy an honor indeed and would rightly deserve the thanks of all lovers of life in international peace and brotherhood. Determined to make the United Nations organization that honored agency, and in harmony with the terms of its Charter, the United Nations set up a Disarmament Commission. Twelve years it worked, only to produce nothing. Finally by pressure from a mighty member of its Security Council, the real disarmament talks were removed from the United Nations Disarmament Commission to a tenation commission outside the international organization.

<sup>4</sup> Then came an unusual day, on Friday, September 18, 1959, at the United Nations. By that time intercontinental ballistic missiles capable of carrying as their warhead atomic or hydrogen bombs across an ocean to an enemy country were a stern reality. Not only was nuclear warfare talked about and being prepared for, but chemical and biological warfare was also being provided for.

\* Quoted from the King James or Authorized Version of the Holy Bible and its prophecy by Isaiah, chapter two, verse four.

3. To make the United Nations the honored agency, what Commission was set up, and with what results?

4. When did an unusual day come at the U.N. and by then what were the latest achievements attained by men?

Man-made moons high up in outer space were circling around the earth, put in orbit by rockets with a terrific thrust. Man-made planets were even orbiting around the sun; and just the Sunday previous an 860-pound sphere, rocketed from Communist Soviet territory, had crashed into the moon in the vicinity of the Seas of Serenity and of Tranquillity.

<sup>5</sup> So it was an electric Friday afternoon when, for the first time in history, the head of the Union of Soviet Socialist Republics mounted the rostrum of the United Nations General Assembly building to address the representatives of that organization of eighty-two nations. His speech touched upon many things of world importance before he disclosed his new plan on the burning question of our day. His proposal, a new one for him, was for "general and complete disarmament" for all nations of this world. Within four years all the nations should do away with weapons and armed forces and turn to a friendly competition in the arts of peace. There was

5. What happened at the U.N. that Friday afternoon, and what were to be the results of the plan then proposed?



danger in the mere possession of modern arms. A "single spark" would, therefore, be all that was needed to start a nuclear war. However, with the "general and complete disarmament" that he now proposed "there would remain no material possibilities for the pursuit by states of any other than a peaceful policy." Thus only the forces needed to guard internal security should be retained.

<sup>6</sup> This latest Russian proposal delivered by the Soviet premier himself did not leave the U.N. General Assembly thunderstruck. Just the preceding day some of the thunder had been taken out of the premier's scheduled speech when the American secretary of state and the British minister of foreign affairs submitted to the General Assembly the Western plan. This provided for a balanced disarmament to take place in three stages leading to the total disarmament later proposed by the Soviet premier. Moreover, each step toward that end was to be subject to effective control. Facing the thorny problem of inspection and control, the Soviet premier also proposed that to make sure "that no one would violate their obligations we propose the setting up of an international control body comprising all states." This sweeping proposal for such "general and complete disarmament" was received with a lot of doubt on the part of some. Yet there were those who recommended that the Russian proposal be taken seriously and be given thorough study for what it was worth, to see how practical it was and how it could be worked out. Shortly afterward the Soviet Union asked the U.N. General Assembly to take up its premier's proposal for "general and complete disarmament" as an "important and urgent matter."

6. Why did this latest Russian proposal not leave the Assembly thunderstruck, and what did the Soviet Union afterward ask the Assembly to do?

<sup>7</sup> For twelve years till then the disarmament issue had been deadlocked and the Disarmament Commission of the U.N. had got nowhere. Are we to expect that now, under the spur of the Russian premier's proposal, the eighty-two members of the U.N. will wholeheartedly get down to the gist of the matter? Will they now consider the interests of all mankind and finally settle the issue before somehow that dreaded "single spark" is struck to start off a world nuclear war? Even in the face of the premier's proposals, even with the realization of the pressing need, do the nations themselves now sincerely believe in general and complete disarmament?

<sup>8</sup> The United Nations is the successor and heir of the League of Nations that was set up after World War I. In 1927 before the League's Disarmament Conference the representative of Communist Russia proposed a total disarming of the nations. At that time the Soviet Union was a young revolutionary government struggling to maintain itself and recover from the effects of World War I. Critics believed that the Communist representative had made the total disarmament proposal in order to weaken the stronger nations, because the Communist Soviet government itself was weak. About five years passed, and on February 2, 1932, the Disarmament Conference under the auspices of the League of Nations met at Geneva, Switzerland, with delegates attending from sixty-four nations. Again Maxim Litvinov of Soviet Russia submitted a proposal for universal disarmament. It was rejected by the leagued nations, and the Conference closed with no real accomplishment for our relief.

<sup>9</sup> In his 1959 speech to the U.N. General

7. 8. (a) In view of the twelve-year deadlock, what questions do we now ask ourselves? (b) What previous rejections of such a plan make its fulfillment unlikely now also?

9. (a) Why cannot the same criticism be made now of the purpose of the plan as was made in 1927? (b) What proclamation in 1928 puts all nations under suspicion now regarding disarming?

Assembly the Soviet premier reminded his visible and invisible audience of this. But in view of the present strength of Communist Russia in the arts of warfare it would be "preposterous" for critics to charge his proposal for "general and complete disarmament" to the military, political and economic weakness of his country. Nevertheless, persons who doubted the honest motives behind the premier's proposal remembered that the real purpose of the Litvinov disarmament proposal in 1927 was revealed the next year by the Congress of the Communist International. There it was proclaimed that the Litvinov disarmament proposals were advanced not because the Soviets believed in them but merely to force the so-called capitalists into the open, for they were bound to reject such proposals. This puts all nations, capitalist and Communist, under suspicion now in this missile, space age: Do they really believe in total disarming?

#### INSURMOUNTABLE OBSTACLES

<sup>10</sup> In ignorance of certain determining facts, do we want to look to a false hope and suffer disappointment and its consequences? No! Then let us boldly face the facts and decide what is best to do. Whether the nations under the present tremendous stress believe in total disarmament or not, there are certain superhuman obstacles to such disarmament. One such obstacle, which is beyond the control of all the worldly nations, is the invisible power behind all nations, dominating all nations. What is that? The invisible rulership of mankind's chief enemy, the murderer of all mankind, Satan the Devil.

<sup>11</sup> Let us not be like ungodly nations and dismiss this fact as sheer imagination, as too childish a suggestion for this modern,

scientific age. The universal God of heaven does not dismiss it as a traditional imagination. His Son from heaven, Jesus Christ, did not pooh-poooh it as religious imagination nineteen centuries ago. Both the Almighty God of heaven and his Son Jesus Christ face it as a fact. So they warn all mankind about it in that book from which the quotation was taken to be engraved on the wall of the United Nations Plaza, namely, the Holy Bible of sacred scripture.\* Whether we are Christian or Jew or not, to be forewarned by Almighty God and his heavenly Son means to be forearmed.

<sup>12</sup> The invisible enemy who became the murderer of all mankind was the one who also caused the murder of the Savior of all mankind, Jesus Christ, nineteen centuries ago. Hence he would not hesitate to bring about the literal destruction of all mankind in the universal war that is to mark our own day. He does not want anybody on earth saved for that grand epoch when dying will give way to eternal life on a paradise earth.

<sup>13</sup> Our Savior warned that Satan the Devil was the wicked invisible ruler of this world. On the night before he was murdered outside the city of Jerusalem, Jesus Christ said to eleven of his faithful followers: "I shall not speak much with you any more, for the ruler of the world is coming. And yet he has no hold on me." "The ruler of this world has been judged." (John 14: 30; 16:11) On a previous occasion Jesus said to those who threatened his life at Jerusalem: "If you are Abraham's children, do the works of Abraham. But now you are seeking to kill me, a man that has told you the truth that I heard from God. Abraham did not do this. You do the works

10, 11. (a) Regardless of what the nations believe in, what obstacle to disarmament remains? (b) Why is it to our advantage not to dismiss this fact as sheer imagination?

\* See page 232, paragraph 2 and its footnote.

12. What would mankind's unseen enemy not hesitate to do now, and what reason have we for believing so?  
13. How did Jesus warn that this one was world ruler, and how did he brand that one as a lying manslayer?

of your father. . . . You are from your father the Devil and you wish to do the desires of your father. That one was a manslayer when he began, and he did not stand fast in the truth, because truth is not in him. When he speaks the lie, he speaks according to his own disposition, because he is a liar and the father of the lie." (John 8:39-44) In these words Jesus brands Satan the Devil as the manslayer or murderer whose lying brought on the dying condition of all mankind.

<sup>14</sup> Satan also induced the first violent murder on earth. How was this? About six thousand years ago man started his existence on earth. He needed no armament, not even against the animals of all kinds that surrounded him in his beautiful open-air home, the garden of Eden. God the Creator told this first man, Adam, that he could avoid death forever by obeying perfectly the commandment of his heavenly Father, God. All the lower animals were reproducing their family kind. So in order that the first man, Adam, might fill the earth with humankind in God's image and likeness, God created woman and gave her to Adam as a wife. They pursued a peaceful life together, cultivating their paradise home and taking care of it. Then an opposer and slanderer of their divine heavenly Father came on the scene, invisibly, to start a war against God the Creator and subjugate mankind to himself. To take mankind captive to himself, he called God a liar and induced Adam's wife Eve to believe it and to break God's law respecting the garden of Eden.

<sup>15</sup> Through Eve Satan then put pressure upon Adam to turn rebel against God and disobey him. At once Adam and Eve got a bad conscience and began to fear. They lost their peace with God, and the invisible

Satan the Devil was the inducing cause. God now placed Adam and Eve on judgment, along with Satan the Devil. God sentenced that newly appearing opposer and slanderer to destruction, this not to take place until a much later time. God also condemned the first parents of mankind to death. Because Satan the Devil had brought on this condemnation upon mankind, he became the first manslayer, the murderer of all mankind.—Gen. 2:7-3:24.

<sup>16</sup> At the same time the Lord God foretold war with Satan the Devil and pointed out who would be the one that would relieve the race of mankind of Satan's invisible rule. As though Satan were a mere serpent on the ground God said to him: "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) According to this the seed of God's "woman" would suffer what was like a heel wound but he would recover and destroy Satan the Devil like a serpent crushed in the head.

<sup>17</sup> That the one to do this would be Jesus Christ, God's Son who became a man on earth for thirty-three and a half years, the Bible writer says in these words: "We behold Jesus, who has been made a little lower than angels, crowned with glory and honor for having suffered death, that he by God's undeserved kindness might taste death for every man. Therefore, since the 'young children' are sharers of blood and flesh, he also similarly partook of the same things, that through his death he might destroy the one having the means to cause death, that is, the Devil, and might emancipate all those who for fear of death were subject to slavery all through their lives."

14, 15. (a) What else did Satan induce, and what initial step did he take in that direction? (b) Then how did that one actually become the murderer of all mankind?

16. What did God also foretell at that same time regarding Satan?

17. How does one Bible writer say that the one to crush the Serpent would be Jesus Christ?

(Heb. 2:9, 14, 15) Thus Satan the Devil, who today has the means to cause death to mankind by nuclear and poison chemical and biological warfare, will be destroyed by someone greater than the United Nations, by the woman's Seed, Jesus Christ.

<sup>18</sup> For breaking God's law and putting themselves on the side of Satan the Devil, our first parents Adam and Eve were driven out of their paradise home into the uncultivated earth, to die there as *condemned sinners*. The first son born to them under the condemnation of death was named Cain. The next son born was named Abel. Cain grew up, evidently thinking that he as first-born was the woman's seed for bruising the great Serpent's head. He tried to show himself the promised son of God by going through a form of worship toward God. But God favored the form of worship used by the younger Abel. God told Cain that he ought to turn to doing good; he ought to get the mastery over sin. But Cain did not obey God's instruction. In jealous hatred Cain treated Abel as if Abel were the seed of the Serpent. Cain struck Abel dead, thus becoming the first violent manslayer on earth. (Gen. 4:1-12) In doing this Cain proved he was no son of God but was a son of the Devil, for the Devil was behind him. Regarding this fact John, a disciple of Jesus Christ, writes:

<sup>19</sup> "The children of God and the children of the Devil are evident by this fact . . . 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.

18, 19. (a) Who became the first violent manslayer on earth, and why? (b) Whose son did he thus show himself to be, as explained by John?

<sup>20</sup> Lamech, the fifth descendant in the line from killer Cain, expressed the violent spirit of his great-grandfather, saying these words to his two wives: "A man will I strike dead for wounding me, yes, a young man for giving me a blow. If seven times Cain is to be avenged, then Lamech seventy times and seven." (Gen. 4:17-24) No wonder that in time "the earth became filled with violence." For this reason God saw good to bring down a global flood upon that violent, faithless generation. Noah and his family, who were not descendants of Cain, took no part in that violence and ruining of the earth. The Bible record says: "Noah walked with the God." This peaceful course was rewarded. Noah and his family were forewarned of the disastrous flood and were told how to survive through it. All the offspring of murderous Cain were wiped out. (Gen. 6:9 to 9:2) However, men having Cain's spirit are alive in great numbers today. This is why the earth is now filled with violence.

#### NIMROD THE MIGHTY HUNTER

<sup>21</sup> After the great flood Satan the Devil was not long in raising up another "son of the Devil," in the person of Nimrod, the king of Babel or Babylon. Nimrod resorted to arms, not just against animals of the wild, but also against fellow men. Not without reason hunters of today are called Nimrods. The first Nimrod was a great-grandson of Noah. Concerning this ambitious, aggressive Nimrod the Bible record says: "He made the start in becoming a mighty one in the earth. He displayed himself a mighty hunter in opposition to Jehovah [God]. That is why there is a saying, 'Just like Nimrod a mighty hunter in opposition to Jehovah.' And the begin-

20. Whose violent spirit did Lamech express, and whose spirit Noah, and with what consequences for each one?  
21. Not long after the Flood who was raised up as a "son of the Devil," and why did Assyria come to be known as his land?

ning of his kingdom came to be Babel and Erech and Accad and Calneh, in the land of Shinar. Out of that land he went forth into Assyria and set himself to building Nineveh." (Gen. 10:8-11) The land of Assyria came to be known as "the land of Nimrod." It was a very warlike nation and became the second world power in Bible history, ousting Egypt from the place of dominance. (Mic. 5:5, 6, AS) Assyria even threatened the holy city of Jerusalem in the days of faithful King Hezekiah and the prophet Isaiah. For this reason the Assyrian world power met with a miraculous military disaster at the hands of Jehovah, the God of Hezekiah and Isaiah.—Isa. 36:1 to 37:38.

<sup>22</sup> Down to this year the nations, and particularly the world powers that have followed in succession from Assyria, have copied the example of Nimrod. They have resorted to military might; they have built up armaments. This proves they have been influenced and dominated by the invisible one whom Jesus Christ called "the ruler of the world." When Jesus the Son of God was here on earth nineteen hundred years ago he was offered the opportunity of taking over the sixth world power of Bible history, the militaristic Roman Empire, and all the other nations and kingdoms of this world.

<sup>23</sup> By whom was Jesus offered this opportunity for world domination? By the invisible "ruler of the world," Satan the Devil, during Jesus' temptation in the wilderness before he began his work of preaching and healing. After Satan showed him "all the kingdoms of the inhabited earth in an instant of time," he said to Jesus: "I will give you all this authority and the glory of them, because it has been

delivered to me and to whomever I wish I give it. You, therefore, if you do an act of worship before me, it will all be yours." Jesus did not deny that Satan could give such worldly authority and glory, but he ordered Satan away because he chose to continue worshiping and serving Jehovah God. (Luke 4:5-8) Jesus refused to be connected with any of Satan's world powers.

<sup>24</sup> From Jesus' earthly days down till now Satan the Devil has not ceased to be the invisible power behind the worldly nations and blinding them. Over twenty years after Jesus' temptation the Christian apostle Paul wrote: "If, now, the good news we declare is in fact veiled, it is veiled among those who are perishing, among whom the god of this system of things has blinded the minds of the unbelievers, that the illumination of the glorious good news about the Christ, who is the image of God, might not shine through." (2 Cor. 4:3, 4) Much later, or near the close of the first century, about A.D. 96, John said Satan the Devil still dominated the nations: "One born from God watches him, and the wicked one does not fasten his hold on him. We know we originate with God, but the whole world is lying in the power of the wicked one." (1 John 5:18, 19) About the same time John also had a prophetic vision of our own twentieth century, when a battle in heaven would be fought between the "god of this system of things" and the promised Seed of God's woman. Describing this invisible battle in the twentieth century and its outcome, John writes:

<sup>25</sup> "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

22. Whom have the worldly nations till now copied, and by whom does their course prove they have been dominated?

23. How was Jesus offered the opportunity of taking over world domination, but what choice did he make?

24, 25. (a) How was it definitely stated till the close of the first century that Satan still dominated the nations? (b) In proof of this what statement is made in the description of the war in heaven and its outcome?

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, . . . 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. 12:7-12.

<sup>26</sup> Have we had woe on the earth and sea, even since World War I ended in the year 1918? We have Bible information to know who is responsible for it. Since the angered ruler of the world knows he has but a short period before his Conqueror bruises him in the head, do we now have reason to believe that he will permit a universal disarmament to come for the salvation, peace and prosperity of men? No; not even if the nations try to heed the call of an American statesman for an "unfailing pursuit of the goal of universal disarmament." (New York *Times*, September 23, 1959) No United Nations Disarmament Commission will be able to remove this superhuman obstacle to general and complete controlled disarming of the nations, namely, Satan the Devil.

#### RIGHT MOTIVE LACKING

<sup>27</sup> Another obstacle against success of international efforts for total disarmament is the wrong motive that urges nations on. Their motive is selfish fear, not a love of righteousness. They do not have the right moral appreciation. Fear that the right moral guidance was lacking was voiced by the American Secretary of State in a luncheon talk four days after the Soviet premier's speech on disarmament to the U.N. General Assembly. He said: "That

matter of controls is going to require a very careful study. The second matter that is going to require very careful study, one which wasn't mentioned in his speech at all, is this: assuming one can reach the state in all of the nations of the world that he had pointed out, namely, that of having only such levels of forces and such armament as is required for internal security. Then what, if any, force will there be, other than *moral force*, with which to maintain the peace as between nations insisting on going to war with each other, even with knives?"—New York *Times*, September 23, 1959.

<sup>28</sup> There has to be a "moral force" that is backed by an appreciation of the wrongness and sinfulness to kill and murder fellow men. Only such a moral force would be strong enough to maintain peace even among nations that had given up nuclear, chemical and biological weapons and other customary weapons except knives. No nations, not even those of Christendom, have this moral appreciation in harmony with the law of God the Creator. Even the nations of Christendom do not live up to the sixth of the God-given Ten Commandments: "Thou shalt not kill"; or, "You must not murder." (Ex. 20:13, AV; NW) Even Christendom has used the process described in the September 21, 1959, issue of the Washington (D.C.) paper, *I. F. Stone's Weekly*: "Man, for all his love of war, is reluctant to kill his brother. Before every war, it is necessary to picture the enemy as unhuman. The enemy must be pictured both as sub-human, so that it is no sin to kill him, and superhuman, so that to kill him is sheer self-preservation."—Page 4, ¶2.

<sup>29</sup> What does this denote? The Christian

26. What stands, therefore, as a superhuman obstacle to complete disarming of the nations?

27. What other obstacle is there, and how did the American Secretary of State voice fears of the lack of the needed thing?

28. What moral appreciation does even Christendom show she does not have, and what process has she resorted to to induce breaking the sixth commandment?  
29. In Romans chapter thirteen what does Paul show that this denotes?

apostle Paul says it denotes a lack of love for one's neighbor as well as for the Giver of the Ten Commandments. Here are Paul's words: "He that loves his fellow man has fulfilled the law. For the law code, 'You must not commit adultery, You must not murder, You must not steal, You must not covet,' and whatever other commandment there is, is summed up in this word, namely, 'You must love your neighbor as yourself.' Love does not work evil to one's neighbor; therefore love is the law's fulfillment."—Rom. 13:8-10.

<sup>30</sup> Today the nations are held back from a third world war, not by love of God and neighbor, nor by a fear of the Giver of the Ten Commandments, but by dread of the fiendishly destructive armaments of one another. They fear the frightful consequences of a nuclear world war. The present world peace, such as it is, is a peace of fear, not a peace of moral appreciation of the rightness of God's law concerning the taking of human life. Thus the motive that proposes general and complete disarmament of nations is wrong. The motive is not the love of God by either the religious nations of Christendom or the atheistic nations of communism. The motive is not a heartfelt desire to keep the commandments of the great Giver of life, but is a tormenting fear of the catastrophic possibilities of space-age warfare. This fear was pointed up also in the speech of the atheistic Soviet premier when making his proposal for general and complete disarmament.

<sup>31</sup> Moreover, it is quite likely that, as the Congress of the Communist International admitted in 1928, none of the nations today, capitalistic or communistic, really believe in universal disarmament. They do

not think it feasible, possible, practical. They do not trust one another on such a comprehensive thing as this. So they suspiciously argue for a system of control and inspection. They still allow for small wars in limited areas of the earth. Consequently the lack of the essential right motive looms up as a block to real disarmament.

<sup>32</sup> Suppose, however, that because of the urgency of the times the nations did reduce their armaments to just the home police force necessary for internal security or that they adopted an international police force, so that the nations could cry out, "Peace and safety!" what, then? This would not save them from the most terrible disaster in all human history. Why not? Because the nations would not have disarmed in the most vital respect! For that reason they will continue to face the worst disaster of all—not nuclear world war, but universal war with the Almighty God of heaven. What the nations need to study seriously and to undertake is total disarmament toward the God whom they have ignored and whose revealed, declared purposes they have treated with contempt under the blinding influence of the unseen ruler of the world, Satan the Devil. On this account the prophetic prayer of the inspired psalmist will certainly be answered: "Fill their faces with shame; that they may seek thy name, O LORD. Let them be confounded and troubled for ever; yea, let them be put to shame, and perish: that men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth."—Ps. 83: 16-18, *King James Version*.

<sup>33</sup> More than quit fighting among themselves, the nations should all quit fighting

30. Why is the motive of the nations for holding back from a third world war wrong?

31. What disbelief on their part is also quite likely today, and thus what looms up as a block to real disarmament?

32. (a) Should the nations disarm to where they could cry, "Peace and safety!" what would they still face? (b) What do the nations need to do, but what prayer will have to be fulfilled on them?

33. What should the nations quit doing, and this in accord with Gamallel's legal advice?

against Jehovah God and his heavenly kingdom, which is being preached in all the inhabited earth by his modern-day witnesses. This preaching is in fulfillment of Jesus' prophecy concerning the "time of the end" of this old world: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24: 14, *King James Version*) Hence the nations need to follow the legal advice of a supreme court judge, the Jewish Pharisee named Gamaliel, when he said to the Jews who were opposing and persecuting the apostles of Jesus Christ: "Now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."—Acts 5:38, 39, AV.

<sup>34</sup> However, the Bible prophecies warn us that the wicked god of this world, Satan the Devil, will never let his nations on earth adopt disarmament and peaceful relations toward Jehovah God. Hence, calamity must befall this violent world as in Noah's day.

#### THE TRUE AGENCY FOR REAL DISARMAMENT

<sup>35</sup> The most serious obstacles to total disarmament are humanly irremovable. All international efforts, with or without the United Nations, are therefore doomed to failure. Happily, however, God's Word, the Holy Bible, does not leave us hopeless. It enlightens, cheers and guides us with this reliable information: Universal disarmament, followed by a warless new world of righteousness, will come by the kingdom of heaven, the kingdom of the God of heaven.

34. What will Satan not let his nations do, and hence what must befall them?

35. Why are human efforts doomed to failure, but what cheering information dispels hopelessness?

<sup>36</sup> Nineteen centuries ago his Son Jesus Christ said in his Sermon on the Mount: "Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." (Matt. 5:3, 9, 10, AV) After Jesus had turned down Satan's offer of the kingdoms of the world and their glory, then, to quote the Bible, "Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." He also sent out his twelve apostles to preach, telling them: "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." (Matt. 4:23; 10:7, 8, AV) Jesus and his disciples exhibited the work of the kingdom of heaven.

<sup>37</sup> True, Jesus and his apostles did belong to the Jewish nation, which had used military arms in ancient days. But then Jehovah God had used his chosen nation of Israel as his executional forces for destroying his earthly enemies. For that reason the Bible record says: "Jehovah, the God of Israel, fought for Israel." (Josh. 10:14, 42; 23:3; 2 Chron. 20:29, AS) But since Jesus' days on earth, Jehovah God has never fought for earthly Israel. Neither has Jehovah God ever fought for Christendom, and he is not fighting for Christendom today against ungodly communism. Why not? Because Christendom is not the visible organization of Jehovah God, even though she does take the name of his Son Jesus Christ and claims to be in the new

36. To whom did Jesus say the kingdom of heaven belonged, and how did he and his disciples exhibit its work?

37. Why was ancient Israel an armed nation, but why does Christendom not have help such as ancient Israel once had?

covenant with Jehovah God. The facts show that she is in the covenant of the United Nations, which still has to debate the burning question of general and complete disarmament. Although Christendom helped to establish the Republic of Israel, she herself does not belong to the spiritual "Israel of God."—Gal. 6:16.

<sup>38</sup> At his death and burial Jesus Christ ceased to be a Jew or Israelite according to the flesh. On the third day of his death Jehovah God raised him to immortal life in the heavens. Then Jesus Christ became the Head and Leader of spiritual Israel. Christendom has never practiced disarmament, but Jesus Christ disarmed spiritual Israel composed of only his true followers. At the time that he was being betrayed to his enemies, his apostle Peter drew a sword and slashed off the ear of a Jew; but Jesus made Peter put the sword back and healed the man's ear. (Matt. 26:51-56; John 18:10, 11) Jesus practiced the principles that he had taught his apostles in his Sermon on the Mount.—Matt. 5:9, 21-48; Luke 6:27-36.

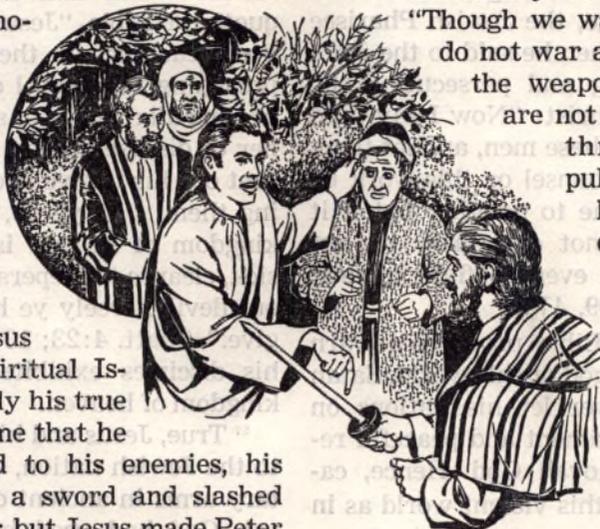
<sup>39</sup> After that, Peter never took up a sword again. Instead, Peter wrote, saying that Jesus suffered unjustly, leaving an example for his followers to copy when suffering unjustly. Hence Peter added: "Let none of you suffer as a murderer or a thief or an evildoer or as a busybody in other people's matters. But if he suffers as a Christian, let him not feel shame, but let

him keep on glorifying God in this name."—1 Pet. 2:21-25; 4:15, 16.

<sup>40</sup> The Jewish Pharisee, Saul of Tarsus, once took part in killing Christians. But after he was corrected and became the apostle Paul he quit killing. He said to the young man Timothy: "Thou therefore endure hardness, as a good soldier of Jesus Christ." (2 Tim. 2:3, AV) As good soldiers of Jesus Christ, Paul and Timothy said to the saintly Christians in Corinth:

"Though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience

of Christ." (2 Cor. 1:1; 10:3-5, AV) To the Christians in Ephesus Paul described the kind of war that they were to fight and the weapons of such warfare, saying: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God." What pieces of armor? The girdle of truth, the "breastplate of righteousness," the shoes of the "preparation of the gospel of peace," "the shield of faith," "the helmet of salvation, and the



38. Of what nation did Jesus Christ become Head, and how did he practice what he taught in the Sermon on the Mount?

39. What written advice on the subject did Peter give afterward?

40. (a) What did Paul say about the warfare waged by him and Timothy? (b) How did he describe the warfare to Ephesian Christians, and the armor needed for it?

sword of the Spirit, which is the word of God: praying always." (Eph. 6:11-18, AV) With such spiritual weapons they could fight against the false god of this world and his superhuman demons.

<sup>41</sup> In harmony with this the apostles Peter and Paul never served as chaplains in the armed forces of this world. They never blessed or sprinkled "holy water" on the arms or armed forces of this world. Peter and Paul used the written Word of God, which is "sharper than any two-edged sword." (Heb. 4:12) They are our true examples.

#### GOG OF MAGOG AGAINST DISARMAMENT

<sup>42</sup> True, obedient Christians today carry out Jesus' command in Matthew 24:14 and preach the good news of God's kingdom for a witness to all nations. They imitate Peter and Paul and fight *only* with spiritual weapons. How, then, will universal disarmament come by the kingdom of heaven, which is the kingdom of God? It will come, not by converting national governments to imitate Peter and Paul, but when that kingdom fights the universal war, the war against Gog of Magog, foretold in the prophecy of Jehovah's prophet Ezekiel, chapters thirty-eight and thirty-nine. According to this prophecy Gog of Magog is against disarmament of worldly nations and will lead them in their final fight against Jehovah God and his established kingdom. *The Encyclopædia Britannica* (11th edition, of 1910-1911, Volume 12, page 190) says of Gog: "A Hebrew name found in Ezekiel 38-39, and in Revelation 20, and denoting an antitheocratic power that is to manifest itself in the world immediately before the final dispensation. . . . Magog is perhaps a contracted form

of Mat-gog, *mat* being the common Assyrian word for 'land.' "

<sup>43</sup> However, recent Bible investigation has proved that Gog of Magog is a prophetic symbol of the false god of this world, Satan the Devil, when making his final attack upon the Christian witnesses of God's kingdom of heaven. This symbolic Gog of Magog has now been cast out of heaven since the birth of God's kingdom up there,\* and is now bringing woes upon earth and sea. The final woe he brings upon the nations by leading them into a total attack against the kingdom of heaven, God's kingdom by Christ, which the nations have continually rejected since A.D. 1914. They have done so with the wrath and anger of two world wars and the persecution of those Christians who have obeyed Jesus' command to preach the good news of the kingdom for a witness to all nations, Communist and noncommunist alike. (Rev. 11:15-18) These Kingdom witnesses are logically the ones upon whom the attack is made by the worshipers of carnal arms or militarism. Daniel's prophecy concerning the same time shows that the symbolic king of the north and king of the south will be prominent in that attack.—Dan. 11:36 to 12:1.

<sup>44</sup> Recent Bible research in the light of twentieth-century history has shown that the Anglo-American dual world power has stepped into the shoes of the symbolic "king of the south," whereas, since the overthrow of the Nazi Leader Adolf Hitler and his Axis Powers in 1945, the Russian Communist political power has stepped into the shoes of the "king of the north." The two political, economic and military rivals, the king of the north and the king

\* See page 238, paragraphs 24, 25.

41. In what ecclesiastical functions of today did Peter and Paul not serve, and what weapon did they use?

42. Whom do true Christians today imitate, and how, then, will universal disarmament come?

43. Whom does recent investigation prove Gog of Magog to be, and how does he bring a final woe upon earth and sea?

44. Who have stepped into the roles of the king of the north and the king of the south?

of the south, may carry on a cold war against each other during peaceful coexistence, but they are united under Gog of Magog against the reigning kingdom of heaven, God's kingdom.

<sup>45</sup> Concerning the militarism and armament program of the symbolic "king of the north," Daniel 11:37-39 (AS) says prophetically: "He shall magnify himself above all. But in his place shall he honor the god of fortresses; and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones and pleasant things. And he shall deal with the strongest fortresses by the help of a foreign god." In view of this description of the modern-day "king of the north," his proposal for general and complete disarmament of all nations could never mean total disarmament against Jehovah God and Jesus Christ and spiritual Israel. So he joins the attack under Gog.

<sup>46</sup> Ezekiel's prophecy discloses that this attack under Gog of Magog will be a united international attack upon the restored people of Jehovah God. Hence by his prophet Ezekiel Jehovah says to Gog of Magog: "In the latter years thou shalt come into the land that is brought back from the sword, that is gathered out of many peoples, upon the mountains of Israel, . . . thou shalt come up against my people Israel, as a cloud to cover the land: it shall come to pass in the latter days, that I will bring thee against my land, that the nations may know me, when I shall be sanctified in thee, O Gog, before their eyes. And it shall come to pass in that day, when Gog shall come against the land of Israel, saith the Lord Jehovah, that my wrath shall come up into my nostrils." (Ezek.

38:8, 16, 18; 39:1, 2, AS) Does this, then, refer to Jews or Israelites that have gone back to Palestine and set up the democratic Republic of Israel? Not at all! Why not?

<sup>47</sup> Because the people of the Republic of Israel are not spiritual Israel, of which the Son of God, Jesus Christ, is the Leader and King. The Republic of Israel is a member of the United Nations that does not recognize the kingdom of heaven. Furthermore, Jehovah God's description by Ezekiel of his people "in the latter days" does not fit the Republic of Israel. God's description says: "It is brought forth out of the peoples, and they shall dwell securely, all of them." This fact leads Gog to say: "I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell securely, all of them dwelling without walls, and having neither bars nor gates." (Ezek. 38:8, 11, AS) Such a description of peaceful, unarmed, Jehovah-trusting people does not match the militaristic Republic of Israel, from 1948 down to this day. All historians know that the Republic of Israel fought with modern military arms to establish and maintain itself; that its soldiers overran the Sinai Peninsula during the Suez Canal crisis of 1956, and that to this day it has maintained a heavily armed vigilance against its neighboring enemies and has even entered into a contract with West Germany to sell munitions of war made in Israel.

<sup>48</sup> Like Christendom, the Republic of Israel is also not in the new covenant promised by Jehovah God and validated by the sacrificial blood of Jesus Christ. Israel is in the covenant of the United Nations that resorts to a military police force.—Jer. 31:31-34; Matt. 26:26-29; Luke 22:14-20; Heb. 8:6-13; 13:20.

45. In view of Daniel 11:37-39, why could the disarmament proposal by the king of the north not mean total disarmament?

46. Against what people and land does Ezekiel say Gog's attack will be directed?

47, 48. Why does Ezekiel not refer to the Jews or Israelites that have established the Republic of Israel over themselves?

## DELIVERANCE OF UNARMED SPIRITUAL ISRAEL

<sup>49</sup> Examination of the religious organizations of all the earth reveals that the ones to whom the prophecy of Gog's attack applies are those fully dedicated, baptized Christians who are spiritual Israelites bearing God's holy name as witnesses of Jehovah. Just as Jesus Christ foretold respecting the "time of the end" of this old world, these witnesses of Jehovah are hated in all nations and undergo persecution there, even among the religious nations of Christendom. Correspondingly, what Jehovah's prophecy calls the "mountains of Israel," "the land of Israel," is not the small part of the Middle East occupied by the Republic of Israel. It is the present theocratic position occupied by Jehovah's witnesses on earth. Into this position they have been gathered out of all nations, languages, colors and cultures. There they worship Jehovah according to his new covenant and they serve as subjects and witnesses of the kingdom of heaven, God's kingdom by his Christ.

<sup>50</sup> Despite living hated in a hostile world, these witnesses of Jehovah have literally disarmed themselves and they trust for protection in their God Jehovah. They have not waited for the international organization, the United Nations, to fulfill the words inscribed upon the wall of its Plaza in New York city, quoted from Jehovah's prophet Isaiah, chapter two, verse four: "And they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." Ever since World War I Jehovah's witnesses have practiced among themselves those words of Jeho-

vah's prophet. They have seen that the fulfillment of those inspired words applies to them, not after the international attack upon them under Gog of Magog, but applies now since the setting up of the kingdom of heaven in 1914, yes, *now* in this "time of the end" of this world when its nations are armed in most modern fashion. So in 1958, in international assembly in New York city and in general assemblies in ninety other cities outside the United States, hundreds of thousands of Jehovah's witnesses publicly adopted a Resolution, pledging themselves before God and man to abide by Isaiah's above prophecy. Besides that, they distributed more than seventy-two million printed copies of this Resolution in fifty-three languages worldwide. They are a practical example of total disarmament now!

<sup>51</sup> Jehovah's witnesses are now alerted and are awaiting the attack of Gog of Magog with his demonic and human forces. They expect Jehovah God and Jesus Christ to fight for spiritual Israel. "And I will call for a sword against [Gog] unto all my mountains, saith the Lord Jehovah: every man's sword shall be against his brother. And with pestilence and with blood will I enter into judgment with him; and 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." "I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. . . . I will give unto Gog a place for burial in Israel." (Ezek. 38:21-23; 39:3, 11, 18) Thus the

49. To whom, then, does the prophecy of Gog's attack apply, and, correspondingly, what is the attacked "land of Israel"?

50. In whom does this people trust for protection, and how have they become a practical example of total disarmament now?

51. Under this attack whom do they expect to fight for spiritual Israel, and how will the kingdom of heaven then accomplish universal disarmament?

kingdom of heaven will accomplish universal disarmament to Jehovah's glory.

<sup>52</sup> In that universal war the words of Jesus to his apostle Peter will be true: "All they that take the sword shall perish with the sword." (Matt. 26:52, AV) But those abiding by the words of Isaiah 2:4, who come under attack by Gog of Magog, will survive the universal war, just as Noah and his family survived the global flood.

<sup>53</sup> All relics of present-day military armaments will be destroyed by these spiritual Israelites whom Jehovah God preserves through the universal war. Says he concerning postwar activities on earth: "They that dwell in the cities of Israel [spiritual Israel, which survives] shall go forth, and shall make fires of the weapons and burn them, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall make fires of them seven years; so that they shall take no wood out of the field, neither cut down any out of the forests; for they shall make fires of the weapons; and they shall plunder those that plundered them, and rob those that robbed them, saith the Lord Jehovah." (Ezek. 39:3, 9, 10, AS) According to the time needed to burn up all the weapons, the amount of military armaments of the nations led by Gog of Magog should be terrific. But their armaments will be of no avail against Almighty God, Jehovah of hosts, and his Christ.

52. What words of Jesus to Peter will then be true, and hence who will survive?

53. What will the survivors do with the relics of military armaments, and what does the length of time thus occupied indicate?

<sup>54</sup> What rejoicing there will then be at the victory of Jehovah of hosts over the armed might of this old world! Never again will this fair earth of God's creation rumble under the international warfare of those who break His Ten Commandments. Jehovah's new world will begin with only those inhabitants of earth who have already undertaken total disarmament in the fear of Jehovah and in imitation of Jesus

Christ. The need to fear beastly nations will be a thing of the past. Even fear of being harmed by the literal wild beasts will be banished, for, concerning the earthly realm of the kingdom of heaven, Jehovah God says by his prophet Isaiah:

"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." (Isa. 11:6-11, AS) There will be no more Nimrods on earth.

<sup>55</sup> No more will Satan the Devil, that symbolic Serpent and Dragon, be the false god dominating this earth, unseen, promoting armaments. Obedient mankind will walk in the fear of the one living and true God, Jehovah. His Son Jesus Christ will be their heavenly King, the Seed of God's woman who crushes the Serpent's head. Love of God and love of neighbor will be the heart motive that will induce all those who gain eternal life on earth under the kingdom of heaven to stick to universal disarmament, living peaceably together in an everlasting earthly paradise.

54. Why will earth no more rumble under international warfare, and why will even fear of wild beasts pass away?

55. What influence toward armaments will lose the position of god, and what will be the motive inducing mankind to perpetual disarmament?

#### COMING IN THE NEXT ISSUE

● People everywhere long for a new world. You know that God will bring in a righteous new world, but do you know what you must do to gain life in it? You will find the Scriptural answer in the next issue. The feature article—"Living Now for a New World." Learn what benefits will come to you even now as you live for the new world. Be sure to read it.

● Baptism is an important subject to Christians. How should it be performed? By immersion or aspersion? A little history sheds a lot of light on the subject. You will find it in the next issue.

# God's Undeserved Kindness Sufficient

**T**HE apostle Paul once repeatedly prayed to God to be relieved of a certain affliction. But, instead of granting his request, God said to Paul: "My undeserved kindness is sufficient for you; for my power is being made perfect in weakness." That Paul fully learned this lesson is apparent from what he wrote the Christian Philippians some years later: "I have learned, in whatever circumstances I am, to be self-sufficient. For all things I have the strength by virtue of him who imparts power to me."—2 Cor. 12:9; Phil. 4:11, 13.

¶ That Jehovah God's undeserved kindness is sufficient for Christians today, as it was for Paul nineteen centuries ago, can be seen from the following experience:

¶ About two years ago a witness of Jehovah called at a door where the nurse invited him in. She led him to the bedside of the lady of the house, a mother who was apparently still in her twenties and who was confined to an artificial lung because of having been stricken by polio. This disease had dealt so cruelly with her that she was paralyzed from her neck down. All she could move was her head, and that she could only turn from one side to the other. Upon hearing what the Witness had to say, she indicated her wish to receive the *Watchtower* and *Awake!* magazines that were offered and said she would be glad to read them.

¶ The Witness, together with a companion, made an early return visit upon this invalid. She rejoiced to see them, had Bible questions to ask and was glad to have them call again. So regular calls were made, which, however, lasted only from fifteen to twenty minutes, as she tired easily. "I've never heard anything like this before," is the way she once put it. She told that during her seven years of confinement many religious representatives had called, most of whom were faith healers. "But," she said, "no matter how hard I tried, it never worked." These healers ended by telling her that either she lacked faith or else God was punishing her for her past sins. For this reason she became discouraged with religion of all kinds and at first had put the Witnesses in the same class as all the rest.

¶ Quickly, however, she noticed that Jeho-

vah's witnesses were different but could not tell just what it was. She soon saw the hope of Jehovah's new world; and that it was Satan who was responsible for man's woes made sense to her. She was also greatly impressed by the fact that Jehovah's witnesses would open the Bible and let her read from it the answers to her many questions. This had not been done by any of the religious representatives that had called before.

¶ Now she has the book *From Paradise Lost to Paradise Regained* and reads it to her two children as they turn the pages. She has a large board fixed on her bed with clips that hold the books. Here she lies and reads and rejoices in the truth. She has also learned that one must make confession with one's mouth for salvation. So she has a special telephone by means of which she can call up her friends and tell them of the good things she has learned about Jehovah and his new world. Her children supply her with telephone numbers of strangers whom she likewise calls up and who thus are given the witness.

¶ She asked if she could be counted as one of Jehovah's people and report her activities to the congregation. How happy she was when told that she too could be one of Christ's "other sheep"! She is always smiling and beams with her hope and new-found faith in Jehovah. Everyone that previously had known her can see the change that has come over her because of this new religion of hers. It is also a joy to see how anxious she is to have a regular share in preaching the good news of God's kingdom.

¶ She says that in times past she wrongly blamed God for many things. Now she wants to do all she can to vindicate God before the eyes of men. She is fully alert and intelligent in every way. She regularly witnesses to others and conducts a home Bible study—yet all she can move is her head, from one side to the other. She is eagerly looking forward to being immersed, in spite of her condition, because, as she said: "Now at last I have found the truth!"

¶ What eloquent proof this invalidated young mother presents that God's undeserved kindness is sufficient for his servants!

# "Your Will Be Done On Earth"



Serial Part 36

The long conflict, of thousands of years' duration, between the king of the north and the king of the south, as foretold in Daniel's prophecy, chapter eleven, was to be brought to an end after Michael, the heavenly Prince who stood for Daniel's people, stood up in Kingdom power. Prince Michael being the same as the now glorified Lord Jesus Christ, Michael's standing up in his heavenly Kingdom took place at the close of the "appointed times of the nations" A.D. 1914. After the close of the first world war on earth, which marked the beginning of his heavenly reign, he aroused the remnant of his faithful followers from their death-like sleep of inactivity and set them to enlightening the peoples of all nations by preaching the good news of the established Kingdom. Under the enlightening influence of God's holy spirit, these awakened Christians ran to and fro through the pages of God's Word and he blessed them with an ever-expanding increase of spiritual knowledge. At his command through Michael, they arose and began shedding the light of God's revealed truth, shining thus like the sun with glorious brightness, to turn a great crowd of "other sheep" to righteousness.

## PROPHETIC "TIMES" AND "DAYS"

<sup>9</sup> When Daniel received the final vision in the third year of Cyrus the king of Persia he was alongside the Mesopotamian river Tigris, anciently called Hiddekel. (Dan. 10:4) After the vision he received time measurements that are of high interest to us who are seeking happiness during this world's "time of the end." Says he: "Then I Daniel looked, and behold, there were two others standing, the one on this side of the bank of the stream, and the other on that side of the bank of the stream. And one said to the man clothed in linen, who was above the waters of the stream, How long shall it be to the end of these wonders?" (Dan. 12:5, 6, *Le*) The angel that appeared like a man clothed in linen and was miraculously above the waters of the Tigris River was Michael's associate, the angel that had brought the vision to Daniel in answer to his prayer. Two other angels appeared, one on the same bank of the river where Daniel was.

9. Where was Daniel when he had this vision, and what question did he hear asked?

For Daniel's benefit, but particularly for ours today, one of these asked the angel that had brought the vision to Daniel just how long it would be to the "end of these wonders," that is, how long till the wonderful details of the vision should be accomplished in completeness. Here we listen in with Daniel:

<sup>10</sup> "Then heard I the man clothed in linen, who was above the waters of the stream; and he lifted up his right hand and his left hand unto the heavens, and swore by the Everliving One that after a time, times, and a half, and when there shall be an end to the crushing of the power of the holy people, all these things shall be ended." (Dan. 12:7, *Le*) This prediction of time is sworn to in the name of the Immortal God, the King of eternity, Jehovah. Its being sworn to with both hands lifted heavenward would seem to make the sworn oath doubly strong. However, this raising of both hands in oath enabled one on either side of the Tigris River to see an upraised hand. Being thus sworn to, the coming true of this time prophecy is just as certain as that Jehovah lives immortal.

<sup>11</sup> The count of a "time, times, and a half" must be taken into consideration

10. What answer did Daniel hear to the question, and how was the answer made more certain as to its fulfillment?

11. What count of time must here be considered, and is it literal or symbolic, and before when could it not start?

here. The Hebrew word translated "time" here is translated "appointed time" earlier, in Daniel 8:19, and means a space of time. How long a space? *An American Translation* renders the entire Hebrew expression "a year, years, and half a year"; James Moffatt's translation, "three years and half a year." This entire time period falling inside the "appointed time of the end" that began in 1914 (A.D.), the period must be a literal three years and a half. It could begin counting no earlier than the start of the "appointed time of the end" in the fall of that year 1914.

<sup>12</sup> When these three years and a half end, there should be an end to the crushing of the power of the holy people of Jehovah God, his saints, his sanctuary class.\* This time period doubtless corresponds with the time period of equal length given in Daniel 7:25 (*JP*) concerning the symbolic horn, the Anglo-American dual world power, and its abuse of the sanctuary class: "He . . . shall wear out the saints of the Most High; . . . and they shall be given into his hand until a time and times and half a time." These three years and six months were found to begin in the first half of November, 1914, and to end on May 7, 1918.† On this latter date the king of the south, comprising Britain and America as war allies, went to the limit in dealing Jehovah's sanctuary class a shattering blow by striking at the very summit of Jehovah's consecrated visible organization, the central headquarters in Brooklyn, New York, and laying hold of the president of the Watch Tower Bible & Tract Society

\* It is only by changing the vowel pointing of the Hebrew Bible text of Daniel 12:7 and by rearranging the Hebrew words that the translation is forced: "after the power of him who shattered the holy people should be ended, all these things should be ended."—*AT; Mo.*

† See *The Watchtower* as of August 15, 1959, pages 506, 507, paragraphs 25-27; and as of September 15, 1959, pages 571-573.

12. With what time period in Daniel 7:25 does the time period here correspond, and how at the culmination of it was the organizational work crippled in a way not duplicated?

together with its secretary-treasurer, and breaking up the relations of the Society's Brooklyn headquarters with its branch offices and agencies in foreign countries. On June 20, 1918, the said officers, together with six others prominent in the Bible publication work, were sentenced to eighty years' imprisonment. All their brothers in the sanctuary class around the earth were shocked, grieved and benumbed. This crippled the organizational work of Jehovah's sanctuary in a way that has never been duplicated since then, not even during World War II.

<sup>13</sup> The main one behind this shattering of Jehovah's holy ones was Satan the Devil, who claims possession of all the kingdoms of this world and their glory. (Matt. 4:8, 9; Luke 4:5, 6) In 1914, when Michael stood up, the war in heaven was begun to oust the Devil and his demons. He was defeated by Michael, and there is Scriptural reason to believe that by the time of the annual celebration of the Lord's evening meal on March 26, 1918, Satan the Devil was hurled down to the earth. For the reason that he now knows that he has yet a "short period of time" before he is bruised in the head in the battle of Armageddon, he has great anger, especially against the remnant of the sanctuary class. On these he has waged war by all means at his disposal. (Rev. 12:7-17) But to this date he has failed to show the power to shatter that he was permitted to show in 1918. Neither will he shatter Jehovah's sanctuary in their "beauteous land" when he plays the part of Gog of Magog and comes down from the north with all his visible and invisible hosts to destroy the holy remnant and the "other sheep." He himself will be bruised. His power to shatter has come to an end.—Ezek. 38:1 to 39:16.

13. Who was behind this shattering work, and what now indicates that his power to shatter has come to an end?

<sup>14</sup> The period of three times and half a time having ended in 1918, the other important things of the vision must "be ended" or be brought to accomplishment at their appointed time. The prophet Daniel away back there could not decipher the meaning of the things seen in vision. He confesses: "And I heard, but I understood not; then said I: 'O my lord, what shall be the latter end of these things?' And he said: 'Go thy way, Daniel; for the words are shut up and sealed till the time of the end. Many shall purify themselves, and make themselves white, and be refined; but the wicked shall do wickedly; and none of the wicked shall understand; but they that are wise [the intelligent, *Le*] shall understand.'" (Dan. 12:8-10, *JP*) Daniel did go his way into death sometime after the writing down of the vision about 537 B.C., shutting up the words and sealing the book.

<sup>15</sup> Great understanding of the book of Daniel was displayed by Jesus Christ on earth. In this "time of the end" since 1914 he is the one whom God uses to open or unstop the words like a well of knowledge and information and to unseal the book in all its meaning. (Rev. 5:1-5) Do we want to understand the book with its marvelous references to our day? Then with Jehovah's help through Christ we must purify ourselves from this world, we must make ourselves white with righteousness through the Lamb's blood, and we must be refined in our sincere devotion to Jehovah God and his kingdom. Only the Scripturally intelligent ones will be allowed to understand the book of Daniel and all the rest of the Bible. However, none of the wicked can and will understand it and gain

14. The three times and half a time having ended, what other things must be ended in due time, and why has Daniel not received an understanding of the things heard, even till now?

15. Who has been used to unstop the words and unseal the book for us, and what must we do in order to be among the intelligent who will understand?

salvation. In these critical times hard to deal with they will go on in their wickedness, especially against Jehovah's witnesses, until they are destroyed as unhappy fighters against God.—2 Tim. 3:1-5.

#### 1,290 DAYS

<sup>16</sup> The shattering or crushing of the power of Jehovah's holy people in 1918 did not make an end of them. This is the "time of the end," not of the holy sanctuary class, but of the king of the north and of the king of the south and of all the neutral nations. It is a time of deliverance for the sanctuary class and for the "other sheep" who worship with them. After saying that these spiritually intelligent ones would understand, Jehovah's angel added: "And from the time that the continual sacrifice will be removed, even to set up the desolating abomination, there will be a thousand two hundred and ninety days."—Dan. 12:11, *Le*.

<sup>17</sup> This taking away of the continual sacrifice of praise to God was already foretold in Daniel 8:11. It took place in 1918, when the time, times and half a time were fulfilled.\* The taken-away condition of the daily or continual sacrifice lasted into the following year, until March 26, 1919, on which date the release occurred for the Watch Tower Society's president, secretary-treasurer and six fellow prisoners, under bail. The setting up of the "desolating abomination" occurred when the worship of the "image of the wild beast," that abominable makeshift for God's kingdom, the League of Nations, was set up by the religious organizations of Christendom. By action of the Federal Council of the

\* See *The Watchtower* as of September 15, 1959, pages 571-573. During the Nazi regime from 1933 to 1945 the king of the north tried to take away the continual burnt offering, but it was not with the same results as in 1918.—Dan. 11:31, *AS*.

16, 17. (a) For whom is this the "time of the end"? (b) From when is it the time to begin counting the 1,290 days?

Churches of Christ in America this was dated from the close of January, 1919.\* By the time of this latter date both of these two mentioned things had taken place. Consequently this is the point of time from which to count.

<sup>18</sup> After the 1,290 days had begun to count, Michael their great Prince delivered his people, in March of 1919. On April 13, 1919, there were more than 17,961 that celebrated the Lord's evening meal earth-wide.† During the rest of the 1,290 days the work of God's holy organization was reorganized, improved and strengthened for the global witness that had to be given before the complete end should come upon this old system of things. In due time, what happened that outstandingly marked the end of those divinely numbered days? The 1,290 days must be treated from the standpoint of the lunar calendar. Hence divine prophecy treats a month as being thirty days long, on the average. The 1,290 days are just thirty days or one lunar month longer than 1,260 days in prophecy. Revelation 11:2, 3 definitely shows that 1,260 days equal forty-two months. Forty-two months amount to three years and six months. In prophecy these three years and six months are not affected by any leap year or by any Jewish Veadar year in which a thirteenth lunar month is added to the Jewish calendar to bring the series of lunar years up to the length of the series of solar years. Since 1,260 days in prophecy equal three years and six months, then 1,290 days equal three years and seven months. Counted from the close of January, 1919, where do those three years and seven months end?

\* See *The Watchtower* as of September 15, 1959, pages 573, 574, and as of October 1, 1959, pages 597, 598.

† See *The Watch Tower* as of May 15, 1919, page 151. The figures there given do not include groups of less than thirty in attendance.

18. With relation to the 1,290 days, when did Michael deliver his people, and how long a period in solar time do those 1,290 days equal?

<sup>19</sup> They bring us to the end of August and the beginning of September of 1922. It was in the first half of September, 1922, that the electrifying words rang out: "Be faithful and true witnesses for the Lord. Go forward in the fight until every vestige of Babylon lies desolate. Herald the message far and wide. The world must know that Jehovah is God and that Jesus Christ is King of kings and Lord of lords. This is the day of all days. Behold, the King reigns! You are his publicity agents. Therefore advertise, advertise, advertise, the King and his kingdom." This came on The Day (September 8) of the nine-day international convention of Jehovah's witnesses at Cedar Point, Ohio, at the conclusion of the address of the president of the Watch Tower Society on the subject "The Kingdom." In this address J. F. Rutherford proved from Scripture and fact that Jehovah's "messenger of the covenant" had come to the temple, the spiritual sanctuary, in the spring of 1918 for judgment work. The judgment that was to "start with the house of God" was now in progress! (1 Pet. 4:17; Mal. 3:1-5, AS) In expression of this judgment upon Christians a resolution was adopted.

<sup>20</sup> Sunday afternoon, September 10, President Rutherford delivered his public address on the challenging subject "Millions Now Living Will Never Die." At its conclusion he introduced a resolution entitled "A Challenge to World Rulers," which was adopted with acclaim by the 18,000 to 20,000 present. This notified the nations that the "appointed times of the nations" had run out in 1914; that God's kingdom by Christ had then been set up in heaven; that the League of Nations was a fraud and "must fail, because God has decreed it

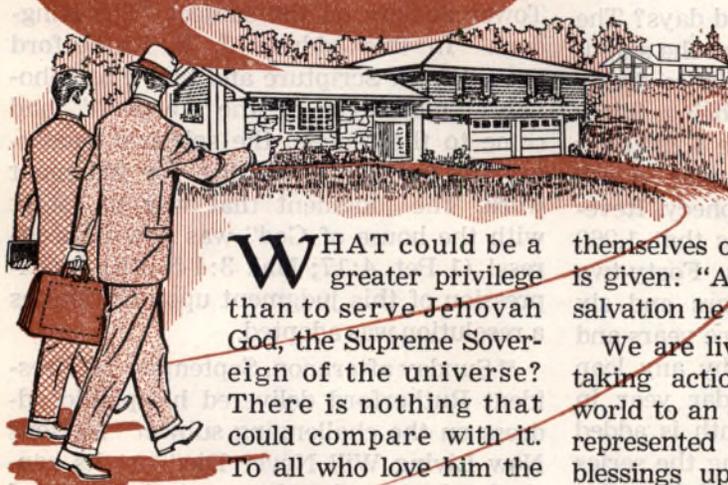
19. Toward the end of those 1,290 days, what electrifying message was delivered, and what judgment work was called to our attention?

20. What expression of judgment upon professed Christians was then sent forth, and thus the series of what things began?

thus"; that the kingdom of Jehovah's Messiah was the complete cure-all for the ills of humankind; and that by obeying the laws of that righteous kingdom men will continue to live and never die off the earth.\* This bold resolution was the first

\* See the issue of November 1, 1922, of *The Watch Tower*; also the issue of October 11, 1922, of *The Golden Age*, pages 22-26.

## An Invitation to PRAISE JEHOVAH



**W**HAT could be a greater privilege than to serve Jehovah God, the Supreme Sovereign of the universe? There is nothing that could compare with it. To all who love him the invitation is extended:

"Sing to Jehovah, all you of the earth! Announce from day to day the salvation he gives! Relate among the nations his glory, among all the peoples his wonderful acts." Have you responded to that invitation to praise Jehovah?—1 Chron. 16:23, 24.

Jehovah is the Author of the provision for the salvation of humankind from sin and death. He "loved the world so much that he gave his only-begotten Son, in order that everyone exercising faith in him

in a series of seven resolutions adopted at annual general assemblies of Jehovah's witnesses from 1922 to 1928. Like plagues, these resolutions were poured out upon apostate Christendom. Of the initial resolution, "The Challenge," there were eventually 45,000,000 copies distributed worldwide in many languages.

(To be continued)

might not be destroyed but have everlasting life." He is also the One who safeguards his servants, holding back the enemy from overwhelming them. So to him his servant David cried out in appreciation: "You have proved to be a refuge for me, a strong tower because of the enemy." He will continue to be such a refuge and strong tower to his people during the destruction at the battle of Armageddon, now near at hand.

To all who would avail themselves of his provisions the command is given: "Announce from day to day the salvation he gives!"—John 3:16; Ps. 61:3.

We are living at the time when God is taking action to bring the unrighteous world to an end, to vindicate his own misrepresented name and to shower endless blessings upon those who worship him. These things he will accomplish by his kingdom, which is now in full operation in the heavens under the Kingship of his anointed Son Jesus Christ. In response to the momentous announcement of the Kingdom's establishment faithful ones in the heavenly courts worshiped God, saying: "We thank you, Jehovah God, the Almighty, the one who is and who was, because you have taken your great power and begun ruling as king." Having heard the good news that God's kingdom rules,

do we on earth likewise worship God, join in thanking him, and take up the joyous proclamation that "the kingdom of the world has become the kingdom of our Lord and of his Christ, and he will rule as king for ever and ever"? We are invited to do so, and what a privilege it is to respond to that invitation now!—Rev. 11: 15-17.

#### REASON FOR BIBLE STUDY

When you study the Bible, either alone or with one of Jehovah's witnesses, keep in mind the reason for such study. It is so that "you may be filled with the accurate knowledge of his will in all wisdom and spiritual discernment, in order to walk worthily of Jehovah to the end of fully pleasing him as you go on bearing fruit in every good work." When we know his will, we should conform to it. It should affect our lives and cause us to make the changes that are needed in order to "walk worthily of Jehovah." "Hence 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." If we have thus responded to the word of God, putting away moral badness, and if we have accepted the implanting of the word and really do have faith in God and his promises, then it is our privilege and responsibility to respond to the divine invitation to be witnesses for Jehovah and his kingdom. So doing, we please God, because we offer to him an acceptable "sacrifice of praise, that is, the fruit of lips which make public declaration to his name."—Col. 1:9, 10; Jas. 1:21; Heb. 13:15.

Never should we dismiss from our minds the seriousness of the matter. Our life and the lives of those to whom we are sent depend on our response. (Ezek. 3:17-21) Not just once in a profession of faith, but daily, in proof of our faith, we must advocate

God's way. "For with the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation." (Rom. 10:10) Just as important as our faith in God, his Son, and the new world of righteousness is our faith in the importance of measuring up to the divine requirements to gain God's favor, salvation from sin and death, and life in the new world. By applying yourself regularly to doing the divine will by making public declaration of the things that you have learned from the Bible, "you will save both yourself and those who listen to you." (1 Tim. 4:16) Only if men learn God's righteous requirements and conform to them will they be spared when this old world goes down in destruction at Armageddon.

#### HOW TO SERVE

The Lord Jesus set the pattern for us in serving God. At the beginning of his earthly ministry he quoted his commission, as recorded in the scroll of the prophet Isaiah. It says, in part: "Jehovah's spirit is upon me, because he anointed me to declare good news to the poor, . . . to preach Jehovah's acceptable year." (Luke 4:18, 19) He studied God's Word as recorded in the Scriptures, prayed to his Father for his spirit, and followed His direction. While he did not withhold the good news from those who had much of this world's goods, but preached to men such as rich Zacchaeus and the ruler Nicodemus, yet he was not like the "Pharisees, who were money-lovers" and who treated the rest of mankind as if they were nothing. He had consideration for the lowly and poor. He came "to seek and to save what was lost"—the "lost sheep of the house of Israel." He "felt tender affection for them, because they were skinned and knocked about like sheep without a shepherd." He went to the homes of the people to teach them. Pa-

tiently he explained to them the promises in God's Word. He recognized the urgency of the situation, for that was a time of judgment. It was an acceptable time to respond to Jehovah's provision for deliverance by recognizing and following his Messiah. Multitudes did follow him for the bread he gave them, for the healing he performed, even to listen to the things he taught, but only a few responded to his invitation: "Be my follower." But those who did manifest a desire to serve God and share the good news with others he took with him as he preached, so they could acquire experience in the ministry. In all this he set the pattern for us to follow.—Luke 19:10; Matt. 10:6; 9:36; John 1:43.

Jesus instructed his disciples that they were to be his witnesses to the most distant part of the earth, and he gave assurance that he would be with them. In response to his command, there are men, women and children today in 175 lands who have studied God's Word as Jesus did, who pray to the Father for his spirit as he did, and who walk in his footsteps by serving God as witnesses in the way he did. They are Jehovah's witnesses. True to his promise, Jesus has been with them. They have his words recorded in the Bible and they pay attention to what he said. They regularly assemble at their Kingdom Halls to study the Bible and to equip themselves as preachers and teachers of the Kingdom message; and, as Jesus promised, where two or three are met together in his name, he is present by means of holy spirit. (Acts 1:8; Matt. 28:20; 18:20) Thus equipped, they are workmen with nothing to be ashamed of, able to handle the word of truth aright. When persons of good will express their desire to have a share in teaching God's Word to others, they are welcome to avail themselves of the same free training and to receive personal in-

struction from a qualified minister in the actual field service. That is the pattern set by Jesus, and it is the one Jehovah's witnesses follow today. Every day last year 236 more persons, on an average, in all parts of the world expressed the desire to serve Jehovah and availed themselves of this training to become qualified ministers. Some of them have been able to devote much time to the service, while the circumstances of others make it possible for them to spend only a few hours a month actually visiting others with the Kingdom good news, but the important thing is that they are proving their love for God by responding to his invitation to be his witnesses.

Yet not all who hear the message respond to the divine invitation to service. Why not? The prophet Ezekiel describes them in this way: "They sit before thee as my people, and they hear thy words, but do them not; for with their mouth they show much love, but their heart goeth after their gain. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not." (Ezek. 33:31, 32, 35) They are like those who listened to Jesus but failed to respond to his invitation, "Be my follower." What a mistake they are making! How foolish to hear the words spoken at God's command and fail to act on them! Jehovah requires love, not merely expressed in words, but demonstrated by obedience to his commandments.

Now is the time when, in harmony with Jesus' prophecy on the time of the end, "this good news of the kingdom" is being preached in all the inhabited earth for the purpose of a witness to all nations before the end comes. Take hold of the grand opportunities that this opens up to you. Now, before the accomplished end comes, an-

nounce the salvation that God gives, so that you may be one who will receive its benefits. Have a part in proclaiming the

establishment of God's kingdom, so that you may be one of its subjects and receive of its benefits forever.—Matt. 24:14.



● Has anyone on earth ever heard Jehovah's voice?—N. P., U.S.A.

The inspired apostle John says, at John 1:1-3, that Jesus Christ in his prehuman existence was known as the Logos or Word, the official spokesman of Jehovah God. It is understood, then, that in the great majority of cases throughout the Bible where Jehovah is mentioned as speaking to his people, he did so representatively and not directly. God spoke primarily through his chief spokesman, the Word.

Thus when Jehovah appeared to Moses in the burning bush and spoke to him, he did so by means of an angelic messenger, as pointed out in Exodus 3:2 and confirmed in Acts 7:30, 35. Moses also reminded the Israelites of their experience at Mount Sinai: "Jehovah began to speak to you out of the middle of the fire. The sound of words was what you were hearing, but no form were you seeing—nothing but a voice. And he proceeded to state to you his covenant, which he commanded you to perform—the Ten Words, after which he wrote them upon two tablets of stone." (Deut. 4:12, 13) Both Stephen and Paul made it clear that this was done representatively, saying that the Law was "transmitted by angels." At Hebrews 2:2 the point is specifically made that it was "spoken through angels."—Acts 7:53; Gal. 3:19.

However, there are three occasions mentioned in God's Word when Jehovah's only-begotten Son or chief spokesman was down here on earth and when Jehovah God spoke to him. In these three places both the context and the circumstances indicate that the voice heard was that of Jehovah God himself. For example, at the time of Jesus' baptism the account tells us: "Look! also, there was a voice from the heavens that said: 'This is my Son,

the beloved, whom I have approved.'" (Matt. 3:17) When Peter, James and John accompanied Jesus Christ into the mountain and witnessed the transfiguration scene, the voice of Jehovah was heard, saying, "This is my Son, the Beloved, whom I have approved; listen to him." (Matt. 17:5) On another occasion Jesus petitioned: "Father, glorify your name." The account then tells us: "Therefore a voice came out of heaven: 'I both glorified it and will glorify it again.'"—John 12:28.

To those who did not love Jehovah and would not acknowledge Jesus' messiahship, Christ said on one occasion: "Also the Father who sent me has himself borne witness about me. You have neither heard his voice at any time nor seen his figure, and you do not have his word abiding in you, because the very one whom he dispatched you do not believe." (John 5:37, 38) Jehovah God is a spirit and thus invisible to human eyes. Consequently, no human of flesh and blood has ever been able to see Jehovah's speech organs in operation, but some humans have heard his voice. Those unbelievers, however, the ones to whom Jesus was speaking, had themselves never heard the voice of Jehovah.—Ex. 33:20.

● At Daniel 11:37 (AS) we read concerning the "king of the north": "Neither shall he regard . . . the desire of women." Who are the "women" referred to here?—J. H., U.S.A.

Repeatedly in the Scriptures, from Genesis through Revelation, a woman is used to represent a city or an organization. (Gen. 3:15; Isa. 62:2; Gal. 4:26; Rev. 12:1) Even as God gave Adam a woman, Eve, as "a helper for him," so organizations have served as helpers or handmaids to those who formed them or who came to control them. This has not only been true of Jehovah God, as noted in the foregoing references, but also of Satan the Devil, for he also has his woman: "And the woman that you saw means the great city that has a kingdom over the kings of the earth."—Rev. 17:18.

The term "women" at Daniel 11:37 must apply in a symbolic sense, since the "king of the

north" is not a single man but refers to the ruling factors of a modern totalitarian world power. The "women" therefore would refer to all those groups or organizations that serve as weaker vessels or handmaids to the king of the north within his domains. These are the cultural, scientific, religious and like bodies or organizations that have certain desires, forms of worship or "gods" of their own but that are ignored by the king of the north in his worship of the "god of fortresses." Also included among these "women" are the satellite countries, particularly their heads, that have cer-

tain ambitions or desires of their own regarding their own lands but which are ignored by the king of the north if they do not coincide with his ambitions, as was particularly the case in Hungary and as has been noted to some extent in the press recently regarding Poland. It might be said that Marshal Tito drew his Yugoslavia out from under Communist Russia because of not wanting to subordinate his desires; he did not want to play the role of a woman or handmaid to Communist Russia. All of those that do submit are like "women" to the domineering king of the north.

## ANNOUNCEMENTS

### FIELD MINISTRY

Since *The Watchtower* takes the lead in 'guarding freedom for doing God's complete will,' it should be in the homes of all lovers of true freedom. During April Jehovah's witnesses will make it possible for all to have this magazine coming regularly to their homes, by offering a year's subscription for *The Watchtower* and three Bible booklets, for \$1.

### PEACE-PURSUING DISTRICT ASSEMBLIES

Arrangements for the 1960 district assemblies in the United States and Canada have now been completed. The assembly locations are listed below, along with the rooming headquarters address for each city. Each of the Peace-pursuing District Assemblies will be four days in duration, and all of Jehovah's witnesses and others who are interested in peace will want to be present for the entire assembly. Beginning five weeks before the date of the assembly that you plan to attend, you may write to Watchtower Convention, at the rooming headquarters address, and they will be glad to assist you in obtaining rooming accommodations.

APRIL 21-24: Anchorage, Alaska, Sydney Laurence Municipal Auditorium, 6th and "F" Street. Rooming: 1438 Medfra St., Anchorage.

JUNE 23-26: Fort Worth, Tex., Will Rogers Memorial Coliseum, Amon Carter Square, 3401 W. Lancaster St. Rooming: 4205 Baldwin St., Fort Worth 15. Nashville, Tenn., Grandstand, Tennessee State Fairgrounds, Nolensville Rd. Rooming: 608 Snyder Ave., Nashville 9.

JUNE 30-JULY 3: Toronto, Ont., Grandstand, Exhibition Park. Rooming: 959 College St., Toronto 4.

JULY 7-10: Los Angeles, Calif., Wrigley Field, 435 E. 42nd Place. Rooming: 10615 S. Figueroa St., Los Angeles 3.

JULY 14-17: Sydney, N.S., Sydney Forum, Falmouth St. Rooming: Breton St., Whitney Pier. Washington, D.C., Griffith Stadium, 7th St. & Florida Ave. Rooming: 5113 14th St. NW., Washington 11.

JULY 21-24: Sacramento, Calif., Grandstand, State Fairgrounds, Corner of Broadway & Stockton Blvd. Rooming: 3965 12th Ave., Sacramento 17.

JULY 28-31: Detroit, Mich., Briggs Stadium, Trumbull & Michigan Aves. Rooming: 2484 Grand River, Detroit 1. Edmonton, Alta., Edmonton Gardens, 118th Ave. & 79th St. Rooming: 9603 79th Ave., Edmonton. Portland, Oreg., Multnomah Stadium, SW. 18th & Morrison. Rooming: 3390 SE. Milwaukie Ave., Portland 2.

AUG. 4-7: Salt Lake City, Utah, Utah State Fairgrounds Coliseum, 9th West & N. Temple Sts. Rooming: 986 S. 4th East, Salt Lake City 11.

AUG. 11-14: Boston, Mass., Fenway Park. Rooming: 295 Huntington Ave., Boston 15.

AUG. 25-28: Kansas City, Mo., Kansas City Municipal Stadium, Brooklyn Ave. & 22nd St. Rooming: 4619 E. Truman Rd., Kansas City 27. Miami Beach, Fla., Miami Beach Exhibition Hall, 1700 Washington Ave. Rooming: 6620 N. Miami Ave., Miami 50.

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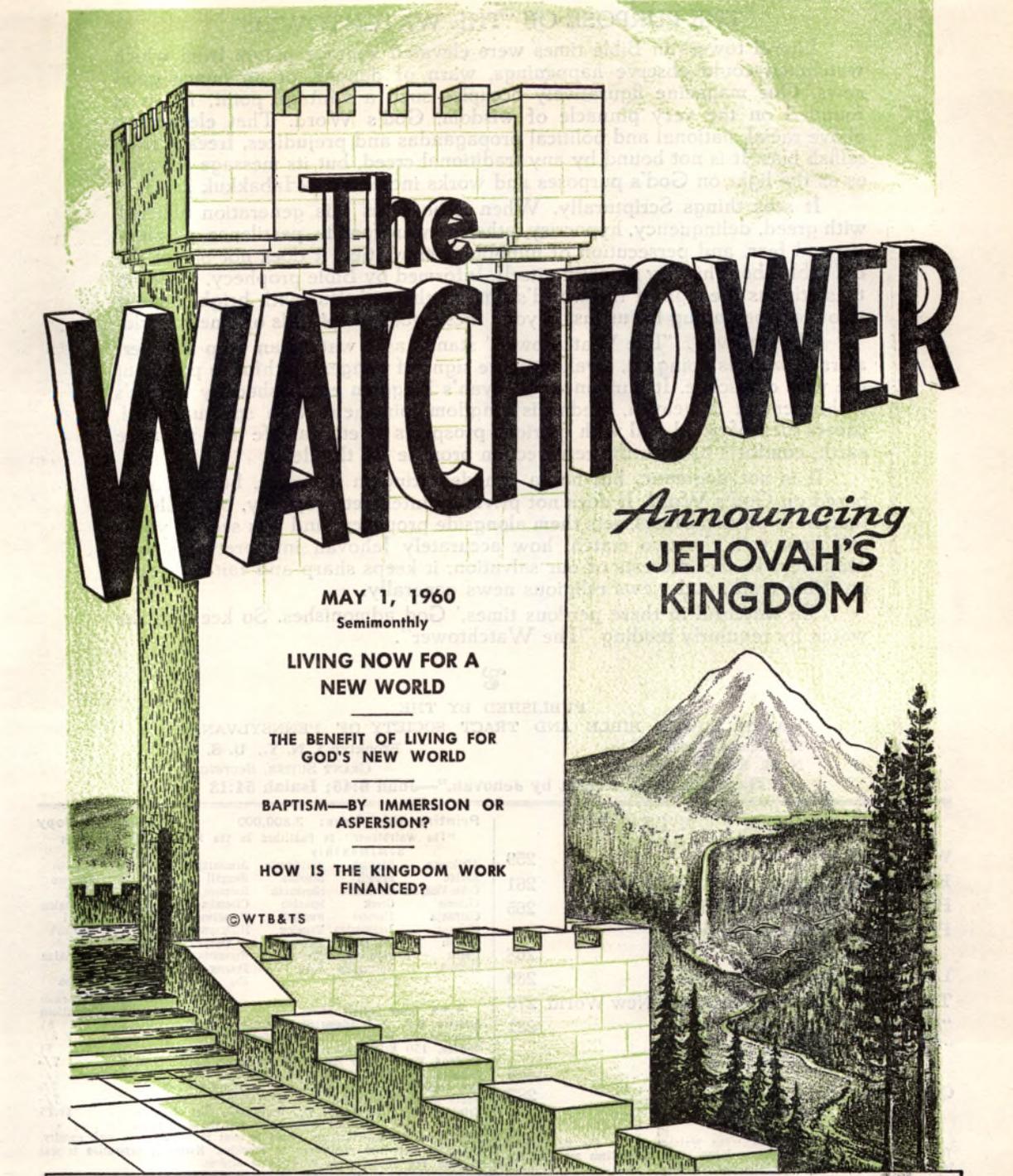
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### "WATCHTOWER" STUDIES FOR THE WEEKS

May 22: Universal Disarmament by the Kingdom of Heaven, ¶1-20. Page 232.

May 29: Universal Disarmament by the Kingdom of Heaven, ¶21-37. Page 237.

June 5: Universal Disarmament by the Kingdom of Heaven, ¶38-55. Page 242.



# The WATCHTOWER

*Announcing*  
**JEHOVAH'S  
KINGDOM**

**MAY 1, 1960**  
Semimonthly

**LIVING NOW FOR A  
NEW WORLD**

**THE BENEFIT OF LIVING FOR  
GOD'S NEW WORLD**

**BAPTISM—BY IMMERSION OR  
ASPERSION?**

**HOW IS THE KINGDOM WORK  
FINANCED?**

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**"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.

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

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

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## Why MURMUR?

**N**ATURE'S murmuring sounds are a pleasure to hear. The gentle breezes that murmur through the leaves of the trees are such a delight that they cause poets and composers to write sonnets and melodies. Pleasant also are the murmurings of brooks as they wend their way through forest and meadow.

The same, however, cannot be said of the murmuring done by the human tongue. It is far from pleasant and delightful to hear. *Webster* defines it as "a low muttered complaint or repining; grumbling." Note that it is something muttered low; it is not something expressed openly and outspokenly. Apparently the one who murmurs has doubts, either consciously or unconsciously, as to the wisdom of his murmuring if not also of his grounds and motives for it.

Today we hear murmuring on every hand: children murmur against their parents; wives murmur against their husbands; employees murmur against their employers, and untold numbers murmur against what God permits, blaming him for the evil in the world. Why? Are there not others similarly situated that do not murmur? Undoubtedly!

There is never any sound reason for murmuring. It is unwise, to say the least. It

makes the murmurer more unhappy and annoys others, if not also infecting them with the spirit of murmuring. It often leads to

resentment and to taking a foolish course. One who murmurs may be said to be lacking in love for God and his neighbor, if not also in love for himself.

Those who murmur against God show a lack of love for him, for if we love someone we will trust that one and so will not murmur against him. That was the trouble with the Israelites. No sooner were they delivered at the Red Sea than they began to murmur about food and drink. Was there any danger of any of them perishing of hunger and thirst? Not at all. Later when the ten faithless spies brought back an unfavorable report, saying they could not take the land to which they were going, again they murmured. Had not God performed many miracles for them by this time? Could he not also take care of any enemies they would meet, since he was able to defeat the might of Egypt? Had he not promised to bring them into a land flowing with milk and honey? Yes. But because of lack of love there was a lack of faith and trust, and so they murmured.—Ex. 16:7, 8; Num. 13:25-14:29.

Those who today murmur because of what God permits show a like lack of love, of faith and trust in God. Are we not daily recipients of God's goodness? Do we not see on every hand proof of his wisdom and power? Could we not reason, therefore,

that he must have some good reasons for permitting conditions that vex us? Surely! Not only has he such good reasons but he has caused them to be recorded in his Word, the Bible. A study of that Word, with the aids he has providentially provided, will help you to appreciate his reasons, the chief of which is the vindication of his sovereignty.

Then again, murmuring may be due to lack of neighbor love. "Love covers a multitude of sins," but the murmurer cannot cover over the shortcomings of others or make allowances for them and so he murmurs. The murmurer sets himself up as judge and murmurs because others do not measure up to his own personal standard, entirely overlooking that 'each one stands or falls to his own master' and that he himself also comes short.—1 Pet. 4:8; Rom. 14:4.

This lack of love at times manifests itself in envious murmuring. That is what caused Korah, Dathan and Abiram to murmur against God's chosen spokesmen, Moses and Aaron. These murmurers, because of lack of love, entirely overlooked the fact that God himself had appointed Moses and Aaron to lead the people in the first place, as well as the fact that not all can lead but some must of necessity follow.—Num. 16:1-40.

This very same spirit was manifested by some in the parable Jesus gave of the workers in the vineyard. As you remember, all received the same pay at the end of the day, although working for various numbers of hours. Those who had worked the full day murmured because the others received the same as they, although they were receiving what they had bargained for. To those murmurers the master of the vineyard said: "Is it not lawful for me to do what I want with my own things? Or is your eye wicked because I am good?" Yes,

lack of love of neighbor led them to envious murmuring.—Matt. 20:1-15.

Murmuring may not only be due to lack of love for God and neighbor; it may also be due to lack of love for oneself. Repining, as was noted, is also a form of murmuring. Persons who do not have sufficient self-love will keep repining, blaming themselves, murmuring against themselves, and make themselves miserable as well as those about them. Or, being frustrated with themselves, they vent their ill will upon others, by murmuring against them. The fact that we are commanded to love our neighbor as ourselves shows that we do need a certain amount of self-love. We should not, therefore, expect too much of ourselves but take a reasonable view of our failings and accomplishments.

The one who is tempted to murmur should ask himself: Am I lacking in love for God, for my neighbor or for myself? Would God permit the conditions that vex me if something good was not to be gained from them? Am I lacking in appreciation of the benefits I do receive from those against whom I murmur? Have I tried to reason kindly and calmly with the one against whom I am tempted to murmur? If nothing can be done about conditions, what am I benefited by murmuring? Am I too severe with myself?

In particular should all those dedicated Christians in the New World society examine themselves when tempted to murmur. Jehovah was leading his organization before we ever became a part of it; so let us humbly put our faith and trust in him and in the instruments he has chosen to act as overseers in various capacities. If conditions really do need correcting, have patience and faith that God will correct them in his due time. In the meantime, do not make yourself and others unhappy by murmuring. Yes, why murmur?

# BAPTISM

THOUSANDS of tourists walk right on by without even giving it a second thought. They never wonder at the change, or if they do, they rarely find the answer to their question.

The scene could be at almost any really ancient church, but let's take the one at Florence, Italy, for an example. Thousands of visitors mill through the Piazza del Duomo in the center of the city. They look at a magnificent green-and-white marble building there, 82 feet (25 meters) across. They know it is a baptistery, but rarely do they wonder why such a large building was needed.

They go on to Pisa, some fifty miles away. There, in the plaza in which they find both the cathedral and the famous leaning tower, is another baptistery, 115 feet (35 meters) in diameter. But the visitors walk right on by, rarely thinking of the change that must have occurred in baptisms since the design for these buildings was established.

It was on looking at a similar baptistery at Poitiers, some 200 miles southwest of Paris, that I really became curious about this difference. The baptismal basin there is almost six feet in diameter. Farther south, in Marseille, at the former Cathedral de la Major, the baptistery was more than eight feet across. Wherever you look, whether in the famous Lateran palace in Rome, in the ruins of Tipasa, seventy kilometers west of Algiers in North Africa, in small places in northern Italy like Albenga, Grado, Parma, Pistoia, Torcello or



BY IMMERSION OR ASPERSION?



A little history sheds a lot of light on the origin and meaning of this important Christian ceremony.

Volterra, or in other places where there are extremely ancient churches, you will find these special baptisteries. Some of them still have the large baptismal basins (that the French call *piscines*—the same word they use for fish ponds and swimming pools!) that are remnants of the time when baptisms were far different from what they are today.

If you are of an inquiring mind, you will wonder why the change was made.

## THE ORIGIN OF BAPTISM

Although the Bible shows that people were baptized before Jesus Christ, the first *Christian*

baptism obviously was the baptism of Christ. John the baptizer was baptizing people in the Jordan River in the year 29 of our era. He was baptizing, as the reliable historian puts it, "those repenting for forgiveness of sins." He was preparing them for the Messiah, whose sacrifice really would bring about the forgiveness of those sins.—Mark 1:4; Heb. 9:22.

In each of these baptisms a lot of water was being used. Nobody was merely being sprinkled. Nor was Jesus baptized by either affusion (pouring on the head) or aspersion (sprinkling). Matthew says: "Jesus immediately came up from the water." Mark also speaks of Jesus "coming up out of the water." Jesus had been down in it, actually being *immersed* in the Jordan River.—Matt. 3:16; Mark 1:10.

A great deal of water was needed in order to immerse, or to *dip under the water*, those who were being baptized. Thus, you read in the Sacred Scriptures: "John also

was baptizing in Aenon near Salim, because there was a great quantity of water there." Also, the Ethiopian eunuch, upon converting, said: "Look! a body of water; what prevents me from getting baptized?" Not just a little basin, but a "body" of water was necessary, for these baptisms were all by immersion. (John 3:22, 23; Acts 8:36) This fact is borne out, not only by the Bible, but also by secular and religious historians—even by the historians of religions that no longer perform baptism by immersion!

#### WHAT THE HISTORIANS SAY

*Larousse du XX<sup>e</sup> Siècle*, the best-known encyclopedia in France, says: "The first Christians received baptism by immersion everywhere where water was found."\* The ancestor of the present Larousse, the larger *Grand Dictionnaire Universel du XIX<sup>e</sup> Siècle*, has, for almost a hundred years, said: "Baptism by immersion, Baptism conferred by plunging the catechist in the water. In the first centuries of the Church one gave BAPTISM BY IMMERSION."† The *Dictionnaire Encyclopédique Quillet* adds: "The most ancient fonts consist of a basin sufficiently large that adults can be plunged into them; because, in the early days of the Church baptism was performed by immersion."‡

*Le Baptême des Adultes*, written with Church approval by Robert Lesage as a guide for new members, says on page 18: "It was in effect by immersion that baptism was administered during the first centuries of the church."

The Catholic abbot Jules Corblet, honorary Canon of Amiens, officer of the Academy and director of the *Revue de l'Art Chrétien*, wrote two volumes on baptism entitled *Histoire Dogmatique, Liturgique et Archéologique du Sacrement de Bap-*

*tême*. His second volume begins with this paragraph:

"The example of Our Lord baptized in the Jordan would naturally cause rivers to be chosen as the first places of baptism; nothing, elsewhere, could be more favorable than these large streams of water for the *immersion* of the crowds that converted to Christianity. But, as there were not rivers everywhere, the writers of the first centuries [Justin, Clement, Victor I, Tertullian, etc.] took care to remark that seas, lakes, ponds and springs are equally proper for baptismal immersions."

#### THE "CHURCH FATHERS" COMMENT

Corblet cites ancient fathers of the Church as proof that in early times real immersion was performed. Gregory of Nyssa (about 331-396) said of the water: "We hide ourselves in it, like the Savior was hidden in the earth." Cyril of Jerusalem (315-386) said that one is completely surrounded by the water. Epiphany remarked that the waters bathed, not just one member, but that they surrounded and purified the entire body. John Chrysostom (345-407) said: "The immersion of the head in the baptismal water is a representation of the tomb of the old man, who is plunged into it as into a tomb, to come out of it with a new life to which he is resurrected." Jerome (about 340-420) spoke of a triple immersion of the head, and Augustine (354-430), Corblet reports, spoke of the complete cleansing of the body.

The English-language *Encyclopædia Britannica*, Volume 3, page 83, cites Cyril of Jerusalem's description of a baptism performed about the year 340 of our epoch. The person to be baptized enters an inner room, prepares himself, is lead to the baptismal tank, and "he is submerged at each question, three times therefore."

\* Volume 1, page 551.

† Volume 2<sup>e</sup>, page 187.

‡ Volume 1, page 366.

Even though Christian baptism, according to the Bible, is neither for the cleansing of the body nor for the remission of sins, and though it need be done only once, these statements show clearly that the practice of immersion that Jesus had established was still in effect hundreds of years after his death, and that it is only since that time that it has been changed.

The abbey Corblet said in *Des Lieux Consacrés à l'Administration du Baptême*, page 13: "The baptistery had especially been constructed in view of the baptism of adults. When, in the eighth century, that of young infants became generalized, one would have to abandon little by little these isolated monuments to replace them by baptismal tanks placed in the churches. Where one continued to use the baptisteries, one replaced the large basin by an immersion tank for infants."

This change, and the religious building programs of the ninth to the thirteenth centuries, brought about the destruction of many of the immersion basins formerly used for adults. However, a few of them still remain, as silent, though eloquent, testimonials to this change.

#### WHEN THE CHANGE OCCURRED

Corblet says: "The majority of theologians and liturgists admit in a general manner: 1st, that there was total immersion from evangelical times until about the fourteenth century; 2nd, that from the thirteenth to the fifteenth century, partial immersion of the body was used with affusion [pouring] on the head; 3rd, that from the fifteenth century affusion alone replaced affusion accompanied by immersion."\* This church historian points out that a church council held in Liege, Belgium, in 1287 indicated that immersion was still the sole form of baptism being em-

ployed there. "Saint Thomas [1225-1274] spoke of [aspersion] as an out of the ordinary practice and said that a minister would sin gravely in baptizing other than by immersion, because he would not be conforming to the ceremonial of the Latin Church."\*

In 1526 a church assembly at Chartres, France, left the priests at liberty to employ either method. But more than a hundred years later, in 1655, the Ritual of Poitiers still recommended that the priests "skillfully plunge the child three times, being careful not to injure it."

However, the tide of change had long been definitely against the principle of immersion that Jesus had established. Already it had washed away the idea that baptism, as it had been in Jesus' day, was for people who were old enough to have knowledge and faith and who were publicly announcing the dedication of their lives to God. In place of that original meaning, baptism had been watered down to little more than a ceremonial act following childbirth.

Louis Réau, member of the French Institute and historian of church art, thinks it was this change from baptizing only adults that gradually led to the change from immersion to sprinkling. The change was necessary, he says, because it was dangerous to plunge infants completely under the water. He points out, however, that this change did not take place all at once, but that "a long period of transition must be allowed during which the ceremony of baptism was at the same time *partial immersion and pouring*."† The evidence for this is that certain ancient baptisteries are too shallow for immersion to be possible, and that works of art of the epoch show a person standing in the water, which comes perhaps up to his knees, while more water is being poured over his head.

\* *Histoire Dogmatique*, Vol. 1, page 236.

† Louis Réau, *Iconographie de l'Art Chrétien*, Vol. 1, page 240.

\* *Histoire Dogmatique*, Vol. 1, page 223.

## CHANGING THE CEREMONY

## CHANGES THE MEANING

Changing the ceremony has watered down both its importance and its meaning. The idea of personal dedication has been drowned completely. The change has reached the point spoken of by *Témoignage Chrétien*, a Catholic weekly, published in Paris. It said that most people now come to Church "as their fathers and grandfathers did," only for baptism, communion, marriage and burial. To these people, it said, baptism merely sanctifies the event of birth. "Other religions, other civilizations would translate that by other actions, but the significance would not at all be different."

As Réau says, the Church has changed the meaning of baptism. No longer is it for adults, "prepared over a long period of time and fully conscious of their engagement." Instead, it has become something for infants who have neither the knowledge nor the ability to make a personal commitment.

The Church, in baptizing infants instead of adults, and in sprinkling instead of immersing, "has blotted out the symbolic meaning of primitive baptism," when, among other things, "immersion signified death of the 'old man' buried under the water and coming out of the baptismal bath [signified] birth to a new life."\*

## THE RESULTS OF TAKING IT SERIOUSLY

However, there are people today who really hold to that primitive baptism established by Jesus. They do not consider immediate baptism necessary for the remission of children's inherited sin; they accept Christ's ransom as being sufficient for that. They do not look at baptism as marking one's membership in a church, but, in-

stead, they know that it publicly symbolizes their dedication to God.

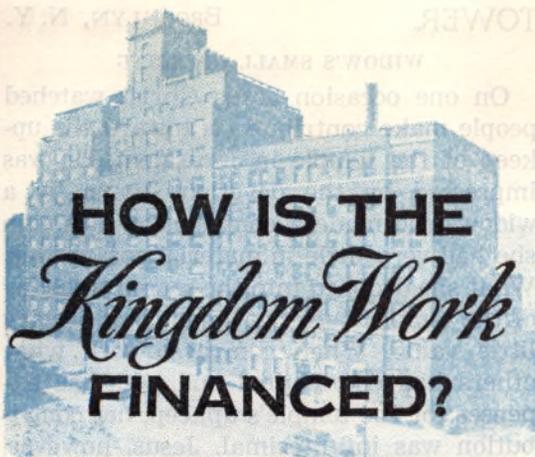
They know that baptism is a Christian requirement, but they baptize only people who are old enough to make their own decisions, who understand God's Word, and who have dedicated themselves to Him. Further, they baptize only by total immersion, as Jesus was *immersed* in the Jordan River. Thus, they keep the important symbol of baptism—that of one's voluntarily dying to his former course of life and being raised up to a new life in God's service.

Taking these matters seriously, as Jesus and his apostles did, they do not find it necessary to complain, as did the front cover of *Témoignage Chrétien*, that only one out of ten baptized parishioners is Christian. Instead, their ranks of zealous Christian workers, actual voluntary teachers of others, are growing by leaps and bounds throughout the earth. Regularly hundreds of newly dedicated persons are baptized at semiannual and annual assemblies held throughout the earth. Over seven thousand were baptized at an assembly in 1958 in New York city.

Why do so many take up this "yoke" that Christ said his followers must take upon themselves? It is not just because this is a Christian command, but also because these principles, as they really existed in Jesus' day are so thrilling that when one learns of them he realizes he has to tell them to other people.

When Jehovah's witnesses say that baptism must be by immersion, and that it must be in symbol of one's dedication to God, they are following the example that was set by Jesus, by his disciples and by all the early Christians. To those who disagree with this principle Jesus set, they reply simply that no man who claims to follow Christ ever has any right to deny his example, or even to imply that it was wrong.

\* Louis Réau, *Iconographie de l'Art Chrétien*, Vol. 1, page 241.



## HOW IS THE *Kingdom Work* FINANCED?

**T**HE first question that comes to the mind of many strangers that walk past the ten-story, block-wide building in Brooklyn, New York, that houses the international headquarters of Jehovah's witnesses is, "How is all this financed?" When they are told that the new twelve-story building being constructed across the street also belongs to the Watch Tower Society, as well as a cluster of multistoried factory buildings a half mile away, their question becomes more insistent: "Where do you get the money?"

Since the Watch Tower Society is not engaged in commercial business enterprises but in the philanthropic work of Bible education, it is puzzling to such persons how such big, attractive buildings could be erected and maintained by the Society. But these buildings that are used for publishing Bibles and Bible literature and for housing those who work in the printing plant are not the only financial outlay of the Society. Throughout the world it maintains eighty-five branches with a personnel of 1,236 persons to operate them. In addition to this it maintains a large number of missionary homes. The basic needs of the missionaries and other special representatives of the Society are cared for so that they may devote their complete attention to educating

people of good will in the many truths of God's Word. All this costs money.

A big financial outlay is the production of immense quantities of Bibles and Bible literature. In 1959, the Watch Tower Society produced over 734 million pieces of printed matter. It takes a lot of money to provide the materials and precision machinery needed to do so much printing. So the question as to how such an immense, philanthropic operation is financed is an inevitable one from strangers.

Some persons might think that it is done by money obtained from the Bibles and Bible literature produced by the Society, but this is not so. The small contribution received from persons that take literature does not cover the cost of operating the Society's activities. Other persons might say the money comes from solicitations, fund-raising programs such as bingo or from tithing. But this too is a wrong conclusion.

From the time the Watch Tower Society was formed in 1884 it has never solicited money. Raffles, bingo and other fund-raising programs so commonly used by church groups have never been employed by the Watch Tower Society. What may be still more surprising to the person not well acquainted with Jehovah's witnesses is the fact that the Society has not at any time during its seventy-six years of existence passed a collection plate. Collection plates are never seen at any meeting it sponsors.

Tithing does not answer the question either, because Jehovah's witnesses do not look upon it as a Christian requirement. It was made a part of the Mosaic law to support the Levitical priesthood, but Christians are not under that law. Christ brought it to an end. Besides that, the Levitical priesthood no longer exists. Tithing, therefore, is not practiced by Jehovah's witnesses.

## WILLING OFFERINGS

It is written at Proverbs 3:9: "Honor Jehovah with your valuable things." This is what persons interested in the work of the Watch Tower Society have been doing. Voluntarily they make regular free-will offerings, or contributions, to the Society to keep the work of proclaiming the name and purposes of Jehovah God continuing and expanding. They recognize this as a Scriptural obligation.

In the eighth chapter of Luke we find an example of Christian women giving material assistance to Christ and his apostles, that the Christian ministry might continue from village to village and city to city. In the third verse it states that these women were "ministering to them from their belongings." Here is an example of voluntary giving that Jehovah's witnesses follow today. By making free-will contributions to the Watch Tower Society they are ministering to thousands of special representatives of the Society who are spending all their time in the ministry.

The Corinthians are another example of voluntary giving. Writing to them, the apostle Paul said: "Through the proof that this ministry gives, they glorify God because you are submissive to the good news about the Christ, as you publicly declare you are, and because you are generous in your contribution to them and to all."—2 Cor. 9:13.

It is a similar generosity on the part of Jehovah's witnesses world-wide that makes possible the upkeep of the Society's many branches, printing establishments, missionary homes and ministerial activities. None of the money thus contributed is used to pay officials and special representatives to work for the Society. Those persons that work full time in its branches or as special representatives in the field do so voluntarily, not for pay.

## WIDOW'S SMALL OFFERING

On one occasion Jesus Christ watched people make contributions toward the upkeep of the temple in Jerusalem. He was impressed by the devotion shown by a widow who made a contribution although she had very little in material possessions. What she dropped into the sacred treasury of the temple were two small coins of very little value. When compared with what others had contributed and with the expenses for the temple's upkeep, her contribution was infinitesimal. Jesus, however, did not consider it as of no value because of its smallness. Instead he said: "Truly I say to you that this poor widow dropped in more than all those dropping money into the treasury chests; for they all dropped in out of their surplus, but she, out of her poverty, dropped in all of what she had, her whole living."—Mark 12:43, 44.

The widow's generosity was great. It revealed her love for God. The same can be said of those of Jehovah's witnesses who are poor but who make regular contributions to the theocratic organization despite their meager income. Although their free-will offerings may be no more than a few coins of little value, their offerings are appreciated by the Watch Tower Society. The generosity of these humble people shows their devotion to Jehovah and their appreciation for the work the Society is doing.

If a person were to take the attitude that the financial burden for preaching the good news of God's kingdom should be carried by Witnesses that have good-paying jobs, he would not be showing the commendable attitude of the widow. He would not be showing her appreciation for God's work. He may be unable to contribute more than a coin of small value, yet his contribution is important. As small as it is, it helps with the Kingdom work. It also gives him the

satisfaction that comes from expressing, in a material way, his love for God's service.

It is the privilege of Jehovah's witnesses and interested persons to support financially the theocratic activities in their respective lands. To an extent, they can do it locally by helping with the expenses of the congregation meeting place, or Kingdom Hall. Each Kingdom Hall has a contribution box where voluntary contributions can be made without anyone knowing how much a person contributes. No plea for money is ever made to the congregation, no perfumed coin envelopes are sent to them for contributions and no pledges are ever asked. Like the free-will contributions made by the widow and by others in Jerusalem, so the members of each congregation of Jehovah's witnesses voluntarily drop in the contribution box at the Kingdom Hall whatever they feel able to give.

The free-will offerings made directly to a branch of the Society support the theocratic activities throughout the country or countries under its jurisdiction. Such donations help with the expense of operating the branch and missionary homes, aid special ministers in the field, make possible the holding of assemblies, finance legal cases in defense of the work and care for other expenses. The Witnesses in each country are happy to carry this financial load in addition to the upkeep of their local Kingdom Halls. They do not want to depend upon their spiritual brothers in other lands to do it for them.

Each Witness wants to share in financing the Kingdom work, no matter how small his offering may have to be. He appreciates the admonition given by the apostle Paul: "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.

That the Society may plan its expenses for the year, it needs to know approximately how much Jehovah's witnesses and interested persons plan to contribute. What they promise is not a pledge but merely an estimation of what they hope to donate during the year. Call it their contribution prospects. It is a voluntary promise such as was made by the Corinthians: "I thought it necessary to encourage the brothers to come to you in advance and to get ready in advance your bountiful gift previously promised."—2 Cor. 9:5.

If you intend to make one or more contributions to the Watch Tower Society during the next twelve months, send a card or letter to the branch office in your country stating what you hope to contribute to that office to help the work of preaching God's kingdom. Mark it "Contribution Prospects." On the second page of this issue of *The Watchtower* is a list of the Society's English-speaking branches. A complete list of branches is in the back of most of the Society's books and booklets. In the United States the communication should be sent to: Watch Tower Bible and Tract Society of Pennsylvania, Treasurer's Office, 124 Columbia Heights, Brooklyn 1, N.Y. Your prompt response to this request will help the Society plan its activities.

How the facilities and work of the Watch Tower Society are financed is no mystery. Without resorting to the money-raising schemes employed by Christendom's churches, it is able to carry on an extensive philanthropic work of Bible education because Jehovah's witnesses and interested persons voluntarily make contributions from their valuable things.—1 Chron. 29:17.



## PROMOTING ACCURATE KNOWLEDGE IN MINISTERS

“**B**E FILLED with the accurate knowledge of his will in all wisdom and spiritual discernment, in order to walk worthily of Jehovah to the end of fully pleasing him.” All Christians desire to please Jehovah, both because they love him and because pleasing him means everlasting life. They will therefore take this admonition to heart, and especially during May, which has as its theme this text.—Col. 1:9, 10.\*

Why is accurate knowledge so essential? Because it serves as a light to our path. Knowledge of God's Word is indispensable to our keeping balanced and making right decisions. And what decisions we are called upon to make almost daily! Decisions affecting our ministry and eternal life, our families, our secular occupation, our neighbors and suchlike. At times we are required to make decisions suddenly; and unless we have fully equipped ourselves with accurate knowledge, our imperfect flesh may cause us to make serious mistakes, harming not only our own spiritual interests but those of our associates.

If we would promote accurate knowledge of God's will we must study diligently. Study requires time, and so we should set aside time for individual study, not waiting until we have spare time, for such may never be. Buy out time for study. Take it away from watching television shows and movies, attending dances and parties, and other forms of entertainment, from reading newspapers and worldly magazines. Not that these are wrong in themselves, but the amount of time spent on them must yield to the more important thing—promoting accurate knowledge in ministers.

We must not only buy out time for study but we must also make that time count by quality study. We must concentrate, apply

ourselves to the subject at hand, dismissing distracting thoughts and not letting our minds wander. As we read, let us ask ourselves such questions as: Why is that? How is this so? In this way we will make sure of all things and fix firmly in our minds that which is right.

To help us remember we must train our process of memory and recall by reviewing. After reading a paragraph endeavor to recollect its main thoughts. Upon completing a section of material do the same, and then upon finishing an entire article or chapter try to recollect the theme, the high lights, the main arguments and the leading proof texts used. And as we study let us not overlook prayer. Thank God for providing this information and ask for his help in understanding and appreciating it. In all such ways we will be promoting accurate knowledge in ourselves.

Of course, in view of our ministerial commission and the command to love our neighbor as ourselves, we must also seek to promote accurate knowledge in *other* ministers. One of the ways we can do this is by thoroughly preparing our study lessons and then making able public declaration at the congregation meetings. Those with whom we work in the training program we likewise can help; and, in particular, all those who have the privilege of presiding over study meetings have the obligation to promote accurate knowledge in ministers by capably conducting such studies. If each one prepared for each meeting as if he himself had to conduct it, what lively, interesting and upbuilding meetings we would have!

During May, then, let us all be ‘promoting accurate knowledge in ministers,’ in ourselves and in fellow ministers, so that we will walk worthily of Jehovah to the end of fully pleasing him.

\* For details see *The Watchtower*, August 1, 1959.

**I**T IS God's purpose to have a new world in which righteousness is to dwell. It was the hope of such a new world that encouraged the early Christians in the days of the apostles; indeed, it caused them to change their whole lives. Instead of living for the things that the world of the nations round about them had to offer, they began to live for that new world. The apostle Peter wrote: "Since all these things [the things of the old world around them] are thus to be dissolved, what sort of persons ought you to be in holy acts of conduct and deeds of godly devotion . . . ! 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. 3:11-13.

<sup>2</sup> Long before the days of Peter, Jehovah, the Creator of the universe, had made known his purpose to have such a new world. Through the prophet Isaiah he said: "For here I am creating new heavens and a new earth, and the former things will not be called to mind, neither will they come up into the heart." (Isa. 65:17) It was His purpose from the beginning to have such a righteous world, and it was only because of man's rebellion in Eden that this earth became a place where wickedness and unrighteousness came to flourish, where sin has resulted in suffering and death for earth's inhabitants instead of earth's being a paradise of peace and happiness with everlasting life for those living therein. But God has not abandoned this thrilling purpose of his, for he promises that the righteous "will possess the earth, and they will reside forever upon it."—Ps. 37:29.

1. What does God purpose to have, and what did Peter write about it?
2. What was the result of man's rebellion in Eden? Does this mean that God has abandoned his purpose to have a righteous world?



Living now  
for  
**A NEW WORLD**

<sup>3</sup> The word "righteous" means being "just, upright, virtuous, law-abiding." It is God's declared purpose then to have a cleansed earth, restored to a state of paradisaic beauty like the original Eden, in which "righteousness is to dwell." It is to be a world in which justice, truth and uprightness will flourish, where all earth's inhabitants will be law-abiding, that is, abiding by the divine law, doing the divine will. It is for such conditions upon earth that Jesus taught us to pray in his model prayer: "Let your kingdom come. Let your will come to pass, as in heaven, also upon earth."—Matt. 6:9, 10.

<sup>4</sup> Today we do not live in such a world. This world's inhabitants do not dwell together in peace, nor do the majority deal justly with one another. Virtue is something easily laid aside. There is less respect for keeping proper laws, even the laws of men, for reports clearly indicate that lawlessness is on the increase. But most disturbing to sincere persons is the fact that this world shows little or no respect for the divine law of God. Similar conditions existed on earth in the days of Noah, when "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." (Gen. 6:5) Because of its badness God destroyed that wicked society of men by a flood, allowing only Noah and his family to escape. The Bible speaks of it as a destruction of an "earth." Not that the literal earth was destroyed; what was destroyed was the society of people living on the earth, those who were living only for

3. What will it mean for 'righteousness to dwell in the earth'?
- 4, 5. (a) Why did God bring the Flood on the earth? (b) Of what was the Flood a picture, and how are conditions on earth today similar to those just before the Flood?

their own degraded worldly ideas and who had forgotten God.—2 Pet. 3:5, 6.

<sup>5</sup> What happened back there was a small-scale pattern of how God is to destroy this present evil world. Jesus himself warned of this and said: "For just as the days of Noah were, so the presence of the Son of man will be." (Matt. 24:37) It was accurately foretold that just prior to the end of this wicked world the conditions on earth would be similar to those preceding the Flood. Notice how true to the facts are these inspired words: "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." (2 Tim. 3:1-4) A careful study of other prophecies in the Bible makes it most certain that we are now living in these last days, and this means that the end of this present evil world is to be experienced in our time.

#### GATHERING THE SHEEP INTO A NEW WORLD SOCIETY

<sup>6</sup> The destruction of this evil world will of necessity involve the lives of a great number of people. But in his loving-kindness and mercy it is God's purpose that, before this world comes to its end, he will gather out from the nations those who love what is right, who desire to see righteousness flourish, who show faith in God's Word the Bible and in the promise of the new world, whose faith is such that they are prepared to turn their backs on this old world and its bad ways and, instead, conform to the prin-

ciples of righteousness that are forever to govern the new world of God's making.

<sup>7</sup> That such a gathering of lovers of righteousness would take place in our day is made clear from the Scriptures. Jesus himself gave the parable of the "sheep and goats" to illustrate this very thing. The account of this parable at Matthew 25:31-46 indicates that this would be a gathering of individuals of all the nations and a separating of them from the world in such a way that they could be identified as a separated and gathered people. Jesus further showed that there would be such a gathering of sheeplike individuals to form an identifiable people in these last days when he said: "And I have other sheep, which are not of this fold; those also I must bring, and they will listen to my voice, and they will become one flock, one shepherd." (John 10:16) These are the ones who respond to the call 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."—See also Isaiah 2:1-3.

<sup>8</sup> So it is that all persons living today have the opportunity of learning the truth and then of making a decision concerning their own destiny. A choice must be made: Will you continue to live like this present evil world, engage in its wrong practices, be part of it and die with it? Or will you learn of the new world, desire its righteousness, be alive to it and live in it forever? Will you forsake this world of unrighteousness and live *now* for the new world?

<sup>9</sup> It is a choice that cannot be put off indefinitely. One cannot with wisdom say, "Well, when that new world comes I will change. Of course I will be willing then to conform to what God will want us to do in

6, 7. (a) To what kind of people is Jehovah now showing mercy? (b) How does Jesus speak of the gathering of lovers of righteousness today?

8. What choice faces all persons now living?

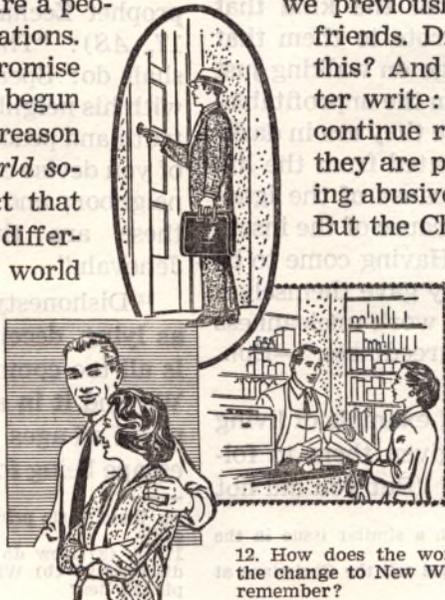
9, 10. (a) Why must one not delay in making his decision? (b) What decision will lovers of righteousness make in harmony with Romans 12: 2?

that new world." No! *Now* is the time to begin living for the new world, giving evidence that one is a genuine worshiper of God in spirit and truth, sheeplike, a lover of what is right, for "the Father is looking for such kind to worship him."—John 4:23.

<sup>10</sup> Before the destruction of this world comes at the Bible-named battle of Armageddon, Jehovah God is giving opportunity to the people of the nations to learn the truth, to conform to it, and then to demonstrate their faith by seeking the way of righteousness, giving evidence that they are the kind of people who would live righteously in God's perfect new world if given the opportunity. If it is your sincere desire to receive God's approval and gain life from him in that new world, then you will gladly respond to the words: "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.

<sup>11</sup> Jehovah's witnesses, as a Christian body of people, are endeavoring to follow this Bible command. They are a people gathered from all the nations. They believe in the Bible promise of the new world and have begun to live for it *now*. For that reason they are in fact a *New World society*. It is this simple fact that makes them so noticeably different. Their faith in the new world is not a negative thing, but is positive. It is a living faith and moves them to an active support of what they believe. That is why you find them calling on the homes of the peo-

11. What is it that makes Jehovah's witnesses so noticeably different?



ple to talk to them about their hope. In this they are privileged to fulfill one of the prophecies for our day: "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) But they know that there is more to living for the new world than just preaching about it. Living for the new world means living in harmony with the righteous principles of the Maker of it in everything one does, and these principles must govern all one's actions as parents or children, as employers or employees, in work or in play.

<sup>12</sup> To those who take such a course it will mean a great change, but certainly a change for the better. Often such a change is misunderstood. This world is governed by one set of principles and ideas; the new world is governed by others—by divine principles and purposes. When we conform to the latter, the world may think it strange; we no longer conform to their way of thinking and acting. It may even lead to antagonism and opposition from persons

we previously thought to be our friends. Did not Jesus experience this? And did not the apostle Peter write: "Because you do not continue running with them . . . , they are puzzled and go on speaking abusively of you" (1 Pet. 4:4)

But the Christian's purpose in living is primarily to please God, and so the important thing for you to know is "how you ought to walk and please God," not just men.—1 Thess. 4:1; Col. 1:10; 1 Thess. 2:4.

12. How does the world look upon those who make the change to New World living, but what should we remember?

<sup>13</sup> If it is your sincere desire to find life at God's hands in his new world of righteousness, then it is in your interests to consider carefully some of the basic principles of conduct that God requires of those whom he is today gathering to his side of favor and blessing and assembling into one flock as a New World society. The decisions you have to make are similar to those that faced people who lived in the days of Christianity's beginnings, when for the first time they were confronted with the truth preached by the apostles and they saw the choice between continuing along the way they had been going previously in harmony with the ways of the nations round about them and making the change that was needed if they were to come into a favorable relationship with their Creator.

#### PRINCIPLES OF NEW-WORLD LIVING

<sup>14</sup> About the year 60 or 61 (A.D.) the apostle Paul was writing to the Christians at Ephesus. Before they had heard the truth preached to them the members of that early congregation had been living just like the other peoples of the nations. But that kind of life was not the kind that pleased God. So Paul wrote to them that they should "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."—Eph. 4:17-19.

<sup>15</sup> Was that the kind of example of living that Christ Jesus had given them to follow? Most certainly not! "But you did not

learn the Christ to be so, provided, indeed, that you heard him and were taught by means of him, just as truth is in Jesus, that you should put away the old personality which conforms to your former course of conduct and which is being corrupted according to his deceptive desires; but that you should be made new in the force actuating your mind, and should put on the new personality which was created according to God's will in true righteousness and loving-kindness."—Eph. 4:20-24.

<sup>16</sup> Then the apostle goes on to mention by name some of the bad things being practiced by the nations that could no longer be practiced by Christians. What he has to say is just as important for us living now during the time of the end of this system of things if we want to follow the example of the early Christians and learn to live in the way that pleases God and receives his approval. First, notice that verse 25 of chapter 4 of Ephesians tells us that having put away falsehood we should "speak truth each one . . . with his neighbor." This same principle was stated by Jehovah many hundreds of years previously through his prophet Zechariah (chapter 8, verses 16, 17, AS): "These are the things that ye shall do: Speak ye every man the truth with his neighbor; execute the judgment of truth and peace in your gates; and let none of you devise evil in your hearts against his neighbor; and love no false oath: for all these are things that I hate, saith Jehovah."

<sup>17</sup> Dishonesty, which includes such things as lying, deceiving, stealing and cheating, is all too common in this world, is it not? We find it in all walks of life, among people of all ages. Not only will children lie to escape being found out in some wrong they

13. How were people faced with a similar issue in the early days of Christianity?

14, 15. From what course did Paul tell the Christians at Ephesus they should turn away?

16. What basic principle does Paul discuss at Ephesians 4:25?

17, 18. (a) How do people of this old world look upon dishonesty? (b) What are some of the reasons why people tell lies?

have done, but adults show dishonesty in their dealings with one another, in business, in trying to escape responsibility for some debt or liability, or to cover over some wrong. Because of this, people have begun to lose trust in one another. Some will even claim that because other people are dishonest it is all right for them to be the same. But if we want to do what is right we can no longer walk "just as the nations also walk in the unprofitableness of their minds."

<sup>18</sup> There are many reasons why people are not honest with one another and why they resort to lying and deception. As mentioned above, one reason is to escape punishment for some wrongdoing. Fear is certainly a powerful influence in the lives of many and is one of the basic reasons for lying. In some lands the people are brought up with a fear of the "spirits" of the dead ancestors, and from youth are taught that it is necessary to deceive these "spirits" to avoid harm. Those having this belief often come to think that lying and deceit for such a purpose are not bad; but such ideas are certain to harm one's conscience and to weaken one's ability to speak the truth rather than falsehood in one's dealings with his fellow men. Some take the attitude that lying is wrong only when one is found out, but if he is successful in his lies, then he is "clever" and has done something to be admired. This is indeed a perverted view of what is right and wrong. Still others lie out of pride. In fact, it is true to say that some people live their whole lives as a lie, pretending to be something that they are not, and having to make up untrue stories of their exploits to support their claims. Still others lie willfully to deceive, to mislead in order to obtain some advantage over others to their own selfish gain.

<sup>19</sup> When one learns the truth of God's

19. Why can there be no place in the New World society for lying and deception?

Word, one sees the need to put away all practice of dishonesty. Fear is replaced by love; love for Jehovah, for his principles and for one's Christian brothers. Learning that the ancestors are truly dead in the graves and not alive anywhere as "spirits," those who previously had this belief would no longer have fear for such or feel the need to deceive them. The Christian knows that he cannot deceive God, and though he were to try to deceive or lie to other human creatures, Jehovah, who can see the very inmost thoughts of the heart, would not be deceived, and His disapproval could lead to disastrous results. Pride, another cause for lying, is something that God hates, but he approves of humility. So there is no place in God's growing New World society for such things as deception, lying and other forms of dishonesty.—1 Cor. 4:5; 1 Thess. 2:4; Acts 5:3-5; Mic. 6:8; 1 John 4:18; Matt. 22:37-39; Prov. 16:5.

#### HONESTY IN VARIOUS RELATIONS

<sup>20</sup> Thus among those now being gathered out of the nations of the world into the one "flock" of Jehovah's sheep the distrust and suspicions of the old-world society are replaced by trust and confidence. Yes, even now the principles of God's Word are changing people's lives so that they can enjoy Christian fellowship without the fears that affect the association of those in the old world. That does not mean that Jehovah's witnesses are, for example, a gullible people, easily deceived, trusting everyone on sight, as it were. They exercise sensible caution and are alert to deal with any wickedly designing person who might try to worm his way into their fellowship for reasons of personal gain, to take advantage of the kindness and trust exercised in the New World society. Such evil-intentioned ones quickly show by their

20. While there is trust and confidence among Jehovah's witnesses, against what is it proper for them to be on guard?

works that they are not lovers of truth and righteousness at heart, and mature Christians soon see through their hypocritical disguise.—Matt. 7:20.

<sup>21</sup> What about a person who owns and operates a business? Can he as a Christian rightly use deceptive means to keep up with the competition of others and increase his profit? The following Bible principle is very much to the point in answering that question: "You must not commit injustice in judging, in measuring, in weighing . . . You should prove to have accurate scales, accurate weights." So a Christian businessman would not cheat his customers by giving them short measure for their money or bad workmanship in order to make a dishonest profit. Likewise he would deal justly and honestly with his employees.—Lev. 19:35, 36; Col. 4:1.

<sup>22</sup> This does not mean that a Christian has the right to go around telling others how to run their businesses, as though he were the judge of such matters. The purpose of what is written here is not to try to tell people of the world how to run their lives. What are presented here are simply the principles governing Christian living, so that those desiring to quit living the way the nations do and live in harmony with the righteousness of the New World may be helped to do so.

<sup>23</sup> The same principle of honesty equally applies to employed persons in relationship to their employers. When a person enters into an agreement to work for someone at an agreed wage, then that agreement should be honored. If a person fails because of laziness to do the work assigned, that would really be a form of dishonesty, would it not? It would likewise be dishonest if a

person used the time he has agreed to work for an employer and for which he is being paid wages for some other purpose, even though he may feel that the other thing he is doing is more interesting or even more beneficial to himself and to others. To use his employer's time in this way without his knowledge and permission is being unfaithful to one's agreement. An honest and diligent worker wins respect and an honorable reputation. (1 Thess. 4:11, 12) The Christian employee or servant does his work well, not just to please men or to win the approval of men, but because it is right to do so, it is being honest, and he appreciates that such a course pleases Jehovah and wins a reward from him. At Ephesians 6:5-8 Paul writes: "You slaves, be obedient to those who are your masters in a fleshly sense, with fear and trembling in the sincerity of your hearts, as to the Christ, not by way of eyeservice as men-pleasers, but as Christ's slaves, doing the will of God whole-souled. Be slaves with good inclinations, as to Jehovah, and not to men, for you know that each one, whatever good he may do, will receive this back from Jehovah."—Compare Colossians 3:22-25.

<sup>24</sup> Continuing in chapter 4 of Ephesians (verse 28), the apostle states another rule of New World living: "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." To steal means to take away something one has no right to, secretly, without being seen. It is easy to understand that breaking into a house at night when the owner is not there and then taking away money or other goods, such as clothing, is stealing. But what about when one has to handle food or materials or equipment in the course of one's employ-

21. How would the principle of honesty apply to a Christian running a business?

22. For what purpose is the information in this article presented?

23. How might a person be dishonest about his work, and for what most important reason should a Christian be a diligent worker?

24. What further principle of New World living is stated at Ephesians 4:28?

ment as a house servant or in some business office or factory? Is one free to take for oneself of such things?

<sup>25</sup> It is the custom in some village communities in some countries that a traveler passing through the village may help himself to some food, so he can proceed on his journey refreshed. This is a custom that is considerate and shows commendable hospitality. All the people of the community understand this custom where it is practiced, and it is not in any way looked upon as stealing, even when the traveler uses the food in the absence of the owner. This custom reminds us of the provision

made for the stranger, the traveler or the poor person under the Jewish law. (See Leviticus 19:9, 10.) But customs change, and, though this custom is still practiced in some rural communities, it is not commonly practiced in large cities under conditions of modern civilization. So one has to adapt himself to the situation where he is. A safe guide to what is stealing and what is not stealing is to ask oneself: "Do I have the right to take this?" That is, "Do I have the permission of the owner of this food or this material to use it or take it away?" If it is something that is the property of one's employer one might ask: "Would I take this if my employer were present and could see me take it?" If you find that the answer is "No" to any of these questions, then you know that it would be stealing to take the thing in question.

<sup>26</sup> In harmony with the apostle's advice, the Christian should be a hard worker, doing with his hands what is good, not bad; being honest and diligent, not needing to

steal in order to have sufficient to eat. Instead, he will not only provide for his own needs and the needs of his wife and children, if married, but he will be in position to help any of his fellow Christians in the congregation who may not be so fortunate, having perhaps suffered some unexpected loss or disaster. And, too, he will be in position to make some contribution to the funds of the local congregation to help meet necessary expenses and advance the work of preaching the good news of God's kingdom in his neighborhood.

<sup>27</sup> This old system of things is filled with selfishness. People show this in their attitude toward life, looking for as much as they can get while giving as little as they can in return. This selfishness is appealed to by political and religious leaders in order to try to gain support for their particular organizations. It is seen in the way people are quick to borrow money from whom they can, but slow to repay, and often the borrower has no intention of repaying. Some will even try to justify this by saying that to borrow from a rich man and not repay is not really very wrong, since the rich man does not need the money for himself. How often it is that quarrels and fights are the result of debts not being repaid! That is why Psalm 37:21 says it is "the wicked one [who] is borrowing and does not pay back."

<sup>28</sup> Jehovah does not bless the wicked. He does not bless those who are selfish, grasping, just interested in what they can get out of life while doing as little as possible for others in return. Those desiring life in

#### ASK FOR THE NEXT ISSUE

● Has God always ruled the earth? What changes are to result from the establishment of the kingdom of God, and when? Look for answers to these questions in the article "Jehovah Has Become King."

● Did you know that Christian baptism is a divine requirement? Have you been baptized? Are you eligible for baptism? How should it be performed, and by whom? You will find this vital information in the next issue of "The Watchtower."

25. What questions might be asked to guard against stealing?

26. What is an honest and diligent worker able to do?

27, 28. (a) How are people often dishonest when borrowing money? (b) How does the Bible speak of those who refuse to pay back what they borrow? (c) What good qualities should the Christian cultivate, and what had qualities should he put away?

the new world need to cultivate love rather than selfishness, the spirit of giving instead of greed. Rather than going into debt in order to increase material possessions, the Christian learns to be content with necessary things, working diligently to earn such things with honest labor. The apostle Paul was careful not to put any unnecessary burden on his brothers. Just because he was an apostle he did not use his position to

make material gain from his fellow Christians. He did not covet their "silver or gold." As a full-time apostle he appreciated assistance from the congregations so that he could devote all his time to the ministry, but where this voluntary assistance was not forthcoming he was ready to work with his own hands at tent-making so as to care for his material needs.—Acts 20:33, 34; 18:3; 1 Thess. 2:9.

## The Benefit of living for God's New World

**I**S IT not true that today in this world people quickly become angry, losing control of their tempers? Often this leads to harsh and abusive speech, even to unclean and filthy speech. Such kind of speech shows a lack of kindness and consideration for others and is but an evidence of the bitterness, jealousy and contention that are part of the bad conditions around us. The Bible writer James therefore asks: "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. This is not the wisdom that comes down from above . . . For where jealousy and contentiousness are, there disorder and every vile thing are." (Jas. 3:13-16) That is why Paul properly says, at Ephesians 4:29-32: "Let a rotten saying not proceed out of your mouth, but whatever saying is good for building

up as the need may be, that it may impart what is favorable to the hearers. . . . Let all malicious bitterness and anger and wrath and screaming and abusive speech be taken away from you along with all injuriousness. But become kind to one another, tenderly compassionate, freely forgiving one another just as God also by Christ freely forgave you."

<sup>2</sup> Even when it may be necessary to give correction or reproof, as parent to child, or as a Christian overseer to one in the congregation, one's speech

should not reflect an uncontrolled spirit. If one feels momentarily overcome by the heat of anger, that is the time to keep silent until the anger has cooled and one can speak on the matter with proper balance. Under such circumstances he should be "slow about speaking," and rather remember that "an enraged man stirs up strife." To gain God's approval we must learn to live in peace, be peaceable, for "happy are the peaceable, since they will be called 'sons of God'."—Jas. 1:19; Prov. 15:18; Matt. 5:9.

<sup>3</sup> There are times when one may be properly stirred by righteous indignation against what is wrong and evil. But to be

1. What do James and Paul have to say about anger, contention and the wrong use of the tongue?

2. What counsel should be followed when one is overcome temporarily by the heat of anger?

3, 4. What are some other things that have no place in the New World society?

moved to indignation against what is wrong because of love for Jehovah and what is right, and because one is disturbed to see His name and people reproached, is different from being moved to anger because of personal hurt feelings of pride or hatred for another person, or to cover up fear of being found out in some wrong that one has done.

<sup>4</sup> Anything that would work contrary to the peacefulness and orderliness of God's arrangement of living for his people can have no place in his now-forming New World society. This means that such things as fighting or drunkenness (which so often leads to strife) are no part of New World living.—Rom. 13:13.

#### PRINCIPLES FOR MARRIAGE AND MORAL BEHAVIOR

<sup>5</sup> When God originally placed man and woman in the paradise garden of Eden it was His purpose to have them reproduce and multiply to become a society of people eventually to populate the whole earth with a righteous race. So that they could multiply, God created them with the ability to reproduce, and that was why he made the two sexes, male and female. By the man and woman coming together in sexual union they would beget children "after their kind." This would be a right and proper thing for them to do, with no shame attached to it, and it was therefore intended to be a pleasurable experience for them. But God set certain limitations on the exercise of the privilege of sexual union. It was to be practiced only with the arrangement of marriage—the husband with his own wife, the wife with her own husband.

<sup>6</sup> Although for a time God permitted the

Israelites to practice polygamy, yet this was not God's purpose for them, nor did he command them to adopt this practice. In instituting marriage in the first place God gave Adam only one wife. And so Jesus later said concerning the Jewish practice of polygamy and divorce: " 'Did you not read that he who created them at the beginning made them male and female and said: 'For this reason a man will leave his father and his mother and will stick to his wife, and the two will be one flesh'? So that they are no longer two, but one flesh. Therefore, what God has yoked together let no man put apart.' They said to him: 'Why, then, did Moses prescribe giving a certificate of dismissal and divorcing her?' He said to them: 'Moses, out of regard for your hard-heartedness, made the concession to you of divorcing your wives, but such has not been the case from the beginning. I say to you that whoever divorces his wife except on the grounds of fornication and marries another commits adultery.' "—Matt. 19:4-9.

<sup>7</sup> The Bible principles in connection with marriage are really very simple. A Christian man may have only one living wife, and a Christian woman may have only one living husband. The man may have sexual relations *only* with his wife and with no other woman; the wife may have sexual relations only with her husband and with no other man. The two have become one flesh. If one of the marriage partners dies, then that, of course, ends the marriage and the remaining one may remarry. (Rom. 7:2, 3) But while the two are still living the only Scriptural grounds for divorce that allows remarriage is where either the man or the woman goes outside the limitations of marriage and has sexual relations with some other person, thus becoming one flesh with that other person, thereby committing adultery. For a married person

5. For what purpose did God make the two sexes, and what limitation was put on the privilege of sexual union?

6. (a) Was it God's purpose that polygamy be practiced in Israel? (b) What did Jesus say about marriage and divorce at Matthew 19:4-9?

7. (a) With whom only may a man or woman have sexual relations? (b) What are the only grounds for divorce that permits remarriage?

to have sexual relations with any person other than his marriage partner is a violation of and a defiling of God's law regarding marriage. (Heb. 13:4) Thus the Bible does not allow for a marriage being ended by a divorce for other reasons, such as a failure to bear children, difference in religion, sickness or disease, cruelty, and so forth. Where a person does obtain a divorce for any of these latter reasons he would not be Scripturally free to remarry and would therefore be committing adultery if he did so.

<sup>8</sup> Since the sexual relationship is permitted only in the marriage state, that means that unmarried persons may not indulge therein. Persons who have agreed to get married, that is, are engaged, must therefore guard their conduct and exercise proper restraint, waiting till after the marriage to enter into the intimate relationship that rightly belongs only to the marriage state. Any improper sexual relationship on the part of unmarried persons or single persons is fornication and is condemned by Jehovah God. That is why Paul wrote to the Ephesians who had turned their backs on the old world and its ways: "Let fornication and uncleanness of every kind . . . not even be mentioned among you . . . For you know this, . . . that no fornicator or unclean person or greedy person—which means being an idolater—has any inheritance in the kingdom of the Christ and of God."—Eph. 5:3-5.

<sup>9</sup> The lack of respect shown by this old world toward God's righteous principles governing marriage has led to all kinds of troubles: broken marriages, broken homes, and children going bad because of lack of parental care and training and example. Those who wish to see life in God's new

world, where marriage will exist only in harmony with the divine law, cannot afford to copy the perverted ways of this world in this matter. Even now, while living in this world, those living for the new world need to follow Jehovah's principles for marriage and moral behavior. That is why it is right and proper for Christian congregations to be alert to keep their association clean, expelling from their midst willful practitioners of such wrongdoing.—1 Cor. 5:11, 13; 6:9, 10.

<sup>10</sup> Because of the seriousness of marriage and to guard against any abuse of its rights and privileges, it is proper that a marriage of a man and woman be properly registered and recognized by the community. In most countries a marriage must be registered with the local government authority and so become officially known, and the couple receive a certificate of marriage.

<sup>11</sup> The basis for successful marriage is love and not the selfish satisfaction of fleshly passion. In some communities it has been customary for the men to look down on the women as much inferior to them, even to the extent where a wife is looked on as more like some piece of property than as a helpmate and companion. Under such circumstances there is no sharing of life together in the way that God intended marriage to be. To conform to the requirements of New World living means a complete change in attitude toward marriage and the responsibilities to one's marriage mate. The husband must recognize that his wife is not just a slave or house servant. She also can receive from Jehovah God the same blessings of life as he himself, and her worship and service are equally acceptable and pleasing to Him. As the man and his wife both come to learn of

8. What course should be followed by unmarried persons or engaged couples?

9. What has been the result of the lack of respect in this world for God's principles of marriage? How does the New World society keep itself clean from wrong practices?

10. Why is it proper for a marriage to be legally registered?

11. What is the basis for successful marriage, and what changes may be necessary if a family is to live together in harmony with Bible principles?

the New World hope they have something to share, something to work for *together*. The man will encourage his wife, talk with her of their hopes and their Christian work. Rather than a man's neglecting his wife to be with his worldly friends, he will see the need to learn how to live with his wife and children as a family, training them at home in a study of the Bible and in the true worship of God. The wife, on the other hand, will show love and proper respect for her husband, co-operating with him in the rearing of the children in the "discipline and authoritative advice of Jehovah." In this way the husband, the wife and the children are drawn close together in love and understanding, in kindness and helpfulness, living and working together for the new world.—Eph. 5:22, 23, 28, 33; 6:1-4.

<sup>12</sup> All kinds of immorality are today being practiced in this wicked world: loose sexual relations between young unmarried people, men and women who are married having sexual relations with others, and in some cases married couples even agreeing to exchange their wives and husbands to satisfy selfish desires. The minds of some are so perverted that they seek to deceive others into such wrong practices under the cloak of false religious teaching. All such things are wicked and they violate God's principles of marriage. It is no wonder, then, that the apostle wrote that such people are "in darkness mentally, and alienated from the life that belongs to God . . . Having come to be past all moral sense, they gave themselves over to loose conduct to work uncleanness of every kind with greediness." (Eph. 4:18, 19) And the disciple Jude warns God's people that some such men would even 'slip in,' "ungodly men, turning the undeserved kindness of our God into an excuse for loose conduct."

12. Why is it necessary for Christians today to "put up a hard fight for the faith"?

And so Jude admonishes the Christians to whom he wrote "to put up a hard fight for the faith."—Jude 3, 4.

<sup>13</sup> What a blessed time it will be when the earth is cleansed once and for all time of such wrongdoing; when honesty and integrity and uprightness will flourish, and lying, stealing and deceit will be no more; when people will deal with one another with confidence and trust, not with doubt and suspicion; when, instead of the harsh sounds of anger, fighting and abusive speech, one will enjoy the calm, happy atmosphere of love, kindness and consideration; when family life will flourish in moral cleanness and the children be reared with affection and sound training to enjoy the blessings of a paradise earth! What a change that will be from the way the world is now! Describing that time, Revelation 21:3, 4 states: "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."

<sup>14</sup> Do you not desire to live in such a world? If yes, then you will want to begin living for that new world now. What is there to gain by devoting all our time and energy to the things of this old world? The wise man Solomon answered that question: "For what does a man come to have for all his toil and for the striving of his heart with which he is toiling under the sun? For all his days his occupation means pains and vexation, also during the night his heart just does not lie down. This too is mere vanity." (Eccl. 2:22, 23) Living for the new world does not result in vanity but

13. Describe the conditions that will prevail on earth when wickedness is completely cleansed out of it.

14, 15. (a) Why is it wise to choose to live now for the new world of God's promise? (b) If we want to live for the new world, what commands should we obey as stated by Peter and Paul?

brings the rewards of everlasting life in true contentment and happiness.

<sup>15</sup> The time left for us to turn away from living according to the way of the nations and to live in accordance with the righteous principles of the new world is short. Of the one who wants to take this course the apostle Peter writes that he should "live the remainder of his time in the flesh, no more for the desires of men, but for God's will." That is a very positive command, but how many are carrying it out? Ask yourself, Am I? The apostle further emphasizes his instruction by saying: "For the time that has passed by is sufficient for you to have worked out the will of the nations." This is just the point that Paul was making in his letter to the Ephesians: "Keep strict watch that how you walk is not as unwise but as wise persons, buying out the opportune time for yourselves, because the days are wicked. On this account cease becoming unreasonable, but go on perceiving what the will of Jehovah is."—1 Pet. 4:2, 3, Eph. 5:15-17.

#### HOW TO MAKE THE CHANGE TO NEW WORLD LIVING

<sup>16</sup> We cannot make this change from old-world living to New World living by just our own efforts. The apostle warns that we have a great adversary, Satan the Devil, who, along with his wicked spirit demons, is deceiving the nations and endeavoring to cause all to do what is bad, not what is good. To overcome all his deceptions and snares we need more than just a desire on our part to do what is right. We need Jehovah's help, and this he supplies freely to those who really wish to worship and serve him. By means of his Word, the

Bible, he provides accurate knowledge, and by studying the Bible we get to understand His will and purpose. By means of his holy spirit, which is God's invisible active force, he strengthens us and gives us the power to do his will. By means of

his visible organization among his faithful witnesses on earth he guides and directs us in how to use the knowledge gained in a practical way and brings us into unity with others now living for the new world. By diligently studying God's Word, seeking the help of the holy spirit and His organization, we can put on "the complete suit of armor from God" and thus resist the wicked influence of Satan and of this evil world.—Eph. 6:10-18.

<sup>17</sup> Our living for the new world does not mean that we are automatically freed from any obligation to the present arrangements of men in this world. A Christian receives many benefits from the services performed by human governments. For example, laws are made to restrain wicked people from harming others and damaging their property, and the police serve to apply these laws and protect the people from criminals and otherwise to keep order in the community. Hospitals, schools and other services are provided from which we all



16. How only can we learn to live for the new world and continue to keep doing so?

17. (a) Does living now for the new world free us from all obligations toward this present system of things? (b) What are some of the ways in which we follow the command of Jesus at Matthew 22:21 to "pay back Caesar's things to Caesar"? (c) How do we render "God's things to God"?

benefit. Because of such services the governments require the payment of taxes. Christians are peaceful, law-abiding, and pay their taxes. They do not try to cheat the governments of this world of what is rightly theirs. They follow the principle Jesus laid down at Matthew 22:21: "Pay back, therefore, Caesar's things to Caesar." In harmony with this principle, Jehovah's witnesses, for example, follow the laws governing obtaining of property to build Kingdom Halls, or for holding large and orderly assemblies. However, they do not compromise by paying to Caesar what really belongs to God, but they pay back "God's things to God." That is why they hold fast to the Bible command to preach the good news of God's kingdom even where communistic or totalitarian governments try to prohibit them, and they do not violate their Christian neutrality and so do not get involved in international or inter-racial quarrels of this old world. Above all, they give their worship exclusively to God, since that rightly belongs to him and not to men.—Acts 5:27-29.

<sup>18</sup> In living for the new world we are not to do so out of any pride or self-righteousness. It is not a matter of trying to prove that we are better or more righteous than others, so that we can boast. We should not measure what we are or what we are trying to do against what other imperfect men do. Rather, we should use as our measuring rod the perfect example of Christ Jesus, who always did his Father's will and was per-

18. (a) Even if we begin now to live for the new world, why is this no cause for boasting? (b) By our sincere efforts in seeking to do what is right we can give proof of what?

fect in his living for the new world. We fall very short of that standard, do we not? So we have nothing in ourselves in which to boast. We do not deserve the wonderful gift of everlasting life. Rather, everlasting life in the new world is a result of undeserved kindness from God. (Eph. 2:8-10) Though imperfect, we can demonstrate that we have the right kind of heart. By our whole-hearted support of Jehovah's purposes and of his kingdom under Christ Jesus, and by our sincere efforts in seeking to practice righteousness now, we can show that we are the kind of people who appreciate God's goodness and his principles of living, and that we will continue to do so when the New World conditions are fully in force on earth. It is so right now to "seek peace and pursue it. For Jehovah's eyes are upon the righteous." (1 Pet. 3:11, 12) That means being a Christian not in name only, nor just by membership in some organization, but rather being a *genuine* worshiper of God in spirit and truth.

<sup>19</sup> Here, then, is a thrilling opportunity! We live now on the threshold of the new world of righteousness. Will you be one of those who will enter into its blessings of endless life? We hope so. Jehovah's witnesses are very thankful to be able to share this happy prospect with you. They invite you to associate with them, to learn along with them the accurate knowledge of God's will, to enjoy the same confident faith in the New World hope, yes, and to join with them in making public declaration of that hope to others. Make your life really worthwhile by living now for the new world!

19. What invitation is here extended to all lovers of righteousness?

### "EASIER TO JOIN THAN NOT TO"

¶ Said David W. Barry, executive director of New York City Mission Society: "Today there is little to distinguish a church member from a nonmember in most communities; membership is actively solicited and its requirements are not too heavy, so that it is often easier to join than not to join."

# "Your Will Be Done On Earth"

Serial Part 37



In the twelfth and concluding chapter of his prophecy, Daniel, near the close of his prophetic privileges, reports hearing angelic prophecies concerning time periods of a time, times and half a time (or, 1,260 days) and of 1,290 days. This latter period reached its glorious climax in the 1922 international assembly of Jehovah's witnesses at Cedar Point, Ohio, where the thrilling call to preaching activity was given in the historic words, "Therefore advertise, advertise, advertise, the King and his kingdom." Additional to this, at the close of the assembly's public address on the subject "Millions Now Living Will Never Die," the audience of between 18,000 and 20,000 adopted the courageous resolution entitled "A Challenge to World Powers," declaring the ultimate failure of the protective society of worldly nations and the inevitable triumph of God's kingdom by Christ, under which all obedient men "will continue to live and never die off the earth" in a paradise state.

## 1,335 DAYS

<sup>21</sup> Unquestionably that Cedar Point convention (September 5-13, 1922) was an impressive marker of the climax of the 1,290 days for the sanctuary class. But inspiring as it was, Jehovah God foresaw something still further that deserved timing in his prophecy, because of what it would mean to his consecrated people. To put them in further expectation, he inspired his angel to say to Daniel: "Happy is he who waits till he reaches the thousand three hundred and thirty-five days!" (Dan. 12:12, *AT*) This period would be in addition to the 1,290 days and would be forty-five days or a month and a half longer in prophetic time. It would equal three years eight months and fifteen days. This time period would count from the end of the previous 1,290 days, which had culminated at the second Cedar Point convention in September, 1922. The following period of 1,335 days would therefore end in the month of May, 1926.

21, 22. (a) What still further time period did God mark in his Word? (b) When did this time period begin, and what happened to the waiting ones during this period?

<sup>22</sup> During this period Jehovah God helped his people to wait or endure, carrying on his Kingdom preaching on a widening scale. This resulted in bringing into the sanctuary many more to be members of this remnant consecrated by Jehovah. This was evident from the increasing attendance at the annual celebrations of the Lord's evening meal, 32,661 participating in 1922; 42,000 in 1923; 62,696 in 1924; and 90,434 in 1925.\* Evidently, however, there were some who did not 'wait' till the end of the announced time, for in 1926 there was a reported decrease in the attendance on March 27 at the Lord's evening meal to 89,278. The year 1925 especially proved to be a year of great trial to many of Jehovah's people. Some stopped waiting and went with the world.

<sup>23</sup> Came the month of May, 1926. May 1-3 there was a general assembly at Basel, Switzerland. On May 13-16 another general assembly was held at Magdeburg, Germany, at which President Rutherford gave the public address on "Comfort for the People," attended by 25,000. But the grand climax in assemblies that marked month was in London, England, the capital of history's greatest empire, the British Empire. The convention was thus at the seat of the

\* These total attendance figures earth-wide do not count in groups of less than twenty celebrators of the Lord's evening meal, excepting some foreign reports.

23. How was the month of May, 1926, marked, and where did the grand climax of this month come?

chief backer of the League of Nations, the abominable "image of the wild beast," the political-religious makeshift for the true kingdom of God. From May 25 to 31 the conventioners held their joyous sessions; and strait-laced, sanctimonious, traditional religious restrictions upon God's people were exposed and discarded, to their great relief. On May 28 President Rutherford submitted for adoption by the convention the fifth of the series of annual resolutions, *this one being* entitled "A Testimony to the Rulers of the World." The thrilling new book entitled "Deliverance" was also released that same day.

<sup>24</sup> Sunday night, May 30, in London's then greatest auditorium, Royal Albert Hall, came the climax. World powers were then addressed indeed, when President Rutherford spoke to the packed Hall on "Why World Powers Are Tottering—The Remedy" in support of the Resolution that had been submitted to them. In consequence of this putting the seventh world power on notice, the Anglo-American dual world power committed the "transgression of desolation,"\* and the 2,300 prophetic days began to count, to mark off when Jehovah's sanctuary should be restored to its rightful state.—Dan. 8:13, 14, *RS*.

<sup>25</sup> With this London international convention there began a period of happiness that has not ended and will never end. How happy those of the sanctuary class were that they had waited till the close of the 1,335 days! They were taking on a newer happiness because of appreciating more their privilege of being the witnesses of the Most High God, whose name is Jehovah. At the beginning of the year the issue of

\* See *The Watchtower* as of October 1, 1959, pages 598-602; and as of October 15, 1959, pages 632, 633; or, in all, paragraphs 37-53.

24. On Sunday night, May 30, 1926, who were indeed addressed, and what did these commit, to begin the counting of what time period?

25. For those who had waited, what period began with that London convention, and on what account particularly?

January 1, 1926, of *The Watch Tower* confronted them with the leading article "Who Will Honor Jehovah?" On Service Day (May 29) at London the conventioners went out on the streets as witnesses of Him and put in the hands of the people 110,000 copies of the new booklet *The Standard for the People*. Reporting on this successful witness effort, the *Watch Tower* report (as of July 15, 1926) on the London convention concluded with these meaningful words: "Nothing like this has ever been known on Service Day at a convention. The friends were bubbling over with enthusiasm. They felt that they had done their best to obey the command of Jehovah: 'Ye are my witnesses that I am God.'" (Isa. 43:12, *AS*) With still greater happiness the sanctuary class embraced the very name "Jehovah's witnesses" in international assembly at Columbus, Ohio, July 26, 1931.

<sup>26</sup> Some day in the not distant future the faithful pre-Christian witness of Jehovah, the prophet Daniel, will know how the time periods that the angel foretold were fulfilled upon the sanctuary class in this twentieth century. Jehovah's angel indicated how it will become possible for Daniel to know, saying: "But thou, go thy way toward the end; and thou shalt rest, and arise again for thy lot at the end of the days." (Dan. 12:13, *Le*) When Daniel reached the end of his way in death, he rested in Sheol, mankind's common grave, in the sleep of death. He did not go to heaven. Jesus, who had come down from heaven, said so. (John 3:13) As a witness of Jehovah, who "did good things," Daniel awaits the fulfillment of Jesus' words: "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

26. (a) How will Daniel in a future day be able to know how the time periods that the angel foretold were fulfilled? (b) For what lot will Daniel arise again, and what may he become?

resurrection of life, those who practiced vile things to a resurrection of judgment." (John 5:28, 29) Daniel's lot will be an earthly one in God's new world after Armageddon. He will be resurrected and stand up for his blessed lot under Christ's rule of a thousand years. He will have everlasting life in view. By accepting the ransom sacrifice of his King, the Right Shepherd, Daniel will become a son of the "Father for eternity." (Isa. 9:6) Because he displayed faithfulness as an earthly prince over Jehovah's people long ago he will no doubt be assigned among those whom Christ the King will "appoint as princes in all the earth."—Ps. 45:16.

#### CHAPTER 14

#### EARTHLY BLESSINGS WHEN HIS WILL IS DONE

**J**ESUS Christ was on earth when he taught his disciples to pray to his heavenly Father Jehovah: "Let your kingdom come. Let your will come to pass, as in heaven, also upon earth." (Matt. 6:9, 10) At that time his disciples were all natural Jews. Their earthly forefathers had known Jehovah's rule as King during the days when he raised up judges to rule over Israel, such as Joshua, Gideon, Barak, Samson and Samuel, and also when King David and his successors ruled, sitting upon the "throne of Jehovah." In 607 B.C. that typical kingdom of Jehovah God was overturned in harmony with his own decree; and in Jesus' day the "contemptible person," Emperor Tiberius Caesar, ruled the land of the Jews through the Roman procurator, Pontius Pilate. Jesus' Jewish disciples could keenly appreciate praying for the kingdom of Jehovah God to come back and exercise its power over earth, that here on earth the heavenly Father's will

might be done just as up in heaven. That kingdom must come, not to destroy man's home, the earth, but to see that God's will is done on earth as well as in heaven.

<sup>2</sup> In 1914 (A.D.) Michael stood up in Kingdom power and authority. Or, according to the vision of Daniel 7:13, 14, the glorified Son of man in heaven was brought before the Ancient of Days and was given the everlasting kingdom to which he was the rightful, sworn Heir. Because he was the one that had the "right" to it, Jehovah, the Ancient of Days, gave it to Jesus Christ. (Ezek. 21:27, RS) At once that kingdom battled against Satan and his demons and cast them down to earth, to await here the universal "war of the great day of God the Almighty." The Kingdom also directed its power toward the earth in particular behalf of the sanctuary class and the great crowd of "other sheep" who were to be gathered. (John 10:16) Yet that kingdom did not "come" against the king of the north and the king of the south in an Armageddon battle to destroy all the kingdoms of this world. Like the symbolic stone that was cut out of the mountain without human hands, that kingdom, set up by the God of heaven, did not then strike the metallic image of Nebuchadnezzar's dream upon its iron and clay feet and destroy all the earthly governments pictured by the image. There were other parts of God's will that needed to be done on earth first before the destruction of this system of things at Armageddon.

<sup>3</sup> Much as Satan the Devil would like to do so in his insane purpose of "rule or ruin," it is not the purpose of Jehovah God to depopulate the earth by his war between his kingdom and Satan's world. Satan's

1. (a) Why could the disciples whom Jesus taught the model prayer appreciate praying for God's kingdom to come? (b) Why must that kingdom come?

2. (a) In 1914, what was given to the Son of man, to fulfill Daniel 7:13, 14, and what was its action toward heaven and earth? (b) Why did it not proceed against the king of the north and the king of the south?

3. Contrary to Satan's liking, what is it Jehovah's purpose not to do by his coming universal war, and hence what does this require in behalf of the people?

four-thousand-year-old world must be cleared out, in order to make way for Jehovah's righteous new world under the Seed of his "woman," Jesus Christ. Since it is a world that has to be destroyed in that universal war, the people on earth will be unable to escape that war by space travel or by long-submerged atomic-powered submarines but face destruction. Since 1914 they needed to be warned of what is ahead and to be informed of any God-given way of escape. This required a global witness to be given in all the inhabited earth, to all races and nationalities, before the end should come upon Satan's world in both its parts, visible and invisible.

<sup>4</sup> It is not obligatory upon Almighty God to do this, but it has been his loving course of mercy to send advance warning before his unusual work of destruction upon his enemies. To serve this warning notice and this guidance to a safety shelter, there was a need of notice servers and safety guides. Whom would Jehovah provide for this life-saving work? Angels from heaven? No; but his sanctuary class, a remnant of which was on earth. Hence God's symbolic stone, the kingdom of his Son, did not strike the symbolic image of Satan's visible earthly organization and crush it in 1918 when the "place of his sanctuary was cast down" and the sanctuary class were "trampled under foot." But the heavenly Michael had stood up in Kingdom power, and he delivered these faithful ones, because they were "found written in the book." These he awakened to activity in giving the foretold Kingdom witness everywhere. (Matt. 24: 14) Let reject the "good news of the kingdom" whoever wanted to, but those who took to heart the witness and made the Kingdom their only hope of salvation

4. Was that obligatory upon God, and whom would he raise up for the lifesaving work, and who would be spared at Armageddon?

would be spared at the battle of Armageddon.

<sup>5</sup> At an ascertainable date, at the end of the "appointed times of the nations," God's kingdom was born in 1914 and Michael and his angels commenced battle against the invisible part of Satan's world up in heaven. The demonic part of Satan's world was hurled down to the unseen vicinity of this earth in the outer space through which the king of the north and the king of the south are rocketing their earth-moons or satellites or spaceships. But the day and the hour when Michael, the Son of God in Kingdom power, again takes up the battle at Armageddon is not known, which leaves also the year of it unknown to us in advance. In the year that Jehovah wiped out the "ancient world," the "world of ungodly people," Noah, having finished the three-story ark for survival for his family and animal species, was told of the day that the deluge would come down upon the earth. (2 Pet. 2:5; Gen. 7:1-11) The "ungodly people" were not told the day, but they had had enough hearable and seeable evidence in Noah's preaching, in his completing the ark and in his gathering the animals and birds in it to know that the globe-engulfing flood was near at hand. Can we today know when the Son of God comes in his kingdom against Satan's world at Armageddon? Jesus' prophecy on the world's end says:

<sup>6</sup> "Concerning that day and hour nobody knows, neither the angels of the heavens nor the Son, but only the Father. For just as the days of Noah were, so the presence of the Son of man will be. For as people were in those days before the flood, eating and drinking, marrying and giving in mar-

5, 6. (a) At what ascertainable date was God's kingdom by his Son brought to birth, and at what ascertainable date did the flood come in Noah's day? (b) What did Jesus say concerning knowing when he in his kingdom comes against Satan's world at Armageddon?

riage, until the day that Noah entered into the ark; and they took no note until the flood came and swept them all away, so the presence of the Son of man will be. . . . On this account you, too, prove yourselves ready, because at an hour that you do not think to be it, the Son of man is coming."—Matt. 24:36-44; Luke 21:26, 27; 2 Pet. 2:5.

Let it here be noted that the world-destroying flood did not rush in upon the unheeding people until Noah had got his family and the submissive birds and beasts into that flood-worthy ark. As a happy result there were eight humans besides the birds and animals that lived through the destruction of the ancient world and that started living on a washed earth in the world that has continued till this "appointed time of the end." Happy were Noah's family for having heeded and joined in his preaching and in his building of the ark and gathering in the lower creatures! In like manner now, Jehovah's destruction was not rained down upon wicked, heedless people in 1918. Those upon whom He has mercy must be got out of the danger zone. "Likewise," said Jesus in prophesying about the end of this world, "just as it occurred in the days of Lot [the nephew of faithful Abraham]: they were eating, they were drinking, they were buying, they were selling, they were planting, they were building. But on the day that Lot [with his family] came out of Sodom it rained fire and sulphur from heaven and destroyed them all. The same way it will be on that day when the Son of man is to be revealed."—Luke 17:28-30; Gen. 19:1-26; 2 Pet. 2:6-9.

7. (a) That flood did not rush in until what had taken place, and for what similar reason did Jehovah's destruction not rain down on the people in 1918? (b) In illustration, what did Jesus say regarding the "days of Lot"?

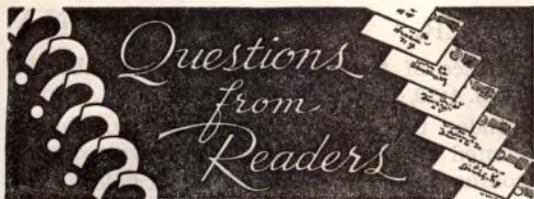
<sup>8</sup> One of the two angels who helped Lot and his daughters to get out of the doomed city and the danger zone said to Lot: "Hurry! Escape there, because I am not able to do a thing until your arriving there [at Zoar]!" (Gen. 19:22) True to this informative picture, Michael the great Prince and his angels will do nothing to destroy Satan's Sodomlike world until those pictured by Lot and his daughters, that is, the "other sheep," have been got out of this doomed system of things by Jehovah's sanctuary class, his chosen ones still in the flesh. Jesus foretold how Jehovah would provide an interruption of the tribulation upon Satan's organization to allow for Jehovah's chosen ones in the flesh to do this lifesaving work toward the "other sheep." Jesus said: "Those days will be days of a tribulation such as has not occurred from the beginning of the creation which God created until that time and will not occur again. In fact, unless Jehovah had cut short the days, no flesh would be saved. But on account of the chosen ones [yet in the flesh] that he has chosen he has cut short the days."

<sup>9</sup> True to those words of Mark 13:19, 20, Michael delivered the members of the sanctuary class in 1919. Why? That they might renew the "continual sacrifice" of praise to God for their own salvation, as well as for helping the many "other sheep" to take refuge under God's kingdom. There, under divine protection with the remnant of the spiritual sanctuary, these "other sheep" will not be destroyed with this modern Sodom when destruction flames down upon it in a tribulation such as mankind has never known since creation.

(To be continued)

8. (a) What did one of the angels say to Lot about his inability to act? (b) In what words did Jesus say there would be an interruption of tribulation for a similar reason?

9. True to those words, what did Michael do in due time, and hence who will not be destroyed when modern Sodom gets burned down?



● In Genesis 3:16 the *New World Translation* reads: "To the woman he said: 'I shall greatly increase the pain of your pregnancy; in birth pangs you will bring forth children.'" Scriptures dealing with childbirth all seem to support the idea that childbirth is painful. However, had the Bible writers lived in our day when much is being done to remove the fear formerly connected with childbirth, would not their thoughts on the matter have been different?—B. F., U.S.A.

Modern translations (*RS*, *AT*, *Mo*, *NW*) at Genesis 3:16 use the word "pain" in connection with childbirth. The Hebrew word is *'itsabón*. Modern Hebrew lexicons define this word as "toil, pain, sorrow, grief," and as "pain, toil, sadness." Jehovah God used the same word to Adam in Genesis 3:17. Lamech used the same word in Genesis 5:29, and the *New World Translation* renders it "the pain" of our hands. Certainly when a person has to toil with his hands he does not get comfort and ease and relief of hands.

Then there is the related Hebrew word used in Genesis 3:16, namely, *'etseb*, which the *New World Translation* renders "birth pangs." This Hebrew word occurs at Psalm 127:2; Proverbs 5:10; 10:22; 14:23; 15:1, in the Hebrew text. The *New World Translation* renders this related word in the same sense as pain.

Why is this? Because this word *'etseb* and its relative *'itsabón* are derived from the Hebrew verb *'atsáb*. This verb occurs in Genesis 6:6; 34:7; 45:5 as well as in many other books of the Hebrew Scriptures. In all cases it means to pass through a disagreeable experience, to experience hurt and pain. Thus in Genesis 6:6 it says that Jehovah God "felt hurt at his heart." At Genesis 34:7 it says that the sons of Jacob "became hurt in their feelings" when they found out that their sister Dinah had been violated, raped.

Jehovah God's words to Eve have been upheld by woman's experience at childbirth throughout the millenniums from her day onward down to ours. This is not saying, however, that the pain cannot be eased somewhat

by some preparatory methods that are natural in the way they are applied. Childbirth is still a distressing experience physically, even though met with fortitude because of knowing what to expect and how to co-operate with nature and because of the joy of bringing a human into the world.—John 16:21.

A few years ago a moving picture was made in France, extolling the virtues of natural childbirth; it was entitled "The Strange Case of Dr. Laurent." It showed how the young mother met the labor pangs and endured childbirth. There could be no question in the mind of anyone who saw the picture as to whether or not childbirth is a distressing experience. It is, but it need not be associated with such excruciating pain as to inspire terror.

● Our boy, aged seventeen, has been hard to manage for a number of years, and at times he threatens to take our lives if we do not go along with what he thinks and does. He has a violent temper. He makes little attempt to find work but says it is our responsibility to support him materially in whatever he wants. What should we do?—E. D., U.S.A.

To overcome wayward tendencies in children requires much patience on the part of parents. While there must be firmness, there also must be no doubt about the parents truly loving their children. Scriptural authority and reason should continually be appealed to, and the example of the parents should show that they too are subject to these. Up to a certain age children will be amenable, but when a teen-ager breaks out in open rebellion more severe measures may be needed.—Heb. 12:7-11.

In the days of ancient Israel when a son was openly rebellious his parents handed him over to the older men of the city for punishment. These decreed death by stoning. There was no excusing rebellion because of his youth. Although today we do not have a typical theocracy governing the land, we do have theocratic rule in the home and in the congregation as well as a civil law of the land. When a son refuses to recognize theocratic rule in the home, appeal should be made to the theocratic rule in the congregation. If the rebellious son refuses to heed the voice of the congregation, the parents are fully justified in turning him over to the authorities of the land to be dealt with as they see best. The prospect of this action may suffice to bring a rebellious son in line.

True, parents are obligated to provide for

their children, but only so long as the children are unable to provide for themselves and so long as they recognize the headship of the parents and co-operate with the rest of the members of the family. If they refuse to do so they have no right to the benefits of the parental roof. Here also the principle stated at 2 Thessalonians 3:10 would apply: "If anyone does not want to work, neither let him eat."

● In discussions with Seventh-Day Adventists they frequently refer to Isaiah 66:23 to prove that the sabbath will be observed in the new world. How is this scripture to be understood?—J. F., Switzerland.

If this text can be used to prove that the sabbath is binding upon Christians to time indefinite, then the Seventh-Day Adventists must also observe the Mosaic new moons, for they are also mentioned in this text. They also were an integral part of the arrangements under the old Law covenant. (Num. 10:10; 28:11; 1 Chron. 23:31) That is why the apostle Paul mentions both when showing that Christians are no longer bound by the requirements of the Law covenant: "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." "Therefore let no man judge you in eating and drinking or in respect of a feast day or of an ob-

servance of the new moon or of a sabbath."—Gal. 4:10, 11; Col. 2:16.

Under the Law arrangement the sabbaths counted off the weeks and the new moons the months. In the new world we may expect some system of counting time and so, in effect, it is said that then from week to week and from month to month, or continually and continuously, the inhabitants of the new world will come for worship before Jehovah. Understanding the point made at Isaiah 66:23, we can see that it does not, even as it could not, contradict what the rest of the inspired Scriptures say about the Law covenant as no longer being binding upon Christians.

● When reading aloud from the Psalms, should the word *Selah* also be read aloud?—L. E. M., U.S.A.

When making a public reading of the Biblical psalms there seems to be no reason for reading the word *Selah*. As stated in the footnote of the *New World Translation* of Psalm 3:2, *Selah* is a Hebrew technical term for music or recitation, the meaning of which has not come down to us. That is why it appears in italics in the *New World Translation*. Since neither the reader nor the hearer understands what this word means, the reader conveys no thought to the hearer by pronouncing the word. Hence the word can be omitted without harm and without losing anything of the text of the Psalms.

## ANNOUNCEMENTS

### FIELD MINISTRY

Carefully searching the Scriptures results in promoting accurate knowledge among those who are God's ministers. (Col. 1:9, 10) During May Jehovah's witnesses will use accurate knowledge by witnessing to others and presenting the book *From Paradise Lost to Paradise Regained* and a Bible-study booklet on a contribution of 75c. If you would like to have a share in this work, contact Jehovah's witnesses at a nearby Kingdom Hall or write to this office.

### WHOSE PROMISE DO YOU TRUST?

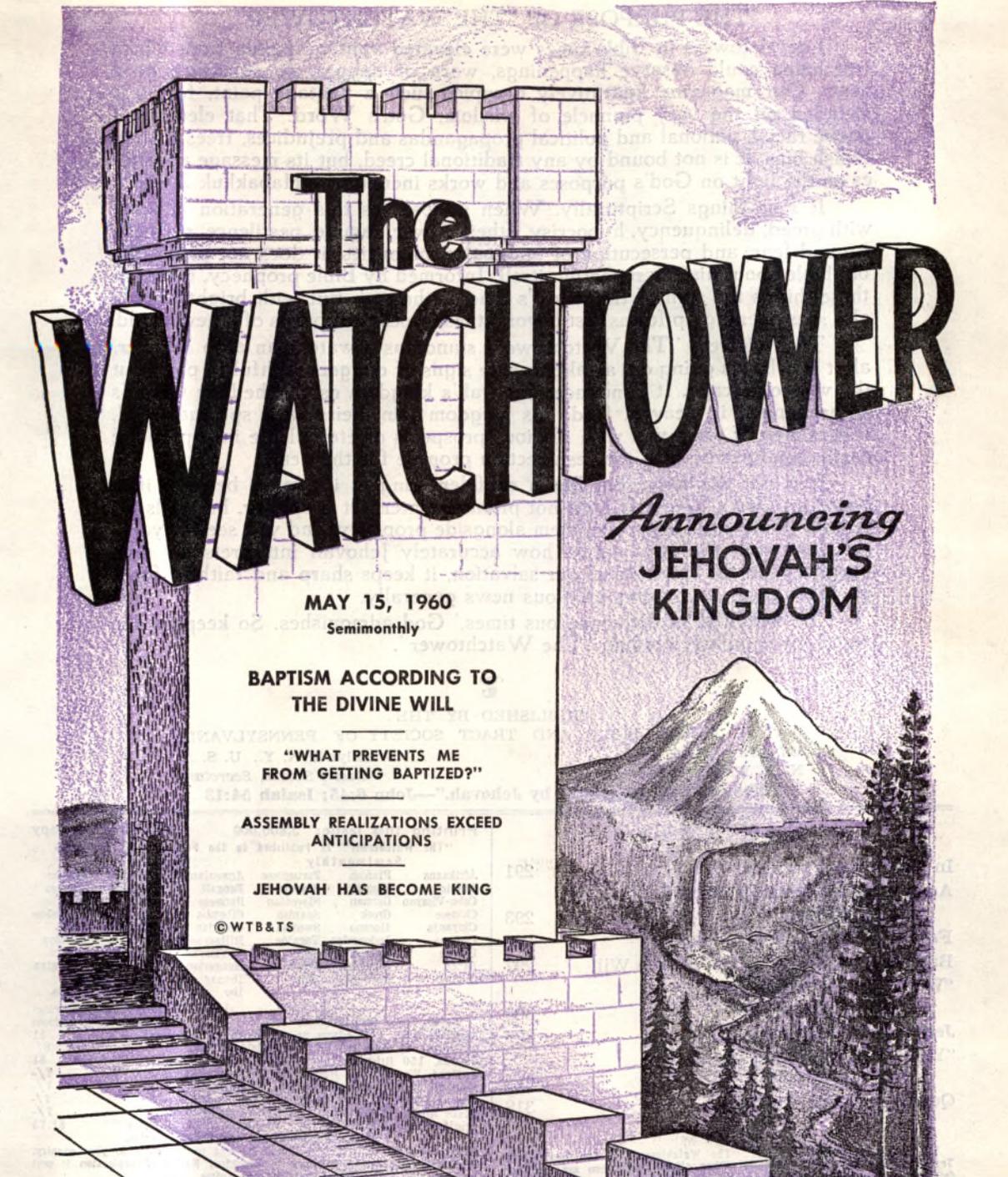
Men make campaign promises in order to gain a political office. Not so with God. His position as Supreme Sovereign is assured.

Therefore his promises are thoroughly reliable. Many men, though, have made promises in God's name that He never purposed. Are you sure your hope is properly founded? Do you know for certain what God's Word promises for our future? Send only 75c for the 256-page book *From Paradise Lost to Paradise Regained* and receive free the revealing booklet *God's Way Is Love*.

### "WATCHTOWER" STUDIES FOR THE WEEKS

June 12: Living Now for a New World, ¶1-23. Page 269.

June 19: Living Now for a New World, ¶24-28, and The Benefit of Living for God's New World. Page 274.



# The WATCHTOWER

MAY 15, 1960

Semimonthly

**BAPTISM ACCORDING TO  
THE DIVINE WILL**

**"WHAT PREVENTS ME  
FROM GETTING BAPTIZED?"**

**ASSEMBLY REALIZATIONS EXCEED  
ANTICIPATIONS**

**JEHOVAH HAS BECOME KING**

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*Announcing*  
**JEHOVAH'S  
KINGDOM**

**"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".

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

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AT - An American Translation	Le - Isaac Leeser's version
AV - Authorized Version (1611)	Mo - James Moffatt's version
Da - J. N. Darby's version	Ro - J. B. Rotherham's version
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ED - The Emphatic Diaglott	Yg - Robert Young's version

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## Announcing JEHOVAH'S KINGDOM

Vol. LXXXI

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Number 10

### In what do you **BOAST?**

**B**OASTING is not in itself wrong. It all depends upon in what or whom you boast. Boasting about the wrong thing or person may not only be foolish but harmful and even wicked. That is the way man's only sure Guide, the Bible, presents the matter.

Some make their ancestry, nationality or race their boast; others, their physical charms, their fine clothes or other material possessions. Still others boast because of their cultural, scientific or artistic achievements. And then there are those who make their religious titles their boast. All such boasting shows a lack of understanding and appreciation of one's relationship with his Creator and his fellow man.

Fittingly, the Word of God asks of those who thus boast: "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?"—1 Cor. 4:7.

Forcibly driving home the same point, Jehovah's prophet likens man to the saw and ax: "Will the ax enhance itself over the one chopping with it, or the saw magnify itself over the one moving it back and forth?" An extreme analogy? Not at all!

As the ax and saw are wholly dependent upon human hands to accomplish anything, so man is wholly dependent upon his Creator for his spark of life, the means to sustain it as well as all his mental and physical faculties. If mankind everywhere appreciated this truth, what harmony and peace we would see between races, peoples and individuals!—Isa. 10:15.

Perhaps someone will say, But surely I can boast if I make wise and energetic use of my faculties and opportunities, since so many fail to do so. No, such a one cannot; God's Word likewise rules that out. In the first place, all God's gifts are conditional. He therefore rightfully requires that those who receive his gifts show appreciation by making the best possible use of them. As the great Teacher, Jesus Christ, once put it: "When you have done all the things assigned to you, say, 'We are good-for-nothing slaves. What we have done is what we ought to have done.'" —Luke 17:10.

Furthermore, no matter how hard we may work and how wisely, factors over which we have no control invariably are involved if we have success; even as the farmer depends upon the weather. For Christians, God's blessing is the all-important factor. Note how forcibly the apostle Paul made this point to the fleshly-minded Corinthians: "I planted, Apollos watered, but God kept making it grow; so that neither is he that plants anything nor is he that

waters, but God who makes it grow. For we are God's fellow workers."—1 Cor. 3: 6, 7, 9.

In particular should we guard against boasting of our virtues or moral strength. "Let him that thinks he has a firm position beware that he does not fall." The apostle Peter felt so sure of himself that he boasted that even if all the other apostles deserted Jesus he would not, and he reiterated his boast after Jesus had warned him that he would deny him three times that very night. He thought he had a firm position, but before that night was far spent Peter had proved his Master's words true by denying him three times.—1 Cor. 10:12; Matt. 26:31-35, 69-75.

Boasting about our plans for the future the Scriptures likewise show to be unwise. "Do not make your boast about the next day, for you do not know what a day will give birth to." How uncertain life is can be seen from the mishaps, accidents and disasters the press daily reports. So, "do not let one girding on boast about himself like one unfastening"—he may not return alive—for "the swift do not have the race, nor the mighty ones the battle." Why not? "Because time and unforeseen occurrence befall them all."—Prov. 27:1; 1 Ki. 20:11; Eccl. 9:11.

The disciple James uses some strong words in speaking to such boasters: "You do not know what your life will be tomorrow. . . . Instead, you ought to say: 'If Jehovah wills, we shall live and also do this or that.' But now you take pride in your self-assuming brags. All such taking of pride is wicked."—Jas. 4:13-16.

Perhaps the most common as well as the

most unwise of all such human boasting is hero worship, boasting in human leaders, religious, political, financial, cultural and suchlike, and in the achievements of man. All such boasting not only is bound to end in disappointment but incurs the wrath of Jehovah God. Why? Because the exaltation and worship of creatures robs God of what is justly and solely due him. Thus also, lauding the United Nations as man's only hope pushes aside the divinely provided remedy, the kingdom of God. So, "let no one be boasting in men," nor in the achievements of men. That command was first given because some had been boasting in such men as the apostles Peter and Paul. If there was no reason for boasting in these, certainly there is none for boasting in anyone living today!—1 Cor. 3:21.

And finally, let it be noted that throughout eternity no one will ever have grounds for boasting because of having gained salvation. It will all have been due to Jehovah's undeserved kindness, as his Word so clearly shows: "By this undeserved kindness, indeed, you have been saved through faith; and this not owing to you, it is God's gift. No, it is not owing to works, in order that no man should have grounds for boasting."—Eph. 2:8, 9.

There is One and only One in whom we can boast, and the more we learn of him the more we will want to boast in him. He is Jehovah God, the Most High, the King of eternity, the Source of all life, the Father of celestial lights, the Giver of every good gift and of every perfect present; the One perfect in power, wisdom, justice and love. Yes, "he that boasts, let him boast in Jehovah."—1 Cor. 1:31; 2 Cor. 10:17.



# Assembly REALIZATIONS Exceed Anticipations

**R**EALIZATION is greater than anticipation! How true that is, not in the old world, but in the New World society of Jehovah's witnesses! But is that not what we should expect? Did not Jesus tell his apostles that they would receive a "hundredfold now" for all they had given up to follow him? And did not the apostle Paul state: "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," but which 'God has revealed through his spirit'? No question about it, the peace with God, the understanding of his purposes, the hope of the new world, the association of others of like mental disposition, the progressive learning of new truths and the privilege of giving them out to others far excel what men of honest heart anticipated when they first came in touch with Jehovah's people.—Mark 10:30; 1 Cor. 2:9, 10.

Striking proof

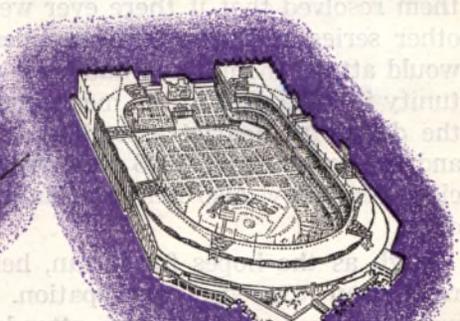
of this is seen in the blessings received at the larger assemblies held by the New World society. These most forcefully bring home to each one in attendance that "all your sons will be persons taught by Jehovah," that it is good and pleasant when brothers meet together in unity, also that "there is more happiness in giving than there is in receiving."  
—Isa. 54:13; Ps. 133:1; Acts 20:35.

At this time all Christian witnesses of Jehovah and their good-will companions are looking forward to the Peace-pursuing District Assemblies that are to be held throughout the world during 1960. Much happiness is in store for all that attend them, and we may be certain that all will find that here again realization will exceed anticipation, even as it did in previous assemblies.

This certainly was true of the Theocracy's Increase Assembly held in 1950 at the Yankee Stadium. Would the Witnesses fill the place? They not only filled it but packed it out, with a total of 123,707 at the Sunday public talk. For eight days Witnesses from sixty-seven lands heard Bible programs presented in twenty-one different languages, and 3,381 were baptized. There the *New World Translation of the*



Yankee Stadium



Polo Grounds

*Christian Greek Scriptures* was released. What a surprise that was! Also, *The Watchtower* appeared for the first time in its present form, a 32-page instead of a 16-page journal. New also was the Bible-study aid "*This Means Everlasting Life*" as well as several booklets, including a new song-book. In addition to these publications in English there were many new ones in other languages.

That 1950 assembly had no more than closed when the attention of Jehovah's witnesses world-wide was directed to the series of "Clean Worship" assemblies to be held in Europe and which reached their climax with one held at the Griffith Stadium, Washington, D.C., in October. Hundreds of Witnesses from abroad converged on London, Paris, Rotterdam, Frankfurt and other places for these assemblies. How glad they were that they had made the effort to attend, and how happy their hosts at these convention cities were to welcome their brothers from so many faraway places! At the London assembly a set of tracts was introduced as well as the Bible-study aid *What Has Religion Done for Mankind?* Here it was brought out that the prophecy at Isaiah 32:1, 2, about "princes" is having fulfillment at the present time. After hearing the thrilling reports of these assemblies, not a few of those who had failed to go abroad for them resolved that if there ever were another series of European assemblies they would attend them. Such had their opportunity in 1955. But in the meantime came the delightful district assemblies of 1952 and the magnificent 1953 New World Society Assembly, also held at Yankee Stadium.

High as the hopes for it ran, here too realization exceeded anticipation. More were baptized—4,640; more attended the public lecture—165,829; and nearly three times as many new publications were re-

leased—seventy-five in all. Among the more notable ones in English were "*Make Sure of All Things*," "*New Heavens and a New Earth*," and the *New World Translation of the Hebrew Scriptures*, Vol. I, containing the Octateuch, the eight books from Genesis through Ruth. Here the training program, with the objective of making each Witness capable of giving doorstep sermons, was initiated. And among the many new things learned were that the "precious things" of all nations, of Haggai 2:7, were the great crowd of "other sheep" now being gathered and that Gog, of Ezekiel's prophecy, was none other than Satan the Devil himself.

At the close of this memorable second Yankee Stadium assembly the president of the Society, N. H. Knorr, told of plans for the 1955 assemblies, which were to spread across the United States and on through Europe. For two years the Witnesses looked forward to these, in the meantime enjoying the district assemblies of 1954. They planned, and saved and worked for them, and made them the subject of their prayers. As a result, when the time came, Witnesses by the thousands, from the four corners of the earth, traveled to Europe for "probably the biggest mass movement of Americans through Europe since the Allied invasion during World War II."

"Triumphant Kingdom" was the name of these assemblies and a triumph they proved to be for God's kingdom. Each five days in length, they began in Chicago, Illinois, and ended in Helsinki, Finland. Included in the new Bible literature introduced at the English-speaking assemblies was the *New World Translation of the Hebrew Scriptures*, Vol. II, *Qualified to Be Ministers, You May Survive Armageddon into God's New World*, and *What Do the Scriptures Say About "Survival After Death"?* Appreciated by all, but especially by those who came underground from

East Germany to the German assemblies at Nuremberg and Berlin, was the talk "Cautious as Serpents Among Wolves," which showed that the Scriptures justify the "war strategy" of hiding true facts from the enemy.

The Iron Curtain kept the Witnesses from visiting their brothers in Russia. Most fitting therefore was the feature of the 1956 district assemblies: a petition to the U.S.S.R., requesting, among other things, that the Witnesses outside of Russia be permitted to visit their brothers residing within that country.

Of the rich "Life-giving Wisdom" district assemblies of 1957 it also was true that realization exceeded anticipation. Especially outstanding were the five talks based on the Bible's five poetic books. The *New World Translation of the Hebrew Scriptures*, Vol. III, which consists of these books, was released at the close of the last of these talks, "The Loved Woman of the Superlative Song."

And what a convention the 1958 Divine Will International Assembly of Jehovah's Witnesses was! For eight days huge throngs of Witnesses from 123 different lands filled both Yankee Stadium and the Polo Grounds. Many striking new truths were heard, regarding the prophecies of Isaiah, Jeremiah and Daniel in particular. New publications released included the beautiful and simply penned *From Paradise Lost to Paradise Regained*, "*Your Will Be Done on Earth*," and the *New World Translation of the Hebrew Scriptures*, Vol. IV. Perhaps the most thrilling feature was the adoption of the Resolution that exposed Christendom's perfidy and showed to the world where the Witnesses stood: foursquare for Jehovah's name, Word and kingdom. Indicative of the magnitude of the assembly was the number baptized—7,136—and the public meeting attendance—253,922.

Only yesterday, it seems, we had the stimulating Awake Ministers District Assemblies of 1959. In the United States twenty-two of these were held, at which 230,566 attended the public lecture and 4,890 symbolized their dedication by water baptism. Of particular interest were the two talks, "Practical Wisdom in the Space Age," and "Keeping 'Clean from the Blood of All Men.'" A special treat at most of these assemblies was the new publication *Jehovah's Witnesses in the Divine Purpose*, containing a comprehensive and up-to-date history of the modern witnesses of Jehovah.

Truly, all who attended any or all of these assemblies had reason to confess that realization exceeded all anticipation. They found Jehovah to be true to his promise: "Bring the full tithes into the storehouse, that there may be food in my house; and thereby put me to the test, says [Jehovah] of hosts, if I will not open the windows of heaven for you and pour down for you an overflowing blessing."—Mal. 3:10, *RS*.

In addition to all the foregoing there were still many other joys that accrued to those who attended these assemblies. Think of the joys of anticipation and preparation, of planning and saving to attend the assemblies, especially the international ones. Think of the joys of traveling together to and from the assemblies, not overlooking the opportunities of witnessing along the way. And at the assemblies, in addition to the spiritual feast provided, there were the joys of meeting old friends and making new ones, of serving in an assembly department as well as in the field ministry.

Will you put Jehovah to the test this year by attending at least one of the Peace-pursuing District Assemblies? If the obstacles to your doing so seem insurmountable, remember that God blesses us according to our faith and that, by the

very nature of things, the greater the cost and effort, the greater our spiritual appetite and enjoyment; the more we pay for something the more we value it. So let all who love peace and would pursue it, witnesses of Jehovah and their good-will companions, "taste and see that Jehovah is good" by leaving no stone unturned in their efforts to attend one of these assemblies and learn that here again realization can be indeed greater than anticipation.—Ps. 34:8.

#### 1960 ASSEMBLIES

Peace-pursuing assemblies will be held in the following locations shown in the United States, Canada and England:

- JUNE 16-19: *Manchester, England*, Manchester City Football Ground.  
 JUNE 23-26: *Fort Worth, Tex.*, Will Rogers Memorial Coliseum; *Nashville, Tenn.*, Grandstand, Tennessee State Fairgrounds.  
 JUNE 30-JULY 3: *Toronto, Ont., Canada*, Grandstand, Exhibition Park.  
 JULY 7-10: *Los Angeles, Calif.*, Wrigley Field.  
 JULY 14-17: *Sydney, N.S.*, Sydney Forum; *Washington, D.C.*, Griffith Stadium; *Wembley, Middlesex, England*, Empire Pool.  
 JULY 21-24: *Sacramento, Calif.*, Grandstand, State Fairgrounds; *Birmingham, England*, Bingley Hall.  
 JULY 28-31: *Detroit, Mich.*, Briggs Stadium; *Edmonton, Alta., Canada*, Edmonton Gardens; *Portland, Oreg.*, Multnomah Stadium; *Glasgow, Scotland*, Crossmyloof Ice Rink.

AUGUST 4-7: *Salt Lake City, Utah*, Utah State Fairgrounds Coliseum.

AUGUST 11-14: *Boston, Mass.*, Fenway Park.

AUGUST 25-28: *Kansas City, Mo.*, Kansas City Municipal Stadium; *Miami Beach, Fla.*, Miami Beach Exhibition Hall.

The president of the Society will be visiting branch offices in Europe as well as serving at assemblies, or speaking to congregations, in the following cities:

LILLE, FRANCE: June 10-12, Palais de la Foire Commerciale.

PARIS, FRANCE: June 13, Salle Pleyel.

MANCHESTER, ENGLAND: June 16-19, Manchester City Football Ground.

OSLO, NORWAY: June 22, Nordstrandshallen.

GOTHENBURG, SWEDEN: June 23-26, Svenska Mässan.

HELSINKI, FINLAND: June 30, July 1, Messuhalli.

AALBORG, DENMARK: July 2, 3, Aalborg Race Track.

HAGUE, NETHERLANDS: July 7-10, Houtrusthalen.

BRUSSELS, BELGIUM: July 11, 12, Dancing Palace.

LUXEMBOURG, LUXEMBOURG: July 13, 14, City's Theater.

STUTT GART, GERMANY: July 14-17, Neckar Stadium.

VIENNA, AUSTRIA: July 21-24, City Hall.

BOSTON, MASSACHUSETTS: August 11-14, Fenway Park.

KANSAS CITY, MISSOURI: August 25-28, Municipal Stadium.

### Failing "Both God and Man"

☞ In his first sermon as rector of Calvary Protestant Episcopal Church in New York city, cleric Albert Brown Buchanan declared that Christendom's Christianity "has become respectable and largely sterile." Calling New York "the greatest missionary area on the face of the earth," the clergyman explained that the churches have failed, so much so that "practitioners of psychiatry are doing more to save souls than are Christian churches." Continuing, Buchanan said: "Christianity has compromised in the attempt to gain acceptance and broad success. . . . We feel more and more overwhelmed by the sense of our own puniness, our own impotence. . . . The church has failed both God and man in New York."—*New York Times*, September 14, 1959.

# BAPTISM according to the DIVINE WILL

*"The patience of God was waiting in Noah's days, while the ark was being constructed, in which a few people, that is, eight souls, were carried safely through the water. That which corresponds to this is also now saving you, namely, baptism."*

—1 Pet. 3:20, 21.

**W**E SURELY live in momentous times. A whole world, the present system of things, is madly and blindly rushing toward its destruction in the universal war of Armageddon, when the age-old issue of Jehovah's supremacy and universal sovereignty is going to be settled once and for all time. But out of that doomed old world Almighty God is calling people of good will of all nations, kindreds and tongues to come and find refuge in the righteous new world that he is creating. Every year thousands upon thousands, from all four quarters of the earth, are responding to the



call and take their stand for Jehovah and his kingdom. In time they learn that it is their privilege and obligation to get baptized, according to the divine will.

<sup>2</sup> What, then, has baptism to do with the possibilities of being saved out of the dying old world into the endless new world, which the living God is making? The apostle Peter referred to Isaiah's prophecy about new heavens and a new earth, which reads: "For here I am creating new heavens and a new earth, and the former things will not be called to mind, neither will they come up into the heart. . . . They will do no harm nor cause any ruin in all my holy mountain," Jehovah has said." (Isa. 65:17-

1. What call is Jehovah sending out before Armageddon, and with what response?

2, 3. Of what significance is baptism in connection with Jehovah's purpose of saving people?

25) So Peter wrote: "There are new heavens and a new earth that we are awaiting according to his promise, and in these righteousness is to dwell." Then he goes on to say: "Consider the patience of our Lord as salvation"; and in another place, as quoted above, he speaks of how God's patience was waiting in Noah's days, and mentions that eight souls were carried safely through the water. Then he argues: "That which corresponds to this is also now saving you, namely, baptism, (not the putting away of the filth of the flesh, but the request made to God for a good conscience) through the resurrection of Jesus Christ."—2 Pet. 3:12, 13, 15; 1 Pet. 3:20, 21.

<sup>3</sup> We have the Master's own word for it that this has application right now, for he said that as the days of Noah were, so should the days of the Son of man be. (Matt. 24:37) At that time Jehovah deluged to destruction the then-existing system of things but saved eight persons, who had heeded his warning. In other words, baptism of the whole world in water brought death to the majority and salvation to only a few. So now, when the present order of things will be dissolved, the ungodly men will be destroyed but those who have heard and obeyed Jehovah's warning message will be saved. That is what Peter is referring to when he speaks of the saving baptism.



<sup>4</sup> He did not mean, though, that the literal act of immersion in the waters of a river or lake is the means of saving, but the condition of being exclusively devoted to God, whereof water baptism is a symbol. How is that? Well, those who were with Noah in the ark and were baptized to him, when the ark was surrounded by the surging waters that fell from the windows of heaven, first had had to put faith in Jehovah's warning message, which came to them through Noah; then they had had to *work* with him on the ark and thereby demonstrate their belief in God's word and their willingness to obey him. And they had to *continue* in that condition right down to the day when Jehovah himself shut the door behind Noah and those who had actually gone into the ark with him.—Gen. 7:13-16.

<sup>5</sup> What, then, is it in our day that corresponds to the ark wherein God saved Noah? It is the arrangement for preservation that Jehovah God builds through his Son, the glorified Christ Jesus, that is, "the new system of things." Here on earth that new system of things is now represented by Jehovah's witnesses, who have come into it and are organized as a New World society to bear witness to Jehovah's name and purposes, his King and kingdom, and to live according to the divine will, thus showing the people of good will the way to salvation.

<sup>6</sup> All who do come to this New World society in order to learn the way to life and who give themselves to Jehovah God in dedication should be baptized in accordance with Jesus' command in Matthew 28:19, 20: "Go therefore and make disciples of people of all the nations, *baptizing* them in the name of the Father and of the Son and of the holy spirit, teaching them to

4, 5. What was required of those who were saved in Noah's day? What are the corresponding requirements for salvation in our day?

6. Is baptism a matter of choice for those who want to do the divine will?

observe all the things I have commanded you. And, look! I am with you all the days until the consummation of the system of things." So baptism in water is not left as a matter of choice for those who want to do the divine will, as Jehovah is still making disciples of people of all the nations, but it is a requirement that has to be complied with; and an ever-growing number of dedicated persons are now submitting to such baptism every year. A striking example of this was given on that memorable day during the Divine Will International Assembly of Jehovah's Witnesses, in New York city in the summer of 1958, when 7,136 persons were immersed in water.

#### WHO MAY BE BAPTIZED?

<sup>7</sup> Now, as to who should be baptized and in what way, in order to be in harmony with the divine will, Peter said that baptism is what saves, not a cleansing of the filth of the flesh, but rather "the request made to God for a good conscience." Thus infant baptism is ruled out at once, because an infant cannot make such a request to God. Baptism is, in fact, a symbol, an act of confession, of what has already taken place in the heart of the baptized one: that he has dedicated himself to Jehovah God, to live henceforth according to the divine will. This is what Jesus' own baptism meant. He is the great Exemplar to be followed by all who want to serve Jehovah God.

<sup>8</sup> Matthew tells us that John the Baptist was immersing Jews who had repented of their sins against the Law covenant, which Jehovah had made with that nation. One day Jesus came to John to be baptized. But John hesitated to do it, because he knew that Jesus had not transgressed the covenant. Jesus then said that it ought to be done, in order to "carry out all that is

7, 8. Of what is baptism a symbol, as illustrated in Jesus' case?

righteous." (Matt. 3:15) And the apostle Paul writes, in Hebrews 10:9, that at that time Jesus fulfilled the words of the psalm: "Look! I am come to do your will," O God. (Ps. 40:7, 8) Jesus had now dedicated himself to do the special work that the divine will prescribed for him, and that was written "in the roll of the book," that is, in the Hebrew Scriptures, which contained "the sacred pronouncements of God." (Rom. 3:1, 2) And so, when John dipped Jesus completely under the water of the river Jordan, that was a symbolic act that testified that Jesus was now dead as to his earthly way of life up till then.

<sup>9</sup> Jesus set the pattern as to why baptism must be performed in that way, by complete submerging, in order to be a picture, a symbol. The baptized one, in being dipped out of sight, is "buried" in the water. That such was the way John was baptizing is shown, aside from the fact that the Greek word translated "baptize" means "to dip, to submerge," by the statement found in the apostle John's narrative: "John [that is, the Baptizer] also was baptizing in Aenon near Salim, because there was a great quantity of water there." (John 3:23) But the baptizer does not leave the person submerged there to die in the water. No, the baptizer raises him up again, as a symbol of the fact that he is now to walk in a new way of life, wholly devoted to Jehovah God, whose divine will must henceforth be his guide. Those who are being baptized do thereby testify that they have broken loose from the old world, in which they were born as the imperfect children of Adam, and which world is ruled by Satan, the great opposer of God and his kingdom; and they have come to seek refuge in the arrangement that Jehovah has made for men and women who

believe, and that corresponds to the literal ark in Noah's day.

<sup>10</sup> When Jesus commanded his followers to make disciples of people of all the nations, he said, as quoted above, that these disciples should be baptized "in the name of the Father and of the Son and of the holy spirit." The act of baptism, then, must be a confession of the fact that the baptized one has come to know that Jehovah God is the Supreme One, the almighty Creator and Giver of life, the righteous and all-wise God and the loving Provider of salvation from sin and its woeful results. He must also have seen the great issue that overshadows everything else in the world and that is soon to be settled forever, to Jehovah's eternal praise, namely, the issue of universal domination: Is Jehovah God to rule the universe, or is the Devil? Connected with that is this lesser issue: Can men on earth serve Jehovah with integrity when subjected to trials and persecutions? With this knowledge the one who is going to be baptized according to the divine will has dedicated himself to Jehovah, willing to do His will at whatever cost.—Job 1:9-11; Jude 25.

<sup>11</sup> Today, too, the baptized one also confesses that he has seen that Jehovah has given to his first-born, beloved Son, Jesus Christ, the name that is above every other name, so that there is salvation in none other. Jesus Christ is Jehovah's chosen King and has now come in the glory of his kingdom and as the righteous Judge, and all who desire to live must "kiss the Son," that is, hail him as King and obey his orders, and in due time he will become their Everlasting Father.—Acts 4:12; Matt. 25:31; Ps. 2:12; Isa. 9:6, AS.

<sup>12</sup> That baptism is also done in the name of the holy spirit means that the baptized

9. How must the act of baptizing be performed in order to make the proper symbol?

10-12. (a) What does it mean that baptism is done "in the name of the Father"? (b) In the name "of the Son"? (c) In the name "of the holy spirit"?

one is testifying to the fact that he has come to know that the holy spirit is the active force of the living God, which he sends out through his Son, Christ Jesus, and which operates toward Jehovah's people, enlightening and directing his theocratic organization on the earth today as it did in the days of the apostles; and that the immersed one has rendered himself in submission to this holy force.—Acts 1:8; 20:28; Joel 2:28, 29.

<sup>13</sup> It was this holy spirit or enlightening and empowering force from God that came over Jesus when he rose out of the water of Jordan; and now mark what he did after that. After he had been in the wilderness for forty days and had been tempted by the Devil, he began to proclaim: "The kingdom of God has drawn near. Be repentant and have faith in the good news." (Mark 1:15) The Devil had offered Jesus all the kingdoms of this world, but Jesus refused to have anything to do with him, for "it is Jehovah your God you must worship, and it is to him alone you must render sacred service." (Luke 4:6-8) It was *Jehovah's* kingdom that he desired, and for it he was going to work, bear witness and suffer persecution, yes, he was willing even to lay down his life for it. And why was he put to death? It was because of his absolute loyalty to Jehovah's kingdom, which is the instrument for vindicating his Father's holy name and bringing salvation to obedient creatures, by means of Jesus' redeeming blood.—John 18:33-37; 19:12-16.

<sup>14</sup> In view of this faithful example the one contemplating baptism should ask himself: Am I willing to do as Christ did, to publish the kingdom of heaven and stay loyal to it? Can I see myself as part of that happy crowd that John described in

Revelation who stand before the throne and joyfully cry out: "Salvation we owe to our God, who is seated on the throne, and to the Lamb"? They were shown as having palm branches in their hands; just as when Jesus made his triumphal entry into Jerusalem, seated upon the colt of an ass, the crowd that was then gathered there took branches from palm trees and went out to meet him and shouted: "Blessed is he that comes in Jehovah's name, even the king of Israel!" In the great crowd of worshipers who now "meet" him and hail him publicly is where everyone belongs who dedicates himself now to Jehovah God.—Rev. 7:9, 10; John 12:12-15.

<sup>15</sup> The baptism or immersion really marks the public announcement of something new. Here now is a person who has dedicated his life to Jehovah God. He thereby, so to speak, seals the contract made in prayer that binds him to Jehovah, to obey his divine will and support his worthy cause. He is expected to be what James 1:25 calls "a doer of the work" and he is to be "happy in his doing it." Salvation is not assured to you once the step of baptism has been taken, but rather you must, as Paul says, "keep working out your own salvation with fear and trembling." (Phil. 2:12) When one has given himself to Jehovah to be his slave he must not leave Jehovah's service—it means his life, and it *is for life!* In order to live forever one must forever be Jehovah's obedient slave. In order to be that, it is necessary to associate now with his New World society, which is under the command and direction of the Greater Noah, Christ Jesus. This requires one to study God's Word both privately and in meetings that are arranged for this purpose, and these keep one spiritually fit to have a share in spreading the good news of the ruling kingdom. The

13. What did Jesus do after he had received the holy spirit following baptism?

14. What should one who contemplates getting baptized ask himself?

15. (a) Baptism marks the beginning of what? (b) What must the baptized one do in order to live forever? What counsel did Paul give in this connection?

apostle Paul gave good advice in this regard when he wrote to the Hebrews (10: 23-25): "Let us hold fast the public declaration of our hope without wavering, for he is faithful that promised. And let us consider one another to incite to love and right works, not forsaking the gathering of ourselves together, as some have the custom, but encouraging one another, and all the more so as you behold the day drawing near." The day that he referred to has now drawn very near indeed. This must never be forgotten.

<sup>16</sup> The one who undergoes baptism should remember also that he must not let material riches allure him and cause him to leave the proper course of exclusive devotion to Jehovah, not even to get some temporary economic advantage from using the methods of the selfish old world. The danger of being ensnared into letting material things mean more to one than the high principles of New World living must always be watched. Neither should bad repute or threats of persecution, because of participating in the work of bearing witness, be allowed to hinder one from following the right course. 'Think of Jesus,' counsels the apostle, 'who has endured such contrary talk by sinners.' Think of the apostle John, who served Jehovah faithfully even in his old age, although it meant being exiled and put to hard labor as a prisoner on the island of Patmos; and of how Paul himself kept on faithfully amid great and continued persecution. (Heb. 12:2, 3; Rev. 1:9;

2 Cor. 11:23-27) Think of Jehovah's witnesses in Germany in Hitler's day and now behind the Iron Curtain and elsewhere under various dictatorships, how sufferings and privations have only spurred them on to greater zeal and how Jehovah has wonderfully blessed their efforts.

<sup>17</sup> One must never become so sure of himself that he thinks he is immune from being tempted to leave Jehovah's service for one reason or another. He should remember that the King, Jesus Christ, himself warned, in Matthew 24:12, 13: "Because of the increasing of lawlessness the love of the greater number will cool off.

But he that has endured to the finish is the one that will be saved." It is necessary to be mindful also of the seemingly small things in connection with Jehovah's work; for example, to stick to one's agreements in the training program that is carried on in

the congregations of Jehovah's witnesses, not to neglect to report service results, and so on.

<sup>18</sup> In Revelation 12:9, 17 we read that "the great dragon . . . , the original serpent, the one called Devil and Satan," who is now confined to the vicinity of the earth, is wrathful and wages war against those "who observe the commandments of God and have the work of bearing witness to Jesus." For this reason it is all the more necessary to be on constant watch, to put on the complete suit of armor from God and to learn how to use the sword of the spirit, which is the Word of God, both to

#### BE SURE TO READ

- "Speak from a Good Heart." That is the title of an article that deserves the attention of every lover of righteousness.
- "Speech and Salvation." The two are directly linked together in more ways than you may realize. The article presents facts that you should know.
- "Are Jehovah's Witnesses Christians?" This article answers with facts not only that question, but others, such as: Why are they spoken against in Christendom when they teach people the Bible? What is their aim?

*Look for these in the next issue!*

16. (a) What should the baptized one be careful to avoid? (b) What course under persecution meets with Jehovah's approval?

17. What special warning did Jesus give for our day? 18. Should one think of the truth only when attending meetings?

defend oneself and to be able to take the offensive against the enemy. (Eph. 6:11-18) To take the offensive is, in fact, the best defense. In the spiritual war, wherein Jehovah's servants are engaged, this means to go out and tell other people about our great and wonderful God and show them the way to life. The Christian should not think of the truth only when at meetings, but should have it in his heart. The psalmist wrote: "How I do love your law! All day long it is my concern." (Ps. 119:97) And not only in the daytime was that so, but also at night: "O God, you are my God, I keep looking for you. . . . When I have remembered you upon my bed, during the night watches I meditate on you half-aloud." (Ps. 63:1, 6) When the heart is full of the truth, it is not difficult to speak to others about it; and that is what one should do, for "with the mouth one makes public declaration for salvation," says Paul in Romans 10:10. And Peter says that Christians should always be "ready to make a defense before everyone that demands of [them] a reason for the hope" they have.—1 Pet. 3:15; Luke 6:45.

<sup>19</sup> If out of love one makes a dedication and obeys the command to get baptized, then the keeping of God's other commands, such as that about public declaration of one's faith and about attending meetings, will be easy, for they are fruits of love also. The exercising of love in association with fellow Christians results in greater appreciation of God's requirements. The proverb says: "By iron, iron itself is sharpened. So one man sharpens the face of another." (Prov. 27:17) Refraining from active service after baptism, like holding back from baptism itself, leaves one just outside that inner circle of nearness to God. At Acts

19. What should be the motive for dedication and baptism, and how is that motivating power manifested in our day?

2:46, 47 we read that "day after day they [the apostles and the other early Christians] were in constant attendance at the temple *with one accord*, . . . praising God and finding acceptance with all the people." Today all the great crowd of "other sheep" that have associated with the remnant of the joint heirs of Christ have been baptized with one accord and they have now joined in one accord in preaching the good news of the Kingdom.

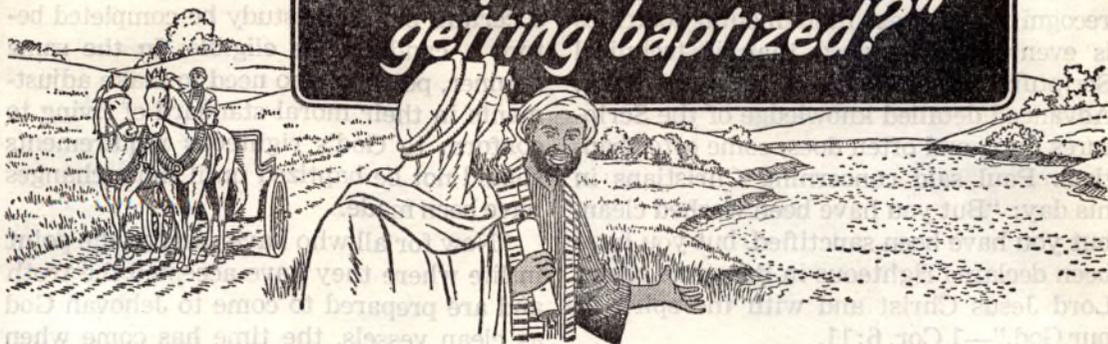
<sup>20</sup> In doing so these Christian spiritual warriors will also be singing the taunting song against Satan, the oppressive ruler of the old world, telling the people that his time is limited, until Jehovah's great Vindicator, the King of kings and Lord of lords, will send him and all his hordes of wicked demons into the abyss. Before that happens, however, Satan, the Gog of Ezekiel's prophecy, will make his final, all-out, desperate attack on Jehovah's people, whereof the prophet tells in chapters 38 and 39, and then only those will be saved who have 'acknowledged their belief in Christ, the King, before men.'—Isa. 14:3-20; Luke 12:8, 9.

<sup>21</sup> Now, as to the appropriateness of getting baptized, it must be remembered that Jehovah searches the hearts and tries the minds of those he accepts for baptism. Proverbs 21:2 says: "Jehovah is estimating hearts." We stand or fall before him and are accountable to him. So it is proper that each one who is contemplating baptism should scrutinize himself in the light of God's Word to see whether there is something that would really prevent him from getting baptized. This will be further discussed in the following article.

20. (a) What song are Christians now singing against Satan? (b) Who will be saved when Gog makes his final attack?

21. Why is it proper for one who is contemplating baptism to scrutinize himself, and for what should he then look?

"What prevents me from getting baptized?"



**T**HE great work of discipling people of all the nations and baptizing them found one of its earliest converts in the person of a cabinet minister from Ethiopia, a Jewish proselyte, who was returning to his homeland after a journey to Jerusalem to worship at the temple. He was sitting in his chariot reading the prophecy of Isaiah. Jehovah's angel directed Philip to go and preach to him, and this Philip did. After Philip's explanation that the fulfillment of Isaiah's prophecy applied to Jesus, the Ethiopian eunuch had made up his mind. This was it! This was the truth! And so, as the account at Acts 8:36-38 relates: "Now as they were traveling over the road, they came to a certain body of water, and the eunuch said: 'Look! a body of water; what prevents me from getting baptized?' With that he commanded the chariot to halt, and they both went down into the water, both Philip and the eunuch, and he baptized him."

<sup>2</sup> Philip did not prevent the Ethiopian eunuch from getting baptized. He knew that as a Jewish proselyte he had enough knowledge and understanding to know what he was doing. Philip knew this was no snap decision on the spur of the mo-

1, 2. Why did Philip not prevent the newly converted Ethiopian from getting baptized?

ment. He also knew that the Ethiopian qualified as a candidate for baptism in the matter of moral cleanness. Was he not just returning from worship at the temple and had he not gone to the extent of a strenuous journey to do so? Had not Philip been called by the holy angel to witness to this man, indicating that God had 'estimated the heart' of the Ethiopian and was calling him into God's organization for service? Yes. So why would Philip prevent the baptism?

<sup>3</sup> No man can prevent another from being baptized if he meets God's requirements. It is Jehovah God who decides what qualifications must be met by candidates for baptism. Persons not meeting the requirements Jehovah sets are automatically prevented by him as being ineligible. The baptizer, or an understanding baptized ordained Christian minister knowing the facts, would then explain why such one does not qualify. Those desiring to do the divine will must come to God on his terms and meet his requirements. Only those persons who acknowledge the universal sovereignty of Jehovah, who trust in the ransom and are washed clean, who submit to the kingship of Jehovah's Son, Christ Jesus, and who follow the leading of the holy

3-5. What requirements must a person meet in order to qualify for baptism?

spirit qualify for baptism. In this respect it should be noted that understanding and recognition of these fundamental doctrines is even more required than is technical Scriptural knowledge concerning them. Advanced detailed knowledge of the Scriptures may, and often does, come *after* baptism. Paul said concerning Christians in his day: "But you have been washed clean, but you have been sanctified, but you have been declared righteous in the name of our Lord Jesus Christ and with the spirit of our God."—1 Cor. 6:11.

<sup>4</sup> Another requirement for all candidates of baptism is recorded for us at Isaiah 52: 11: "Turn away, turn away, get out of there, touch nothing unclean, get out from the midst of her, keep yourselves clean, you who are carrying the utensils of Jehovah." Thus it is clear that all who wish to do the divine will must separate from the world and be clean. They must make whatever adjustments are necessary in their lives to conform to the moral standards laid down in God's Word.

<sup>5</sup> The requirements for baptism, then, can be summed up as (1) having enough knowledge and understanding to know what is being agreed to, and (2) being morally clean. In some countries the organization of Jehovah's witnesses has had to take measures to make sure that both of these requirements are met. If someone does not yet understand the implications of baptism, then it is not the overseers in the organization who are preventing him from being baptized. Rather, baptism is temporarily postponed because of the ineligibility of the candidate. He does not understand and therefore could not be in harmony with God's requirements. In the same way, a child under the age of reason is not eligible for baptism, because he does not understand all it means. In certain adults this lack of ability to understand the seriousness of the step they are taking is

sometimes observed. In lands where this is common, the organization requires that a certain period of study be completed before a candidate is eligible. In the same manner, persons who need to make adjustments in their moral standard of living to conform to God's righteous requirements should not be baptized until those changes have been made.

<sup>6</sup> Now for all who have reached the point in life where they have accepted the truth and are prepared to come to Jehovah God as clean vessels, the time has come when they must ask themselves the same question as did the Ethiopian eunuch: "What prevents me from getting baptized?" His question was really one of self-scrutiny. Everyone must answer that question with a good conscience toward God.

<sup>7</sup> If one recognizes the truth that Jehovah is and that his Son reigns, that his ransom applies to oneself and that Christ Jesus is dispensing the holy spirit in connection with God's visible organization on the earth; if one has no problem relating to clean living that takes time to readjust; if one has been thinking seriously of giving one's life to God's service, what can one say in good conscience to the query: "What prevents me from getting baptized?" Nothing, except to express the same conclusion as the Ethiopian: Nothing prevents! There you have it! At the moment when one realizes that there is nothing preventing him is when he must be obedient to God and not postpone the receiving of water baptism.

<sup>8</sup> There are some dedicated ones, however, who for one reason or another are postponing their baptism. In some places in the earth as many as twenty-eight percent of those who publish the kingdom of

6, 7. (a) Who must answer the question as to whether there be something that prevents baptism? (b) When should dedication and baptism take place?

8, 9. (a) Why are some dedicated ones postponing the step of baptism? (b) Will such postponing help in meeting responsibilities?

God have not yet been baptized. If they are dedicated to God through Christ, what are the reasons for this? What is preventing them? A few are babes in knowledge and understanding and they should study more to have proper appreciation. Some others, new in the truth, have not had time to strip off the unclean habits of the world or straighten up their way of living with the opposite sex. These should get their lives straightened out first, become clean and stay clean. But by far the greatest number of these are persons who have enough knowledge to know the seriousness of the step of dedication. They are clean. If they have made a dedication and are still postponing baptism, they are disobeying a command. If they are not yet dedicated, then the answer is very simple: They should give themselves to God in complete dedication and stop holding back.

<sup>9</sup> What prevents a clean person? Nothing, except a little thought in the mind of one who thinks that by postponing dedication a little longer he will be better able to meet the responsibilities. That is not so. In Asia, in Africa, in many countries where people have not had any Christian background those desiring to do the divine will have been able to come to a conclusion that they must change their lives over to Christian living in order to qualify for salvation. Oh, it takes a fierce inner struggle for a while, but as soon as the struggle is over and the realization that this is the truth dawns on him, that person quickly dedicates himself to Jehovah and submits to water immersion. But, remember, baptism is the symbol; it is not your dedication. Being dipped in water does not make the change. The heart must have changed. In many cases this change takes place in just a few months. Then there must be the holding faithful to the dedication.

<sup>10</sup> How, then, can an answer be made to God in good conscience that there is some good reason to postpone dedication and baptism? No answer can. Some may be thinking that they know someone who made a dedication and failed. That may be, but what about those thousands upon thousands of dedicated ones all over the earth that are not failing, that are holding faithful to their dedication and baptism under great stress, persecutions and pressures of all kinds? There are certainly many more examples of those who dedicate and succeed than of those who dedicate and fail. It is not at all necessary to be fearful any longer. If one knows he should dedicate himself to God and be baptized and does not do so, the responsibility before Jehovah is the same as if he did. The man who makes a dedication and fails will not survive Armageddon, but neither will the man who postponed dedication and never took the steps to qualify him for life. Both will be equally dead. Why be in either class?

<sup>11</sup> Could the desire for a more favorable time to dedicate one's life to God because of the reluctance to give up the pleasures of the world be preventing baptism? There could certainly never be a more favorable time than now. As for the urgency of the time now and the pleasures of this world, the apostle admonishes at 1 John 2:17: "The world is passing away and so is its desire, but he that does the will of God remains forever." There is no reason to delay longer, but every reason now to make up one's mind to do the divine will all the way. There will never be a better or more urgent time to do so than right now.

<sup>12</sup> The one submitting himself to baptism

10. Why should one not be fearful of dedicating himself although some have failed to be faithful?

11. Could there be a more favorable time for dedication than the present?

12, 13. Give modern examples of how former ties have been broken by members of various faiths and a firm stand taken for Jehovah's clean worship.

has broken former ties with Christendom or heathendom. This seemingly difficult step is being taken every day. In Africa the influence of witch doctors and fear of voodoo have been broken through the determination of newly dedicated and baptized Christians. In the Orient the powerful hold of ancestor worship has been repudiated even by old grandmothers who have worshiped their ancestors for many decades. This step has lost them old friends and acquaintances—something that is not easy for them, for to most Oriental people the standing among their friends and neighbors is more important than anything else in life. From all kinds of former beliefs people have come, dedicating and symbolizing that dedication by water immersion. Then they keep right on walking in their integrity. They have done what the Scriptures tell them to do, at 2 Corinthians 6:17: “‘Therefore get out from among them, and separate yourselves,’ says Jehovah, ‘and quit touching the unclean thing,’ and I will take you in.’”

<sup>13</sup> That is just what Jehovah has done today. How marvelous it is and how awe-inspiring it has been to see the spirit of Jehovah work on the minds of those formerly bound by pagan customs to repudiate the worship of demons and become ardent worshipers of Jehovah! This means making the mind over, and sometimes even a change of circumstances, but nothing has prevented them from dedicating and then being baptized. Some of these baptized ones were formerly followers of Buddha, striving for the nothingness of nonexistence. Some were formerly Confucianists, believing the best way of life was to follow a passive course of character development. Some were fiercely nationalistic Shinto worshipers of the Japanese emperor; some were Taoists, Mohammedans, Hindus, demon worshipers and atheists. Jehovah has taken them all in. Dedication

and baptism became the door through which they were taken in. Any dedicated ones today thinking of postponing baptism should look at these marvelous modern-day examples of faithfulness from every quarter of the globe. By not holding back they have overcome all obstacles that might have prevented them from getting baptized.

<sup>14</sup> Dedication can never be a “half-hearted” thing. The footnote rendering of Psalm 119:113 substitutes the expression, “the double-minded ones I have hated,” for the main rendering, “the halfhearted ones I have hated.” Those understanding the necessity of dedication and baptism, but who for some reason hold back, are really being double-minded. One mind urges them to dedicate, the other influences them to try to hold on just a little longer to the glittering pleasures of this world. The greatest of Jesus’ two commandments was to “love Jehovah your God with your *whole* heart and with your *whole* soul.” (Matt. 22:37) No room for halfhearted dedication there. James (4:8) admonishes the “indecisive ones” to draw close to God, and he will “draw close to you.” Those who hold back are also holding themselves just outside that close, warm relationship with our Creator that comes with full dedication.

<sup>15</sup> Jesus’ command to go and make disciples of people of all the nations, baptizing them, was given to faithful Christians of the early congregation. These loyal ones taught the seriousness of baptism to the new converts. So today, it is the responsibility of the mature to teach the seriousness of baptism. It is part of the upbuilding of the weak, for which the strong are responsible to the great Shepherd. By patient, tactful teaching and ex-

14. Why must dedication never be “halfhearted”?

15. How should desire for dedication and baptism be developed in the hearts of the good-will people?

ample they develop in the new person the desire for baptism. This is done gradually, but from very early in the weekly home Bible study that one conducts with the good-will person. Paul says: "For 'anyone that calls upon the name of Jehovah will be saved'. However, how will they . . . hear without someone to preach?" (Rom. 10: 13-15) In the same manner, how will people of good will know the way to translate their newly learned truth into New World living and dedication if the mature Christians do not develop the desire in the hearts of these good-will persons?

<sup>16</sup> Encouraging baptism can be overdone to the point where the baptism is no longer the decision of the individual, and this should be avoided. All Christians take a personal interest in their future brothers and they want them to take this necessary step of obedience for life and be baptized. Yet, no Christian can urge baptism on another against his will. Baptism follows a private dedication of the heart to do the divine will of Jehovah. It must be a free-will decision, the deciding one knowing well what is involved and being willing to accept the responsibilities of service that go with it. The practice of being obedient to one's elders that exists in many Oriental countries cannot be applied when it comes to deciding on baptism. One should never be baptized to please parents or the influential head of a family who might happen to be one of Jehovah's witnesses.

<sup>17</sup> Premature baptism should be guarded against. Baptism prematurely without the proper appreciation results in double-minded persons who look back into the world and long for the things left behind. That one's separation from the world is required should definitely be first understood. 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) In the year 1959 there were 86,345 persons who put their hand to the plow. May they never turn and look at the things behind!

<sup>18</sup> In the case of the Ethiopian eunuch, when Philip heard him reading the prophecy of Isaiah he asked him: "Do you really know what you are reading aloud?" (Acts 8:30) This was in effect an examining of the Ethiopian and then, by explaining the Scriptures to him, Philip made sure he did know. A discerning minister is able to point out the things the student needs to know in such a way that he will see the necessity of dedicating himself, and he will never have to be *asked* to dedicate himself to God. A skillful and discerning minister knows how to do this. At Proverbs 20:5 it is written: "Counsel in the heart of a man is as deep waters, but the man of discernment is one that will draw it up." The mature minister will not be timid to make known to the future candidate for baptism what Jehovah's moral requirements are. The new person will then seek his counsel. Those who bear the vessels of Jehovah must be clean. Where moral standards have to be changed to conform to Bible principles, tactful early drawing up of the deep waters of counsel by the minister is needed so that the candidate can begin to rearrange his life where necessary. If a minister has been timid to bring up these matters, the candidate may have to meet the issue too suddenly and it may come as a shock of cold water.

<sup>19</sup> Overseers and study conductors in the congregation organization also take an interest in the new persons of good will. In First Thessalonians, in the second chapter, verses 3-12, the role of the mature over-

16, 17. (a) Could one overdo encouraging to get baptized? (b) Why should premature baptism be guarded against?

18, 19. What responsibility rests upon overseers and other mature Christians toward the newly interested ones?

seer and conductor is summed up: "For the exhortation we give does not arise from error or from uncleanness . . . at no time have we turned up either with flattering speech, (just as you know) or with a false front for covetousness . . . we became gentle in the midst of you, . . . to the end that you should go on walking worthily of God who is calling you to his kingdom and glory." The desire to give one's life to God in dedication is developed patiently by the mature ministers, overseers and study conductors of the congregation.

<sup>20</sup> Now, before a person decides to dedicate himself to be one of Jehovah's obedient servants, whatever may happen to him because of that, he must have counted the cost. In the book of Ecclesiastes, or Kohéleth (5:5, 6), it says: "Better is it that you vow not than that you vow and do not pay." There is no compulsion from God in this matter. But if one has tasted that Jehovah is good, he will unquestionably want to be on His side, as the apostles answered Jesus: "Master, whom shall we go away to? You have sayings of everlasting life."—John 6:68.

#### BY WHOM?

<sup>21</sup> And by whom should he be baptized? Well, in these days of the established kingdom of God, who on earth are publishing those sayings of everlasting life? There is no question about it; it is Jehovah's witnesses, the people upon whom he has been pleased to place his own holy name and into whose care he has committed the interests of his kingdom. Hence it is proper that immersion in symbol of dedication should be performed by one of these witnesses and by no other men. Arrangements for baptism are always made at every cir-

cuit and district assembly of the Witnesses, and may be made occasionally in local congregations when special circumstances call for that.

<sup>22</sup> Before candidates are admitted to baptism it is proper that they answer two questions, so that all those assembled with them for the occasion may be witnesses who have heard from the candidates' own mouths that they understand what they are doing and that they have taken the required steps. Those who can answer the questions in the affirmative should say, "Yes," after each question, and should say it loudly and in unison, that is, all at the same time.

<sup>23</sup> The first question is: Have you recognized yourself before Jehovah God as a sinner who needs salvation, and have you acknowledged to him that this salvation proceeds from him, the Father, through his Son Jesus Christ?

<sup>24</sup> The second question is: On the basis of this faith in God and in his provision for salvation have you dedicated yourself unreservedly to God to do his will henceforth as he reveals it to you through Jesus Christ and through the Bible under the enlightening power of the holy spirit?

<sup>25</sup> Everyone who has answered "Yes" to these two questions is eligible for baptism and should be baptized at that same circuit or district assembly of Jehovah's witnesses. The baptized ones should remember the day; it is the day of their symbolizing their dedication because of which dedication they receive an ordination to preach the good news of the kingdom of heaven. They should make a notation of it, the date and the year, lest they ever forget it. And they should remember also that that day of great and deep joy is

20. (a) What advice is given in Ecclesiastes 5:5, 6? (b) Who in our day speak, in effect, like the apostles, as recorded in John 6:68?

21. By whom should baptism be performed in order to be in accord with the divine will?

22-24. (a) Should candidates be asked questions before being admitted to baptism? Why? How should they be answered? (b) What is the substance of the first question? (c) Of the second one?

25. What should the baptized ones remember?

no time to show hilarity or fanaticism; it is a serious occasion, and the ones undergoing baptism should have a prayerful attitude, just as we read about Jesus, that he prayed when he went up out of the water.—Luke 3:21.

<sup>26</sup> The conclusion of the matter, then, is

26. What should all who learn the truth and take their stand for God now do?

that it behooves all who learn the truth about Jehovah God and about his Son, the Redeemer and Savior of man, and take their stand by dedication on the side of the Creator to get baptized without fail in symbol of it, according to the divine will, and then continue in loving obedience to that will. For "he that does the will of God remains forever."—1 John 2:17.

# JEHOVAH

## has become king

**F**OR many years the ancient people of Israel slaved under tyranny to Egypt. Its Pharaoh even embarked on a policy of genocide to wipe them out. What a time of rejoicing it was when, on Nisan 14, 1513 B.C., they marched out of Egypt! Fittingly God commanded them to commemorate this date. Although Pharaoh not long thereafter put them once more in jeopardy at the Red Sea, momentarily, and they themselves had to war to take possession of the land of Canaan, that date did mark the turning point, the beginning of their full deliverance.—Exodus, chaps. 1-15.

In modern times other peoples annually commemorate other dates as turning points in their quest for freedom. For the people of the United States it is July 4, 1776; for those of Brazil it is November 15, 1899; for those of China it is the "double ten," October 10, 1911.

But the most important date for all human creation is 1914 (about October 1), for that marked the greatest turning point

**Has God always ruled the earth? What will his kingdom mean for mankind?**

in all human history. It will eventually result in giving all men of good

will toward God freedom not only from political tyrants, but from all forms of tyranny, by unseen demons, by economic giants, by powerful religious organizations, and even freedom from sin, sickness, pain and death. How so? Because from that year on the prophetic words apply: "Sing to Jehovah a new song. . . . Say among the nations: 'Jehovah himself has become king.'"—Ps. 96:1, 10.

### JEHOVAH AS KING

But perhaps you will ask, Has not God always been King—from the very time he had at least one subject, his only-begotten Son? Yes, that is true regarding his heavenly dominions but not of his earthly one. While Adam and Eve remained obedient God's rule did directly extend to this earth, but not since their rebellion. Since then there has been no direct rule of God upon this earth save in the tiny area held by

the nation of Israel and while its kings did "sit upon Jehovah's throne." These served as deputy kings for Jehovah as it were. With the overthrow of the last of these kings, Zedekiah, began "the appointed times of the nations."—1 Chron. 29:23; Luke 21:24.

True, whenever his purposes have been involved Jehovah has exercised rule "in the kingdom of men," maneuvering men and nations according to his sovereign will. But such men and nations have not been his deputies nor his kingdoms. Rather, they have been the deputies and kingdoms of Satan the Devil. For this reason that one is termed "the ruler of this world," and "the god of this system of things," in whose power "the whole world is lying." Had it been otherwise Jesus would not have taught us to pray for God's kingdom to come.—Dan. 4:17, AS; John 16:11; 2 Cor. 4:4; 1 John 5:19.

Why has God tolerated rebellion upon this earth, and that for so long? He has permitted it only—and that temporarily—because of Satan's boast that he could turn all men away from God. (Job, chaps. 1, 2) At his appointed time Jehovah God takes action, for he cannot forever permit these conditions without, in effect, denying his sovereignty, which it is impossible for him to do. (2 Tim. 2:13) When he displays his sovereignty by establishing direct rule toward this earth, the prophetic words apply: "Jehovah himself has become king!" "Yahweh hath become king."—Ps. 97:1; Ro.

Failure on the part of most translators of the Bible to appreciate these truths accounts for the fact that most versions render the psalmist's words, "Jehovah [or, The Lord] reigns!" (AS, AV, RS, AT) And so we also find that Biblical commentators generally apply these words either to God's eternal rulership or to certain annual celebrations of the Jews. However,

such renderings and explanations are neither in line with the original Hebrew word used nor with the circumstances that called forth Psalm 96.

The original Hebrew word here rendered by so many "reigns" does not mean a continuous or eternal reigning but refers to the beginning of a reign. That is why Bible writers used it in regard to the beginning of the reigns of Adonijah, Jehoshaphat and Hezekiah.—1 Ki. 1:18; 22:41; 2 Chron. 29:1.

That the beginning of a reign is indicated can also be seen by noting the circumstances that caused King David, for one, to exclaim, "Jehovah himself has become king!" The sacred ark of the covenant had been taken by priests into battle to assure Israel victory, as though it were a magic charm that would work miracles even though the Israelites were under God's displeasure. To the dismay of the Israelites, the Philistines captured it, but the latter were only too glad to get rid of it because of the havoc it wrought among them. For years it then lodged at the homes of two Levites, Abinadab and Obededom, until King David directed bringing it to Mount Zion. Because this ark was a symbol of Jehovah's presence, David could now shout that Jehovah himself had begun ruling on the royal mountain.—1 Chron. 16:7-36.

#### SINCE 1914

Jehovah God reigns by and through his Son Jesus Christ. So, when Jesus ascended into heaven, forty days after his resurrection, God said to him: "Sit at my right hand until I place your enemies as a stool for your feet." When that time came the prophetic words were fulfilled: "I, even I, have installed my king upon Zion, my holy mountain. . . . You are my son; I, today, I have become your father. Ask of me, that I may give nations as your inherit-

ance and the ends of the earth as your own possession."—Ps. 110:1; 2:6-8.

In keeping with these prophecies Jesus Christ likened himself to a nobleman who went to a far country to receive a kingdom and then returned, thereby clearly tying in the beginning of God's kingdom with the return of Christ. When was he to return? In answer to that question Jesus gave the prophecies recorded at Matthew 24, 25, Mark 13 and Luke 21. Among the various evidences marking the sign of his return Jesus listed wars, famine, earthquakes and pestilence. He also foretold that lawlessness would greatly increase and that "this good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations." The facts show that all these words of Jesus are seeing a most striking fulfillment since the year 1914.

Since that year we are also seeing the fulfillment of Paul's prophecy: "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, . . . without self-control, fierce, . . . lovers of pleasures rather than lovers of God, having a form of godly devotion but proving false to its power."—2 Tim. 3:1-5.

Many scoff, ridicule and mock when such things are brought to their attention, but they cannot point to another period of time in world history when these prophecies have had such thorough-going fulfillment. In fact, their very ridicule is further evidence, for it also 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.'"—2 Pet. 3:3, 4.

#### KINGDOM ESTABLISHED IN THE HEAVENS

That 1914 indeed marks the year Jehovah became King is conclusively proved by the voices in heaven that John in his apocalyptic vision heard: "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will rule as king for ever and ever." "We thank you, Jehovah God, the Almighty, the one who is and who was, because you have taken your great power and begun ruling as king. But the nations became wrathful, and your own wrath came, and the appointed time . . . to bring to ruin those ruining the earth." Without doubt, 1914 marks the time when the nations became wrathful as never before.—Rev. 11:15-18.

What actually took place in the heavens at that time the apostle John goes on to tell. After introducing God's heavenly organization of angelic creatures under the symbol of "a woman arrayed with the sun," and Satan the Devil as "a great fiery-colored dragon," he describes the beginning of God's kingdom as the birth of a son "who is destined to shepherd all the nations with an iron rod."

Since Satan had been ruler of this wicked world or system of things without any interruption since 607 B.C., it is not to be expected that he would let the birth of God's kingdom take place without putting up a fight. And so we read that "war broke out in heaven: Michael [Jesus Christ] 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." That this conflict was a real fight can be seen from Daniel 10:13, which tells of an instance where one of God's angels was held up for

twenty-one days by one of Satan's demons.—Rev. 12:7-9.

Just how long this war in heaven lasted the Bible does not say. However, in view of what other prophecies reveal about Jehovah and his Son coming to the spiritual temple of God for judgment in 1918, it follows that the war in heaven must have been over at least by then. That victory meant gladness for those in the heavens but "woe for the earth."—Rev. 12:12.

But why, it may be asked, since God's time had come for him to extend his direct rule toward the earth, did not Michael and his angels press their attack against Satan and his demons and rid the earth of their baneful influence? Primarily for four reasons, as the Scriptures explicitly show: (1) To have Jehovah's name and kingdom made known to all the earth. (2) To permit God's people, who had fallen into error, to recover themselves, clean up and become active in God's service. (3) To enable men of good will toward God to heed the call: "Get out of [antitypical Babylon, or Satan's world organization], 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." (4) To warn all the wicked so that when they suffer destruction at God's hands at Armageddon they will know it is from God and that he is supreme.—Ex. 9:16; Isa. 12:1; Rev. 18:4; 16:14, 16.

#### THE KINGDOM RULE ON EARTH

With the destruction of all the wicked on earth and with Satan and his demons cast into the bottomless pit for a thousand years "that he might not mislead the nations any more," the Kingdom rule will bring to this earth joy, freedom from all bondage and fulfillment of the desire of every righteous heart. Then God's will will be done on earth as in heaven. Then the earth will "be filled with the knowledge of

Jehovah as the waters are covering the very sea." Then "the meek ones themselves will possess the earth and they will indeed find their exquisite delight in the abundance of peace." Then 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. 20:3; Isa. 11:9; Ps. 37:11; Rev. 21:4.

More than that, under God-rule mankind will gradually get rid of all imperfection and sinfulness. Then men will no more groan as did the apostle Paul: "For what I wish, this I do not practice; but what I hate is what I do. Miserable man that I am!" What a blessing freedom from that frustration will be!—Rom. 7:15, 24.

Surely the good news that all these blessings are right at the door is cause for singing. Those who have the sure hope of these things are now publishing it far and wide in some 175 lands and territories, using printed publications in over 125 tongues. They bring this good news to the people by word of mouth, printed page, radio and television. They talk about it on the streets, at the doorsteps and in the homes of the people as well as at their Kingdom Halls.

So let all men of good will toward God take heart. Let them not grow apprehensive because of the failures of men, nor blindly hope against hope that somehow, sometime men will bring righteousness and peace to this earth. Let them not permit religious prejudice to close their ears to this beautiful song that Jehovah himself has begun to rule as King and that therefore these blessings are imminent. Rather, let them put their trust in Jehovah and his kingdom. Let them learn this new song themselves and then join in singing it that still others may hear. All those doing so become the happiest of all persons on earth today and have the prospect of enjoying superlative happiness throughout eternity in God's happy new world.

# "Your Will Be Done On Earth"



Serial Part 38

Wonderful will be the earthly blessings bestowed upon mankind when the will of the heavenly Father, Jehovah God, is done on earth. Since A.D. 1914 mankind has been living in the "time of the end" of this wicked world system of things. In order to give warning of the approaching end in a time of trouble such as mankind has never experienced since the day of creation, Jehovah God mercifully raised up the remnant of his spiritual children on earth, who are his sanctuary class because he dwells in them by means of his holy spirit as if they were a sanctuary or temple. He has made this remnant preachers of righteousness, like Noah, who over four thousand years ago warned of the destruction due to come upon that wicked antediluvian world by means of a global flood. Noah and his wife and their three sons and three daughters-in-law survived the flood in an ark built at God's instruction.

<sup>10</sup> Like Noah's wife, who survived with her sons and daughters-in-law, the remnant of the sanctuary class expect to survive the delugelike destruction at Armageddon along with the great crowd of sheeplike worshippers of Jehovah God, who fully dedicate themselves to Him through the Greater Noah, Jesus Christ. They have in mind the apostle Peter's consoling words. Peter described the ending of the ancient world and then likened the firelike consuming of the Devil's organization to the burning up of heaven and earth. He said: "By those means the world of that time suffered destruction when it was deluged with water. But by the same word the heavens and the earth that are now are stored up for fire and are being reserved to the day of judgment and of destruction of the ungodly men." To show that the sanctuary class will survive by not turning ungodly but by keeping clean and holy as a sanctuary, Peter added:

<sup>11</sup> "The heavens being on fire will be dis-

10, 11. (a) Who expect to survive Armageddon along with the great crowd of "other sheep"? (b) In favor of this expectation, what consoling words of Peter do they have in mind?

solved and the elements being intensely hot will melt! But there are new heavens and a new earth that we are awaiting according to his promise, and in these righteousness is to dwell. Hence, beloved ones, since you are awaiting these things, do your utmost to be found finally by him spotless and unblemished and in peace. Furthermore, consider the patience of our Lord as salvation."—2 Pet. 3:6, 7, 12-15.

<sup>12</sup> With this remnant of the sanctuary class as fellow survivors, the great crowd of "other sheep" will be in excellent position to renew Jehovah's worship on the purged globe, just as Noah's sons and their wives joined in with their father and mother in offering thanks and sacrifice to Jehovah God right after the flood.

<sup>13</sup> That the heavenly Father's will may come to pass and be done on earth as well as in heaven, he creates and establishes the promised new heavens and new earth. The heavenly kingdom for which Jesus taught his followers to pray is the promised new heavens, composed of Jesus Christ and the 144,000 other members of the sanctuary class. True, the remnant of the "spiritual house" expect to survive Armageddon and to dedicate the "new earth" to

12. With such fellow survivors, what will the great crowd be able to do like what Noah and his family did right after the flood?

13. (a) That his will may be done on earth as well as in heaven, what does Jehovah create and establish? (b) Although they will survive Armageddon, how do they expect to become part of the "twenty-four elders" around God's throne?

Jehovah's worship after the old world's destruction. However, they also look forward to finishing their earthly course in the new world and dying as a sacrifice of praise and vindication to God. They do not expect to sleep in death but expect to experience instantaneously a spiritual resurrection to life immortal in the heavens with their chief Joint Heir, Jesus Christ. There they will be among the "twenty-four elders" clothed in white, crowned and enthroned around Jehovah's throne. (Rev. 2:10, 11; 20:6; 4:4; 1 Cor. 15:42-54) They will leave the "new earth" where God's will is being done.

<sup>14</sup> The new earth will be composed of the dedicated "other sheep" for whom the Right Shepherd sacrificially died. (John 10:14-16) Those other sheep who survive the end of the old world and its bad heavens and earth will be members of this post-Armageddon new earth. By continued, unswerving obedience to the royal new heavens they will gain the right to endless life on earth and will never die.

<sup>15</sup> These Armageddon survivors are not all the "other sheep" yet to be. There are many of these other sheep who will have died before Armageddon and will be resting in the memorial tombs. Such other sheep include the just ones like Daniel and other pre-Christian witnesses of Jehovah, from John the Baptist all the way back to the first martyr Abel. For all of these also the Right Shepherd surrendered his soul or laid down his life. In due time under the Kingdom they will be restored to earthly life when there comes the "resurrection of both the righteous and the unrighteous." (Acts 24:15) These righteous ones like Daniel, David and Abel will quickly become a dedicated part of the new earth of God's new world.

14, 15. Are the great crowd of the Armageddon survivors the only "other sheep" there are to be on earth, and what arrangement by the Right Shepherd shows whether?

<sup>16</sup> Under entrancing symbols the apostle John saw in vision the coming into being of the new world and its capital city under Christ the spiritual Bridegroom. John says: "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." (Rev. 21:1, 2) That the will of the Father in heaven may be done on earth, the "sea is no more."

<sup>17</sup> We must not misunderstand by this that the great bodies of water so vital to creature life and that mark our globe as different from the other planets of the solar system will be no more with all the exciting variety of plant and animal life that grow in the seven seas! No; but that wicked element of mankind will be no more, out of which the four wild beasts of Daniel's vision arose to prey upon mankind or out of which the seven-headed, ten-horned wild beast arose to act as the entire visible ruling organization empowered by Satan the Devil. (Dan. 7:2, 3, *RS*; Rev. 13:1, 2) No more a peaceless body of peoples that is commercialized by the Devil's organization Babylon and that tosses up messy stuff like seaweed and mire! —Isa. 57:20, 21; Rev. 17: 1, 2, 15.

<sup>18</sup> The symbolic "new earth" will be peaceful because it has God's approval. There will be "upon earth peace among men whom he approves." (Luke 2:14, *margin*) The Prince of Peace, together with his 144,000 happy peaceable ones, will be reigning in the new heavens and preserving the peace on earth. At the climax of Armageddon he will have bruised the original Serpent, Satan the Devil. He will have cast him and his demons into the abyss

16, 17. (a) Under what symbols did the apostle John see the new world coming into being? (b) What are we to understand by his words, "and the sea is no more"? 18. Why will the new earth be peaceable?

for a thousand years, to keep him out of ruinous, peace-disturbing mischief.

<sup>19</sup> What, though, was God's original purpose for this earth? It was that his earthly children, Adam and Eve at that time, should fill the earth with their perfect human kind and should subdue the earth and have all the lower animal creation in subjection. (Gen. 1:26, 28) After the coming of His kingdom this unchanged part of God's will must be done on earth. By means of the great crowd of "other sheep" who have survived the battle of Armageddon, God will begin to fill the earth with a righteous race. Married survivors of Armageddon and the single survivors that will marry will bring forth children conceived in righteousness, not to die but to take advantage of the opportunities of everlasting life on earth that the Kingdom offers. Such bringing forth of righteously disposed children in the "new earth" will be carried on under the "Father for eternity." He is the "last Adam," the glorified Son of man. The "inhabited earth to come" will be subjected to him. (Isa. 9:6; 1 Cor. 15:45; Heb. 2:5; Ps. 8:4-8) He is the Greater Noah, in whose symbolic ark the great crowd of "other sheep" from the three great branches of the human family have survived the end of this wicked world.—1 Pet. 3:20, 21.

<sup>20</sup> In all parts of the globe will the "other sheep" and their righteously trained offspring be found. They will set themselves to the carrying out of God's will, to subdue the earth as well as to have the lower animal creatures in subjection. At man's beginning Adam and Eve were to start with their Paradise, their garden of Eden, and subdue all the earth outside to a Paradise

development and beauty. After Armageddon all "those ruining the earth" will have been brought to ruin. Only those eager to upbuild the earth and to "cultivate it and to take care of it" will remain. (Rev. 11:18; Gen. 2:15) Under the "last Adam" in heaven and in collaboration with their "princes in all the earth," the other sheep and their sheeplike children will proceed to subduing the earth.

<sup>21</sup> In progress of time, under the blessing and guidance of the kingdom of God, all the earth will be "like Eden," even "like the garden of Jehovah." (Ps. 45:16; Isa. 51:3) God will do for these dedicated sheep as he agreed to do for ancient Israel if they obeyed him as King of Israel: "Jehovah will also make you overflow indeed with prosperity in the fruit of your womb and the fruit of your domestic animals and the fruitage of your ground, on the ground that Jehovah swore to your forefathers to give you. Jehovah will open up to you his good storehouse, the heavens, to give you the rain on your land in its season and to bless every deed of your hand." (Deut. 28:11, 12) As including a global paradise, Jehovah's will is certain to be done on earth.

<sup>22</sup> Long ago down in Egypt faithful Jacob and his family, seventy souls, took up residence to stay there for a while. In the course of 215 years down there and in spite of the tyranny of later Pharaohs, the children of Israel came to number millions, with "six hundred thousand able-bodied men on foot, besides little ones." (Gen. 46:26, 27; Ex. 1:1-5, 12; 12:37) After Armageddon there will be, not seventy, but likely hundreds of thousands of surviving "other sheep" on hand with which to begin filling the earth with righteous offspring. With no devilish Pharaonic tyranny to de-

19. (a) What was God's original purpose for this earth? (b) Under whom and how will this begin to be carried out after Armageddon?

20, 21. (a) How will the Armageddon-surviving great crowd proceed to subdue the earth? (b) As for whom of ancient times will Jehovah do for them, that his will may be done on earth?

22. In the light of what experience of the Israelites down in Egypt for 215 years, why may the "other sheep" surviving Armageddon expect to increase to millions in no great length of time?

fy, but under the blessing of God's kingdom, these far more than seventy "other sheep" survivors should reproduce and become millions in no great length of time. No obedient ones will be dying.

<sup>23</sup> At the proper time the glorified Son of man, the "last Adam," will cause child-bearing to cease. He will not let those survivors of Armageddon overpopulate the earth, or even fully populate it. Why not? Because he will fulfill what he said: "The dead will hear the voice of the Son of God and those who have given heed will live. . . . 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 5:25, 28, 29) Past doers of good things, like Daniel, Abraham, Isaac and Jacob, and Moses and King David, and sheeplike ones dying now before Armageddon, will come out of the memorial tombs, doubtless early during the thousand-year reign of Jesus Christ with his 144,000 joint heirs. (Luke 20:35-38; Heb. 11:2, 39, 40) In agreement with this, the apostle Paul said: "There is going to be a resurrection of both the righteous and the unrighteous." (Acts 24:15) The unrighteous, the former practicers of vile things, who come forth to a resurrection with judgment in view, will come forth to opportunities for everlasting life on earth under the kingdom. Providently enough room must be allowed on earth for these to dwell, bringing the earth to a fullness of population, to a comfortable density and spread of population.

<sup>24</sup> The thousand-year reign of Christ is a judgment day. (2 Pet. 3:7, 8; Acts 17:

23. (a) How and why will the "last Adam" not let the surviving "other sheep" then overpopulate or fully populate the earth? (b) When may the past doers of good come forth, and to what will the unrighteous come forth? 24. What kind of day is the thousand-year reign of Christ, and yet why do Psalms 96 and 98 tell us to rejoice because it will be such a day?

30, 31) Nevertheless, Psalms 96:12, 13 and 98:8, 9 call upon the earth to exult and cry out joyfully because Jehovah comes to judge the peoples with righteousness and faithfulness. In ancient times when Jehovah was King over Israel he raised up judges according to the need. Those judges were used to deliver the Israelites from their enemies and to restore them from false worship to the true worship of their God and King. (Judg. 2:18) So Jesus Christ the King he makes the Judge, to deliver all earth's inhabitants from their inherited weaknesses and imperfections. He will apply to the obedient believers the benefits of his perfect human sacrifice toward perfecting them physically, mentally and spiritually. He will not let the billions of resurrected practicers of vile things form a "sea" for the development of wicked organizations on earth. He will judge toward their improvement even to human perfection, that they may show themselves worthy to dwell in complete happiness in the earthly Paradise forever. —Isa. 11:1-9.

<sup>25</sup> During the thousand-year "day of judgment" any unrighteous ones that resist the uplifting judgments and stubbornly refuse to reform and do God's will, the Judge Jesus Christ will execute as deserving no further opportunity. They will not be permitted to defile the holy Paradise, the Edenic sanctuary, as opposers and stumbling blocks to the righteously disposed "other sheep." They will be punished with the "second death" of complete, everlasting destruction. Thus by the end of the thousand years all who then live in the earth-wide Paradise will be humans as perfect as Adam and Eve were when created and put in the garden of Eden. By then the prophecy of Revelation 21:3, 4 will have been realized: "God himself will

25. What will be done to those resisting the uplifting judgments, and so by the end of the thousand years what will be the condition of all those living on earth?

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."

<sup>26</sup> That is the time when Christ's millennial reign ends and "he hands over the kingdom to his God and Father, . . . For he must rule as king until God has put all enemies under his feet. As the last enemy, death is to be destroyed." This handing over of the kingdom to God will be that "God may be all things to everyone." (1 Cor. 15:24-28) However, at this time of human perfection and Paradise perfection Satan the Devil and his demons appear on the scene. It is God's will that "he must be let loose for a little while" at the end of the thousand years spent in the abyss. (Rev. 20:1-3, 7) So release of these wicked spirit forces must come to pass at that time. Why? it may be asked in surprise.

<sup>27</sup> At man's beginning Adam and Eve were permitted to be put to a test by that original Serpent, Satan the Devil. Not otherwise, all perfected humankind in the future earthly Paradise sanctuary must be put to a final decisive test. To make sure that all who are favored with the gift of everlasting life in Paradise will forever do God's will on earth as it is done by loyal angels in heaven above, the King of eternity must put these perfected humans to the determining test. They are now directly in his hand.

<sup>28</sup> That is why "Satan will be let loose out of his prison, and he will go out to mislead those nations in the four quarters of the earth." He will war against the kingdom of Jehovah God over the earth.

The question that he puts in dispute will be Jehovah's universal sovereignty, as to whether it takes in the Paradise earth. How he and his demons will proceed to try to mislead perfected humanity is not revealed. However he tries it, each person will have to decide for himself whether he will be for all time fully committed to Jehovah's universal sovereignty. Will he be true to his dedication to God through Christ for time without end?

<sup>29</sup> The number of those who selfishly let themselves be misled is left as indefinite as the sand particles of the seashore. All such will be destroyed so completely that it will be as if they were plunged into a lake of fire and sulphur, as if fire came down from heaven as it once did upon Sodom and Gomorrah and destroyed them irrecoverably. They will suffer the "second death," a death that Jesus Christ will not destroy. (Rev. 20:7-9, 14, 15) Then, too, Satan the Devil and his demons, having served the purpose of their being let loose for only a "little while," will themselves be forever consumed in that same lake of fire and sulphur, "the everlasting fire prepared for the Devil and his angels." (Rev. 20:10; Matt. 25:41) Hallelujah! The Serpent and his seed visible and invisible are thus at last bruised in the head to their eternal destruction. Heaven and earth are free of them forever!

<sup>30</sup> Those who keep their hearts perfect will pass this soul-searching test. Fully assured now of the incorruptible loyalty and exclusive devotion of these, the Supreme Judge Jehovah will express his joyful approval of these ever-faithful ones. He will justify them or pronounce them perfectly righteous. They have followed the example, not of the "first man Adam," but of

26. At that time, what will be done with the kingdom, and at the same time who appear on the scene?

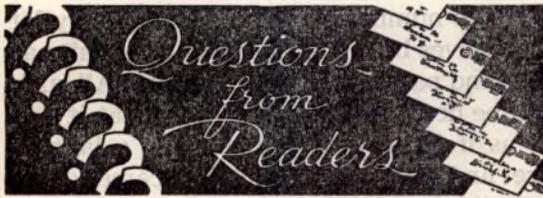
27. At man's beginning in Eden, what was permitted, and now what must be determined respecting perfected mankind in Paradise restored?

28. What question will Satan then put in dispute, and what decision will each one have to make for himself?

29. How many will let themselves be misled, and what will happen to them and also Satan and his demons?

30. Who will pass this final test, and how will the Supreme Judge express his approval, with what result to the approved?

the "last Adam," their beloved "Father for eternity," Jesus Christ. Together with the judicial declaration of their being righteous, Jehovah God will confer upon them the gift of eternal life, with the right to it. Forever they will enjoy their Paradise in Jehovah's new world, doing his will on earth as it is done up in heaven.—Rom. 8:33; 6:23.



● Dr. Bruce M. Metzger, a member of the faculty of Princeton, New Jersey, Theological Seminary, writes: "In the *New World Translation* it is stated (page 9 of New Testament volume), 'To each major word we have assigned one meaning and have held to that meaning as far as the context permitted.' My question arises from the failure to abide by this self-imposed rule at Philippians 2:11, where the word *kyrios*, elsewhere rendered 'Jehovah' 237 times, is not rendered 'Jehovah' despite the clear allusion to Isaiah 45:23 and following where the word Jehovah appears. Could it be that the Arian theology of the translators overrode their expressed rule of translating?" Do you deem this inquirer's question deserving of a sound and thorough reply?—U.S.A.

A number of *Watchtower* readers, evidently unacquainted with New Testament Greek, have written us a similar question, apparently inspired by the publicity that Dr. Metzger has given to a discussion of this matter. The doctor quotes from the second paragraph on page nine of the Foreword, where we read:

"To each major word we have assigned one meaning and have held to that meaning as far as the context permitted. This, we know, has imposed a restriction upon our diction, but it makes for good cross-reference work and for a more reliable comparison of related texts or verses. At the same time, in order to bring out the richness and variety of the language of the inspired writers, we have avoided the rendering of two or more Greek words by the same Eng-

lish word, for this hides the distinction in shade of meaning between the several words thus rendered."

(To be continued)

31. What prayer taught by God's Son will thus be fully answered?

lish word, for this hides the distinction in shade of meaning between the several words thus rendered."

The theological doctor quotes part of the above and leaves his reader to imagine that the translators of the *New World Translation of the Christian Greek Scriptures* were arbitrary, or self-determining, in their rendering of the Greek word *kyrios* (without the Greek definite article) by the divine name, Jehovah. But in its very Foreword the translators show that they were not acting arbitrarily in rendering the Greek word *kyrios* (without the definite article) into English as Jehovah. If Dr. Metzger has read the Foreword of the above volume through, then he should have learned on what basis the *New World* translators restored the divine name, Jehovah, to the English translation of the *Christian Greek Scriptures*. Beginning on page 19, he should have read the following:

"RESTORING THE NAME: What is the modern translator to do? Is he justified, yes, authorized, to enter the divine name into a translation of the *Christian Greek Scriptures*? Every Greek reader must confess that in the *LXX* the Greek words *kyrios* and *theos* have been used to crowd out the distinctive name of the Supreme Deity. Every comprehensive Greek-English dictionary states that these two Greek words have been used as equivalents of the divine name. Hence the modern translator is warranted in using the divine name as an equivalent of those two Greek words, that is, at places where Matthew, etc., quote verses, passages and expressions from the Hebrew Scriptures or from the *LXX* where the divine name occurs."

Then to that paragraph there is added a footnote of three paragraphs quoting from three different Greek-English lexicons to show that in the Greek *Septuagint* version of the

Hebrew Scriptures the Greek words *ky'rios* and *theos*' were used to substitute for the divine name, Jehovah.

Now on page 20 of the Foreword, paragraph one says: "How is a modern translator to know or determine when to render the Greek words *Κύριος* and *Θεός* into the divine name in his version? By determining where the inspired Christian writers have quoted from the Hebrew Scriptures. Then he must refer back to the original to locate whether the divine name appears there. This way he can determine the identity to give to *ky'rios* and *theos*' and he can then clothe them with personality."

This Foreword shows that in the course of time nineteen translations of the Christian Greek Scriptures, or of parts of them, have been made from the Greek into the ancient Biblical Hebrew, and that these Hebrew translators, including Professor Franz Delitzsch and also Dr. Isaac Salkinson and Dr. Christian David Ginsburg, used the name Jehovah or the Hebrew tetragrammaton (with vowel symbols) in translating the writings of Christ's apostles and disciples, generally known as the New Testament. Thus, before the *New World Translation of the Christian Greek Scriptures* came along, these Hebrew translators put the divine name in the Christian writings officially called the New Testament.

Consequently on page 20 of the Foreword the New World Bible Translation Committee says in the second paragraph: "To avoid overstepping the bounds of a translator into the field of exegesis, we have tried to be most cautious about rendering the divine name, always carefully considering the Hebrew Scriptures. We have looked for some agreement with us by the Hebrew versions we consulted to confirm our own rendering. Thus, out of the 237 times that we have rendered the divine name in the body of our version, there are only two instances where we have no support or agreement from any of the Hebrew versions. But in these two instances, namely, Ephesians 6:8 and Colossians 3:13, we feel strongly supported by the context and by related texts in rendering the divine name. The notes in our lower margin show the support we have for our renderings from the Hebrew versions and other authorities."

In view of the above we wonder why the faculty member of the Princeton Theological Seminary quoted only partially from page 9 of the above-mentioned Foreword, but left un-

quoted to you all the above information in the Foreword concerning how the translators determined upon the fitness of putting the divine name back into the Christian Scriptures. These portions, which the theologian fails to call to your attention, show why *ky'rios* (without the definite article) is not always rendered as Jehovah in the *New World Translation*.

The theologian says that Philippians 2:11 clearly alludes to Isaiah 45:23 and following material. Let us see. These verses, as translated by the *American Standard Version*, read: "By myself have I sworn, the word is gone forth from my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear. Only in Jehovah, it is said of me, is righteousness and strength; even to him shall men come; and all they that were incensed against him shall be put to shame. In Jehovah shall all the seed of Israel be justified, and shall glory."

However, Philippians 2:9-11 in the *American Standard Version* reads: "Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord [*ky'ri-os*], to the glory of God the Father."

This is not the same as the Isaiah quotation. Philippians 2:11 does not say that every tongue should swear to Jesus. It says that every tongue should confess something concerning Jesus to the glory of God the Father. So this is not an allusion to Isaiah 45:23 such as would require Jesus to be identified with Jehovah.

Remember that "Jehovah" is a name, the divine name, but Philippians 2:9-11 says that the name of the Son of God is Jesus, not Jehovah; and the name Jesus really means "Jehovah is salvation" or "the salvation of Jehovah." So what Philippians 2:11 says is that every tongue is going to confess the occupancy by Jesus of a certain titular office, to the glory of God the Father, namely, lordship. This title "Lord" in the Greek text is *ky'rios* (without the definite article).

Anyone familiar with the New Testament Greek knows that this word *ky'rios* (without the definite article) is used in places when addressing a person and hence does not mean Jehovah. It means Lord or Sir. That is the way the *New World Translation* and other versions render the anarthrous *ky'rios* in the appropri-

ate places. Also, when *ky'rios* is used as a title it appears without the definite article, as in cases like that of Philippians 2:9-11.

All the English versions of Christendom, even those in Hebrew, show that in Philippians 2:11 the *ky'rios* without article is used as a title, not as a personal name. That is the reason why the *New World Translation* renders Philippians 2:11: "Every tongue should openly confess that Jesus Christ is Lord to the glory of God the Father." No Christian has to confess that Jesus Christ is Jehovah, because that is not the truth. Jesus told us to pray for his Father's name to be hallowed or sanctified, and every informed Bible scholar knows that the name of God the Father is Jehovah.

The apostle Paul at 1 Corinthians 8:5, 6, says: "For even though there are those who are called 'gods', whether in heaven or on earth, just as there are many 'gods' and many 'lords', there is actually to us one God the Father, out of whom all things are, and we for him, and there is one Lord, Jesus Christ, through whom all things are, and we through him." So what Christians must confess is that Jesus Christ is Lord, or *ky'rios* (without the definite article).

The word *ky'rios* without the definite article is thus used also in 1 Corinthians 12:3. There in the Greek text the same expression occurs as in Philippians 2:11, namely, *KYRIOS YESOUS*. In both texts the Greek word *ky'rios* is a title by which a person of a certain name is

to be addressed. Hence it would be wrong, in fact ridiculous, to render that expression *KYRIOS YESOUS* "Jehovah Jesus." None of the Hebrew translations render it "Jehovah Jesus," but recognize the Greek word *ky'rios* there as a title and hence use the Hebrew word *Adón*, meaning Lord, instead of the name Jehovah.

Hence the *New World Translation* is consistent, and it violates no general rule of action set forth in its Foreword when it renders the expression in 1 Corinthians 12:3, as well as in Philippians 2:11, "Jesus is Lord," not "Jesus is Jehovah." So the translators are not to be charged with being influenced by the theology of the antitrinitarian Arius for doing so.

A recent translation entitled "The Authentic New Testament" by a Jew named Hugh J. Schonfield, published in 1955, renders the expression as an address to Jesus, reading: "And no one is able to say, 'Lord Jesus!' except by the holy Spirit." (1 Corinthians 12:3) This Jewish translator renders Philippians 2:11: "And every tongue acclaim Jesus Christ as Master, to the glory of God the Father."

It is very easy for a trinitarian theologian of Christendom to carp at a Bible translation that does not agree with his trinitarian doctrine. But when he does so by concealing the basis upon which the criticized translation makes its consistent rendering, is he fair and scholarly? Or has he proved his point? We leave you to answer the question.

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Carefully searching the Scriptures results in promoting accurate knowledge among those who are God's ministers. (Col. 1:9, 10) During May Jehovah's witnesses will use accurate knowledge by witnessing to others and presenting the book *From Paradise Lost to Paradise Regained* and a Bible-study booklet on a contribution of 75c. If you would like to have a share in this work, contact Jehovah's witnesses at a nearby Kingdom Hall or write to this office.

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### "WATCHTOWER" STUDIES FOR THE WEEKS

June 26: Baptism According to the Divine Will. Page 297.  
July 3: "What Prevents Me from Getting Baptized?" Page 303.



# The WATCHTOWER

*Announcing*  
**JEHOVAH'S  
KINGDOM**

**JUNE 1, 1960**

Semimonthly

**SPEAK FROM A GOOD HEART**

SPEECH AND SALVATION

ARE JEHOVAH'S WITNESSES  
CHRISTIANS?

IS OUR CIVILIZATION  
FACING A FALL?

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**"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.

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

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AV - Authorized Version (1611)	MO - James Moffatt's version
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# The WATCHTOWER

Announcing  
JEHOVAH'S  
KINGDOM

Vol. LXXXI

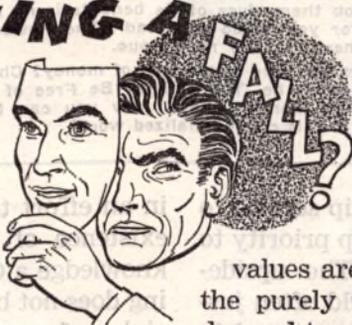
June 1, 1960

Number 11

## IS OUR CIVILIZATION FACING A FALL?

THE remarkable materialistic advancements made during the last sixty years have catapulted our civilization from an era of horses and buggies to an era of jet planes and flaming rockets. The transformation has been astounding, especially for such a short period in human history. But now that we have reached a great height of technical achievement is there danger of our civilization falling as past civilizations did when they reached a certain point of glory? Will it crumble because of moral degeneration from within? There are many people who fear that it may. They see disturbing similarities between our civilization and those that fell.

The Canadian newspaper, *Victoria Daily Times*, reported an expression of this view when it said: "Materialism—the trap that extinguished past civilizations—is endangering Western society's future, Senator Donald Cameron warned 300 school trustees. . . . He said there was a 'frightening parallel' between today's society and extinct civilizations that 'grew rich, soft, indifferent and apathetic—and died.'" A somewhat similar expression was made by the *Wilkes-Barre Record*: "The good life



does not just consist of things. The good life involves character, decision, fortitude, the willingness to sacrifice when sacrifice is needed in the common cause. No matter how rich a nation may become, if its people fall into the pit of lazy complacency, if their

values are restricted more and more to the purely material, then that nation is doomed to ultimate destruction."

The fact that modern society is becoming more interested in easy living, material possessions, soft jobs and a "fast buck" than it is in ethics shows that its values are degenerating. How much income a person has, regardless of how he gets it, seems to be the basis for social status. The same was true in ancient materialistic Rome before its fall. The man today with lots of money is the man that is admired, that is highly respected in a community, that generally is elected to political offices. The material goods he has impress people more than the moral virtues of a poor man. It is the car a person drives, the home he lives in, the clothing he wears and the company he keeps that give him status in this materialistic civilization. These are not the important values in life. Only a degenerating society would think they are.

Although many people may speak highly of moral values, few actually live by them.

This is evident from the occasional revelations of graft among political leaders of seemingly impeccable morals, of bribery and even burglary among some law-enforcement officers, of "kick-backs" in the business world, of cheating by contestants on quiz shows, of thievery by employees of seemingly good reputation and of seeking personal advancement at the expense of other people. Do not these practices indicate a morally sick civilization?

"Our values, our ideals, are upside down," said Dr. Laurence Gould, president of Carleton college. "We pay lip service to spiritual values but we give top priority to mink coats and Cadillacs." The upside-down moral values of this world often justify stealing when it is done from the rich. Because a great number of Canadian and American employees reason this way, employers have a total annual loss of some one billion dollars to employee stealing. This is about twice what the public loses to professional criminals. Is not stealing as morally wrong when a rich corporation is the victim as when a poor man is? How can morals have a sliding standard?

Since modern society has allowed moral and spiritual values to degenerate, it should not be surprising when delinquency and cheating are seen to be on the increase among today's youth. Are not their morals a reflection of the society in which they live? Adults can hardly expect children to live by a moral standard that they themselves do not live by. Regarding this Harry M. Grant, assistant superintendent of Moncton schools in Canada, said: "Too often is it the case that the schools are being asked to teach things by the people at large which they themselves do not

generally practice." He went on to say that there are increasing evidences of deterioration of the social and moral fabric.

More than materialistic advancement is needed to make a civilization great and enduring. High moral values and love for the Supreme Sovereign, Jehovah, are needed as well. Because technical advancement

has caused modern society to become wise in its own eyes, it has turned its back on Jehovah God. Its materialistic values pull it toward atheism, and its thinkers stretch their imagination to great lengths

in an effort to find an explanation for the existence of man without having to acknowledge a Creator. Such atheistic thinking does not build up respect for godly principles of morality. It tears them down. It encourages people to set up degenerating materialistic standards, creating a condition where none can trust his neighbor.

Since our civilization is following the same materialistic and dissolute course taken by civilizations that have perished, how can it expect to endure? As God brought an end to the civilization that existed before the Flood and as he brought an end to the civilization in Sodom and Gomorrah because of moral corruption so he will bring an end to the present civilization. He has weighed it in the scales and found it wanting. It will fall in the coming "war of the great day of God the Almighty." (Rev. 16:14; 2 Pet. 3:5-7) The increasing disregard for moral standards is a foretold indication that its end is near. People who love righteousness can hope to see after its fall the rising of a new civilization with high moral and spiritual values. With God's blessing upon it, it will endure to time indefinite.

#### ASK FOR THE NEXT ISSUE

- What a different world this would be if everyone were kind—sincerely so! That others rob themselves of its benefits is no reason for you to do so. Read "The Power of Kindness" in the next issue.
- Are you free of the love of money? Christians must be. The article "Be Free of the Love of Money" shows how you can be—even in this commercialized world.

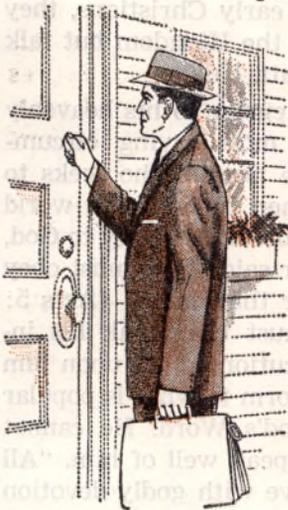
**A** TRADITIONAL pattern in religious worship and practice has been established among the orthodox religions of Christendom.

# Are Jehovah's Witnesses **CHRISTIANS?**

Why are they spoken against?  
What is their aim?

them. Roman emperors put them in the arenas to be burned alive or to be torn by wild beasts. The religious leaders of Judaism incited mobs

They have a clergy class and a laity class, with the clergy doing all the preaching and the laity the listening. They have their social activities, money-raising programs, political interests and



many commonly accepted teachings and holidays. Any religious group that does not conform to this pattern is, more often than not, considered to be peculiar. Political and legal authorities may even refuse to recognize it as a religious group and may deny it constitutionally

guaranteed liberties. Orthodox religious leaders may ridicule it, accusing it of being a deceiver, false prophet and not Christian. This has been the experience of Jehovah's witnesses in this twentieth century.

The treatment given the Witnesses is similar to what was experienced by Christians in the first century for not conforming to the popular religious pattern among the Jews and Romans of that day. Those early Christians were a minority whose worship, beliefs and religious practices were strikingly different from the idol-worshiping Romans and the tradition-bound adherents to Judaism. It was the popular thing to show intolerance toward

against them, causing them to be persecuted from city to city. Jesus Christ foretold this when he said to some of those orthodox religionists: "I am sending forth to you prophets and wise men and public instructors. Some of them you will kill and impale, and some of them you will scourge in your synagogues and persecute from city to city."—Matt. 23:34.

Those same religious leaders decorated the memorial tombs of the prophets that lived before their day, saying: "If we had been in the days of our forefathers, we would not have been sharers with them in the blood of the prophets." (Matt. 23:30) Yet they treated Christians as their forefathers had treated the Hebrew prophets who did not conform to what was popular.

Although many centuries have passed since the days of the early Christians and many millions of people now profess Christianity, nonconforming Christians are still mistreated. Orthodox religious groups may deplore the mistreatment that was shown the early Christians and say that if they



had lived then they would not have been among the persecutors, but they will turn around and persecute Jehovah's witnesses for not conforming to the popular religious pattern of today. Jesus Christ foretold that this would be so when he spoke about those followers of his living in the last days: "Then 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." "The hour is coming when everyone that kills you will imagine he has rendered a sacred service to God."—Matt. 24:9; John 16:2.

#### WHAT IS A CHRISTIAN?

That which determines a Christian is not adherence to the popularly accepted beliefs of orthodox religious organizations or participation in popular religious practices and religious holidays. Conforming to the popular concept of a Christian does not make a person a Christian. What does is the meeting of Scriptural qualifications. The apostle Peter said: "Christ suffered for you, leaving you a model for you to follow his steps closely." (1 Pet. 2:21) One must follow the example Christ set.

Aside from making himself thoroughly familiar with the Scriptures and living by its right principles, Christ bore witness to the name and purposes of his heavenly Father. "I have made your name known to them and will make it known." (John 17:26) He stated that his purpose in coming was to bear witness to the truth. (John 18:37) Christians of the first century followed his example by bearing witness to the truth, although this conflicted with the traditional teachings that were popularly accepted in those days.

Those early followers of Christ refused to adopt any of the philosophical beliefs or religious formalisms of the pagan Greeks and Romans. They knew that a Christian's worship must be pure, undefiled by pagan

influence. "Do not become unevenly yoked with unbelievers. For what partnership do righteousness and lawlessness have? Or what fellowship does light have with darkness?"—2 Cor. 6:14.

The kingdom of God was made prominent in the preaching done by Jesus Christ. He laid great stress on it, and told his followers to seek "first the kingdom and [God's] righteousness." (Matt. 6:33) This is a requirement that Christians must meet, and, like the early Christians, they must not only seek the Kingdom but talk about it as well.—Matt. 10:7.

As Jesus kept integrity to his heavenly Father under the most trying circumstances so must the person who seeks to be a Christian. When men of the world try to force him to break integrity to God, he must do as Peter said: "We must obey God as ruler rather than men." (Acts 5:29) A Christian must not break his integrity when persecution comes upon him for refusing to conform to what is popular but contrary to God's Word. He cannot expect all men to speak well of him. "All those desiring to live with godly devotion in association with Christ Jesus will also be persecuted."—2 Tim. 3:12; Luke 6:26.

The fruits of the spirit are produced by a Christian at all times, not just one day a week. Regarding these fruits the Bible says: "On the other hand, the fruitage of the spirit is love, joy, peace, longsuffering, kindness, goodness, faith, mildness, self-control." (Gal. 5:22, 23) These qualities must be given more than lip service by the person wanting to be a Christian.

Because Jehovah's witnesses are unlike orthodox church members in their beliefs and religious activities, some persons may claim that they are not Christians; but let us see if they meet the Scriptural requirements that determine a Christian. This is what counts, not what is popular.

## JEHOVAH'S WITNESSES MEET REQUIREMENTS

The activities of Jehovah's witnesses fit their name. Like Jesus Christ, who is called by Scripture "the faithful and true witness," Jehovah's witnesses bear witness to the name, purpose and truth of God. (Rev. 3:14) They do not hide his name but publicly declare that it is Jehovah. As you will note, it appears prominently on the cover of this magazine, which is the principal publication used by the Witnesses. It is Jehovah's will that his name be made known to earth's inhabitants.—Ps. 83:18; Heb. 13:15.

As his witnesses they testify to the fact that he is one God and that he rightly demands exclusive devotion. Consider this expression of theirs in *The Watchtower* of January 1, 1956: "Exclusive devotion to Jehovah God is a very serious requirement. . . . He is exclusive. Everyone else stays outside this most honored position that he only can hold. He is alone in his exalted place in the universe. He will not include anyone else with himself. His glory he does not share with another." This fact eliminates religious devotion to images and human leaders.—Ex. 20:5.

Like the early Christians, Jehovah's witnesses insist upon keeping their worship of Jehovah God undefiled. They refuse to use icons, symbols, processions, clerical robes and the many other things that religious Christendom adopted from pagan religions many centuries ago. They refuse to defile their worship with the observance of religious holidays that have roots in paganism or with religious creeds that sprang from human philosophy and not from God's Word. This determination to maintain undefiled worship puts the Witnesses out of step with popular religious beliefs and practices. As the religious leaders of Jesus' day became greatly upset over the Scriptural truths he taught, so religious leaders in Christendom become upset

over the preaching activities of Jehovah's witnesses.

As clearly shown by the resolution passed by the Witnesses at their Divine Will International Assembly in 1958, the kingdom of God is the principal theme of their preaching. It stated: "The only stable government in the universe is the established kingdom of God in the hands of his anointed Son." They follow the example of Jesus by "seeking first the kingdom and his righteousness."—Matt. 6:33.

Like the early Christians, Jehovah's witnesses maintain integrity to God despite the many vicious efforts that are made to silence them. In the United States during 1940, 600 mobbings did not frighten them into silence. Hitler failed to break them in prisons and concentration camps where he tortured 10,000 of them, and the Communists are failing to do it in their frightful prisons and slave-labor camps. The Witnesses have found the following words of Jesus to be as true today as they were 1900 years ago: "If you were part of the world, the world would be fond of what is its own. Now because you are no part of the world, but I have chosen you out of the world, on this account the world hates you."—John 15:19.

Making public proclamation of Scriptural truths is an obligation that rests upon all who strive to follow Christ's example. Jehovah's witnesses do not ignore this fact. All of them engage in the ministry by preaching to others. In 1959 over 870,000 of them devoted more than 126 million hours to this divinely authorized work. They know that preaching is one of the things required to get salvation. "For with the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation."—Rom. 10:10.

By manifesting the fruits of the spirit they give further proof that they are Christians. Their love, mildness and self-

control is publicly revealed when they hold assemblies. At the time of their 1958 assembly in New York city the *Daily News* said that an official of the New York Convention and Visitors Bureau "called the Witnesses an 'asset to the community' and said their conduct was 'out of this world' for mannerliness."

#### BELIEFS ARE SCRIPTURAL

Although the beliefs of Jehovah's witnesses frequently differ from what Christendom considers as orthodox, they are Scriptural. It is believed by the Witnesses that persons who die are in a condition similar to sleep, a condition of unconsciousness. The hope for the dead is to awaken to life by resurrection. This belief is Scriptural, for Jesus himself compared death with sleep. He said: "Lazarus our friend has gone to rest, but I am traveling there to awaken him from sleep. Jesus had spoken, however, about his death."—John 11: 11, 13; Ps. 146:4; Eccl. 9:10.

The fate of the wicked is another point of difference between the beliefs of the Witnesses and those of orthodox religions. Instead of preaching that the wicked are tormented in a fiery hell after death, they contend that the wicked go into eternal death. This too is according to God's Word. It is written: "Jehovah is guarding all those loving him, but all the wicked ones he will annihilate."—Ps. 145:20; Rom. 6: 23.

A popular belief in Christendom is that God is three persons in one, all three persons being coequal and coeternal. Jehovah's witnesses reject this belief because it is not found in the Bible. It is, instead, found in Hinduism and in other pagan religions. The Witnesses follow the Scriptural teaching that the Father and the Son are different persons, with the Son having been created by the Father. It is written that Christ was "the beginning of the

creation by God." (Rev. 3:14) Jehovah is his Father and the God whom he worships. This was stated by Jesus himself: "I am ascending to my Father and your Father and to my God and your God."—John 20: 17.

Human salvation is recognized by the Witnesses as being possible by no other means than by Christ's ransom sacrifice. This too is a Scriptural teaching. (Matt. 20:28) The kingdom over which Christ was made King is proclaimed by the Witnesses as a heavenly government that will rule the earth. It is a very real government.—Isa. 9:6, 7; 1 Cor. 15:24.

It will be this divine government, established in the heavens, that will destroy all human government and authority that do not have God's sanction. (2 Pet. 3:7) The earth will then be inhabited by meek persons who, because of their faithfulness to the Creator, will receive the gift of eternal life. The Scriptures support this belief by saying: "For those being blessed by him will themselves possess the earth." "Happy is the man that keeps on enduring trial, because on becoming approved he will receive the crown of life, which Jehovah promised to those who continue loving him."—Ps. 37:22; Jas. 1:12.

These and the other things that Jehovah's witnesses believe, while being different from orthodox beliefs in Christendom, are Scriptural. They are things made known by God's Word and do not come from pagan religions of ancient times. By their beliefs and their activities Jehovah's witnesses prove that they are true Christians. They meet the Scriptural qualifications of a Christian. Their principal aim is to preach the good news of God's kingdom "in all the inhabited earth for the purpose of a witness to all the nations." In this and in many other ways they follow closely Christ's steps as it is required of true Christians.—Matt. 24:14.

**SPEAK**

# from a Good Heart

"Offspring of vipers, how can you speak good things, when you are wicked? for 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. 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. 12:34-37.

**INTELLIGENT** speech is as old as the human family. From the day that man was created the ability to speak was one of his gifts from Jehovah. Truly it is a great treasure. How blessed men are that they can easily communicate with one another through the power of speech! It is so common among mankind, many take it for granted and never stop to think of giving thanks to the great Creator for the marvelous privilege of speaking. But how difficult it would be to pursue our many daily activities were it not for the power of speech! Observing for a moment the problems of the deaf-mute should convince anyone of the great wisdom and intelligence Jehovah used in designing the highest form of earthly creation, man. Every day we should thank Jehovah for the ability we have to speak.

<sup>2</sup> Jehovah designed the human mouth,

1. To whom is man indebted for his power of speech, and how should he view it?
2. (a) How does the human body co-operate in producing good speech? (b) What explanation for good speech and wicked speech is found in the Bible?

the tongue and the throat so man could speak good things. These parts of the human body function together, dependent upon other parts of the body. If they are to be used for speaking good things as Jehovah purposed, other parts of the body must co-operate. The right use of the power of speech depends on what is in the mind and the heart. When we hear a man speaking good things to the praise of the Creator we will find that his mind and heart have been trained in harmony with the Word of God. He has stored away

truth securely inside, as one stores up good treasure. All men do not speak good things, and Jesus explains why: "Either you people make the tree fine and its fruit fine or make the tree rotten and its fruit rotten;

for by its fruit the tree is known. Offspring of vipers, how can you speak good things, when you are wicked? for 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. 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. 12:33-37.

<sup>3</sup> What is the reason for this difference in men, some speaking praise to God and others reproach? The history of the human family answers. The difference has existed since the rebellion, when Satan the Devil spoke in opposition to God in the garden of Eden and when Adam and Eve violated the commandment of God and also became opposers of God's will. Their minds and hearts were contaminated with lies

3. (a) Why do any men speak evil things? (b) What light is thrown on this by the words of Jesus at Matthew 15:1-11?

and wrong thoughts, and such is the heritage that has been handed down to the human family. Some men try to make the appearance of speaking good things, but their motives are not good, as seen by their fruits. They twist words, seeking their own advantage and seeking to gain honor among men. These are hypocrites, like the Pharisees and scribes whom Jesus encountered near Jerusalem: "Then there came to Jesus from Jerusalem Pharisees and scribes, saying: 'Why is it your disciples overstep the tradition of the men of former times? For example, they do not wash their hands when about to eat a meal.' In reply he said to them: 'Why is it you also overstep the commandment of God because of your tradition? For example, God said: "Honor your father and your mother"; and, "Let him that reviles father or mother die the death." But you say: "Whoever says to his father or mother, 'Whatever I have by which you might get help from me is a gift dedicated to God,' he must not honor his father at all." And so you have made the word of God invalid because of your tradition. You hypocrites, Isaiah aptly prophesied about you, when he said: "This people honors me with their lips, yet their 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." With that he called the crowd near and said to them: 'Listen and get the sense of it: Not what enters into his mouth defiles a man; but it is what proceeds out of his mouth that defiles a man.'"—Matt. 15:1-11.

<sup>4</sup> According to Jesus, the human heart must be in harmony with God for man to speak correctly. In the present day one may hear many doctrines and philosophies. Strange theories are advanced by so-called

4. (a) In connection with speech, what causes the defilement of a man? (b) What does Romans 12:1, 2 show is the way to change from doing as defiled worldly people do?

learned men of science and educational institutions and echoed by all means of modern propagandizing. Their sayings must be sifted out. We may hear many things said, but upon the basis of the accurate knowledge found in the Word of God we can determine what is good and acceptable and what is not. We are not defiled if we hear of something evil, but if we reiterate the evil things or practice the evil things we are wrong. Since we are born in evil surroundings in this world our determination must be to avoid their influence and use our speech in the right ways. It is not natural to an imperfect man to speak only good automatically. He must train his mind and heart and give himself over completely to the Source of all good, Jehovah God. Thus he has a basis for speaking good and doing good. The apostle Paul put it this way: "Consequently, I entreat you by the compassions of God, brothers, to present your bodies a sacrifice living, holy, acceptable to God, a sacred service with your power of reason. 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. 12:1, 2.

<sup>5</sup> How are we going to be able to do this? We must be determined to put forth a strong effort and must have help to build up and strengthen our mental powers for doing good with our tongue. We must seek the help of the Creator. "In everything by prayer and supplication along with thanksgiving let your petitions be made known to God, and the peace of God that excels all thought will guard your hearts and your mental powers by means of Christ Jesus. Finally, brothers, whatever things are true, whatever things are of serious concern, whatever things are righteous, whatever

5. According to Philipians 4:6-8, what mental habits must be formed, and what results therefrom?

things are chaste, whatever things are lovable, whatever things are well spoken of, whatever virtue there is and whatever praiseworthy thing there is, continue considering these things." (Phil. 4:6-8) With proper training we can gain true wisdom and build up the right motives in our hearts, which will cause right speaking. "The heart of the wise one causes his mouth to show insight, and to his lips it adds persuasiveness."—Prov. 16:23.

#### THE TONGUE NEEDS ATTENTION

<sup>6</sup> Because one is a Christian and has presented his body a sacrifice living, holy, acceptable to God, with his power of reason, it does not mean that he can automatically bridle his tongue. Even from the beginnings of Christianity the taming of the tongue presented a problem. The disciple James emphasizes the problem in chapter three, verse 2: "For we all stumble many times. If anyone does not stumble in word, this one is a perfect man, able to bridle also all his body." Then he goes on to show how man has learned to control horses with a bridle or to steer great ships with a small rudder, but the small tongue in the body presents a greater problem. It is like a small fire that can consume a great forest. "For every kind of wild beast as well as bird and creeping thing and sea creature is to be tamed and has been tamed by humankind. But the tongue, not one of mankind can get it tamed. An unruly injurious thing, it is full of death-dealing poison. With it we bless Jehovah, even the Father, and yet with it we curse men who have come into existence 'in the likeness of God'. Out of the same mouth come forth blessing and cursing."—Jas. 3:7-10.

<sup>7</sup> Is James saying that we should become

6. What do the opening verses of James 3 tell us about the great problems of controlling the tongue?

7. (a) How do we know that James is not wanting anyone to give up in trying to control his speaking?

(b) What is required to speak correctly, according to James 3:13-18?

defeatists or give up in our fight to control the tongue? Is it a losing battle? Is there no use fighting? If that were so, he would hardly have continued his reasoning, saying: "It is not proper, my brothers, for these things to go on occurring this way. A fountain does not cause the sweet and the bitter to bubble out of the same opening, does it? My brothers, a fig tree cannot produce olives or a vine figs, can it? Neither can salt water produce sweet water." (Jas. 3:10-12) Indeed, it is not proper that men abuse their power of speech by cursing other men or speaking evilly of them. The only basis for overcoming the problem is to be found in conforming to the wisdom that comes down from above. To take in such wisdom one needs meekness and he must have a desire to conduct himself correctly. Lying, bragging, cursing or other wrong uses of speech are earthly or demonic in origin. Only the wisdom that comes from above can overcome the wrong tendencies with which imperfect man is born. Wisdom coming from the study of God's Word must be pursued if we are to make the tongue speak what is clean, peaceable and righteous. (Read James 3:13-18.)

<sup>8</sup> If it were the thought of James that there is no use trying to tame the tongue because it is impossible to do it, so we might as well let the tongue take its own course, then it would be futile to try to work with God. But he did not say that. Tying in the control of the tongue with our pure worship, James urged: "If any man seems to himself to be a formal worshiper and yet does not bridle his tongue, but goes on deceiving his own heart, this man's form of worship is futile. The form of worship that is clean and undefiled from the standpoint of our God and Father is this:

8. What is the relationship between control of the tongue and pure worship?

to care for orphans and widows in their tribulation, and to keep oneself without spot from the world."—Jas. 1:26, 27.

<sup>9</sup> So to preserve one's worship undefiled before God he must learn to exercise self-control and speak in harmony with God's righteousness. It must not be speech out of wrath, which would bring disunity. "Know this, my beloved brothers. Every man must be swift about hearing, slow about speaking, slow about wrath; for man's wrath does not produce God's righteousness." (Jas. 1:19, 20) Those to whom James wrote were fighting among themselves and speaking against one another, proud and bragging. They had to be shown the need to control their tongues and preserve the peace of the congregation. Only bad motives in the heart prompt vilifying speech. James mentioned jealousy, contentiousness, bragging and lying, and showed how they bring disorder. If one has hatred toward his brother, it will show up in his speech. If he is jealous of another's privileges and blessings or desires to be seen himself or to be prominent, he may go around trying to tear down respect for his fellow man. Some may feel they are not prominent enough and want to show off, so they asperse or slander and bring forth strife. They prove themselves immature, as a "good-for-nothing man." "A good-for-nothing man is digging up what is bad, and upon his lips there is, as it were, a scorching fire. A man of intrigues keeps sending forth strife, and a slanderer is separating those familiar with one another." (Prov. 16:27, 28) Therefore, instead of the sower of strife gaining prominence and being looked up to by others, he will, in the eyes of mature Christians, lose all respect. Jehovah blesses the peacemakers.—1 Pet. 3:8-12.

9. (a) What motives may prompt speech that leads to disunity, and why should such speech be avoided? (b) Judging by 1 Peter 3:8-12, who receives the blessing?

## KEEPING THE PEACE

<sup>10</sup> Following his discussion of the taming of the tongue James speaks of the wars and fights among brothers. There must have been a spirit of reciprocity or there could not have been wars. A person by himself cannot have a fight. Someone else must be there to fight with him. If there had been but one individual who was of bad heart and not holding his tongue with a bridle it would hardly have been necessary for James to write as he did. It would have been possible to avoid that condition among the brothers if matters had been attended to properly in the pursuit of peace.

<sup>11</sup> How can the peace be preserved when an individual speaks offensively? The first thing to remember is not to reciprocate with like speech. When a brother offends you as an individual, you can exercise the same determined self-control as David, who wrote: "I said, 'I will guard my ways to keep from sinning with my tongue. I will set a muzzle as a guard to my own mouth as long as anyone wicked is in front of me.'" (Ps. 39:1) This is a good principle to follow, whether dealing with worldly wicked people or brothers who offend us. We must control our spirit and not let any sudden anger or disgust that may rise up throw us off balance. Control is a mark of spiritual maturity. More often than not it is possible to rectify matters by going to the offending individual privately without letting a lot of time elapse. This is the formula Jesus presented at Matthew 18:15-17 for the solution of many a problem.

<sup>12</sup> When an offender of good heart sees his mistake he will apologize and ask forgiveness of the one he has offended. Indeed, as servants of God we should be ready and willing to forgive. James en-

10. What causes quarreling among brothers?  
11, 12. (a) What is David's good example of self-control? (b) Explain the formula for settling differences presented by Jesus at Matthew 18:15-17.

courages such forgiveness by showing that we can all err with the tongue and not one of us is perfect. If a matter can be settled between two individuals and there can be apology and forgiveness, it will go no farther and there will be no occasion for it to come before any in the congregation and be a means of causing bad feelings or taking sides. It is only where an offender will not listen that as a last resort it becomes necessary to seek the advice of the servants in the congregation and perhaps let them join in talking to the offender.

<sup>13</sup> Another opportunity to bridle the tongue out of respect for the peace and unity of the congregation is in connection with any violation of God's law by a member of the Christian congregation. When we hear that someone erred or even engaged in immorality, it is not proper to pass gossip around quickly and cause a stir. Matters of that nature are the business of the congregation servants who represent the congregation, and the controlled tongue will speak to them. One should not seek prominence by telling everyone all he knows, but in due humility consider the interest of the congregation as a whole. Let the congregation committee decide what action to take and what information to pass on to the congregation. If you heard something that was actually false and you went spreading it about you would fall in the class of slanderers. "The one walking about as a slanderer is uncovering confidential talk, but the one faithful in spirit is covering over a matter."—Prov. 11:13.

<sup>14</sup> When a matter has been dealt with individually with a personal offender or if the congregation has dealt with an offense that required probation or disfellowshipping of a member and after some time a brother or sister has been reinstated, no benefit

can come to anyone by a continual harping on the transgression that was committed. Where is there love for brothers in that manner of speaking? When something has been settled and forgiven, then let it die out. "The one covering over transgression is seeking love, and he that keeps talking about a matter is separating those familiar with one another."—Prov. 17:9.

<sup>15</sup> That may not be the world's standard, but it is the standard of loving Christians. When Jesus taught the model prayer recorded in Matthew 6:9-13 he taught us essentials, and by what he said we should learn how important it is really to forgive an offender and pursue peace with all men. "For if you forgive men their trespasses, your heavenly Father will also forgive you; whereas if you do not forgive men their trespasses, neither will your Father forgive your trespasses." (Matt. 6:14, 15) Do you forgive persons who trespass, or do you only think you forgive? Webster says: "Forgive implies the giving up not only of any claim to requital or retribution but also of any resentment or desire for revenge." After you have been involved in a matter and you have agreed to forgive an offender against you, do you still harbor any resentment, or can you greet the brother and treat him as a brother just as if this offense had not been committed? It may be a strong test of your love, but if there is a feeling of revenge or resentment you have really not forgiven him. Even though you may have been very angry at the time, if you were possessed of the spirit of self-control you would have reflected on the fact that you too could offend sometime and you would have bridled your tongue.

<sup>16</sup> Paul told the Galatians (6:1): "Brothers, even though a man takes some false

13. How must Christians exercise tongue control in dealing with offenses committed by brothers?

14. What influence does a heart filled with love have upon speech concerning disciplined transgressors?

15, 16. (a) What does it mean to forgive an offender, and how did Jesus prove the necessity for exercising true forgiveness? (b) How did Paul show the need for humility and forgiveness?

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." And he told the Ephesians (4:31, 32): "Let all malicious bitterness and anger and wrath and screaming and abusive speech be taken away from you along with all injuriousness. But become kind to one another, tenderly compassionate, freely forgiving one another just as God also by Christ freely forgave you." If Jehovah and Christ Jesus, who do not commit trespasses, can lovingly and completely forgive trespasses of others, cannot we imperfect men with due humility learn to *really forgive* one another?

#### OTHER OFFENSES OF THE TONGUE

<sup>17</sup> What is popular in this world is frequently not right. As the world deteriorates more and more, the morals and general ethics of the people degenerate too. That is why we have been admonished to quit being fashioned after this system of things, but be transformed by making the mind over. The example of many of the world's prominent entertainers and popular speakers and the trend of the conversation in clubs, social gatherings and even in the schools among the children is that obscene speech makes one outstanding and popular. Children, observing others, may be led to believe that swearing and obscene speech are an evidence of one's being grown up and of one's manliness, but as a matter of fact such proves only one's worldliness. For over nineteen centuries Christians have had the inspired counsel of the apostle Paul: "Let fornication and uncleanness of every kind or greediness not even be mentioned among you, just as it befits holy people, neither shameful con-

duct nor foolish talking nor obscene jesting, things which are not becoming, but rather the giving of thanks."—Eph. 5:3, 4; Col. 3:5-8.

<sup>18</sup> Harking back to the words of James 3:11, can our fountain of speech give out both sweet and bitter waters? What explanation is there for a person's wanting to talk about obscenity or evil things at any time, even when in association with worldly people during secular work? Is he a Christian minister only when at a congregation meeting? When you are with others, what do you talk about? Are you always talking about worldly things, or do you make it a practice to uplift the conversation by talking on spiritual or constructive things? When there is an occasion to be with your brothers, are you talking about the latest cinema shows or sporting events, the daily gossip or scandals? Christ Jesus gives us the answers to all this at Matthew 15:18-20: "However, the things proceeding out of the mouth come out of the heart, and those things defile a man. For example, out of the heart come wicked reasonings, murders, adulteries, fornications, thieveries, false testimonies, blasphemies. These are the things defiling a man." So it goes back to what a person has put deep down in his heart. What is really interesting to him is what he will be speaking about regularly and zestfully.

<sup>19</sup> If we are to analyze the situation, how each one uses his power of speech is governed by whether one pursues the works of the flesh or has evidence of bearing the fruitage of the spirit. Wrong speech comes about through the heart's being set on fornication, uncleanness, hatred, jealousy, drunkenness, revelries, selfishness, pride

17, 18. (a) Why is obscene speech not becoming to Christian ministers? (b) What kind of conversation is produced by mature Christians? (c) How can we explain anyone's wanting to speak obscene things?

19. (a) In the light of Galatians 5:16-26 how must we view the way one uses his power of speech? (b) Why is it important to have the heart filled with good things and then speak them out?

and personal gain. Those who know nothing of God's righteous law and do not try to follow it use bad language and speak continually of fleshly things; that is the influence we see abroad in the world today. But where one's mind and heart have been influenced by God's spirit and where the individual has transformed his mind, we find him speaking on spiritual things. He has gained self-control, which is a fruit of the spirit, and he thinks before he speaks. He does not fly into a rage and speak without thinking, but is long-suffering and kind and speaks with mildness. That does not mean he does not speak forcefully in denouncing wickedness, but he does it in the

same dignified manner as Jesus Christ used to speak out against wickedness, misleading traditions and hypocrisy. The taming of the tongue and the submitting of oneself to the guidance of God's spirit and his Word are closely related. Jehovah judges, not by outward appearances, but by what is in the heart. Therefore the desire of every God-fearing person should be to fill his heart with spiritual things, to have a good heart for the refreshment and benefit of others and to become as a cool spring that continually bubbles forth sweet water on a summer day. Right speech leads to salvation.—1 Sam. 16:7; Rev. 2:23; Matt. 23:1-17; Gal. 5:16-26.



**M**AINTEINING life is the pursuit of all sane men because Jehovah placed in man a desire to live. Now through his Word Jehovah reveals to mankind that everlasting life is available to all who will reach out and take it on God's conditions. An opportunity is presented to man to learn what is in God's Word and fill his mind and heart with it and then speak it forth for his own salvation and the salvation of others. "The word is near you, in your mouth and in your heart; that is, the 'word' of faith which we are preaching. For if you publicly declare that 'word in your mouth', that Jesus is Lord, and

exercise faith in your heart that God raised him up from the dead, you will be saved. For with the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation."—Rom. 10:8-10.

<sup>2</sup> There is a close relationship shown between obtaining everlasting life and how we use our power of speech. Jehovah's creation was for his pleasure and to result in praise to his name and the human creatures he made to be praisers of God. When they are busy at it he looks upon them with favor. Although the majority of men are found to be out of harmony with Jehovah, not praising him, yet in mercy he has allowed an opportunity to men to gain knowledge of his purposes and choose life. As one gains more accurate knowledge from God he better appreciates his relationship to the Creator. He learns that it is a privilege to make public declaration with his power of speech to the praise of Jehovah. He becomes a witness of Jeho-

1. What vital opportunity is before men now, as shown by Romans 10:8-10?

2. What progressive steps must be made by those pursuing salvation?

vah, one who speaks out on every opportunity for the honor of his God. He dedicates his life and all he has, including his power of speech, to the praise of Jehovah. He determines, as did the psalmist: "Also my own tongue, all day long, will utter in an undertone your righteousness." (Ps. 71:24) Such dedicated men God is now using to communicate with the human family and to be his witnesses. Through what the world may consider foolishness, namely, preaching, salvation will come to many.—Isa. 43:8-12; 1 Cor. 1:21; 2 Pet. 3:9.

<sup>3</sup> The form of public declaration for salvation referred to by Paul at Romans chapter 10 is speech publicly made, based on one's strong faith. The knowledge given from God's Word has been given in trust to be used freely. Jesus reminded the apostles, at Matthew 10:8, that they had received free and so they must give free. He gave them orders to go and preach, entering into the houses and speaking to the people, visiting from house to house and from city to city, and he left no doubt that this would result in their salvation. Some persons may conclude it is a difficult task to go out and speak to people about God's kingdom and purposes in public places, but this is one of the requirements for salvation or everlasting life. There is only one means for gaining salvation and that is through Christ Jesus, the way God has provided. He is the Mediator between God and men, who showed how public declaration from house to house and city to city results in the preacher's being reported on well for salvation before the Father. Jesus said: "Everyone, then, that acknowledges his belief in me before men, I will also acknowledge my belief in him before my Father who is in the heavens; but whoever disowns me before men, I will also disown him before my Father who is in

the heavens." (Matt. 10:32, 33) If one is not making the public declaration from house to house and before the people, it is the same as disowning his belief in Christ Jesus and Jehovah God, and so one by his silence 'disowns' Christ Jesus and will be disowned by Christ before the Father in the heavens, losing salvation.

<sup>4</sup> Daily use of the power of speech in the service of God has many facets. The tongue of the dedicated servant of God is used to preach and teach. Jesus clearly commanded before his ascension to heaven: "Go . . . teaching them to observe all the things I have commanded you." (Matt. 28:19, 20) This meant that a great teaching campaign would be carried on. The basis for this teaching is found in the Bible. To be proper teachers, the instructors must be familiar with their Textbook. The great Master or Teacher, Christ Jesus, was thoroughly familiar with the Textbook in his day, as we see, from the report in Luke 4:17, that he stood up in the synagogue and was able to open the scroll quickly to what we now call Isaiah chapter 61. Throughout his ministry he quoted from the prophets, the writings of Moses, and the Psalms; and before his ascension to heaven, as Luke 24:27 tells us, he commenced with Moses and all the prophets and interpreted all the things pertaining to himself in all the Scriptures. Verse 45 shows that he opened up minds to grasp the meaning of the Scriptures. Thus Jesus set the example of teaching by making sure that the ones he was instructing grasped the meaning of what he was teaching from God's Word. This brought honor to Jehovah God and opened up the way for salvation to those who were listening.

<sup>5</sup> That is the lifesaving teaching method

3. (a) Where did Jesus say his followers must make public declaration for salvation? (b) According to Matthew 10:32, 33, how can silence lead to loss of life?

4. (a) Who must now be teachers? (b) How does the good teacher qualify himself, as shown by Jesus' example?

5. Who benefits by Christian teaching, and how must it be done?

used by true servants of Jehovah God. The apostles used it and true Christians to this day use it. Paul advised the young overseer Timothy: "Pay constant attention to yourself and to your teaching. Stay by these things, for by doing this you will save both yourself and those who listen to you." (1 Tim. 4:16) Timothy had learned from the study of God's Word and instruction given him by his mother and the apostle Paul. In Paul's final admonition to Timothy he said: "A slave of the Lord . . . 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." (2 Tim. 2:24-26) "Preach the word, be at it urgently in favorable season, in troublesome season, reprove, reprimand, exhort, with all longsuffering and art of teaching." (2 Tim. 4:2) To another overseer, Titus, he wrote similar advice involving right speaking. (Titus 2:1, 6-8) That is the work that leads to saving both teacher and disciple.

<sup>6</sup> Paul not only gave advice, but he set

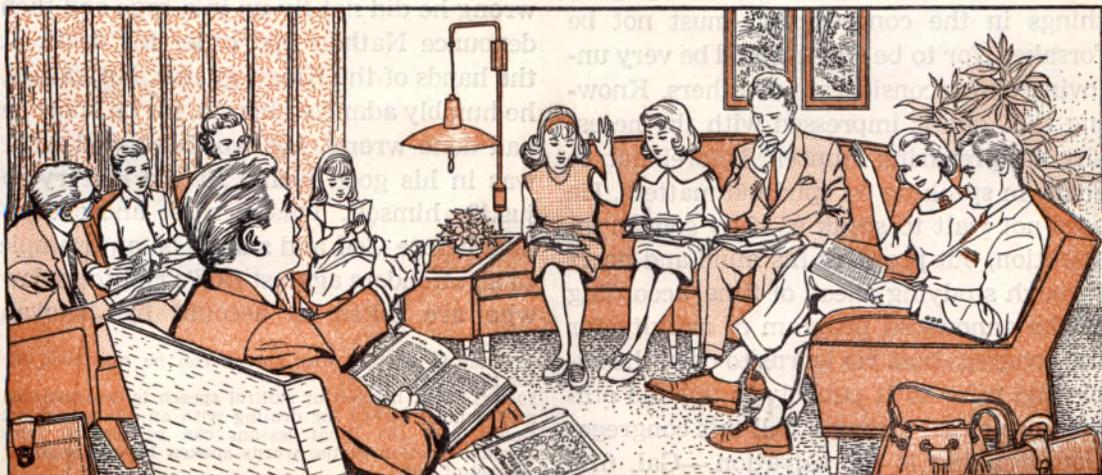
6. What is the example of the apostle Paul on speaking for salvation?

the example himself, by faithful teaching, not for selfish gain nor personal profit of a following in men, but for the purpose of building others up in the knowledge of God so they too would be able to speak out for salvation in praise of Jehovah and worship him with spirit and truth. The use of the tongue by the apostle Paul and his associates in the ministry was always for the good of others, and the record is preserved in the Scriptures as an example to us of how Christians imitate Jesus Christ in the teaching work to the glory of God. Not only may we ourselves make this public declaration for salvation from house to house and when teaching on return calls, but we can be busy in the work of training others on how to speak and to present the message of God's kingdom convincingly at the doorstep. It is part of the work of building up and helping fellow men who desire to serve Jehovah and gain salvation. —2 Tim. 2:2.

**OTHER PUBLIC DECLARATION**

<sup>7</sup> Love moves one to speak out publicly in congregation study meetings. The Chris-

7, 8. (a) Where is another place for public declaration, and what motive prompts such speaking? (b) How must one prepare himself for this form of public declaration, and who will benefit by it?



tian thinks not only of himself but of those assembled. He wants to build them up. It is desirable to benefit others. Paul wrote of such speaking: "Pursue love, yet keep striving after the spiritual gifts, but preferably that you may prophesy. . . . he that prophesies upbuilds and encourages and consoles men by his speech. . . . he that prophesies upbuilds a congregation."—1 Cor. 14:1, 3, 4.

<sup>8</sup> The system of things among true Christians is not one that requires always sitting quietly and listening, but there is a sharing of good things. The same apostle wrote the Hebrews: "Let us hold fast the public declaration of our hope without wavering . . . And let us consider one another to incite to love and right works, not forsaking the gathering of ourselves together." (Heb. 10:23-25) In the public gatherings there must be a consideration of spiritual things by all present and all must share together the things they have learned from God. The hope that God has built up in the hearts of his servants is strengthened by their publicly speaking out in the congregation meetings, and other persons are benefited too. They are incited to exercise love and perform right works. This privilege of speaking good things in the congregation must not be forsaken, for to be silent would be very unloving and inconsiderate of others. Knowing this, one is impressed with the necessity of preparing himself beforehand to share in speaking on spiritual matters. He does not wait to speak as if by sudden inspiration, but prepares his mind and heart through studying ahead of time, according to the announced program of activity for the congregation. He learns to open the Bible and refer to it publicly to upbuild others in spiritual strength. All this congregation speaking is for salvation.—Gal. 6:6.

<sup>9</sup> Speech is used in many other ways for the good of others. It is used to counsel and guide. "The tongue of wise ones does good with knowledge, but the mouth of the stupid ones bubbles forth with foolishness." (Prov. 15:2) When a person does not know how to deal with a problem or which course to take to go in the right way, he can go to one who is instructed in the Word of God, and through the power of speech the individual can be told the procedure to follow that will result in his salvation. "When there is no skillful direction the people fall, but there is salvation in the multitude of counselors." (Prov. 11:14) Overseers in the congregations must give good advice.—1 Tim. 4:6.

<sup>10</sup> There are times when dedicated servants of God need counsel, but it is not necessary even when one makes a mistake to lay on harsh criticism. A Bible example of skillful use of speech in solving a matter is recorded in 2 Samuel 12:7-13. The prophet Nathan was sent by God to counsel King David and impress upon him the wrong he had done in connection with the death of Uriah. Counsel to one of good heart does good and provides a healing and helps one put himself right with Jehovah God. When David was spoken to by Nathan about his wrong he did not fly up in a rage and then denounce Nathan and order his death at the hands of the King's guards, but, rather, he humbly admitted his sin, for he knew he had done wrong. His words showed what was in his good heart. He did not try to justify himself. This is right and acceptable before God and should be an example to all offenders against God's righteous law who are taken to account by Jehovah

9. What is another way speech can be controlled for the benefit of others?

10. (a) What method of skillful speech is demonstrated at 2 Samuel 12:7-13 for dealing with an offense against God's law? (b) What lessons can be learned from David's reaction to the words spoken by an appointed servant of God?

through his visible representatives on the earth. David was able to return to God's favor before his death because his heart was right.

<sup>11</sup> Indeed, we see how the tongue of the wise one when used in harmony with God's Word provides a spiritual healing. The Bible contrasts healing speech with that of thoughtless persons. "There exists the one speaking thoughtlessly as with the stabs of a sword, but the tongue of the wise ones is a healing." (Prov. 12:18) The interests of others should be kept in mind. Speech should be used to encourage them and commend them. "Pleasant sayings are a honeycomb, sweet to the soul and a healing to the bones." (Prov. 16:24) Those who are servants of God are speaking to one another continually, edifying one another, building one another up, and this is pleasing before God. Those who build up each other through speaking of spiritual things are remembered by God for salvation, as foretold in Malachi 3:16, 17.

#### COPYING THE RIGHT SPEAKERS

<sup>12</sup> The existing need for more preachers and teachers in every community impresses on us the fact that there is no time for idle speech, jesting or obscene talk and gossip. Time is valuable; lives are at stake. So Paul counseled: "Let a rotten saying not proceed out of your mouth, but whatever saying is good for building up as the need may be, that it may impart what is favorable to the hearers." (Eph. 4:29) And after concluding the fourth chapter on good use of speech, Paul connects these words: "Therefore, become imitators of God, as beloved children, and go on walking in love, just as the Christ also loved you and delivered himself up for you."

11. How does the speech of the wise heal and lead to salvation?

12. (a) What kind of speech is timely? (b) To what example does Paul draw attention?

(Eph. 5:1, 2) Here he draws our attention to the greatest examples, Almighty God and Christ Jesus.

<sup>13</sup> What has Jehovah always spoken? The truth and wisdom. What God has spoken that has been made known to men has always been edifying and good. He who is so high and powerful sees our imperfections but does not continually criticize and find fault with us. He counsels on how to overcome sinful tendencies of the flesh and gives a portion of his spirit to help men who try to serve him. He speaks in mercy and kindness and with much love and long-suffering. His words are so good they are like nourishment to the hungry soul. Indeed, men do not live by bread alone, but by every word that comes from the mouth of God. Christians are co-workers with him as public announcers of good news now and must therefore seek to imitate the example of God in every way, particularly now in the use of the power of speech.—Matt. 4:4; 2 Cor. 2:17.

<sup>14</sup> Jehovah is forceful too when it comes to denouncing wickedness and telling of his judgments against Satan and the wicked system of things. At the same time he tells his purposes, showing how good will come to obedient creatures through the destruction of those who practice wickedness. The choice is made plain: remain in the ways of the world in association with Satan and perish, or come over to the side of God and Christ and win everlasting life. (Deut. 30:19, 20) If the world of Satan is to be destroyed, why be a supporter of it? God counsels: "Get out of her, my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues."—Rev. 18:4.

13, 14. (a) What has Jehovah always spoken? (b) What are some examples of things Jehovah has spoken in which we should be imitating him?

<sup>15</sup> God is a Teacher of his will to others, even as he taught Jesus. Jesus gave attention to the teaching of Jehovah, and it was prophetically written of him: "The Lord Jehovah himself has given me the tongue of the taught ones, that I may know how to answer the weary one with a word. He awakens morning by morning; he awakens my ear to hear like the taught ones. The Lord Jehovah himself has opened my ear, and I myself was not rebellious. I did not turn in the opposite direction." (Isa. 50: 4, 5) Jehovah's teaching of Jesus filled his mind and heart and made him able to use his power of speech beautifully.

<sup>16</sup> The example of Jesus in speaking shows us one who lovingly and patiently gave instruction. He did not merely tell his followers on earth, but he explained and taught. Many are the examples of his parables and illustrations. Matthew chapter 13 contains illustrations on sowing seed. These were explained so deserving men not only heard him tell something, but understood the meaning. Jesus made certain his speech did good to his disciples, his taught ones. All his words were said with good reasons. He thought first and then spoke. Moved by love, he did not gossip or slander. He was dedicated to Jehovah's work and had a commission to perform in a short time. He went about his Father's business, using his speech for the salvation of those who would listen. It was conversation that always built up those around him for salvation. He revealed Jehovah's judgments against the wicked and was fearless in speech even before his enemies. He knew how to be tactful and when to speak. So he reflected his learning from Jehovah, showing us how Jehovah had taught him

to speak and teach, and revealing what was abundant in his good heart each time he opened his mouth. Here is the pattern to follow. Become imitators of God and Christ Jesus!

<sup>17</sup> There are so many good things to tell about Jehovah God and the blessings of his new world. Jehovah is telling us these good things through his Word and by his visible organization. Truly there is never enough time to learn all we should wish to know. Then how can any Christian find time to get tangled up in worldly talk or unprofitable speech and waste his time that way? (Col. 4:5, 6) There must be self-control; Jehovah is listening. (Ps. 59:7, 12, 13) Even when we are going about Jehovah's business we must speak with care, to God's praise. Moses did not get to enter the Promised Land and to enjoy life there because he erred in his speech at Meribah. —Num. 20:10-12.

<sup>18</sup> It is time to keep check on thoughts and to govern our speech so we will not have a tongue like a runaway horse with the bridle dragging on the ground. We will not have a fiery tool of gossip that is like a burning match in a tinder-dry forest. Rather, we shall be careful not to lose sight of the important preaching and teaching work. Our goal will be to imitate Jehovah and Christ in the use of our powers of thought and speech for the salvation of others. For this we ask Jehovah's help in an effort to please the Life-giver, for we cannot accomplish everything by ourselves. Make this your prayer: "Let the sayings of my mouth and the meditation of my heart become pleasurable before you, O Jehovah my Rock and my Redeemer."—Ps. 19:14.

15. How has Jehovah given us an example of himself as a teacher?

16. (a) What kind of speech did Jesus use? (b) In his teaching methods how is Jesus our example?

17. (a) What should occupy our speaking time now? (b) Why must our goal be controlled speech always, and what do we learn from Moses' experience at Meribah?

18. For salvation, what will we try to do with the help of Jehovah?

# Pursuing my Purpose in Life

As told by Homer McKay

AS I write this I am riding along on a train. Outside there are rice fields, palm trees and, here and there, monkeys are to be seen playing in the trees. At the stations people are mostly dressed in white, for this is the tropics and it is very hot. Mingling in the crowds can be seen the half-naked and painted bodies of the "sadhus," the religious leaders. How did I get here? Well, it all started about twenty-one years ago, though I had no idea then that the things I learned would carry me to the other side of the earth and into such strange surroundings. In 1939 two of my friends introduced me to the truths that the Bible taught. I have often admired their diligence, for not only did I not believe the Bible, I did not believe that a God existed.

It was a thrilling day for me when I came to a knowledge of the truth there in Brampton, Ontario, just a few miles from Toronto in Canada. My reading of the Bible opened up a whole new life. I was particularly impressed with witnesses like Paul, who traveled over such a vast territory witnessing to people who had never heard of the good news of God's kingdom. At this time I knew nothing of full-time Christian work of any kind. It was quite a moment in my life, therefore, when I met the circuit servant, Brother Wainwright. It set a new goal in my life—to be a full-

time preacher. It was only a matter of months before I had made a dedication and was out in the pioneer work. Then came the ban on the Watchtower Society in Canada; the pioneer work closed down and I went back into secular work and, in the meantime, married. What a change all of this was, having a few more of the material things in life.

Before the ban was lifted a call went out through the *Kingdom Ministry (Informant)* for more pioneers. Now the comforts of a home and its security seemed good and I did not want to leave them, so I salved my conscience with my "Scriptural obligation," a wife to support, and, besides, Jehovah was using me as a congregation servant. Inwardly, however, I knew I had dedicated my whole life and not part of it, and this bothered me. Then one day a special letter came from the Society about the pioneer work, and it was harder than most to put aside. As I was pondering over it, my wife said to me, "Well, why don't we go?" There went my "obligation." I had no excuses. Immediately my wife and I made our plans to give up our home and pursue our purpose in life by pioneering together. My dedication required it and I knew it, so I had a real feeling of joy and satisfaction knowing that I was doing the right thing. I thanked Jehovah, too, that I had a helpmate that was an encouragement in serving him.

After two weeks in Ottawa, our first assignment, the joy of pioneer work soon crowded out any regrets I had about starting. While the ban still continued on our literature, we had a grand time going to the doors with only the Bible in our hand and talking to the people about its wonderful truths. In spite of these difficulties, people were taking their stand and dedicating their lives to Jehovah. Collingwood, Ontario, was our third assignment, and here again a decision had to be made that

changed the rest of our lives. It was an invitation to Gilead School. The question was, "Would we go to a foreign assignment?" Brother Knorr had lectured to us at conventions on the difficulties of a foreign field, the different food, living conditions, and so forth. But pioneering had helped me to get things in their proper place. There could be only one answer in view of my dedication vows; besides that, I knew now that it is not the conditions that one lives under that bring happiness, it is the work one does and the satisfaction one gets from it. Home was good, but Isaiah did not say to Jehovah, "It depends on where you send me." No. He said, "Here I am! Send me."

#### ASSIGNMENT: INDIA

Gilead graduation was in February of 1947. It had been a grand time with students from seventeen countries—the first international class. The next few months we spent in the circuit work in Canada. They were busy months, but some of the happiest I had spent up until then. Then one day in Ottawa we received our foreign assignment. India was to be our new home. We could not get much farther away. So it was that when our ship, the "Marine Swallow," slipped from her berth in San Francisco harbor in the late afternoon of November 27, 1947, my wife and I were on her, bound for the Orient. As we sailed out into the Pacific and the American coast line faded from view we thought and talked of the experiences that had been ours and the friends and families that we never expected to see again before Armageddon. On the other hand, our minds were forming mental pictures of a new country under different conditions.

It was a wonderful trip, with friends all the way. At Yokohama the only two Japanese visitors to come aboard—officially we were still at war—were friends to see us.

At Shanghai and Singapore our former classmates were on the dock to meet us, along with their good-will companions. Our fellow passengers, though mostly missionaries, were surprised when, port after port, our brothers came out to meet us. One said, "You seem to have friends everywhere." It opened up an excellent opportunity for us to witness to them, for had not Jesus promised: "No one has left house or brothers or sisters or mother or father or children or fields for my sake and for the sake of the good news who will not get a hundredfold now in this period of time"? —Mark 10:29, 30.

Thirty-two days after leaving San Francisco we landed in our new home, Bombay, India. Was I shocked? That is hardly the word for it. Never before had I realized how much a new world was needed. I looked at the poverty-stricken people whose only home was a sidewalk. Added to an already difficult situation were thousands of refugees who had fled with only the clothes they were wearing from Pakistan after the partition. On the other hand, was I happy to be in my new assignment? Very much so. Our Indian brothers were quick to express their love and make us feel at home and were bubbling over with appreciation because we had come here to help them.

What about the witness work? Well, that was a surprise too. The people were friendly and readily invited us into their homes, but the arguments were something entirely new. Why, they said, "Our books are 25- to 40,000 years old, whereas the Bible is just something new." The fact that they had few manuscripts earlier than the twelfth century, or about the time Wycliffe was translating the Bible into English, did not seem to matter. Scientific facts? Why, they were reduced to shambles when confronted with the wonders of the Hindu philosophy. Did we not know that they

had telephones, airplanes and television long before the West? Yet with all these claims, the most primitive superstitions were believed in: cows are worshiped as the mother of all creation, phallic signs are still prominent in many temples and a part of their worship. How glad I was for my Gilead training and the insurmountable evidence of the Bible's authenticity! At first, I felt that surely something would happen that would cause me to leave; it *all seemed* so awful and hopeless. But this was what my dedication called for, and, I often thought, "whether they will hear, or whether they will forbear" they must have an opportunity to hear the good news.

In a short time my eyes became accustomed to all the strange sights. Pessimistic ideas soon gave way to a more optimistic view as interest began to manifest itself. In spite of the few nominal Christians, our congregation began to grow and likewise the work throughout India. It was encouraging to see that year after year we were able to meet our quotas of increase in Kingdom publishers. When we arrived in India there were only fifty-five publishers in Bombay and one congregation. Now, twelve years later, there are six units conducted in three different languages. Certainly here was evidence written on human hearts that the people here loved the truth just as in any other part of the earth, if only they could have the opportunity to hear it. How happy I was to have the opportunity to work here where the need was so great!

In the East there are many diseases owing to lack of sanitation, and typhoid is one of them, so it was not unnatural that I should get it. Taken ill on the 21st of March, 1951, it was not until September that I started back to work again. Six months can be a long time when one is ill, but with letters from many old, and many new, friends, along with regular vis-

its from my brothers, time passed quickly. Any thought of going home now? Not a bit. This was home now and I was with my friends. During this time how happy I was for the missionary home arrangement that made it possible for me to stay in the missionary work!

#### INTERNATIONAL ASSEMBLIES

Then came the spring of 1953. My wife and I had a great surprise in store for us. We were a long way from our original home, but Jehovah through his organization had not lost track of us, for we received an invitation to attend the New York assembly. It seemed unbelievable. Jehovah's kindness seemed unstinted when we set sail from Bombay June 7, 1953, for New York by way of Europe. What a joyful trip it was! Throughout Europe many of our former classmates were serving, and what a pleasure it was to meet them after six years in their assignments!

With all of our families and friends in the truth, New York was more than a convention; it was also a family reunion. What joy filled our hearts, and thanks to Jehovah, that we could all sit there together enjoying the rich spiritual food and at the same time recount our experiences! How happy we were to have had "overseas service"!

Well, if 1953 was a thrill, you can imagine how I felt in 1958 when Brother Skinner, our branch servant, read a letter saying that my wife and I were invited to the Divine Will International Assembly. It was hard to choke back the tears.

At the assembly some asked me about going back to India. How did I feel? Did I really want to go? I guess it is a case of, "Where your treasure is, there your heart will be also." I have a lot of treasures in India. For ten years, along with others, I have worked, hoping to see a Marathi unit organized—one of the largest of the

local language groups. We have had many disappointments with those that would like to 'lord it over those of God's inheritance' and have had to start all over again. Just before leaving for New York, though, a Marathi unit was formed and now there was the anxiety to get back and see how they were doing. I am glad to report that they are doing very well.

But that was not the only reason to rush back. Have you had the joy of going back to a brother or good-will person, knowing that he was waiting for you, and telling him about the assembly? In India I knew there was not one but hundreds of our brothers waiting to hear about Jehovah's will as revealed at the assembly. In fact, we were going back to prepare for the largest assembly of our brothers ever to come together in India and to tell them

what happened in New York. Here, for the first time, we were going to translate all the talks into five languages simultaneously so that all could understand. Oh, what happiness, to look out on that sea of happy, eager faces and see how Jehovah had prospered our work in the preceding ten or more years!

Now there are 1,514 publishers of the Kingdom in India. How happy I am that Jehovah has made it possible for me to enjoy these years aiding my brothers and the good-will persons here where the need is so great. I know that it is the only work worth while before Armageddon and I feel confident, as I look to the years ahead, that by keeping my dedication vows I will find the greatest happiness and years of satisfying service.

## *Tending Our Shepherd's Flock Skillfully*

**WHAT** a privilege it is to be an undershepherd, to be tending the flock of our great Shepherd, Jehovah God! Yes, what an honor, what a responsibility, what a challenge! Each undershepherd should be keenly concerned with discharging his duties skillfully, remembering that he is accountable to Jehovah God and that the eternal lives of the sheep are involved. Each one should want to be a shepherd such as Jesus was, of whom it was prophetically written: "And he began to shepherd them according to the integrity of his heart, and with the skillfulness of his hands he began leading them."—Ps. 78:72.\*

What does it take to shepherd our Shepherd's sheep skillfully? How can we best do so? Before answering, let it be noted that these questions apply not only to undershepherds specially appointed by Jehovah's channel on earth but to every dedicated Christian, regardless of education, age or sex. All have the obligation to find, feed, lead and protect the sheep of our Shepherd's flock and to do so skillfully.

To find the sheep we must, of course, look for them. This we should do particularly by going from house to house. We may also offer magazines on the street to passers-by and take advantage of opportunities for incidental witnessing, and we should welcome those who come to our Kingdom Hall. These we are to feed by witnessing to them orally, by placing literature with them and by making return visits upon them. All should be encouraged to benefit from the spiritual table at our Kingdom Halls. And how do we lead them? By setting the proper example for them in walking in our integrity, as regards both our *right* everyday conduct and our zealous field ministry. Also by endeavoring to awaken in them the desire not only to know but also to do God's will. As for protecting the sheep, this we can do by being alert to the dangers that confront them: by giving them special attention when they are passing through a crisis, by warning them of the harm that can come to them from higher criticism and other faith-destroying teachings, and by pointing out to them the snares and pitfalls of materialism and careless conduct.

\* For details see *The Watchtower*, June 15, 1959.

To tend Jehovah's sheep skillfully it takes knowledge of Jehovah's name, purposes and will for us as found in his Word. It requires faith; not being like many theological students today, in quest for faith, but having an unshakable faith in God and his Word, even as Jesus Christ and his apostles did. Further, it takes love—love for our great Shepherd, so wanting to please him, and love for the sheep entrusted in our care. It takes knowledge and understanding of the sheep themselves. Love, heavenly wisdom and practice will make us skilled in understanding the sheep, will give us the sensitive mental discernment to note their needs and problems and how best to care for these.

How are we to go about tending our Shepherd's flock? Peter tells us: We are not to do so reluctantly, complainingly, begrudgingly, under compulsion, but willingly, appreciating the privilege. Nor may we serve for dishonest gain, for selfish advantage. No, we must serve out of love, eagerly. Neither may we get puffed up and want to lord it over the sheep. Rather, we want to be like a good sheep ourselves, gentle, lowly, mild-tempered and submissive, and thus an example to them.—1 Pet. 5:1-3.

Finally, we may not overlook the obligation of each undershepherd to care for himself so as to keep spiritually strong and balanced. This also is included in tending skillfully our Shepherd's flock.

# "Your Will Be Done On Earth"



We now come to the fifteenth and concluding chapter of the book "Your Will Be Done on Earth," which we have been publishing in installments in this magazine since our issue of November 1, 1958. The question has been considered, Whose will is eventually to be done on our earthly globe? Through the prophecy recorded by Daniel we have reviewed the march of the seven world powers noted in Bible history and prophecy, and we have followed the millenniums-long fight between the king of the north and the king of the south. We have seen how it has culminated in the "cold war" of today between the communistic bloc of nations and the democratic bloc of nations. A vital question now faces each of us.

## CHAPTER 15

### WHOSE WILL DO YOU FAVOR?

**E**VERY practical-minded, right-hearted person wants to put himself on the side of the will that is bound to win out. Today political rulers and parties are bitterly fighting to dictate their will to the people or to make their will the one supreme on earth. Which will or purpose will at last win? Which will should a person choose? In the matter of choice, man seems to be caught between the jaws of a pincer

movement, the communistic North and the democratic South closing in upon him. As each side fights to make its will prevail, uninformed people wonder which side will somehow win. Bible lovers, informed on Jehovah God's prophecies, know that neither side will win. Communism will not bury western democracy. Western democracy will not root out communism. Both sides will fail. Why, then, favor either one of them?

<sup>2</sup> To favor either one of them is to favor their unseen ruler, the god of this world of which they are a part. The Bible is plain-spoken regarding this ruler. It says that Satan the Devil is the 'god of this present

1. In the choice between wills that the East and the West are trying to force upon all men, why are informed Bible lovers in no uncertainty as to whether to choose between the two?

2. To favor either will means to favor whom, and by means of what is this favored one misleading the entire inhabited earth?

system of things.' (2 Cor. 4:4) It is his will that is being imposed upon the minds of all who conform to this world, this system of things, Satan's system. Whether of the Eastern bloc or of the Western bloc or of the neutral bloc, all nations are being gathered together by Satan's demons to the "war of the great day of God the Almighty." (Rev. 16:14, 16) All are being gathered onto one general side, for a universal war. By the political ideologies of all conflicting sides the "original serpent, the one called Devil and Satan, . . . is misleading the entire inhabited earth." (Rev. 12:9) It is plainer than ever that "the whole world is lying in the power of the wicked one." (1 John 5:19) God's Word cannot be denied in these observations.

<sup>3</sup> We cannot hide ourselves from the fact. We cannot dodge the fact. The decision we all have to make is not between the conflicting wills of men, as all men are subject to the one superhuman will of the opposer of Jehovah God. The final, all-important decision is between the will of Satan the Devil and the will of Jehovah God. We are pinned down to favoring either Satan's will or God's. We should ask ourselves: Do we want to be working together with Satan the god of this world? We can be workers together with Jehovah the God of the righteous new world, as the apostle Paul was, who said: "Working together with him, we also entreat you not to accept the undeserved kindness of God and miss its purpose." (2 Cor. 6:1) One's working together with Satan the Devil means one's being destroyed with him when Jehovah's will triumphs.

<sup>4</sup> Satan's world is nearing the close of its "time of the end." It is moving out. This is true according to the overwhelming evi-

dence at hand. Why foolishly conform ourselves to this world or to any part of it and be disappointed with it and have to move out with it permanently? Advice from the Word of the winning God says: "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.

<sup>5</sup> Do we take the Lord's Prayer upon our lips and say: "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"? If we do repeat this prayer, then we are praying for God's kingdom to destroy all the kingdoms and rulerships of this world. In this regard, is His will our own will? If it is not, then we should quit praying the Lord's Prayer. But if it is, then we should honestly make God's will the will of our lives. We should will to dedicate ourselves completely to him to do his will, to live in harmony with his will. It is not too soon to make this dedication to Him through the Teacher of the Lord's Prayer. The hour is late.

<sup>6</sup> All earth is in a trouble the like of which has never been known since the Flood. With good reason this is so. Destruction of the seventh world power, the Anglo-American dual world power, is at hand. Think of it! As on the very night that Daniel interpreted the handwriting on the wall of King Belshazzar's dining room, a world power, the mightiest in human history, is about to fall! The end will not be as easy and peaceful as when the House of Lords passed the Statute of Westminster in 1931, creating the British Commonwealth of Nations, at which the London

3, 4. (a) Between whose wills is the final, all-important decision, and what will working together with the Devil mean to one? (b) What will conforming ourselves to this world mean, and what does Romans 12:2 advise us to do?

5. When we repeat the Lord's model prayer for God's kingdom to come, for what are we praying, and if this is our own will, then what action toward God should we take?

6. What world powers are about to fall, and, according to the pattern of history, why could nothing less than trouble be expected, and by whom will the destruction come?

*Spectator* said: "The old British Empire passed away with the war, and its place has been taken by the British Commonwealth." (November 26, 1931) Additionally, the end of the Anglo-American pet, the eighth world power, the United Nations, is at hand. In times past the fall of world powers, Egypt, Assyria, Babylon, Medo-Persia, Greece, Rome and the League of Nations, was attended by great trouble. Now the final world powers of all history are about to fall, yes, communism also! According to the pattern of history, trouble could not be otherwise than expected. The trouble is already upon us. But worse is yet to come. For a destruction comes, not by the hands of men raised in suicidal nuclear war, but by the hand of Almighty God, by his kingdom with Christ in power. A whole world will end!

7 If we want to repeat the Lord's Prayer without hypocrisy, it is needful for us to dedicate ourselves wholeheartedly to the heavenly Father, for whose will to be done we pray. We should not draw near to him with just our lips but having our hearts far removed from him and his will. Dedicating ourselves to him puts an inspiring purpose into our lives, a living for God and his heavenly kingdom of the blessed new world, a purpose for eternity!

8 This does not mean joining a so-called church or sectarian religious denomination of Christendom or of Jewry. It means following Jehovah's Right Shepherd, Jesus Christ himself. He was once a man, and as a man he set the perfect model for men to copy. When the kingdom of God was being proclaimed by John the Baptist, just as it is being preached everywhere today by Jehovah's witnesses, Jesus offered himself to

7. If we want to repeat the Lord's Prayer without hypocrisy, what is it needful for us to do, and what will the doing of this put into our lives?

8. Dedicating ourselves thus means following whom, and what model did he leave for us to copy now when God's kingdom reigns and is being preached everywhere?

do Jehovah's will in connection with that kingdom. He acted according to the prophetic scripture: "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; Ps. 40:7, 8) Then before God and his holy angels Jesus had himself baptized in public symbol of his dedication to God. The faithful fulfillment of this dedication led to his becoming Jehovah's now reigning King in that heavenly kingdom. His dedication to do God's will was in full accord with the prayer he taught: "Let your kingdom come. Let your will come to pass." So, too, let us honestly harmonize our lives with our prayer. God's kingdom is reigning!

9 God's will for us is written down in the Holy Bible. Besides that, Jesus illustrated for us the doing of God's will. To find out what God's will is we cannot avoid studying God's Word itself. Religious books that turn us away from God's own written Word will not give us the truth about God's will. We must do as the believers in the Macedonian city of Berea did when the apostle Paul was driven out of Bible-rejecting Thessalonica and came and spoke to them: "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. Therefore many of them became believers." (Acts 17:11, 12) Each one seeking to know God's will for the purpose of doing it should have his own copy of the Holy Scriptures, if possible. Said Jesus to possessors of God's written Word: "You are searching the Scriptures, because you think that by means of them you will have everlasting life; and these are the very ones that bear witness about me." Thus it is by the written Word that Jehovah

9. To find out what God's will is, what cannot we avoid studying, and by this to whom will we be drawn that we may dedicate ourselves?

teaches us and draws us to his Son Jesus Christ our Leader. (John 5:39; 6:45) Then it is that through Jesus we may come in faith and dedicate ourselves to Jehovah God. We now become Jesus' followers.

<sup>10</sup> In order to understand God's Word and discern his will we need help. In addition to prayer we need his holy spirit. We also need the help of his dedicated, organized people. The Ethiopian Bible reader acknowledged that fact. When the evangelist Philip asked him: "Do you really know what you are reading aloud?" he replied: "Really how could I ever do so, unless someone guided me?" He invited Philip to guide him in study. Thus helped, he discerned God's will, dedicated himself without delay and had Philip baptize him in water in symbol of his dedication through Christ. (Acts 8:28-39) The apostle Paul helped the Bereans in their Bible study, so that many became believers. Now, in this "appointed time of the end" since 1914, Jehovah has made manifest the "people that do know their God," his sanctuary class. With them many "other sheep" have associated themselves in dedication to the God whom they know, Jehovah. These too have become Jehovah's witnesses. In fulfillment of Daniel 11:32, 33; 12:3 these "intelligent" ones among the people "impart understanding to many." Yes, they "shine brilliantly like the brilliance of the expanse of the sky" and "bring many to righteousness." (*Le*) These witnesses of Jehovah are commissioned by him to help any reader of this book who desires and welcomes help.

<sup>11</sup> Jesus Christ has commanded them: "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

10. To understand God's Word, what help do we need, and in whom does God provide this needed help in this "appointed time of the end"?

11. All who become Jesus' disciples by dedicating themselves must obey what command in harmony with Matthew 28:19, 20?

the holy spirit, teaching them to observe all the things I have commanded you. And, look! I am with you all the days until the consummation of the system of things"—where we are now. (Matt. 28:19, 20) All who become Jesus' disciples by dedicating themselves to Jehovah God as he did must obey the command to be baptized in water. They must also accept teaching that God provides through his visible organization on earth.

<sup>12</sup> Even after dedicating oneself one has to continue studying the Bible to grow in the knowledge of God's will, in order that one may become fruitful by teaching still others. Paul prayed for Christian holy ones or saints. Why? "That you may be filled with the accurate knowledge of his will in all wisdom and spiritual discernment, in order to walk worthily of Jehovah to the end of fully pleasing him as you go on bearing fruit in every good work and increasing in the accurate knowledge of God." (Col. 1:9, 10) With this aim a dedicated Christian must seek the company of Jehovah's dedicated people and attend all their meetings, if possible, obeying the command: "Let us hold fast the public declaration of our hope without wavering, for he is faithful that promised. And let us consider one another to incite to love and right works, not forsaking the gathering of ourselves together, as some have the custom, but encouraging one another, and all the more so as you behold the day drawing near." (Heb. 10:23-25) In this safe manner one will be able to worship Jehovah God at his sanctuary.—Ps. 150:1.

<sup>13</sup> We do not want to be "workers of lawlessness" and be rejected for salvation. To be saved, it is God's will that we must do. Said Jesus: "Not everyone saying to me, 'Master, Master,' will enter into the king-

12. Even after dedication, why must one continue studying the Bible, and in harmony with this what is one under command to attend?

13. To avoid being rejected and to be saved, what is it that we must do?

dom of the heavens, but the one doing the will of my Father who is in the heavens will."—Matt. 7:21-23.

<sup>14</sup> What, chiefly, is Jehovah's will for us in this "time of the end"? Jesus foretold it in these words: "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) We must give this final witness. We must be Jehovah's witnesses by preaching this good news, down to the end.

14. What, chiefly, is Jehovah's will for us now?

<sup>15</sup> Eternally rewarding to us is the doing of Jehovah's will now on earth. It means life forever in his favor. "The world is passing away and so is its desire, but he that does the will of God remains forever." (1 John 2:17) With loving loyal obedience to our Father in the heavens may we continually live up to our prayer: "Your will be done on earth as well as in heaven"—forever!

(To be continued)

15. How rewarding to us is our doing Jehovah's will now on earth, and to what prayer may we obediently live up?

## THE BIBLE'S SO-CALLED ANACHRONISMS

**AN** ARGUMENT popular with critics of the Bible is that it could not be the inspired Word of God because it contains anachronisms. What is an anachronism? It is "a misplacing or error in the order of time; an error in chronology by which events are misplaced in regard to each other."—*Webster*.

To illustrate: No literary essay written before 1939 would refer to the war that began in 1914 as "World War I" because up to that time there had been only one world war. That war simply was known as "the World War." Therefore, if it is claimed that an essay was written by one who died before 1939 and yet it contained the expression "World War I," obviously such a claim would be questioned because of the anachronism.

However, it is possible that many years from now a copy of such an essay could have a reference to "World War I." For

instance, if it had been copied and reprinted time and again the expression "the World War" may have been changed to read "World War I," either due to oversight or deliberately to avoid ambiguity. The presence of this anachronism in a copy many years hence therefore would not of itself prove that the original essay was not written by one who died before 1939.

Because very early manuscripts of the Christian Greek Scriptures have been discovered we can tell just what copyists' errors crept in through the centuries and when. It may be that someday the same may be more true of the Hebrew Scriptures than is now the case. However, judging by the Isaiah Dead Sea Scroll, it is clear that God's holy spirit saw to it that such errors were indeed few and mostly inconsequential. If we are willing to examine into and reason upon the Scriptures, we will find that time and again what ap-

peared to be an anachronism may not have been such after all.

Among the first seeming anachronisms found in the Hebrew Scriptures is the reference to the city of Dan at Genesis 14:14, where we are told that Abram chased certain kings "up to Dan." But at Judges 18:29 we read that the Danites, after entering the land of Canaan, renamed the city of Laish Dan. Since Moses died before the name was changed, it is argued that he could not have written the book of Genesis.

However, certain Bible scholars insist that there was more than one city by the name of Dan. They point to the city of Dan mentioned at Deuteronomy 34:1 and to Dan-jaan referred to at 2 Samuel 24:6. Nor can the possibility be ruled out that the reference to Dan at Genesis 14:14 is due to a copyist's error or deliberate choice so as to avoid ambiguity. Whichever the case may have been, certainly here we do not have any evidence disproving that Moses was the writer of the book of Genesis.

The triumphant song of Moses, recorded at Exodus, chapter 15, telling of the victory over Pharaoh's hosts at the Red Sea, is also challenged as an anachronism. According to the modernist *Interpreter's Bible*, it could not possibly have been composed by Moses because it tells of the effect that the miraculous deliverance of the Israelites and the death of Pharaoh's hosts in the Red Sea had upon the inhabitants of Philistia, the sheiks of Edom, the despots of Moab and because it makes mention of Jehovah's sanctuary. These, it holds, are anachronisms and prove that the song must have been composed not only after Israel had traversed the wilderness and came upon these peoples, but also after Solomon's temple had been built with its sanctuary, by one who imagined himself in Moses' position and attributed these words to him.

But all such does not necessarily follow. During his forty-year sojourn in the land of Midian Moses doubtless learned much about the surrounding lands and people, if he was not already cognizant of them due to his learning in Pharaoh's court. Besides, the song puts everything in the future tense, it really being a prophecy. Those pagans *must* or *will* hear, fright *must* or *will* take hold upon them, and Jehovah *will* bring his people to his sanctuary. All who grant that Jehovah God in times past used his servants to utter inspired prophecy will have no difficulty in accepting the fact that Moses actually did write this song.

Genesis 36:31 has been referred to by Bible critics as another instance of a glaring anachronism. Written more than four hundred years before there were kings in Israel, it states: "Now these are the kings who reigned in the land of Edom before any king reigned over the sons of Israel." A little reasoning, however, will show that Moses could well have made this statement even though there were no kings in Israel at the time. How so? In that Moses was familiar with Jehovah's promise to Abraham that "kings will come out of you." Further, Moses himself foretold that his people, after entering the land of Canaan, would ask for a king to rule over them. He even gave instructions on who may and who may not be selected and what such a king must do. (Gen. 17:6; Deut. 17:14-20) And here again the critics are also silenced in that it just possibly might have been an interpolation, for an almost identical statement occurs at 1 Chronicles 1:43 that deals with the same genealogical record.

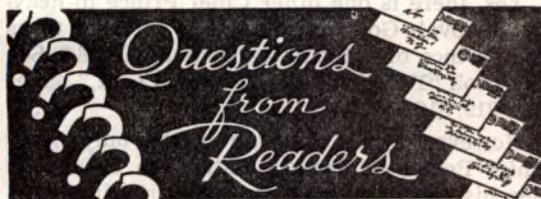
Still another so-called anachronism is found at Exodus 16:35. It reads: "And the sons of Israel ate the manna forty years until their coming to a land inhabited. The manna was what they ate until their coming to the frontier of the land of Canaan."

True, it is not likely that Moses penned those words at the time he wrote the original record about the Israelites' receiving manna, but who could argue that he himself did not add these words at the end of the forty-year trek in the wilderness when he stood at the frontier of the land of Canaan, knowing that his people would thereafter no longer be eating manna? Whether he or another added these words, they of themselves certainly cannot be used to argue that the entire book of Exodus was not written by Moses.

The conclusions of the books of Deuteronomy and of Joshua have been called anachronisms because they tell about the deaths of their respective writers. But a far more reasonable position to take is that

these postscripts were providentially added to complete the record of their writers and do not at all prove that the books themselves were not written by Moses and Joshua. Such weak arguments merely show the lack of objectivity of the Bible critics.

If we read the Bible for the purpose of finding fault with it, to find some excuse for not accepting it as God's Word and our Guide, we will find apparently what we are looking for. But if we are looking for the truth with an open mind we will find that and we will not be stumbled by so-called anachronisms. Surely the wealth of evidence in support of the Bible's authenticity cannot be laid aside on the basis of such weak arguments as the so-called anachronisms.



● From time to time letters are received asking whether a certain circumstance would justify making an exception to the Christian's obligation to tell the truth. In reply to these the following is given:

God's Word commands: "Speak truth each of you with his neighbor." (Eph. 4:25) This command, however, does not mean that we should tell everyone who asks us all he wants to know. We must tell the truth to one who is entitled to know, but if one is not so entitled we may be evasive. But we may not tell a **falsehood**.

Thus a sister should tell the truth about her age for the purpose of having correct information on her publisher's record card, as that comes under the purview of right to know. Fear to do so is a sign of vanity and immaturity. Nor may this particular information be kept from a prospective mate if that one thinks it important enough to ask. Such a one would also have a right to know. So it would depend

upon the circumstances whether one may be evasive about one's age or not.

The same principle applies in the case of a patient suffering from some incurable disease. He has the right to know the verdict of a medical examination as to his life prospects. He may not be denied the knowledge that is so vital to him—just how precious his days are to him by reason of their being so few. It does not make for trust, understanding and love to deceive such a one, and the one practicing the deception will be continually plagued by a guilty conscience. If the patient is dedicated to Jehovah he certainly will appreciate that his times are in God's hands and therefore will not have a morbid fear of dying but will strengthen himself in the resurrection hope. Some who withheld such information, intending kindness, afterward found that it had been a mistaken kindness.

There is, of course, a right time and manner for divulging such information. The time should be opportune and the manner sympathetic yet not unduly sorrowful. It may not be amiss to observe that one may be hopeful about his condition in spite of such a prognosis, since medical knowledge is not infallible today. Love, wisdom and self-control will enable one to broach the subject properly and the result can be a far greater bond of affection than existed previously. At such a time the resurrection

hope, the blessings already enjoyed as a member of the New World society as well as those that still lie ahead might also be mentioned.

What about telling a prospective mate the unfavorable truth about one's past, such as before one became one of Jehovah's witnesses? If the subject comes up and one is asked, the rule would apply that the truth should be told as the other has a right to know. If one is not asked, then it would be up to one's discretion and conscience. However, if it appeared that the information was vital to the other, and the other did not ask simply because he did not think such a thing likely, then the information should be volunteered, trusting in love and understanding to cover over the matter. If there is to be any disillusionment, certainly it is far better that it take place before marriage than afterward. Here the well-known principle stated by Jesus would apply: "All things, therefore, that you want men to do to you, you also must likewise do to them; this, in fact, is what the Law and the Prophets mean."—Matt. 7:12.

There is one exception, however, that the Christian must ever bear in mind. As a soldier of Christ he is in theocratic warfare and he must exercise added caution when dealing with God's foes. Thus the Scriptures show that for the purpose of protecting the interests of God's cause, it is proper to hide the truth from God's enemies. A Scriptural example of this is that of Rahab the harlot. She hid the Israelite spies because of her faith in their God Jehovah. This she did both by her actions and by her lips. That she had Jehovah's approval in doing

so is seen from James' commendation of her faith.—Josh. 2:4, 5; Jas. 2:25.

This would come under the term "war strategy," as explained in *The Watchtower*, February 1, 1956, and is in keeping with Jesus' counsel that when among wolves we must be as "cautious as serpents." Should circumstances require a Christian to take the witness stand and swear to tell the truth, then, if he speaks at all, he must utter the truth. When faced with the alternative of speaking and betraying his brothers or not speaking and being held in contempt of court, the mature Christian will put the welfare of his brothers ahead of his own, remembering Jesus' words: "No one has greater love than this, that someone should surrender his [life] in behalf of his friends."—Matt. 10:16; John 15:13.

● At Daniel 10:13 Michael is referred to as "one of the chief princes." Are we to understand that there are other chief princes in heaven besides Michael?—M. P., U.S.A.

Yes, there is one other Chief Prince in heaven, Jehovah God himself. He is referred to as the "prince of princes" at Daniel 8:25, AS. See the book "*Your Will Be Done on Earth*," pages 218, 219, 316.

However, while Jehovah is the only other Chief Prince in heaven, Satan the Devil also has his chief princes, who today are in the vicinity of the earth, having been cast down with Satan at the conclusion of the war in heaven described in Revelation, chapter 12. See the book "*New Heavens and a New Earth*," page 29.

## ANNOUNCEMENTS

### FIELD MINISTRY

As workers together with the Right Shepherd Christ Jesus and his Great Shepherd Jehovah God, we know we must be 'tending our shepherd's flock skillfully.' (Ps. 78:72) Throughout June extend help to "other sheep" by presenting the book *From Paradise Lost to Paradise Regained* and a booklet, on a contribution of 75c.

### PEACE-PURSUING DISTRICT ASSEMBLIES

Have you made your final arrangements to attend one of the Peace-pursuing District As-

semblies this summer? The first ones are scheduled this month! Manchester, England, June 16-19; Nashville, Tennessee, and Fort Worth, Texas, June 23-26; Toronto, Ontario, Canada, June 30-July 3. For details of these or the one nearest you write the publishers of *The Watchtower* at once. Plan to be present for all four days of the assembly.

### "WATCHTOWER" STUDIES FOR THE WEEKS

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July 17: Speech and Salvation. Page 335.



# The WATCHTOWER

*Announcing*  
**JEHOVAH'S  
KINGDOM**

**JUNE 15, 1960**

Semimonthly

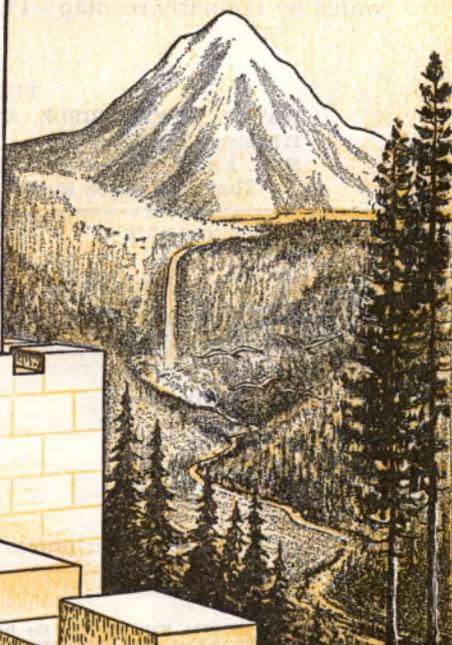
**THE POWER OF KINDNESS**

**SHOWING KINDNESS TO ALL MEN**

**"BE FREE OF THE LOVE OF MONEY"**

**"SHARPER THAN ANY  
TWO-EDGED SWORD"**

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**"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".

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

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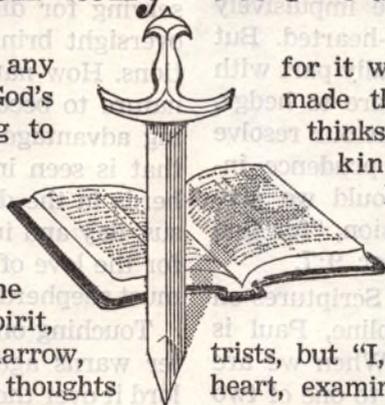
Number 12

## "Sharper than any two-edged sword"

**W**HAT is sharper than any two-edged sword? God's Word, the Bible, according to the apostle Paul: "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.

In the days of the apostle Paul one of the weapons used in combat was a dagger-like sword that was two-edged. It was especially used in fighting at close quarters and for stabbing rather than for slashing. It therefore well served Paul's purpose to illustrate the effectiveness of God's Word, for his Word cuts deep and divides between soul and spirit in that it distinguishes between what we appear to be as a living creature, the soul, and our mental attitude, the spirit, thereby making bare the thoughts and intentions of the heart.

Today there are countless contradictory schools of psychology, all striving to probe the human heart and lay bare its secrets. But none, nor all together, can compare with the Word of God in regard to this,



for it was written by the One who made the human heart. What he thinks of the heart of fallen human-kind his Word tells us: "The heart is more treacherous than anything else and is desperate. Who can know it?" Not the psychologists, nor the psychiatrists, but "I, Jehovah, am searching the heart, examining the deepest emotions."—Jer. 17:9, 10, *margin*.

Among the many examples showing how deeply God's Word cuts and how well it divides between the deed and motive are the words of Jesus at Matthew 6:1-8. We may not even be aware of it, but if we do our deeds of piety and charity in public, if we let them be seen by others, they cease to have merit. Our very motives become suspect and we become hypocrites. Those charitable institutions that advertise gifts received for the purpose of encouraging giving are actually working against the best interests of the givers. In a similar vein Jesus, at Matthew 7:1-5, condemns as hypocrisy the tendency to use, as it were, telescopic and microscopic vision in judging others and yet be abysmally blind when judging oneself. Our lack of objectivity makes our motives suspect. Are we *con-*

sciously or unconsciously trying to exalt ourselves?

The apostle Paul evinced like inspired sharp mental discernment. At 1 Corinthians 13:1-3 he shows that eloquence, learning and works of charity will profit us absolutely nothing if our motive is not pure. Note also his keen understanding of the human heart when he says, regarding making contributions for needy brothers: "Let each one do just as he has resolved in his heart." When a worthy cause is first brought to our attention we impulsively resolve to be generous, big-hearted. But when the time comes to actually part with our shekels, how prone we are to hedge, to rationalize and to feel that our resolve was a rash vow and that prudence indicates giving less! Nor should we give grudgingly or under compulsion, "for God loves a cheerful giver."—2 Cor. 9:7.

Quoting from the Hebrew Scriptures on the subject of divine discipline, Paul is likewise deeply discerning. When we are chastised we are likely to go to one of two extremes: either we pull out from under the rod by rebelling and belittling the correction or we feel so sorry for ourselves that we become discouraged and give out, quit. Striking at both extremes as well as showing why we should avoid them, Paul says: "My son, do not belittle the discipline from Jehovah, neither give out when you are corrected by him; for whom Jehovah loves he disciplines."—Heb. 12:5, 6.

That the apostle Peter also was taught of Jehovah as regards these things is strikingly brought home to us in his counsel to those who are pastors or shepherds in the Christian congregation: "Shepherd the flock of God in your care, not under compulsion, but willingly, neither for love of dishonest gain, but eagerly, neither as lording it over those who are God's inheritance, but becoming examples to the flock."—1 Pet. 5:2, 3.

Peter well knew that, even as with literal sheep, caring for Christian sheep involves many hardships, long hours and hard work. So what is the selfish, fallen human tendency? For a shepherd to carry out his duties with a sigh, because he simply has no choice in the matter but is compelled to do it, as though he were carrying an onerous burden. Rather than manifest such an attitude or disposition, he should serve willingly, appreciating the privilege.

Peter further warns shepherds against serving for dishonest gain. A position of oversight brings with it peculiar temptations. How natural it is for selfish human nature to become dishonest, selfishly taking advantage of the conditions! Proof of that is seen in the record made by shepherds in the days of ancient Israel, in Jesus' day and in ours. Not for self-gain but for the love of God and his sheep, eagerly, must shepherds serve.

Touching on another human failing, Peter warns against shepherds' wanting to lord it over the flock. How easy it is to take oneself too seriously when given a position of responsibility! How prone we are to acquire the dictator or boss complex and rule with a high hand! It could even be done in all good conscience because of an exaggerated estimate of one's responsibilities. So the shepherd is counseled to conduct himself as he would want his sheep to conduct themselves, with humility. Moses' law gave like discerning counsel to the one made king. He was to read daily in God's Word lest he feel himself better than his subjects.—Deut. 17:19, 20.

Truly God's Word is sharper than any two-edged sword. It cuts deeply, dividing or distinguishing between soul and spirit, between our life as humans and our mental attitude. It makes bare to us the thoughts and intentions of our hearts by its very commands as to what we should and should not do.

# "Be free of the love of money"

**A**LMIGHTY God knows what man needs for happiness. In his Word, the Holy Bible, he gives much counsel that, if heeded, can save a person from a life of anxiety, worry, heartache and tragedy. One of the formulas for happiness found in God's Word is: "Be free of the love of money." How few among Christendom's professed Christians heed this counsel! What unhappiness could be avoided by being free of the love of money! What a cloud of sorrows envelops those who are not "free of the love of money"! —Heb. 13:5.



Telling us why it is vital for Christians to be free of the love of money, the apostle Paul writes: "Those who are determined to be rich fall into temptation and a snare and many senseless and hurtful desires which plunge men into destruction and ruin. For the love of money is a root of all sorts of injurious things, and by reaching out for this love some have been led astray from the faith and have stabbed themselves all over with many pains." (1 Tim. 6: 9, 10) The money lover need not necessarily be rich; indeed, he may be among those millions of persons with little or moderate means who are determined to be rich. This determination to be rich is one symptom of the love of money. A person deliberately sets his efforts to amass money and riches.

Not money, but the love of money is "a root of all sorts of injurious things." What are these injurious things?

Another symptom of the love of money is a lack of consciousness of one's spiritual need. The materialist centers his life around

himself, his desires and material things. The Christian, on the other hand, is to center his life around Jehovah God, His Word, His will, His ministry, making spiritual things the core of his existence. So the cardinal injury that comes from loving money is that it ruins one's relationship with Jehovah God. Let us see how this happens.



Certain requirements are set down in the Bible for Christians. They are (1) to imitate God, (2) to trust in God, (3) to obey God and (4) to love God. Those afflicted with the love of money make a mockery of these divine requirements.

## IMITATORS OF THE WORLD

"Become imitators of God," is the divine will. (Eph. 5:1) But the love of money insidiously prompts one to imitate this wicked world and its ways. Instead of imitating God's qualities—his slowness to anger, his long-suffering, his loving-kindness, his mercy, his generosity, his faithfulness—the lover of money adopts selfish, grasping, cruel and unscrupulous ways. Kindness and generosity get in his way of making money, and so such benevolent qualities he squelches; he forces and trains himself to be hard and ruthless, inuring himself to every manner of unkindness his cleverness can contrive.

Love of money thus readily leads one into the injurious practice of telling lies. Anything to make a dollar! What are promises to the money lover? They mean nothing; they are just something to break when more money is to be made. Agreements? Keep them when it is expedient; break them when it is financially expedient—this is the money lover's policy.

Money lovers often obtain a superabundance of money, and yet, despite this, they will lie, cheat and defraud even their best friends to get more—only to add greater burdens to their already wearisome load and to heap upon themselves the scorn and hatred of those whom they have defrauded.

As the money lover more and more imitates this world, he may even turn to stealing and robbery. Four robbers were recently arrested after having robbed a Massapequa, Long Island, New York, bank of \$72,231. Three of the robbers told police they took up robbery because of their being in debt, but the other robber offered police a different explanation: "Sure they were in debt, but who isn't? . . . It was more a lust for money than a need." (New York *Journal-American*, March 10, 1959) What multitudinous crimes, what frightful deeds, what hideous acts are committed out of lust for money!

Did not Judas Iscariot betray his best friend, the Lord Jesus Christ, into the hands of murderers for thirty pieces of silver? Yes, and the Bible says of this money lover: "He was a thief and had the money-box and used to carry off the monies put in it." (John 12:6) What a disastrous end overtook Judas! How different it could have been had he been "free of the love of money"!

Suppose one determines to get rich in a scrupulously honest way. Can he then escape falling into "temptation and a snare and many senseless and hurtful desires"? Can he escape stabbing himself "all over

with many pains"? Can he escape the evil of imitating this world? Declares the inspired Word of God: "He that is hastening to gain riches will not remain innocent. A man of envious eye is bestirring himself after valuable things, but he does not know that want itself will come upon him." —1 Tim. 6:9, 10; Prov. 28:20, 22.

Because he is not imitating Jehovah God and his beloved Son, the lover of money burdens himself with worries, cares, distractions and dissatisfaction. He never has enough. One survey by social scientists of people of different income levels showed that those making \$5,000 a year wanted \$10,000 and those making \$10,000 wanted \$20,000. Even those with millions of dollars wanted more millions. "It is generally true," said the report, "that the more money a person has, the more he wants." There is no real satisfaction in the money lover's wealth or in his pride of ownership: "A mere lover of silver will not be satisfied with silver, neither any lover of wealth with income. This too is vanity."—Ecl. 5:10.

The lover of money, betrayed into a multiplicity of employments, has no time or inclination for laying up treasure in heaven. "Store up for yourselves treasures in heaven," advised Jesus. But the lover of money does not imitate Jesus in this regard; he imitates this world by storing up treasures upon the earth, where, said Jesus, 'moth and rust consume, and where thieves break in and steal.'—Matt. 6:19, 20.

#### TRUSTING IN RICHES

The Christian is to trust in God and not to put his trust in uncertain riches. But one blinded by the love of money feels his life depends on his riches and possessions. Showing the injuriousness of trust in riches, Jesus told an illustration: "The land of a certain rich man produced well. Consequently, he began reasoning within him-

self, saying: 'What shall I do, now that I have nowhere to gather my crops?' So he said: 'I will do this: I will tear down my storehouses and build bigger ones, and there I will gather all my grain and all my good things, and I will say to my soul: "Soul, you have many good things laid up for many years; take your ease, eat, drink, enjoy yourself."' But God said to him: 'Unreasonable one, this night they are demanding your soul from you. Who, then, is to have the things you stored up?' So it goes with the man that lays up treasure for himself but is not rich toward God."—Luke 12:16-21.

What a horrible thing to die without being rich toward God! But the lover of money dies, like the man in Jesus' illustration, having laid up treasure only for himself. Warning against this unreasonable course of action, Jesus said: "Be on the alert and on guard against every kind of covetousness, because even when a person has an abundance his life does not result from the things he possesses."—Luke 12:15.

What injury comes from this belief that one's very life results from the things one possesses! What happens, then, if such a person loses, through some disaster or adversity, the possessions in which he has trusted? Well, what happened, as an example, in the 1929 Wall Street stock market crash? Many persons who lost the riches in which they trusted could now not bear to live. A waiter at a lunch counter in the Wall Street area, recently retired, told a reporter how the stock market crash affected those who had trusted in their riches: "You've no idea what it was like. Men came in worth a million dollars one day and the next they jumped out the window." Suicide—just another of the injurious things spawned by the love of money. How different it is for those who trust in God! The God-trusting person could lose all his possessions and yet never think of

suicide; whatever his burden he does not resort to self-destruction but follows the divine counsel: "Throw your burden upon Jehovah himself, and he himself will sustain you. Never will he allow the righteous one to totter." Jehovah, who sustains the whole universe, will sustain the one who trusts in him; but the money lover cannot say: "In Jehovah I have trusted, that I may not wobble."—Ps. 55:22; 26:1.

#### SERVING TWO MASTERS IMPOSSIBLE

Then there are the divine requirements of obeying and loving Jehovah God. But the love of money causes one to become a slave to riches and to give his obedience and service to this world. So what monstrous injury is brought about? The despising of Jehovah God! How so? Because the lover of money cannot obey and serve and love two masters. Showing how utterly impossible it is to be a slave to two masters, Jesus Christ 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. You cannot be slaves to God and to Riches." (Matt. 6:24) There is no changing of this divine rule, there are no exceptions; "no one" can serve, obey and love two masters. Sticking to Riches, making it his idol, his god, the lover of money despises Jehovah.

Though he may be called a success in the eyes of this world, in actuality, what a colossal failure the lover of money is in the eyes of God! What is true success in life is to live up to what Jesus Christ said was the greatest commandment of all: "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind." (Matt. 22:37) But the lover of money gives his whole mind to the making of money and with his whole soul he works to that end; and in his heart he has assigned to money the place that God alone should occupy.

Because so much injuriousness issues from the love of money, it is not surprising that the money lover puts on an outward form of godliness. Hypocrisy results! The Pharisees of Jesus' day were outwardly religious, but what was the condition of their hearts? After Jesus told them that no one can be a slave to two masters, the Pharisees exposed their true heart condition, as the Bible account shows: "Now the Pharisees, who were money-lovers, were listening to all these things, and they began to sneer at him. Consequently he said to them: 'You are those who declare yourselves righteous before men, but God knows your hearts.'" (Luke 16:14, 15) The Pharisees tried to serve two masters; they loved money and so were hypocritical in the worship of Jehovah God. Some money lovers today may fool men, but as Jesus showed, God knows their hearts.

True it is that the love of money is "a root of all sorts of injurious things." It causes one to imitate this world, to trust in riches and to obey and love this world with its riches. This is the very opposite of what God requires. No wonder such injuriousness is disastrous, plunging men "into destruction and ruin"!

How may one guard against suffering unhappiness and ruin? By following the divine counsel: "Let your manner of life be free of the love of money, while you are content with the present things. For he has

said: 'I will by no means leave you nor by any means forsake you.'" (Heb. 13:5) Similar counsel is given by the apostle Paul at 1 Timothy 6:7, 8: "We have brought nothing into the world, and neither can we carry anything out. So, having sustenance and covering, we shall be content with these things."

Everyone came into this world empty-handed. If we came in this way, we are not obligated to carry anything out. But we can enrich the world despite our initial empty-handedness. How? Not in material ways; but we can enrich the world by using our mental endowments to help others learn God's truth and to gain everlasting life in his righteous new world. No one can buy life in the new world: "Those who are trusting in their means of maintenance, and who keep boasting about the abundance of their riches, not one of them can by any means redeem even a brother, nor give to God a ransom for him."—Ps. 49: 6, 7.

So why waste time, effort and energy trying to get rich, going after earthly riches? Such riches do not make one wealthy in God's eyes. The only way to real success is to please Jehovah God by doing his will. Then we will be rich indeed; and, being "content with the present things," we will feel a true sense of richness and happiness.

### Serving Status Seekers

At the 1959 Midwest regional meeting of the Congregational Christian Churches an official spokesman lamented that his denomination was largely serving status seekers. Churchman Joseph W. Merchant, secretary for urban church work of the Congregational Christian Churches' Board of Home Missions, said that his denomination was catering to "business men, professionals or white collar workers." He added: "So far as the so-called lower classes are concerned, main line Protestant groups are leaving Christianity to Jehovah's Witnesses, the Salvation Army or the storefront sects. . . . I am fearful for our souls if we tend to become a chaplaincy to the status-seekers, counting our Ph.D.'s as though these were our pearls of great price."—New York Times, October 15, 1959.

# The Power of Kindness

wholly antagonistic to the spirit of God. What is wrong? Warmth and love are lacking, because Jehovah and his will are left out of the matter.

<sup>3</sup> Because Jehovah is left out of these worldly discussions of kindness it is no

**K**INDNESS is a power because it finds its source in Jehovah, the Most High God, the great Giver of "every good gift and every perfect present." Setting the supreme example, Jehovah shows kindness to all, even "toward the unthankful and wicked." Because kindness helps the Christian to be like his Father in the heavens, it is a rewarding power. What rewards there are in being a son of the Most High! Truly as Jesus said: "Your reward will be great." These words remind us of the divine rule stated long ago concerning the power of kindness: "A man of loving-kindness is dealing rewardingly with his own soul." The kind person may think he gives his kindness away; actually it comes back to reward the one who loves and practices kindness because he wants to be like his Father in heaven.—Jas. 1: 17; Luke 6:35; Prov. 11:17.

<sup>2</sup> Much can be read about the rewards of kindness in the books of this world; it is a quality praised by philosophers and writers on manners, etiquette and charm. But those who rely on these worldly works do not bring forth the fruitage of God's spirit, and their highly polished veneer of politeness and correctness often covers hearts

1. Why and how is kindness a power?  
2, 3. (a) How do worldly writings on kindness fall short, and with what results? (b) What is the right motive for showing kindness?

wonder that some persons use kindness to benefit themselves in a self-seeking way. They show kindness but they hope for something back, some favor in return. They use kindness like money—to buy what they want. Their motive is wrong.

When the Christian manifests his kindness in practical ways, he does so "not hoping for anything back." He is kind because he loves his heavenly Father.

When we love someone we are often surprised how we imitate, seemingly without effort, some of the good traits and qualities of this beloved person. How love should prompt us, then, to cultivate purposely the qualities that distinguish Jehovah God! "Become imitators of God," is the divine command. Only by being an imitator of God may one prove to be a son of the Most High. Kindness helps the Christian imitate his Father in heaven.—Eph. 5:1.

<sup>4</sup> How does one manifest kindness? In many ways: By being disposed to do good to all men, by being merciful, by being compassionate, by being benevolent, by being patient, by being friendly, by being hospitable, by being generous, by being considerate, by being gentle, and by being obliging. Kindness is rooted in love. Paul said: "Love is patient and kind." (1 Cor. 13:4, AT) Or as the *New World Translation*

4. Explain how one manifests kindness.

tion puts it: "Love is long-suffering and obliging." More than friendliness and politeness, kindness is obliging, yes, willing to go out of the way to assist others in both what is temporal and what is spiritual.

#### A DIVINE REQUIREMENT

<sup>5</sup> Kindness is closely linked with love in the Scriptures, as in the word "loving-kindness." This is kindness coming from love, the kind of love that is steadfast and loyal. The person with this loving-kindness shows the indwelling of the holy spirit, for the fruitage of God's spirit includes "love, joy, peace, longsuffering, kindness, goodness, faith, mildness, self-control." God's spirit transforms a person, enabling him to put on the "new personality" required of true Christians: "Clothe yourselves with the tender affections of compassion, kindness, lowliness of mind, mildness, and longsuffering." So kindness is both a convincing evidence of Christian love and a divine requirement.—Gal. 5:22, 23; Col. 3:12.

<sup>6</sup> Throughout the Scriptures there is abundant testimony that Jehovah requires the love of kindness on the part of all those who will gain his approval: "He 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?" It is not strange that Jehovah requires us to love kindness. How often the inspired writers extol the loving-kindness of God! How we should appreciate this quality in the heavenly Father! "How precious your loving-kindness is, O God!" Jehovah rightly requires this quality in man: "The desirable thing in earthling man is his loving-kindness." We cannot please God with sacrifice alone. Through the prophet Hosea Jehovah says: "I desire kindness, and not sacrifice." Great

could be the sacrifices made by the Christian in the service of God, yet without loving-kindness he could not prove himself to be a son of the Most High. It is something to think about: that Jehovah God has placed loving-kindness in this pre-eminent position. Without the motive and manifestations of love, one could not receive a reward from God no matter how great the sacrifices: "If I give all my belongings to feed others, and if I hand over my body, that I may boast, but do not have love, I am not profited at all."—Mic. 6:8, AS; Ps. 36:7; Prov. 19:22; Hos. 6:6, AS, footnote; 1 Cor. 13:3.

<sup>7</sup> How clear that the motives of man and the qualities of his heart mean more to Jehovah God than brain power. If Jehovah were primarily interested in brain power he would have chosen the wise and intellectual men of the world for carrying out the great work of preaching the Kingdom good news in all the earth. But he has not placed his spirit on the proud and wise of this world; the apostle says "that not many wise in a fleshly way were called, not many powerful, not many noble . . . in order that no flesh might boast in the sight of God." The one who seeks to be like his heavenly Father is the one whom God can use and the one whose "reward will be great."—1 Cor. 1:26-29.

<sup>8</sup> Many are the rewards for practicing kindness now. It is a power that aids us in doing what is right in all the affairs of life. Tactfulness, for instance, can be better understood when we realize that it is rooted in kindness. If we do the kind thing we find that we are doing the tactful thing. How many Talmudlike rules of etiquette are unnecessary, for at the basis of good manners is kindness! Politeness could be defined as kindness in trifles; courtesy as

5, 6. Give reasons why practicing kindness is a divine requirement.

7. What does the heavenly Father primarily look for in man?  
8. What reward does the practice of kindness bring in everyday life?

kindness in little things. Kindness is expressed by language as well as by acts. It may seem a little thing to use the word "please," but when it reflects loving-kindness rather than cold etiquette, it has big significance. We cannot think that Abraham's, Lot's and Jehovah's use of the word was mere formality.—Gen. 12:11-13; 19:1, 2, 18-20; 15:5; 22:1, 2.

<sup>9</sup> Kindness is a power because it helps Christians pursue peace and maintain harmony. It puts misunderstandings to flight and clears the way for forgiveness. In the difficult art of communication, one does not always express thoughts with the desired preciseness; misunderstandings may occur. Here kindness comes to the rescue and preserves peace. It is easy to come to the right understanding through patience and kindness; it is easy to forgive the kind person. Even if one is treated unkindly one's own kindness blunts the sting of unkindness. Kindness helps everyone live up to the counsel of the apostle: "Continue putting up with one another and forgiving one another freely if anyone has a cause for complaint against another."—Col. 3:13.

<sup>10</sup> Kindness solves problems. When confronted with a situation that may not be exactly covered by the Scriptures, the Christian seeks a principle that will help solve the matter. He finds it at Ephesians 4:32: "Become kind to one another." So when one asks, 'What is the thing to do?' the course of action is clear: Do the kind thing, for the kind thing is the right thing.

#### KINDNESS NOT WEAKNESS

<sup>11</sup> To be a power for doing right, both in the eyes of men and the eyes of God, kindness must be without weakness. It is a mistake to think that kindness is an easy-

9. How does kindness aid one in pursuing peace?

10. By applying what Scriptural principle may one solve problems?

11. What is the mistaken view of kindness, and why is kindness not weakness?

goingness that allows wrong practices or conditions in the Christian congregation. The Christian overseer cannot condone what is Scripturally wrong in the mistaken belief that he is thus being kind. Kindness does not have its eyes blindfolded to evil or what is out of harmony with the will of God. Parents are not really kind when they let their children do whatever they wish. Mistaken kindness has resulted in much juvenile delinquency. In a Christian congregation spiritual delinquency can result if the overseer views kindness as lacking firmness. True kindness is firm for what is right in God's eyes; it insists on obedience to God's commandments. True kindness need not lead to loss of respect, prompting others to take undue advantage of one. The Lord Jesus Christ exemplified the perfect blend of kindness and firmness.

<sup>12</sup> Was there ever a man as kind as the Lord Jesus? Being an imitator of his Father in heaven, he set the perfect example for his followers. Kings and rulers of this world are seldom approachable; in any event they are too busy. But the Son of God was always approachable and never too busy to help others in both material and spiritual ways. What compassion he showed! On seeing the crowds of people, "he felt tender affection for them, because they were skinned and knocked about like sheep without a shepherd." People from all walks of life felt free to approach Jesus. Parents would not hesitate to bring children to him: "People began bringing him young children for him to touch these; but the disciples reprimanded them. At seeing this Jesus was indignant and said to them: 'Let the young children come to me, do not try to stop them, for the kingdom of God belongs to such kind of persons.' And he took the children into his arms and began blessing them, laying his hands upon them." Kind in every way, Jesus was still firm for

12. What is said about the kindness of Jesus Christ?

what was right.—Matt. 9:36; Mark 10:13, 14, 16.

<sup>13</sup> Some persons may think that the Lord Jesus was unkind, when they read the twenty-third chapter of Matthew, about how Jesus exposed and denounced the hypocritical religious leaders. Actually the religious leaders were the unkind persons, having spurned the undeserved kindness of God through his Son. Said Jesus: "Jerusalem, Jerusalem, the killer of the prophets and stoner of those sent forth to her, how often I wanted to gather your children together, the way a hen gathers her chicks together under her wings! But you people did not want it." God's loving-kindness rejected! Being firm for doing the divine will, Jesus reproved not only the hypocritical clergy but also his own disciples when it would have been unkind not to reprove them. When Jesus told his disciples that he "must undergo many sufferings and . . . be killed," doing so "with outspokenness," Peter objected. "Peter took him aside and commenced raising strong objections to him, saying: 'Be kind to yourself, Master; you will not have this destiny at all.'" But Jesus answered: "Get behind me, Satan! You are a stumblingblock to me, because you think, not God's thoughts, but those of men." Jesus was not being unkind. True kindness is a power because it acts to encourage one to do the will of God. No one is ever being kind if he does or encourages others to do what is out of harmony with Jehovah's will. Jesus had stated the divine will in a forceful manner; yet in the face of this Peter voiced strong objections. These deserved a firm rebuke.—Matt. 23:37; Mark 8:31, 32; Matt. 16:22, 23.

<sup>14</sup> The apostle Paul likewise administered stern rebukes when it would have been wrong and unkind not to do so. Wrote Paul

13. Why was Jesus not being unkind in exposing the hypocritical clergy? in reproving Peter?

14. What did Paul find it necessary to administer from time to time, and why was this really kindness?

to the Corinthians: "Some are puffed up as though I were in fact not coming to you. But I will come to you shortly, if Jehovah wills, and I shall get to know, not the speech of those who are puffed up, but their power. For the kingdom of God lies not in speech, but in power. What do you want? Shall I come to you with a rod, or with love and mildness of spirit?" With peace-breakers, puffed up and arrogant, Paul did not take the attitude: 'My kindness requires me to let them have their way.' No, he was courageous enough to use the rod of his mouth to administer the proper discipline; this would have beneficial results both for the individuals involved and the Christian congregation. The results of discipline show that it is kind. Jehovah himself does not hold back from disciplining all who would be his sons: "God is dealing with you as with sons. For what son is he that a father does not discipline? But if you are without the discipline of which all have become partakers, you are really illegitimate children, and not sons. Furthermore, we used to have fathers who were of our flesh to discipline us and we used to give them respect. Shall we not much more subject ourselves to the Father of our spiritual life and live? 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. 4:18-21; Heb. 12:7-9, 11.

<sup>15</sup> The Christian overseer today will deal with the flock of God with love and mildness of spirit. This does not hinder him, however, in dealing firmly with those who would imperil the cleanliness and peace of the congregation. He will deal with an offender in a kind way; yet if there is no improvement, the overseer may have to use strong speech. If the offender persists

15. How does the overseer properly treat the flock of God, and how may he deal with an offender?

in his unrighteousness, the overseer may need to speak in a sternly rebuking way. When Jesus and Paul rebuked others, they did not lose their temper or speak in a way unbecoming to a servant of God. So today the overseer is firm but kind. Writing to Titus, the apostle Paul said: "An overseer must be free from accusation as God's steward, not self-willed, not prone to wrath . . . but a lover of strangers, a lover of goodness, sound in mind, righteous, having loving-kindness." The happiness and spiritual health of a Christian congregation depend to a great degree on the overseer's loving-kindness.—Titus 1:7, 8.

<sup>16</sup> The apostle Paul had much to say about how to show loving-kindness in the congregation. He himself set an excellent example for all overseers. He wrote to the Thessalonians: "We became gentle in the midst of you, as when a nursing mother cherishes her own children. You are witnesses, God is also, how true to loving-kindness and righteous and unblamable we proved to be to you believers." Giving instructions on how to show kindness to each person in the congregation, Paul wrote to the overseer Timothy: "Do not severely criticize an older man. To the contrary, entreat him as a father, younger men as brothers, older women as mothers, younger women as sisters with all chasteness. Honor widows that are actually widows." In the family circle where real love exists, each member treats the other with consideration and kindness. So it should be with the Christian congregation. Some are to be shown the same respect and kindness by overseers as if such ones were their fathers, some as if they were their mothers and some as if they were natural brothers and natural sisters. Doing this, the over-

seer will also know how to deal kindly with the sick and the infirm. Such ones may not be able to do what they would like to in the Christian ministry; they can only do what their strength allows. Such ones are not to be treated by the overseer as if they are unfaithful to God's truth; encouragement is what they need, not discouragement. The kind overseer, then, is "tenderly compassionate"; he tries to understand the limitations of others. By his own loving-kindness the overseer encourages all to do what they are able in advancing the good news of God's kingdom. "Continue becoming compassionate," said the Lord Jesus, "just as your Father is compassionate." By trying to understand the problems of the elderly and infirm and by offering what help he can give, the overseer shows compassion and loving-kindness.—1 Thess. 2: 7, 10; 1 Tim. 5:1-3; Eph. 4:32; Luke 6:36.

#### DRAWING POWER OF KINDNESS

<sup>17</sup> Kindness attracts, unkindness repels. How one is attracted to Jehovah because of his loving-kindness! "His loving-kindness is to time indefinite"—this assurance occurs in every verse of Psalm 136. Thus as one reads the inspired Word and learns of Jehovah's kindly qualities and of his kind arrangement for forgiveness of sins, one is drawn to Jehovah through his Son. Such kindness causes one to repent and turn away from a course of worldliness, as Paul shows at Romans 2:4: "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?" Seeing that kindness has such drawing power, the Christian earnestly, fervently, intensely desires to be like his Father in heaven, that by his own kindness he might draw others to the worship of Jehovah God.

16. (a) How did Paul treat the flock of God, and what counsel did he give to an overseer on how to show kindness? (b) How does the overseer properly treat the elderly and infirm?

17. What is the right response to Jehovah's loving-kindness?

<sup>18</sup> The Christian wife with an unbelieving husband may draw her mate to God's truth by considerateness and kindness. She does not try to force the truth upon her husband, for she knows the divine will as expressed by Peter: "In like manner, you wives, be in subjection to your own husbands, in order that, if any are not obedient to the word, they may be won without a word through the conduct of their wives, because of having been eyewitnesses of your chaste conduct together with deep respect." A wife may have been at one time disrespectful of her husband's headship; she may have been censorious and demanding in her ways, nagging and finding fault at every opportunity. She may not have known what the inspired Proverbs state, that "the contentions of a wife are as a leaking roof that drives one away," that "better is it to dwell in a wilderness land than with a contentious wife along with vexation." She may not have read the commentary given these Scriptures by Dr. Philip Lai, an Australian doctor with twelve years of experience on polar expeditions. Reporting on a speech he gave, the *New York Times* of November 24, 1959, said: "Nagging wives, impossible marriages and fatigue from 'keeping up with the Joneses' were listed today as some of the reasons why men went to live in the frozen wastes of the Antarctic." Unkindness repels, repelling some, it seems, as far away as the "wilderness land" of the South Pole! Kindness works differently; it has tremendous drawing power. The wife who puts on "the new personality which was created according to God's will in true righteousness and loving-kindness" may win her husband to God's truth "without a word." Such is the power of kindness!—1 Pet. 3:1, 2; Prov. 19:13; 21:19; Eph. 4:24.

18. Contrast the power of kindness with that of unkindness, and so how may a Christian wife win an unbelieving mate to God's truth?

<sup>19</sup> The apostle's counsel to Christian women shows what is basic for attractiveness. In some lands girls may be sent to so-called charm schools so they can learn how to be charming. The result? All too often a worldly charm called glamour. Worldly sophistication and glamour may deceive those who go by old-world standards, but those with spiritual discernment are not fooled; they know that the qualities of the heart—unselfishness, appreciation, kindness, compassion and mildness—are basic to true attractiveness: "Do not let your adornment be that of the external braiding of the hair and of the putting on of gold ornaments or the wearing of outer garments, but let it be the secret person of the heart in the incorruptible apparel of the quiet and mild spirit, which is of great value in the eyes of God"—and in the eyes of man. By cultivating the fruits of the spirit, the Christian woman possesses a charm that no amount of worldly glamour and etiquette could ever give. Again it amounts to putting God's will first, trying always to be like our Father in heaven.—1 Pet. 3:3, 4.

<sup>20</sup> Kindness is a rewarding power. It is a fruit of God's spirit and part of the "new personality." It is a divine requirement. It helps solve problems. It is a power at the heart of tactfulness, good manners and true attractiveness. It puts misunderstandings to flight. It makes it easy to forgive others. It is firm for what is right. It helps the Christian pursue peace and draw others to Jehovah and his truth. It helps us obey the command: "Become imitators of God." If we have pursued goodness and compassion and kindness for this reason, it will be as Jesus said: "Your reward will be great, and you will be sons of the Most High."—Eph. 5:1; Luke 6:35.

19. Explain how Christian women win true attractiveness.

20. What are the rewards of the power of kindness?

# Showing Kindness TO ALL MEN

**T**HIS is a cold, inhospitable world because so many persons are without loving-kindness. It is a world wherein strangers are often viewed with an icy suspicion. Fear has had a chilling effect on kindness, and in many persons the love of money has strangled what remained of their loving-kindness. Viewed as a hindrance to financial gain, kindness is often replaced by unscrupulousness; thus mental brilliance has provided no guarantee of kindness. Observing this fact, Sir Robert Watson-Watt, principal inventor of radar, said: "I have suffered more in the conduct of my business from people who are brilliant and ingenious in their own techniques, but who have not been educated in being human beings." Brilliance without loving-kindness causes one to resemble, not Jehovah God, who is "abundant in loving-kindness," but rather the one who "walks about like a roaring lion, seeking to devour someone," Satan the Devil. True it is, that "in the last days critical times hard to deal with will be here. For men will be lovers of themselves, lovers of money . . . with no loving-kindness."—Jonah 4:2, AS; 1 Pet. 5:8; 2 Tim. 3:1, 2.

<sup>2</sup> Since the Christian must prove himself to be a son of the Most High and not a "son of the Devil," how is he to live in a world that has "no loving-kindness"? Can he allow himself to fall into the mud

1. What effect does the lack of loving-kindness have on this world and on men?

2. (a) Contrast the "children of God" with the "children of the Devil," showing their respective fruitage.  
(b) May the "children of God" properly employ unkindness to try to advance personal or Christian interests?

of unkindness in which this wicked world wallows? Can he ever allow himself to try to use unkindness to forge ahead in business, personal or Christian interests? No! not if he wishes to prove himself a son of the Most High, as the apostle John shows: "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." The "children of God" cannot adopt the unkind practices of the "children of the Devil." God's children cannot bring forth, like the "sons of disobedience," rotten fruit, but they must "go on walking as children of light, for the fruitage of the light consists of every kind of goodness and righteousness and truth." Certainly "children of light" cannot employ unkindness to try to advance personal interests or Jehovah's interests; rather, they use "every kind of goodness." So kindness or the lack of it furnishes identity as to our sonship.—Acts 13:10; 1 John 3:10; Eph. 5:6, 8, 9.

<sup>3</sup> Kindness informs others as to whether we are imitating God or not; it has the power to give one a recommendation. This is even recognized by the world, as when a noted man went out of his way to carry a suitcase for an elderly lady in a railroad station; and an observer remarked: "That is the first time I ever saw a sermon walking." Christians, of all persons, must be walking sermons, their daily speech and conduct recommending themselves as God's ministers. "In no way are we giving any cause for stumbling," wrote the apostle Paul, "that our ministry might not be found fault with; but in every way we

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3. 4. How may Christians recommend themselves as God's ministers?

recommend ourselves as God's ministers, by the endurance of much, . . . by purity, by knowledge, by longsuffering, by kindness."—2 Cor. 6:3-6.

<sup>4</sup>Kindness is thus part of the "every way" by which the true ministers of God recommend themselves at all times, thereby proving to others that they are "children of light." This means that they must be "children of God without a blemish in among a crooked and twisted generation, among whom you are shining as illuminators in the world." Christians must shine both as regards the light of Bible truths and by their moral conduct; in a twofold way they shine brilliantly as illuminators in a crooked world that has "no loving-kindness."—Phil. 2:15.

<sup>5</sup>So if the Christian is going to recommend himself as God's minister, he must be willing to show kindness to all men. This includes his Christian brothers, strangers, "the unthankful and wicked," and, yes, even his enemies. Said the Lord Jesus: "Continue to love your enemies and to pray for those persecuting you; that you may prove yourselves sons of your Father who is in the heavens, since he makes his sun rise upon wicked people and good and makes it rain upon righteous people and unrighteous. For if you love those loving you, what reward do you have? Are not also the tax collectors doing the same thing? And if you greet your brothers only, what extraordinary thing are you doing? Are not also the people of the nations doing the same thing? You must accordingly be complete, as your heavenly Father is complete."—Luke 6:35; Matt. 5:44-48.

#### KINDNESS TO STRANGERS A RESPONSIBILITY

<sup>6</sup>Kindness to all men, as the Son of God explained so forcefully, is a Christian responsibility. The apostle of Jesus Christ

admonishes us to keep this responsibility always in mind; Paul wrote: "Let your brotherly love continue. Do not forget kindness to strangers, for through it some, unknown to themselves, entertained angels." What rewards came to Abraham, Lot and Manoah because they were kind to all men! They entertained angels and received blessings from the Most High, because they never forgot "kindness to strangers."—Heb. 13:1, 2; Gen. 18:1-10; 19:1-29; Judg. 13:8-20.

<sup>7</sup>How can Christians today show kindness to strangers? By following the example of Jesus Christ. He showed kindness to all persons, and the most important way he did this was by inviting others to feast upon spiritual food, the truths concerning the "kingdom of the heavens." To advance the interests of God's kingdom Jesus showed kindness in every way. Right from the beginning of his ministry he showed hospitality to strangers so as to help them spiritually. When John the Baptist introduced Jesus to two of his disciples, they followed Jesus and asked him: "Where are you staying?" Jesus answered: "Come, and you will see." "Accordingly they went and saw where he was staying, and they stayed with him that day." So the abode of Jesus was a hospitable place; he used it as a means to help others learn about God's kingdom. But primarily Jesus went to the homes of others, not to beg but to give; he showed kindness to strangers by going to their homes to teach them about the kingdom of heaven. So Christians today not only make their homes hospitable places but are willing to go to the homes of strangers, that they may have a part in the great preaching work foretold by the Lord Jesus: "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all

5. How did Jesus stress the importance of showing kindness to all men?

6. How did Paul stress showing kindness to all men?

7. How do Christians today show kindness to strangers, and why are they happy in doing this?

the nations." Today this great preaching and teaching work is being done worldwide by Jehovah's witnesses, and happy are those who have a part in it! Thus kindness to strangers brings the reward of happiness now. Wrote the apostle Paul: "You must assist those who are weak and must bear in mind the words of the Lord Jesus, when he himself said, 'There is more happiness in giving than there is in receiving.'"—John 1:35-39; Matt. 24:14; Acts 20:35.

<sup>8</sup> Because of the lack of loving-kindness among many householders today, some Christians may feel reluctant to go to the homes of strangers with the Kingdom message as Jesus and the apostles did. Such ones may feel that the unthankfulness and unkindness of people in general make it too difficult to bring them spiritual things. But if the Christian has real kindness in his heart, he will not hold back from sharing his spiritual goodness with strangers, unthankful though many of them may be. Is not Jehovah God kind even toward the unthankful and wicked? Jehovah God has showed his loving-kindness toward all men by sending his Son into the world, "in order that everyone exercising faith in him might not be destroyed but have everlasting life." That is undeserved kindness on the part of God. Despite the preaching of God's kingdom and other good works, the Christian is not perfect; he cannot earn salvation. So Jehovah treats us kindly. How God's kindness should inspire us to be like him! "When the kindness and the love for man on the part of our Savior, God, was manifested, owing to no activities in righteousness that we had performed, but according to his mercy he saved us." Since Jehovah has set a loving example like this, how can any Christian who longs to be a son of the Most High

8. Why may some feel reluctant to show kindness to strangers, but what is the right attitude?

hold back from showing kindness to strangers?—John 3:16; Titus 3:4, 5.

<sup>9</sup> If a person receives God's goodness and, in turn, is not willing to show kindness to strangers by bringing them the Kingdom good news, he is not showing himself like the Father in heaven but he is letting the Devil make him what Jehovah does not want him to be—unkind to strangers. Kindness to strangers is God's will for Christians. So the minister of God gladly visits strangers to tell them about God's kingdom, though he may, at times, have to talk to them through a peephole. The lack of hospitality of householders does not discourage the minister of God; he does not give up in doing what is kind. "Let us not give up in doing what is right."—Gal. 6:9.

<sup>10</sup> It is a test of the Christian's kindness and love for strangers as to how he responds to unkindness. When he is treated unkindly, he "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." (2 Tim. 2:24, 25) The Christian minister dissolves hostility with kindness: "Keep on blessing those who persecute; be blessing and do not be cursing. But, 'if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by doing this you will heap fiery coals upon his head.' Do not let yourself be conquered by the evil, but keep conquering the evil with the good." (Rom. 12:14, 20, 21) Again we read: "When being reviled, we bless; when being persecuted, we bear up; when being defamed, we entreat." (1 Cor. 4:12, 13) So the

9. Why is it important to share the Kingdom good news with strangers, and does the inhospitality of householders discourage the minister of God?

10. How does the Christian show kindness to his enemies and persecutors, and what benefits result from this course of action?

Christian does not return evil when he is reviled; he blesses. When persecuted, he bears up under the unkindness and is not crushed in spirit. Jailers and prison guards have come to a knowledge of the truth because Christians "keep on blessing those who persecute."—Acts 16:25-34.

#### KINDNESS TO THE BROTHERS

<sup>11</sup> The Christian has the privilege of showing kindness not only to strangers and persecutors but also to his Christian brothers who are not known to him personally. The apostle John wrote his beloved friend Gaius: "Beloved one, you are doing a faithful work in whatever you do for the brothers, and strangers at that, who have borne witness to your love before the congregation. These you will please send on their way in a manner worthy of God. For it was in behalf of his name that they went forth, not taking any money from the people of the nations. We, therefore, are under obligation to receive such persons hospitably, that we may become workers with them in the truth. Beloved one, be an imitator, not of what is evil, but of what is good. He that does good originates with God." So kindness is shown not only by preaching and teaching others God's truths but by showing hospitality and kindness as did Gaius. He was "doing a faithful work," and John commended him highly; for those who were recipients of his kindness were "strangers at that." It may hurt financially at times to show such kindness, but Gaius was not begrudging in his hospitality. Gaius' kindness brought him many blessings. Besides that heart-warming letter from the apostle John, he was blessed with the privilege of using his home for a meeting place of the congregation in Corinth and of entertaining the apostle Paul: "Gaius, my host and that of all the congregation." Rich in kindness and love, Gaius had

unspeakable blessings; and the testimony to his kindness is there in the ever-enduring Word of God.—3 John 5-8, 11; Rom. 16:23.

<sup>12</sup> Setting a good example also in showing kindness to his Christian brothers was Philemon. Writing to him, Paul said: "I always thank my God when I make mention of you in my prayers, as I keep hearing of your love and faith which you have toward the Lord Jesus and toward all the holy ones. For I get much joy and comfort over your love, because the hearts of the holy ones have been refreshed through you, brother." We do not know what Philemon did to refresh the hearts of the holy ones, but it was some form of kindness. Paul thanked Jehovah in his prayers for such evidences of Philemon's love.—Philem. 4, 5, 7.

<sup>13</sup> Onesiphorus likewise opened wide the apostle's heart through thoughtful kindness. In Rome he hunted for Paul and found him and evidently brought the apostle some refreshment. Paul often had reason to thank Jehovah for Onesiphorus' kindness: "May the Lord grant him to find mercy from Jehovah in that day. And all the services he rendered in Ephesus you know well enough."—2 Tim. 1:16-18.

<sup>14</sup> Onesiphorus, Philemon and Gaius were Christians who were alertly thoughtful as to kindness. They did not let opportunities slip by; they were not so engrossed in their personal interests that they did not think of the needs of others. In this regard we are reminded of the Philippians. In the loving letter to the Philippians, we learn of the close, sympathetic bond between Paul and the congregation. Indeed, one of the reasons for Paul's writing the letter was to express his gratitude for the kindness of

12, 13. What is said of the kindness shown by Philemon and Onesiphorus?

14, 15. Why are Onesiphorus, Philemon and Gaius good examples for Christians, and how did the Philippians also show the Christian spirit?

11. What example did Gaius set in showing kindness?

the Philippians. On a number of different occasions they had rendered practical sympathy and kindness to Paul by material assistance, plus words of comfort and cheer. Twice they sent gifts to Paul while he was in Thessalonica, and when the apostle was a prisoner in Rome they dispatched Epaphroditus to him with a memorial of their love. Paul sent Epaphroditus back with this letter that shows that the Philippians were often in Paul's prayers:

<sup>16</sup> "I thank my God always upon every remembrance of you in every supplication of mine for all of you . . . It is altogether right for me to think this regarding all of you, on account of my having you in my heart." "You Philippians, also know that at the start of declaring the good news, when I departed from Macedonia, not a congregation took a share with me in the matter of giving and receiving, except you alone, because, even in Thessalonica, you sent something to me both once and a second time for my need. . . . I am filled, now that I have received from Epaphroditus the things from you, a sweet-smelling odor, an acceptable sacrifice, well-pleasing to God. In turn, my God will fully supply all your need to the extent of his riches in glory by means of Christ Jesus."—Phil. 1:3, 4, 7; 4:15, 16, 18, 19.

<sup>16</sup> The Philippians would not go unrewarded for this kindness, Paul shows. God would "fully supply" all their need. Jehovah God assumes the responsibility of repaying kindness, whether we render it to strangers or to Christian brothers. Jehovah's Word assures us of this: "He that is showing favor to the lowly one is lending to Jehovah, and his treatment he will repay to him." "Send out your bread upon the surface of the waters, for in the course of many days you will find it again." "You know that each one, whatever good he may

do, will receive this back from Jehovah." —Prov. 19:17; Eccl. 11:1; Eph. 6:8.

#### REWARDS FOR SHOWING KINDNESS

<sup>17</sup> So whatever we sow will come back to us. If we sow kindness we will receive kindness back; "in the course of many days you will find it again." Unexpected blessings come to Christians for showing kindness to all men. Take, for example, Dorcas. "She abounded in good deeds and gifts of mercy that she was rendering. But in those days she happened to fall sick and die." The disciples at Lydda, where Dorcas had died, heard that the apostle Peter was in a nearby city, Joppa. They sent two men to Peter to entreat him: "Please do not hesitate to come on as far as us." When Peter arrived at Lydda, "they led him up into the upper chamber, and all the widows presented themselves to him weeping and exhibiting many inner garments and outer garments which Dorcas used to make while she was with them." We can well picture the scene: A group of widows, tearful and sorrowful at the loss of a dear friend and sister, exhibiting the proofs of Dorcas' love and kindness, each of them speaking to the apostle about the kindness that had been shown to herself. We know what happened: Peter put everybody outside and prayed to Jehovah. "She opened her eyes and, as she caught sight of Peter, she sat up. Giving her his hand, he raised her up, and he called the holy ones and the widows and presented her alive."—Acts 9:36-41.

<sup>18</sup> What an unexpected blessing! Raised from the dead! This was the first resurrection miracle recorded as performed by one of the apostles, and the circumstances that led to it were rooted in kindness. Who can say that this miracle would have happened if Dorcas had not been abundant in loving-kindness? Not only were Dorcas and

16. Who assumes the obligation of repaying us for the kindness shown to all men?

17, 18. What unexpected blessings came about because of the kindness shown by Dorcas?

the widows blessed, but the occasion furnished a witness to the truth and "many became believers upon the Lord."—Acts 9:42.

<sup>19</sup> Those who fail to show kindness to all men miss out on many blessings. Just as it is true that "a man of loving-kindness is dealing rewardingly with his own soul," so it is that "the cruel person is bringing trouble upon his own organism." (Prov. 11:17) That is the divine rule. Well illustrating it are Abigail and Nabal. Abigail was "good at discernment and beautiful in form, but the husband was harsh and bad in his practices." David had showed kindness to Nabal, and one day he sent his men to Nabal to ask for a little food: "Just give, please, whatever your hand may find to your servants and to your son David." Cruel, stingy Nabal "screamed rebukes at them." This angered David; he put his sword on, and he and his men determined to repay Nabal for his unkindness. Nabal's wife, Abigail, intercepted David, bringing him "two hundred loaves of bread and two large jars of wine and five sheep dressed and five seah measures of roasted grain and a hundred cakes of raisins and two hundred cakes of pressed figs." Abigail, in an impassioned plea, reflecting her kindness and discernment, persuaded David not to enter into bloodguilt. As for Nabal, "Jehovah struck Nabal, so that he died." David recognized that Nabal received from Jehovah what he had coming to him: "David got to hear that Nabal had died and so he said: 'Blessed be Jehovah, who has conducted the legal case of my reproach . . . , and the evilness of Nabal Jehovah has

turned back upon his own head!' " As for kind, sensible Abigail, she had an unexpected blessing: "David proceeded to send and propose to Abigail to take her as his wife."—1 Sam. 25:3, 8, 14, 18, 38, 39.

<sup>20</sup> We will receive from Jehovah what we have coming to us. Unkindness comes back to one just as surely as does kindness. The mean, cruel person loses out on the blessings of showing kindness and reaps—even in a number of ways—only "trouble upon his own organism." If the cruel person escapes repayment by man or seems not to suffer from body-injuring emotions, he cannot escape repayment from Jehovah, the accurate Account-keeper. "Certainly," declares Paul, "the man that is doing unrighteousness will receive back what he unrighteously did, and there is no partiality." On the other hand, "he that is pursuing righteousness and loving-kindness will find life, righteousness and glory."—Col. 3:25; Prov. 21:21.

<sup>21</sup> What abundant testimony there is that God is opposed to unkindness—meanness, harshness, stinginess, narrowness and selfishness! The Christian spirit is

20. Why is the mean, cruel person certain to receive the repayment he deserves?  
21. What is God opposed to, but what is the Christian spirit?



19. What is the divine rule regarding the harsh, cruel person, and how is this illustrated?

in accord with gentleness, compassion, long-suffering, hospitality and generosity. The Christian measure is nothing skimpy, though it might be overflowing. Said Jesus: "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."—Luke 6:38.

<sup>22</sup> Let us measure out our kindness, then, generously. In showing kindness to stran-

22. How should Christians measure out their kindness, and what will be the result?

## Pursuing my Purpose in Life

*As told by Ragna S. Ingwaldsen*

**D**ECEMBER 25, 1959, was a happy day for me, not for the reason that the world celebrated it, but because it marked my eleventh anniversary as a missionary in Venezuela. They have been eleven happy years, full of wonderful experiences in bringing the message of God's kingdom to the friendly people of this South American country.

My service to Jehovah did not begin eleven years ago, however. It began long before that. In fact, I was blessed with the privilege of being reared in God's service. Back in 1906, when I was a little tot, my mother took me to the Minneapolis convention, where she was immersed in water in

gers by teaching them the Kingdom truths, Christians have the opportunity to show generosity by giving freely of their time. To measure out time skimpily in God's precious Kingdom ministry, when we could measure it out generously, will deprive us of blessings: "He that sows sparingly will also reap sparingly, and he that sows bountifully will also reap bountifully." Being generous with our kindness to all men will bring rich rewards and unexpected blessings—yes, and you will "prove yourselves sons of your Father who is in the heavens."—2 Cor. 9:6; Matt. 5:45.

symbol of her dedication to God. From then on she never failed to inculcate in me a strong love for him and for his visible organization. I soon learned the importance of serving Jehovah by participating regularly in the witness work. I was happy to go along with my mother and help distribute from house to house tracts that were called "Bible Students Monthly."

In 1914 the great work with the Photo-Drama of Creation began. Although I was too young to have a large part in it, I did give out invitations and attended the showings. I delighted in seeing over and over again these movies and slides about Biblical events.

Our home was always open to pioneers, who, at that time, were called colporteurs. To me they always seemed to stand out as the ones who had a deep appreciation of Jehovah's truth. Since my mother and aunt were also colporteurs, I resolved to be one too some day. I dedicated my life to Jehovah and was baptized in 1918.

While still in school I had the privilege of distributing the famous book *The Finished Mystery*, which was used as a basis for unjustly sending some of our brothers to prison. When I participated in the work

of securing names on a petition for their release, I was amazed to see the unchristian attitude of the teachers in school who refused to sign it. This made me more determined than ever to pursue my purpose in life of becoming a full-time publisher of the good news of Jehovah's kingdom.

At the Cedar Point convention in 1922 the way was opened for me to realize my ambition. This was the convention when everyone in attendance was invited to take part in group witnessing. This had not been done before. I shall never forget that eventful day. I was thrilled to be among the many friends who made up car groups and left the grounds for field service. From that time onward it has been a joy to advertise the King and his kingdom. Until 1941 poor health prevented me from having an unbroken record of pioneering, but since then I have been able to serve without a break, pursuing my purpose in life.

My home town was the place where I began serving Jehovah as a pioneer. Gradually I extended my activities to outlying towns. Later, opportunities were given me to work in other states. One of these assignments took me to Kentucky, where I worked from 1933 to 1936. Most of the people we found in the rural territory there were living in rather primitive conditions, and a large percentage of them were illiterate. This gave me a foretaste of what I would later find in missionary work in a foreign land.

To reach some of the homes in this Kentucky assignment we drove up the "hollows" as far as we could and then walked. At times we had to remove our shoes and wade across streams barefoot in order to reach a house. While working in this rugged country, I learned that where hardships are the greatest, the joys in God's service can be the sweetest.

After re-entering the pioneer work in 1941, I worked in and around Chicago for five years. While there I was delighted to receive an invitation to attend the ninth class of Gilead. I had always loved school, and now I felt the thrill of once again sitting in a classroom, but this classroom was different. Here I was being taught Bible truths and how to be a good missionary.

The lessons and counsel I received at Gilead have served to bolster me up over the rough spots I have encountered since then. They have served somewhat like a reservoir of spiritual knowledge that I have been able to draw on from time to time. In his goodness Jehovah provided, through Gilead, the fortifying equipment I have needed during the many years since graduation.

Following my graduation, I pioneered in Brooklyn for a year, at which time I received, along with five other graduates, an assignment to Maracaibo, Venezuela. It was a happy day when we sailed from New York on the beautiful ship Santa Sofia. Eight delightful days later we arrived at our assignment. This was the first time any of us had set foot in a country outside the United States. Many questions passed through our minds. We wondered how we would react to the strange people and the strange customs here. Would we be able to stick to our missionary assignment? I felt that the coming years would answer these questions, and so they have.

It was here in this foreign land that I was to learn for the first time the real meaning of the word "pioneer." Here I was opening up the way in this strange land for the Lord's other sheep to come to a knowledge of the truth and to find the way to eternal life. Maracaibo was a city of over 200,000 that had heard very little of the Kingdom message. I will never forget the first night we met with some people of good will there.

One of the reasons I have been able to keep happy in this land that is so different from my birthplace is that I made up my mind at the very start to love the people. Jehovah loved them enough to send us down here to help them to learn about his grand purposes, and we should do the same.

Little by little we began to locate the Lord's other sheep as we preached from house to house. How happy we were to see new persons each week at our meetings! We were experiencing the great joy of seeing a congregation grow from infancy to a mature gathering of Jehovah's witnesses.

As might be expected, we have had obstacles to overcome. One of these has been the high rate of illiteracy among the people. By exercising much patience, we have been able to help many persons of good will to learn both the truth and how to read. Whether we worked with people who could not read or with people who could, we found great ignorance about the Bible. We had much satisfaction, therefore, in seeing each person of good will finding Scripture texts after studying for just a short while. To hear one of them say: "Just think, if you hadn't come to Venezuela we wouldn't know this precious truth," made me feel that the sacrifices I had made to come here were well worth it. When we were moved to another city after three and a half years, we were happy to have a large congregation of active publishers to show for our labors of love.

Our new assignment was Barquisimeto, the third-largest city in Venezuela. Since this city has an ideal climate, it was a welcome change from the constant heat of Maracaibo. We found a small congregation of six publishers in addition to the missionaries already there. Once again we had

the pleasure of watching a congregation grow as we worked among the people. It developed into a group of sixty publishers by the time we were moved to another city. Our last day with them was when they inaugurated a new, beautiful Kingdom Hall, the fulfillment of a five-year dream. It was very difficult for us to leave the friends we had learned to love so much, but the Lord's work must expand, and so we moved on to our third assignment. This was a smaller city in the far eastern part of Venezuela—Cumaná.

Here too we have found many persons of good will, as is evident from the increase we already have in our congregation. Two new publishers of the good news in this city attended the grand Divine Will International Assembly of Jehovah's Witnesses in New York city in 1958 and were immersed there.

How rich the years have been for me! Although they have brought their trials and sorrows, the joys I have found in the full-time service of our heavenly Father more than compensate for them. To lie down at night knowing that the day has been spent in praising Jehovah's name is a joy and a source of contentment that is hard to express. I often wonder why many who are unencumbered continue to hesitate about entering the pioneer work. As Jehovah kept the widow's jar filled with oil in the days of Elijah, so he supplies the needs of those who put his interests first. This is what we missionaries have found in our many years of full-time service.

The experiences I have had in my foreign assignment have enriched my life and strengthened my faith always to trust in Jehovah. I am ever so glad that I did not postpone the pioneer service, but plunged into it with full faith that Jehovah would help me pursue my purpose in life.

## "The Light of Life"

**L**IFE is dependent on light. Not only does human life require light, but, as the *Scientific American* of October, 1959, states: "All life on this planet runs on sunlight, that is, on photosynthesis performed by plants. In this process light supplies the energy to make the organic molecules of which all living things are principally composed." Hence light and life are inextricably linked together.

Not strange, then, that we read in the Bible of "the light of life." Jesus Christ said, at John 8:12: "I am the light of the world. He that follows me will by no means walk in darkness, but will possess the light of life."

How can one possess "the light of life"? Jesus Christ is the one who gives light that leads to everlasting life. "I have come as a light into the world," he said, "in order that everyone putting faith in me may not remain in the darkness." (John 12:46) To possess "the light of life" one must put faith in Jesus Christ and become his follower.

One must also come to know the great divine Source of light, Jehovah God, the One who said in the beginning: "Let light come to be." (Gen. 1:3) Of this great Source of light and life the psalmist wrote: "Jehovah is my light and my salvation." "For with you is the source of life; by light from you we can see light." (Ps. 27:1; 36:9) All light thus proceeds from Jehovah. Jesus Christ reflected this light that he received from his Father; and though he could say, "I am the light of the world," he identified his Father as the Source of his light: "I have not spoken out of my own impulse, but the Father himself that sent me has given me a commandment as to what to tell and what to speak. Also I know that his commandment means everlasting life."—John 12:49, 50.

Jesus Christ, as "the light of the world," taught his followers God's life-giving commandments; and he did more: He made his followers light bearers like himself. To his followers he said: "You are the light of the world. A city cannot be hid when situated upon a mountain. People light a lamp and set it, not under the measuring basket, but upon the lampstand, and it shines upon all those in the house. Likewise let your light shine before mankind, that they may see your right works and give glory to your Father who is in the heavens."—Matt. 5:14-16.

No one can possess "the light of life" who himself is not a light bearer, for all possessors of "the light of life" must let their light shine before mankind, doing so for the glory of God, the Source of all light.

### "THE LIGHT OF THE WORLD" TODAY

Who today is "the light of the world"? Who today have the message of enlightenment concerning God and his kingdom by Jesus Christ? Who today are making God and his kingdom clear to the minds of those who open their eyes of understanding to the light? Who today are shining brilliantly with "the glorious knowledge of God by the face of Christ"?—2 Cor. 4:6.

Is it Christendom with its worldly religions? By their own admission Christendom's clergy are not reflecting the pure light from God, as an editorial in *Theology Today* of January, 1960, said: "Regretfully it must be acknowledged that this light does not shine in the Church with commanding brilliance. Other factors than Christ have been allowed to enter into its composition, and the Church has tended to become more and more like the communities with which it is surrounded. It is not so much the light of the world as rather a reflector of lights which shine in the world itself."

Jesus Christ did not receive his light from this world; that could never have made him "the light of the world." Instead of being "more and more like the communities with which it is surrounded," the light of the world must be, as Jesus said, like a city situated upon a mountain. No individual could shine like this today. Jesus was talking to a group of his disciples when he said: "You are the light of the world." So "the light of the world" is an organization of light-bearing Christians—Christians who are reflectors, not of what is in the world, but of the life-giving truths and commandments that come from God and which are found in the Book of light, the Holy Bible.

Today the New World society of Jehovah's witnesses is this light-bearing organization; it is a citylike organization that is prominent around the globe because all its members let their light shine before mankind. In a city there are women as well as men, and all contribute various functions. So in this citylike organization of light bearers all contribute to the light so that the organization can blaze as

the greatest light today, as "the light of the world."

The light that leads to everlasting life originates with Jehovah, the divine Source of all light and life. Jesus Christ received light from his Father and reflected it to others, that they

might walk in light and be light bearers themselves. As an organization the true followers of Jesus Christ are "the light of the world," shining with great brilliance to the glory of Jehovah God and to the salvation of all who come to "possess the light of life."

# "Your Will Be Done On Earth"



Serial Part 40

Below we print the chart that follows the concluding chapter of the book "Your Will Be Done on Earth."

## CHRONOLOGICAL CHART OF WORLD POWERS (THIRD TO SEVENTH) — 607 B.C. to A.D. 1926

MIDDLE EAST	EGYPT	THE WEST	JUDEA
<b>BABYLONIAN EMPIRE</b> (607-539 B.C.) Nebuchadnezzar Evil-merodach, 582 B.C. Neriglissar Labashi-Marduk Nabonidus Belshazzar, died 539 B.C.			Jerusalem and temple destroyed, 607 B.C.
<b>MEDO-PERSIAN EMPIRE</b> (539-331 B.C.) Darius the Mede Cyrus the Great (Persian)			Jerusalem's temple altar rebuilt by restored Jewish remnant, 537 B.C.
Cambyses [Usurper Magian Gaumata, pretending to be Smerdis, 522/1 B.C.] Darius I (Persian) (Hystaspes), 521-485 B.C.	Pharaoh Psammetichus III  Darius I redigs the Suez Canal		Jerusalem's temple rebuilt, 520-516 B.C.
Xerxes I (Ahasuerus) Artaxerxes I (Longimanus)		Roman Republic is set up with praetors, 509 B.C.	Jerusalem's temple visited by priest Ezra, 468 B.C.
Xerxes II Darius II (Ochus; Nothus)			Jerusalem's walls rebuilt by Governor Nehemiah, 455 B.C. Seventy weeks of years begin counting
Artaxerxes II (Mnemon) Artaxerxes III (Ochus) Arses		Phillip II, king of Macedonia, 359-336 B.C. Alexander III, the Great, king of Macedonia, 336 B.C.	
Darius III (336-331 B.C.) (Codomannus)	Conquered by Alexander the Great, 332 B.C.	<b>MACEDONIAN (ALEXANDER'S) EMPIRE (336-323 B.C.)</b>	Conquered by Alexander the Great, 332 B.C.
	<b>PTOLEMAIC KINGDOM</b> Ptolemy I, son of Lagos the father of the Lagidae (323-285 B.C.)	Alexander the Great dies at Babylon, 323 B.C. Phillip Arridaeus (323-317 B.C.)	Comes under control of Ptolemaic Kingdom of Egypt, 323 B.C.
<b>SELEUCID KINGDOM</b> Over Syria and Mesopotamia Seleucus I Nicator (312-280 B.C.)		Alexander Allou (317-311 B.C.)	

MIDDLE EAST	EGYPT	THE WEST	JUDEA
		Heracles (Hercules) (311-309 B.C.) Cassander, king of Macedonia	
Antiochus I (280-261 B.C.) Antiochus II ("Theos") (261-246 B.C.) husband of Laodice Seleucus II Callinicus (246-226 B.C.) Seleucus III Ceraunus (226-223 B.C.) Antiochus III the Great (223-187 B.C.)	Ptolemy II (285-246 B.C.) (Phladelphus)  Ptolemy III Evergetes (246-221 B.C.)	Antigonus Gonatas, king of Macedonia, 277-239 B.C.	
	Ptolemy IV Philopator (221-203 B.C.) Ptolemy V Epiphanes (203-181 B.C.)	Philip V, king of Macedonia, 220-179 B.C. Roman General L. Scipio Asiaticus defeats Antiochus III at Magnesia, 190 B.C.	Taken under control by Syrian King Antiochus III the Great, 198 B.C.
Seleucus IV Philopator (187-175 B.C.) Antiochus IV Epiphanes ("God Manifest") (175-163 B.C.)  Antiochus V Eupator (163-162 B.C.) Demetrius I Soter (162-150 B.C.)	Ptolemy VI Philometor (181-146 B.C.)	Macedonia becomes dependent upon Rome, 168 B.C.; is made a Roman province, 146 B.C.	Seleucus IV Philopator sends Heliodorus to Jerusalem to pillage the temple treasure, c. 175 B.C.
Alexander Balas (150-145 B.C.) Antiochus VI Dionysus (145-141 B.C.) Demetrius II Nicator (145-139/8 B.C.) Antiochus VII Sidetes (139/8-129 B.C.) Seleucus V Antiochus VIII Grypus  Antiochus IX Cyzicenus Antiochus X Eusebes Antiochus XI Epiphanes Phillip II Antiochus XII Dionysus Tigranes, king of Armenia, acquires Syria, 83 B.C. (83-69 B.C.)	Ptolemy Eupator (146 B.C.) Ptolemy VII, surnamed Evergetes II (Physkon) (146-117 B.C.)	Greece made a Roman province, 147/146 B.C.	<b>MACCABEAN REVOLT (167 B.C.)</b> Temple rededicated by Judas Maccabeus, 165 B.C. Feast of dedication instituted  Judas Maccabeus negotiates a treaty with Rome, 161 B.C. Jonathan, youngest brother of Judas
Antiochus XIII Asiaticus (69-65 B.C.) Dethroned by Roman General Pompey Syria made a Roman province, with capital at Antioch, 64 B.C.	Ptolemy VIII, surnamed Soter II (Lathyrus), and Cleopatra his mother, 117-81 B.C. Ptolemy IX (or, Alexander I) (107-89 B.C.)  Ptolemy X (or, Alexander II) (81-80 B.C.) Ptolemy XI Auletes (80-51 B.C.)	Attalus III, king of Pergamum, wills his kingdom to Rome, 133 B.C.	Simon, of original Maccabean family (148/142-184 B.C.)  John Hyrcanus (134-104 B.C.)
	Ptolemy XII and his sister Cleopatra (51-48/7 B.C.)  Ptolemy XIII and Cleopatra (47-43 B.C.) Cleopatra, with her son Caesarion nominally coregent under the name of Ptolemy XIV (43-30 B.C.) Egypt becomes a Roman province, 30 B.C.	Roman General Pompey defeats Mithridates and Tigranes, 64 B.C.  Romans occupy Egypt, 55-51 B.C., after restoring Ptolemy XI to throne Julius Caesar defeats Ptolemy XII, who drowns	Aristobulus I assumes title of "king," 104 B.C. Alexander Jannaeus (103-76 B.C.)  Alexandra (76-67 B.C.) Aristobulus II (66-63 B.C.)
P. Sulpicius Quirinius, governor of Syria, 2 B.C.		Battle of Actium, 31 B.C., in which Octavian defeats Mark Antony  <b>ROMAN EMPIRE as Sixth World Power (30 B.C.-A.D. 800)</b> Octavian, as sole ruler of Rome, is styled Augustus by the Roman Senate, 27 B.C.	Jerusalem captured by Roman General Pompey, 63 B.C. Roman control established over Palestine  Herod the Great (son of Antipater) takes Jerusalem by storm, 37 B.C., to become king
P. Sulpicius Quirinius (A.D. 6) Q. Caecilius Metellus Creticus Silanus M. Calpurnius Piso C. Sentius Saturninus L. Pomponius Flaccus L. Vitellius, Roman proconsul of Syria (A.D. 35-39)		Tiberius Caesar, emperor of Rome, A.D. 14-37  Gaius Calligula, emperor A.D. 37-41	Birth of Jesus at Bethlehem-Judah, 2 B.C. Archelaus, son of Herod the Great, ethnarch of Judea  <b>ROMAN PROCURATORS:</b> Coponius, A.D. 6-9 Ambibulus, A.D. 9-12 Annius Rufinus, A.D. 12-15  Valerius Gratus, A.D. 15-26 Pontius Pilate, A.D. 26-36 Marcellus, A.D. 36-37 Marullus, A.D. 37-41

MIDDLE EAST	EGYPT	THE WEST	JUDEA
<p>C. Cestius Gallus (A.D. 65-67) P. Licinius Mucianus (A.D. 67-69)</p> <p>Emperor Trajan adds Armenia, Mesopotamia and Assyria to Rome</p> <p>Septimia Zenobia (Bath Zabbai), queen of Palmyra, A.D. 266/7-272</p> <p>Queen Zenobia and son captured by Emperor Aurelian, A.D. 272</p> <p><b>CONSTANTINOPOLITAN RULE</b> Emperor Constantine founds New Rome or Constantinople, and makes it the capital, A.D. 330</p> <p>Theodosius, A.D. 379-395 Arcadius, A.D. 395-408 Theodosius II, A.D. 408-450</p> <p>Zeno, A.D. 474-491 Becomes ruler of the whole Roman Empire, A.D. 476</p> <p>Heraclius, A.D. 610-641</p> <p>Constantine V, and his mother Irene, A.D. 780</p> <p>Constantine VI, A.D. 792 Empress Irene alone, A.D. 797-802</p> <p><b>EASTERN ROMAN EMPIRE</b> Nicephorus I, A.D. 802-811</p> <p>Romanus II, A.D. 959-963</p> <p>Nicephorus II, A.D. 963-969</p> <p>Constantine Palaeologus XII, A.D. 1448-1453</p> <p>Constantinople is captured by Mehmet (Mohammed) II, May 29, A.D. 1453. It becomes capital of Ottoman Empire, and the Byzantine Empire ends</p> <p>Syria is restored to Turkey, A.D. 1840</p>	<p>Queen Zenobia's army occupies Egypt, A.D. 270</p> <p>Egypt comes under the control of the eastern division of the Roman Empire, A.D. 395</p> <p>Alexandria falls to Mohammedan Saracens; Egypt becomes province of Mohammedan caliphs, A.D. 641</p> <p>Selim I, emperor of the Turks, conquers Egypt, A.D. 1517</p> <p>Great part of Egypt is conquered by French under Napoleon Bonaparte, A.D. 1798-1799</p> <p>British troops dispossess French, and Turkish government is restored, A.D. 1801</p> <p>Suez Canal opened, A.D. 1869 Egypt, under a native "Khedive," is virtually a British dependency from 1882 onward</p>	<p>Claudius, A.D. 41-54</p> <p>Nero, A.D. 54-68</p> <p>Galba, A.D. 68-69 Otho, A.D. 69 Vitellius, A.D. 69 Vespasian, A.D. 69-79</p> <p>Titus, A.D. 79-81 Domitian, A.D. 81-96 Nerva, A.D. 96-98 Trajan, A.D. 98-117</p> <p>Septimius Severus, A.D. 193-211 Builds a Roman wall in Britain</p> <p>Aurelian, A.D. 270-275</p> <p>Constantine the Great, A.D. 324-337</p> <p>Honorius, A.D. 395-423 Valentinian III, A.D. 423-455 Romans quit Britain, A.D. 436</p> <p>Odoacer, of Imperial bodyguard, takes Rome and becomes king of Italy, A.D. 476</p> <p>Charlemagne, the Frank, crowned Emperor of the West, by Pope Leo III, at Rome, A.D. 800</p> <p><b>WESTERN ROMAN EMPIRE</b> Emperor Charlemagne, A.D. 800-814 Lewis I, A.D. 814-840</p> <p><b>HOLY ROMAN EMPIRE OF THE GERMAN NATION</b> Otho I crowned by Pope John XII as emperor of the Holy Roman Empire, A.D. 962</p> <p>Frederick III, as head of the House of Hapsburg, is elected emperor of the Holy Roman Empire, A.D. 1440. Reigns till A.D. 1493</p> <p>British Queen Elizabeth I charters East India Company A.D. 1600 Virginia begins to be settled, A.D. 1607, as Great Britain's first American colony Seventh World Power emerges in Great Britain, A.D. 1763 Francis II succeeds his father as Holy Roman Emperor, A.D. 1792</p> <p><b>HOLY ROMAN EMPIRE</b> ends, as Francis II renounces title, and takes title of Francis I, Emperor of Austria, A.D. 1806</p> <p><b>GERMAN EMPIRE</b> re-established under William I of Prussia, A.D. 1871; signs treaty of alliance with Austria and Italy, March 13, 1887</p>	<p>[Herod Agrippa I, king of Judes, A.D. 41-44] Cuspius Fadus, A.D. 44-46 Tiberius Alexander, A.D. 46-48 Ventidius Cumanus, A.D. 48-52 M. Antonius Felix, A.D. 52-58 (?) Porcius Festus, A.D. 58-62 (?) Albinus, A.D. 62-64 Gessius Florus, A.D. 64-66 Jewish war with Rome, A.D. 66-73</p> <p>Jerusalem and temple destroyed, A.D. 70 Jewish fortress of Masada falls, A.D. 73 [John the apostle, on isle of Patmos, writes The Revelation and three letters and Gospel, A.D. 96-98]</p> <p>Jerusalem captured by Moslems under the caliph Omar, A.D. 637 Dome of the Rock built by Amir Abdalmalik, A.D. 688, in Jerusalem</p> <p>Jerusalem captured from Crusaders by Saladin, sultan of Egypt and Syria, October 2, 1187</p> <p>Jerusalem taken by Turks under Selim I in 1516</p>

MIDDLE EAST	EGYPT	THE WEST	JUDEA
<p>Syria ceases to be a Turkish province, is created as an independent state and is mandated to France by Supreme Council of League of Nations, A.D. 1920</p>	<p>Egypt declared a British Protectorate, December, 1914</p>	<p>Frederick III, German emperor, A.D. 1888                      William II, German emperor, A.D. 1888-1918                      Austria declares war on Serbia, July 28, 1914                      Germany declares war on Russia, August 1, 1914                      Great Britain declares war on Germany, August 4, 1914                      America declares war on Germany, April 6, 1917                      World War I ends on November 11, 1918                      Paris Peace Conference opens January 18, 1919                      France ratifies Peace Treaty, with League of Nations Charter, October 13, 1919, to make it effective                      League of Nations begins functioning at London, England, January 10, 1920. Eighth World Power becomes alive                      Germany is admitted to League of Nations, September 8, 1926</p>	<p>Jerusalem captured by British, December 9, 1917</p> <p>In peace settlement Turkey, ally of Germany, renounces her sovereignty over Palestine</p> <p>Palestine is mandated to Great Britain by League of Nations in 1920</p>

**PROPHETIC "TIMES" AND "DAYS"**

"SEVEN TIMES" or "the appointed times of the nations" (Daniel 4:16, 23, 25, RS; Luke 21:24):

Began in 7th lunar month (Ethanim—September-October), 607 B.C.  
 Ended in 7th lunar month (September-October), A.D. 1914

"TIME, TWO TIMES, AND HALF A TIME" (Daniel 7:25; 12:7, RS):

Began in first half of November, 1914  
 Ended May 7, 1918, at arrest of Watch Tower Society's officers and companions (Compare the 42 months of Revelation 11:2.)

"A THOUSAND TWO HUNDRED AND NINETY DAYS" (Daniel 12:11, La):

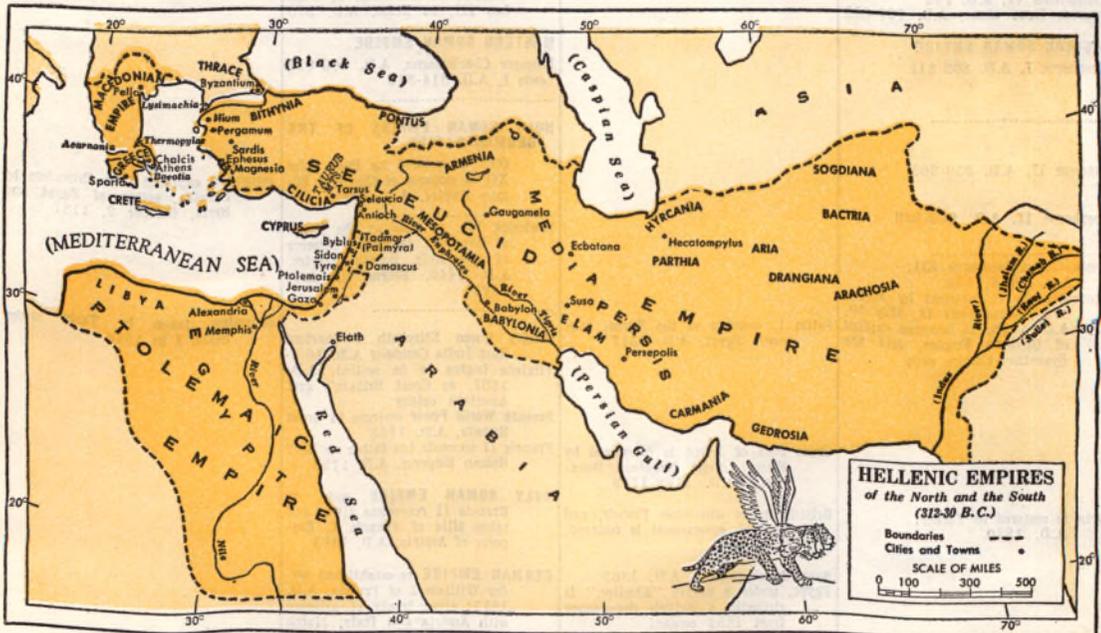
Began the end of January, 1919  
 Ended the first half of September, 1922, at the second Cedar Point (Ohio) convention

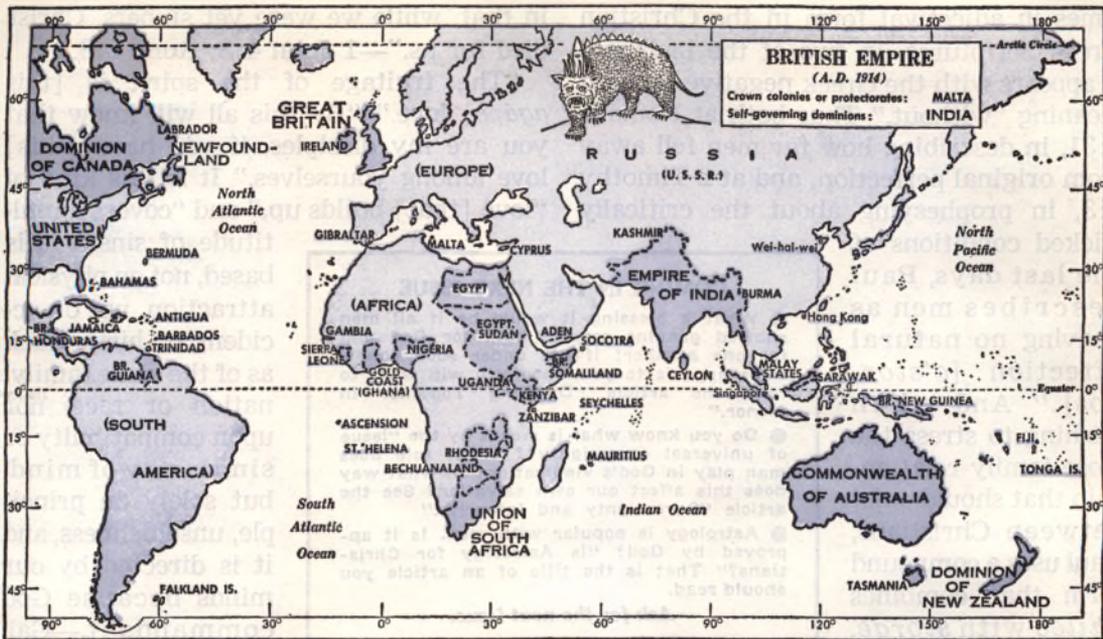
"THE THOUSAND THREE HUNDRED AND THIRTY-FIVE DAYS" (Daniel 12:12, AT):

Began the first half of September, 1922, at the second Cedar Point (Ohio) convention  
 Ended in the month of May, 1926, at the London (England) International Convention

"TWO THOUSAND AND THREE HUNDRED EVENINGS AND MORNINGS" (Daniel 8:14, RS):

Began in the month of May, 1926, at the London (England) International Convention (May 25-31)  
 Ended on October 15, 1932, with the official publication of notice in *The Watchtower*





The End

# “LOVE” in the Christian Greek Scriptures

AT THE time the Christian Greek Scriptures were written, Greek was the universal language. This fact made for their greatest possible distribution in the shortest time possible. Additionally, Greek is a very specific and exact language and the koine Greek of that time was highly developed, making it the best medium for the exact expression of thought. A case in point are its words for “love.”

In the English language we speak of “love” between the sexes, “love” of a moth-

er for her child, “love” of friends and the unselfish “love” of God. In the Greek language, however, four separate and distinct words are used: *éros*, *storgé*, *philéo* and *agápe*. Because Eros was the name the later Greek

poets gave their god of love, who was the son of Aphrodítē, *éros* came to be the name for romantic love, love between the sexes. The Roman counterpart to Eros is the more familiar Cupid, usually shown with a bow and arrow. Very significantly, not once is the term *éros* found in the Christian Greek Scriptures.

*Storgé* is the term used to describe natural affection based on blood relationships, accounting for the expression “blood is thicker than water.” It is found only three

times in adjectival form in the Christian Greek Scriptures. In two of the instances it appears with the Greek negative prefix *a* meaning "without." Thus both at Romans 1:31, in describing how far men fell away from original perfection, and at 2 Timothy 3:3, in prophesying about the critically wicked conditions of the last days, Paul describes men as "having no natural affection [*a'storgos*]." And when wishing to stress the close family relationship that should exist between Christians, Paul uses a compound term that combines *philéo* with *storgé*, saying: "In brotherly love have tender affection [*philo'storgos*] for one another."—Rom. 12:10.

While the next highest form of love is *philéo*, it will help toward better understanding it to consider first the highest form of love, *agápe*. Strong's *Dictionary* defines it as "embracing specifically the judgment and the deliberate assent of the will as a matter of principle, duty and propriety." In contrast to *éros*, which does not appear in the Bible at all, *agápe* in all its various forms occurs well over 250 times in the Christian Greek Scriptures; three times as often as does *philéo* in all its forms.

Appreciating what *agápe* means, we can understand why the apostle John wrote, not that God is *éros*, *storgé* or even *philéo*, but that He is the very personification of principled, unselfish interest in others, *agápe* love. When we truly love (*agápe*) someone, we are concerned about that one's welfare, interests and happiness. Thus God "recommends his own love to us

in that, while we were yet sinners, Christ died for us."—1 John 4:8; Rom. 5:8.

"The fruitage of the spirit is [this *agápe*] love." "By this all will know that you are my disciples, if you have [this] love among yourselves." It is this kind of "love [that] builds up," and "covers a multitude of sins." It is based, not on physical attraction, not on accident of birth, such as of the same family, nation or race, nor upon compatibility or similarity of mind, but solely on principle, unselfishness, and it is directed by our minds because God commands it.—Gal. 5:22; John 13:35;

1 Cor. 8:1; 1 Pet. 4:8.

It is this *agápe* love that Paul describes for us, and how ably he does so! Nothing we do will profit us unless the motive is *love*. It is long-suffering and obliging; it is not jealous, does not brag, get puffed up, behave indecently, get provoked, and does not look out for its own interests. It does not keep account of injuries, does not rejoice in unrighteousness, but rejoices only with the truth. It bears, believes, hopes and endures all things. It never fails. No wonder that of faith, hope and love, "the greatest of these is love!"—1 Cor. 13:1-13.

*Agápe* love allows for degrees, and therefore Christians are commanded to have "intense love for one another." They must work at it to perfect it so that they "may have freeness of speech in the day of judgment." We are not only commanded to love (*agapáo*, verb form of *agápe*) God, but to do so with our whole heart, soul, mind and strength and to love our neighbor as ourselves.—1 Pet. 4:8; 1 John 4:17, 18; Mark 12:29-31.

#### COMING IN THE NEXT ISSUE

● What a blessing it would be if all men showed genuine respect both for God and for one another! If life under such conditions appeals to you, then you will want to read the article "Dwelling Together in Honor."

● Do you know what is meant by the "issue of universal sovereignty"? What role does man play in God's vindication? In what way does this affect our own salvation? See the article "Sovereignty and Integrity."

● Astrology is popular with men. Is it approved by God? "Is Astrology for Christians?" That is the title of an article you should read.

Ask for the next issue.

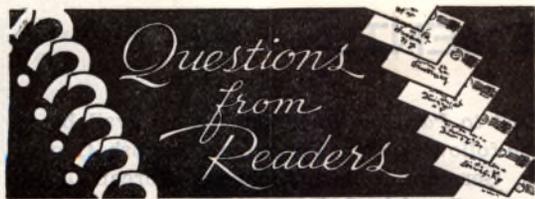
Coming now to *philéo*, or the friendship love or affection, it is at once inferior to and superior to *agápe* love. How so? It is inferior as to quality but superior as to its being a privilege. It is the first element of such words as Philadelphia, love of brother; philosophy, love of wisdom; philanthropy, love of mankind, as well as of many other words used in the Scriptures that have not been carried over into the English language, such as *philarguria*, love of money (silver), and *philágathos*, loving good or virtue. Jesus used this word when he said that the religious leaders *liked* the front seats in the synagogues and that the world was *fond* of its own. Indicating its inferiority to *agápe* love is Peter's command to 'add to our brotherly affection [*philadelphia*] love [*agápe*].'—Luke 20:46; John 15:19; 2 Pet. 1:7.

As to *philéo*, affection, being a privilege, note that, while God showed his *agápe* love for sinners, "the Father has affection for the Son." That is why Jesus assured his followers that the Father had, not merely love, but affection for them: "The Father *himself* has affection for you." And why? "Because you have had affection for me," and not merely because of their need. Yes, God has affection, or treats as friends,

only the deserving ones.—John 5:20; 16:27; Jas. 2:23.

Likewise with Jesus. He felt love (*agápáo*) for the rich young ruler, but he felt both love and affection (*philéo*) for John his preferred apostle. (Mark 10:21; John 19:26; 20:2) When speaking to Peter after his resurrection, the first two times Jesus asked Peter if he had love for him, but the third time he asked if Peter had affection for him. Each time, in reply, ardent Peter used the more intimate term: "Master, you know I have affection for you."—John 21:15-17.

Today on every hand we see an over-emphasis on sexual *éros*, while there is ever less and less natural affection, *storgé*. The world knows nothing of the *agápe* love that is the fruitage of God's spirit and involves the mind and will, is wholly unselfish and is based on principle. Jehovah God is the very personification of this kind of love, and we are commanded to be like him in this. This is the love we must have for God, for our neighbor, our enemies, yes, and even for ourselves. But as Christians we may express *philéo*, affection, only for fellow Christians.—Matt. 5:44-48; 1 Cor. 15:33.



● In the statement at Revelation 5:10, "they will rule as kings *over* the earth," why does the *New World Translation* use the word "over," while other translations, such as the *King James Version*, *American Standard Version*, *Douay* and *Diaglott*, use "on"?—J. D. J., U.S.A.

The *New World Translation* at Revelation 5:10 renders the Greek preposition *epí* in con-

nection with the earth as "over" the same as it renders the identical preposition followed by the genitive (possessive) case as "over" in Revelation 9:11 and 11:6. "They have *over* them a king." "They have authority *over* the waters." Thus you see that this preposition followed by the genitive case does not in every instance have the meaning of "upon" or "on." This preposition, *epí*, followed by the genitive case, may refer to place in answer to the question, "Where?" and may thus signify "upon, on, in, at, near," but it may also refer to a position as above or as denoting pre-eminence. Thus we read at Matthew 2:22 that Archelaus was king "of" or "over" Judea, and at Ephesians 4:6 that God is "over" all. Also, it may

refer to one's being over a business or an office, as at Acts 6:3, where we read of the apostles searching out seven qualified brothers to "appoint them over this necessary business." See also Acts 8:27; 12:20.

So in Revelation 5:10 it refers to being over the earth as rulers, not being exactly on the earth, because the rest of Revelation as well as other texts of the Christian Greek Scriptures show that Jesus Christ and his joint heirs of the Kingdom will rule in heaven, which is the throne of God, whereas the earth is merely the footstool and therefore not the place for the glorified Christ to rule. Consistent translators who render things contextually will therefore render this expression in Revelation 5:10 as "over the earth." Thus the *Complete Bible in Modern English* by Ferrar Fenton renders the verse: "And have made them into a Kingdom and priests for our God; and they will reign over the earth." See also *An American Translation* by Edgar Goodspeed and J. M. P. Smith.

The above instance drives home the truth that the Bible cannot be properly translated without knowledge and understanding of the purposes of God.

● Why do Jehovah's witnesses take the number 144,000 at Revelation 7 literally and not symbolically as they do other numbers in the book of Revelation?—G. S., U.S.A.

Not all the numbers in the book of Revelation are to be understood symbolically. The seven seals and seven bowls were literally sev-

en, as shown by *Light*, Books I and II. (Rev. 5:1; 16:1) The forty-two months and the 1,260 days had literal fulfillments, even as will the thousand years of Christ's reign. (Rev. 11:2; 12:6; 20:2, 3, 6, 7) As for the number 144,000, it is reasonable to take this number literally because of its being contrasted with the "great crowd" that no man was able to number. (Rev. 7:9) Further, at Revelation 14:1, 3, we read of Jesus Christ as standing upon the mount together with 144,000 others. The 144,000 would logically be as literal as the 1, making a total of 144,001 standing upon the mount. Besides, why give such a large and specific number if it does not impart information?

Apparently those who have difficulty in accepting this number as being literal are those who believe that heaven is the destiny of all gaining salvation. However, when we realize that only the spiritual seed of Abraham, Christ and those who "belong to Christ," will receive the heavenly reward, whereas the vast majority of humankind will enjoy everlasting life on earth as members of all the nations that will bless themselves in Abraham's seed, then the number 144,000 presents no problem. (Gen. 22:17, 18; Gal. 3:16, 29) Further, did not Jesus state that the number of those gaining the heavenly reward would be small? "Have no fear, little flock, because your Father has approved of giving you the kingdom." Compared to the billions of mankind that will eventually fill the earth, the 144,000 are relatively few.—Luke 12:32.

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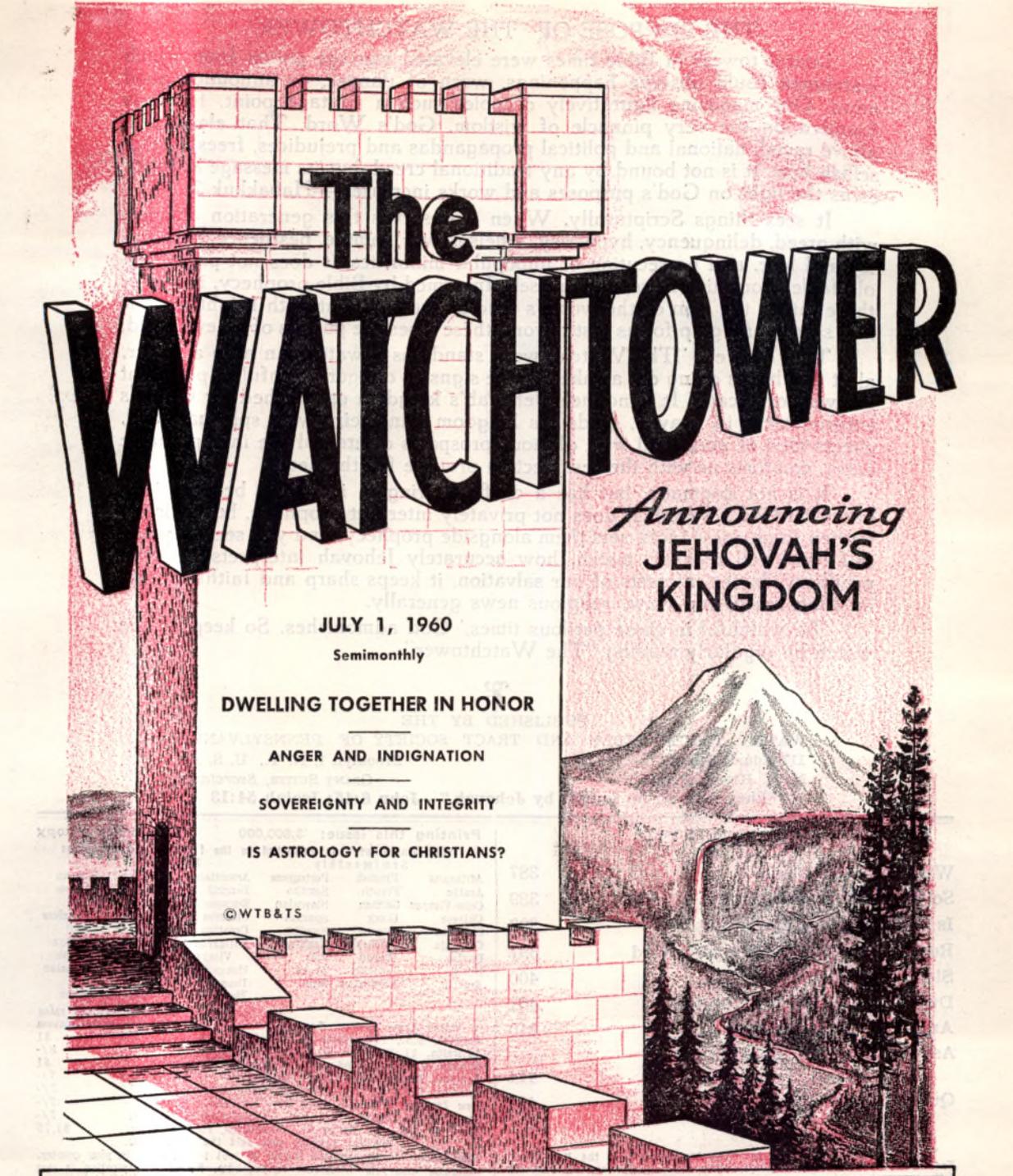
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# The WATCHTOWER

*Announcing*  
**JEHOVAH'S  
KINGDOM**

**JULY 1, 1960**

Semimonthly

**DWELLING TOGETHER IN HONOR**

**ANGER AND INDIGNATION**

**SOVEREIGNTY AND INTEGRITY**

**IS ASTROLOGY FOR CHRISTIANS?**

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

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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.

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

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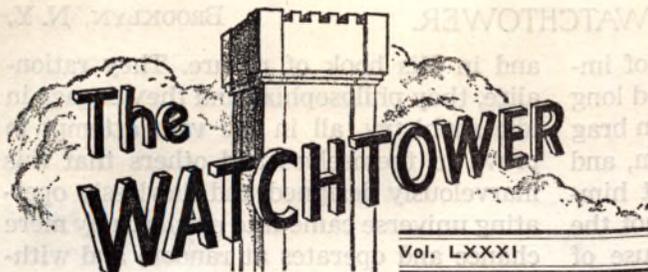
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## Wisdom HATES PRIDE

**W**ISDOM is ability to use knowledge aright. It is the exercise of knowledge in a right way with good results. Closely related to wisdom is understanding. However, understanding may be said to go a step farther than wisdom. Understanding, as used in the Scriptures, means the ability to see a thing in its connected parts, and particularly the ability to see all things in their relation to Jehovah God. So God's Word counsels: "Wisdom is the prime thing. Acquire wisdom, and with all that you acquire, acquire understanding."—Prov. 4:7.

Wisdom has much to recommend itself. "Happy is the man that has found wisdom," for it is better than silver, gold and precious stones. It brings with it length of days, riches, glory and pleasantness. One of the reasons why all this is true of wisdom is found in the attitude it takes toward pride. Thus the personification of wisdom says: "Self-exaltation and pride . . . I have hated." Why does wisdom hate pride and self-exaltation?—Prov. 3:13; 8:13.

Wisdom is concerned with the fitness of things, with having them right. It knows

the value of order and harmony. Wisdom is able to be objective, to view the facts impartially and to reason upon them clearly. It is interested in efficiency and results. Wisdom therefore hates pride because pride flies in the face, as it were, of all this.

What is pride? The word comes from roots meaning "stately," "handsome," "valiant." Among its definitions is "inordinate self-esteem." A certain amount of self-esteem is necessary, even as the apostle Paul shows: "I tell everyone there among you not to think more of himself than it is necessary to think; but to think so as to have a sound mind." Pride shows unsoundness of mind. It is an exalting of self, a taking of oneself too seriously, a thinking too highly of oneself. Pride is an emotional state that is not subject to reason and is therefore folly.—Rom. 12:3.

One who is proud is not only fully conscious of his own good points but he imagines he has many that he does not possess. Still worse, one who is proud is as blind to his own weaknesses and shortcomings as he is to the good and strong points of others. The proud person of one nation sees only shortcomings in those of other nations. Pride frequently goes with educational advantages, achievement, fame, power or wealth. Among the most common forms of pride are pride of race, religion and nationality.

Noting the tendency on the part of imperfect humans to brag, Jehovah God long ago counseled: "Let not the wise man brag about himself because of his wisdom, and let not the mighty man brag about himself because of his mightiness. Let not the rich man brag about himself because of his riches." Why not? "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?"—Jer. 9:23; 1 Cor. 4:7.

Wisdom hates pride not only because pride is without logic and sense of fitness of things but, chief of all, because pride is the flouting of the authority of the greatest, wisest, most powerful and most highly exalted Personage in the universe. Pride causes one to oppose the divine will of Jehovah God. That One "opposes the haughty ones," and warns that "everyone that exalts himself will be humbled." Pride makes us the enemies of the One that can do the most for us: give us everlasting life in happiness. No wonder wisdom hates pride!—1 Pet. 5:5; Luke 14:11.

Yes, pride violates all sense of proportion and fitness of things. It shows itself to be entirely without understanding as to the creature's relationship to his Creator. "The fear of Jehovah is the start of wisdom, and the knowledge of the Most Holy One is what understanding is." Pride blinds one to the fact that even the most exalted human is but as a grasshopper compared with the Creator and that entire nations are as but drops that fall from an emptied bucket and as the fine dust that collects on the balances.—Prov. 9:10; Isa. 40:15-17, 22, 23.

Proud, worldly-wise men sedulously try to free themselves from all accountability to their Maker and all sense of obligation toward him. They busy themselves trying to find apparent flaws in the Word of God

and in His book of nature. They rationalize, they philosophize and they engage in idle sophistry, all in the vain attempt to prove to themselves and others that this marvelously designed and flawlessly operating universe came into existence by mere chance and operates at random and without a Sustainer. In vain they try to rule out religion's role in life. How foolish such men and nations show themselves to be! If not before, at Armageddon, all such will be made to know what fools they were.—Ps. 14:1; Rev. 16:14, 16.

Wisdom also hates pride because it is disruptive. Pride spurs rivalry and competition instead of harmony and cooperation. On the one hand, pride causes us to refuse to admit a wrong, and on the other hand, it makes us refuse to forgive and forget. How many marriages have been sacrificed on the altar of pride! Pride is one of the chief contributors to delinquency, for it makes parents exasperated with their children instead of patient with them, and it moves children to rebel against their parents, all of which goes contrary to Bible counsel.—Eph. 6:1-4.

Pride also acts as a disruptive force in the Christian congregation. It makes submission to authority irksome and cooperation with one's fellows difficult. Not allowing any room for pride are Paul's words: "In showing honor to one another take the lead," "with lowliness of mind considering that the others are superior to you."—Rom. 12:10; Phil. 2:3.

Truly with good reason wisdom hates pride! Pride makes us the opponents of the Creator, puts barriers between us and our neighbors and interferes with efficiency and the obtaining of desired results. God's Word is filled with warning examples underscoring the truth that: "Pride is before a crash, and a haughty spirit before stumbling." So be like wisdom; hate pride!—Prov. 16:18.

FOR almost six thousand years now a drama of universal importance has been unfolding. It involves at once the sovereignty and vindication of the Creator and the integrity and destiny of all his creatures. This drama might well be illustrated by the two types of government that exist side by side in certain countries.

In these is found, on the one hand, a legally constituted, *de jure*, government keeping order and ostensibly looking after the welfare of its people. And, on the other hand, there is an underworld criminal government by gangsters that rules by bribes, violence and murder for its own selfish ends. The terrible reality of this situation in the United States, for example, was brought home to members of a Congressional committee when certain witnesses refused to testify because of fear of what the gangster government might do to them. Such a criminal rule not only represents a challenge to the sovereign rule of the country but also serves to test the loyalty of all its citizens to their *de jure* government.

In many respects the same may be said to be true of the universe, because of the condition that now prevails upon the earth. There is the legally constituted universal government by Jehovah God, the rightful Sovereign, "the King to time indefinite." (Jer. 10:10) And on earth there is a criminal government by gangsters, as it were, both visible and invisible. This government got its start and continues to rule by means of deceit and violence for the selfish ends of pride and power. It likewise represents a challenge to the duly constituted government, the rule by Jehovah God, and it accounts for this earth's being such a place

# SOVEREIGNTY and Integrity

God's role and man's in the  
drama of vindication

of wickedness and woe. It also serves to test all those on earth as to their loyalty to the sovereignty of the universal *de jure* government, that of Jehovah God.

Let us hasten to add, however, that there is a basic difference between the two situations. Whereas the conflicting situation within certain countries is due to the weakness and selfishness of imperfect men who either connive at the situation or are unable to do anything about it, the situation involving the sovereignty of Jehovah God is tolerated by One who both has the power and purpose to end it all and will do so in his due time.

## HOW IT ALL BEGAN

How did this situation upon earth come about, and why does God permit it to continue? When will it end, and what can and must we individually do about it? Fortunately for us, we are living in the day when God has caused light to shine upon his Word making these matters clear, in keeping with his promise: "The path of the righteous ones is like the bright light that is getting lighter and lighter until the day is firmly established."—Prov. 4:18.

God's Word reveals that the Supreme Sovereign of the universe is Jehovah God. "Jehovah is our Judge, Jehovah is our Statute-giver, Jehovah is our King." Within himself Jehovah embodies all three branches of universal government: judicial, legislative and executive. He "ruleth in the kingdom of men, and giveth it to whomsoever he will," "and none can stay his hand, or say unto him, What doest thou?"—Isa. 33:22; Dan. 4:25, 35, AS.

Jehovah God is the rightful Sovereign of the universe both by reason of *what he*

is and by reason of what he has done. By reason of his eternity and superlative attributes, such as his omnipotence and omniscience, he not only is beyond the reach of any of his subjects but can impose his rule upon all. And this he has the right to do as the Universal Sovereign by reason of his being the Creator of all things seen and unseen and by reason of his being the Source of all life. Since all things owe their existence to him and are dependent upon him for their continuance, all rightful sovereignty rests with him. What is sovereignty? It has been defined as "the possession or exercise of supreme authority." "The power that determines and administers the government . . . in the final analysis."

Until about six thousand years ago Jehovah's sovereignty had never been questioned. Then one day one of God's spirit creatures dared to do so because of selfish ambition. This he did by inducing the first human pair, Adam and Eve, by means of appeals to selfishness, to become disloyal to Jehovah's sovereignty. At the same time he besmirched God's fair name by claiming that God had lied to Adam and Eve. Because of thus challenging Jehovah's sovereignty and besmirching His fair name this one came to be known as Satan or adversary, Devil or slanderer, Serpent or deceiver, and Dragon or devourer.—Rev. 12:9.

By this course of action Satan set himself up as a rival ruler who did not recognize Jehovah's sovereignty. In view of the basis of Jehovah's sovereignty, as we have seen, Satan, of course, had no right to challenge it. Jehovah continued to be the rightful Sovereign regardless of what any creatures did or did not do; it did not depend in any manner upon their approval and support.

Faced for the first time with a challenge to his sovereignty as the rightful Univer-

sal Sovereign, what would Jehovah God do? Would he at once assert that sovereignty by destroying the three rebels? This he could easily have done, so settling then and there not only the question of his sovereignty but also that of his telling the truth regarding the penalty for the violation of his law. But because of certain compelling factors Jehovah did not do so. What were these?

By turning away the first pair Satan impugned Jehovah's creatorship and justice in demanding obedience as a condition for life and yet seemingly not creating man able to remain loyal to Jehovah's sovereignty. Also, by Satan's success in turning away the first human pair he put in question the loyalty or integrity of all God's creatures toward God's sovereignty. And as later became evident in the case of Job, whom Jehovah had pointed out as being without a peer as to loyalty to Jehovah's sovereignty, Satan took the position that he could turn all men away from God.—Job, chaps. 1 and 2.

To give Satan ample opportunity to prove his boast, and to give other creatures the opportunity to demonstrate their loyalty to God's sovereignty, Jehovah delayed or postponed asserting his sovereignty. This would allow Satan to build up a powerful criminal government or organization by means of violence, deceit and murder, the destruction of which by Jehovah in his own due time would be an even greater proof of his sovereignty. God was so certain as to the outcome of it all that he foretold it in the garden of Eden, at the very time of the rebellion. (Gen. 3:15) In the meantime Jehovah would have those loyal to his sovereignty declare his name in all the earth, even as he told Pharaoh, who served as a symbol for Satan: "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.

For the same reasons Jehovah also permitted the first human pair to live for quite some time and bring forth children. Jehovah knew full well that not all of them would prove disloyal to his sovereignty, that not all would yield to the pressures exerted by Satan's gangster government. He knew that there was no flaw in his creative work and that some of his creatures would remain faithful to him. The mere fact that their number has been small has had no bearing upon the issue, for by their course of action they prove that others could have done likewise had they wanted to.

The course of those that remained loyal, while not affecting God's sovereignty, would nevertheless clear God's name of the reproach that Satan heaped upon it by his boast that he could turn all men away from God. They would thereby also clear themselves of reproach and thus prove Satan a liar. That is why God says to such: "Be wise, my son, and make my heart rejoice, that I may make a reply to him [Satan the Devil] that is taunting me."—Prov. 27:11.

Once this question of man's integrity or loyalty to God's sovereignty has been fully settled God will assert his sovereignty. This he will do by destroying Satan and all others who have proved disloyal to Jehovah's sovereignty, at the battle of Armageddon, thereafter bringing in a new world in which righteousness is to dwell.—2 Pet. 3:13; Rev. 16:14, 16.

#### CERTAINTY AND HISTORY

Why can we be so certain that Jehovah will vindicate his sovereignty when for so long he has apparently done nothing about it? Because as Supreme Sovereign his Word tells us he cannot deny himself. Never acting in behalf of his sover-

eignty would amount to his denying that he himself exists, or at least that he had the power and will to assert his sovereignty, thereby vindicating himself. He would be like the governments of this world that connive at or are unable to deal with the gangster governments within their borders. Failure to act would show a lack of love for the ones being oppressed by Satan and his agents. Besides, were he not to act, wicked conditions would worsen to the extent of wiping out all his creation on earth.—2 Tim. 2:13.

Giving us strong assurance that Jehovah will, in his due time, assert his sovereignty is the record found in his Word. Did he not assert his sovereignty at the time of the Flood, in the days of Sodom and Gomorrah, in the days of Moses against Pharaoh and his Egyptian might, against Captain Sisera and his army, and against Sennacherib and his hosts encamped before Jerusalem? Yes!—Gen. 7:1, 23; 19:24, 25; Ex. 14:30, 31; Judg. 4:15; 2 Ki. 19:35.

At the same time Jehovah has had those who kept their integrity toward his sovereignty and who vindicated his name by thus keeping integrity. Among these must be mentioned Abel, Enoch, Noah, Abraham, Moses, David and many others down to the time of Jesus and his early followers, as far as the Scriptural record shows. And secular history shows that there have been some ever since, right on down to our day. When Jehovah asserts his sovereignty he spares those who have demonstrated their integrity to him.

#### THE SITUATION TODAY

Today, more than ever before in human history, conditions cry out for Jehovah to assert his sovereignty. There is godless communism taking in ever more of earth's population. It not only is dedicated to an atheistic ideology but harasses and perse-

cutes and imprisons those who insist on paying back "God's things to God" and who follow the example of the apostles who said: "We must obey God as ruler rather than men."—Matt. 22:21; Acts 5:29.

In Christendom there is a deliberate and concerted effort to wipe out the name of Jehovah. This is seen both by their refusing to use that name in their modern Bible translations and by their heaping ridicule and reproach upon those who bear his name, the Christian witnesses of Jehovah, thereby treating Jehovah's name with disrespect.—Isa. 52:5.

All over the earth there is more crime, delinquency and immorality than ever before, on the part of both adults and juveniles. As in no other period of history it is true: "Because sentence against a bad work has not been executed speedily, that is why the heart of the sons of men has become fully set in them to do bad."—Eccl. 8:11.

These very facts, however, prove that the time for Jehovah God to vindicate himself by asserting his sovereignty is near at hand, for did not Jesus say that at the end of this system of things there would be an "increasing of lawlessness"? And did not the apostle Paul foretell "that in the last days critical times hard to deal with will be here" because of all manner of wickedness? They certainly did, even as the psalmist of old said: "When the wicked ones sprout as the vegetation and all the practicers of what is hurtful blossom forth, it is that they may be annihilated forever."—Matt. 24:12; 2 Tim. 3:1-5; Ps. 92:7.

The day for Jehovah to assert his sovereignty draws on apace. There is no time to lose. To escape annihilation with the enemies of Jehovah's sovereignty we must prove our loyalty to it by separating ourselves from Satan's criminal rule and refusing to be bribed or intimidated by it. That means we must stay clean of its materialistic commercialism, its corrupt politics and its false and hypocritical religions. Thereby we will share in the vindication of Jehovah's name, proving the Devil a liar. So doing, we can hope to be spared when Jehovah gloriously demonstrates that he is the Universal Sovereign and when he clears his name of all the reproach that has been maliciously heaped upon it; and this he will do by destroying all the wicked at Armageddon, the battle of the great day of God Almighty.

There is no middle ground. As Jesus said: "He that is not on my side is against me, and he that does not gather with me scatters." (Matt. 12:30) We may not deceive ourselves with the thought that a passive belief in the Bible and leading a moral life is all that is required. Not by any means! Loyalty to Jehovah's sovereignty requires that we take in knowledge of him and his Son, that we associate with other Christians, that we dedicate ourselves to do God's will and carry out that will, the chief part of it at the present time being preaching "this good news of the kingdom." By doing so, it will be our happy privilege to demonstrate throughout eternity our integrity to Jehovah's sovereignty and to honor his name as his obedient subjects in the righteous new world.—Zeph. 2:3; Matt. 24:14.



# Is ASTROLOGY for Christians?

"WE ARE having an astrological renaissance," recently said a leading American astrologer, "and the center of the renaissance is in the United States, where some of the world's best astrologers live and work. America has become the Babylon of the 20th Century."

But America is just one of many lands that teem with people who run their lives by the stars, using astrology as a means to predict their future and to guide their lives even in the most minute matters. In some countries, such as Thailand, before a person does almost anything he consults his horoscope—the map of the heavens at one's given hour of birth, showing the planetary positions with regard to the twelve signs of the zodiac. Indeed, in Thailand there is no religion or science considered to be more important than astrology. And in India the best-sellers are the astrological almanacs. Hindu weddings are even set by the stars and planets, and it is not unusual in a town with a population of 10,000 people to have a hundred weddings in a day.

What is remarkable, however, is not that lands such as Burma, Thailand and India are hotbeds of astrology; for they have long been such. What is significant is that Christendom, which professes to be guided by the teachings of Jesus Christ, is itself a hotbed of astrology. Britain, France and Germany are among the professedly Christian lands having thriving schools of astrology. Great numbers of newspapers in Christendom have "Horoscope" columns. In the United States alone the number of syndicated astrological col-



umns has increased from 158 to about 1,000, with the newspaper circulation being about 40,000,000. It is surprising how many Christians take a look at these "Horoscope" columns and how many religiously govern their lives by the stars.

Explaining why a leading astrologer called America a modern-day Babylon, *Life* magazine, in its issue of February 22, 1960, said: "For several years now the U.S., to the horror of many rational people, has been caught up in the biggest astrological callithump since Belshazzar saw the handwriting on the wall. Since World War II the number of working U.S. astrologers has swelled to more than 5,000 and the number of star-struck customers has multiplied from about three million to more than 10 million—perhaps a full million of them hard-core cultists who religiously run their daily lives on celestial schedule."

From Wall Street to Hollywood, multitudes of people are consulting their favorite astrologer, paying fees even as high as \$100 for a horoscope so that they can arrange ventures, voyages, marriage, business projects, etc., when the planetary chart is set fair. Many of the biggest bro-

kers are said to pay big sums for astrological advice. And in Hollywood the astrologers have found a gold mine—a wealth of wealthy clients. “The religion of the stars is the stars’ religion,” said *Time* magazine of February 22, 1960, “and astrology in Hollywood is competing with the psychoanalyst’s couch.”

Telling of Carroll Righter, one of Hollywood’s busiest astrologers, *Time* said: “Righter has just about as much influence in Hollywood as a leading astrologer has in Thailand, where no top politician makes a move until the heavens are right. Dozens of stars will make no move (or movie) without calling Righter. . . . Righter does not have all the big-name clients; Marilyn Monroe, Clifford Odets, and Susan Strasberg, for instance, seek their zodiacal advice elsewhere.” Explaining how Righter got into the astrology business, *Time* adds: “Reading about the zodiac, he soon saw that although Broadway plays were being scheduled by astrological advice, and Wall Street might be half paralyzed without readings from the stars, Hollywood could be El Dorado as a place to cast horoscopes.”

Seeing astrology flourish within Christendom, what is the Christian to think? Is astrology something for Christians? What does the Holy Bible say about astrology?

#### ASTROLOGY’S PAGAN ORIGIN

Not among the worshipers of the true God, Jehovah, did astrology originate but rather among the pagan worshipers of ancient Babylon. God’s prophet Isaiah wrote of Babylon’s “worshipers of the heavens, the lookers at the stars, those giving out knowledge at the new moons concerning the things that will come.” From Babylon’s earliest days, from its youth, the prophet showed, it had toiled with sorceries and astrological predictions. (Isa. 47:12, 13) The government of Babylon, as well as

people’s personal affairs, was largely directed by the “lookers at the stars,” the astrologers. They divided the heavens into certain mansions, with a view to tracing the course of planets through each of them, in the hope of being able to tell fortunes and predict future events; thus in Babylon originated the idea of the zodiac with its signs.

Archaeological discoveries confirm the Bible as to how thoroughly Babylon was steeped in astrology. We read in *The Reports of the Magicians and Astrologers of Nineveh and Babylon in the British Museum*: “The astrologer or the prophet who could foretell fair things for the nation, or disaster and calamities for their enemies, was a man whose words were regarded with reverence and awe. . . . The soothsayer was as much a politician as the statesman, and he was not slow in using the indications of political changes to point the moral of his astrological observations. . . . Nothing was too great or too small to become the subject of an astrological forecast.”

From Babylon astrology spread throughout the earth. Ancient Egypt went in for it in a big way, and by the sixth century B.C. astrology was deeply rooted among the Greeks. Ancient Rome was a thriving metropolis for astrology. Tacitus, the historian, wrote: “Certainly the majority of mankind cannot be weaned from the opinion that at the birth of each man his future destiny is fixed.” Under the emperors Tiberius and Nero two astrologers named Thrasyllus held high political positions. “The lower the Romans sank in religion and morals,” says *The Catholic Encyclopedia*, “the more astrology became entwined with all action and belief.”

#### DISASTER FOR ITS MOST ARDENT DEVOTEES

Besides astrology’s pagan origin, the Bible reveals this illuminating fact: Astrol-

ogy has proved disastrous for those who relied on it the most. A noteworthy example is Babylon itself. Could its astrologers save Babylon from destruction? Nearly two hundred years before Babylon's fall, Jehovah God caused his prophet Isaiah to foretell Babylon's doom and that its teeming astrologers would not even be able to save themselves, much less the empire. Declared Jehovah's prophet:

"Stand still, now, with your spells and with the abundance of your sorceries, in which you have toiled from your youth, that perhaps you might be able to benefit, that perhaps you might strike people with awe. You have grown weary with the multitude of your counselors. Let them stand up, now, and save you, the worshipers of the heavens, the lookers at the stars, those giving out knowledge at the new moons concerning the things that will come upon you. Look! They have become like stubble. A fire itself will certainly burn them up. They will not deliver their soul from the power of the flame. There will be no glow of charcoals for people to warm themselves, no firelight in front of which to sit down. Thus they will certainly become to you."—Isa. 47:12-15.

What a weariness to Babylon were its multitude of astrologers, the prophet showed. How utterly useless they were, being unable to save Babylon from the disaster ahead! No glowing charcoals for warming would those astrologers be, "no firelight in front of which to sit down"!

The uselessness of Babylon's astrologers stood out in bold relief in the days of Daniel the prophet. The king of Babylon dreamed a dream and none of Babylon's magicians or astrologers could make it known or interpret it. But Daniel made known to the king the dream along with its interpretation: "Daniel answered the king, saying, 'No wise men, enchanters, magicians, or astrologers are able to tell

the king the secret which the king has asked; but there is a God in the heavens who reveals secrets, and he makes known to King Nebuchadnezzar what shall be in the end of the days.'"—Dan. 2:27, 28, AT.

Even when Babylon was face to face with disaster, its astrologers proved worthless. Could the astrologers read the handwriting on the wall of King Belshazzar's palace? Says the Bible: "The king called aloud for the enchanters, the Chaldeans, and the astrologers to be brought in . . . But when all the king's wise men came in, they could not read the writing, nor make known to the king the interpretation of it." Daniel made known the writing to the king and its interpretation: "God has numbered your kingdom, and brought it to an end." "That night Belshazzar, the king of Chaldea, was slain." (Dan. 5:7, 8, 26, 30, AT) The astrologers failed to save the king, the kingdom or even themselves! Here, then, we see astrology convicted of ignorance and impotence in the very place where it originated and where it was most in practice—and on an occasion when it was certainly in the astrologers' interest to display their whole power!

It is no different in modern times; those who rely on astrology as their guide will come to disaster. Could astrology save Nazi Germany? H. R. Trevor-Roper, the officer appointed by the British Intelligence Bureau to investigate the last days of Hitler, wrote in *The Last Days of Hitler*: "According to Schellenberg, 'Himmler seldom took any steps without first consulting his horoscope'. . . Hitler liked magic as he liked astrology. . . To us it seems incredible that in these last days of the Third Reich its leaders should have thought that the stars, or a stroke of subtlety, could save them. . . Nor was it only the Nazis who relied on the stars to preserve the Third Reich: the opposition [within Germany] also relied on them to overthrow the Na-

zis. . . . It is a pity that the science of astrology should have failed *all* its devotees.”

#### CONDEMNED BY GOD

God's Word and the principles found therein condemn astrology. Did God allow his people to consult professional foretellers of events? We read: “There should not be found in you anyone . . . who employs divination, a practitioner of magic or anyone who looks for omens or a sorcerer, or one who binds others with a spell or anyone who consults a spirit medium or a professional foreteller of events or anyone who inquires of the dead. For everybody doing these things is something detestable to Jehovah.”—Deut. 18:10-12.

Why is God opposed to the foretelling of events by methods such as astrology? Because the one relying on it is not trusting in God or being guided by his inspired Word, of which the psalmist said: “Your word is a lamp to my foot, and a light to my roadway.” (Ps. 119:105) Hence the astrology-guided person walks in darkness and plays into the hands of the Devil and his demons, who are responsible for “lying divination” and “lying signs and wonders.” (Ezek. 13:6, AS; 2 Thess. 2:9) God's Word foretold that in these “last days” men would turn to demonic teachings for guidance rather than the Bible: “The inspired utterance says definitely that in later periods of time some will fall away from the faith, paying attention to misleading inspired utterances and teachings of demons.”—1 Tim. 4:1.

When the Devil plotted to destroy the babe Jesus in the days of Herod the Great, whom did he use? Astrologers! Yes, the

so-called wise men from the East were astrologers. Says the Bible: “Astrologers from eastern parts came to Jerusalem, saying: ‘Where is the one born king of the Jews? For we saw his star when we were in the east and we have come to do him obeisance.’ Then Herod secretly summoned the astrologers and carefully ascertained from them the time of the star's appearing, and, when sending them to Bethlehem, he said: ‘Go make a careful search for the young child, and when you have found it report back to me.’” “The star they had seen when they were in the

east went ahead of them, until it came to a stop above where the young child was.”—Matt. 2:1, 2, 7-9.

This star phenomenon that guided the astrologers was not from God. The astrologers were tools of Herod, who was determined to murder the newborn babe; so he asked the astrologers to report back to him. How was Jesus saved from the murder plot? God intervened and gave the astrologers divine warning not to return to Herod. (Matt. 2:12) The star was of demon origin, it being a light used by the Devil to guide astrologers in his scheme to locate Jesus for destruction by Herod.

Astrology is not of God. It is of pagan origin; it has failed those who relied on it the most; it is condemned by God, and those who are guided by it are playing into the hands of demons. Christians shun all demon influence, not even dabbling with horoscopes out of curiosity. “Can a man rake together fire into his bosom and yet his very garments not be burned?” (Prov. 6:27) Astrology is not for Christians; the Bible is their guide.

#### WHY YOU NEED THE NEXT ISSUE

● Your future depends on staying awake to the significance of the times. To do so you must recognize God's agency for instructing his people. Scores of prophecies establish conclusively what this agency is. Study them, in the article “The Awake ‘Faithful and Discreet Slave.’”

● All men face the “war of the great day of God the Almighty.” But how will we know when it has begun? Is there hope for survival? These questions are answered Scripturally in the article “The Gathering Storm of Armageddon.”

# REPENTANCE

## that counts with God

"REpent, for the kingdom of the heavens has drawn near." With those stirring words John the Baptist introduced his ministry, and Jesus Christ preached the same message following John's imprisonment. Then some three years after Jesus began preaching this message in Galilee he told his disciples that "on the basis of his name repentance for forgiveness of sins would be preached in all the nations—starting out from Jerusalem." First the apostle Peter, then Paul, and today hundreds of thousands of Christian witnesses of Jehovah are fulfilling those words of Jesus.—Matt. 3:1, 2; 4:17; Luke 24:47.

Repentance is an elemental Scriptural teaching mentioned in connection with such basic tenets as faith in God and baptism. It is required of all creatures who would gain salvation.—Heb. 6:1, 2.

According to *Webster*, to repent means "to change one's mind or one's heart with regard to past or intended action, conduct, etc., on account of regret or dissatisfaction." It means "to feel regret, contrition or compunction for what one has done or omitted to do." Repentance goes farther than penitence, we are told, in that it emphasizes the element of new purpose; it involves making a distinct about-face.

The word almost invariably translated "repented" or "repenteth" in the more popular versions of the Hebrew Scriptures is *nahám*. It means "to sigh, i.e., to breathe strongly." Hence, by implication, to breathe a sigh of relief, to feel sorry, to feel regret; to change one's mind or

Annually thousands profess repentance upon hearing some evangelist preach. Is repentance as simple as that? What does the Bible say?

attitude regarding something. It is because of this meaning that the Scriptures at times speak of God as repenting or feeling regrets.

In the Christian Greek Scriptures the corresponding verb is *metanoéo*, and simply means to think differently, to change one's mind, to reconsider. The related Greek noun, *metánoia*, translated "repentance," however, does carry with it the thought of compunction or reformation.—Strong's *Lexicon*.

### TRUTHS AND PRINCIPLES INVOLVED

To understand fully just the kind of repentance that counts with God we must first of all appreciate the truths and principles involved in Scriptural repentance. We must recognize that God exists, that He is the Creator and Owner of all his creatures, and that He is the Most High, Judge and Lawgiver, and therefore rightfully holds all his creatures accountable to him. Obviously, the correlative of this must also be inherent in repentance, namely, that man is not only God's creation but also a free moral agent, able to distinguish between right and wrong, and therefore can be held accountable to God for his actions. In other words, Jehovah God, by reason of his superior position, his infinite qualities and his works of creation, is the One to whom all his intelligent creatures, by reason of their inferior position and their capabilities, are morally accountable. Incidentally, these basic principles are the very ones over which the atheist, agnostic and deist invariably stumble.

Also involved in the teaching of repentance is the fact that man is a sinner, and

not only that, but that there are extenuating circumstances that he can plead that justify God's extending to him the mercy of forgiveness. As King David pleaded when overtaken in a grievous sin: "Look! with error I was brought forth with birth pains, and in sin my mother conceived me." Were there no extenuating circumstances, no true repentance could be possible and then neither could nor would God forgive. Thus we read: "For if we practice sin willfully after having received the accurate knowledge of the truth, there is no longer any sacrifice for sins left, but there is a certain fearful expectation of judgment." That is why repentance was not possible for Adam nor for Judas.—Ps. 51:5; Heb. 10:26, 27.

Scriptural repentance further requires that there be some provision by which or some basis upon which God can uphold the majesty of his law and yet take cognizance of repentance, for he is not given to change. (Mal. 3:6) Were his forgiveness to be indiscriminate, all fear and respect for him and his laws would disappear. This provision the Bible shows to be the sacrifice of God's only-begotten Son: "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. . . . that he might be righteous even when declaring righteous the man that has faith in Jesus."—Rom. 3:23-26.

And finally, the provision for repentance that counts with God involves the issue, Who is supreme? Jehovah God or Satan the Devil? Scriptural testimony, such as that at Job, chapters one and two, shows that one of the chief ways in which this issue will be determined is on the basis of man's keeping integrity. To enable lovers of righteousness to keep integrity—and thereby prove the Devil a liar when he

boasted that he could turn all men away from God—provision needed to be made for their repentance and forgiveness. That God's servants appreciated the relationship between forgiveness and the honor of His name the Scriptures repeatedly show: "For your name's sake, O Jehovah, you must even forgive my error, for it is considerable." "Help us, O God of our salvation, for the sake of the glory of your name, and deliver us and cover over our sins on account of your name."—Ps. 25:11; 79:9.

#### WHAT IT MEANS TO REPENT

For many centuries Jehovah God overlooked the sins of ignorance of the nations, but beginning with the conversion of Cornelius and in a special way in our day "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" Jesus Christ. Particularly pertinent to our day are also the words of the apostle Peter: "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."—Acts 17:30, 31; 2 Pet. 3:9.

For us to approach God and win his good pleasure by sincere repentance we must "believe that he is and that he becomes the rewarder of those earnestly seeking him." More than that, we must also take in knowledge of his righteous requirements, which are summed up in this way: "What doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?"—Heb. 11:6; Mic. 6:8, AS.

As we come to know God and his righteous requirements we must become 'conscious of our spiritual need,' acutely aware of our sinful, undone condition and feel

truly sorry about our sins. We must feel deeply, as did the tax collector going up to the temple to pray, who, "standing at a distance was not willing even to raise his eyes heavenward, but kept beating his chest, saying: 'O God, be gracious to me a sinner.'" Like sincere repentance was also expressed by Ezra, on behalf of the erring returned exiles, and by the apostle Peter after he had denied Jesus.—Luke 18:13; Ezra 9:3-15; Matt. 26:75.

To count with God, we must plead such sincere repentance on the basis of God's provision for forgiveness: "If we confess our sins, he is faithful and righteous so as to forgive us our sins." This is done on the basis of the Helper we have "with the Father, Jesus Christ, a righteous one." He is the "Lamb of God that takes away the sin of the world." Of course, this provision of the ransom seems foolish to those who do not feel any need to repent.—1 John 1:9; 2:1; John 1:29.

Also vital in repenting is right motive. Ours must be a godly sorrow, based on love of God and of righteousness, and not merely on fear of punishment. Only "sadness in a godly way makes for repentance to salvation which is not to be regretted." 'It is the kindly quality of God that is trying to lead us to repentance.' A solely selfish remorse will profit us no more than it did Esau, Pharaoh or Judas.—2 Cor. 7:10; Rom. 2:4; Gen. 27:34-37; Ex. 10:16, 17; Matt. 27:3-5.

#### "FRUITS THAT BEFIT REPENTANCE"

To the crowds that traveled out to hear John the Baptist, he said: "Produce fruits that befit repentance." Just as "faith without works is dead," so repentance without befitting fruits is vain. What are these fruits?—Luke 3:8; Jas. 2:26.

The very first fruit of repentance is doing an about-face. As Peter told the Jews in his day: "Repent, therefore, and *turn*

*around* so as to get your sins blotted out." From then on we may live, "no more for the desires of men, but for God's will." Yes, the fruits befitting repentance require us to dedicate ourselves to do God's will and to follow in the footsteps of Jesus Christ. And since the first thing Jesus did upon dedicating himself was to give a public expression of it, symbolizing it by water baptism, we may not delay being baptized once we have turned around and resolved to do God's will.—Acts 3:19; 1 Pet. 4:2.

Chief among the fruits that befit repentance is witnessing to God's name and kingdom. Without producing such fruits our repentance would be of no avail, for, while "with the heart one exercises faith for righteousness, . . . with the mouth one makes public declaration for salvation." There are various ways in which this public confession can be made, and by making the most of our opportunities we can produce much Kingdom fruit.—Rom. 10:10.

To bring forth fruits befitting repentance we must also exercise care that we continue to abstain from the selfish works of the flesh. We must ever bear in mind that "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, . . . that are without legal restraint." Instead of letting a longing for such things return, we must set our affections on God's kingdom and its service and our minds on producing the fruitage of the spirit, which is "love, joy, peace, longsuffering, kindness, goodness, faith, mildness, self-control."—1 Pet. 4:3; Gal. 5:22, 23.

Extending mercy and forgiveness to those who have sinned against us and who repent is a further fruit befitting repentance and without which our repentance would not count with God. Only the merciful will be shown mercy. Jesus taught us to pray, "Forgive us our debts, as we also

have forgiven our debtors." And how often should we forgive? Jesus answered: "I say to you, not, Up to seven times, but, Up to seventy-seven times."—Matt. 6:12; 18:22.

While being conscientious to bring forth such fitting fruits of repentance, we should not go to the other extreme of brooding over our sins all the time as though by making ourselves miserable we could atone for them. Rather, we must have faith that "the blood of Jesus his Son cleanses us from all sin." Far from encouraging such brooding, the Scriptures tell us: "Happy is the one whose . . . sin is covered."—1 John 1:7; Ps. 32:1.

From all the foregoing it is very apparent that there can be no such thing as salvation because of deathbed repentance.

#### DIVINE AIDS IN BRINGING FORTH FRUITS OF REPENTANCE

Outstanding among the aids God has provided for our bringing forth fruits befitting repentance is prayer. We need to commune with God in prayer, praising and thanking him as well as asking him continually for forgiveness, wisdom and strength to do his will. Unselfishly our prayers should include petitions for the prosperity of His cause and the welfare of our brothers.—Phil. 4:6; Col. 4:2.

Imperative also is the regular study of God's Word together with the aids he has providentially provided so that we may get the sense of what we read in his Word.

We cannot live "on bread alone, but on every utterance coming forth through Jehovah's mouth." Only by diligent study can we make progress and become "fully competent, completely equipped for every good work."—Matt. 4:4; 2 Tim. 3:17.

Christian association is another aid God has provided for us in bringing forth fruits befitting repentance. Even as the members of a human body have need of one another, so do Christians. We may therefore not forsake assembling ourselves together at congregation meetings, where we can encourage and incite one another to love and right works.—1 Cor. 12:12-27; Heb. 10:23-25.

If any dedicated Christian finds himself overtaken in gross sin, he should make haste to repent of his wrong conduct. First to God and then to the responsible ones in His visible organization he should make open confession of his wrong, express his repentance and earnestly seek forgiveness. By thereafter making straight paths for his feet and humbly submitting to any discipline that may be administered he can demonstrate that his repentance is indeed due to godly sorrow and that he sincerely does want to walk in the ways of righteousness.

Truly the Scriptural truth about the repentance that counts with God satisfies heart and mind. It magnifies God's wisdom and justice and, above all, his love and mercy.

### *Sleeping Pills*

¶ In his pastoral letter to the clergy of his diocese the new bishop of Lund, Nils Bolander, asks the question why so relatively few people enter in through the gates of the churches? And he himself gives this answer: "The foremost reason might be that we priests are standing in there under obscure vaults and telling neither rhyme nor reason." He further says, about sermons: "There certainly is something to the saying that there is drowsiness in the Church. Sometimes our sermons may serve as sheer sleeping pills."—The Stockholm *Svenska Dagbladet*, January 23, 1959.

**J**EHOVAH is due all honor, praise and glory. It is due him by reason of his omnipotency and because in such position he maintains perfect integrity. His principles are right, as are his laws and judgments, and he guards them zealously, never deviating one iota in his loyalty to them.

They are so treasured by him that he not only complies himself, but requires conformity to these principles by his angelic hosts and his faithful servants on the earth.

<sup>2</sup> Just as a good reputation is required of those who dwell together in honor in Jehovah's presence in the heavenly realm, so, too, he places a similar responsibility upon his creatures on the earth. There was a digression from integrity in the heavens when the one who became Satan rebelled against this honorable atmosphere in which the heavenly host all dwelt. As the result, in due time he was removed. Now he bears a name of ill repute.—Rev. 12:9.

<sup>3</sup> A good reputation should also be cherished among men and sought after since it is set forth as a requirement in God's Word. At Proverbs 22:1 (*margin*) it states: "A good name is to be chosen rather than abundant riches." We see from this that Jehovah has high respect for a good name. Such a name is acquired by an exemplary course of action, because a person who is upright is honorable and holds to right principles. So it is obvious that an individ-

## Dwelling Together

*in Honor*

*"How good and how pleasant it is for brothers to dwell together in unity!"*

—Ps. 133:1

ual possessing a good name is trustworthy, loyal, faithful, steadfast—which fact shows the person to be praiseworthy before Jehovah.

<sup>4</sup> Honorable standards are maintained in every walk of life by the Christian minister. They are practiced within the Christian congregation, in the marriage relationship, in business with one's associates, with others of the New World society;

yes, and for that matter, before those of the world also. In other words, in all his relationships he is a man of repute. When

honorable principles are not followed or there are infractions of them, difficulties soon develop; and if these are continued, they bring disastrous results. When violations occur, such as adultery, perversions, business fraudulently practiced, lying or reviling, the consequences are calamitous. Disregard for Jehovah's law and a practicing of vile things are a violation of God's standards. One doing such things brings dishonor to Jehovah God, to the Christian congregation with which one is associated, to his friends and upon himself, this resulting in one's removal from the congregation. Consequently, the dwelling together harmoniously, unitedly and honorably is not only required, but also cherished by those who serve Jehovah with exclusive devotion.

<sup>5</sup> Where there is a group of faithful Christian ministers assembled together in

1. To whom is all honor due, and why?

2. What was required of those in the heavenly realm, and what happened to those who digressed?

3. (a) Why should a good name be cherished? (b) What are the qualities of the possessor of a good name?

4. (a) What standards will a reputable man pursue? (b) What are the consequences to the violator and to the Christian body?

5. (a) What relationship should exist among those in a congregation? (b) How did Christ Jesus maintain unity with his Father?

a congregation, the relationship of one with the other is a true picture of co-operation. It can be likened to the body, which is made up of many members. When the members function as directed by the head, wonderful accomplishments can be expected, because all are working toward the same end. Co-operative effort on the part of all members can be maintained with full and complete respect for one another's position. The important thing is to follow the lead of the head. Honoring the head was illustrated well by Christ Jesus when, at John 5:30, he stated relative to his position before Jehovah God, whom he always recognized and acknowledged as his head: "I cannot do a single thing of my own initiative; just as I hear, I judge, and the judgment that I render is righteous, because I seek not my own will but the will of him that sent me." And, at John 8:29, "I always do the things pleasing to him." So in the case of Christ Jesus there were absolutely no exceptions in his being in complete unity with his Father; and, truly, it can be said that "they dwell together in unity and honor."

<sup>6</sup> The same principle is recognized in the theocratic organization when proper respect and honor are rendered to authority. The Christian congregation is in no wise a democratic arrangement, but it is completely theocratic, with the ministerial servants being appointed to positions of service therein by Jehovah's spirit, through his organization. The apostle Paul gave advice as to how those in the congregation should be congruent to the godly principles of oversight. He requested them to "have regard for those who are working hard among you and presiding over you in the Lord and admonishing you, and to give them more than extraordinary considera-

6. (a) What honorable principle is maintained within the theocratic organization? (b) What counsel did Paul give those of the congregation and overseers in this regard?

tion in love because of their work." Not because of the individual holding the position, but because of the position itself. True Christian ministers hold the position in proper honor and respect. Paul gave further counsel in behalf of the overseers when he stated: "Be obedient to those who are governing you and be submissive, for they are keeping watch over your souls as those who will render an account, that they may do this with joy and not with sighing, for this would be damaging to you." In properly taking care of his position of oversight the congregation overseer does not render his own expression or instructions, but merely carries out those from Jehovah's Word, the Bible, and also as he is directed through God's organization which is governing him. In all respects, in honor, he keeps watch over the individuals as an expression of love that he has for his brothers. It is, too, an unselfish expression of love, in that he does it joyfully, not as though it is burdensome to him. —1 Thess. 5:12, 13; Heb. 13:17; 1 Pet. 5:2.

#### BROTHERHOOD

<sup>7</sup> Not only will the Christian ministers receive instructions properly from the overseers, but they will also have love, respect and consideration for their brothers with whom they have constant association in the congregation. With emphasis the psalmist stated: "Look! how good and how pleasant it is for brothers to dwell together in unity!" (Ps. 133:1) It is most proper that respect and consideration for one another be rendered. The statement, "familiarity breeds contempt," has no place in the structure of Jehovah's organization. Actually intimate acquaintance should bring Christians closer together and make them more tolerant toward one another as far as overlooking shortcomings is con-

7. What is the proper feeling of Christian ministers toward one another in the congregation?

cerned, and absolving the minor inherent qualities possessed by each in his imperfection.—Col. 3:13.

<sup>8</sup> If dissensions do arise between brothers, they are settled in the atmosphere of tolerance and thoughtfulness for the ones involved. Thereby they avoid a more serious situation or circumstance. As an example of the proper attitude in these matters, let us look to the experience of Abraham and Lot. As they were traveling about together in their new territory, a quarrel arose between the herdsmen of Abraham's livestock and the herdsmen of Lot's livestock. It was necessary for them to separate and each take a different portion of the land. Notice the generous settlement that



Abraham offered to Lot. He stated: "Please, do not let any quarreling continue between me and you and between my herdsmen and your herdsmen, for we men are brothers. Is not the whole land available to you? Please, separate from me. If you go to the left, then I will go to the right; but if you go to the right, then I will go to the left." "So Lot raised his eyes and saw the whole district of the Jordan, that all of it was a well-watered region before Jehovah destroyed Sodom and Gomorrah, like the garden of Jehovah, like the land of Egypt as far as Zoar. Then Lot selected for himself the whole district of the Jordan, and Lot moved his camp to

the east. So they separated the one from the other. Abram dwelt in the land of Canaan, but Lot dwelt among the cities of the District [Lower Jordan]." (Gen. 13: 8-12) This shows that Abraham did not look to his own selfish interests first, but wanted to settle things amicably. When settlement of disagreements or disputes is required between brothers, they might well think of this illustration. The avoiding of dissensions and ill feelings within the congregation is vital to the health and growth of the congregation.

<sup>9</sup> On an occasion the apostle Paul came to Corinth and he found an unpleasant situation where there was division among some in the congregation. Some stated they belonged to Paul, others said they belonged to Apollos, and others to Cephas, and some to Christ. Paul said: "Disclosure was made to me about you, my brothers, by those of the house of Chlo'e, that dissensions exist among you." "Now I exhort you, brothers, through the name of our Lord Jesus Christ that you should all speak in agreement, and that there should not be divisions among you, but that you may be fitly united in the same mind and in the same line of thought." (1 Cor. 1:10, 11) Where difference of opinion arises, the source of the difficulty should be sought out so that it can be eliminated; and Paul

8. (a) How should differences between those in a congregation be settled? (b) What illustration sets us a good pattern? Explain.

9. What advice did Paul give when he encountered dissensions in Corinth? in Rome?

advised the Romans: "Return evil for evil to no one. Provide the right things in the sight of all men. If possible, as far as it depends upon you, be peaceable with all men." And as a further warning Paul stated: "Keep your eye on those who create divisions and causes for stumbling contrary to the teaching which you have learned, and avoid them. For men of that kind are slaves, not of our Lord Christ, but of their own bellies, and by smooth talk and complimentary speech they seduce the hearts of guileless ones." This is good precautionary advice. Watch for and eliminate trouble so as to maintain the unity of the congregation.—Rom. 12:17, 18; 16:17, 18.

#### SETTLING DIFFERENCES

<sup>10</sup> If there is a difference of opinion between brothers, or if one has wronged another, or if a brother observes his fellow Christian sinning, or has a grievance, he should go to the one involved personally and discuss the matter with him. This is entirely Scriptural, inasmuch as we are advised: "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." What a sane and logical manner this is in which to settle disputes! Too frequently where there may be a grievance between two persons, one goes about discussing it with many others. This is not the Christian thing to do. Even if he goes to the person and that one does not listen to him, it still would be out of place for him to go about discussing the matter with those not concerned. The proper thing under such circumstances would be to "take along one or two more [mature brothers] in order that out of the mouth of two or three witnesses every matter may be es-

10. If a Christian minister has a grievance with his brother, what should he do about it?

tablished.' If this method fails, take it to the congregation.—Matt. 18:15-17.

<sup>11</sup> A true Christian will see his fault and ask forgiveness of the wronged person. What should a member of a congregation do in the event he is again wronged by the same person? Then a repetition of the same procedure is in order, and again the offender could ask forgiveness. Can he continue to ask forgiveness after committing further injury, perhaps unintentionally? Can a brother be forgiven or pardoned on more than one occasion by his fellow Christian? Yes, most assuredly! Recognizing that you too are a sinner and make many mistakes, ask yourself, Would I want to be forgiven only one time? In this light the wronged one will accept the apology of the transgressor. On this very point the apostle Peter inquired: "Master, how many times is my brother to sin against me and am I to forgive him? Up to seven times?" "Jesus said to him, 'I say to you, not, Up to seven times, but Up to seventy-seven times.'"—Matt. 18:21, 22.

<sup>12</sup> Obviously, then, it is mandatory for the one abused to accept the apology of the violator and let that conclude the matter. If he does not do so, then he would not be living at unity with his brother. In the event that he continued to harangue his brother or would not accept the apology or a remedied situation, and continued to tell others about how he had been wronged, then he himself would become a violator of God's righteous principles. We are told: "Where there is no wood the fire goes out, and where there is no slanderer strife grows still." (Prov. 26:20) This indicates that when a matter has been properly settled, that should end it. If the flame of

11. When forgiveness is sought, how should the injured one treat the offender, and even if there is a recurrence?

12. (a) Why would it be wrong for an offended one to continue declaiming a brother who apologized or made proper retribution? (b) Why is it necessary to consider such a matter closed?

the fire is continually fanned, it will result in further contentions and embarrassment, violating God's principles of unity and dwelling together in honor, because "as charcoal for the embers and wood for the fire, so is a contentious man for causing a quarrel to glow." (Prov. 26:21) Such a person, even though he had been wronged originally, would be classified as a slanderer; and the Bible clearly states: "The words of a slanderer are like things to be swallowed greedily, which do go down into the innermost parts of the belly. As a silver glazing overlaid upon a fragment of earthenware are fervent lips along with a bad heart." (Prov. 26:22, 23) Since a man's outward appearance may not disclose what is inside him, there could be a bad heart underlying the outer innocent-appearing surface. It is an honorable thing to let contentions die, when proper forgiveness is sought, when justice is rendered toward the injured one and when the matter is permitted to rest. Then it is possible to live together honorably.

#### MEDDLING

<sup>13</sup> Minding one's own affairs is a virtue among Christian ministers. Show respect and love for one another and promote unity within the organization. "It is an honour for a man to cease from strife: but every fool will be meddling." About a thousand years after this statement was made similar counsel was given to Christians in Thessalonica: "For we hear certain ones are walking disorderly among you, not working at all but meddling with what does not concern them." Prying into the affairs of others is very annoying. Yes, it usually does not stop at this point; and when it does not stop, it causes strife.—Prov. 20:3, 4V; 2 Thess. 3:11.

13. Why is it a virtue to mind one's own affairs?

<sup>14</sup> Frequently this occurs when people do not have enough to do or do not occupy themselves in the ministerial work to such an extent that their time is fully utilized advantageously. When it occurs that people have excessive time on their hands, difficulties can arise. Because of this very danger in the early Christian congregation, Paul wrote: "At the same time they [young widows] 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." Again we can see that disunity can enter into a congregation and strife can arise between the members thereof when some talk about matters that they should not discuss, meddle in other people's affairs, and gossip. In view of this let us all therefore take to heart Peter's sound counsel. "Let none of you suffer . . . as a busybody in other people's matters." We have an abundance of counsel illustrating the prudence of being busily occupied in our ministerial work; otherwise, we are liable to be engaging in the very things we have been warned against, and thus we would be jeopardizing the harmony and unity of Jehovah's organization.—1 Tim. 5:13; 1 Pet. 4:15; 2 Thess. 3:11.

#### HONOR WITHIN THE FAMILY CIRCLE

<sup>15</sup> Patriarchal rule was directed by Jehovah in times past. Under this arrangement the husband (and father) was obligated to instruct his entire family according to God's law. As long as all members of the family observed the instructions and followed them obediently, there would exist a harmonious family unit. The family can be likened to a small organization in this

14. What may happen if ministers are not utilizing their time in caring properly for their ministerial duties, and what advice did Paul and Peter offer?

15, 16. (a) What position does the husband and father occupy in the Christian home? (b) What is the proper position of the wife in the family unit?

respect.—Heb. 7:4, *margin*; Acts 7:8; 2:29.

<sup>16</sup> Within the family arrangement the wife too holds a very respected position. Holy women of old illustrated this, and such information is drawn to our attention at 1 Peter 3:5, 6: "For so, too, formerly the holy women who were hoping in God used to adorn themselves, subjecting themselves to their own husbands, as Sarah used to obey Abraham, calling him 'lord.' And you have become her children, provided you keep on doing good." A woman's place as a helpmate is an honorable one too, as confirmed by the writer of Proverbs: "In her the heart of her owner has put trust, and there is no gain lacking. She has rewarded him with good, and not bad, all the days of her life. Her mouth she has opened in wisdom, and the law of loving-kindness is upon her tongue. She is watching over the goings on of her household."—Prov. 31:11, 12, 26, 27.

<sup>17</sup> When parental authority is properly exercised and children respond, acknowledging and conforming to it, one sees a family group as Jehovah purposed. Honorable conduct toward those outside Jehovah's organization will also be practiced. All will watch carefully so they do not bring reproach upon the high standards and principles of Jehovah's Word.—Eph. 6:1-3.

<sup>18</sup> If disciplinary measures are not taken when children require them, parents would be negligent in their theocratic duties as well as being ultimately injurious to the child's Christian welfare. "The rod and reproof are what give wisdom; but a boy let on the loose will be causing his mother shame." (Prov. 29:15) Failure to discipline when needed could impair the family unity. The parents should see that their

children are properly caring for their ministerial duties, attending meetings to obtain proper instruction, having a Bible study in the home for the advancement of the family spiritually, as well as oversee their recreation. When children are busy they are not likely to get into trouble. The time of relaxation requires equally as close supervision by parents as other activities. The associations of children also need to be guarded. Anyone, old or young, can be affected greatly by the persons and things he associates with. There is an adage among men, 'Show me a man's friends and I will tell you what he is.' If children fellowship with those whose habits are not compatible with the high standards of the New World society, they will soon adopt bad practices and ideas. Let us heed this strong counsel: "Do not be misled. Bad associations spoil useful habits." Conversely, we may say that useful habits lead to salvation of one's family. If one has been weakened by bad associations, immediate action to recover the erring one should be taken, as shown by these words: "Wake up to soberness in a righteous way and do not practice sin, for some are without knowledge of God. I am speaking to move you to shame." Since it is truly prophetic as to what will happen if bad associations are tolerated, parents should remove such stumbling stones from the life path of their children. This proper course will enhance the blessings of the family.—1 Cor. 15:33, 34.

#### MORALITY

<sup>19</sup> A Christian may follow a clean and honorable course for many, many years, having lived entirely by Jehovah's high and lofty principles. Then, by one act of immorality, he may shatter his fine record and jeopardize his place in the New World

17. What circumstances should exist in the family unit?  
18. (a) How would failure to discipline children jeopardize a family unit? (b) To what extent should parents guard the activities of their children?

19. (a) How could a chaste record of a Christian be soiled? (b) What requirements apply to a single person regardless of the amount of time spent in the ministry?

society and even his very life. Let us not be deceived to take this very foolish course. An act of fornication or adultery violates a Christian's integrity and his vows of dedication to his God. Let us live clean lives, above reproach, free from the entanglements of self-gratification and loose living so freely practiced in this twentieth century. In this respect, singleness is spoken of highly in the Bible and is considered the better course, because a person living in singleness is undivided in his servitude to Jehovah. This, however, does not guarantee that he will not take a course leading to immorality. He needs to keep strict watch on how he walks so as not to engage in loose conduct. "If they [single persons] do not have self-control, let them marry, for it is better to marry than to be inflamed with passion." Notwithstanding, not everyone can make allowance for this gift of singleness in his life. It is true the single person may be able to devote more of his time and energy to the ministry, but regardless of how much of his time he may offer, it is worthless if he cannot refrain from the unchaste course. Fornication on the part of a single person may not be sanctioned regardless of his position or the amount of time devoted to the ministry, as clearly shown in God's Word. "Because of prevalence of fornication, let each man have his own wife and each woman have her own husband."—1 Cor. 7:2, 9.

<sup>20</sup> The marriage contract between man and woman is one established by Jehovah. He set the standard that the marriage contract must not be defiled. Corroborating this, it is stated at Hebrews 13:4: "Let marriage be honorable among all, and the marriage bed be without defilement, for God will judge fornicators and adulterers."—1 Thess. 4:3; 1 Cor. 6:15-18.

20. What is the standard to be met by those who are married?

<sup>21</sup> Dwelling together in honor would also include stipulations that Jehovah has set constituting eligibility for marriage for the dedicated Christian. Just as we are strongly admonished to be separate from the world, the same is true in the marriage relationship, in that we should marry "only in the Lord." That establishes a requirement for a Christian witness anticipating marriage. If a man is going to marry a woman, she should therefore qualify as a dedicated wife. A dedicated woman should be certain that her intended mate is eligible by the same standard. This is showing proper respect for Jehovah, who is the author of marriage. For a marriage to be completely honorable, both participants should be dedicated. It does not end there, however, as good conduct in the marriage partnership must continue so as to bring honor to its author, Jehovah.

#### BUSINESS RELATIONS

<sup>22</sup> Another circumstance where conduct must be honorable is between employer and employee, and especially among those who are dedicated servants of Jehovah. This relationship is to be upright, with the conduct of each becoming to faithful Christians. Trustworthiness in business relations is a virtue. However, this relationship can be impaired, and frequently is, where one takes advantage of the other simply because they are both related in the faith. At times a Christian will say, 'I work for one of Jehovah's witnesses and can therefore take things easy. It is not necessary that I work hard at all, and anytime I want to, I can leave.' Should this be the proper thought on the part of an employee? Assuredly not, because an employer is entitled to a full and fair day's work, and all

21. What constitutes eligibility for marriage among dedicated Christians?

22, 23. What should be the attitude of the employee to the employer? the attitude of the employer to the employee?

the more so if the employee is in covenant relationship with Jehovah. In fact, the dedicated employee working for such a one should see that he gives his Christian brother the full day's work for which he is getting paid.

<sup>23</sup> The converse of this is true also, where the employer should not take advantage of the employee simply because the employee is a servant of Jehovah and a fellow witness of Jehovah. Paul spoke of the proper relationship. "You masters, keep dealing out what is righteous and what is fair to your slaves . . . you, too, have a Master." This is also emphasized in the law of Moses where it states: "You must not defraud a hired laborer . . . , whether of your brothers or of your temporary residents . . . In his day you should give him his wages." Therefore true Christians follow the policy of fairness that must be practiced in the relationship between employer and employee.—Col. 4:1; Deut. 24:14, 15.

<sup>24</sup> In other business relationships where an employer or employee is not necessarily involved, there are certain right policies that Christians follow at all times in order to avoid the jeopardizing of an honorable standing before God and men. This would be true in business, in selling various commodities, or in other dealings. In selling, full measure is required and must be meted out, just as the law directed the Israelites to do: "You must not come to have in your bag two sorts of weights, a great one and a small one. You must not come to have in your house two sorts of ephahs, a great one and a small one. A weight accurate and just you should continue to have. An ephah accurate and just you should continue to have, in order that your days may become long on the soil that Jehovah your God is giving you. For everyone do-

ing these things, every doer of injustice, is something detestable to Jehovah your God." (Deut. 25:13-16) The practices of a Christian in a business way, therefore, must be honorable, not only among those of like precious faith, but in every association. The point is made at Micah 6: 11, 13, 16 (*Mo*): "Can I condone wrong balances and short weights in the trader's bag? Nay, nay; I will be striking you with ruin for your sins." "I make you a horror, and your folk a scorn, to bear the derision of pagans."

<sup>25</sup> Unethical practices are abhorred by Jehovah; and if any within the structure of the theocratic organization were to become guilty of these practices, it would require disciplinary measures, in hope that chastisement would draw to the attention of the wrongdoer his wayward course and that such discipline would save the one practicing fraud. On the other hand, if there was no repentance shown and wrongdoing was fostered, the guilty one would be removed from the New World society. The reputation of Christians in business relationships therefore must be completely trustworthy, so there will never be reason for doubting the integrity of the loyal adherents to God's Word.

<sup>26</sup> The New World society of Jehovah's witnesses in all its business relations lives up to Jehovah's standards and guards them zealously, that nothing may reflect upon it so as to bring dishonor. Exemplary conduct toward all is demonstrated continually by the Watch Tower Bible and Tract Society, resulting in a very good reputation in business dealings in this world. The same high standard should be practiced on the part of the individuals making up the New World society of Jehovah's witnesses so that no reproach is brought upon Jehovah's clean organization and upon them-

24, 25. (a) What principles must guide a Christian in business dealings? (b) What should be shunned, and why?

26. How does the New World society regard Jehovah's principles in its dealings, and for what reason?

selves individually. Infractions would bring dishonor upon the individual Christian and upon the New World society as a whole.

<sup>27</sup> Some very fine examples of individual Christians who possessed excellent reputations are found in the Bible and set forth so that we may take note. We are told about a faithful Christian, Ananias, "a certain man reverent according to the Law, well reported on by all the Jews dwelling there." This is all the more creditable considering that he was a Christian and was so spoken of by the Jews.—Acts 22:12.

<sup>28</sup> Cornelius, when he was seeking the truth of God's Word, was also a man highly respected in the community where he lived. "Cornelius, an army officer [*margin*, a centurion; in command of 100 soldiers], a man righteous and fearing God and well reported by the whole nation of the Jews." It would certainly appear that his reputation was above reproach since he, although a Roman soldier, was spoken of in this praiseworthy manner by the Jews themselves.—Acts 10:22.

<sup>29</sup> The prophet Daniel's conduct was an ethical example. Of him men stated that it was impossible to find any reason against Daniel whereby a just law could be enforced to have him put in prison. "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." In order to "get him" it was necessary for these evil men to frame mischief by law and have King Darius sign a written edict wherein Daniel's rendering prayer and supplication to Jehovah would constitute a violation of the law of the Medes and Persians.—Dan. 6:5-9, AS.

<sup>30</sup> Likewise, Christians will maintain an

honorable report, even among the nations, to such an extent that they cannot be spoken against in this respect. "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." If we are called upon to suffer for righteousness' sake and right works, we will bear this and not compromise in order to win the plaudits of men. Such would be dishonorable conduct and would bring Jehovah's disfavor, and disrespect from people who would view such a course of action.—1 Pet. 2:12.

#### LIVING HONEST LIVES

<sup>31</sup> Surely it is an honorable course when a person maintains a good report within the congregation of God. However, even more than this is desirable, because a Christian should have a good report from those outside as well. This is shown in the words of Paul to Timothy, at 1 Timothy 3:7, where it states that the overseer should also have a favorable testimony from people on the outside in order that he might not fall into reproach and a snare of the Devil. This would certainly be evident to the people outside who are constantly scrutinizing the conduct of Jehovah's witnesses. They would see that they are men and women of integrity and genuinely living according to godly principles. Paul readily recognized this important quality, as shown in his words to the Hebrews: "Carry on prayer for us, for we trust we have an honest conscience, as we wish to conduct ourselves honestly in all things."—Heb. 13:18.

<sup>32</sup> Would it not, then, be wise for all of

27. How was Ananias spoken of in Damascus, and why was it so creditable?

28. What kind of reputation did Cornelius have not only in Caesarea but in the entire nation?

29. How do we know that Daniel was an honorable man?

30. According to Peter, how must a Christian conduct himself among those of the world, and why is deviation prohibited?

31. Since Jehovah's witnesses are under such close scrutiny, what care must they exercise relative to their conduct?

32. What strong counsel did Paul give regarding the conduct of Christians?

us to prove to have seared deeply into our hearts and minds Paul's words as recorded at Philippians 4:8, 9? "Finally, brothers, whatever things are true, whatever things are of serious concern, whatever things are righteous, whatever things are chaste, whatever things are lovable, whatever things are well spoken of, whatever virtue

there is and whatever praiseworthy thing there is, continue considering these things. The things which you learned as well as accepted and heard and saw in connection with me, practice these; and the God of peace will be with you." Let every member of the New World society therefore so do, and thus all dwell together in honor.

## ANGER AND INDIGNATION

**A**NGER is the antithesis of mild temper. The latter is a quality very desirable for Christians to cultivate. The former is an old-world characteristic that should be brought into subjection as rapidly as possible. It is true, the desires of the flesh become evident on many occasions and one's giving evidence of this is often manifested in fits of anger. In imperfection, an individual may be exasperated by another, but he should not let his wrath gain control so he makes his brother his enemy.

<sup>2</sup> Anger may not be allowed to linger within the mind of an individual, because of the fact that soon it will certainly grow into a mountain of dissension. Paul, in his counsel in this connection, mentioned: "Be angry, and yet do not sin; let the sun not set with you in a provoked state, neither allow place for the Devil." In other words, if a person has been provoked to anger or becomes infuriated toward another, an amicable settlement or understanding

should be worked out between those involved. It should be accomplished the same day so as not to permit an unhealthy and unchristian situation to exist. The psalmist also advised: "Be agitated but do not sin." So here again recommendation is given to direct Christian thinking to Jehovah's principles and a mild disposition.—Eph. 4:26, 27, 31; Ps. 4:4.

<sup>3</sup> Wrath is a quarrelsome trait to be shunned. Scriptural admonition enlightening us on this is expressed in this way: "Never be hasty in your anger; it is only fools who cherish wrath. Never ask why the past was better than the present: that is a foolish question." It is a fleshly influence, a carry-over from the old world inherently; and the Christian should strive to preclude it from mind and follow the counsel of being "slow about wrath."—Eccl. 7:9, 10, *Mo*; Jas. 1:19.

<sup>4</sup> Violent anger is spoken of adversely in God's Word, to the extent of being classified with fornication, uncleanness, loose conduct, hatreds, strife and contentions. (Gal. 5:19-21) It is a good thing to avoid

*"Every man must be . . . slow about wrath; for man's wrath does not produce God's righteousness."—Jas. 1:19, 20.*

1. What kind of characteristic is anger, and what should Christians do about it?
2. If anger arises between two Christians, what should they do about it, and when?

3. Why should one be "slow about wrath"?
4. (a) With what other traits is anger classified by God's Word? (b) Why should ill-tempered persons be avoided?

those who practice and who are constantly afflicted with ill tempers, because one is liable to be contaminated and in a fit of anger pay back in like kind. We are to avoid such persons, because by having fellowship with them one would soon deteriorate. "Never join anyone who gets angry, never deal with a hot-tempered man; for you may learn his ways and land yourself in danger." In direct contrast we are also told by the same writer: "Good men's talk is like rare silver: a bad man's views are little worth."—1 Cor. 15:33; Prov. 22:24, 25; 10:19, 20, *Mo.*

#### BIBLE EXAMPLES OF ANGER

<sup>5</sup> In Saul's hot pursuit of David with intent to kill him he asked his son Jonathan to assist in disposing of David as an enemy. Because Jonathan sided with David, Saul's immediate reaction of anger and hate rose to a high pitch, as stated at 1 Samuel 20:30-33: "Then Saul's anger grew hot against Jonathan and he said to

him: 'You son of a rebellious maid, do I not well know that you are choosing the son of Jesse to your own shame and to the shame of the secret parts of your mother? For all the days that the son of Jesse is alive on the ground you and your kingship will not be firmly established. So now send and fetch him to me, for he is destined for death.' However, Jonathan answered Saul his father and said to him: 'Why should he be put to death? What has he done?' At that Saul went hurling the spear at him to strike him, and Jonathan came to know



that it had been determined upon by his father to put David to death." In his rage Saul endeavored to kill David and later turned his rage against his own son Jonathan.

<sup>6</sup> Another classic example is the case of Uzziah when he ruled as king. As soon as he grew strong in this high position, his heart became haughty, due to his acting contemptuously against the Word of God in that he went into the temple to burn incense. The priest, Azariah, with other priests, drew this to Uzziah's attention by stating: "It is not your business, O Uzziah, to burn incense to Jehovah, but it is the business of the priests the sons of Aaron . . . Go out from the sanctuary, for you have acted unfaithfully." But the king revolted, as we note from the record: "But Uzziah became enraged while in his hand there was a censer for burning incense, and, during his rage against the priests, leprosy itself flashed up in his forehead before the priests in the house of Jehovah

beside the altar of incense." Jehovah's righteous judgment came to the fore in behalf of his priestly representative.—2 Chron. 26:16-19.

<sup>7</sup> While Moses had been a faithful servant for many years, it is interesting to note what occurred on an occasion when the Israelites were quarreling with Moses in their rebellion against Jehovah, stating that it would have been better for them to have

5. To what extent was Saul's anger aroused against David?

6. (a) How did Uzziah react to the priest's counsel when he overstepped his duties as king in regard to the burning of incense in the sanctuary? (b) What judgment from Jehovah was meted out?

7. How did Moses and Aaron err by showing their anger before the nation of Israel?

expired before Pharaoh, rather than to have been brought up into the wilderness and permitted to die there because of lack of water. Rather than handling the matter calmly and acting submissively to Jehovah, Moses and Aaron manifested a provoked spirit, as shown in the words of Numbers 20:10: "Hear, now, you rebels! Is it from this crag that we shall bring out water for you?" Notice in this statement that Moses and Aaron, in a fit of rage, failed to give Jehovah credit for having provided the water miraculously, and apparently assumed credit to themselves rather than glorifying Jehovah before the congregation.

<sup>8</sup> Haman the Amalekite in his subtleness caused a kingly decree to be issued that all were to bow down before him. Nevertheless, the true servant of God, Mordecai, would not yield to such a course of honor to God's condemned enemy. (Ex. 17:14-16) When Haman observed that Mordecai the Jew would not capitulate and prostrate himself, the record tells us: "Haman became filled with rage. . . . Haman began seeking to annihilate all the Jews who were in all the realm of Ahasuerus." Haman's heart continued to harden, and he was determined to have Mordecai hanged and God's people destroyed. Of course, we know from God's Word that the tables were turned upon Haman and he was executed, and Mordecai, Esther and the Jews were freed from the effect of the edict by being told to stand for their lives.—Esther 3:5, 6; 8:10-12.

<sup>9</sup> When Jesus spoke to the crowd in the synagogue and read particularly from the scroll of Isaiah in advising them that on this very day the scripture was being fulfilled, the reaction on the part of many

of the listeners was not that of heeding and recognizing the Messiah, but, instead, as we are told at Luke 4:28, 29, "all those hearing these things in the synagogue became filled with anger, and they rose up and hurried him outside the city, and they led him to the brow of the mountain upon which their city had been built, in order to throw him down headlong." Yes, again, we find those who professed to be in covenant relationship with Jehovah, in a fit of hostility not only rejecting his Son but seeking to kill him.

<sup>10</sup> It is engaging to note how, when Stephen was brought before the Sánhedrin, he related the history and record of the Jews, up to the coming of the Messiah. He courageously informed them, too, how they persecuted those who had been heralding the righteous One, and that they had not kept the law. The resulting anger against Stephen is declared at Acts 7:54-58: "At hearing these things they felt cut to their hearts and began to gnash their teeth at him. . . . they cried out at the top of the voice and put their hands over their ears and rushed upon him with one accord. And after throwing him outside the city they began casting stones at him." Diabolically infuriated, they killed Stephen.

#### RIGHTEOUS INDIGNATION

<sup>11</sup> It still should be borne in mind that there is a difference between anger and righteous indignation. We know that Jehovah's wrath is going to be poured out upon the wicked enemies, as he has so frequently stated in his Word. While Jehovah is slow to anger, it does not mean that his anger cannot be aroused by unrighteous behavior. We are told by the prophet Nahum (1:6, AS): "Who can stand before his indignation? and who can abide in the

8. (a) What did Haman endeavor to accomplish when filled with rage? (b) And as a result, what happened to him?

9. Rather than responding favorably to the words of Jesus when he spoke in the synagogue, how did some of the Jews react?

10. How did the crowd respond after listening to Stephen relate the historical record of the Jews?

11. Why is Jehovah's wrath not improper?

fierceness of his anger? his wrath is poured out like fire, and the rocks are broken asunder by him." Just as much as Jehovah's hand of protection is over the faithful servants and those filled with exclusive love for him, his wrath and destructive forces will operate against the wicked, and they will not escape.

<sup>12</sup> A manifestation of his wrath is pointed out by David at Psalm 69:24, 25: "Pour out upon them your denunciation, and may your own burning anger overtake them. Let their walled camp become desolate; in their tents may there come to be no dweller." So we see by Jehovah's own words and by those spoken by his faithful servant that it is in proper order for righteous indignation to be expressed against God's enemies. His abhorrence of wickedness will climax with the annihilation of it at Armageddon. So we, too, as Christians may show disdain against the things of this world as they are in opposition to Jehovah. It is not required that we condone unrighteousness. In fact, the contrary is true—we must love righteousness and hate iniquity. There is a proper time for each, as we are told: "For everything there is an appointed time . . . a time to love and a time to hate; a time for war and a time for peace."—Eccl. 3:1, 8.

<sup>13</sup> It is most interesting to note some of the things that are despicable to Jehovah. Such information is set forth in these words: "There are six things that Jehovah does hate, yes, seven are things detestable to his soul: lofty eyes, a false tongue, and hands that are shedding innocent blood, a heart fabricating hurtful schemes, feet that are in a hurry to run to badness, a false witness that launches forth lies, and anyone sending forth contentions between brothers." Going a little farther, we are advised: "The fear of Jehovah means the

hating of bad. Self-exaltation and pride and the bad way and the perverse mouth I have hated." So, truly, we have adequate cause for deploring and may properly deplore the things that Jehovah hates.—Prov. 6:16-19; 8:13.

<sup>14</sup> A servant of Almighty God stated on another occasion: "Owing to your orders I behave with understanding. That is why I have hated every false path. . . . I have considered all orders regarding all things to be right; every false path I have hated. The double-minded ones I have hated, but your law I have loved. Falsehood I have hated and I do keep detesting it."—Ps. 119: 104, 128, 113 (*margin*), 163.

<sup>15</sup> In view of this, when some within a congregation violate Jehovah's laws and disregard his principles by committing adultery, fornication, reviling, or being a drunkard, those of the congregation would naturally be expected to abhor those who practice such things. In fact, that is why it is important that the congregation committee exclude them from their association by disfellowshipping them. They hate those practices. And, correspondingly, those who commit them have no place in Jehovah's honorable and clean organization.

<sup>16</sup> How important it is, then, to evaluate properly God's thoughts and wishes, recognizing them to be perfect and unchangeable. He hates anger and the wrathful sin of imperfect man. Knowing this, a Christian will at all times seek to direct his ways so as to conform to Jehovah's ways and thoughts. Yes, every Christian will therefore be slow to anger and avoid wrath. And what about indignation? Let it be Jehovah's indignation that is expressed, for he does so in righteousness, and thus he will forever destroy the hateful things that violate his principles.

12. (a) What did David have to say about Jehovah's anger? When will it reach a zenith of manifestation?

(b) May Christians show indignation?

13. What things does Jehovah hate?

14. What did David hate, and what did he love?

15. How may Christian ministers today look upon those that violate Jehovah's right principles?

16. How may those of the New World society regard anger and indignation?

## Assembling Still More as the Day Draws Near

“NOT forsaking the gathering of ourselves together, as some have the custom, but encouraging one another, and all the more so as you behold the day drawing near.” As familiar as we are with this Scripture text it is again being stressed, making it the basis for our service theme for July.—Heb. 10:25.

What day is drawing near? Not the general “day of Jehovah,” for it is here, having begun in 1914. Rather, it is the special day of Jehovah for his vindication: “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 mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy.” That day is rapidly approaching.—Zeph. 3:8, AS.

Why assemble still more in view of that day drawing near? Because the old-world pressures upon our time and strength are steadily increasing, making it more urgent than ever that we heed Jesus’ admonition: “Pay attention to yourselves that your hearts never become weighed down with overeating and heavy drinking and anxieties of life, and suddenly that day be instantly upon you as a snare.” Because lawlessness is increasing there is ever greater danger that our love will cool off unless we assemble together. Satan knows he has but a short period of time, and he acts accordingly. We also know that we have but a short time to preach this good news of the Kingdom and to warn the wicked and so we also should act accordingly. To that end it is imperative that we assemble ourselves together still more.—Luke 21:34, 35.

Where is it that we are to assemble still more? At our five weekly congregation meetings: at the Bible study with the aid

of *The Watchtower*, at the service meeting and theocratic ministry school, at the public lecture and at the neighborhood Bible study with the aid of “*Your Will Be Done on Earth*.” Included also are our semi-annual circuit assemblies and, right now, the Peace-pursuing District Assemblies.

In what way are we to assemble still more? In three different ways, in fact. First of all, “still more” suggests the thought of increased urgency. It has ever been important that we assemble together, but in view of the nearness of Jehovah’s day of vindication it is more important, more urgent than ever before. “Still more” would, of course, also mean still more times. If any of us have not been regular in attending the seven different meetings above mentioned, then we should see to it that we assemble still more and more until we are regular in our attendance.

But what about those of us who already are one hundred percent regular in our attendance at these meetings? In what way can we be ‘assembling still more as the day draws near’? By striving for still more quality in our assembling. Are we always punctual? Do we always prepare in advance? Do we pay strict attention from beginning to end? Do we take part to the fullest extent possible? At our circuit assemblies, are we there on time Friday evening? Are we on hand for the field service programs and for the baptism talk? At our district assemblies, do we plan on being there for all four days, from beginning to end, not slighting any sessions?

So, especially during the month of July let us all heed the admonition to assemble *still more*. And may we ever feel like David, who rejoiced when they said to him: “To the house of Jehovah let us go.”—Ps. 122:1.

## Questions from Readers

● The Fourth Commandment, recorded at Exodus 20:11, states: "For in six days Jehovah made the heavens and the earth, the sea and everything that is in them and he proceeded to rest on the seventh day." Does not the "six days" include Genesis 1:1, since the "six days" includes the time "Jehovah made the heavens and the earth"?—W. B., U.S.A.

No, we cannot so argue. The "day" of Genesis 2:4 as well as the "six days" of Exodus 20:11, comprising the whole creative period from when Jehovah God created light on the earth, does not include the period of time previous in which the earth was already existing and during which it was formless and waste, abiding in the darkness that covered the surface of its surging waters.

We may not forget that during this creative week God did create heavens. Those heavens are the ones described in the account of the second day in Genesis 1:6-8. It is in these heavens that verse 20 says the flying creatures wing their way. It was in these heavens that the sun, moon and stars outside became visible on the fourth day. The earth was made or created within this creative period also in that it was made to appear above the surging waters on the third day. (Gen. 1:9, 10) These, therefore, are "the heavens and the earth" that are referred to at both Genesis 2:4 and Exodus 20:11.

● How can the apparent contradiction between 1 Samuel 31:4 and 2 Samuel 1:10 be harmonized?—L. G., France.

The record at 1 Samuel 31:4 reads: "Then Saul said to his armor-bearer: 'Draw your sword and run me through with it, that these uncircumcised men may not come and certainly run me through and deal abusively with me.' And his armor-bearer was unwilling, because he was very much afraid. So Saul took the sword and fell upon it." At 2 Samuel 1:10 we have the words of an Amalekite addressed to David, claiming to have killed King Saul at his request: "So I stood over him and definitely put him to death, for I knew he could not live after he had fallen."

A little reflection will make it all clear. On the one hand we have the inspired record, most likely by the prophets Nathan and Gad, telling just how King Saul died. They report it as a fact. On the other hand we have the claim of a pagan, an unknown youth of the Amalekites, which contradicts the divine record. Is there any reason for doubting the record of the inspired writers? No, there is not. Is there any reason for doubting the words of the pagan youth? Yes, there is, for it is reasonable to conclude that he was trying to curry the favor of David by posing as the slayer of the one who sought David's life during his lifetime. What he said was therefore a deliberate falsehood. However, instead of getting him into the favor of David, it so aroused David's wrath that he ordered the youth to be slain for having killed Jehovah's anointed.—2 Sam. 1:15, 16.

● What are the "elementary things" that the apostle Paul warned against at Colossians 2:8?—B. F., U.S.A.

At Colossians 2:8 we read: "Look out: perhaps there may be some man that will carry you off as his prey through the philosophy and empty deception according to the tradition of men, according to the elementary things of the world and not according to Christ." The most common connotation of "elementary" is that which is primary, rudimentary, such as an "elementary" school. The term, however, also means that which pertains to or treats of the elements of anything. An element, in turn, is defined as "one of the constituent parts, principles or traits of anything."

In keeping with this definition is the Greek word here used by the apostle Paul, *stoukheion*, which means 'that which is a basal, fundamental or an initial constituent.' This word is a diminution of a Greek term meaning 'a straight rod or rule.' *Stoukheion* is also defined as "an element; an element of the natural universe . . . ; an element or rudiment of any intellectual or religious system."—*Greek Lexicon*, Bagster.

*Stoukheion* occurs seven times in the Christian Greek Scriptures. The apostle Peter uses it twice in the sense of an element of the natural universe, saying: "Jehovah's day will come as a thief, in which the heavens will pass away with a hissing noise, but the *elements* being intensely hot will be dissolved." (2 Pet. 3:10, 12) A footnote in the *New World Translation* on the word "elements" says, "the celestial bodies." In the literal heavens the elements or

constituent parts are the individual celestial bodies. However, since we know that the *literal* heavens and earth will remain forever, and in view of what the context shows, it is apparent that the apostle Peter was here referring to a wicked symbolic heavens, consisting of Satan and all his wicked demons. These will melt away in the day of Jehovah in that they will be put out of action at Armageddon, thrown into the abyss for a thousand years.—Rev. 20:1-3.

In his letter to the Hebrew Christians the apostle Paul uses this same term *stoikheion* to refer to the basic elements of true Christianity. Because of their indolence these again needed someone to teach them from the beginning "the first principles [*stoikheion*; elements] of the sacred pronouncements of God," such as "repentance from dead works, and faith toward God, . . . the resurrection of the dead and everlasting judgment." Such teachings, elements or "principles" are both basic and primary, for which reason Paul designated them as the "first" elements of the teachings of Christianity.—Heb. 5:12; 6:1, 2.

Coming now to the "elementary things" mentioned at Colossians 2:8, these are the basic or elementary things or principles that comprise, guide and motivate Satan's world or system of things. The term would therefore include the philosophy or futile wisdom of this world; the empty deception of its materialism, which the Congregator in the book of Ecclesiastes repeatedly shows to be such a calamitous occu-

pation; the traditions of false religion, and so forth. Included, therefore, are the things mentioned by the apostle John: "Because everything in the world—the desire of the flesh and the desire of the eyes and the showy display of one's means of life—does not originate with the Father, but originates with the world."—1 John 2:16.

If the Christian is not at all times awake and alert, men of this world will carry him off as their prey according to its elementary things by bringing him again into bondage for their own selfish purposes. Thus certain Judaizers, who were a part of the world and who were trying to bring Christians back into the bondage of the Mosaic law, caused Paul to write: "If you died together with Christ toward the *elementary things of the world*, why do you, as if living in the world, further subject yourselves to the decrees, 'Do not handle, nor taste, nor touch,' respecting things that are all destined to destruction by being used up." (Col. 2:20-22) Two similar references to these particular "elementary things" are found at Galatians 4:3 and 9.

Since today comparatively few Christians have come out of Judaism, the danger of being taken a prey by Judaizers is not so great as it was with the Galatian Christians in Paul's day. But there are other dangers, such as those already noted, and not overlooking higher criticism, against which Christians must be on guard, for "bad associations spoil useful habits."—1 Cor. 15:33.

## ANNOUNCEMENTS

### FIELD MINISTRY

Christians are instructed to be 'assembling still more as the day nears.' (Heb. 10:25) Not only will we continue to do so, but we will encourage others to see the importance of assembling with Jehovah's people. To that end, we will offer to the people during July the fine book, "Your Will Be Done on Earth" and another helpful Bible-study book, with two booklets, on a contribution of \$1.

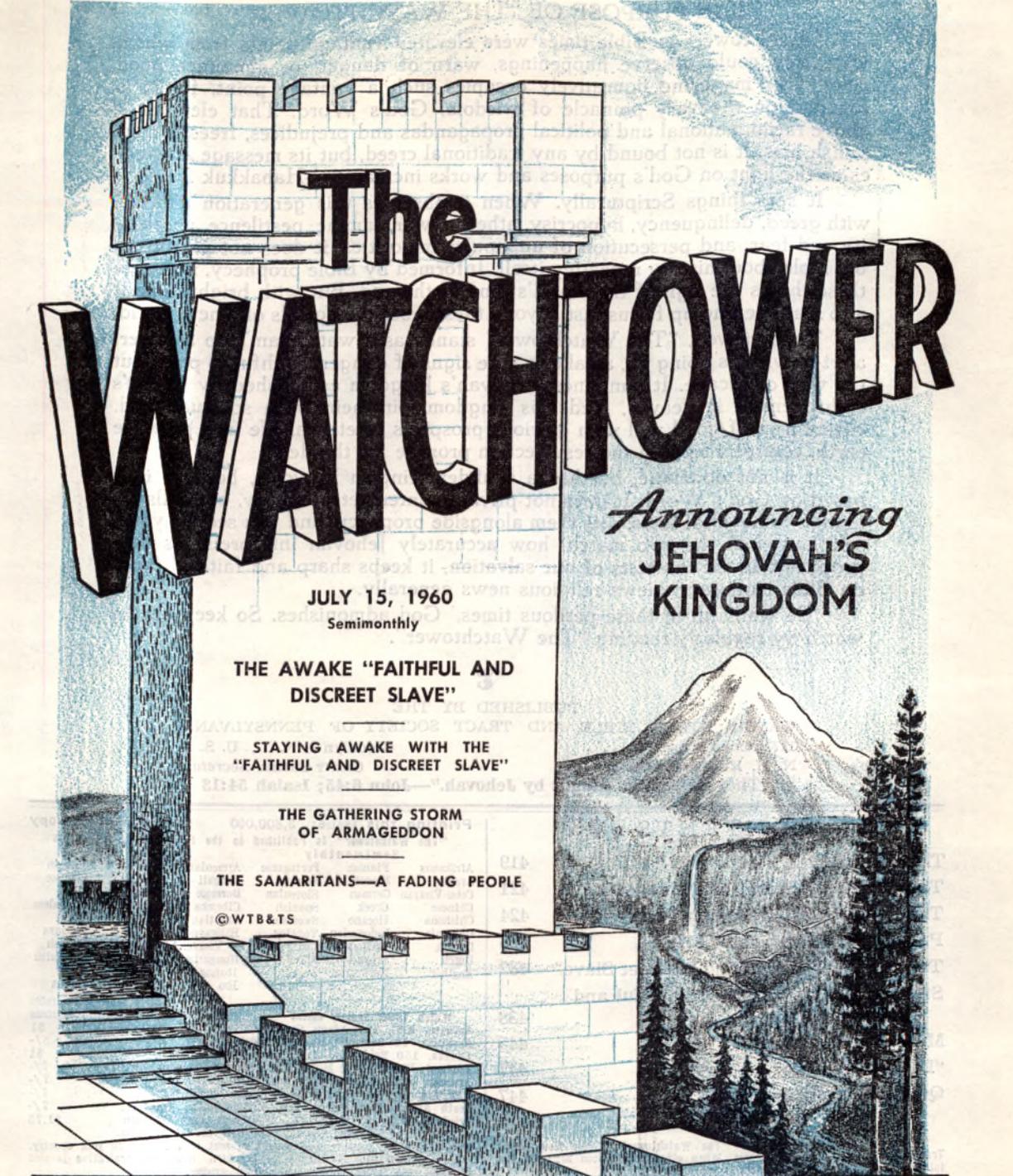
### SECURITY DURING WAR

For your safety and the eternal welfare of your family you will want to hear the timely

and vitally important subject SECURITY DURING "WAR of the Great Day of God the Almighty." It will be the featured Bible talk at all the Peace-pursuing District Assemblies of Jehovah's witnesses this summer. Write the branch office nearest you for details.

### "WATCHTOWER" STUDIES FOR THE WEEKS

- August 7: Dwelling Together in Honor, ¶1-21, Page 401.  
 August 14: Dwelling Together in Honor, ¶22-32, and Anger and Indignation. Page 407.



# The WATCHTOWER

*Announcing*  
**JEHOVAH'S  
KINGDOM**

**JULY 15, 1960**

Semimonthly

**THE AWAKE "FAITHFUL AND  
DISCREET SLAVE"**

STAYING AWAKE WITH THE  
"FAITHFUL AND DISCREET SLAVE"

THE GATHERING STORM  
OF ARMAGEDDON

THE SAMARITANS—A FADING PEOPLE

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





Announcing  
**JEHOVAH'S  
KINGDOM**

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**W**HAT determines the truth? Is it merely how you view something? Can it be said that what is truth to you is truth and what is truth to your neighbor is also truth although a contradiction of views may exist? Or can it be said that truth is what is popularly accepted and believed? Rather than being determined by personal impressions, imagination and popularity, truth is determined by the One who created man. He created the material universe according to certain physical truths that he established in it. They remain although man may believe one theory or another. Before any theory can be accepted as true, it must be proved by observation to agree with these truths.

The standard for spiritual truth was also established by God and is found in his written Word, the Holy Bible. His Word is the standard with which human beliefs must agree in order to be the truth. More than 1900 years ago Jesus Christ said to God: "Your word is truth." (John 17:17) Today it still is, notwithstanding contradictions

of that by men who are wise in their own eyes.

God's truth is not altered or caused to fall because mighty propaganda machines succeed in regimenting human minds to think according to the twisted views of some political rulers. It does not cease to exist because popular religious belief in a country may contradict it or claim that human tradition is also a standard for truth. It does not lose any debate with well-educated men who put forth clever arguments against it. Although counter-arguments from less educated persons may seem puny and unimpressive, God's truth stands and, in the long run, wins the debate. Time proves it right and the worldly-wise ones wrong.

It is like a seed that falls on good soil. The sprout that comes forth can withstand the torrid heat of the sun and the buffetting of storms. It is strong enough to crack a rock. So the truth of God's Word weathers heated opposition and eventually cracks and demolishes popular falsehoods that have appeared to be as solid and immovable as rocks. Propagandists, worldly intellectuals and powerful religious groups can lash at it and seemingly demolish it, yet it persistently grows up again and again and again. Long after they have ceased to be, it is still in the hearts of many godly people.

Because you may belong to a popular religious organization, perhaps the domi-

nating one in your country, do not conclude that its teachings must be the truth, that its popularity, size and age are assurance of this. Its teachings must match God's Word to be true, just as scientific theories must match the truths God established in the physical universe in order to be true. Check the beliefs of your religion with God's written Word and see whether they stand or fall. If you are confident they can stand, you should not be reluctant to talk about them when Jehovah's witnesses call at your door. If the teachings do not match God's Word, but are nothing more than human philosophy and traditions, they cannot stand. In due time they as well as those who trust in them will fall. "If, then, a blind man guides a blind man, both will fall into a pit."—Matt. 15:14.

God's truth is not any more popular today than it was in Jesus' day. At that time it conflicted with popular religious views, and today it does the same. Out of hatred for it the world persecuted Christ and his followers; today the world shows the same dislike for proclaimers of it. The apostle Paul foretold that the truth would not be popular when he said: "All those desiring to live with godly devotion in association with Christ Jesus will also be persecuted. On the other hand, wicked men and impostors will advance from bad to worse, misleading and being misled."—2 Tim. 3: 12, 13.

Although Christendom claims to be Christian and claims to hold to the truths of God's Word, her actions belie her claims. She has drawn near to God with her mouth but her heart has been far from him. "It is in vain that they keep paying respect to me, because they teach commands of men as doctrines." (Matt. 15:9) In times past she has tried to stamp out God's truth by destroying copies of the Bible, by torturing and killing Bible translators and

Bible readers, and by trying to muzzle anyone who proclaimed it. By their works the leaders of Christendom have shown themselves to be wicked impostors pretending to be followers of Christ. "For such men are false apostles, deceitful workers, transforming themselves into apostles of Christ."—2 Cor. 11:13.

Despite efforts to destroy God's written Word and to silence those speaking its truth, God's truth has prevailed. It has continued to spring up in the good soil of godly hearts to bring forth good fruit to the honor of God. It is being proclaimed world-wide today in the face of much opposition from the political and religious leaders of Christendom. It does not harmonize with political ambitions and practices, and it does not agree with many popular religious customs and teachings.

Do not make the mistake people in the first century did who rejected the truth Jesus Christ preached, because it was not in harmony with popular belief at that time and was condemned by their religious leaders. Do not make the mistake of thinking that size, age and popularity of a religious organization assure the truth of what it teaches. Instead, use the standard of truth God has given you—his written Word. Be suspicious of religious leaders who try to discourage your reading it. If their teachings are true, they would have no reason to fear the reading of God's Word by anyone.

Despite the efforts of this world to stamp out God's Word of truth or to corrupt it with popular traditions and philosophies, it continues to stand as the measuring rod of spiritual truth. It will still be standing, and so will those who bring their lives into harmony with it, long after this world and its lovers are nothing but dust and its popular beliefs are fantasies of the past. "The word itself of our God will last to time indefinite."—Isa. 40:8.

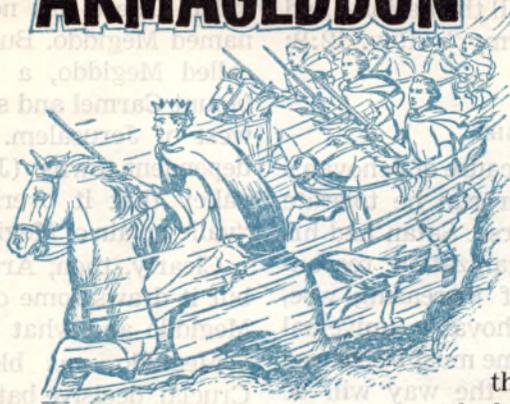
# The gathering storm of **ARMAGEDDON**

**A** HURRICANE is a frightening force of nature. It batters everything in its path. Terrifying, high-velocity winds rush violently over land and sea, smashing anything not solidly constructed. Warnings are issued days in advance to protect life and property. Even hydrogen bombs cannot duplicate the powerful forces unleashed in such a storm.

However, a far greater storm approaches, one that will encompass the entire inhabited earth. No one will be able to elude it or be unaffected by it. Titanic, awe-inspiring forces will be loosed at that time, dwarfing any yet experienced by man. This storm is Armageddon.

Many have been the opinions as to the nature, participants, location, time and effect of this war. Some conclude that it refers to events in past history. Others believe Armageddon to be the continuous battle between the forces of good and evil, whether world-wide or in one's mind. Theodore Roosevelt once applied it to a political battle in which he was involved, saying: "We stand at Armageddon and we battle for the Lord." A great number feel that Armageddon will be a nuclear war between communism and the Western world.

Are any of these views supported by the Scriptures? If not, then just what is Armageddon? Who fights it? Where will it be fought? What weapons will be used? How will we know when it has begun? What will be the results? Is there hope for survival?



## WHOSE WAR?

The word "Armageddon" is derived from the word used at Revelation 16:16, which states: "And they gathered them together to the place that is called in Hebrew Har-Magedon." The context tells us what kind of war it will be: "Expressions inspired by demons . . . go forth to the kings of the entire inhabited earth, to gather

them together to the war of the great day of God the Almighty."—Rev. 16:14.

Thus, Armageddon, from the word Har-Magedon, is a Greek transliteration or equivalent of the Hebrew expression *Har Megiddo*, and is inseparably linked with "the war of the great day of God the Almighty." This precludes its application to mental conflicts, political battles, past wars, nuclear or space wars between Communist and democratic blocs. Armageddon is God's war.

A battle or war indicates the joining in conflict of opposing sides. On Jehovah's side is a vast army of invisible spirit forces, led by Jesus Christ. "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. Also the armies that were in heaven were following him." (Rev. 19:11, 14) Revelation 9:16 mentions the use of heavenly armies numbering 200,000,000 on one occasion, showing the huge invisible forces at God's disposal.

Arrayed in opposition are Satan the Devil and his demon hosts, the invisible enemy. A visible, earthly part also stands opposed to God: "the kings of the entire inhabited

earth." Not only world rulers, but the people they govern are involved: "Jehovah has indignation against all the nations, and rage against all their army."—Rev. 12:9; 16:14; Isa. 34:2.

#### WHY FOUGHT

The battle is fought because of Jehovah's righteousness. No longer can he tolerate wickedness in the universe. Satan and his demonic and human organization, responsible for 6,000 years of increasing woe, must be destroyed. Jehovah's universal sovereignty and good name must be cleared once and for all. Then the way will be paved for restoring the Paradise originally founded in the garden of Eden, fulfilling God's purpose for earth and man on it.

Men, despite their lofty claims and promises, have proved incapable of righteous, peaceful rule. They have brought misunderstanding, hostility, hate and war. Our generation finds the whole world out of kilter, beset by worry and strife, plagued with the worst distress of nations in human history.

Only the God of the universe can clear out this global weed patch and its sower, Satan the Devil. He does so at Armageddon in harmony with his attributes of wisdom, justice, power and love. His fight is righteous because he comes 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." "As regards the wicked ones, he must give them to the sword."—Jude 15; Jer. 25:31.

#### WHERE FOUGHT

Since "Armageddon" comes from the Hebrew expression *Har Megiddo*, meaning "Mount of Megiddo," some have concluded that the battle would be fought at the location bearing that name. However, there

is not, and never has been, a place called Armageddon, Har-Magedon, or Har Megiddo. There has never been a *mountain* named Megiddo. But a *place* used to exist called Megiddo, a hill city southeast of Mount Carmel and some sixty miles northwest of Jerusalem. Megiddo also had its dependent towns. (Josh. 17:11) The broad valley that it overlooked was called the "valley plain of Megiddo."—2 Chron. 35:22.

Clearly, then, Armageddon is symbolic, but it draws some of its significance from Megiddo and what was done there.

Megiddo was blood-saturated ground. Crucial, decisive battles were fought there. Under Judge Joshua the Israelites defeated the king of Megiddo. (Josh. 12:21) Judge Barak inflicted a crushing defeat on the Canaanite King Jabin and his military forces under General Sisera. (Judg. 5:19) In this neighborhood Gideon and his small band routed the enemy Midianites.—Judg., chaps. 7, 8.

What made these victories highly significant was the fact that they were not achieved by Israelite strength of arms alone. Help came in a manner explained at Psalm 44:1, 3: "O God, with our ears we have heard, our forefathers themselves have recounted to us the activity that you performed in their days . . . For it was not by their own sword that they took possession of the land, and their own arm was not what brought them salvation. For it was your right hand and your arm and the light of your face." Because Jehovah fought in behalf of his name people, these pagan armies were defeated.

Also, in the vicinity of Megiddo Kings Ahaziah and Josiah were killed in battle and the backsliding forces of Jerusalem met with defeat, leading to foreign domination of her.—2 Ki. 9:27; 23:29.

For these reasons, then, symbolic Armageddon, or Har-Magedon, can properly be associated with the "war of the great day

of God the Almighty." At Armageddon Jehovah God inflicts on his enemies a decisive, crushing defeat that affects all nations and peoples.

#### HOW THE STORM BEGINS

The kings of the earth are not spiritually-minded. Their gathering for the final battle cannot mean they challenge God's heavenly forces. The forces they challenge must be visible.

The deeper meaning behind the Hebrew expression *Har Megiddo*, meaning "Mount of Megiddo," helps us to determine who these forces are. The name Megiddo means "rendezvous or assembly of troops." Since Megiddo was in the land of Jehovah's people, the people or troops assembled there now, at this time of the end, must be Jehovah's modern people. These are engaged in spiritual warfare, preaching the good news of the established kingdom of God, and of the impending doom of this corrupt old system of things.

Because of the spiritual prosperity and growth of these peaceful witnesses of Jehovah, Satan the Devil becomes infuriated and is lured into an all-out attack on these seemingly defenseless Christians. Under his influence the nations march to attack these troops already assembled and gathered out from all nations, not to a literal place, but to Jehovah's visible organization. Because they are the ones assembled there, they are represented by the place, the symbolic Armageddon, the mountain of Megiddo. The symbolic Armageddon, then, represents in effect the assembled, gathered witnesses of Jehovah now on earth who are engaged in spiritual warfare, preaching Kingdom truths.

The name of a battle is frequently known by the name of the place where it is fought. Hence, the battle fought by God in defense of his people can be called by that name: the battle of Armageddon. The

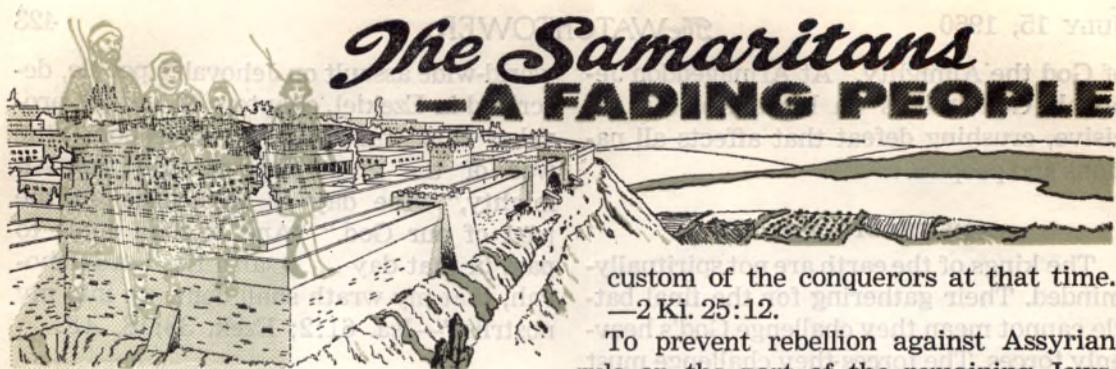
world-wide assault on Jehovah's people, described in Ezekiel, chapters 38 and 39, provokes that war called Armageddon, "the war of the great day of God the Almighty," "the day of vengeance on the part of our God." "And it shall come to pass in that day . . . , saith the Lord Jehovah, that my wrath shall come up into my nostrils."—Isa. 61:2; Ezek. 38:18, AS.

#### THE RESULTS

Jehovah, rising up to defend his people, brings terror to the hearts of the wicked. The battle at Armageddon is on! Governments collapse, fiery showers strike the earth, tidal waves, upheavals of earth, cloudbursts, electrical storms, burning missiles all strike down Satan's visible hordes. In sheer horror, every man's hand is turned against his neighbor in a frenzied, selfish fight for survival, all in vain; for Jeremiah long ago declared: "And those slain by Jehovah will certainly come to be in that day from one end of the earth clear to the other end of the earth. They will not be bewailed, neither will they be gathered up or be buried. As manure on the surface of the ground they will become."—Zech. 14:12, 13; Jer. 25:33.

With the destruction of Satan, his demons and earthly organization, the way is cleared for the battle's survivors, Jehovah's people, to begin reconstruction that will transform earth into a paradise, free from sorrow, sickness, pain and death.—Rev. 21:4.

As with a hurricane, those heeding the warning now being sounded of Armageddon's approach will take steps for safety and survival, for the devastating storm is certain to follow shortly. "Hope in Jehovah and keep his way, and he will exalt you to take possession of the earth. When the wicked ones are cut off you will see it."—Ps. 37:34.



# The Samaritans

## —A FADING PEOPLE

**A**S THE people of China are called Chinese and those of England are referred to as English, so the inhabitants of Samaria are known as Samaritans.

The history of the Samaritan people might be said to begin after 997 B.C., when the northern ten tribes of Israel under the leadership of Jeroboam revolted against the rule of the house of David. Some fifty years afterward, King Omri, of the ten-tribe kingdom, bought the mountain of Samaria from Shemer and on it built the city of Samaria, which became the capital of Israel. After that the people of Israel, especially those from Samaria, came to be called Samaritans, and the whole northern territory, Samaria.—1 Ki. 16:23, 24; Hos. 8:5; 2 Ki. 17:29.

The city of Samaria was not only one of great beauty, located on top of a bold headland some 2,848 feet high, but also a mighty fortress. It was besieged several times without being captured. But in 740 B.C. Samaria fell, after a three-year siege by the king of Assyria, and the kingdom of the ten tribes was destroyed. The city of Samaria was demolished, and all the prominent people of the land, the heads of families, the priests and prophets, were exiled from their homeland. Thus the ten tribes that had separated from the house of David were brought to complete desolation, never again to assume strength or prominence. Possibly poor people of the land were left behind, according to the

custom of the conquerors at that time.—2 Ki. 25:12.

To prevent rebellion against Assyrian rule on the part of the remaining Jews, and to keep the land from becoming entirely desolate through lack of inhabitants, the Assyrian king had a mixed group of people move into the land to occupy the vacant cities. King Sargon of Assyria wrote: "Samaria I besieged and conquered . . . 27,290 people I took into captivity . . . people out of all lands, my captives of war, I settled there; my officer I made governor over them, tribute and taxes like the Assyrians I laid upon them." The Bible account says: "Subsequently the king of Assyria brought people from Babylon and Cuthah and Avva and Hamath and Sepharvaim and had them dwell in the cities of Samaria instead of the sons of Israel." (2 Ki. 17:24) These foreigners made Samaria their chief city, but they made Shechem the center for religious worship. At this time any Israelites who were left behind were in the condition described by the prophet Hosea: "Without king, and without prince, and without sacrifice, and without pillar, and without ephod or teraphim." (Hos. 3:4, AS) They were stripped of all but their memories. Pagan worshippers now dwelt in their lovely cities where once they carried on their own apostate religion.

In the lapse of time, between the exiling of the Israelites and the bringing of these foreigners into the emptied Samaritan cities, the land became infested with wild beasts. The inspired account says: "It came about at the start of their dwelling

there that they did not fear Jehovah. Therefore Jehovah sent lions among them and they came to be killers among them." (2 Ki. 17:25) These pagans believed that each district and country had its own god and that to prosper they must learn how to appease the God of this land. So they sent word to their king requesting that someone be sent to teach them the ways of Jehovah, that they might know how to worship the God of Israel. The king sent back a Samaritan priest, who took up residence at Bethel. He began to teach these foreigners the ways of Jehovah. The pagan settlers incorporated this worship of the God of Israel with their demon worship. A mixed religion resulted—the Samaritan religion. The few remaining Israelites became miserably corrupted both in their behavior and in their religion. They married foreigners and brought forth a mixed race, composed partly of Israelites and partly of settlers. This mixture of humanity became known as Samaritans.—Ezra 4:2, 10.

This idolatrous religious concoction continued for about three hundred years, down till the building of the Samaritan temple on Mount Gerizim by the governor of Samaria, Sanballat the Horonite, said to be with the sanction of Alexander the Great. Earlier, during the reigns of Hezekiah and Josiah, some few returned to true worship. The high places of demon worship of Samaria were destroyed. Their altars were desecrated, their priests slain and all the remnant of Israel acknowledged the temple on Mount Zion or, more specifically, on adjacent Mount Moriah. Any restoration of true worship, however, was short-lived. With the death of Josiah the land of Samaria fell back into idolatrous worship.

#### THE SAMARITAN SCHISM

Nothing is known of the Samaritans from Josiah's time down till the arrival of

Zerubbabel and Joshua the high priest in Palestine in 537 B.C. These men were authorized by King Cyrus to rebuild the temple in Jerusalem. The Samaritans approached them with an offer to assist them in their building program, but Zerubbabel rejected their offer. This treatment roused the wrath of the Samaritans. By the time Ezra arrived on the scene in Jerusalem nearly seventy years later, the ill feeling had faded and the Jews and the Samaritans were on the friendliest of terms. In fact, too friendly for Ezra's liking, for the Jews had intermarried with the Samaritans. Ezra, the priest, declared these intermarriages illegal, contrary to God's instruction given at Exodus 34:16. He called for the Jews to separate themselves from their foreign wives. This caused much resentment among both the Jews and the Samaritans. Many influential Jews refused to listen to Ezra's appeal and fled to Samaria. The Samaritans became embittered with the way their womenfolk and children were being treated. This led to a sharp division between the Jews and the Samaritans.

During Nehemiah's absence from Jerusalem, about 443 B.C., the Jews again married Samaritan women. When Nehemiah returned to Jerusalem, he insisted that they separate from their foreign wives. Nehemiah says: "One of the sons of Joiada the son of Eliashib the high priest was a son-in-law of Sanballat the Horonite. So I chased him away from me." (Neh. 13:28) It was Nehemiah and not popular Jewish sentiment that expelled the unworthy priestling. This led to more resentment.

The Bible says nothing more about this and in no way connects it with the Samaritan schism. The Jewish historian Josephus, however, informs us that a nephew of this man whom Nehemiah chased away from him married a daughter of Sanballat, the governor of Samaria. The nephew's name was Manasseh. The elders of Jeru-

salem were quite indignant that a relative of the high priest should marry a foreigner. They demanded that Manasseh either divorce his wife or not serve in the priesthood. All Jerusalem was in an uproar over this, because many priests and Levites were entangled in these marriages. When Manasseh refused to give up his Samaritan wife, he was thrown out of the country. A number of priests, who also refused to separate from their wives, joined him.

Sanballat, the governor of Samaria, took the banishment of his son-in-law as an insult. Why should he or anyone else have to go to Jerusalem to worship? Was not Jehovah the God of the whole earth? Furthermore, did He not choose Mount Gerizim as the place from which blessings were to be pronounced upon the people? For blessings, then, men should come to Samaria, yes, they should rightly look to Mount Gerizim. So on top of Mount Gerizim Sanballat arranged for building a temple for his son-in-law Manasseh. Sometime before 330 B.C. the exiled Jews in Samaria had their temple. They had their own priesthood made up of the sons of Aaron; all of these were exiled Levite priests. They brought with them copies of the law of Moses, which was read in the temple and publicly. The exact service was performed in the temple on Mount Gerizim as was performed in Jerusalem. Mount Gerizim became a holy mount to worshipers. Almost every sacred incident from the beginning of history the Samaritans in some way connect with the top of Gerizim. Was not Eden located here? say they. Did not God use the dust of Mount Gerizim to create Adam, and are not the seven steps on Gerizim where Adam came down when he was cast out of Eden? Is this not where Abraham offered Isaac, where Joshua read the law, where Joseph's and Joshua's tombs are located, where Jotham declaimed his

parable, where Deborah judged, where Gideon threshed and where Samuel, Saul, Elijah and Elisha lived? In a word, is this not the land of Israel? This is what they professed to believe.

Soon the Samaritans claimed they were the only true Israelites, descendants of Joseph and Ephraim, of Abraham and of Jacob. Only their language betrayed their mixed origin. It was a conglomeration of Aramaic and other foreign elements.

#### SAMARITANS OF JESUS' DAY

When Jesus Christ walked the earth, Mount Gerizim was still very important to the Samaritans. The discussion Jesus had with a Samaritan woman at Jacob's fountain in Samaria showed there was still hatred between the two peoples. The Samaritan woman told Jesus: "How is it that you, despite being a Jew, ask me for a drink, when I am a Samaritan woman?" (For Jews have no dealing with Samaritans.)" After Jesus overcame this objection, the woman highlighted another: "Our forefathers worshiped in this mountain; but you people say that in Jerusalem is the place where persons ought to worship." Jesus said to her: "Believe me, woman, The hour is coming when neither in this mountain nor in Jerusalem will you people worship the Father. . . . the genuine worshipers will worship the Father with spirit and truth." Showing that she believed in a coming Messiah, the woman said to him: "I know that Messiah is coming, who is called Christ. Whenever that one arrives, he will declare all things to us openly." Jesus said to her: "I who am speaking to you am he." The Bible says: "Many of the Samaritans out of that city put faith in him." They remarked: "We know that this man is for a certainty the savior of the world." Jesus was treated hospitably there. But on another occasion he was an unwelcome guest in Samaria. However, Jesus

harbored no ill will against them, but taught through his illustration of the good Samaritan that the Jew and the Samaritan could be good neighbors through acts of love.—John 4:1-42; Luke 17:11-16; 9:52, 53; 10:29-37.

In his instruction to his twelve apostles Jesus drew a distinction between the Jew and the Samaritan, proving beyond all doubt that the Samaritans are not direct descendants of Abraham and Jacob, as they assert. Jesus specifically ordered his apostles not to “enter into a Samaritan city; but, instead, go continually to the lost sheep of the house of Israel.” If the Samaritans were Israelites, this command would not have made sense.—Matt. 10:5, 6.

#### THE MODERN SAMARITAN

Since Jesus' day the Samaritans have suffered greatly at the hands of their conquerors. During the Roman occupation they were denied the rite of circumcision. Under the Byzantine regime they were not permitted to build new synagogues or repair old ones. Under the Mohammedans they stopped offering up sacrifices. As with the Jews so now with the Samaritans, all their worship has become entirely that of the synagogue. About two centuries ago the Samaritan nation had several communities in Egypt and Syria, but now only one exists in the valley of Shechem. While the Jews have many synagogues throughout the world, the Samaritans have only one. This one is at Nablus on the slope of the base of Mount Gerizim, where the Samaritans dwell.

Like the modern Jew, the Samaritan believes that prayer has taken the place of the sacrifices they formerly offered. They still dislike the Jews and do not address them as Hebrews or Israelites, because they believe themselves to be the only stock of ancient Israel. Dr. John Mills summarizes the articles of the Samaritan creed

as follows: “One only God JHWH, one only Lawgiver, Moshe (Moses), one only Divine book, the Torah (Law), one only Holy Place, Mount Gerizim, the true Beth El.” The doctrines of angels, of immortality and of the last judgment, in his opinion, are later additions. They celebrate seven feasts in the year, although only one, the Passover, is observed with all strictness. They do no work on the sabbath, not even opening a letter or lighting a fire. The name “Jehovah” they do not pronounce. Instead they use the word “Sema,” which stands for God's name. They speak honorably of the Messiah, whom they call “Thaheb.” They believe he will be a reincarnation of Moses or Joshua and that he will restore spiritually the people of Israel and give them dominion over the nations. “The appearance of Messiah,” wrote Heinrich Petermann in 1860, “is to take place 6000 years after the creation, and these have just elapsed; consequently he now, though all unconsciously, is going about upon earth.” They maintain that Thaheb will equalize all men, live 110 years upon earth, then die and be buried near Gerizim.

According to Mills, they believe that “the soul at death leaves the body and enters another world, and a different state of existence.” As their basis for so believing they quote Exodus 3:6, where God's eternalness is associated with Abraham, Isaac and Jacob. They maintain that the wicked are punished in a hell-fire. No images are used in their worship, and they do not pray for the dead. They hold that at death man's fate is sealed forever.

Only a small handful of Samaritans are in existence today, perhaps 175 at most. They live in the southwestern part of Nablus in considerable poverty. The head of their group is a priest who claims to be a Levite, though they say that the Aaronic line has been extinct since 1658. Their

principal problem is how to keep themselves as a people from passing into extinction without violating the marriage

## Pursuing my Purpose in Life

*As told by W. J. Simpkins*

**P**EOPLE often say, "If I had my life to live over again, I would live it differently." However, I can truthfully say that if I had my life to live over again, it would be just as it has been for the past thirty-eight years, or at least the past thirty years. I say the past thirty years because I really started to live when I was eight years old.

It was then that my dad started to attend the meetings of Jehovah's witnesses. He came home one Sunday and told me that they had meetings for the youngsters too and that I could go if I wanted to. He showed me where it was, about a mile from home. Being curious, I went. In the "Sunday school," which they had back then, they were studying a book called "Creation." One of the older ladies from the grownups' study group was the teacher. About the second or third Sunday that I went she gave us each a slip of paper with some writing on it and said we should be prepared to say something about the subject the following Sunday. Well, I did not know what it was all about, but I asked my dad and he told me it was a Bible scrip-

ture. As for the deliverer's coming to their rescue, Ab Zehuta comments: "No one knows his coming, but Jehovah."

ture and he showed me how to look it up in the Bible. I found it quite interesting. I attended every Sunday for awhile. But as the class became smaller and smaller the Sunday-school arrangement was stopped and the two or three of us left had to meet with the grownups.

### ENTERING THE MINISTRY

In 1933 the opportunity was presented to me to go from house to house; I started in March. The more I worked from house to house, and the more I studied the Bible, the more convinced I was as to what would be my purpose in life when I finished school. I wanted to help people learn the truths of the Bible. In September, 1938, at the convention in Detroit, Michigan, tied in with London, England, I got baptized to symbolize my dedication to do Jehovah's will. I wanted to quit school then to enter the full-time preaching work, but my parents decided that I should finish school first.

I preached more and more, taking advantage of the opportunities, and then in the early part of 1940 I decided to start pioneering, pursuing my purpose in life in the full-time preaching work. I did not receive much encouragement from some. They said: "You'll starve to death." "All you'll have to eat is beans with a little salt." "How will you live?" It is true that I was just out of school, with no steady income and no regular job, but the pessimistic expressions of some did not change my mind. I remembered what the Bible says, that Jehovah clothes the flowers and feeds the birds of heaven and that his servants who have real faith are worth more

than these. So I became a pioneer servant of Jehovah on June 1, 1940.

#### 1940 CONVENTION

In that same month of June the contract for the use of the State Fairgrounds at Columbus, Ohio, for our convention was canceled. We shared with our brothers all over the country in circulating a petition, and in just a few days hundreds of thousands of signatures were obtained. I remember how hard a group of us pioneers worked. At the end of the month we were very tired, but when we totaled our time spent preaching during the month we found that we each had devoted more than two hundred hours. That was my first month as a pioneer, my first month of full-time joyful field service.

Soon after that I received a letter from the Watch Tower Society saying that the convention had been changed to Detroit, Michigan, and asking the help of pioneers in the area for preconvention work. Detroit is only a hundred miles from my home town, Saginaw, Michigan; so I decided to go, although I had but two dollars in my pocket. Five other pioneers went with me. We had a good time looking for rooms, typing room assignments and cleaning the assembly place. The convention was wonderful, and I am grateful that I had a small share in helping to prepare for it and was able to attend.

On July 26, 1941, I married a pioneer sister whom I had known for some time, and in November my wife and I received applications for the special pioneer service. We were made special pioneers and sent to St. Johns, Michigan, to start working December 1. Not long before, many of Jehovah's witnesses had been arrested on the streets of the town for distributing the *Watchtower* and *Consolation* (now *Awake!*) magazines, and the case had not been decided yet. It was a difficult terri-

tory to work because the majority of the people were retired farmers who were satisfied with their own religion and the others were fearful of studying with Jehovah's witnesses because of what their neighbors might say.

After working in that assignment seven months we received another assignment. First we went to Cadillac, Michigan, and then to Belding, Michigan. The assignment we received in December, 1942, to work in Belding will long be remembered. We were not there long when my wife and I received letters dated December 14, 1942, with application blanks for the Watchtower Bible School of Gilead, which was to open on February 1, 1943. How I desired to tell others of the privilege set before me! We filled out the application blanks, and then we waited. No, we did not wait with arms folded; we continued to preach.

#### GILEAD SCHOOL

Then one cold, cold day in January, 1943, we received our allowance as special pioneers, the 1943 *Yearbook*, and—what joy!—a letter instructing my wife and me to be at South Lansing, New York, no later than January 31 to attend the first class of the Watchtower Bible School of Gilead. It seems like yesterday that we arrived at the depot at Ithaca, New York, but it was more than seventeen years ago. There I met some of my classmates from different parts of the United States. We were met by Brother Booth, the farm servant of Kingdom Farm. The scenery between Ithaca and Kingdom Farm, where Gilead is located, was breath-taking, and I knew I was going to like my new home. I made up my mind to take in all the knowledge possible in the five months of the course and to equip myself for the missionary work.

Gilead was something new, and I did not know what to expect. There were one hun-

dred of us that found out soon enough about Gilead and its purpose. The instructors, our brothers, were kind and helpful. They showed great patience as they endeavored to instill in us a greater appreciation of the truth of God's Word and our relationship to the Creator. It was a joy to study and learn more and more of Jehovah and his great purpose. Our appreciation grew with increased knowledge. We learned, or at least tried to learn, a little basic Spanish. I look back now and laugh at the sounds I made or tried to make, but I finished the course and received an assignment in Mamaroneck, New York, until such time as it was possible to go to another country.

#### MISSIONARY SERVICE

Finally, on April 12, 1945, my wife and I boarded a plane in Miami, Florida, and made the short hop of some two hundred miles to Havana, Cuba. Then my missionary life really began. At the beginning it was hard. I did not know Spanish, but I memorized a short testimony; and the next day after arriving I started from house to house using a portable phonograph, as we did at that time. As I presented the literature, the people laughed with me and at me, but I did not mind because every day I was learning a little. I placed some literature, and then I began to make back-calls and started some studies. When I started to preach down here I carried a small Spanish-English dictionary with me. When somebody said something or I wanted to say something and I did not know the words, I would say, "*Un momento*" ("Just a moment"), and I would take out the dictionary and look up what I wanted to say, or what they were telling me. One time a young woman I met from door to door knew a little English; she told me that I could speak good Spanish, and I said: "Oh,

no, I want to *teach* more of it." I got my verbs mixed up. What I wanted to say is that I wanted to *learn* more Spanish. They had a good laugh at that, and I did too, when I realized the error I had made.

At that time the missionaries operated the same as special pioneers in a country. So the six of us who were in the home would each put in a certain amount of money each month for the rent, lights and food. We had two meals a day in the home—breakfast and supper. The money we had left from our special pioneer allowance we used for incidental expenses and lunch. The missionary home arrangement, which the Society started in 1946, has been a wonderful blessing to those pursuing their purpose in life in the missionary field.

My wife and I have no children, but a sister over seventy years old calls us grandpa and grandma. Now, that may appear strange, but it happened this way: In the fall of 1945 I went to make a back-call on a lady who had taken the book "*The Truth Shall Make You Free*." We studied with her for some months, and then in 1946, just before Brother Knorr's visit, she began to go in the service with us. She attended the international convention in Cleveland, Ohio, in 1946, and began to preach more and more until she became a pioneer; and she has helped many others to learn the truth. So you see, from the standpoint that they received the truth through one to whom we had brought the message of life, they look on my wife and me as "grandpa" and "grandma." It reminds me of the words of the Lord Jesus Christ recorded at Mark 10:29, 30: "Jesus said: 'Truly I say to you men, No one has left house or brothers or sisters or mother or father or children or fields for my sake and for the sake of the good news who will not get a hundredfold now in this period of time, houses and brothers and sisters and

mothers and children and fields, with persecutions, and in the coming system of things everlasting life.' "

I have been privileged to serve as overseer of various congregations that have grown and been divided to form new congregations. There were only three congregations in the Havana metropolitan area in 1945, but now there are thirty-three. There are more publishers in the Havana area now than there were in all Cuba in 1945.

In the congregation where I now serve as overseer I began a study with a sincere man who stated at the time that he could never learn the truths of the Bible and how to find the scriptures in the various books of the Bible. However, after less than a year he knew how to use the Bible, he began to serve Jehovah, was baptized and now serves as one of the assistant servants in a new congregation that was formed due to the growth of our congregation. Jehovah's will is that those of humble heart shall hear, and happy is the portion of those who make the serving of Jehovah their purpose in life.

It is true that at first when I came to Cuba the language and customs were strange, and if I had not been thoroughly convinced as to my purpose in coming here, I might have decided I did not want to stay and might have gone back to the States. But I wanted to preach and have a small share in discipling the nations; so I was determined to become as familiar as possible with the different customs and the language. That determination enabled me to stay, and I have been richly blessed. As one of Jehovah's witnesses, I know that

individuals are not important, but if a person can serve he should.

#### BETHEL SERVICE

In my third year in a foreign assignment, in April, 1948, my wife and I were assigned to work in the Cuban branch office. Then in 1949 I was assigned to serve some of the circuits as district servant, going out from Bethel on Thursday for this service on the weekend. It has been a wonderful privilege to serve my brothers and the people here in Cuba for the past fifteen years and to see the number of

those praising Jehovah increase from 1,400 to over 12,000. Can you think of a greater privilege or a career that brings more joy than that of serving Jehovah God as one of his witnesses?

To me the wisest course is to be a servant of the Lord. True, the wisest course is not always the smoothest course nor the most profitable from a human standpoint, but any other course than that of wholehearted service to Jehovah leads to difficulty and disappointment. Now after twenty-seven years in Jehovah's service, twenty of those years in full-time preaching service, I can truthfully say I am happy in the course I have taken in pursuing my purpose in life; they have been blessed years. After fifteen years in my missionary assignment I know no other place that is really home to me except my missionary assignment. Even when I go to the States to visit my parents, when I speak of my assignment in Cuba I speak of it as home, and when I leave them I say and feel that I am going *home* to my missionary assignment.

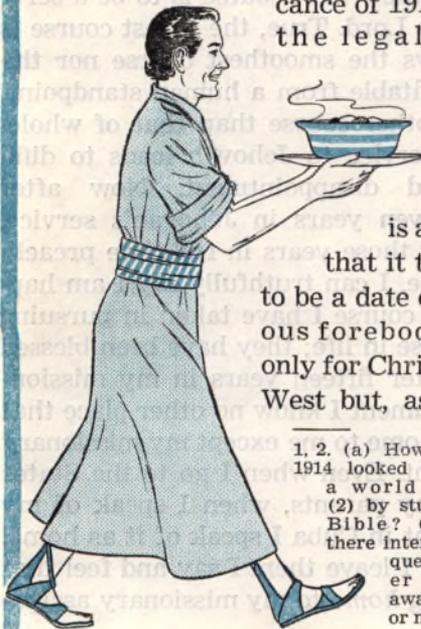
#### ARTICLES IN THE NEXT ISSUE

- How is it possible to identify true Christians today? Where can real Christian unity be found? Read "The Unity of the Christian Church."
- A righteous new world is urgently needed. The Bible speaks of it as "new heavens and a new earth." What is meant by "new heavens"? What is "a new earth"? Read "Creating New Heavens and a New Earth."
- The Lord Jesus said we should turn the other cheek when slapped. How can that counsel be applied in this harsh world? Read "Do You Turn the Other Cheek?"

# The Awake "Faithful and Discreet Slave"

TODAY it is openly admitted by shrewd observers of world conditions that 1914 marked a great turning point in earth's affairs. A professor of world history, Arnold J. Toynbee of London, writes: "For nearly a quarter of a millennium down to the outbreak of the first World War in 1914 the West enjoyed an unchallengeable ascendancy in the world. Since 1914, however, the situation has changed. Within these last forty-two years, the West has lost its previous ascendancy in the world, and at the same time it has lost its previous confidence in itself." (*Collier's* magazine, March 30, 1956, pp. 76, 78) While this true observation is not identical with

"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.



the Biblical significance of 1914, that of the legal ending of the "times of the nations," yet there is agreement that it turned out to be a date of dangerous forebodings not only for Christendom's West but, as we now

1. 2. (a) How is the date 1914 looked upon (1) by a world historian? (2) by students of the Bible? (b) Why is there interest as to the question whether there were awake watchmen or not as to 1914?

know, for all mankind. <sup>2</sup> One might ask, Were any world watchmen awake to sound out the warning before 1914 of this pending time of global trouble? If there were, then such alert

watchmen must now know more about these times since 1914 than any others on earth. Such watchmen should be sought out for guidance and counsel in these increasingly perilous times. They may be able to show inquiring persons where the course of safety lies.

<sup>3</sup> Would one have found such awake watchmen among the Catholic clergy? Not likely! History shows they were too busy before 1914 and since with their church rituals and engaging in world politics to have been alert to the signs of these times. Perhaps the many Protestant groups were tipped off and kept awake. No! Their clergy were too engrossed before 1914 with their higher criticism of the Bible and with what they call modernism. But how about the Jewish sages and rabbis? Again no! Before 1914 they were fully occupied with materialism and busy advocating Zionism for a re-established dream state in Palestine. How about the farsighted world politicians and financiers? Maybe they knew what was coming. Very definitely no! They were up to their necks in preparing for war and raking in its profits. All these proved to be sleepy "watchmen" in Christian name only. Isaiah describes them well: "His watchmen are blind. None of them have taken note. All of them are speechless dogs; they are not able to bark, pant-

3. Where were awake watchmen not found, and why?

ing, lying down, loving to slumber.”—Isa. 56:10.

<sup>4</sup> Then, was the world left without advance warning by alert watchmen? Not at all! There still is one more group to check on, that of the Watch Tower Society of Jehovah’s witnesses. History records a resounding “yes” as to their being awake. True to their name as witnesses they were world-wide watchmen up on their figurative “watchtower,” sounding forth the warning to the peoples of Christendom. But Christendom’s multitudes for the most part paid little attention. Jeremiah accurately foretold this with these words of God: “I raised up over you people watchmen: ‘Pay attention to the sound of the trumpet!’” But they kept saying: ‘We are not going to pay attention.’”—Jer. 6:17.

<sup>5</sup> Yes, as far back as the year 1877, two years before their significantly named magazine, the *Watch Tower*, appeared, these modern witnesses of Jehovah heralded the truth that the Gentile times would end in 1914. During the thirty-seven years that followed, these witnesses energetically pressed forward with a world campaign to notify the nations that their lease of power without divine interruption would run out A.D. 1914.—See “The Climactic Approach to 1914” in *Jehovah’s Witnesses in the Divine Purpose*, pp. 47 to 58.

<sup>6</sup> A leading New York newspaper, *The World*, in its Sunday magazine section, August 30, 1914, in a feature article, historically adds to the much documentation available for world history as to the record of these Bible witnesses of Jehovah. At that time they were also known by their British corporation name, the Internation-

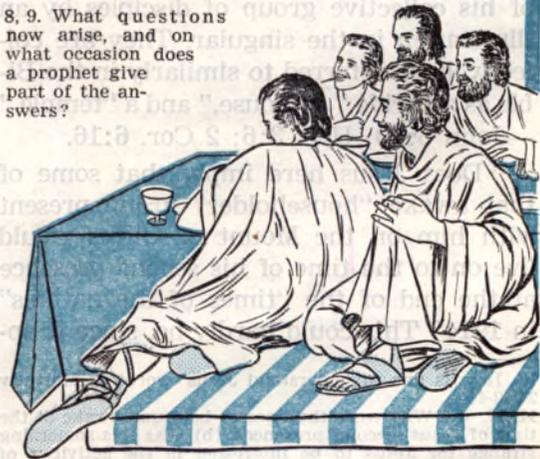
al Bible Students Association. In part the article reports:

<sup>7</sup> “The terrific war outbreak in Europe has fulfilled an extraordinary prophecy. For a quarter of a century past, through preachers and through press, the ‘International Bible Students,’ best known as ‘Millennial Dawners,’ have been proclaiming to the world that the Day of Wrath prophesied in the Bible would dawn in 1914. ‘Look out for 1914!’ has been the cry of the hundreds of traveling evangelists who, representing this strange creed, have gone up and down the country enunciating the doctrine that ‘the Kingdom of God is at hand.’”—*Ibidem*, p. 54.

#### BIBLICAL CONNECTIONS

<sup>8</sup> Since history confirms that Jehovah’s witnesses were the only Christian group found awake as to 1914 and the ensuing “last days,” does this situation have any Biblical connection? Do these witnesses have any Scriptural credentials to offer the millions today sitting in world darkness who are looking for divinely directed leadership? Consider the following for the answer.

8, 9. What questions now arise, and on what occasion does a prophet give part of the answers?



4. Who were awake watchmen and in accord with what prophecy?

5-7. (a) What record of watchfulness is there on the part of Jehovah’s witnesses? (b) What evidence is supplied by one source of documentation?

<sup>9</sup> Earth's greatest prophet, Jesus Christ, prophesied that there would be an awake group of Christians on the world scene before and during the "time of the end." On the Mount of Olives shortly before his impalement four of Jesus' disciples, namely, Peter, James, John and Andrew, privately asked him for precise evidence about the last days, when he would be returning invisibly to direct the affairs of his servants on earth. Jesus' remarkably detailed reply is preserved for us in the Bible accounts written by Matthew, Mark and Luke, chapters 24, 13 and 21, respectively.—Mark 13:3.

<sup>10</sup> In reply Jesus said: "Keep on the watch, therefore, because you [plural, hence collectively] do not know on what day your [plural] Master is coming [Jesus' second presence]. But know one thing, that if the householder had known in what watch the thief was coming, he would have kept awake and not allowed his house to be broken into. On this account you [plural, collectively], too, prove yourselves ready, because at an hour that you [plural] do not think to be it, the Son of man is coming." (Matt. 24:42-44) Note that Jesus here encourages his group of disciples to be alert as an awake "householder." This is not unusual for Jesus to refer to the operations of his collective group of disciples by an illustration in the singular. They are collectively so referred to similarly in the Bible as a "bride," a "house," and a "temple."—John 3:29; Heb. 3:6; 2 Cor. 6:16.

<sup>11</sup> Does Jesus here imply that some of that awake "householder" group present with him on the Mount of Olives would live on to the time of his second presence at the end of the "times of the nations" in 1914? This could hardly be, since it ap-

pears that none of the four disciples lived beyond A.D. 100. Jesus foreknew that these four apostles as well as eight others would become secondary foundations of an organized group of disciples, which, after Pentecost, A.D. 33, would become known as the Christian congregation of which Jesus himself would be the primary rock foundation. (Eph. 2:20; Matt. 16:18) Therefore it would be the awake congregation, not the four individuals, that Jesus meant would survive down through the centuries, even though at times the line of disciples would be obscure from historic view.

<sup>12</sup> Such future anointed disciples beyond the days of the apostles were not excluded from the thinking and pronouncements of Jesus. For example, in his last recorded prayer, at John 17:1-26, Jesus prayed to Jehovah: "I make request, not concerning these only [the apostles present with him], but also concerning those putting faith in me through their word." (Verse 20) It is not strange, therefore, that future members of the congregation are involved in the full applications of Jesus' illustrations and utterances.

<sup>13</sup> Let us consider what Jesus said further to his four disciples on that occasion when he was seated with them on the Mount of Olives. "Who really is the faithful and discreet slave whom his master appointed over his domestics to give them their food at the proper time?" (Matt. 24:45) Note that Jesus refers to the collective group as a "faithful and discreet slave," the figure "slave" appropriately being in the singular. He says the "slave" must feed the "domestics," the latter being in the plural. How was this done? Before his ascension into heaven Jesus emphasized to Peter such a feeding service three

10. How is one to understand Jesus' words at Matthew 24:42-44?

11, 12. (a) Who were the ones to be found awake at the time of Jesus' second presence? (b) Was this something strange for Jesus to be interested in the activities of his future disciples?

13, 14. (a) Who in the first century was the "faithful and discreet slave"? (b) How were the "domestics" fed? (c) What is meant by "give them their food at the proper time"?

times: "Feed my young lambs. . . . Shepherd my little sheep. . . . Feed my little sheep." (John 21:15-17) The sheep in Peter's day were those of the "little flock" of anointed Christians who were eventually to number 144,000. (Luke 12:32) Here, then, we have the "domestics" or individuals who were faithfully fed by the congregation or slavelike organization through its overseers. Many years later Peter reminds the overseers that they must "shepherd the flock of God."—1 Pet. 5:2.

<sup>14</sup> Down through the years the slavelike congregation has been feeding its true members faithfully and discreetly. From Pentecost, A.D. 33, up to this very present hour this has been lovingly and carefully performed. Yes, and these "domestics" have been fed on progressive spiritual food that keeps them abreast of the "bright light that is getting lighter and lighter until the day is firmly established." (Prov. 4:18) All this has proved to be "food at the proper time," as stated by Jesus.

<sup>15</sup> While Jesus, like a sower of seed, had richly planted the "domestics" as wheat under a shepherding organization, the congregation, history also records in another place, in fulfillment of Jesus' prophecy, that Satan would oversow the field with weeds in an effort to choke out the thinning line of true wheatlike followers. (Matt. 13:25, 37, 38) Would Satan entirely succeed, with no "wheat" left after the Master's absence of nearly 1,900 years? Jesus himself put that question this way: "When the Son of man arrives, will he really find this faith on the earth?"—Luke 18:8.

<sup>16</sup> Jesus confidently answers that question in the above-referred-to illustration of the sower by saying: "Just as the weeds are collected and burned with fire, so it will be in the consummation of the system of things. At that time the righteous ones

will shine as brightly as the sun in the kingdom of their Father." (Matt. 13:40, 43) So it was indicated that many of the "wheat" class of righteous ones, anointed ones, would survive here on earth up to and during the "time of the end." For this reason Jesus went on to say, at Matthew 24:46: "Happy is that slave if his master on arriving finds him doing so." How does history confirm that sure expectation of Jesus?

<sup>17</sup> From the 1870's onward the thin line of true Christians began to come to historic view again as in the days of the first century. A decided move was made by many of the "wheat" group to disassociate themselves from the many weedlike sects of Christendom. This gathered group of Christians from many parts of the earth formed a new association that later came to be known as Jehovah's witnesses. From 1879 the *Watch Tower* magazine was used by this collective group to dispense spiritual food regularly to those of the anointed "little flock." Yes, the "domestics," or individual anointed ones, were being spiritually revived with increasing restored light of Bible truth by the collective "slave" group. In 1884 this "slave" group formed a legal servant, a corporation, called Zion's Watch Tower Tract Society, now known as the Watch Tower Bible and Tract Society of Pennsylvania.

<sup>18</sup> Under the direction of this religious corporation the great world-wide campaign to announce the 1914 end of the "times of the nations" was undertaken, as mentioned earlier. The Watch Tower witnesses of Jehovah proved to be awake spiritual watchmen. But the Scriptures describe them as having unclean garments because of their long association with Christian apostasy. (Zech. 3:3, 4) They had many practices,

15, 16. What does the Bible indicate would be the experience of the "domestics" during the Master's absence of 1,900 years?

17, 18. (a) When and how did the true Christians begin to come to historic view again? (b) How did they prove to be awake, but why did a period of testing come upon them?

characteristics and beliefs similar to the weedlike sects of Christendom. So from 1914 to 1918 a period of fiery testing came upon them, not unlike the ancient period of Babylonish captivity of the Jews back in 607-537 B.C.

<sup>19</sup> In the same prophecy of Matthew (24: 7, 9) Jesus says: "For nation will rise against nation and kingdom against kingdom [as occurred in 1914] . . . Then people will deliver you [plural, collectively] up to tribulation and will kill you [some of you, not all], and you will be hated by all the nations on account of my name." All this came to pass in connection with transgression on their part in having the fear of man, not conducting themselves in a strictly neutral way during the war years and being tainted with many religiously unclean practices. Jehovah and Jesus Christ permitted these witnesses to be reproached, persecuted, banned and their officers imprisoned by the nations of this old world. By the summer of 1918 the strong organized voice of the Watch Tower witnesses had been silenced, killed collectively as prophesied in Revelation 11:7, 8. Notice, however, that this watchman's voice was not stilled until they had completed their pre-1914 phenomenal work of warning the peoples of the nations. For the complete facts see chapters entitled "Let Go into Captivity" and "Release from Babylonish Captivity" in the book *Jehovah's Witnesses in the Divine Purpose*, pp. 74 to 90.

<sup>20</sup> As we now know, this watchman class of the "faithful and discreet slave" was being cleansed for still greater watchman service in the turbulent years to follow their restoration in 1919. Previously, in the spring of 1918, Jehovah came to his temple of earthly Christian servants for inspection and cleansing. (Mal. 3:1-3) The many bad ones were disfellowshipped by

Him and sent away. A loyal remnant were permitted to go through the fiery test where Jehovah and his Messenger, Christ Jesus, (1) tested them by organization arrangements on their loyalty to Jehovah's organization rather than to human leaders, (2) tested them by service instructions and provisions as to their zeal and devotion to Jehovah's worship and witness work, and (3) tested them by revealed truth as to their love of it. What a fiery time it was! —See *You May Survive Armageddon into God's New World*, pp. 303 to 305.

<sup>21</sup> A faithful remnant of some thousands of the "domestics" of the "faithful and discreet slave" class survived this time of testing. From the spring of 1919 forward they began to rise from the dust of inactivity to their new lofty service as watchmen to the world. (Dan. 12:2; Rev. 11: 11, 12) The Scriptures also describe them as being clothed with new garments of clean identification to represent Jehovah's interests in the earth.—Zech. 3:4, 5; see the book *Preparation*, pp. 55 to 58.

<sup>22</sup> Now that the long-expected Kingdom had become an established reality in heaven, surely its growing interests in the earth after 1919 would not be left in the hands of a novice organization of spiritual babes. And that proved to be true. It was the 1900-year-old "faithful and discreet slave," the old Christian congregation, that was entrusted with this precious Kingdom service. Rich in its loyalty and integrity, long in its patient suffering of persecution, strong in its ancient faith in Jehovah's precious promises, confident in the leadership of its invisible Lord, Jesus Christ, obedient in its centuries-old commission to be witnesses in the earth, finally cleansed by a fiery test by 1918, the matured "slave" as represented by a remnant now stood ready for new assignments of service.

19. Explain fulfillment of Matthew 24:7, 9.

20, 21. (a) Describe the fiery test that came upon the "domestics." (b) What was the result?

22, 23. Was Jehovah to deal with a novice group? Who, then, fulfills Matthew 24:14?

19<sup>23</sup> Of all the so-called Christian groups following World War I, only the awake witnesses of Jehovah were prepared to undertake the heavy global commission to preach the final witness. Fittingly Jesus said: "He that has endured to the finish is the one that will be saved. 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. 24:13, 14.

24 Properly, then, to this 1900-year-old "faithful and discreet slave" with its thousands of cleansed "domestics" Jesus next says: "Truly I say to you [plural, collectively], He will appoint him over all his belongings." (Matt. 24:47) Those belongings are the interests of Christ's kingdom on earth. With practical wisdom Jesus entrusts these Kingdom interests to his veteran, proved "slave" class. Thus from 1919 forward this "slave" class, using the Watch Tower Society, has found itself in the unique position of responsibility and leadership concerning this kingdom, which it had previously heralded as to its coming, for over thirty years prior to 1914.

OVERWHELMING CREDENTIALS

25 Does the "faithful and discreet slave" class have any more credentials? Yes, an abundance of them! A partial list shows that the Christian remnant today since 1919 are referred to or represented in more than eighty Scriptural and prophetic designations.\* With more than eighty strokes

\* Following is the partial list of Scriptural and prophetic designations applying to or being represented in the anointed remnant since 1919:

(1) Noah's wife, Gen. 7:7; (2) angels sent to Lot, Gen. 19:15; (3) Rebekah, Gen. 24:64; (4) Joseph and Benjamin, Gen. 45:14; (5) gleanings left behind, Lev. 19:9; (6) two spies to Rahab, Josh. 2:4; (7) Barak, Judg. 4:14; (8) Jephthah, Judg. 11:34; (9) Naomi and Ruth, Ruth 2:2; (10) David's Israelite warriors, 2 Sam. 18:1; (11) Je-

by the finger of Biblical prophecy, the God of heaven has painted a vividly accurate portrait of his official servant class on earth. The reality of this portrait in all its divinely foreordained details stands out on the world stage for all to see. The credentials are established beyond a shadow of doubt. In fact the credentials are so numerous, all pointing to the one wide-awake "faithful and discreet slave" class, that it is impossible for the great deceiver, Satan, to produce a fake organization to meet all these eighty Scriptural aspects.

26 In view of these clear facts the Bible further indicates that lovers of righteousness all over the earth would get to see and

hu, 2 Kl. 10:11, 15; (12) Mordecai and Esther, Esther 4:13; (13) Job, Job 42:10, 13; (14) King's daughter, Ps. 45:13; (15) men of loving-kindness, Ps. 50:5; (16) intimate group, Ps. 89:7; (17) Shear-jashub, Isa. 7:3; (18) light of the nations, Isa. 60:3; (19) big trees of righteousness, Isa. 61:3; (20) ministers of our God, Isa. 61:6; (21) cluster preserved, Isa. 65:8; (22) servants called by another name, Isa. 65:15; (23) men trembling at God's word, Isa. 66:5; (24) new nation born, Isa. 66:8; (25) Jeremiah, Jer. 1:10; (26) Jehovah's people in the new covenant, Jer. 31:33; (27) man clothed in linen, Ezek. 9:2; (28) dwellers in the center of the earth, Ezek. 38:12; (29) trees by the river, Ezek. 47:7; (30) fishers, Ezek. 47:10; (31) the host of heaven, Dan. 8:10; (32) sanctuary restored (cleansed), Dan. 8:14; (33) they that are wise, Dan. 11:33; (34) many in the dust awake to everlasting life, Dan. 12:2; (35) all flesh receiving the spirit, Joel 2:28; (36) Jonah, Jon. 3:1-3; (37) apple of Jehovah's eye, Zech. 2:8; (38) Joshua the high priest, Zech. 3:3, 4; (39) a Jew, Zech. 8:23; (40) sons of Levi, Mal. 3:3; (41) wheat, Matt. 13:25; (42) sons of the kingdom, Matt. 13:38; (43) workers for the vineyard, Matt. 20:1; (44) those invited to marriage feast, Matt. 22:3-14; (45) chosen ones, Matt. 24:22; (46) eagles, Matt. 24:28; (47) faithful and discreet slave, Matt. 24:45; (48) discreet virgins, Matt. 25:2; (49) brothers of the king, Matt. 25:40; (50) little flock of sheep, Luke 12:32; (51) older brother of the prodigal, Luke 15:25; (52) beggar Lazarus, Luke 16:20; (53) branches of the vine, John 15:4; (54) royal palace of David, Acts 15:16; (55) heirs with Christ, Rom. 8:17; (56) the remnant, Rom. 11:5; (57) branches in the olive tree, Rom. 11:24; (58) holy ones or saints, 1 Cor. 6:2; Rev. 16:6; (59) temple, 1 Cor. 6:19; (60) new creation, 2 Cor. 5:17; (61) ambassadors for Christ, 2 Cor. 5:20; (62) congregation of God, Gal. 1:13; (63) part of Abraham's seed, Gal. 3:29; (64) Israel of God, Gal. 6:16; (65) body of Christ, Eph. 1:22, 23; (66) soldiers of Christ Jesus, 2 Tim. 2:3; (67) house built by Christ, Heb. 3:6; (68) holy priesthood, 1 Pet. 2:5; (69) holy nation, 1 Pet. 2:9; (70) association of brothers, 1 Pet. 2:17; (71) seven congregations, Rev. 1:20; (72) twenty-four persons of advanced age, Rev. 4:4; (73) spiritual Israel, Rev. 7:4; (74) locusts, Rev. 9:3; (75) two witnesses, Rev. 11:3; (76) two olive trees, Rev. 11:4; (77) seed of the woman, Rev. 12:17; (78) trees of life, Rev. 22:2; (79) the bride of Christ, Rev. 22:17; 19:7; (80) Jehovah's witnesses, Isa. 43:10.

24. What does Matthew 24:47 mean?  
25. (a) To what extent does the "slave" class have credentials? (b) Mention several of these credentials as proof.

26. What do the Scriptures indicate as to any responding to these credentials? What do the facts today show?

would heartily respond to the leadership of the organization that was holding these amazing credentials. "Thus saith Jehovah of hosts: In those days it shall come to pass, that ten men [persons of good will from all the earth] shall take hold, out of all the languages of the nations, they shall take hold of the skirt of him that is a Jew [singular, the 'faithful and discreet slave'], saying, We will go with you [plural], for we have heard that God is with you [plural]." (Zech. 8:23, AS) By this year 1960 more than 850,000 have actively associated themselves as preaching ministers under the leadership of the "slave" class.\*

27 Regularly and progressively such a

\* This Biblical description is timely portrayed on the 1960 calendar of Jehovah's witnesses.

27. What sort of leadership is available today for true worshippers?

## Staying Awake with the "FAITHFUL AND DISCREET SLAVE"

THE Biblical connections and the abundant array of Scriptural credentials of the "faithful and discreet slave" class have already been examined. This class was found to be the anointed witnesses of Jehovah operating today in all parts of the earth through their now seventy-six-year-old legal servant, the Watch Tower Bible and Tract Society of Pennsylvania. This "slave" class has a governing body rendering counsel and direction as prefigured by Elihu when he gave counsel to ancient Job.

1. (a) How is the "faithful and discreet slave" equipped to perform God's will? (b) Of what interest is this to newcomers?

great crowd are receiving their spiritual food through the columns of the eighty-one-year-old instrument in the hands of the "slave" class, *The Watchtower*, the religious magazine with the largest circulation in the world. Surely Jehovah and Jesus Christ have supplied no hasty, expedient form of leadership for the great crowd of true worshipers. Yes, beyond doubt the old but awake "faithful and discreet slave" stands today as a wonder watchman to the peoples of the nations. Just as their Master, Jesus Christ, stood for the rise and fall of many in Israel in the first century of the Christian Era, so now before the whole world the anointed witnesses stand as a guide to survival for a minority of mankind but prove to be an occasion for stumbling into Armageddon destruction for the rest.—Luke 2:34.

(Job 32:1-6)

From 1919 onward the governing direction of the New World society of Jehovah's witnesses has become theocratic rather than

continuing with the carry-over democratic arrangements of weedlike Christendom. (Matt. 13:25, 38, 39) The former democratic method featured the will of the people on every level of organization from the bottom up. But the theocratic method assures that Jehovah's will is done on every organizational level from the top down. Now that the kingdom of heaven had been established in 1914, the time was here to feature God's will on earth in all matters. This was in answer to the model prayer: "Let your [God's] will come to pass, as in heaven, also upon earth." (Matt. 6:10) The

time had come for multitudes of others besides the "domestics" of the anointed "slave" class to learn about the divine will and to perform it. Such newcomers must stay awake with the "faithful and discreet slave" in doing the divine will and thus qualify to survive this old world's end for life in a paradise restored on earth.

<sup>2</sup> How is this divine will to be made known and brought to the attention of the worthy multitudes of men of good will toward Jehovah? Again the awake world-watchman, the "slave" class, must undertake another world educational campaign following their restoration as witnesses after 1919. Such a global work has now been under way for more than forty years and is reaching its fruitful culmination. The facts show that during this time and up to the present hour the "slave" class has served as God's sole collective channel for the flow of Biblical truth to men on earth. Just as the early Christian congregation collectively served as the channel of communication from heaven to earth, so in our time. (Eph. 3:10) Abundant spiritual food and amazing details as to the doing of God's will have been flowing through this unique channel actually as a miraculous evidence of the operation of holy spirit. The present stature of the New World society of Jehovah's witnesses, numbering nearly a million ministers in 175 lands, gives eloquent testimony that it is not the product of human ingenuity. Rather, it is the product of holy spirit operating theocratically through a tested channel, influencing the lives of dedicated men and women in all walks of life.—Zech. 4:6.

<sup>3</sup> The Bible figures this channel arrangement as New Jerusalem's "broad way."

2. What evidence is there as to how the divine will is made known today?

3. In Revelation 22:1, 2 what are the "broad way," the "river of water of life," the "trees of life" and their "fruit"?

Through the middle of this "broad way" is channeled a "river of water of life," a flood of publications of crystal-clear truth bringing life-giving benefits to all who imbibe its refreshment. Where does the Bible mention this? "And he showed me a river of water of life, clear as crystal, flowing out from the throne of God and of the Lamb down the middle of its [New Jerusalem's] broad way. And on this side of the river and on that side there were trees of life producing twelve crops of fruit, yielding their fruits each month. And the leaves of the trees were for the curing of the nations. And 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. 22:1, 2, 17) Thus organizationally the "discreet slave" class since 1919 has been channeling an ever-increasing flow of Biblical publications by the millions that contain the "waters of life" featuring Jehovah's will as emanating from God's throne in heaven. Note there are "trees of life" on each side of this "river of life." These are the "domestics," the anointed remnant as individuals, who draw first from these waters of truth. Being thus filled with truth, the individual anointed ones produce Kingdom fruitage and the fruitage of the spirit continually, during all seasons, to feed spiritually and help their many new associates of the "nations."—Gal. 5:22-24.

<sup>4</sup> The anointed remnant as individual "trees" are also said to be producing "leaves for the curing of the nations." What are these leaves? These appear to be the organizational arrangements made through the anointed remnant to bring about a spiritual healing of men of good will. The anointed as individuals are used to serve in the Society's printing factories,

4. Explain about the "leaves," the "nations," the "bride," and what it means to say: "Come!"

to write and publish books and magazines, and are sent out as public speakers; some travel as branch, circuit and district servants, others continue as faithful congregation overseers and study conductors. Almost all of these more than fourteen thousand of the remnant still reported participate in the field, regularly training new ones in the house-to-house service and Bible study work. They strive to be faithful examples to men of good will of what dedicated servants of God should be. They will resist the tendency, because of getting older in years and weaker in bodily strength, of retiring to let the others, the men of good will, do the hard service work. Retirement could lead to their seeking only bodily comforts and so becoming materialistic. Down to their dying day these faithful spirit-begotten, anointed sons of God will be shedding forth their "leaves" of service co-operation to help those of the "great crowd" toward their being healed. Yes, these "trees" are confirmed to be the anointed ones, because later, in this same prophecy, they are referred to as members of the "bride" class, those destined to be of Christ's bride of 144,000 in heaven. (Eph. 5:23) And so it is as the "bride" that they keep on saying "Come!" to all men of good will to take of the 'waters of life' that are being channeled through the "slave's" Watch Tower Society. When such have become spiritually refreshed and healed, then they, in turn, join the remnant to say "Come!" to others. Hence under divine direction the spiritual educational program "snowballs" along to ever-widening proportions.—Isa. 11:9.

#### A MODERN MIRACLE

<sup>5</sup> From 1919 to 1931 the flow of waters of truth largely affected only those of the anointed remnant. More of the anointed

were being called to fill the vacancies of those dismissed in 1917 and 1918. They were also being spiritually refreshed and strengthened for greater work ahead. But more particularly by their faithfully declaring Jehovah's judgments they were preparing the world field for a gigantic harvest ingathering. So, aside from the awake remnant of the "slave" class, all others of mankind were found to be spiritually asleep up to 1931. They were all fatally heading for Armageddon's destruction. By 1931 the Catholic, Protestant and Jewish clergy were snoring in even deeper spiritual slumber than prior to 1914. Not an awake watchman among them.

<sup>6</sup> At Ezekiel, chapter 47, there is prophetically described a modern-day miracle. According to Jehovah's loving foreknowledge he maneuvered earthly affairs for a "great crowd" to experience a spiritual resurrection. (Rev. 7:9; Col. 2:13) It was God's will for the awakening of the remnant on earth to follow the 1918 heavenly resurrection of anointed ones who died prior to that time. (Rev. 11:18) Yet multitudes were bound in deathlike circumstances within Satan's dying old world and doing nothing about their plight. But by this modern miracle that began after 1931 Jehovah gradually opened their eyes to the actual state of things, that Christendom has been found wanting by God and Christ, resulting in her being cast off as guilty of spiritual fornication with the world. (Jas. 4:4) Such ones had their eyes focused to begin to discern the wide-awake "faithful and discreet slave" remnant and the significance of their preaching work. What are the details of this modern miracle?

<sup>7</sup> Let us now turn on the television of Bible prophecy to chapter 47 of Ezekiel for a viewing of the video performance there taking place in fulfillment in modern

5, 6. (a) Describe what was affected by the flow of truth from 1919 to 1931. (b) What sort of a miracle was in store for some?

7. What does Ezekiel 47:1-12 bring to view as applied today?

times. There we begin to see an expanded vision of the things we have just considered from Revelation, chapter 22. Again we see a "river" of water of truth being channeled to the earth out from Jehovah's spiritual temple. The waters begin to flow through the channel of the "slave" class from their restoration in 1919. Note the "river" here is described as going eastward, in the direction of greater light, apparently signifying that the Society's publications of truth would be progressing in the light of truth as the years advanced after 1919. Ezekiel makes a periodic survey, every thousand cubits, of the increasing depths of this river, which first was ankle deep, then up to the knees, and further up to the loins, and finally the river was so deep that one had to swim if he wished to cross it.—Ezek. 47:1-5.

<sup>8</sup> So in these latter days of fulfillment a periodic survey of every three years shows a steady increasing in the spiritual depth and clarity of the published waters of truth by the Watch Tower Society. The trickle published in 1919 was "ankle" deep, so to speak, by 1922, then an increased depth of spirituality and vision was had by 1925, followed by the great flood of new light published by 1928, to be capped by 1931 with the overwhelming flow of Biblical enlightenment.\* All who have been connected with the Watch Tower Society since 1931 can abundantly testify that since then the waters of truth have been published in such quantity and so fast through the *Watchtower* magazine and other Watch Tower publications that one has to figuratively "swim" to try to keep abreast. Furthermore, from 1931 to 1945 the Catholic Action-Fascist-Nazi forces found they could not check this strong "river" of

truth. Yes, Jehovah's witnesses had been so fortified with waters of truth that they could not be overcome by persecution or stopped publishing.—Rev. 12:15, 16.

<sup>9</sup> Next we see that this "river," too, has "trees" on both sides of this flowing stream. The "trees" bear new fruit each month, and their leaves are supplied for healing. This is identical with the Revelation scene already examined and applies to the individual treelike remnant who faithfully perform preaching services along with the channel organization to bring spiritual healing to the nations. (Ezek. 47:7, 12) But how is the modern miracle brought about?

<sup>10</sup> Where would the divine will direct the formidable flow of this cleansing water of Kingdom truth with life-giving benefits? On our television screen of Bible prophecy we see that Jehovah God directs this river to flow eastward (from where Jerusalem's temple area had been in ancient times) right into the Dead Sea. Now no fish have ever lived in the literal Dead Sea. But now note what happens to this antitypical Dead Sea! The Dead Sea here aptly pictures the deathlike circumstances that have prevented multitudes from seeing spiritual daylight during this time of the end. Satan has them securely bound as prisoners. He keeps them in great spiritual darkness through false religion. The Devil keeps them busy with materialism, deluded with propaganda and occupied with the menial things of a rat-race existence. In this way all mankind except the awake "faithful and discreet slave" class were held in deathlike spiritual sleep up to 1931.\*

<sup>11</sup> Miracle of miracles, Jehovah now directs this flow of waters of truth to re-

\* See *You May Survive Armageddon into God's New World*, pp. 306 to 310.

9, 10. (a) Read and explain Ezekiel 47:7, 12. (b) What does the Dead Sea picture?

11. Describe the healing that the waters of the "river" bring.

\* See the chapter "Publishing Freedom for the People Through Expanded Facilities" in *Jehovah's Witnesses in the Divine Purpose*, pp. 112-119.

8. What does the survey of the river's several stages mean today?

lease the "great crowd" of men of good will from this Dead-Sea-like captivity. From 1931 onward *The Watchtower* gradually began to change its trumpetlike call to those not of the anointed group. Over the years prophecy after prophecy, now numbering over forty-two, had their fulfillments made clear, all confirming that Jehovah has opened the door to a vast multitude to come into this fully cleansed and prepared New World society of Jehovah's witnesses.\* The waters of truth provided healing in that circumstances on the world scene and circumstances on the individual scene were changed by Jehovah's maneuvering. Religious shackles became loose; light on world woes freed those thinking on Kingdom truths from previous traditional restraints. The circumstances became livable. And so, as Ezekiel indicates, "fish" in great numbers became alive. In the almost thirty years from when this modern miracle began there are now over 850,000 of these "fish made alive" ones active with the "slave" class. They have come out from a lifeless element, an old world dead in its sins, out from under the threat of destruction at Armageddon, and become alive to God.—Ezek. 47:8, 9.

<sup>12</sup> Now that these "fish" have become alive under Jehovah's miraculous hand, does he leave them to shift for themselves for food? No. Our video screen next shows that Jehovah establishes a "fishers" organization to administer food. This is directly opposite to general experience, as fish are caught to become food for man. But in this prophecy the fish are fished out to be fed and kept alive. "And it shall come to pass, that fishers shall stand by [the Dead Sea]: from En-gedi even unto Engelaim shall be a place for the spreading of

nets; their fish shall be . . . exceeding many." (Ezek. 47:10, AS) This immediately reminds one of what Jesus once said to his disciples: "Come after me, and I will make you fishers of men." (Matt. 4:19) Truly the fishermen with their nets aptly picture today the anointed remnant along with their netlike organization still basically occupied in the same spiritual fishing business as their apostolic predecessors. By this organized means rescues are being effected in all parts of the earth. Prior to 1931 merely those of the heavenly "little flock" were being served, but now since 1931 rescue operations are on a vast global scale to save hundreds of thousands. These made-alive "fish" are the same as the "other sheep" of Christ Jesus. (John 10:16) Dependent upon the "fruit" and "leaves" of the treelike individual members of the remnant, these "other sheep" are being richly fed to be preserved alive through and beyond Armageddon's storm.

#### KEEPING AWAKE

<sup>13</sup> The question may next be asked, 'How can one stay awake with this fast-moving "faithful and discreet slave" class?' The members of this anointed group are years ahead in maturity, Biblical knowledge, theocratic experience and vision of Jehovah's purpose and divine will. There are several things one can do to stay awake and abreast. First, one should keep up with the "food at the proper time" supplied through God's proved channel and published by the Watch Tower Society. One cannot afford to miss one spiritual meal. In addition to one's private study it is vital to attend the congregation studies each week. By missing study meetings one is spiritually emaciating himself, remaining spiritually thin and weak. If such careless feeding continues, one will not be strong

\* See *You May Survive Armageddon into God's New World*, pp. 367, 368.

12. What arrangement operates to keep the awakened "fish" alive?

13. Describe one way to keep awake with the "slave" class.

enough to keep up with the rapid march of the New World society. The anointed remnant as leaders have only one determination ahead of them, and that is the prize of life everlasting in the doing of Jehovah's will in vindication of His sovereignty. Are you of the "other sheep" going to be strong enough to be the traveling companions of the remnant in this determined drive for victory? Feed with eagerness, as if it meant your life. It does.

<sup>14</sup> Another thing is to follow theocratic ways, procedures and policies. It is written in Revelation: "Great and wonderful are your works, Jehovah God, the Almighty. Righteous and true are your ways, King of eternity." (Rev. 15:3) No more are we governed by democratic ways and procedures. Such ways emphasize the will of men. When we have been brought into the New World society we are determined to do the divine will. The divine will flows to us only theocratically through God's provided leadership of the "faithful and discreet slave."

<sup>15</sup> Thirdly, we can keep awake by staying in our assigned place in the organization. Those of the "great crowd" are not to dispute or seek to adjust any assignments made through the "faithful and discreet slave." Nor are they to try to do another's assigned job. Paul writes: "For just as we have in one body many members, but the members do not all have the same function." (Rom. 12:4) So let each one perform his own assigned service. If one's place is that of a congregation publisher, then let him be diligent in performing the preaching service effectively in harmony with the Society's instructions. If one is a servant in a congregation, then it is his duty to perform properly. Should such a one fail, the angels who are giving invisible oversight will see to it that changes are eventually made. Jesus said:

"The Son of man will send forth his angels, and they will collect out from his kingdom all things that cause stumbling and persons who are doing lawlessness."—Matt. 13:41.

<sup>16</sup> Again we can stay awake by our service and financial contributions to the Watch Tower Society. Jehovah has done so much for us through this agency. The least we can do to show our responding love and appreciation is to contribute our finances and time toward expanding the global preaching work. The remnant in their small numbers contributed millions of dollars to the Society's work prior to 1931. Surely now the "great crowd" are willing to do their share in making the Society's educational work today the most important business in the world. From our resources of time and money let us give generously. Jehovah blessed the contributions of his anointed ones in the early stages of the work; so we can be assured that the contributions of the "other sheep" today will result in a still greater blessing for righteous mankind.—Isa. 60:5; 61:5, 6.

<sup>17</sup> We can stay awake by showing our love to all and acting loyally. Jehovah's organization in heaven is characterized by love. Likewise love is the outstanding characteristic of the New World society on earth. This is what distinguishes it so markedly from the old world. This too is the great characteristic of the progressive "faithful and discreet slave." An early member of that slave group, the apostle Paul, wrote: I "entreat you to walk worthily of the calling with which you were called, with complete lowliness of mind and mildness, with longsuffering, putting up with one another in love, earnestly endeavoring to observe the oneness of the spirit in the uniting bond of peace."—Eph. 4:1-3.

16. What are one's resources, and what can be done with them?

17, 18. (a) Why are love and loyalty necessary to wakefulness? (b) How do respect and obedience show that one is awake?

14, 15. Explain two more ways to remain awake.

<sup>18</sup> Lastly, we can stay awake by being respectful and obedient. We know that Jehovah is using the Watch Tower Society of the "faithful and discreet slave" as a governing agency on earth today. It deserves our respect and fullest support. It is written: "Remember those who are governing you, who have spoken the word of God to you, and as you contemplate how their conduct turns out imitate their faith." (Heb. 13:7) At times there are heard from immature ones slighting remarks, careless talk or outright criticism of the Society's operations. Such is outright lack of respect for the means Jehovah is remarkably using to perform his will in this pre-Armageddon time. Truly the Society as directed by God's holy spirit merits our deepest respect and wholehearted obedience.

<sup>19</sup> Yes, the "faithful and discreet slave" was awake to the coming of 1914. In 1942 the "faithful and discreet slave" guided by Jehovah's unerring spirit made known that the democracies would win World War II and that there would be a United Nations organization set up.\* Such wakefulness was concerning events that unerringly took place three years later. At the 1958 Divine Will International Assembly amazing advance information in connection with Daniel's prophecy was given about events to occur in the immediate future. Such evidence of spiritual foresight is recorded for us in the book "*Your Will Be Done on Earth*." Once again the "faithful and discreet slave" has been tipped off ahead of time for the guidance of all lovers of God. Surely one's present security depends on his staying awake with the "faithful and discreet slave."

\* The booklet *Peace—Can It Last?*, 1942, pp. 21, 22.

19. How has the "faithful and discreet slave" proved to be ahead of its times?

<sup>20</sup> Stay awake to live a happy life of inspiring purpose now. Doing God's will is all-absorbing, fascinating, furnishing the greatest of incentives. Do not drift back to one's former "Dead Sea" circumstances. Do not become a dead, stinking fish. But remain alive, spiritually healthy, an antitypical fish with 'sweet odor of the knowledge of Christ,' as Paul writes. (2 Cor. 2:15) Let those who refuse to hear you preach remain in the blind world to follow the blind clergy, whose lamp has gone out. Even blind bats have greater perceptive powers than the spiritually sleepy clergy. But you of the "great crowd" and any others who desire to be enlightened, follow the awake "faithful and discreet slave" class, who keep their lamp burning day and night. Your happiness now and in the future new world depend upon your working with the remnant. Jesus said of his spiritual brothers, the remnant: "Truly I say to you [of the 'great crowd'], To the extent that you did it to one of the least of these my brothers, you did it to me." —Matt. 25:40.

<sup>21</sup> Stay awake with the remnant who are now in a time of joy and ascendancy. Jesus has this commendation for the "faithful and discreet slave": "Well done, good and faithful slave! You were faithful over a few things. I will appoint you over many things. Enter into the joy of your master." (Matt. 25:21) Stay with the remnant in their royal Kingdom service. Share with them their Kingdom joys, which bring towering strength. Stay awake with the "faithful and discreet slave" under Christ to live forever.

20, 21. (a) How can one live an inspiring life of purpose now? (b) How does Matthew 25:21 apply, and of what encouragement is it?



# Must You Tithe?

**T**ITHING, which means giving a tenth of one's income for the purpose of promoting religious worship, was a fact of life as far as the ancient Israelites were concerned. Whether the pagan nations copied and adopted the Hebrew custom of paying tithes is not known. They did have a system that provided for the upkeep of their priests and gods. Whether their system was anything like the one the Jews maintained has not been established. It is highly improbable that it was.

Appreciable light on the subject is cast by Egyptologists Sayce and Petrie. Professor Sayce writes: "Though gifts were made to the Egyptian temples on a large scale, there does not seem to have been any tithe." Professor Flinders Petrie says: "I do not remember any tithing allusions. . . . The Egyptian system of priestly revenues was by estates, and not by taxes or tithes." Professors Mahaffy and Grenfell were both of the opinion that in Egypt "one sixth" was the portion set aside for the temples and the gods.

Even though Dr. Theophilus G. Pinches, formerly of the Assyrian Department of the British Museum, states "there is almost certain information that tithes were paid in Babylonia to temples of the gods more than 2,000 B.C.," still Dr. Wallis Budge of the British Museum, from his studies of original cuneiform writings, was of the opinion that such tithing was more in the nature of "a free-will offering than a literal tenth part the payment of which was obligatory."

There were other classes of people in the Euphrates valley and elsewhere who annually offered gifts to their gods. The ancient Greeks paid tithes of the spoils of war to Apollo and the Romans to Hercules. This was done partly as a matter of obligation and partly voluntarily. "Properly

speaking," says H. W. Clarke, in his book *A History of Tithes*, these tithes "were not the sort of tithes mentioned in the Mosaic law. They were only arbitrary vows and offerings; but no conclusion can be drawn that they were tithes because tenths were given. Sometimes the heathen offered more and sometimes less than one-tenth."

The Bible contains the most ancient and most reliable history of the manners and customs of the human race. There we find the first mention of tithes at Genesis 14:20, where it says that Abraham gave a tithe or a tenth of the spoil to Melchizedek. There is no record, however, that he ever offered tithes again or that he commanded his descendants to pay tithes. At Genesis 28:20-22 we read of Jacob, Abraham's grandson, vowing to Jehovah that if God would prosper him and grant him a safe journey, he would "without fail give the tenth" of his substance to God. The statement shows that his vow was a voluntary offering and not obligatory according to a previously stated tithing commandment.

The children of Israel were the first commanded by the law of God to pay tithes. Since Jehovah's worship was to have primary place in the lives of the Israelites, it was necessary that some arrangement be made to finance that worship. This was done through the law of tithe. The tribe of Levi, which received no inheritance, was maintained by the tithe. Another tithe was set aside for use in connection with Jehovah's festivals, and this was replaced by a tithe for the poor on the third and sixth years of every seven-year period. We never read of the tithe being an undue burden. In fact, when the people kept God's law closely they became more prosperous. The arrangement worked to the good of all.—Num. 18:21-27; Deut. 14:22-24, 28, 29.

There is no question that tithing was

for the Israelites, but is it for Christians? The fact that the Israelites paid tithes does not mean that the Christians are obligated to do so. Alexander Cruden in his concordance states: "Neither our Saviour, nor his apostles have commanded any thing in the affair of tithes." Clarke says: "For centuries after the Christian Era, the Christians paid no tithes." There is not one word in the Christian Greek Scriptures that says Christians must pay tithes, or that they collected tithes. In fact, Lord Selborne, in his book *Ancient Facts and Fictions Concerning Churches and Tithes*, says: "There is no mention of tithes in any part of the ancient canon law of the Roman Church, collected toward the end of the fifth century by Dionysius," a Scythian monk who collected 401 Oriental and African canons.

There was a growing habit in the sixth century of looking upon the clergy as the successors and representatives of the Levites under the old Mosaic law. This gave rise to the idea that they were entitled to the payment of tithes by the laity. The development was gradual in nature. It was not until the Council of Tours in A.D. 567 that tithing was first made obligatory. In the ninth century Charlemagne passed the first tithing law in his dominion. The people, however, stubbornly refused to pay it. *The Encyclopedia Americana* states: "Tithes proved a source of great trouble in every country in which they were collected . . . They have, therefore, been abandoned in nearly all countries."

In apostolic times Christian ministers were maintained on purely a voluntary principle and people offered their contributions voluntarily. Those who proclaimed the good news were to live by means of the good news. Today, however, many religious organizations of Christendom have ignored this Christian principle and the one that says: "You received free, give

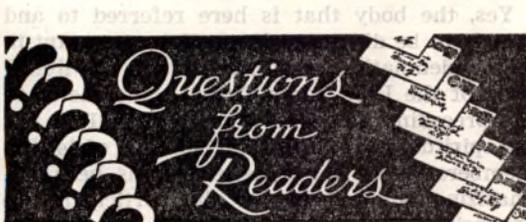
free," and have required their members to tithe. "Emphasis on Christian tithing is rapidly developing as a main theme in the churches," said a spokesman for the National Council of the Churches of Christ. There were occasions in the past when men were imprisoned, their goods seized and some were even shot dead, because they refused to pay tithes. Today some religions expect each convert to contribute one tenth of his property at conversion and to give one tenth of his income thereafter. Those who make such demands do so without Scriptural authority. God put an end to the Mosaic law when he nailed it to the tree. That means he put an end to the tithing law too. Paul said: Christians "are not under law but under undeserved kindness."—Matt. 10:8; Rom. 6:14; 1 Cor. 9:14; Col. 2:14; Heb. 7:12.

When Christians became anointed with God's spirit at Pentecost A.D. 33, their tithing to Herod's temple ended then and there. God had rejected that material temple and later permitted the Romans to destroy it. How, then, could they support what God himself rejected? Tithing was to those Jewish Christians "a shadow of the good things to come," a new system of things put into effect by Jesus Christ. It foreshadowed the spiritual tithe, our money and other contributions, be they small or great, which are given to the support of God's service and all of which together are a token or a symbol of the fact that we have dedicated our all to Jehovah our God; it is a memorial of our dedication.—Heb. 10:1.

Therefore, must you tithe? The answer is No. Paul said: "Let each one do just as he has resolved in his heart, not grudgingly or under compulsion, for God loves a cheerful giver." So give cheerfully, give freely, give liberally, but any law that says you "must" is in excess of the Scriptures.—2 Cor. 9:7; 1 Cor. 4:6.

☞ "There are laws of nature," says Hal Borland in *This Hill, This Valley*, "that I doubt we shall ever understand. Take such a simple matter as the twining of vines that climb by twisting their limber stems around a stronger support, even as our pole beans climb the poles we set for them. In this Northern Hemisphere they twist, with few exceptions, counterclockwise. Why is this so? . . . Cyclonic storms, such as hurricanes, move in the same direction as they come whirling up the coast from Florida and the Caribbean. And water whirlpooling down the kitchen sink or through an outlet at the bottom of a dam usually makes the same counterclockwise motion. ☞ "It is all very well to say that it is a result of the turning of the earth, and to find other

parallels; and it even lends a kind of reasonable air to say that in the Southern Hemisphere the twist is usually in the opposite direction. These are facts, not ultimate answers. That is the way things happen, not why they happen. Is a wild morning-glory aware of the turning of the earth? Is a pole bean so endowed with this knowledge that I cannot force it to twist the other way? Is such knowledge embedded in the seed itself? Winds I can understand, and their inevitable direction. Vines are something else. Vines are living things, not air forced this way or that by outside forces. No, there is some law beyond, some way of life, some necessity in nature that I can recognize but not wholly understand."



● Is it wrong for a white person and a colored one to marry if they truly love each other? Does the Bible give any counsel in this regard? —W. M., U.S.A.

God's Word does not forbid marriage between the races. On the contrary, it shows that all races are related in that they all came from one man originally. (Acts 17:26) No one race is esteemed better in God's sight than another. As the apostle Peter expressed it: "God is not partial, but in every nation the man that fears him and works righteousness is acceptable to him."—Acts 10:34, 35.

What God's Word does command is that dedicated Christians should marry "only in the Lord." Should it happen that one or the other had been married before, it would be necessary that they be Scripturally free; either in that the mate is deceased or has been legally divorced because of adultery.—1 Cor. 7:39.

Obviously, those who marry seek happiness. And the Scriptures indicate that a marriage or wedding should be a very happy occasion. The countless happily married couples give evidence that marriage can bring deep satisfactions, contentment and much joy. However, it also fol-

lows that due to human imperfection marriage does bring with it a certain amount of "tribulation in their flesh," as the apostle Paul terms it.—1 Cor. 7:28.

It is quite likely that those who marry across racial lines will have more of this tribulation than will others. Christians cannot change prevailing human customs, prejudices and laws but must put up with them. They should therefore take a very realistic view of matters and recognize the added difficulties such a marriage will have to face. In many parts of the earth there is still much racial discrimination, and entering such a marriage may result in restricting the Christian's opportunities for preaching the good news of God's kingdom. Also, children born of such a marriage most likely will face similar added obstacles as soon as they are old enough to mingle with other children.

Then again, the law in certain lands and states forbids interracial marriage. Since Christians must recognize Caesar's right to regulate marriage, Christians residing in such states or lands and contemplating interracial marriage would have to move to a land or state where such marriages are legal, and it would be inadvisable for them to return to their own land or state or to go to any others having such laws.

In view of these factors, those who contemplate such a marriage will do well to consider the step seriously. Is it truly love or chiefly physical attraction? Would it be in the best interests of both? Is this marriage the best

possible solution to their problem or reason for wanting to marry? Before marriage the love between two persons may seem sufficiently strong, but is it strong enough to endure the added obstacles such a marriage brings with it? If two persons of different races decide to take such a step, no one should criticize them. The really important factors, it may not be forgotten, are those plainly stated in the Scriptures.

● Why did Jesus insert the parenthetical statement "let the reader use discernment," as recorded at Matthew 24:15? Should we not use discernment whenever considering the application of prophecy?—R. B., U.S.A.

True, discernment should at all times be used when considering the Word of God, but there is apparently a special need to be alert as to the application of the portion of Daniel's prophecy referred to in Matthew 24:15. "Therefore, 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)."

The Jews applied Daniel 11:31, to which Jesus was here making reference, to the pollution of the temple by Antiochus IV (Epiphanes) in the year 168 B.C. Since this application, which is still commonly accepted, was incorrect, Jesus apparently added the word of caution so that we would not fall into the same error. Far from being fulfilled back there, Daniel's

prophecy regarding the "disgusting thing that causes desolation" is having fulfillment in our day as part of the great sign proving Christ's second presence. As pointed out time and again in the Watch Tower publications, it is the Devil's substitute for God's kingdom, at present the United Nations, for which reason it is disgusting in God's sight, and it causes desolation in that all those that put their trust in it instead of in God's kingdom will be desolated, destroyed, at Armageddon.

● At 1 Corinthians 11:29 we read: "For he that eats and drinks eats and drinks judgment against himself if he does not discern the body." Is this body spoken of here still Christ's human body, mentioned in the context, or is it the body of 144,000 spirit sons?

Yes, the body that is here referred to and that is to be discerned if one does not want to eat condemnation to himself is still the literal body of the Lord Jesus Christ, the same as in the preceding verses of this chapter. It is not the spiritual body of Christ composed of 144,000 members. What the apostle Paul is here emphasizing is the need for the participants to appreciate the value of Christ's sacrifice in their behalf and not to be so dull in their sensibilities as to partake of the emblematic bread without regard to its symbolizing the precious sacrifice of Jesus Christ and thus eating this emblem in a way that is unworthy of the sacrifice of Christ and that does indignity to it.

## ANNOUNCEMENTS

### FIELD MINISTRY

Christians are instructed to be 'assembling still more as the day nears.' (Heb. 10:25) Not only will we continue to do so, but we will encourage others to see the importance of assembling with Jehovah's people. To that end, we will offer to the people during July the fine book "Your Will Be Done on Earth" and another helpful Bible-study book, with two booklets, on a contribution of \$1.

### IS YOUR FUTURE HOPEFUL?

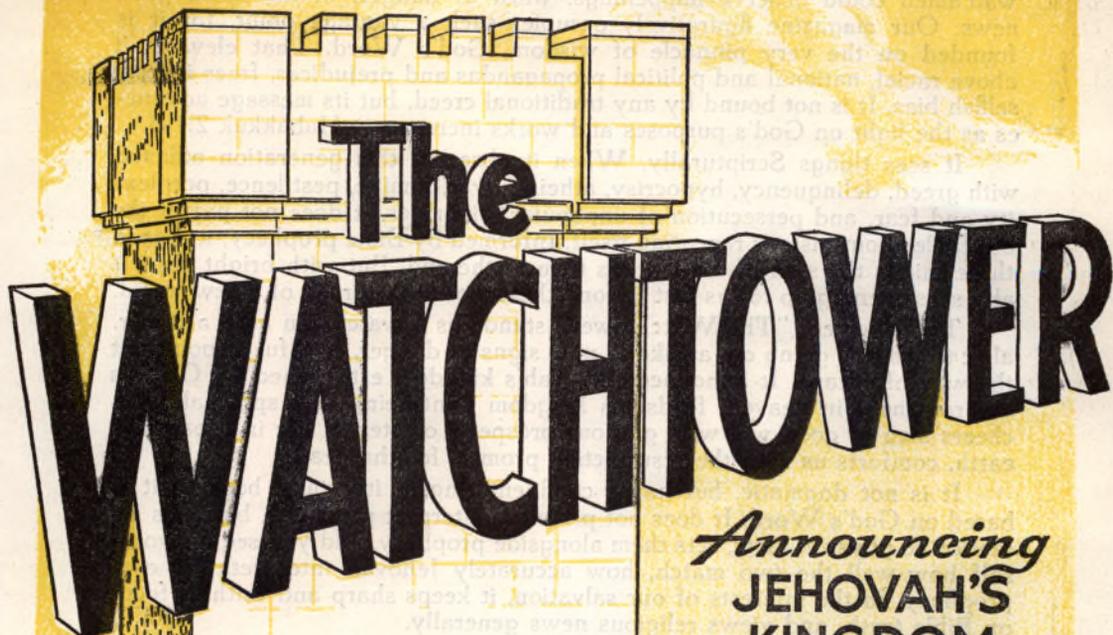
What will be the outcome of the present struggle for world control? What security measures are the most practical for the crisis that is certain to come, and what prospects for

the future will the survivors have? What part can you have in these history-making events? Obtain and read the two fascinating and revealing books "Your Will Be Done on Earth" and *You May Survive Armageddon into God's New World*. Both give you the Bible's answers to these questions. Send \$1 and receive free the booklets *Healing of the Nations Has Drawn Near* and "This Good News of the Kingdom."

### "WATCHTOWER" STUDIES FOR THE WEEKS

August 21: The Awake "Faithful and Discreet Slave." Page 432.

August 28: Staying Awake with the "Faithful and Discreet Slave." Page 438.



# The WATCHTOWER

*Announcing*  
**JEHOVAH'S  
KINGDOM**

**AUGUST 1, 1960**

Semimonthly

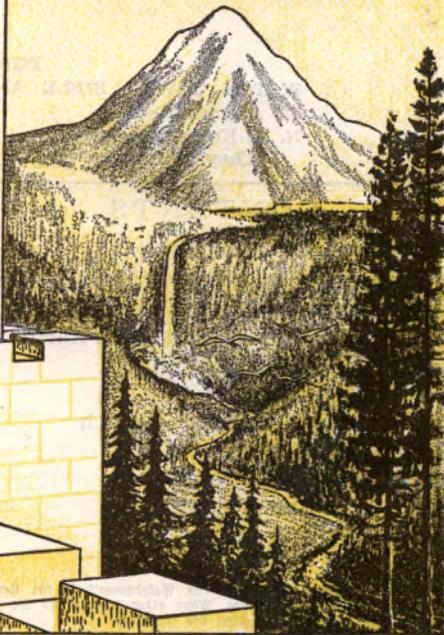
**THE UNITY OF THE  
CHRISTIAN CHURCH**

**THE MARK OF THE SPIRIT**

**"CREATING NEW HEAVENS AND  
A NEW EARTH"**

**NOT FORGETTING THE NAME OF GOD**

©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".



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

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# The WATCHTOWER

Announcing  
JEHOVAH'S  
KINGDOM

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**W**HENEVER anyone slaps you on the right cheek, do you turn the other also to him? Jesus in the sermon on the mount set this as a rule of conduct for Christians to follow. Do you practice it? When wronged do you find yourself saying: "Just as he did to me, so I am going to do to him"? Many feel it is necessary to pay back injury for injury and wrong for wrong to keep people from taking advantage. Do you feel that way? Do you think Jesus' words are pleasant to listen to but impractical to follow?—Prov. 24:29.

Today professing Christians will generally praise the teachings of Jesus as sublime, but they feel that they are impractical in this evil world. As Oliver Wendell Holmes so well expressed it: "Most people are willing to take the Sermon on the Mount as a flag to sail under but few will use it as a rudder by which to steer." Pharisee-like, people of Christendom often "say but do not perform."—Matt. 23:3.

"Since 1914 the world has had a new character . . . it closed a long era of general peace and began a new age of violence," according to H. R. Trevor-Roper, don at Oxford University. Hand in hand with the age of violence came a new set



of standards of conduct: 'Swindle others before they swindle you.' 'Get everything you can, and preserve everything you get.' 'Fight fire with fire.' People have come to be governed by these standards; they are looked on as being more practical. Nikita Khrushchev recently commented on his view of Christ's teachings and particularly what he thought about turning the other cheek.

"I don't agree with turning the other cheek. If I was struck on the left cheek I would strike the fellow back on the right so hard, what is more, that I would knock his block off."

Has this 'be tough' policy, this 'doing to others as they do to you,' reaped peaceful fruit? Is it really practical? The evidence shows it has resulted in an "age of violence." Fear, distrust and hatred have never been more prevalent. Once started, the cycle of rendering evil for evil, slap for slap, injury for injury rolls along, picking up momentum like a plunging avalanche sweeping into destruction everything and everyone in its path. Once started it is difficult to stop; but it can be stopped. Meditate on Christ's teachings, consider their value, and then put them into practice.

Jesus said: "Do not resist him that is wicked; but whoever slaps you on your

right cheek, turn the other also to him." (Matt. 5:39) Now, Jesus did not say that if someone strikes you on the jaw you should get up off the floor and hold up the other side of your face for a target. No; how foolish and ridiculous that would be! A slap is not intended to injure physically but only to insult or provoke into a fight. What Jesus was saying was that, if anyone tried to provoke you into a fight or an argument, by either literally slapping you with an open hand or stinging you with insulting words, it would be wrong for you to retaliate. "Return evil for evil to no one. . . . Do not let yourself be conquered by the evil, but keep conquering the evil with the good." Peter said that Christians would not be "paying back injury for injury or reviling for reviling, but, to the contrary, bestowing a blessing, because you were called to this course, so that you might inherit a blessing."—Rom. 12:17, 21; 1 Pet. 3:9.

Years ago it was the practice to challenge or provoke another into a duel by slapping him across the face with a glove. Because of pride or fear of public opinion few were enough of a man to turn the other cheek. In France, under Henry IV, it is said that no less than four thousand men lost their lives in just one year fighting duels. Today, in effect, the same thing is done. How fast people and nations take offense and are provoked into fights and wars! It is considered weak to turn the other cheek. How quick persons insulted are in returning insult! The target of a gossiping tongue swiftly becomes the shooter of poisonous words, which wound and kill reputations and friendships. How can this vicious cycle be stopped? Heed Jesus' instruction to turn the other cheek!

Yes, heed the wise proverb: "Do not say: 'Just as he did to me, so I am going to do to him.'"—Prov. 24:29.

Is following this course practical today? Will not people take advantage of you? Will they not consider you weak if you turn the other cheek? That is generally what is thought, but just the opposite is true. Others will usually respond according to your action. If you are cold and unpleasant, likely you will receive a cold, unpleasant response; but when you are warm and congenial toward others, have you not found that they are usually that way toward you? If others try to begin a cycle of evil by slapping you on the cheek, why let it develop into a cycle? Why not "keep on blessing those who persecute"? It is very difficult to continue hostile toward one who is loving and kind. "If the one hating you [perhaps he has slapped your cheek] is hungry, give him bread to eat; and if he is thirsty, give him water to drink." Try this and see if it does not prevent the devilish cycle of evil and put into motion the Christlike method of blessing. Do not give up, but keep it up; "keep conquering the evil with the good."—Rom. 12:14; Prov. 25:21.

Let Khrushchev and world leaders like him continue to live by their rule of 'knocking another's block off if he tries to start something.' Their course will continue to cause evil feelings, hateful words, and may lead to further conflicts between the nations. It is much better that we as Christians follow the teachings of Jesus not merely as the standard to sail under but as a rudder by which we can steer our course into peace and unity with our fellow man and eventually into God's new world of peace and righteousness.



# Not forgetting the

# NAME OF GOD

יהוה

What is God's name? Why is it vital to honor his name now?

**T**HAT God has a name there can be no doubt. He is not a nameless God. Even though his name is mentioned over 6,800 times in the Hebrew Scriptures, it is surprising how few persons know of it. The vast majority of mankind call the Creator by his title "God," and believe this to be his name. Says the *Corpus Christi Caller*: "Strictly speaking, Christians have no name for the Creator, for the word 'god,' an Anglo-Saxon word, literally designates any being or object held to be supernatural, as: pagan gods, the god of war, etc. However, the name God is accepted generally among Christians as the name of the Deity."

Another striking fact is the absence of the divine name, not only in the extant Greek manuscripts of the Christian Greek Scriptures, but also in the many ancient and modern Bible translations. At the same time, it is impossible to read at any length in the Bible without realizing that God has a name that is to be "hallowed," "praised," "exalted," "made glorious," and that his name should not be taken in a worthless way. Why, then, is there so much misunderstanding concerning the name of God?

God himself gave his name and revealed the correct pronunciation of it to his prophet Moses. When Moses was sent by God to deliver the children of Israel from bondage in Egypt, Moses said to God: "Suppose I am now come to the sons of Israel and I do say to them, 'The God of your forefathers has sent me to you,' and they do say to me, 'What is his name?' What shall

I say to them?" God said to Moses: "This is what you are to say to the sons of Israel: 'Jehovah the God of your forefathers, the God of Abraham, the God of Isaac and the God of Jacob, has sent me to you.' This is my name to eternity, and this is the memorial of me to generation after generation." (Ex. 3:13-15) We, therefore, have the Creator's own words for it that his name is Jehovah.

It is also clear that the prophets of God were acquainted with the name Jehovah and that they preached in that name. They were Jehovah's witnesses, as Isaiah 43:10-12 states. At Isaiah 42:8 the Creator says: "I am Jehovah. That is my name." What could possibly be plainer than that? Why, then, is there so much ignorance concerning the name Jehovah?

Dr. Carlyle Adams, in the Albany, New York, *Sunday Times-Union*, says: "Ancient people—both Hebrews and others—attached tremendous significance to names. A particular person often had both a 'primary' and a 'secondary' name. The primary name was often guarded as a secret because to reveal it was to yield something of one's own personal identity or even one's personal power. Names of tribal chiefs were held in secret by members of the tribe—used only when needed to work some magic power over an enemy. Pagans did the same with secret names of their tribal gods. So, in the days of persecution, the Jewish people under the Roman Empire guarded the Holy Name."

After the Hebrew Scriptures were written, superstitious Jews considered the name Jehovah too holy even to be pronounced. They avoided pronouncing it be-

cause of fear of violating the Third Commandment. (Ex. 20:7) First the common people, who felt themselves unworthy to mention the name, left off pronouncing it. The priests, however, continued to use it in the temple service. The divine name was spoken ten times on the day of atonement and in prayers after the daily sacrifices in the temple. In time even these few instances were eliminated and the people and the priests left off pronouncing the name altogether.

#### JESUS USED THE NAME

There is ample reason to believe that Jesus and his disciples used the name of God in their ministry. In the Hebrew Scriptures, which Jesus knew and used, the name of God was represented by its four consonants יהוה (JHVH), called the tetragrammaton. Recent findings of remains of a papyrus roll of the Greek *Septuagint Version* (LXX) containing the second half of the book of Deuteronomy show the tetragrammaton in it in Aramaic characters. This discovery proves that in Jesus' day copies of the *Septuagint* did contain the divine name where it occurred in the Hebrew original. So when Jesus read out of the scroll of the prophet Isaiah, as Luke's account says he did, would he avoid pronouncing the name of God because of fear of profaning it or because of some superstition or tradition concerning it? We can hardly imagine that to be the case. Matthew says: "He was teaching them as a person having authority, and not as their scribes."—Matt. 7:29.

Since Jesus was neither fearful nor superstitious, nor did he have a high regard for human tradition, he most likely did pronounce the divine name in the hearing of all. In prayer to his Father Jehovah, Jesus said: "I have made your name manifest to the men you gave me out of the world. . . . I have made your name known

to them and will make it known." The Jewish Talmud indirectly admits that Jesus used the divine name when it asserts that his miracles were performed by his pronouncing the name of God.—John 17:6, 26; Matt. 15:1-9.

We have no reason to doubt that, in their teaching and preaching, the disciples of Jesus followed his example closely, which means that they also used God's name. When they wrote their books that now form the Christian Greek Scriptures, they made hundreds of quotations from the inspired Hebrew Scriptures, and many of these quotations included the divine name. As faithful writers they would be obliged to include the tetragrammaton in their writings whenever they quoted from the Hebrew account. When these letters were read in the Christian congregations, the reader doubtlessly pronounced the divine name.

#### EXACT PRONUNCIATION LOST

After the death of the apostles, professing Christians left off pronouncing the name. Copyists even removed the divine name in tetragrammaton form from the text. They either did not understand or appreciate the divine name or they developed an aversion to it. The historian Josephus declared that religion forbade him to make known its pronunciation. Superstitious people believed that the one who pronounced the divine name with its own letters would not have a part in the world to come. Philo calls the name "ineffable," to be spoken only by those whose ears and tongues are purified by wisdom to hear and utter it in a holy place. Those who used the name unseasonably were sentenced to death, he says. So those who were assigned to read the Scriptures were careful not to pronounce the divine name. Whenever they came across the tetragrammaton, JHVH, they studiously substituted the Hebrew

words *Adonay'*, meaning Lord, and *Elohim*, which means God. To remind them to make this substitution the vowel points of *Adonay'* were placed under the consonants of the tetragrammaton.

Hebrew, like other Semitic languages, has no vowel letters, but even in early times vowel signs were used. These vowels, according to Adams, "are indicated by 'points' or little symbols—usually dots, resembling small periods. So when scholars of the early Modern Age began translating the Bible into English they devised what were sometimes wrong interpretations of the vowels." The name-form Jehovah came to be when early translators took the vowels of *Adonay'* and inserted them between the consonants JHVH, and then changed the original "a" to "e" to aid in pronunciation of the name. Recent discoveries show this form of the name as early as A.D. 1270 in Raymond Martini's *Pugio Fidei*. So the name-form Jehovah is one of long usage.

Notwithstanding, it is almost certain that the name of God was originally pronounced "Yah-weh'." (In "Jehovah" the sound of "Y" is represented by "J" and the sound of "W" by "V," as in Latin.) *The Encyclopædia Britannica* says: "It is now generally agreed that Jahwe (Yahwe) is the true pronunciation." *The Universal Jewish Encyclopedia* states: "Yahveh is the most probable transliteration of the ancient Hebrew name for God." Bible translator J. B. Rotherham said: "The true pronunciation seems to have been Yahwe." *The Catholic Encyclopedia* declares: "Jehovah, the proper name of God in the Old Testament. . . . Inserting the vowels of Jabe [the Samaritan pronunciation] into the original Hebrew consonant text, we obtain the form Jahveh (Yah-weh), which has been generally accepted by modern scholars as the true pronunciation of the Divine name." The New

World Bible Translation Committee stated: "While inclining to view the pronunciation 'Yah-weh' as the more correct way, we have retained the form 'Jehovah' because of people's familiarity with it since the 14th century. Moreover, it preserves, equally with other forms, the four letters of the tetragrammaton JHVH."

#### FORGETTING THE NAME

The first English version of the entire Hebrew Scriptures translated direct from the Hebrew text appears to be that of the popular *King James Version*, published in 1611. The name Jehovah appears in it only four times. For this reason the name Jehovah has been obscured for many centuries. Recently the translators of the *Revised Standard Version* have deleted the name from the text altogether.

Since the fourth century the triune-god or the trinitarian concept of the deity has gained ground. It is this mythical or fictitious deity that Christendom's clergy call "god" and "lord." Jehovah is looked down upon as the tribal god of the Jews. His name is reproached and vilified. People are doing their best to forget it. But Jehovah, true to his promise at Acts 15:14, has a name people on earth today, namely, Jehovah's witnesses, who are dedicated to the very purpose of making known Jehovah's name and purpose in all the earth. And he himself will vindicate it in the "war of the great day of God the Almighty" when he destroys all who refuse to honor his name. Jehovah's very Word assures us that his name will not be forgotten, for he says: "The earth will certainly be filled with the knowledge of Jehovah as the waters are covering the very sea." Then none will say: "Know Jehovah!" for "they will all of them know me, from the least one of them even to the greatest one of them," is Jehovah's promise.—Isa. 11:9; Jer. 31:34; Ex. 9:16.

**J**EHOVAH'S dealings with the ancient "state of Israel" are shown by Paul to be a "shadow of the things to come." Now that the theocratic government of the new world is rapidly taking form in our own day, modern Christians are intensely interested in the legal steps taken by the Sovereign Majesty to establish that ancient typical government.—Eph. 2:12; Col. 2:17.

As we now know, legal procedures accepted under patriarchal customs and in accord with divine justice were employed by God in producing this new state some thirty-four hundred years ago. A preliminary step was taken to produce a legal person in the sight of God with whom Jehovah could enter into a basic valid covenant. Such a one proved to be the patriarch Abraham. After Jehovah had put Abraham to the test by asking him to leave his native land of Ur, Jehovah found him to be faithful and therefore legally recognized him as God's "friend," declaring him righteous by faith.—Jas. 2:23.

The covenant promise with Abraham began when Abraham completed his exodus from Mesopotamia by crossing the river Euphrates into the land of Canaan, Nisan 14, 1943 B.C. Later in Canaan this covenant was ratified according to patriarchal law when both Abraham and Jehovah passed between the halves of cut-open animals to establish the necessary sacrificial basis to bind this covenant legally. Jehovah now legally became Abraham's powerful protector and benefactor. The resultant patriarchal society built around Abraham remained nomadic, not becoming subjected to any of the pagan city-states of Canaan. Why? Because Abraham was "awaiting the city having real foundations

## ESTABLISHING The ANCIENT STATE of ISRAEL

and the builder and creator of which is God."—Gen. 12:1-5; 15:9-18; Heb. 11:10.

It was 215 years later that Abraham's descendants went into Egypt to become servants of Pharaoh by reason of the food shortage in Palestine. In Egypt for another 215 years they became a large slave society. Before this period came to an end Jehovah commissioned Moses at the "burning thornbush" to serve notice on Pharaoh that Jehovah was "reclaiming" Israel in accordance with patriarchal law, which provided for a near relative to reclaim or repurchase relatives that had become slaves. "And you must say to Pharaoh, 'This is what Jehovah has said: "Israel is my son, my first-born. And I say to you: Send my son away that he may serve me. But should you refuse to send him away, here I am killing your son, your first-born."'" This warning implied that Jehovah as the rightful repurchaser would use punitive force if Pharaoh refused to release Israel, God's legal "son" under the Abrahamic covenant.—Gen. 46:1-7; Ex. 6:2-7; 4:22, 23.

Because Pharaoh hardened his heart against Jehovah it became necessary for the true God to use his almighty power to deliver Israel by force and thus enforce his legal claim. By means of the blood covering of the passover lambs the first-born of Israel were preserved on the night of Nisan 14, 1513 B.C., exactly 430 years to the day after Abraham completed his exodus from Mesopotamia, and thus the Israelites themselves began their own exodus as a delivered people out of Egypt. As Pharaoh had been warned, on that same night Egypt suffered the loss of their first-born of both man and beast. In the final contest of power at the Red Sea Egypt lost

its army in total defeat and Israel moved forward in their exodus as a freed people of some two millions belonging to the God of Abraham.—Ex. 12:13, 29, 40, 41; 14:27, 28.

#### FORMING THE STATE

By every right the people of Israel now had become the exclusive property of Jehovah. No longer were they a society of slaves in Egypt. They were too numerous to be effectively organized as a patriarchal society. Steps were now taken to form the state of Israel with a theocratic government. Through mediator Moses Jehovah next proposed a national covenant, to which the people unanimously said: "All that Jehovah has spoken we are willing to do." At Mt. Sinai, amidst a spectacular inauguration in the third month after coming out of Egypt in 1513 B.C., the Law covenant went into effect between Jehovah, the Theocrat, and the people of Israel. The blood of bulls and goats was used to sprinkle the "book of the covenant," representing Jehovah's side, and then the people were sprinkled as the other party, thus bringing about a sacrificial basis to legally validate the national covenant. The covenant contained a basic set of commandments, the Ten Words, and a further detailed code of some six hundred laws, statutes, regulations and judicial decisions.—Ex. 19:8; 24:6-8; Deut. 5:22; 6:1.

Supernaturally there was a loud trumpet sound at Mt. Sinai to signify that governmental control by the Sovereign Power had become effective. Thus the ancient state of Israel became a reality in 1513 B.C. Jehovah was the immediate Sovereign Ruler over the nation, with the people as his sworn subjects. Jehovah was their Lawgiver, their Judge and their King. The Law covenant as a constitution vested no authority in any one man or any parliamentary body of men, nor even in the

whole assembled nation, to make any new laws or alter old ones. The reigning Sovereign reserved the legislative power exclusively to himself. Likewise, the Sovereign reserved to himself the final judicial power. Jehovah became the Supreme Court, making all final infallible judicial decisions. The theocratic constitution likewise recognized no one hereditary chief magistrate nor gave power to any, even to the whole nation, to elect a supreme governor. It was the special prerogative of Jehovah to appoint whomever he pleased to guide the people as judge, his own immediate administrator. During the first five hundred years of this government many faithful men were raised up to lead the nation as the circumstances of the state required, and they performed many remarkable deliverances for their countrymen.—Ex. 19:19; Isa. 33:22; Acts 7:35; 13:20.

The Law covenant constitution, however, did make provision for a future dynasty of Israelite kings to be chosen in Jehovah's due time. This line of kings began with David in 1077 B.C. They were not absolute monarchs as were neighboring pagan kings, nor were they to be deified or to unite in themselves the office of high priest with that of the kingship. The dynasty of constitutional kings was to be kept separate from the dynasty of high priests. Furthermore, their station was that of a consort king in that they sat upon "Jehovah's throne," not their own throne, and were in subjection to the higher will and governmental direction of the true Sovereign of the state, King Jehovah.—Deut. 17:14, 15; 1 Chron. 29:23.

Under this new theocratic government idolatry not only became a grave moral wrong, but also became an act of treason against the state. Idolatry was a virtual rejection of the authority of their acknowledged Sovereign and God-King. It was committing lese majesty. It was a breach

of the national covenant, an open rebellion against God. Therefore, on the established principles of all earthly governments, such lese majesty merited capital punishment. The state of Israel through its officers and the community were empowered to administer punishments in various ways upon law violators after the courts found them guilty.—Ex. 20:2-5.

In order to keep their relationship toward their God constantly before their eyes, the Most High as their King caused a royal tent to be erected in the midst of their encampment. Later it was the gorgeous royal palace or temple built at the capital city of Jerusalem. These regal residences of the Sovereign Jehovah were equipped with all the splendor of royalty surpassing those of earthly Gentile potentates. The palace was divided into two compartments. In the innermost room, the Most Holy, was the royal throne adorned by golden cherubs. The throne was the lid of the ark of the covenant, which as a royal archive contained the governmental reminders of the two tables of stone of the Ten Words, Aaron's rod that budded and the bowl of manna. The second compartment amounted to the state banquet hall known as the Holy. In this anteroom a gilded table was spread with bread of presence as the royal table, and precious incense was burned daily. The exterior courtyard might be considered the royal outdoor kitchen, where the sacrifices were prepared and burned. Here also music was played and sung, by instruments and chorus, similar to musical performances at the tables of eastern monarchs.—Heb. 9:1-5.

#### PRIESTS AND LEVITES

The state of Israel also had an official priesthood vested in the paternal house of Aaron, to whose family the line of the high priesthood was limited. High Priest Aaron and his successors served as the chief of-

ficer of the court of law and the first minister of state under Jehovah the King. It was the high priest who wore on high state occasions the costly state garments and the state crown of gold reading across the shining plate, "Holiness belongs to Jehovah." He too wore the breastpiece that contained the Urim and the Thummim in its pouch to enable him to receive Jehovah's "yes" or "no" to state problems presented to the divine Majesty in his palace.—Ex. 28:4, 29, 30, 36.

The assistant ministers of the priesthood were the males of the tribe of Levi set aside by Jehovah for temple duties and other state service. These Levites served as Jehovah's courtiers, state officers and palace guards. They also looked after the sacred robes and utensils, were the royal bakers of the bread of presence, assisted in preparing the meal or grain offerings, took charge of the treasury and served as temple musicians and singers. When not serving at the sacred palace in their semi-annual weekly course of temple duties, the underpriests and Levites were scattered throughout the land as educators in the law; they supervised the gathering of the tithes of produce into the various storehouses, served as local judges in many cities and took charge of the six cities of refuge. This department of the state government of Israel was also responsible for quarantining those with contagious diseases, that the national health might be maintained.—Num. 3:9, 10.

The Law covenant finally required all the Hebrew males of certain ages to report to Jehovah's palace every year on the three great annual festivals. They were to come with presents (sacrifices and gifts) to render homage to their God-King. Furthermore, these days of renewing their allegiance to Jehovah were to be celebrated with festivity and joy. The law provided for the second tithe to be spent in provid-

ing the expenses necessary for those happy occasions.—Deut. 16:16, 17; 14:22-26.

There was also an advisory group of state officials made up of the princes of the nation. Each of the twelve tribes had their hereditary prince (*sar*). The high priest served at times as their spokesman, being considered the prince of the thirteenth tribe of Levi. Others likewise served as princes, such as the rulers over the tribal divisions of a thousand and lesser sections of the army. This group of princes did not act as a parliament to make or cancel laws. They were merely administrative servants who carried out orders and abided by decisions already rendered by the divine Sovereign. The princes brought tribal offerings to Jehovah, furnished military leadership, confirmed treaties already negotiated, such as the treaty with the Gibeonites, heard the judicial case of Zelophehad's daughters, and as a committee under the headship of the high priest reproved the tribe of Reuben for building a separate altar. In later times the group of princes gave counsel to the kings who sat as administrators on Jehovah's throne.—Num. 1:16; Josh. 9:15; 17:4; 22:13-16.

A final outstanding feature of the ancient state of Israel was that it had an assigned invisible angelic prince. Obedience to the direction of this angel prince was commanded by the Sovereign in the Law covenant constitution. "Here I am sending an angel ahead of you to keep you on the road and to bring you into the place that I have prepared. Watch yourself because of him and obey his voice. Do not behave rebelliously against him, for he will not pardon your transgression, because my name is within him." The Bible identifies this prince as Michael. Later this angel prince was transferred to earth as a human, becoming Jesus Christ the promised Messiah. History attests that his expert leadership as angel prince and as Messiah

was rejected by Israel as a whole.—Ex. 23:20, 21; Dan. 10:21.

For the first forty years of its existence the state of Israel governed a nomadic society on the move in the wilderness of Sinai. Then in 1473 B.C. the Israelites entered the land of Canaan promised to Abraham and conquered it in accord with their Sovereign's orders and with His help.

After Joshua's death, time and again the people of Israel deflected away from their God-King, and sections of their land would be sold to their enemies; then after due repentance Jehovah would deliver them and strengthen the operation of the state. Over the centuries their iniquity became so great that Jehovah permitted the last vestiges of the theocratic state to be fully destroyed in 607 B.C. It was after 906 years of their continuous statehood that theocratic government ceased from the earth. This is five times longer than the statehood of the United States and longer than the world powers of Babylon, Assyria, Medo-Persia and Greece under their respective demon princes. No independent sovereign state was re-established in 537 B.C. Rather, a Hebrew commonwealth under Gentile suzerainty was set up permitting the Law covenant to operate as a secondary legal structure subordinate to the dominant non-Israelite powers. All traces of the operation of Israel's matchless ancient law came to an end with the second fall of Jerusalem A.D. 70.—2 Chron. 36:15-17.

The question now remains, Was this ancient state of Israel "the city having real foundations" that Abraham was awaiting? No. Israel's theocratic state was merely a "shadow" or a type of the real "city," the heavenly "New Jerusalem," the theocratic government of the new world. Learn about this amazing new government which must fill the whole earth with its rule and which lasts forever.—Heb. 11:10.

**N**O MAN or group of men called governments can create the promised "new heavens and a new earth." Who, then, can create a new world of righteousness? The One who has promised to do so, the One of whom an angel from heaven said: "With God no declaration will be an impossibility." We can have complete confidence in Jehovah God's declaration: "For here I am creating new heavens and a new earth." What is the "new heavens"? What is the "new earth"? When does the creating of these take place?—Luke 1:37; Isa. 65: 17.

A world, according to the Scriptures, is made up of "heavens" and an "earth." The "heavens," that part of a world invisible to human eyes, stands for or represents the spiritual ruling powers. The present "heavens" of this old world are wicked and are doomed to pass away. Why? Because Satan the Devil and his demons are "the wicked spirit forces in the heavenly places," the "heavens" of this evil world.—Eph. 6:12.

The "earth" of this wicked world is the human society over which Satan tries to rule as the "ruler of the authority of the air." No wonder God has promised 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 telling of the destruction of the wicked "heavens" and "earth," the apostle Peter went on to say: "But there are new heavens and a new earth that we are awaiting according to his promise, and in these right-

# Creating NEW HEAVENS and A NEW EARTH"



eousness is to dwell." How thrilling to know that the creating of the "new heavens and a new earth" is already under way! —Eph. 2:2; 2 Pet. 3:7, 13.

Since the true Christians in Peter's day were still "awaiting" the promised new world, the promised "new heavens and a new earth" had not been established in the apostle's day. God had already taken certain preliminary steps, however, toward creating the "new heavens."

## THE "NEW HEAVENS"

What are the "new heavens"? They are the new spiritual governing powers that God has ordained to rule the righteous new world. They are a heavenly government. The

"new heavens," then, stand for what Jesus Christ called the "kingdom of the heavens," and for which he taught his followers to pray in these words: "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." So God's purpose in creating the "new heavens" or the "kingdom of the heavens" is that his divine will may be done on earth as well as in heaven.—Matt. 13:31; 6:9, 10.

Well, then, what preparatory steps had God taken in the first century of the Christian era toward the creating of the "new heavens"? The first took place at the Jor-

dan River A.D. 29; this was when God begot his dedicated, baptized Son Jesus with his holy spirit, thus anointing him to become King in the heavens of the new world. Ah, no wonder "righteousness is to dwell" in the new world! The new world's King is none other than the tried and tested Jesus Christ, the One who proved his love for righteousness by keeping integrity toward his Father's universal sovereignty, though it meant death on the torture stake at Calvary. Of this King of kings it is written: "God is your throne forever, and the scepter of your kingdom is the scepter of straight principles. You loved righteousness and hated lawlessness."—Heb. 1:8, 9.

Who besides the King Jesus Christ constitute the "new heavens"? The angels in heaven? No, God has purposed that the "new heavens" or Kingdom government would be made up of the King together with a limited number of "a new creation." The small number of those who would make up the "new creation" are taken from among mankind. The number of those who will be joint heirs with Christ in the heavenly kingdom is small in comparison with the billions of mankind that will eventually gain everlasting life on this earth. So Jesus Christ said to the anointed Christians: "Have no fear, little flock, because your Father has approved of giving you the kingdom." In the book of Revelation the number of this "little flock" is given as "the hundred and forty-four thousand, who have been purchased from the earth. . . . These were purchased from among mankind as a firstfruits to God and to the Lamb." Thus the "new heavens" will be made up of Jesus Christ and his 144,000, the "joint heirs with Christ."—2 Cor. 5:17; Luke 12:32; Rev. 14:3, 4; Rom. 8:17.

God took another preparatory step toward creating the "new heavens" A.D. 33. This was when Jehovah himself directly

resurrected his Son from the dead. After a period of forty days Jesus ascended to heaven, there to sit at the right hand of God until the time came for the planting of the "new heavens": "He sat down on the right hand of the majesty in lofty places. But with reference to which one of the angels has he ever said: 'Sit at my right hand, until I make your enemies a stool for your feet'?"—Heb. 1:3, 13.

Can it be said, then, that the foundation of the new world was laid A.D. 33, when Jesus ascended to heaven to present the merit of his perfect human life to his Father and to sit "on the right hand of the majesty in lofty places"? Yes, but only in a first-stage way. The complete laying of the new world's foundation could take place only when the "new heavens" begin to operate. This would be when God's promise at Isaiah 51:16 regarding the "new heavens" would be fulfilled: "I shall put my words in your mouth, and with the shadow of my hand I shall certainly cover you, in order to plant the heavens and lay the foundation of the earth and say to Zion: 'You are my people.'" So only by the planting of the "new heavens" could the new world's foundation be laid in a complete or final way.

#### PLANTING AND ENLARGING THE "NEW HEAVENS"

Has this promised planting of the "new heavens" taken place? Indeed it has! It was A.D. 1914, as this journal has often explained, when Jehovah empowered his Son to rule as King, giving him "dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Dan. 7:14, AS) The book of Revelation, in symbolic language, describes God's woman Zion or his heavenly universal or-

ganization giving birth to the Kingdom: "She gave birth to a son, a male, who is destined to shepherd all the nations with an iron rod. And her child was caught away to God and to his throne."—Rev. 12:5.

The male-child Kingdom is "caught away to God and to his throne." This shows that Jehovah himself is the one installing the "new heavens." The date A.D. 1914 thus marks (1) the creating of the "new heavens" and (2) the preliminary to a full-scale laying of the new world's foundation.

But the "new heavens" are not made up of the King Jesus Christ alone. The time soon came for Jehovah to enlarge the "new heavens." How? By raising to heavenly life Jesus' faithful anointed followers who had been sleeping in death and by admitting them to his royal Son's presence at God's spiritual temple or palace.

When did this enlarging of the "new heavens" take place? It was A.D. 1918. How do we know? A parallelism of events helps us know the date. Jesus Christ was anointed with God's spirit to be King A.D. 29. Three and a half years later, or A.D. 33, Jesus proceeded to the temple at Jerusalem. He cleansed the temple of those who were making it a "cave of robbers." Rejected as King by the Jewish leaders, Jesus was put to death a few days thereafter. At his death an earthquake rocked Jerusalem and the curtain of the temple sanctuary was rent down the middle, picturing that God's wrath was against the killers of His Son.—Luke 19:46; Matt. 27:51.

In a time parallel, Jesus Christ was enthroned as King in heaven A.D. 1914. Three and a half years later, or in 1918, would be the time for him to come to God's spiritual temple. Would Christendom's rulers receive him or reject him as King? They rejected him and showed it by killing the work of Jehovah's witnesses concerning the Kingdom. Just as the Jewish leaders' rejection of Jesus could not prevent

God's raising of his Son from the dead, so Christendom's rejection of the King could not prevent God from raising Jesus' faithful followers from the dead. So in harmony with the picture of 1900 years ago, it was only a short time after the temple's cleansing in 1918 that the heavenly resurrection of the anointed Christians sleeping in death took place, unseen to human eyes. The nations were then at war: "But the nations became wrathful, and your own wrath came, and the appointed time for the dead to be judged' . . . And the temple sanctuary of God that is in heaven was opened." (Rev. 11:18, 19) The spring of A.D. 1918 marked the opening of the temple to the King's entrance and thereafter the resurrection of the anointed Christians who, along with Jesus, make up "the temple of the living God."—2 Cor. 6:16.

What, then, is the relationship between the "new heavens" and God's spiritual temple? This: God's spiritual temple or palace, made up of Jesus Christ, the Foundation Cornerstone, and 144,000 "living stones," will everlastingly be the "new heavens" of the new world!—Eph. 2:20; 1 Pet. 2:5.

#### FOUNDING THE "NEW EARTH"

We remember that Jehovah promised not only to plant the "new heavens" but also to "lay the foundation of the earth," that is, the "new earth." When Jesus came to God's spiritual temple in 1918 for the purpose of judging men, Christendom was rejected. A remnant of Jesus' anointed followers on earth passed that temple judgment and were cleansed and purified and sent forth as Jehovah's witnesses, as visible representatives of the "new heavens." During the high point of World War I the spiritual remnant were practically silent, and they were in captivity to symbolic Babylon, Satan's world. But in 1919 Jehovah regathered his disorganized peo-

ple, increased their numbers and organized them for Kingdom preaching. What does this have to do with founding the "new earth"? The restoring of the spiritual remnant from antitypical Babylon from 1919 forward is the founding of the "new earth."

Jehovah's dealings with the restored remnant in 1919 thus brought about the phenomena of a nation's being "born at one stroke" and a land's being brought forth "in one day." Foretold God's prophet: "Who has seen things like these? Will a land be brought forth with labor pains in one day? Or will a nation be born at one stroke?" (Isa. 66:8) The "land" brought forth in one day, the "day of Jehovah," is the earthly position occupied by the restored remnant of God's spiritual nation, that is, the remaining ones of the "little flock" on earth. So the first ones to inhabit the new earthly situation are the "nation" that is brought forth at once, the anointed followers of Jesus that are alive on earth at his coming to the temple and that serve as the "faithful and discreet slave" class. (Matt. 24:45-47) To this spiritual nation a great crowd of sheeplike persons have come, and upon the foundation of the newborn nation a new-world society has been built. Right now, before Armageddon, we thus behold the spectacle of a "new earth" crowd of inhabitants rapidly growing amidst a dying corrupt old world.

What is the hope of this "great crowd" of sheeplike persons that come "out of all nations and tribes and peoples and tongues" to associate with the New World society? Their hope is to live in the new world and to enjoy everlasting life on

earth. They expect to survive Armageddon along with the remnant of God's spiritual nation. They keenly look forward to the time when, after the old, wicked "earth" is destroyed, the remnant dedicate the "new earth" to Jehovah's worship. The remnant, in Jehovah's due time, will leave the post-Armageddon "new earth," that they may be with the King Jesus Christ in the eternal "new heavens." The "new earth," then, will eventually be made up entirely of the "other sheep" for whom the Right Shepherd Jesus Christ died. (John 10:16) These "other sheep" will include not only the "great crowd" of Armageddon survivors and their offspring but also those who are brought back from the dead in the "resurrection of both the righteous and the unrighteous."—Rev. 7:9; Acts 24:15.

How thrilling that the creating of "new heavens and a new earth" is under way! Soon now the vision of the apostle John will be realized: "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." (Rev. 21:1) The "former heaven" is Satan and his demons; the "former earth" that passes away at Armageddon is the old-world society organized in support of Satan's world. The "sea" is symbolic of the wicked element of mankind that will be "no more." (Isa. 57:20) Wickedness will be gone, for of the "new heavens" and the "new earth" Peter wrote: "In these righteousness is to dwell." (2 Pet. 3:13) Now is the time to tell others of the best news in all the world: God's creating of "new heavens and a new earth"!

*"For just as the new heavens and the new earth that I am making are standing before me," is the utterance of Jehovah, "so the offspring of you people and the name of you people will keep standing."—Isa. 66:22.*

## Using Initiative and Defense in Our Ministry

**G**OOD soldiers are skilled in using both initiative and defense in their warfare.\* More than that, they know that the best defense is to take the offensive or the initiative. In this respect Jesus and his apostles set the example for us. Certainly Jesus took the initiative when he entered the synagogue of his home town of Nazareth and applied Isaiah 61:1, 2 to himself.—Luke 4:14-21.

By sending forth the twelve and later the seventy, Jesus, as a good Teacher, was training them to take the initiative, even as Peter and others did at Pentecost. In particular did the apostle Paul take the initiative, going where the need was greatest.

What about us today? Do we dedicated Christian ministers take the initiative by regularly and eagerly engaging in all the various features of the Kingdom ministry, house-to-house preaching, distributing Bible magazines, making return visits upon good-will persons and conducting Bible studies in their homes? Would it be possible for us to be like the apostle Paul and go 'where the need is great,' or is at least greater than where we now are? Do we take the initiative in inviting others to share in the ministry or do we wait until they ask us, as happens at times?

Using initiative is particularly essential if we would make the most of our opportunities to do incidental witnessing. Do not wait until your traveling companion, working associate or other "neighbor" starts a conversation and broaches the subject of religion, but take the initiative, tactfully start a conversation and then casually, seemingly, bring it around to the Kingdom hope. Those who do this have many interesting experiences and often get remarkable results. Such was the experience of a

missionary who witnessed to his traveling companion in a taxicab. It was the first time the man had been presented with the good news; now he is a zealous dedicated publisher.

What about our defense? Are we 'always ready to make a defense before everyone that demands of us a reason for our hope, doing so with a mild temper and deep respect'? (1 Pet. 3:15) For our defense to be truly effective we must study diligently; we must do our 'utmost to present ourselves approved to God, a workman with nothing to be ashamed of, handling the word of the truth aright.' Only by diligently applying ourselves, preparing for the meetings, attending and taking part in them, will we have the accurate knowledge so essential to wielding the sword of the spirit in such a way that it is alive and exerts power and is sharper than any two-edged sword.—2 Tim. 2:15; Eph. 6:17; Heb. 4:12.

Particularly should we guard against slighting this sword of the spirit because of liking to talk and reason on subjects. Whatever we may say along such lines cannot begin to carry the authority and power that citing, quoting and reading from the Bible can. We may not always have our Bibles with us, so we should have an adequate Scripture vocabulary for the various basic teachings of the Scriptures, such as the importance of the name of Jehovah and its vindication, the Kingdom hope, the resurrection, and so forth. We should likewise be equipped to refute effectively popular false doctrines. And as time goes on we should increase our Scripture vocabulary, even as all intelligent persons keep adding to their vocabulary of words.

In all such ways Christian ministers during August can be alert and be using initiative and defense for fruitful preaching.

\* For details see *The Watchtower*, August 15, 1959.

# THE UNITY OF THE CHRISTIAN CHURCH

"I have given them the glory which you have given me, in order that they may be one just as we are one."—John 17:22.

**J**EHOVAH is the great Unifier. He is the One who in a marvelous way is able to combine intelligent creatures into a unity for whatever purpose he desires. For millions of years before man ever saw the light of day, Jehovah had worked in perfect union with his first-born Son, through whom he created everything. As Jehovah's work of creation proceeded and the number of intelligent creatures increased in the universe, it did not lead to confusion. Jehovah united them all into a harmonious, smoothly operating unity by binding them to him and to one another with bonds of love. To illustrate this happy union, he speaks of his universal organization of faithful heavenly creatures as his wife with whom he is united in happy wedlock.—Col. 1:16; 1 John 4:8, 11-13; Isa. 54:5, 6.

<sup>2</sup> When Jehovah God began building the human society, he started out with the smallest unit of it, the marriage union, which normally is one of the strongest of the unions man is part of. This is so because the binding factor in marriage is love, and that is the strongest cement any unity of creatures can have. In fact, it is the only basis on which any unity can last. Drawing larger circles, parents and children are bound together by strong ties of love into the family union, and it was the *families* or tribes of the twelve sons of Jacob, the patriarch, that Jehovah God bound

1. Why can Jehovah be called the great Unifier?
2. What is the strongest tie for making a unity of people, and how did Israel become the only true congregation or church of God in its days?

together into a national unity. An agreement or a covenant was made between him and the Israelites to the effect that he should be not only their King but also their God; and that made Israel not only a nation but also a congregation or church of God, the only true church of that time.—Gen. 2:24; Ex. 19:5, 6, 8; 20:1, 2; Acts 7:38; Ps. 147:20.

<sup>3</sup> Why did Jehovah select the nation of Israel to make a church or congregation out of it? Was he a nationalistic God? No, he was not. It was because of a promise given to his friend Abraham, the forefather of the Israelites, that they were permitted to make up the body of that new church. But Jehovah did not in a nationalistic spirit prevent non-Israelites from becoming members of the only true church by circumcision. All God-fearing people who wanted to join with Israel in worshiping the true God were accepted regardless of nationality and race, previous religion or political affiliations. Provisions were made for making all such circumcised foreigners a part of the unity God had with Israel by constitutionally providing a place

3. Was Jehovah nationalistic in selecting Israel as his congregation?



for them within the congregational organization under which Israel was. Israel was told to love the stranger just as Jehovah loved him. Neither did God show consideration for nationality or race by forming separate unities or churches with his circumcised worshipers of non-Israelite origin. There was but one temple where God could be met, one high priest, one Law, one unity or church for all worshipers to be united in. The Bible record shows that some peoples and tribes, such as the mixed crowd that came out of Egypt, the circumcised Gibeonites and circumcised Rechabites as well as many individuals like the women Rahab and Ruth, became a unity with Israel. Thus Jehovah proved to be the first successful Uniter of nations.—Deut. 10:17-19; 1 Ki. 8:41-43; Ex. 12:38; 2 Sam. 21:1, 2; Jer. 35:18, 19.

<sup>4</sup> The Jewish church or congregation, however, did not show love for Jehovah in the long run; and consequently it was severed from its union with him, and the Christian congregation became the true church of God as of Pentecost A.D. 33.

#### UNITY

<sup>5</sup> Outstanding about the early Christian church was its unity. First of all, it was united with Jehovah God and Christ Jesus, and that is the most important of all unions. Jesus emphasized this unity in his illustration of the vine: "I am the vine, you are the branches. He that remains in union with me, and I in union with him, this one bears much fruit, because apart from me you can do nothing at all. If anyone does not remain in union with me, he is cast out."—John 15:4-6.

<sup>6</sup> A union with Christ must also lead to unity among those united with him. So in his prayer immediately before he was be-

trayed, Jesus asks for such unity among his followers, saying: "I make request, not concerning these only, but also concerning those putting faith in me through their word, in order that they may all be one, just as you, Father, are in union with me and I am in union with you, that they also may be in union with us, in order that the world may believe that you sent me forth. Also I have given them the glory which you have given me, in order that they may be one just as we are one. I in union with them and you in union with me, in order that they may be perfected into one, that the world may have the knowledge that you sent me forth and that you loved them just as you loved me." Notice the directions this oneness takes. *All* his followers should be one; not only those living then, but also those putting faith in him through their, that is, his disciples', word; whereby the oneness reaches into the future and includes all true Christians living today. At the same time it reaches into heaven to include Jesus Christ and Jehovah God, in order that his followers may be, as Jesus said, "in union with us."—John 17:20-23.

#### EXTENT OF UNITY

<sup>7</sup> What kind of unity was Jesus asking for in his famous prayer? How many and how strong should be the ties holding it together? Not all unions are equally strong. Some unions affect only one particular field in the lives of their members. For instance, people can belong to the same union for the protection of animals and still be as separated as East and West in matters of religion, politics and other interests. Such unions are loose ones. In contrast to them, the marriage or the family unions are close and strong unions, because they affect a whole number of interests in

4. How did the Christian congregation get to be God's true church?

5, 6. How do we know that the congregation of God must be one, and who is included in the oneness?

7. What makes a union loose and weak, and what makes it close and strong?

the lives of their members. In a normal family such things as blood ties, mutual love, the common home, its spirit or atmosphere, the family name, tradition, religion, cultural standard, trust to the extent of sharing one another's confidence, respect and understanding are all things the members have in common; and the more things people share, the closer and stronger they are knit together.

<sup>8</sup> Now, back to our question. What kind of unity was Jesus talking about in John 17? Was it just a loose union, affecting merely one or two interests in the lives of his followers? No, he was asking for the strongest union there could be. "I have given them the glory which you have given me, in order that they may be one just as we are one." We can think of no closer and stronger unity than the one existing between Jehovah God and his Son, Christ Jesus. The strength of that unity was proved by Jesus' obedient course even till the death on the torture stake. It was into the closest family union of God, a privileged sonship, that Jesus asked his disciples to be taken, and for that purpose he had 'given them the glory which Jehovah had given him,' "a glory such as belongs to an only-begotten son from a father." (John 1:14) Some of the many things they were to have in common are mentioned by Paul in Ephesians 4:3-5, where he speaks about "endeavoring to observe the oneness of the spirit in the uniting bond of peace," and then goes on and enumerates: "One body there is, and one spirit, even as you were called in the one hope to which you were called; one Lord, one faith, one baptism; one God and Father of all persons, who is over all and through all and in all." What a closely united and compact body his followers must have become considering the numerous things held in common!

8. What made the unity of the early Christian church so strong?

<sup>9</sup> To illustrate further that closeness and compact unity, Paul compares it to the human body: "For just as the body is one thing but has many members, and all the members of that body, although being many, are one body, so also is the Christ. For truly by one spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink one spirit. . . . God compounded the body, giving honor more abundant to the part which had a lack, so that there should be no division in the body, but that its members should have the same care for one another." "Speaking the truth, let us by love grow up in all things into him who is the head, Christ. From him all the body, by being harmoniously joined together and being made to cooperate through every joint which gives what is needed, according to the functioning of each respective member in due measure, makes for the growth of the body for the building up of itself in love." Could there be any more perfect unity than that between members of the human body? Could the body possibly be divided? Could there be more than one head to a body? What an excellent illustration to show the highest degree of unity and oneness of the many members making up the Christian congregation!—1 Cor. 12:12-25; Eph. 4:15, 16.

<sup>10</sup> From the very first day the Christian congregation proved capable of assimilating into its oneness not only persons from Palestine, but also from many different countries with their different languages, people from all sects of Judaism, Jews and circumcised proselytes, making the various religious and local opinions give way to Christian thinking. People of completely

9. What does Paul illustrate by referring to the human body in 1 Corinthians chapter 12 and Ephesians chapter 4?

10. Why was the Christian church a true wonder of God's spirit from its beginning?

different social backgrounds, humble fishermen, farmers, shepherds, tax collectors, were brought into oneness with learned Pharisees and physicians, rich and poor, young and old, men, women and children, and were joined into the unity of the congregation. They were one even to the extent of temporarily sharing their material means to meet a critical situation that developed at Jerusalem during the first onrush of members and which required immediate relief action. "The multitude of those who had believed had one heart and soul, and not even one would say that any of the things he possessed was his own, but they had all things in common." It was a true wonder of the spirit of God. The first three and a half years of its existence, however, the members of the church remained Jews and Jewish proselytes having come out of Judaism.—Acts 2:5-11, 41; 4:32-35.

<sup>11</sup> Then A.D. 36 the Christian congregation entered into a new phase of its history. In that year something happened that surprised everybody: An uncircumcised man and his family, Gentiles who had been in no covenant relation to Jehovah God before, suddenly became part of the Christian congregation with full and equal rights and obligations, as shown by the fact that these Gentiles were baptized and received the holy spirit the same as the believers from the Jewish organization. Now the famous commandment of Jesus was to be carried out: "Go therefore and make disciples of people of all the nations." From being a Jewish believers' unity or organization, the Christian congregation should open wide its gates to the rest of mankind and expand to become an international organization, facing all the problems international organizations always have had to face. By all this, true unity should be pre-

11. In what respect did a change take place in the Christian congregation A.D. 36?

served in the bonds of peace and love.—Acts 10:44-48; Matt. 28:19.

#### OTHER INTERNATIONAL ORGANIZATIONS

<sup>12</sup> The pagan Roman Empire of that day was building and maintaining an international organization the best it knew how. After having conquered most of the civilized world, its job was to keep the many peoples, nations and races in subjection to the Roman rule. Like any other world power, national and religious feelings were the greatest obstacles it had to contend with in uniting the great variety of people under its control. Attempts were made to level class distinctions and to replace local customs by uniform laws and administration, and to supersede national religions by a common religion so as to weld the whole empire into a solid block; but the efforts were never crowned with success. Says *Hastings Dictionary of the Bible*, Vol. IV, p. 293: "Rome was never able to make a solid nation of her Empire. . . . The Empire had higher aims from the first, and the sense of duty to the conquered world increased on it as time went on; but it could neither restore nor create the patriotism of a nation. The old Roman nation was lost in the world; and if the world was lost in Rome, it did not constitute a new Roman nation. Greeks or Gauls might call themselves Romans, and seem to forget their old people in the pride of the Roman *civitas* ['state']; but Greeks and Gauls they remained. . . . There were peoples in great variety; but the old nations were dead, and the one new nation was never born."

<sup>13</sup> Our day's world rulers have no reason to boast, because they have not achieved any better results than the Romans, in

12. Why was the Roman Empire interested in making a unity of its subjected peoples, how did it go about it, and did it meet with success?

13. Why have our day's world rulers no reason to look down on Rome?

spite of the enlightenment of the twentieth century and its United Nations organization. H. G. Wells compares the accomplishments in *A History of the World* as follows: "The Roman people found themselves engaged almost unawares in a vast administrative experiment. . . . It was always changing, it never attained to any fixity. In a sense the [administrative] experiment failed. In a sense the experiment remains unfinished, and Europe and America today are still working out the riddles of the worldwide statecraft first confronted by the Roman people."—Chapter 33, "The Growth of the Roman Empire," pages 149-151. Published 1922.

<sup>14</sup> As single blocs of nations, neither the Democratic West nor the Communistic East has solved the riddle of international unity. In the Western world an international military alliance such as NATO often finds co-operation frustrated because of national pride on the part of some of its members. In the East, when Yugoslavia separated from the rest of the Communistic bloc and preferred its own brand of communism, an international movement as highly idealistic as the Communist and working for years under the motto "Workers in all the world unite" had to face the fact that not all Communists were prepared to sacrifice their national pride on the altar of Communist international unity. Whereas the Communist movement has achieved amazing results in uniting people of many nations around a political program, it has failed to make an international unity out of Communists. Nationalism, races, religion, languages and many other dividing factors have been like rocks in the sea on which the ships of human international rulers have met their disaster sooner or later.

14. As single blocs, has the West or the East solved the problem of making a true unity of nations?

<sup>15</sup> For this sea, so full of undersea rocks and shipwrecks, the Christian congregation, young and inexperienced in international affairs, was now to set sail. In branching out and opening its doors to people of all nations, in meeting with all shades of pagan religion and philosophy, national pride, language barriers, racial, political and social controversies, could it maintain its achieved absolute unity? Could it do so without having to compromise as to its teachings and standards for membership? Could it still maintain its theocratic organizational setup unchanged, with a visible governing body at Jerusalem? Would it not have to break up into national groups with some form of self-government for each group and then join them somehow? Could it remain itself? If already the national Jewish church had been a wonder, it was a small one compared to the wonder of the international church, especially as seen on the historical background. What has been an unsolvable problem to human world builders till this day proved to be no problem to Christ Jesus, the Head of the Christian church. The Christians went to work at the very root of that which divides as well as unites, namely, the human mind. They started making over the minds of humble, God-fearing persons everywhere. Quite soon such believing persons in all nations experienced a change in personality as they started imitating their Head, Christ Jesus, and the result was amazing: All separating barriers vanished as people of the nations were incorporated in the body of Christ. To the local congregation at Colossae in Asia Minor Paul wrote: "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

15. (a) What made the international Christian church a greater wonder than the originally Jewish Christian church? (b) How did it accomplish its results?

who created it, where there is neither Greek nor Jew, circumcision nor uncircumcision, foreigner, Scythian, slave, freeman, but Christ is all things and in all." And to those of the church in Galatia: "You are all, in fact, sons of God through your faith in Christ Jesus. For all of you who were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor freeman, there is neither male nor female, for you are all one in union with Christ Jesus."—Col. 3:9-11; Gal. 3:26-28.

<sup>16</sup> The basis for one church is unity in teaching and belief, and as long as the apostles and other mature brothers filled with the spirit were present, this unity was preserved. When once there were tendencies to building of sects in the congregation at Corinth, Paul reminded them: "Does the Christ exist divided?" and they were exhorted that they 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." Common faith makes a common church, no matter who and where the believers are.—1 Cor. 1: 10, 13.

<sup>17</sup> Another factor supporting the Christian unity was the particular view of government held by the first Christians. They were no part of this world and its political system, which fact alone can contribute a lot to unity. Still they did not consider themselves a people without a government or ruler, but they had confidence in the Hebrew Scriptures and Jesus' own words as to himself as the real King in a real kingdom exercising real government and with an army strong enough to destroy all other kingdoms in due time. They confessed the supernatural King Jesus Christ as their Lord and dedicated their lives to

God's kingdom through him in unswerving loyalty. They were still obedient citizens of the nations they lived in, but in case of a clash between the commandments of their Lord and Master and those of man they took the stand that they must obey God rather than men; and they meant it, as Rome's Caesars found out when they tried to interfere with the union in which Christians were bound to their God and to their King. They did not imagine that God's kingdom is something just in the hearts of men, as many professing Christians do today. Keeping separate from the world, with the eyes firmly fixed on that heavenly kingdom and guided by the love-producing holy spirit, they were "one body" though international.—John 17:16; 18:36, 37; Dan. 2:44; Acts 5:29.

<sup>18</sup> Since there was just one organization, there could be only one central administrative agency for the whole organization. The apostles and the mature brothers at Jerusalem made up such a visible governing agency or body under the guidance of the spirit. It was recognized and readily co-operated with, world-wide. Problems of international significance to the church were taken to Jerusalem to be decided on. When the matter of circumcision arose, Paul did not summon to a synod the congregation overseers of Antioch and the rest of the province of Syria for the purpose of discussing and deciding on the matter, neither did he expect the spirit of God to give direct guidance to the congregations, but he went to the visible governing body at Jerusalem; and after the matter was settled there under the guidance of the spirit on that body, he was sent back to the congregations to make known the decision to them. This procedure led to no complications on the part of the non-Jews,

16. What is a prerequisite for one church, and did the first Christians have it?

17. What other factor contributed to international unity?

18. (a) Did the spirit guide the local congregations direct in the early church? (b) Why might one think complications could arise over decisions made by the visible governing body at Jerusalem, and did they arise?

as might have been expected under other circumstances. From a normal worldly viewpoint one would not have been surprised to hear the Greeks make objections, calling attention to their proud traditions of the past. After all, were not the world's leading historians, poets, mathematicians and architects Greeks? Was not everything by the name of culture even in all the Roman Empire actually Greek? Or the Romans, the self-assured citizens of the world's capital, why should they listen to despised Judeans, who, at times, were not even permitted to live at Rome? The world domination of the Semitic race, had it not passed from the Semitic to the Aryan race with the fall of Babylon? Why, then, should Aryan Romans and Greeks take orders from Semitic, Aramaic-speaking Jews in Jerusalem? Could they not think for themselves? There is nothing in the records to indicate any such worldly nationalistic or racial thinking gnawing away like termites on the roots of the Christian unity. Evidently everybody looked at it the same way

as Paul did: "There is no distinction between Jew and Greek, for there is the same Lord over all." Far from its causing dissension, the record says: "Now as they traveled on through the cities they would deliver to those there for observance the decrees that had been decided upon by the apostles and older men who were in Jerusalem. Therefore, indeed, the congregations continued to be made firm in the faith and to increase in number from day to day."—Acts 15:2, 41; 16:4, 5; Rom. 10:12.

<sup>19</sup> Indeed the church was a wonder and an outstanding exception in the history of mankind; an international organization, yet characterized by "one heart and soul," "same mind," and "same line of thought," 'one body, one spirit, one hope, one Lord, one faith, one baptism, one God and Father.' (Acts 4:32; 1 Cor. 1:10; Eph. 4:4-6) Something never seen before. A true product of God's spirit. Certainly, Jehovah had fulfilled Jesus' prayer for unity of the Christian church.—John 17:20-23.

19. In which respect was the early Christian church something never seen before?

## THE MARK OF THE SPIRIT

**T**O Jesus the unity and love among his true followers was something unique, something that would set them apart from everybody else, something that should be a special sign to the whole world to prove that he had been sent by the Father and that they had been sent by him. Because Jesus

"I am giving you a new commandment, that you love one another; just as I have loved you, that you also love one another. By this all will know that you are my disciples, if you have love among yourselves."—John 13:34, 35.

prayed for his future followers to be part of the Christian unity and promised that "Hades will not overpower" his congregation and that he is with it "all the days until the consummation of the system of things," it is only logical to expect that particular sign should be visible to the world today, and that it can serve as one of the means of identifying his congregation or

1. (a) Why is it only logical to expect Christian unity to be seen in the world today? (b) Of what use would it be to us to find that unity?

church. This so much the more as the Roman Catholic Church, the Eastern Orthodox churches and an ecumenical Protestant world conference all agree that the church of the Greek Scriptures is one visible church. Thus we will look around among church systems calling themselves Christians to see what unity we can find.—John 13:35; 17:23; Matt. 16:18; 28:20.

#### THE PROTESTANT CHURCHES

<sup>2</sup> As is common knowledge, there is nothing in the Protestant world that can be compared with the unity of the early Christian church. Neither the Protestant churches as a whole nor any single one of them can claim to be international or universal and still a unity in faith and organization. It is so obvious, that for this and other reasons none of the Protestant churches claim to be the true ecclesia or church of the Greek Scriptures.

<sup>3</sup> With the acceptance of the Nicene Creed, the Protestant churches all confess belief in "one, holy, catholic, apostolic" church, but as in all other matters of belief, there is a vast number of theological speculations and theories about the unity of the church. Some say unity is not required at all and is even a disadvantage. From the days of the Reformation many have believed in a so-called "invisible" and "visible" church, the invisible consisting of all sincere Christians in all denominations who are dedicated to God and have been accepted by him. The body of these cannot be discerned by human eyes, wherefore it is called invisible in contrast to the ordinary number of members of the churches, the visible part, which it was found hard to identify as true followers of Christ. In America the so-called "branch theory" is common. The various churches are com-

pared to branches of the vine in Jesus' illustration in John, chapter fifteen, and are supposed to make a unity by being joined in Christ, the vine. Others think that the unity must not be in organization, but in spirit only; and others again believe in a kind of mystic, supernatural, already existing unity in Christ in spite of all evidences of disunity. Thus, paradoxically, in the reports from the ecumenical conferences of the World Council of Churches, repeated mention is made of the member churches' "unity in Christ," although no serious attempt is ever made to explain wherein this unity actually consists.

<sup>4</sup> Inter-confessional discussions between the various parties seldom lead to a common view of matters. However, on the subject of the body of Christ, the world conference in Lund, Sweden, in 1952, of the ecumenical movement called Faith and Order has declared in its official report as the majority opinion: "The Pauline image of the Church as the Body of Christ is no mere metaphor, but expresses a living reality." And furthermore: "We are agreed that there are not two Churches, one visible and the other invisible, but one Church, which must find visible expression on earth."

<sup>5</sup> Realizing the need for the Christian congregation to be one, few things grieve the Protestant churches as much as the fact that they are not one. Says Swedish Bishop Bo Giertz about the division of Christendom: "It is simply a sin, and it is a sin of the most fatal kind, a sin against the very body of Christ. . . . The terrifying conclusion which we are forced to draw is that a divided church is no longer a true church. . . . As long as we are divided, the body of Christ is bleeding, and we do not know which day it will bleed to death."

2. Why do none of the Protestant churches claim to be the true church?

3. Considering the evident separation, how do Protestants explain their belief in one church?

4. What did the world conference of Faith and Order in Lund declare about the church?

5. What does Bishop Giertz conclude from the division of Christendom?

<sup>6</sup> In their plight, many Protestants have set their hope on the ecumenical or inter-confessional discussions that began especially with our century and resulted in the founding of the World Council of Churches in 1948, an international organization including most Protestant churches and the Eastern Orthodox, but not the Roman Catholic Church. However, the World Council of Churches is not a church, and it does not claim to be so. It declares itself to be neither a "Super-Church" nor an "Una Sancta" or the "one, holy" church, but considers its purpose to be "to bring the churches into living contact with each other." As for its capability to fulfill this purpose, opinions differ among theologians. Danish professor Dr. Regin Prenter says: "At any rate, one thing is certain: This world council of Christian churches represents by no means a real reunion of the separated churches. The World Council of Churches is still only a federation of mutually independent church communities. . . . It might just as well mean that the new contact which the churches within the World Council of Churches have obtained with one another will lead to a more severe mutual condemnation between certain of the church communities than before, since they simply did not know each other well enough to be able to condemn each other." Some of the things that hinder dedicated Christians from recognizing the church of Jesus Christ and the apostles among the Protestant churches is lack of unity in teachings and organization, nationally and internationally.

#### THE EASTERN ORTHODOX CHURCHES

<sup>7</sup> The Eastern Orthodox churches are not one church but a number of national

6. (a) What is the World Council of Churches? (b) What makes it impossible to recognize the early Christian church in the Protestant world?  
7. What makes it evident that unity is lacking in the Eastern Orthodox Church?

churches mainly in East Europe and the Balkan Peninsula, which fought for and gained their independence from the patriarchate at Istanbul. Nominally, some of them recognize the patriarch of Istanbul as head of their church, others the patriarch of Moscow, but none of the patriarchs have any say in the internal affairs of the other churches. A constant struggle is going on between the two patriarchates about jurisdiction over the churches in Finland, Poland and the Russian colony of emigrants in Paris. Since the church of God and Christ was one international church, and not a number of national churches, we can see no traces in the Eastern Orthodox Church of the unity of the first Christian church.

#### THE ROMAN CATHOLIC CHURCH

<sup>8</sup> Is not the Roman Catholic Church a big international church with unity in teachings and organization? Whereas it may have a uniform set of dogmas for the whole international church, the religious beliefs of Roman Catholics are not the same everywhere. The imagination of God and Christ Jesus and what they do for mankind is hardly the same to an Italian Roman Catholic as it is to a Haitian native Roman Catholic still practicing his pagan Voodoo religion on the side.

<sup>9</sup> Neither is the organization unity so firm as many think. If the Roman Catholic Church is actually one body with the pope as a visible head, why do not all Catholics then obey the head? Says Roman Catholic priest and author Peter Schindler in defending the Catholic church against the charge of intolerance toward Protestants in Spain and Colombia: "Why does the pope not intervene? Who says that he does not 'intervene'? After all, we who are sitting in Rome have a bit more of an idea

8-11. What proves that the Roman church is not one body? Which crucial test of true unity can the Roman church and others not pass successfully?

of his impotence. The pope is not dictator in Spain or president in Colombia, and if the local Catholics (headed by their church leaders) ignore their own church law as they in many places ignore papal instructions (for example, the social encyclicals) then the very pope is powerless." If the members do not obey the head, can there be one live body?

<sup>10</sup> If the Roman church is just one body, why are the different orders, like the Franciscans, the Dominicans, the Jesuits, and so forth, acting like separate bodies? Why do such orders fight each other like political parties to get the deciding influence on the pope and church policy?

<sup>11</sup> Is the church really a unity when its members, like the Catholics in Italy, are found in all political parties from the extreme right all the way across the political color spectrum to the extreme Communist left? Could they ever make up one true church body; one, as Jehovah and Christ Jesus are one? Could they internationally be one when some of them are headed by cardinals who, for nationalistic reasons, are not even on speaking terms? And in the case of war, does the Roman church, and other denominations for that matter, preserve the unity they claim to possess? Everybody knows they do not. They all give in under that crucial test of their unity as a church and prove that the ties uniting them to worldly unities are stronger than those binding them to their church unity and to their god. All this makes it impossible to see the unity of the Christian church in the Roman Catholic international church organization.

#### A SIGN TO THE WORLD

<sup>12</sup> In contrast to all this discouraging division, it is heart-cheering to find one international body of Christians on earth

12. (a) What do Jehovah's witnesses have to back up their claim of true unity? (b) With what right do they join Paul in using Romans 8:35-39?

today that is a true unity, a true international brotherhood, united in faith and organization by the bonds of love. It is a fact of which everybody is invited to convince himself, and we are not immodest in pointing to it, that Jehovah's witnesses, though international, are "one heart and soul," of the "same mind" and the "same line of thought," and have 'one body, one spirit, one hope, one Lord, one faith, one baptism, one God and Father.' They are Christians who are bound into a unity with Jehovah God and Christ Jesus and their brothers with bonds of love so strong that nothing, including wars, can disrupt it. Their international church organization comprising witnesses in many countries is made up of the remnant of the bride class of Christ Jesus; and united with it into "one flock" under "one shepherd" is a great crowd of "other sheep." (John 3:28-30; 10:16) The modern history of these witnesses shows that they have experience enough to join the apostle Paul in saying: "Who will separate us from the love of the Christ? Will tribulation or distress or persecution or hunger or nakedness or danger or sword? Just as it is written: 'For your sake we are being put to death all day long, we have been counted as sheep for slaughter.' To the contrary, in all these things we are coming off completely victorious through him that loved us. 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. 8:35-39.

<sup>13</sup> The world-wide unity of Jehovah's witnesses gives cause for various reflections. If the international brotherhood of the early church of the first century was a true wonder and admittedly a product of

13. For what reflections does the unity of Jehovah's witnesses give cause, of what is it a sign, and for whom?

the holy spirit alone, and if God in his church did what others have tried to do for centuries to no avail, certainly an identical international brotherhood in the chaotic twentieth century is no less a wonder and proves no less the unique manifestation of God's spirit or invisible active force. According to Jesus, such a unity is no incident, but a sign to the world that Jehovah loves the united ones just as he loves Jesus, and that they are his disciples: "I am giving you a new commandment, that you love one another; just as I have loved you, that you also love one another. By this all will know that you are my disciples, if you have love among yourselves."—John 13: 34, 35; 17:23.

<sup>14</sup> The first Christians were convinced they belonged to the only true church, the "congregation of God." It would have been sinning against the holy spirit to doubt it. A sign of the mark of the spirit was on them, and a sign is of no value if it is not seen. Was it then improper for the first Christians to point to their church as the only one having that sign? In relation to the Jewish church of Judaism, was it out of harmony with true humility for Christians to call attention to this mark of the spirit even though thereby revealing the glaring absence of God's spirit on the divided house of Israel? On the contrary, they were under obligation not to put their light under a basket, but to let it "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.

<sup>15</sup> So obviously bearing the mark of the spirit, the world-wide loving unity of Jehovah's witnesses is one of the reasons why

those witnesses who are anointed members of the body of Christ are convinced they belong to the only true church, and since those of the "other sheep" are associated with these anointed ones in the united New World society, they are convinced that this indeed is God's organization, where true worship is carried on. Would it not be sinning against the spirit to doubt it? Is it immodest for them to call the world's attention to the fact that this organization is singular in showing the mark of the spirit? On the contrary, to the benefit of all honest-hearted people longing for the visible congregation of God's united people, and to the glory of God and Christ Jesus, they must not put their light under a basket even at the cost of being considered self-righteous.

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14. Why was it not improper for the first Christians to point to their church as the only true one?

15. Is it a lack of Christian virtue for Jehovah's witnesses to point to the New World society, of which the anointed Christian congregation is a part, as the only one that truly is of God?

# Christendom's God-Man

**I**N Christendom the bridge between God and man is called "Incarnation." The sense of the word "incarnation" is that God took upon himself the nature of man in the person of Jesus Christ. He thereby became a God-man.

Although the idea of a God-man is not foreign to paganism, yet that the Logos should become flesh belongs to Christendom alone, say these religionists. They maintain that pagan religions teach an apotheosis or glorification of man, that they do not teach an incarnation of the true God. According to the English church historian Charles Hardwick, if we purge pagan incarnations from all the lewd and Bacchanalian adjuncts that disfigure and debase them, still they come definitely short of the doctrine of incarnation as taught in Christendom, despite the striking similarities.

But merely to deny the doctrine's paganism does not establish the teaching of incarnation as being of Christianity. In his book *The Creative Christ*, E. Drown associates Christendom's concept of incarnation with pagan Greek mythology. He says: "This idea of substance . . . found its way into Christian theology from Greek sources. The result was that the Incarnation was too often interpreted in physical instead of in moral terms."

Then there are objections of another character. An eminent professor, Dr. Charles A. Briggs, who was also a priest of the Protestant Episcopal Church, taught that the virgin birth was only a "minor matter connected with the Incarnation . . . [that it] cannot be so essential as many people have supposed." To Adolf Harnack, German theologian and professor of theology, Jesus was not God in the flesh, but just another Jewish rabbi. Otto Pfeleiderer,

German Protestant theologian and professor ordinarius of theology, was amazed at the "countless parallels in the legends of pagan heroes and Christian saints," including that of Jesus Christ.

That there should be conflicting opinions on this doctrine is not at all surprising, since the doctrine of incarnation finds no basis in the Bible, the only reliable authority for truth. (John 17:17) The ancient Jews in their long history never once declared any of their judges, kings, generals, priests or prophets to be gods. The Hebrews and the Jewish Christians utterly abhorred the defilement of heathen mythology. These facts render impossible the fanciful notion that Christian Jews absorbed the history of Jesus from pagan mythology. Neither the Bible nor faithful first-century Christians maintained the pagan concept that Jesus was a God-man. Therefore, when renegade Christians tried to sell the pagan God-man concept as Christian, they found the going rough. The doctrine itself was not crystalized until some three hundred years after Jesus' day and not defined until A.D. 451 at the Council of Chalcedon. The noted American theologian, Henry P. Van Dusen, whose Presbyterian religion teaches that Jesus was a God-man, in his book *World Christianity*, page 75, calls Chalcedon's definition of Christ's nature "distilled nonsense."

During the first two centuries there was considerable opposition to the doctrine of incarnation. The Ebionites, a Jewish Christian sect that began in the first century, maintained that Jesus had a natural birth, that he was not God incarnate. Arius, a presbyter of Alexandria, who lived toward the beginning of the fourth century, taught that Jesus was neither coeternal nor coequal with God, that he was the head of

all creation, but not "of one substance with the Father." Docetists, a sect of Jewish Christians that flourished in the second century, believed that Jesus' body was merely apparent, a vision, a delusion, not material. Gnosticism was a fusion of independent "Christian" beliefs. Its contention was that evil is inherent in matter and that for that reason Jesus' body could not have been material. Valentinus, the most prominent leader of the Gnostic movement, taught that Jesus' ethereal body passed through Mary but was not born of her. Others said Jesus had two wills, one human, the other divine, and so forth.

It was from this hodgepodge of conflicting opinions that Christendom has received her incarnation doctrine. Since some thought Jesus was man and others maintained he was God, the council at Nicaea A.D. 325 headed by a pagan political emperor, namely, Constantine, decided on a God-man to please both sides. This doctrine, though unfounded in Scripture, is generally believed by Protestants and Catholics to this day. *The Catholic Encyclopedia* states bluntly: "Christ is God." A Presbyterian Church publication speaks of Jesus as "God and man."

#### WAS JESUS A GOD-MAN?

Regardless of what any council or man has said about Jesus' nature, the only reliable source of religious truth is the Bible. This Word reveals that Jesus is God's Son and as such he was not and is not God. Jesus himself said: "I am God's Son." To Mary the angel Gabriel said: "What is born will be called holy, God's Son." Nothing is said of a God-man or a man-God. Nowhere in the Bible is Jesus called a "God-man" or "God incarnate." Such assumptions are strictly human illusions tainted with paganism.—John 10:36; Luke 1:34, 35; 2:21.

In the Scriptures Jesus is referred to as "the beginning of the creation by God." He is God's first creation, called the Word of God, or Logos. After Adam's sin, the Almighty God purposed to send this only-begotten Son of his to earth to redeem man from sin. He was to become the second perfect man or second Adam. This would necessitate his laying aside heavenly life to be born a man. No incarnation, but a perfect human birth. This was accomplished by holy spirit or the power of God, as Luke 1:26-38 shows. He was born of the maiden Mary and was called Jesus, who became "the man."—Rev. 3:14; John 1:29; 19:5; 1 Cor. 15:45.

Was Jesus flesh and blood? John tells us: "The Word became flesh and resided among us." Of Jesus Paul said: "Since the 'young children' are sharers of blood and flesh, he also similarly partook of the same things." Had Jesus been a God-man, he would have been higher than angels and man. The Scriptures tell us that he was made "a little lower than angels." Neither was he coequal with his Father, for he himself said: "The Father is greater than I am."—John 1:14; Heb. 2:14, 9; John 14:28; Phil. 2:5-7.

If Jesus was an incarnation, then he was not the second Adam; his life, death and resurrection would all be a lie. The Christian faith would be in vain. We would be still in our sins without hope. Thank God his Word remains true! Christ is true. He was the second Adam, a perfect man who gave his soul "a ransom in exchange for many." Those who teach that Jesus was a God-man have no Scriptural basis for saying so. No wonder, when faced with a discussion on this incarnation doctrine, called by *The Encyclopedia Americana* "the central doctrine of Christianity," the clergy scurry for cover behind the feeble reply, "It's a mystery."—Matt. 20:28.

# A Blind Man Gains Sight

**T**HE wife of a circuit servant in Korea writes: "About six months ago while engaging in house-to-house work during a circuit visit with my husband to one of the Seoul congregations, I met a person of good will who was blind. My sermon dealt with the blessings of the paradise new earth, where sight will be restored and there will be perfect health and happiness. He manifested much interest in the message. Although unable to read, he nevertheless readily accepted a year's subscription for *The Watchtower*, with the thought of having one of his friends

read it to him. He has always had a keen desire for knowledge and he is quite well educated. His home has become sort of a community center for his blind friends.

"A back-call was arranged for the next day and on the call a Bible study was easily started. He wanted some publications in braille so that he could make faster progress in his study, but we had no publications in Korean braille.

"When my husband and I returned to the congregation four months later we found this good-will person making excellent progress, even attending all the congregation meetings and preaching to his friends. He expressed the desire to study twice a week to make more rapid progress so he could be immersed soon.

"About that time we read in the English *Watchtower* about a man in Japan who had been convicted of murder but who had learned the Bible truth while in prison. Although confined to prison, it was ten years before he was executed, in June, 1959. It was during the last years of this

period of waiting that he came in contact with the Kingdom message. He made a dedication to Jehovah God and symbolized it by water immersion there in prison. Before he was executed he did everything he could to present the good news to guards and prisoners, and to others, including the relatives of those he had killed, by letter writing. He even studied braille and then transcribed a number of the Society's pub-

lications into braille and had them distributed to persons in different parts of Japan, including schools for the blind.

"Since our Korean man of good will

could read Japanese braille, we wrote a letter to Japan requesting some of these publications. Just before our April district assembly a box arrived containing a number of braille publications, and immediately my husband and I took them to him. Before handing him the books, we told him the story of the brother who had transcribed them. What a joy it was to watch his fingers slowly go over the braille impressions and to watch him repeat with his lips, 'This Good News of the Kingdom!' 'Oh!' he said, 'I finally have something that I can study and use in helping my blind friends to see the truth.' Having inquired further about the brother who had prepared these publications in braille, he said: 'In the new world I surely want to meet and see him and express my thanks for this wonderful gift.'

"This person of good will who is physically blind has now gained spiritual sight and is a publisher of the Kingdom. He has really come out of darkness and now rejoices in Jehovah's marvelous light."

## A FINE SELECTION OF ARTICLES

- Right Conduct Among the Nations.
- Watch Yourself: You Are Being Watched!
- Social Reform or the Good News?
- Sing and Make a Joyful Noise!
- The Temple of the Apostles' Time.

All in the next issue!

## Questions from Readers

● Why do not the tribes of Ephraim and Dan appear among those of spiritual Israel as given at Revelation 7:4-8?—P. R., U.S.A.

It is clear from the Scriptures that Jehovah purposed the number twelve, the multiple of two symbolically complete numbers, three and four, to represent organizational completeness. This is seen not only in there being twelve sons of Jacob and twelve tribes of Israel, but also in there being "the twelve apostles of the Lamb."—Rev. 21:14.

Early in the wilderness journey the tribe of Levi was exchanged for all the first-born survivors, who belonged to Jehovah by reason of his sparing them on the night of the first Passover. So as to have twelve tribes again, the tribe of Joseph was divided into two tribes, those of his two sons Ephraim and Manasseh.—Num. 3:12, 13, 41; 10:14-28.

It follows that in listing the twelve tribes of spiritual Israel not all the names of the tribes could appear and there still be only the symbolic number of twelve. It might be thought that the original twelve tribes would be named in the book of Revelation, but not so. The tribes of Ephraim and Dan are omitted there as not deserving of symbolic significance. Why?

Ephraim had had a most favored start. Jehovah himself had said of Ephraim, "He is my first-born." (Jer. 31:9) Ephraim, though the younger of Joseph's two sons, inherited the right of the first-born by reason of Jacob's blessing upon him.—Gen. 48:13-20.

In spite of this favored start the tribe of Ephraim produced a notoriously bad record. It grumbled against its inheritance in the land; it "vehemently tried to pick a quarrel with" Gideon; it fought against Jephthah; and concerning it we further read: "The sons of Ephraim, though armed shooters of the bow, retreated in the day of fight." No wonder that Jehovah "proceeded to reject the tent of Joseph, and the tribe of Ephraim he did not choose. But he chose the tribe of Judah, Mount Zion, which he loved."—Josh. 17:14, 15; Judg. 8:1; 12:1-6; Ps. 78:9, 67, 68.

Ephraim took the lead in the rebellion

against the house of David as represented by Jeroboam. More than that, it despised the covenant for the kingdom, warring against the kingdom of Judah, and it poured contempt upon the covenant of Levi by establishing rival calf worship throughout the ten-tribe kingdom. Concerning Ephraim we further read: "They did not keep the covenant of God, and in his law they refused to walk." "O Ephraim, you have played the harlot." "Ephraim is a cake not turned"; meaning that it was halfhearted in its devotion to Jehovah God.—1 Ki. 12:25-30; 2 Chron. 13:3-20; Ps. 78:10; Hos. 5:3; 7:8, *RS*.

However, it is to be noted that Ephraim is really represented in Joseph his father, for Joseph's other son, Manasseh, is given a separate individual mention and standing in the list.

The tribe of Dan also made a bad name for itself. The very terms of the blessing upon this tribe, as uttered by Jacob upon his deathbed, imply this tribe would take an unfavorable course: "Let Dan prove to be a serpent by the roadside, a horned snake at the wayside, that bites the heels of the horse so that its rider falls backward."—Gen. 49:17.

It is also noteworthy that the only ancient historical incident specifically dealing with the Danites tells of some of them falling away to idolatry. Apparently they were the first to do so. Thus in the Targum of Jonathan "Dan" is a byword for idolatry. When Jeroboam instituted calf worship, he did so by setting up one of the calves at the chief city of the Danites, the city of Dan: "They that swear by the sin of Samaria, and say, As thy god, O Dan, liveth; . . . they shall fall, and never rise up again." (Judg. 18:1-31; Amos 8:14, *AS*) Dan's place was taken by Manasseh in Revelation 7:6.

In view of the foregoing it is easy to see why the names of Ephraim and Dan do not appear among the twelve tribes of spiritual Israel.

● How can Deuteronomy 24:16, which says, "Children should not be put to death on account of fathers," be harmonized with the fact that the offspring of the adulterous relation between David and Bath-sheba died due to their sin, as shown in 2 Samuel 12:14?—J. B., U.S.A.

The law, as stated at Deuteronomy 24:16, shows that fathers were not to be put to death for their sons nor were sons to be put to death for their fathers. In man's administration of justice each was to die for his own sin, and not drag innocent relatives down with him. In

this particular case of David and Bath-sheba neither of them had a right to the child and so there was no injustice in their being deprived of it. Besides, as an uncircumcised, unnamed infant it had not as yet developed any personality pattern or consciousness so as to appreciate life. Then again, Bath-sheba could have been stoned to death for her adultery, in which case the unborn child would also have perished. However, as previously noted in *The Watchtower*, David was shown mercy because of the Kingdom covenant, which Jehovah had made with him. Nevertheless, to drive home the fact of Jehovah's displeasure he let the child die, which was a very severe blow to King David. Two similar instances are recorded in David's life: One was in connection with the death of Uzzah, who tried to steady the ark of the covenant; the other was the destruction of tens of thousands of Israelites because King David presumptuously and proudly determined to number the hosts of Israel. (1 Chron. 15:13; 21:1-27) Such records as these magnify the supremacy of Jehovah God and underscore the words: "He [God] 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. 4:35, AS.

- Which is the correct form of the tetragrammaton: יהוה, as found in "Let God Be True" and "Equipped for Every Good Work," or

יהוה, as found in *Strong's and Young's concordances*?—R. R. W., U.S.A.

The form you list first is the absolute form of the Hebrew tetragrammaton as shown in the Society's publications you mention. The second form, as taken from the concordances, is the tetragrammaton with vowel points above and beneath it. At first, as is well known, Hebrew script was written altogether without any vowels, the vowel sounds being handed down by oral tradition. Vowel points were added later on to help readers pronounce the Hebrew text correctly and get the correct meaning out of it. It is generally understood that the vowel points that Dr. Young and Dr. Strong show really represent the vowels belonging to the Hebrew word *Adonay*, and these vowel points were really an indication to the Jewish reader that when he came to the tetragrammaton, the pronunciation of which had been lost to knowledge, he should read the title *Adonay*, meaning "the Lord," instead of trying to pronounce the tetragrammaton. This course was resorted to by the Jewish clergy because they thought it sacrilegious even to pronounce the name of Jehovah and that to do so was a violation of the commandment not to take the name of Jehovah our God in vain. This religious notion accounts for the fact that the name of Jehovah appears so rarely in the authorized or *King James* version, even as noted in the preface of the *American Standard Version*.

## ANNOUNCEMENTS

### FIELD MINISTRY

During August Jehovah's witnesses will continue 'using initiative and defense in their ministry.' (1 Pet. 3:13, 15) They will offer to all persons the splendid Bible-study aid "*Your Will Be Done on Earth*" together with another book and two booklets, on a \$1 contribution. Would you like to share in this Christian service? You can receive further information by going to the Kingdom Hall in your vicinity or by writing to the publishers of this magazine.

### THERE IS STILL TIME!

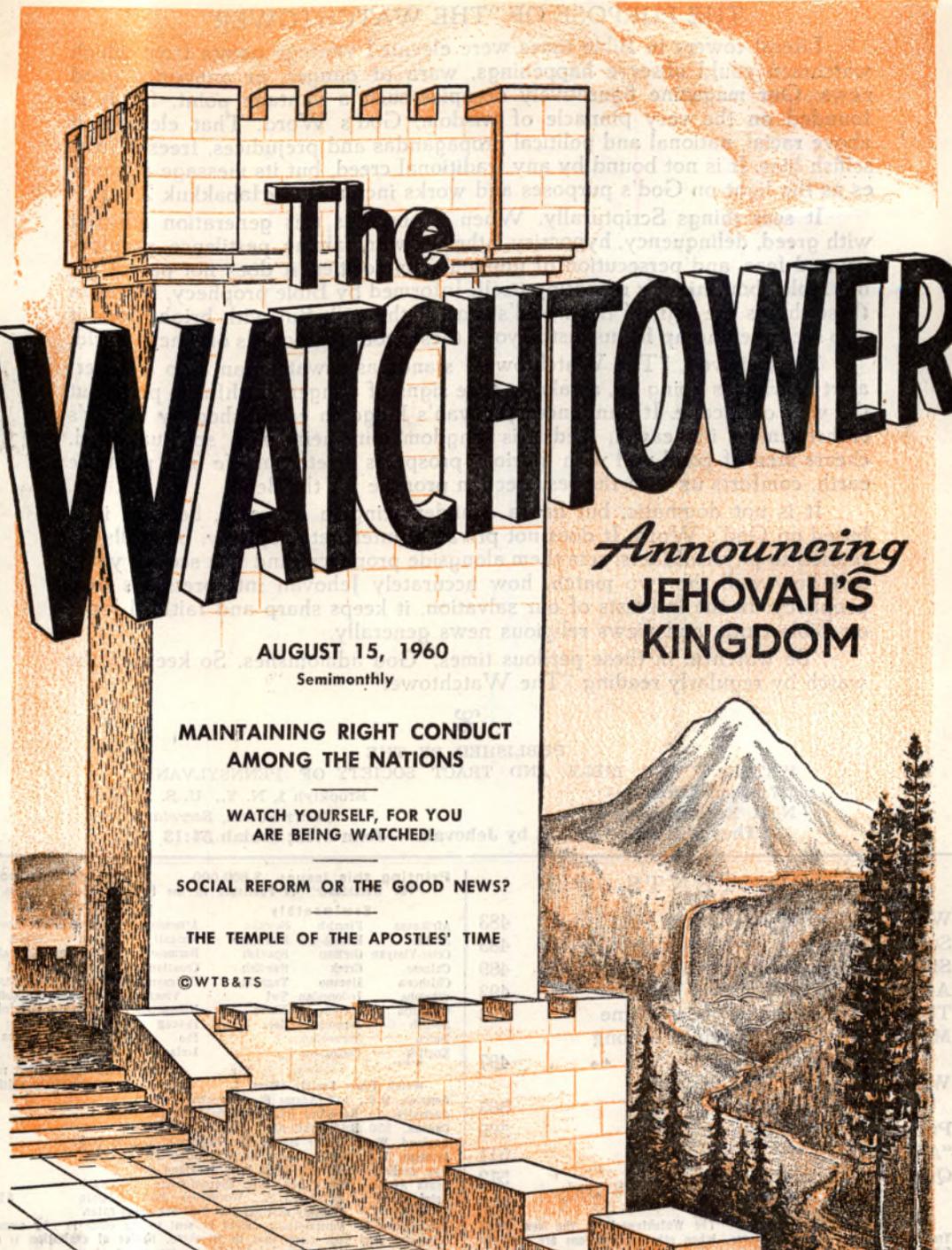
World conditions threaten even though peace talks and disarmament conferences have gone on among the nations' leaders. In view of such

you will want to be present at one of the Peace-pursuing District Assemblies of Jehovah's witnesses to absorb the excellent counsel from God's Word now due to be understood. The featured talk "Security During 'War of the Great Day of God the Almighty'" will thrill you! Write the office of *The Watchtower* for particulars. There is still time!

### "WATCHTOWER" STUDIES FOR THE WEEKS

September 4: The Unity of the Christian Church, ¶1-17. Page 465.

September 11: The Unity of the Christian Church, ¶18, 19, and The Mark of the Spirit. Page 470.



# The WATCHTOWER

*Announcing*  
**JEHOVAH'S  
KINGDOM**

**AUGUST 15, 1960**

Semimonthly

**MAINTAINING RIGHT CONDUCT  
AMONG THE NATIONS**

**WATCH YOURSELF, FOR YOU  
ARE BEING WATCHED!**

**SOCIAL REFORM OR THE GOOD NEWS?**

**THE TEMPLE OF THE APOSTLES' TIME**

© 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".

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

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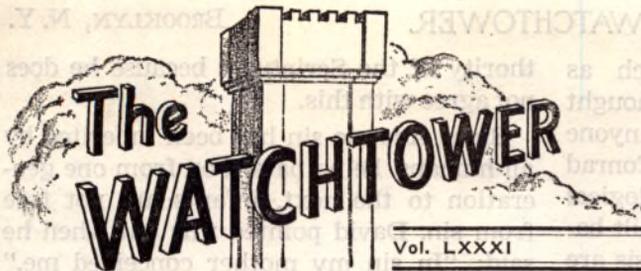
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Announcing  
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**I**F A person were able to live his life without ever breaking an accepted moral standard or code of ethics, could he say that he is without sin? Can it be said that an infant is free from sin because it is incapable of comprehending what is morally right or of doing what is morally right or wrong? Some persons in this materialistic world may be inclined to say Yes. But they fail to realize that sin involves much more than breaking a moral code. It involves the laws of God. No imperfect human is able to obey those laws perfectly, and because he cannot he is guilty of sin. He is missing the mark of perfect obedience to his Creator.

But what about the person who denies a Creator and insists that man's amazing body is the result of chance, a mere accident, and not the result of intelligent creation? He may maintain that he is without sin, because he does not recognize the existence of divine laws. But while he denies such laws, he is faced with them every moment of his life. Every particle of matter is subject to laws that control it. The entire material universe functions according to specific laws, and, because of this, man has been able to make use of some of them in his applied sciences.

Since laws cannot make themselves, their existence points to a Lawmaker. His

## **WHO CAN SAY HE IS WITHOUT SIN?**

wisdom is manifested by the remarkable manner in which they keep the material universe under control and in order. As that One is capable of making laws for inanimate matter, so he is capable of making them for living, intelligent

creatures to govern their conduct. Since violation of the laws of "nature" can cause suffering for man, it should not be difficult to understand why the violating of the divine laws that govern man's conduct can do injury to him. Such violation has brought imperfection and death.

The spirit of disbelief about what pertains to the Creator has made its impression on the religious thought of this modern world. The result has been the conclusion by some professing Christians that sin is confined to the breaking of moral standards and that salvation from it is by character development. Others give their own definition to sin, such as that of one group that says it is "the belief in the real existence of a mind or minds other than the Divine Mind." To them, salvation from sin means to be saved from "delusions of mortal sense." These people may claim that they are without sin, when sin is viewed as missing the mark of perfect obedience to God's laws, because they have given a completely different meaning to the word.

Many professing Christians such as these are inclined to reject the thought that sin by the first man affects anyone today. In this connection Professor Conrad Moehlman of the Rochester Theological Seminary said: "Original sin and guilt basic in the medieval religious synthesis are rejected by the modern man. . . . Original sin and guilt will some day give way to sin understood as a stage of evolution toward the good." Despite this and similar views among religious and nonreligious peoples, the written Word of the great Lawmaker shows that all humans are affected by the sin of Adam.

Death is now experienced by man, not because death is natural for the human organism, but because of sin by the first man. Its effects have been inherited by his descendants. Scientific study has revealed that the human body continually renews itself and should, theoretically, live indefinitely. That the cause of man's death is sin and imperfection inherited from Adam is clearly stated in God's Word: "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.

Adam and Eve had their offspring after they had sinned, or missed the mark of perfect integrity to God. Since nothing clean can come from something unclean, their children were not free from sin and its penalty of death. This should not be difficult to conceive when it is remembered that many weaknesses can be passed from parents to children by heredity. Since this is so, why should it seem incredible for the effects of Adam's sin to be passed on to all his descendants? The Scriptures plainly state that "in Adam all are dying." (1 Cor. 15:22) Nothing is accomplished but self-deception when a person questions the au-

thority of the Scriptures because he does not agree with this.

Since Adamic sin has been inherited by all humans, being passed on from one generation to the next, infants are not free from sin. David pointed this out when he said: "In sin my mother conceived me." (Ps. 51:5) It is true that they are too young for personally sinning by violating divine laws, but their age has no bearing on the sin that is inherited from Adam. Only by God's undeserved kindness in providing a ransom sacrifice can a person be released from enslavement to Adamic sin. "The blood of Jesus his Son cleanses us from all sin."—1 John 1:7.

Those who deny that they have inherited sin from Adam or that they are guilty of sin against God's laws because of missing the mark of perfect obedience do not speak the truth when they give voice to their views on this. Whether they be professing Christians or not, the truth is not in their philosophical or religious views. Imagination does not make facts. "If we make the statement, 'We have no sin,' we are misleading ourselves and the truth is not in us."—1 John 1:8.

The One whose existence is made evident from the marvelous things we see in this material universe, things that show immeasurable wisdom and power, did not leave man without specific information about Himself and His purposes. He gave man a written guide in which he explains why all humans are imperfect and eventually die. The Holy Bible is that written guide and is the standard for measuring beliefs as true or untrue. In it he has revealed how he made provision for releasing humans from inherited sin and death. Because of God's undeserved kindness through Christ man will, in due time, be able to say truthfully that he is without sin.



*What is God's work for Christians? Is it the so-called "social gospel" or the Kingdom good news?*

**I**T COMES as a shock to many persons. What? That a person could spend his whole life performing highly praised works and yet not meet the approval of God. Declared the Lord Jesus concerning our day: "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. Many will say to me in that day: 'Master, Master, did we not prophesy in your name, and expel demons in your name, and perform many powerful works in your name?' And yet then I will confess to them: I never knew you at all. Get away from me, you workers of lawlessness."—Matt. 7:21-23.

We want to avoid being "workers of lawlessness." The only way to avoid being such is to do the will of Jehovah God. So it is a serious thing as to how we expend our life's efforts. What we do might be viewed as a good work in our own eyes. But is this enough? Says the inspired Word: "There exists a way that is upright before a man, but the ways of death are the end of it afterward." (Prov. 14:12) We are not the judges, then, of what is the right work for Christians. God's will must prevail, and we must harmonize our lives with the will of God.

What are we to think, then, about what is popularly called the "social gospel"? Is reforming the world the work of Christians? There is no doubt that much time could be spent on efforts toward social reform. Some persons, for instance, might spend their whole lives combating some vice such as gambling, prostitution or alcoholism. Trying to clean up the world's entertainments, movies, books and magazines, could consume our life energies. What great energies could be expended fighting poverty and delinquency! Seeing the world in a frightful mess, the Christian wonders: How can I do the most good?

The answer is that we can do the most good by doing the will of God. The will of God for Christians is that they closely follow the example of the Lord Jesus Christ. One of Christ's apostles, Paul of the city of Tarsus, said: "Become imitators of me, even as I am of Christ." (1 Cor. 11:1) How, then, can we imitate Jesus as Paul did?

#### PREACHING THE KINGDOM OF GOD

Many were the reform movements in Jesus' day. There were reforms along the line of abstinence, some along the line of asceticism. There were also various political reformers. Jesus joined none of these movements; he concentrated his energies on doing the work that his Father had given him—making known the Father's name and kingdom. So Jesus stuck to the work of preaching the kingdom of the heavens. We read: "Jesus went into Gali-

lee, preaching the good news of God and saying: "The appointed time has been fulfilled and the kingdom of God has drawn near. Be repentant and have faith in the good news." (Mark 1:14, 15) It was good news Jesus preached, and the effect of his Kingdom preaching was to cause right-hearted persons to repent of evil works, turning away from what is bad to what is good.

The apostles likewise preached good news. They did not allow themselves to get sidetracked from their work of preaching the coming Kingdom. Social reformers today are thus often more than a little shocked over the fact that the apostle Paul made no attack on slavery. Widespread in Paul's day, the slavery was of both blacks and whites. Yet Paul did not start a movement for abolition of slavery, giving his life in behalf of a social reform movement. No, Paul gave his life in behalf of Kingdom preaching, because it was the will of God. "Really, woe is me," declared Paul, "if I did not declare the good news!"—1 Cor. 9:16.

Social reformers of Paul's day may well have attacked the apostle for not fighting slavery. We can well imagine how a social reformer might have attacked the apostle: 'Paul, I think this religion of yours is cruel. How can you ignore the plight of the slaves? Why not speak out against slavery and work for its abolition? You say that God has doomed this world—well, what a negative approach! I see that you have written to the Thessalonians that "relief" has to await "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." That's what you say at 2 Thessalonians 1:7-9. Well, who wants to wait

till this "relief" you speak of comes? It might not come for centuries, and are you going to let these poor people suffer? Let's get busy and join a movement to abolish slavery and reform the harlots, tax collectors and drunkards.'

Such an attitude toward Paul's work would show little understanding of true Christianity. But Paul knew what God's will was, and he refused to get sidetracked from preaching the good news. When Paul met up with a runaway slave by the name of Onesimus and converted him to Christianity, Paul did not pronounce him a free man. Rather, the apostle sent Onesimus back to his master Philemon, to slavery, but under a Christian master. (Philem. 10-16) Why did Paul refuse to waste precious time on the "social gospel"? Because he knew that Jehovah God through his kingdom in the hands of Jesus Christ would blot out economic, industrial and social slavery at the war of Armageddon, "at the revelation of the Lord Jesus from heaven with his powerful angels in a flaming fire." Paul knew that God's will was what really mattered, so Paul did just *one* thing: He preached the kingdom of God. To the Ephesian older men the apostle could say: "Look! I know that all of you among whom I went preaching the kingdom will see my face no more. Hence I call you to witness this very day that I am clean from the blood of all men, for I have not held back from telling you all the counsel of God."—Acts 20:25-27.

#### A LIFESAVING WORK

Not by preaching the "social gospel" could Paul have been "clean from the blood of all men." By preaching the Kingdom, Paul kept himself free from bloodguiltiness. Because the Kingdom is destined to destroy this evil world, to remain silent about it today would bring bloodguiltiness upon the head of the dedicated Christian.

Preaching the Kingdom good news, then, saves lives. Kingdom preaching warns and enlightens people, enabling them to take action, that they may survive God's execution of this world at the "war of the great day of God the Almighty."—Rev. 16:14.

Telling of the work for true Christians at the "time of the end" or in the "last days," the Lord Jesus showed that it would be preaching, not the "social gospel," but the Kingdom gospel or good news: "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) Now is the vital time for the preaching of the Kingdom good news—before the "accomplished end" of this world at Armageddon. So Kingdom preaching enables those of obedient mankind to survive the end of this world and to enter into the righteous new world. God does not purpose to reform this old world: "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." To replace this old world, God is creating "new heavens and a new earth." The kingdom of God makes a righteous new world possible.—2 Pet. 3:7.

#### SUCCESS WHEREIN SOCIAL REFORMS FAIL

But even now the Kingdom good news works for the benefit of mankind in a most practical way. It cleans people up. Kingdom preaching really accomplishes what the social reformers are unable to do. In the days of early Christianity, for instance, the reformers could do little to improve the situation. Contrasting the results obtained by the reformers with that obtained by the Kingdom-preaching Christians, the volume *Readings in Ethics*, edited by Gordon Clark and T. V. Smith, says:

"The astounding thing is that while the Greek schools in general appealed only to a select class of especially educated people and even with those usually failed of actual reform, as is pictured for us in Kingsley's *Hypatia*, and while the comparatively wide appeal of the Stoics neither affected the masses nor stayed the corruption of the Emperor's court, Christianity, within twenty-five years of its inception gave a totally new life to thousands and thousands. This new life most noticeably expressed itself in a virtue . . . which certainly was absent from the practice of the public."

Yes, Kingdom preaching brought the results the reformers failed to get! How is this? Because no one will gain everlasting life in or under God's kingdom unless he cleans himself up by obeying all the commandments of God. Wrote the apostle Paul: "What! Do you not know that unrighteous persons will not inherit God's kingdom? Do not be misled. Neither fornicators, nor idolaters, nor adulterers, nor men kept for unnatural purposes, nor men who lie with men, nor thieves, nor greedy persons, nor drunkards, nor revilers, nor extortioners will inherit God's kingdom. And yet that is what some of you were. But you have been washed clean."—1 Cor. 6:9-11.

Kingdom preaching thus results in people's being cleansed from such unholy practices as fornication and drunkenness in a way that no social reform program could ever accomplish. How is this cleansing brought about? Said Jesus: "Every branch in me not bearing fruit he takes away, and every one bearing fruit he cleans, that it may bear more fruit. You are already clean because of the word which I have spoken to you." (John 15:2, 3) So the Christian becomes "clean because of the word" that Jesus preached, that is, God's Word. God's holy Word has cleansing pow-

er, causing righteously disposed persons to put forth heart-deep efforts to bring forth the fruitage of proper Christian qualities such as "love, joy, peace, longsuffering, kindness, goodness, faith, mildness, self-control."—Gal. 5:22, 23.

#### DOING THE ONLY TRUE CONSTRUCTIVE WORK

So the preaching of God's Kingdom good news works in a very practical way now, turning people to a life of righteousness and virtue. True Christians become "children of God without a blemish in among a crooked and twisted generation." (Phil. 2:15) To try to bring about this result by any other way will not only fail but be out of harmony with the will of God.

God is not going to reform this world; he is going to destroy it. This evil world is not a friend of God; "whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God." (Jas. 4:4) To join in with this world's programs of reform, preaching the "social gospel" instead of the Kingdom good news, places one at enmity with God. To make one's religion the "social gospel" instead of the pure worship of the Bible brings futility and ruin. Soon now, at Armageddon, God will "bring to ruin those ruining the earth." The "social gospel" cannot reverse God's decree nor save lives at Armageddon.—Rev. 11:18.

The New World society of Jehovah's witnesses thus works at the most constructive work there is in the world today—declaring the good news of the established Kingdom "in all the inhabited earth for the purpose of a witness to all the nations."

(Matt. 24:14) This work is in harmony with the will of God and saves lives. The Watchtower Bible and Tract Society's book "New Heavens and a New Earth" thus states on page 328:

"On earth today the New World society is the only group that is doing true constructive work. All others, being a part of this world and joining in its schemes, programs and works, are sharing with 'those ruining the earth.' They are pursuing activities that are out of harmony with God's established kingdom and that bring ruin and destruction upon themselves in the day of God's wrath at Armageddon."

A new world is at hand. It comes, not at the hands of social reformers, but at the

hands of God. Happy are those who work in harmony with God's declared purpose regarding the "new heavens and a new earth," wherein "righteousness is to dwell." (2 Pet. 3:13) The kingdom of God is the divine instrument for making possible this everlasting new world. So follow the example of Jesus and his apostles: Have a share in advancing the interests of God's kingdom. Enjoy the happiness of seeing people turn from evil practices to good practices because of their love for God and his kingdom. Be obedient to God's will. Refuse to be sidetracked from the Kingdom good news. Then you will not be among those "workers of lawlessness"—rejected despite their many works. Then you may be spared alive through Armageddon into the righteous new world with everlasting life in view. All glory goes to Jehovah God, the new world's Creator!

#### ASK FOR THE NEXT ISSUE

● Did you select your religion, or was it your family or friends who made the choice for you? Regardless of how you got your religion, it is your responsibility to find out if it is the right one in the sight of God. How can you be sure? In the article "Choosing the Right Form of Worship" you will find the guidance that God's Word the Bible gives.

● The Bible account of Abraham is one that inspires faith. It should, for he is called the "father of all those having faith." You will enjoy and lastingly benefit from the article "Abraham, 'Father of All Those Having Faith.'"

*Read them in the next issue!*

# SING and make a joyful noise!

**I**T was an excellent performance. The boy watched the musicians with rapt attention, absorbed in the movements of the many instrumentalists. "That was something! Isn't music wonderful, Grandma?" "Yes, Andy, it is one of the Creator's precious gifts to man, the gift and talent for melody and the art of expressing all his emotions in music and song. But as with all man's talents, although so deep-rooted, it must be cultivated and trained. Today there is less playing of music and singing in the family circle—it is so easy to switch on the radio or put a record on the hi-fi and hear the music of professional players, rather than listen to the amateur at home."

"I suppose people have always sung, but I wonder when they began to make music, Grandma?"

"Yes, right down through the centuries music and song seem to have played a significant role in outstanding events of a joyful nature. The Bible abounds with references to songs and singing and musical instruments; so let's see what we can find!

"It is only natural to assume that the first man, Adam, and his wife, Eve, would sing out of the sheer exhilaration of living in perfection, with the ripple of water and the song of the birds to give the note. Adam and Eve's children, though born imperfect, quickly learned the art of combining those tones into compositions of definite structure and meaning according to the laws of melody, harmony and rhythm. Thanks to man's creative ability and the driving power of his emotions, he would see the endless possibilities of

combining these tones into expressive melodies.

"So man soon learned the art of constructing instruments to beat the rhythm and accompany the melodies of his creation, for we read of Jubal early in man's history: 'He proved to be the founder of all those who handle the harp and the pipe.' (Gen. 4:21) Laban speaks of songs, tambourine and the harp. (Gen. 31:27) A great historic event associated with singing is the deliverance of Israel at the Red Sea. The Israelites seemed trapped at the Red Sea by the oncoming enemy Egyptians, but God miraculously opened a way for his people so they could pass through on dry land to safety. Here they witnessed the powerful arm of Jehovah in their behalf. In unspeakable gratitude and awe they burst into a beautiful song of triumphant praise: 'At that time Moses and the sons of Israel proceeded to sing this song to Jehovah and to say the following: "Let me sing to Jehovah, for he has become highly exalted. The horse and its rider he has pitched into the sea." And Miriam . . . proceeded to take a tambourine in her hand and all the women began going out with her with tambourines and in dances. And Miriam kept responding to the men: "Sing to Jehovah, for he has become highly exalted. The horse and its rider he has pitched into the sea."'"—Ex. 15:1, 20, 21.

"That is the oldest of the songs written down and preserved for us in the Bible; the second oldest is the song of Deborah and Barak recorded in the fifth chapter of the book of Judges. This song magnifies Jehovah, describes a great deliver-

ance by God and shows the bond between God and man through music and song.

"When we think of music and song in the Bible, David invariably comes to our mind. He was one of the foremost musicians, because he composed, played and sang songs and organized a wonderful orchestra and choir for the worship of God at the sanctuary."

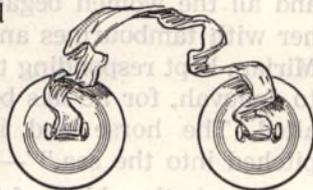


"I wonder what instruments they had to make up that orchestra so far back, Grandma."

#### MUSICAL INSTRUMENTS OF THE BIBLE

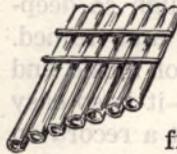
"Well, we can take a look at the various instruments. We can put them into three categories: instruments of percussion, wind instruments and stringed instruments. Some of them were quite primitive; others were of singular beauty. Archaeology has brought much to light for us from the remote past.

"We'll take the percussion instruments first. Here we have the timbrel or tambourine. This was a small hand drum with a single head. It was a shallow ring of wood covered on one side with skin and struck with the fingers or the hand. Its ancestry is very old. It was used a lot in domestic festivities and was played mostly by women to accompany songs and beat time for dances. That is probably why we do not find it in use in the temple orchestra, since the women remained back in the Court of the Women. But this is probably the instrument that Miriam and her maidens used, as well as Jephthah's daughter, when she went out to meet her father and celebrate his victory over the Ammonites.



"Then we have the cymbals. In two distinct parts, the cymbals were made of concave plates of brass, one form of them being nearly flat, another consisting of hollow cones designed to be clashed together. Asaph, David's chief musician, was a professional cymbalist. Under Ezra, 128 cymbal players of the Asaph family returned from the Exile.

"The wind instruments were chiefly flutes or pipes and horns. The single pipe was held vertically and blown by a mouth-piece at the end. Another kind was held and blown like a flute. Pipes consisting of one, two or more reeds were in use. Pipes were used in orchestra and to accompany merry songs and religious praise, but they were frowned upon by the priests because of pagan associations and so were not used in the temple.



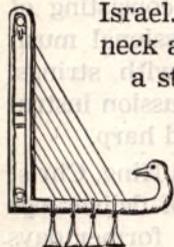
"The trumpet and horn were wind instruments, too, and were made of the horns of oxen or rams or in imitation of them. Later they were made of silver and other metals. They were used to assemble the army or to sound an alarm; and the priests used them to announce festivals. The trumpet proclaimed the accession of the king and the commencement of the year of jubilee. At the dedication of the temple 120 silver trumpets were used.

#### STRINGED INSTRUMENTS

"Now we come to the stringed instruments. They consisted of a body of wood with strings of gut and were played with the fingers or were struck with a plectrum of wood, ivory or metal. The harp was in general use. It was an instrument of strings set in an open triangular frame, with strings stretched between soundboard and a

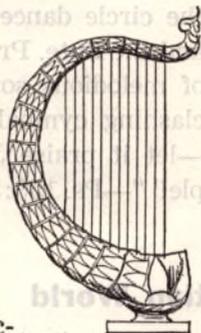


curved neck and plucked with the fingers. There were two kinds. The larger kind was about the height of a man, elaborately carved and elegantly shaped and played with the fingers of both hands. The smaller or portable one was popular in Israel. It could be hung from the neck and carried about or stood on a stool to play. This was the instrument played by Jubal. David skillfully played it to soothe Saul during his fits of madness. It was the instrument the exiled Israelites, in their mourning, hung on the willows of Babylon.



"A similar instrument was the psaltery. The psaltery was tuned to the soprano register, the harp an octave lower; thus they harmonized excellently in orchestra. The strings were of gut and their number in one variety was ten. One authority describes the psaltery as triangular in shape; another describes it as having the sounding board above the strings.

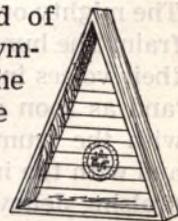
"David was known as 'the darling of the melodies of Israel.' (2 Sam. 23:1) He brought the Ark of the Covenant to the city of David with the accompaniment of songs, lyres, harps, tambourines, castanets and cymbals. He composed many songs of praise and petition. They are recorded for us in the Psalms; they were sung to the accompaniment of the harp and psaltery. Surely no collection of songs has been more known and read. Translated into several hundred tongues, they have been sung during a period of over 3,000 years. They reveal as no others the deep emotions of the heart: faith and trust, sorrow and despair, hope and confidence,



exultation and contrition. Nowhere else is Jehovah so revered and blessed, so supplicated and implored, so praised and worshiped.

"David was assisted in his work by Asaph, Heman and Jeduthun, three masters of music. In David's reign the choir of singers and musicians numbered 4,000 members. (1 Chron. 23:5) Of these, 288 were trained musicians, supported by a body of less skilled assistants. They were divided into twenty-four courses, containing twelve trained musicians each.

The orchestra consisted of stringed instruments with cymbals. Little is known of the character of the music. The Hebrews had a scale of eight tones. Their sacred choirs probably sang the same simple melody, divided into two parts, the one an octave higher than the other, representing the male and female voices. Several Psalms were arranged for responsive singing."



"It would have been interesting to witness one of the festivals in Israel, wouldn't it, Grandma?"

"Yes, it must have been a soul-stirring experience. Imagine the inauguration of Solomon's temple as recorded in 2 Chronicles chapter five. Why, all Israel is there! Most of the visiting worshipers would be resting at night in the open on the Mount of Olives and around the city. Dawn is breaking; the sound of the silver trumpets echoes around the hills. A thrill of anticipation and exultation surges through the awakening camp as the people rise and prepare for this memorable day. The Ark of the Covenant is to be carried into the Most Holy and this new temple dedicated. From all sides a great multitude converges to the temple site, probably singing in unison as they ascend, the women and girls

with tambourines, many men with harps and lutes, with flutes and pipes.

"The orchestra and choir have taken up a position to the east of the altar, clothed in fine linen with cymbals and stringed instruments, zithers, psalteries, lyres and graceful harps. Supporting them are 120 priests impeccably groomed in their fine raiment, each holding a shining silver trumpet in readiness. Hush! The silver trumpets sound, silence descends on the waiting throng, the cymbals clash as the head musician sounds the opening chord. The mighty orchestra plays the leading refrain. The hundreds of Levite singers raise their voices in one glorious song of praise, 'and as soon as they lifted up the sound with the trumpets and with the cymbals and with the instruments of song and with praising Jehovah . . . the house itself was filled with . . . the glory of Jehovah.' —2 Chron. 5:13, 14.

#### GLORIFYING JEHOVAH TODAY

"Jehovah's witnesses glorify Jehovah today by singing 'the new song,' proclaiming from house to house the message of God's established kingdom. So Jehovah's witnesses recognize that carrying on pure worship is the all-essential thing and that it comes before trained choirs and music. They shun sanctimoniousness and sectarianism in their praise, keeping to the pure language of the Bible. In their congrega-

tion meetings and at larger assemblies they sing joyous songs of praise to Jehovah with enthusiasm and naturalness. At the Divine Will International Assembly of Jehovah's Witnesses, held in New York city's Yankee Stadium and Polo Grounds in 1958, two orchestras were used, each consisting of more than a hundred professional musicians. Each was complete with strings, brasses, woodwinds and percussion instruments, including tympani and harp.

"Soon Jehovah through his King, Christ Jesus, will perform his act of deliverance in behalf of his people as in former days at the Red Sea. Emerging from the climactic showdown fight of Armageddon, the survivors will sing songs of triumphant praise and gratitude to their almighty Deliverer."

"Such a vision makes every Christian effort worth while today, Grandma!"

"Doesn't it! And as we see the name of our great God vindicated, we will shout for joy and sing with the psalmist: 'Praise him with the blowing of the horn. Praise him with the stringed instrument and the harp. Praise him with the tambourine and the circle dance. Praise him with strings and the flute. Praise him with the cymbals of melodious sound. Praise him with the clashing cymbals. Every breathing thing—let it praise Jah. Praise Jah, you people!'"—Ps. 150:3-6.

### A Non-Christian World

"The Christian Church seems to have lost . . . the capacity to speak about its beliefs in a manner which should convey the impression of something real and alive. The language of the theologians seems to have become so artificial, so self-centered and so remote from real life that one can only dream of the times when theology took the lead in the universities and was the most formative influence in the intellectual life of Western nations. . . . We do live, for all practical purposes, in a non-Christian world. . . . The mentality of modern man is colored by an all-prevailing atheism, not anti-atheism. There is just no more room for the concept of God and, therefore, none for the Christian faith."—Hanns Lilje, Lutheran Bishop of Hannover, as quoted in the *New York Times*.

# the TEMPLE of the apostles' time

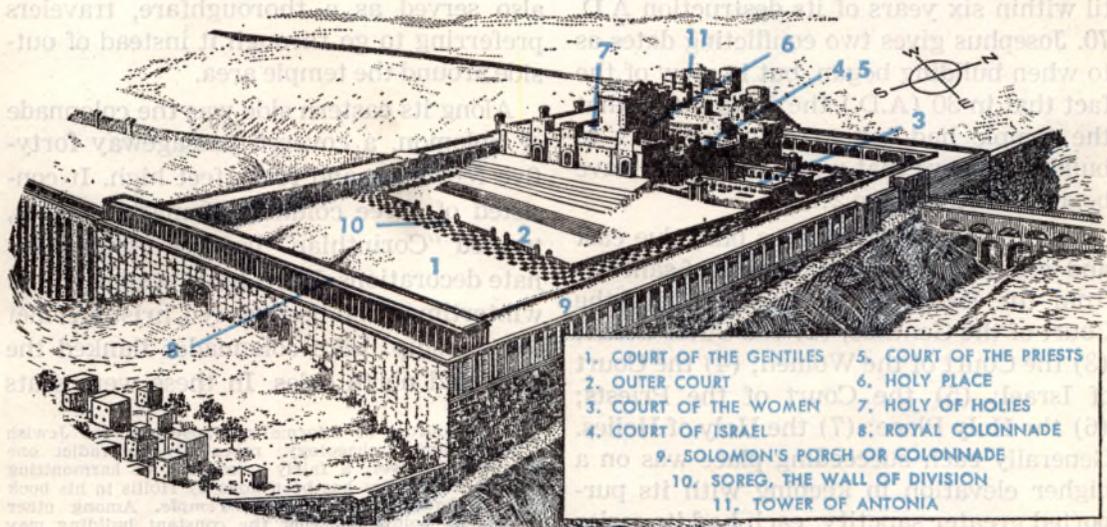
THE passover of the year 30 (A.D.) was drawing on apace as Jesus Christ "went up to Jerusalem. And he found in the temple those selling cattle and sheep and doves and the money-brokers in their seats. So, after making a whip of ropes, he drove all those with the sheep and cattle out of the temple and he poured out the coins of the money-changers and overturned their tables. Therefore . . . the Jews said to him: 'What sign have you to show us, since you are doing these things?' In answer Jesus said to them: 'Break down this temple, and in three days I will raise it up.'" —John 2:13-15, 18, 19.

It may well be asked, What kind of building could this be that had room for all this traffic? The fact is that this temple was not just one building but a series of structures of which the temple sanctuary was the center. In the original tongue this is made quite clear, the Scripture writers distinguishing between the two by the use

of the words *hierón* and *naós*. *Hierón* referred to the

entire temple grounds, whereas *naós* applied to the temple structure itself, the successor of the tabernacle in the wilderness. Thus John tells that Jesus found all this traffic in the *hierón*. But when Jesus likened his body to a temple he used the word *naós*, meaning the temple "sanctuary," as noted in the footnote of the *New World Translation*.

This series of structures of the apostles' time was rebuilt by King Herod. That sensual and bloodthirsty Idumean ruler was loathed by his Jewish subjects as much for his outraging their religious susceptibilities as for his wanton murders, such as that of his wife Mariamne, a Hasmonaean princess. Wanting to ingratiate himself with them, and at the same time to feed his inordinate pride, he proposed the rebuilding of their temple, which, after about five hundred years, was showing signs of decay.



- |                                 |                         |
|---------------------------------|-------------------------|
| 1. COURT OF THE GENTILES        | 5. COURT OF THE PRIESTS |
| 2. OUTER COURT                  | 6. HOLY PLACE           |
| 3. COURT OF THE WOMEN           | 7. HOLY OF HOLIES       |
| 4. COURT OF ISRAEL              | 8. ROYAL COLONNADE      |
| 9. SOLOMON'S PORCH OR COLONNADE |                         |
| 10. SOREG, THE WALL OF DIVISION |                         |
| 11. TOWER OF ANTONIA            |                         |

Ever distrustful of Herod, and not without good reason, the Jews insisted that he prove his good intentions by first providing all the needed materials, which he did. For the construction work he hired 10,000 skilled workmen as well as 1,000 priests who were specially trained for such work. That the Jews might not be without a temple, the razing of the old one was done piecemeal with the construction of the new. For this reason many speak of only two temples in Jerusalem, the first and the second, instead of three, Solomon's, Zerubbabel's and Herod's. This, in particular, was the custom of the contemporary Jews who so hated Herod that, even though he had furnished all the materials and paid for the labor, none of them in their writings ever mentioned his name in connection with the temple.

Herod doubled the size of the temple area. To do this he both leveled off large areas of rock and with immense stones built up the sides of Mount Moriah as much as 160 feet. The temple sanctuary was completed in a year and a half, other main structures in eight years. However, extensive rebuilding continued to take place until within six years of its destruction A.D. 70. Josephus gives two conflicting dates as to when building began, but in view of the fact that in 30 (A.D.) the Jews stated that the temple had taken forty-six years to build, it follows that work on it must have begun 17 B.C.—John 2:20.

The temple structure was built due east and west and had seven degrees of sanctity from the lesser to the greater: (1) the Court of the Gentiles; (2) the Outer Court; (3) the Court of the Women; (4) the Court of Israel; (5) the Court of the Priests; (6) the Holy Place; (7) the Holy of Holies. Generally each succeeding place was on a higher elevation in keeping with its purported greater sanctity; each had its series of gates or entryways and associated build-

ings. All in all, there were twenty-four stations where priests and Levites kept watch over the temple.

#### THE COURT OF THE GENTILES

The entire temple area was surrounded by an immense wall that was topped with colonnades. The grounds within these walls were between fifteen and twenty acres in size and therefore may have been as large as New York's Yankee Stadium and Polo Grounds combined.\* The Court of the Gentiles was so named because Gentiles were permitted to enter it. It was from it that Jesus on two occasions, once near the beginning and once at the close of his earthly ministry, expelled those who had made the house of his Father a house of merchandise.—John 2:13-17; Matt. 21:12, 13.

There were eight or ten gates leading into the temple area: four or five on the west side, two or three on the south and one each on the east and the north. In his triumphal ride into Jerusalem Jesus doubtless entered the temple area by its northeast gate, and he was led away to Pilate through the one on the southwest. Because of these gates the Court of the Gentiles also served as a thoroughfare, travelers preferring to go through it instead of outside around the temple area.

Along its eastern side was the colonnade of Solomon, a covered passageway forty-five feet wide and forty feet high. It consisted of three columns of marble pillars, termed "Corinthian" because of their ornate decorations. Here Jesus 'walked in the wintertime,' and here early Christians met for worship. Like colonnades flanked the west and north sides. In these were seats

\* The sources of information, Josephus, the Jewish *Mishnah* and archaeology, repeatedly contradict one another. However, a fairly good task of harmonizing these discrepancies has been done by Hollis in his book *The Archaeology of Herod's Temple*. Among other things, he points out that the constant building may account for some of the differences, as well as the standpoint from which the temple was being viewed.

where priests and others expounded the Law, and no doubt it was in one of these that Mary and Joseph found the inquiring twelve-year-old Jesus.—Luke 2:46-49.

Impressive as were the colonnades on the west, east and north, they were dwarfed by the Royal Colonnade on the south, named after Herod himself. It consisted of 162 Corinthian pillars whose circumference was so great that it took three men with outstretched arms to reach around one of them, and they were placed in four rows.

Out beyond the temple wall on the northwest stood the tower of Antonia on a high perch overlooking the temple area. In the days of Jesus and the apostles it housed Roman soldiers and had underground passages leading to the temple Court of the Gentiles. This enabled soldiers to rush out any time trouble brewed, as when a mob tried to kill the apostle Paul. This tower was named in honor of Herod's friend Mark Antony.—Acts 21:31-40.

#### WITHIN THE OUTER COURT

Crossing the spacious Court of the Gentiles, we come to the Outer Court. Not far from its outer border was the low wall or *Soreg*, with openings. On it were placed immense stones bearing the warning: "No Gentile may enter within the railing around the Sanctuary and within the enclosure. Whosoever should be caught will render himself liable to the death penalty which will inevitably follow." On the occasion that Paul was mobbed in the temple it was because the Jews rumored that he had brought a Gentile within this area. Knowledge of this dividing railing helps us the better to appreciate Paul's reference to Jesus' having 'destroyed the wall that fenced off Jew from Gentile.'—Acts 21:20-32; Eph. 2:14.

Viewed from the east, in the forepart of the Outer Court was the Court of the Wom-

en. Except when they offered sacrifice, this was as near as women were permitted to approach to the sanctuary. Among other things the Court of the Women contained the treasure chests, at one of which Jesus stood when he commended the widow for giving her all. A large semicircular stairway led from the Court of the Women to the Court of Israel, which was entered through an immense gate known as the Gate of Nicanor. This stairway had fifteen steps, which were the "ascents" for which, it is supposed, the fifteen psalms of the ascents were composed. On festive occasions priests and Levites would repeat these psalms as they moved step by step up to the Court of Israel.—Luke 21:1-4; Pss. 120-134.

Within this Court of Israel were the remaining four degrees of sanctity: that of its own court, that of the Court of the Priests, that of the Holy Place and that of the Most Holy or Holy of Holies. To all appearances, the Court of Israel and the Court of the Priests were one and the same, being on the same level and marked off by but a low wall. This area contained not only many rooms for supplies and preparing the sacrifices but also "an amazing system of fountains and underground cisterns for storing water used in religious ceremonies and for flushing away debris from the sacrifices," says Harper's *Bible Dictionary*. It is believed that here also was located the Session Room of the Sanhedrin.

Within the Court of the Priests, which corresponded to the courtyard of the tabernacle arrangement, and directly before the temple sanctuary itself stood the great copper altar, whose height was fifteen feet and whose base measured fifty feet square. Far to the right was the gigantic "molten sea," filled with water needed for the sacrifices. It rested on twelve colossal lions instead of

on twelve bulls as did the sea of Solomon's temple.

#### THE TEMPLE SANCTUARY

The floor of the temple sanctuary (*naós*) was twelve steps higher than the Court of the Priests, the main part of which was ninety feet high and ninety feet wide. Even as with Solomon's temple, there were chambers on the sides, and in the center of it was the Holy Place, thirty feet wide and sixty high and long, and the Holy of Holies, a thirty-foot cube. The three stories of chambers around the sides and "attics" above account for the difference between the interior of the Holy and Most Holy and the outside measurements.

The Holy Place contained, among other things, one golden table for the loaves of presentation, one golden candlestick and the golden altar of incense. Separating the Holy Place from the Holy of Holies was a beautifully ornamented heavy double curtain inches thick. At Jesus' death this curtain was rent in two.—Matt. 27:51.

In the Holy of Holies there was no ark of the covenant, a chest upon which rested two golden cherubs with outstretched wings, above which shone the supernatural Shekinah light, as in Solomon's temple. In its place rested a stone slab upon which the high priest sprinkled the blood on the day of atonement. Research has established the location of the Holy of Holies of Herod's temple, which is the very site where (according to tradition) Abraham was prepared to offer up Isaac and where the angel appeared to King David so that he purchased it from Ornan for the building of a temple to Jehovah. Today the Dome of the Rock, a Moslem mosque, rests on this very spot.

Concerning this temple Josephus wrote: "Its appearance had everything that could strike the mind and astonish the sight. For

it was on every side covered with solid gold plates, so that when the sun rose upon it, it reflected such a strong and dazzling effulgence that the eye of the beholder was obliged to turn away from it, being no more able to sustain its radiance than the splendor of the sun." And where it was not covered with gold its white shining marble reflected the sun's rays. Of all Herod's many architectural achievements, the temple at Jerusalem was his greatest.

No wonder Jesus' disciples expressed admiration for its buildings. But Jesus, able to look into the future, could reply: "Do you behold these great buildings? By no means will a stone be left here upon a stone and not be thrown down." And that doom did not delay. Solomon's temple had stood for 420 years and Zerubbabel's for about 500, but Herod's was to last less than ninety. In the siege of A.D. 70, and against the wishes of General Titus, flames destroyed the temple. Its treasures were rescued and taken to Rome.—Mark 13:1, 2.

The foregoing description enables the Christian Bible lover the better to visualize the events recorded in the four Gospels and the Acts of the Apostles.

With the resurrection and ascension of Jesus into heaven the spiritual temple, consisting of Jesus Christ and 144,000 body members, began to be built, he being at that time laid as the chief Cornerstone. Since then there has been no need for any literal temple. Today this temple is represented on earth by a small remnant, and to it are now flowing the choicest or most precious things (the people of good will) of all the nations. Together they are carrying on the pure worship of Jehovah God, bringing a glory to his name that exceeds that which any literal temple ever brought him.—1 Pet. 2:4-10; Hag. 2:7; Rev. 7:9; 14:1-3.

# Maintaining

## RIGHT CONDUCT

# Among the Nations

"Maintain your conduct right among the nations, that . . . they may as a result of your right works . . . glorify God."—1 Pet. 2:12.

THE whole world quickly and easily recognizes that Jehovah's witnesses are different from all other peoples. This fact certainly poses some very interesting questions. How is such an unusual and remarkable thing as this made possible? What is it that physically distinguishes these devoted ministers of Jehovah from all others? Is it their physical beauty or good looks? Is it because they are outstanding social, political or theatrical figures in the community? Is it because they wear some peculiar garb, dress or costume? Do they physically separate themselves from other people and shut themselves up in isolated retreats? No, these are not the things that make the witnesses of Jehovah unusually different, for in all these respects they are only ordinary people, coming as they do from a cross section of the undistinguished masses of human society. It is true the Witnesses hold to doctrines, beliefs and teachings that are very much different from those professed by Christendom, but what quickly and openly distinguishes Jehovah's witnesses from other

people in a physical and tangible way is their genuine Christian conduct and their constancy and consistency over the years in maintaining this righteous conduct among all the nations of the earth, regardless of local language, customs or political differences existing in the various countries.

<sup>2</sup> Now this recognizable difference in the conduct of Jehovah's Christian witnesses is not something modern and peculiar to this twentieth century. More than nineteen hundred years ago the Founder of Christianity, Jesus the Christ, showed in all his conduct that he was no part of this Devil-controlled system of things. When proffered the rulership of the world together with all the gilded honor and glory that went with it, he did something different from what most men would do under similar circumstances. He flatly turned the offer down. "My kingdom is no part of this world . . . my kingdom is not from this source," he said. Jesus therefore remained free of all political and military affairs, made no alliance with the established orthodox religions and took no part in the social reforms of his day. Moreover, Jesus distinguished himself from other men by the righteous life he lived and by what he preached to others. In all his conduct he was truly "one of loving-kindness, guileless, undefiled, separated from the sinners." —Matt. 4:8-10; John 18:36; Heb. 7:26.

<sup>3</sup> To those who became his disciples Jesus said: "You are no part of the world." Concerning these he prayed to his Father: "I request you, not to take them out of the world, but to watch over them because of the wicked one. They are no part of the world just as I am no part of the world." Since Satan the Devil is still "the god of

1. In what respects are Jehovah's witnesses different from other peoples of the world?

2. How did the Founder of Christianity prove he was no part of this world?

3, 4. What did Jesus mean when he said his followers were "no part of the world"?

this system of things," Jehovah's witnesses, if they are to be true disciples of Jesus, must likewise conduct themselves accordingly. They must maintain strict neutrality toward all political, military and social affairs of this evil world, and they must have absolutely no part in its religious interfaith activities.—John 15:19; 17:15, 16.

<sup>4</sup> When Jesus said that his followers would be no part of this world he certainly did not mean that they were to become recluses and shut themselves up in monasteries and nunneries in isolation. Jesus never did that in imitation of the Buddhist priests and monks of his times. As Jehovah's ambassador sent to "bear witness to the truth," he had to live and move among the people of the world. So also, as "ambassadors substituting for Christ," his true disciples today must do the same thing; otherwise how will people of the nations see their right works and glorify Jehovah? This, too, was the point Jesus had in mind when he said: "Let your light shine before mankind, that they may see your right works and give glory to your Father who is in the heavens."—John 18:37; 2 Cor. 5:20; 1 Pet. 2:12; Matt. 5:16.

<sup>5</sup> Everyone observes Jehovah's witnesses carrying out this Scriptural command. Openly, from house to house and city to city, in populated and isolated places, they keep going year after year during all kinds of weather and at great personal expense in time and money, just to let the glorious light concerning God's King and kingdom shine upon the hearts and minds of men of good will so that they in turn may glorify Jehovah. Why, just think of it, in only one year's time, the 1959 service year, they spent a total of 126,317,124 hours in doing such right works among people speaking 125 languages and who are living in 175 different countries and territories of the

earth. To equal this great amount of time a sole individual working forty hours a week and taking a yearly two-week vacation would have to labor and toil over 63,000 years!

#### UNAVOIDABLE ASSOCIATION WITH UNGODLY

<sup>6</sup> In performing this good work Jehovah's faithful witnesses of necessity come in contact with all kinds of people, some being fornicators, some drunkards, others extortioners and idolaters. But here, too, by their right conduct in the presence of such persons they prove themselves to be true Christians. Just because the Witnesses speak the good news of repentance to such unfortunate people does not mean that they must copy or imitate their immoral standards of living. So it is that after spending some time trying to help these sick people to change their evil course of conduct, and after no progress is made, Jehovah's upright witnesses discontinue calling on them. That such physical contact with unclean persons would be necessary was recognized by the apostle Paul. "I wrote you to quit mixing in company with fornicators, not meaning entirely with the fornicators of this world or the greedy persons and extortioners or idolaters. Otherwise, you would actually have to get out of the world."—1 Cor. 5:9, 10.

<sup>7</sup> Unavoidable contact with those who are unclean in their habits and unrighteous in their conduct often occurs when Jehovah's witnesses seek employment for the support of themselves and their dependents. This too is a necessity forced upon them by circumstances, for it is written: "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 per-

5. As commanded by Jesus at Matthew 5:16, how have Jehovah's witnesses been letting their light shine?

6. What kind of people are contacted by God's ambassadors, and with what results?

7. What other circumstances often force the dedicated ministers of God to associate with unclean persons?

son without faith." (1 Tim. 5:8) To serve Jehovah one must have food, and it takes money to buy food. One cannot steal either food or money; so it is necessary to work. Working, therefore, in the world is to enable the dedicated servant of Jehovah to keep alive in order that he can praise, worship and serve his Creator and Life-giver. "The dead themselves do not praise Jah, nor do any going down into silence."—Ps. 115:17.

<sup>8</sup> If during secular employment the Christian falls into the unpleasant circumstances of being closely associated with ungodly and immoral persons, this is no cause for undue alarm. Rather, it is an opportunity to distinguish oneself by upright and godly conduct toward both employer and fellow employees. When working for an unbeliever the Christian cannot take the attitude, 'Oh, well, he and his business are going down at Armageddon, so what's the difference?' The Scriptural injunction reads: "Let slaves be in subjection to their owners in all things, and please them well, not talking back, not committing theft, but exhibiting good fidelity to the full." Why so? In order that the employee "may adorn the teaching of our Savior, God, in all things." We may not have the same form of slavery now as when Paul wrote these instructions to Titus but the principles still apply, for actually persons engaged in worldly employment are in economic slavery to this system of things. "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, for you know that it is from Jehovah you will receive the due reward of the inheritance." Yes, not in the weekly pay envelope

handed out by the secular employer, but from the ever-loving hand of Jehovah his witnesses receive an inheritance in His kingdom for their righteous conduct among peoples of the nations. Let all of God's witnesses therefore be found honest, trustworthy, dependable, loyal and respectful toward their employers, managers and job foremen, including those "difficult to please."—Titus 2:9, 10; Col. 3:22-24; 1 Pet. 2:18.

<sup>9</sup> What should the conduct of Christians be toward neighbors and strangers in the community? Jesus laid down good rules governing this matter when he said: "All things, therefore, that you want men to do to you, you also must likewise do to them." "Love your neighbor as yourself." (Matt. 7:12; Mark 12:31) The apostle Paul wrote, at Romans 12:17-21; 13:8, 9: "Return evil for evil to no one. . . . If possible, as far as it depends upon you, be peaceable with all men. Do not avenge yourselves, beloved, but yield place to the wrath. . . . If your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by doing this you will heap fiery coals upon his head. Do not let yourself be conquered by the evil, but keep conquering the evil with the good. Do not be owing anybody a single thing, except to love one another. . . . You must love your neighbor as yourself."

<sup>10</sup> When riding on buses to and from work or when traveling to and from assemblies, Jehovah's witnesses show love to strangers, as opportunities afford, by talking about the greatest personality in the universe, Jehovah, and about the most interesting and thrilling topic of the day, the kingdom of the heavens. It is showing neighbor love when these witnesses go from house to house comforting bereaved widows and orphans by telling them about

8. (a) What form of economic slavery exists today?  
(b) In this regard what Scriptural commands governing conduct must God's witnesses obey?

9. How should we treat our neighbors, according to the Scriptures?

10. How do Jehovah's witnesses show love in a very practical and genuine way toward total strangers?

God's purposes, and then making return visits and aiding these despondent people in private home Bible studies. This is not meddling in other people's affairs. Rather, it is because the Witnesses are minding their own business, for their business is Christ the King's business.—1 Thess. 4:11.

<sup>11</sup> On a larger scale, in the community as a whole, Jehovah's witnesses are recognized as a socially distinct and different group. Not only do they refrain from neighborhood gossip, spite fights and racial feuds; their godly neutrality also prohibits their participation in political revolutions, military exploits and so-called "brotherhood" or interfaith movements. They keep free from all party issues and social reforms. They take no part in charity drives, bazaars or community fund-raising campaigns. They do not support popular lotteries or gambling syndicates, even if such are "legalized" or operated by the State. Thus they keep themselves unspotted from the affairs of this sordid old world in order to worship God as clean and faithful Christians. "The form of worship that is clean and undefiled from the standpoint of our God and Father is this: to care for orphans and widows in their tribulation, and to keep oneself without spot from the world."—Jas. 1:27.

#### PAY BACK TO GOD AND TO "CAESAR"

<sup>12</sup> This seems strange to some: that even though Jehovah's witnesses pursue a quiet and peaceful life in the community it often occurs that they are the object of much controversy, public criticism and ridicule. Such difficulties, however, are not due to wrong conduct on the part of the Witnesses. Rather, it is because of their godly stand on such burning issues as the sanctity of blood, pagan rites and customs, or regi-

mented service to the totalitarian state or compulsory worship of its images. Particularly under such trying circumstances it is absolutely necessary for true Christians to be uncompromising in maintaining the right conduct as set forth in the holy Scriptures, for only in this way can they share in the vindicating of Jehovah's precious Word and name.

<sup>13</sup> Before political and government authorities, before judges of the courts, before military men of power and before police officers of the land God's people must maintain proper Christian behavior. Paul admonished that suitable respect be given public officials of all kinds when he said: "Render to all their dues. . . . to him who calls for fear, such fear; to him who calls for honor, such honor." And Jesus it was who said: "Pay back Caesar's things to Caesar, but God's things to God." The questions, however, arise: "What are "Caesar's" and what are God's things? Where does one draw the line between the two?" For a person who is wholly dedicated to God these are not hard questions to answer. "Caesar" gives city water and sewage systems. He gives roads and highways to travel upon. He gives a certain degree of police protection. He gives weather forecasts and storm warnings. He gives limited educational facilities for children. All of these things and many others belong to "Caesar," for he provides them. Jehovah's witnesses therefore pay him for these things, not only in the form of very handsome taxes, but also in giving conformity to and abiding by the regulations he lays down governing the use of such facilities; and rightly so, for Jehovah commands that such payments be made.—Rom. 13:7; Mark 12:17.

<sup>14</sup> On the other hand, God gives life and

11. In keeping with what the Bible writer James says, how must we conduct ourselves in the community as a whole?

12. When must Jehovah's faithful witnesses be particularly careful to maintain right conduct, and why?

13. What are the things belonging to "Caesar," and how do Christians pay for them?

14. (a) How can we pay to God what belongs to Him? (b) What similar stand did first-century Christians take, and with what results?

all the necessary means for sustaining that life, such as food, water, air, and so forth. So sound-minded creatures pay back to their Creator what is His by dedicating the life He gives them to His service and by using the means of life He gives them to the praise and honor of the Sovereign Ruler of the universe. And here is where Jehovah's witnesses often get into trouble; for not only do ruthless and greedy rulers demand what is theirs, but they also covet the creature's devotion, worship and service, which rightfully belong to the Creator. On this issue Jehovah's witnesses adamantly maintain the same Christian stand that Peter and the early Christians took when they told the swinelike rulers of their day: "Whether it is righteous in the sight of God to listen to you rather than to God, make your decision." "We must obey God as ruler rather than men." Who knows, by maintaining this correct Scriptural course many reasonable-minded rulers, judges, lawyers and police officers may yet admit, as King Agrippa did: "In a short time you would persuade me to become a Christian." —Acts 4:19; 5:29; 26:28.

#### RIGHT CONDUCT BEHIND PRISON WALLS

<sup>15</sup> In many parts of the earth Jehovah's witnesses languish in prisons and concentration camps. Under such trying circumstances how should they conduct themselves toward the prison officials and keepers? Should they plot secret escape or open rebellion? Absolutely not! In the first place these witnesses of Jehovah have done no wrong deserving of the treatment they receive. They are not political agitators or revolutionists. Testifying to the truthfulness of this is the historical record of tens of thousands of Witnesses who were thrown into Hitler's foul concentration camps and into the jails of such Catholic

lands as Quebec Province, Canada, the Dominican Republic and Franco's Spain, as well as the living testimony of many, many thousands of Witnesses who are at this very moment being tormented in the penal camps of Communist-dominated countries. Not a single instance is there where any of these faithful witnesses of Jehovah ever attempted to overthrow the rulers or their political governments. Each one of these imprisoned Witnesses says, as did the prisoner Paul: "I have done no wrong . . . as you also are finding out quite well. If, on the one hand, I am really a wrongdoer and have committed anything deserving of death, I do not beg off from dying."—Acts 25:10, 11.

<sup>16</sup> Actually these witnesses of Jehovah have been thrown into prison because they were following a good conscience toward God. This is another reason why they are willing to endure unjustified imprisonment if it be Jehovah's will. "If someone because of conscience toward God bears up under afflictions and suffers unjustly, this is an agreeable thing. For what merit is there in it if, when you are sinning and being struck blows, you endure it? But if, when you are doing good and you suffer, you endure it, this is a thing agreeable with God." "For it is better to suffer because you are doing good, if the will of God wishes it, than because you are doing evil." (1 Pet. 2:19, 20; 3:17) The Founder of Christianity himself set the correct pattern in this regard, leaving the perfect model to be copied, for "when he was being reviled, he did not go to reviling in return." Jesus also gave definite instructions to those who would have the distinguished honor and privilege of being fellow witnesses for Jehovah, saying: "Continue to love your enemies and to pray for those persecuting you;

15. Have the many thousands of Jehovah's witnesses been thrown into prison because they are political agitators?

16. (a) So why have so many of the Witnesses suffered imprisonment? (b) According to the Bible, how should one conduct himself when wrongfully persecuted?

that you may prove yourselves sons of your Father who is in the heavens." One of these disciples of Jesus, the apostle Paul, the one who wrote, "Become imitators of me, even as I am of Christ," echoed these instructions of the Master when he wrote: "Keep on blessing those who persecute; be blessing and do not be cursing." "Return evil for evil to no one."—1 Pet. 2:19-23; Matt. 5:43-48; 1 Cor. 11:1; Rom. 12:14, 17.

<sup>17</sup> In the light of all the above scriptures it is understandable why the witnesses of Jehovah when imprisoned 'because they are doing good' never mutiny, never go on sit-down or hunger strikes, never become part of organized prison mobs and never join in any jail-breaks. Seeing their "conscience toward God," prison officials are very much aware of these facts, and often their remarks are to this effect: 'We are sorry to see Jehovah's witnesses leave our institutions, for they can always be trusted with responsibility.' Thus it is because of their righteous conduct, whether inside or outside prison walls, that a great amount of testimony is heaped up as evidence that Jehovah's faithful people belong to an entirely new and better world society.

<sup>18</sup> If anyone hopes to live under the rule of such a righteous new world, that theocratic heavenly kingdom that Jesus said to pray for, he must first overcome and conquer this old satanic world and all its evil behavior and practices, come though terrible persecution does upon the conquerors. There is no question about this trouble coming, for the anointed King of this new world declared: "In the [old] world you will have tribulation, but cheer up! I have conquered the world." It is therefore inescapable; Jehovah's genuine Christian witnesses must continue following this same course. They must continue

walking in their faith and integrity and must continue backing up their faith with works of righteousness. "Everything that has been born from God conquers the world. And this is the conquest that has conquered the world, our faith."—John 16:33; 1 John 5:4.

<sup>19</sup> Laughed at and ridiculed as it is by the old world, really this is the only worthwhile way of life. It is the only intellectual and reasonable course to follow. It is one of practical wisdom. The inspired Bible writer James asks: "Who is wise and understanding among you?" To those qualified to answer in the affirmative he gives this counsel: "Let him show out of his right conduct his works with a meekness that belongs to wisdom." (Jas. 3:13) So it is not in a boastful way, not with pride and arrogance, but it is with sincere humility and Christlike meekness that the Witnesses distinguish themselves by their godly conduct.

<sup>20</sup> The climax of all the ages is here! Time is running out. Certainly this is not a time to compromise or think of giving up in doing what God says is right. In fact, never has there been a more favorable opportunity than in this day of Jehovah's vindication to prove under test one's right works toward both God and man. "So let us not give up in doing what is right, for in due season we shall reap by not giving out. Really, then, as long as we have time favorable for it, let us work what is good toward all." (Gal. 6:9, 10) And by doing this Jehovah's witnesses will save from destruction at Armageddon, not only themselves, but many others too who observe their right conduct; for these also will join in glorifying and praising the great Jehovah!—1 Tim. 4:16; 1 Pet. 2:12.

17. This righteous conduct on the part of imprisoned Witnesses has resulted in what?

18. To live under the rule of this righteous new world, what must one do now?

19. What must the persons who are wise and understanding now do?

20. Why is this no time to give up in doing what is right among the nations?

## Watch YOURSELF.

"Keep testing whether you are in the faith, keep proving what you yourselves are."

—2 Cor. 13:5.

*for You Are Being Watched!*

**I**MPORTANT as it is to "maintain your conduct right among the nations," that important it is for you to see that your conduct is right within the privacy of your own home. For the one who does not practice what is right at home will not conduct himself properly abroad. It is no secret, either, the way members of a family treat one another, for personal conduct has a way of radiating far beyond the walls of the dwelling. Depending on their conduct within the family circle, outsiders either bless or reproach the family and their relatives, associates and friends, as well as the organizations to which the family belong.

<sup>2</sup> God's Word the Bible, the complete library of divinely inspired Scriptures, gives some very good counsel to all the members of the family concerning proper conduct. Over and over again husbands, wives, parents and children are explicitly told how they are to act toward one another. For example, the apostle Paul writes: "You wives, be in subjection to your husbands. . . . You husbands, keep on loving your wives and do not be bitterly angry with them. You children, be obedient to your parents in everything, for this is well-pleasing in the Lord. You fathers, do not be exasperating your children, so that they do not become downhearted."—Col. 3:18-21.

<sup>3</sup> Furthermore, it is written: "You husbands, continue dwelling in like manner with [your wives] according to knowledge, assigning them honor as to a weaker vessel, the feminine one." (1 Pet. 3:7) "Hus-

bands ought to be loving their wives as their own bodies." "Let each one of you [husbands] individually so love his wife as he does himself." (Eph. 5:28, 33) Wives, on the other hand, are commanded to have "deep respect" for and to be 'in subjection to their husbands in everything.' (Eph. 5:24, 33) Parents are also told how to conduct themselves toward their children. "You, fathers, do not be irritating your children, but go on bringing them up in the discipline and authoritative advice of Jehovah." (Eph. 6:4) And children too have a heavy responsibility, for it is commanded: "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."—Eph. 6:1-3.

<sup>4</sup> Where the whole family are dedicated witnesses of Jehovah, it is not too difficult for them to dwell together in peace and unity according to the above Scriptural advice. But in a household where some are not in the truth, still this does not excuse or release the dedicated members of the family from carrying out the righteous commands of Jehovah. Dedicated husbands must lovingly provide for their households even if some are not believers, for "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." The dedicated husband must give a reasonable amount of time and attention to his wife's needs, whether she is a dedicated Christian or not. He must use the spirit of a sound mind,

1. How important is your personal conduct within the family circle?

2, 3. What advice and counsel does the Bible give individual members of the family?

4. What responsibilities does a dedicated husband have toward a nondedicated wife?

balancing his time and energy between his employment, his home and the worship and service of his God Jehovah.—1 Tim. 5:8.

<sup>5</sup> In a similar way dedicated wives must be respectful of their husbands, even if such are unbelievers. "You wives, be in subjection to your own husbands, in order that, if any are not obedient to the word, they may be won without a word through the conduct of their wives, because of having been eyewitnesses of your chaste conduct together with deep respect." Such a wife must balance her time and activity between her home work, the needs of her husband and family, and her service to Jehovah. Her husband may want her to accompany him on business trips or on social calls, and she may do so as long as she does not imperil her covenant obligations to Jehovah. Why so? In order that the husband may be won without a word through the conduct of the wife. Certainly a wife's behavior and activity are more convincing than her oratory!—1 Pet. 3:1-4.

<sup>6</sup> Many times, however, the unbelieving marriage mate is not won by the good conduct of the dedicated one. Under such circumstances what should the Christian husband or wife do? If the unbelieving one is opposed to the religious beliefs of the mate, yet tolerates living together, let the matter rest as it is. But if the unbeliever is so violent in opposition that he or she seeks to break up the home through separation or divorce, then, as the apostle says, let the unbeliever depart, but never should the dedicated servant of Jehovah take the initiative in this respect. "For, wife, how do you know but that you will save your husband? Or, husband, how do you know but that you will save your wife?"—1 Cor. 7:12-16, 24, 27.

5. How may a dedicated wife win a nondedicated husband to the truth?

6. If an unbeliever is not won to the truth, is this grounds for separation or divorce? Explain.

<sup>7</sup> Godly conduct practiced within the home must be carried outside and far beyond. Dedicated Christians must watch how they behave themselves toward their spiritual brothers and sisters in the congregation of God, for this also is something that outsiders are watching very closely. For instance, all the world knows that during World Wars I and II Catholics killed Catholics and Protestants killed Protestants by the hundreds of thousands. But no one ever heard of Jehovah's Christian witnesses killing their brothers on the open battlefield. For that matter, bereaved widows who lost husbands and sons, or saddened orphans who lost fathers and brothers during those terrible wars can take comfort in the knowledge that none of their loved ones were killed by Jehovah's faithful witnesses. These true Christians would rather lose their own lives than break the divine command, "You must not murder." (Ex. 20:13) Jesus' command to Jehovah's witnesses is: "I am giving you a new commandment, that you love one another; just as I have loved you, that you also love one another. By this all will know that you are my disciples, if you have love among yourselves." "You must love your neighbor as yourself."—John 13:34, 35; Matt. 22:39.

<sup>8</sup> Instead of fighting and warring among themselves or with others, the Witnesses are told to "seek peace and pursue it." (1 Pet. 3:11) Abundant peace belongs to those loving Jehovah's law, says the psalmist. "Moreover, the fruit of righteousness has its seed sown under peaceful conditions for those who are making peace." (Ps. 119:165; Jas. 3:18) As Jesus said: "Keep peace between one another," for, "happy are the peaceable, since they will be called 'sons

7. In contrast with members of Christendom, how do Jehovah's witnesses prove they are true disciples of Christ?

8. What accounts for the fact that the Witnesses enjoy great peace and unity?

of God.'" (Mark 9:50; Matt. 5:9) One therefore finds no rebellion or disputes, but only peace and unity among the Lord's people.—Phil. 2:14; 1 Pet. 3:9.

#### TRUE CHRISTIAN CONDUCT WITHIN THE ORGANIZATION

<sup>9</sup> This Christlike love that all the world sees demonstrated only by and among the witnesses of Jehovah is not a mere expression of the lips. It is displayed in their active conduct toward others. Mature Witnesses are long-suffering and obliging. Boasting and bragging and selfish pride are not found among them. Instead of looking for their personal advantage, they do what is in the best interests of others. (1 Cor. 13:4, 5; 10:24) They cover over and clothe the imperfections of the fallen flesh with the beautiful garments of "tender affections of compassion, kindness, lowliness of mind, mildness, and longsuffering." They "continue putting up with one another and forgiving one another freely." Their intense love for one another is certainly a strong and perfect cement or bond that holds the whole organization together.—Col. 3:12-14; 1 Pet. 4:8; Prov. 10:12.

<sup>10</sup> True, as the apostle said, so it is that one finds among the Witnesses today that "all malicious bitterness and anger and wrath and screaming and abusive speech" have been removed, and they are "kind to one another, tenderly compassionate, freely forgiving one another." (Eph. 4:31, 32) They practice genuine hospitality. There is a bearing or carrying of one another's burdens or "troublesome things." (1 Pet. 3:9; Gal. 6:2, *footnote*) Here one finds a condition where the healthy and strong ones help the sickly and weaker ones, where the young show consideration for the elderly, and the older ones are tolerant of the youngsters, where each one attempts to

please his brothers and sisters rather than himself. "We exhort you, brothers," adds the apostle, "speak comfortingly to the depressed souls, support the weak, be long-suffering toward all. See that no one renders injury for injury to anyone else, but always pursue what is good toward one another and to all others."—Rom. 15:1, 2; 1 Thess. 5:14, 15.

<sup>11</sup> Even in points of conduct like eating and drinking, this unselfish group of Christians must ever be on the watch to refrain from those things that might stumble their brothers. "Whether you are eating or drinking *or doing anything else*, do all things for God's glory. Keep from becoming causes for stumbling . . . to the congregation of God, even as I am pleasing all people in all things, not seeking my own advantage but that of the many, in order that they might get saved."—Rom. 14:21; 1 Cor. 8:13; 10:31-33.

<sup>12</sup> So it is, by observing the conduct of Jehovah's witnesses, people see that here is a good, upright and godly organization. They also see that here is a clean and virtuous organization whose members have "put off the works belonging to darkness," who are not walking "in revelries and drunken bouts, not in illicit intercourse and loose conduct, not in strife and jealousy," and who are not "planning ahead for the desires of the flesh." The Witnesses are recognized as "those who belong to Christ Jesus," because they "impale the flesh together with its passions and desires." They must and do keep themselves from every form of wickedness. (Rom. 13:12-14; Gal. 5:24; 1 Thess. 5:22) They loathe "the works of the flesh," which are "fornication, uncleanness, loose conduct, idolatry, practice of spiritism, hatreds, strife, jealousy, fits of anger, contentions,

9, 10. How does the Bible say true Christians should conduct themselves toward one another within the congregation?

11. In what other ways must Christians guard against injuring their brothers and sisters?

12. Instead of producing the "works of the flesh," what kind of fruitage do witnesses of Jehovah bear?

divisions, sects, envies, drunken bouts, rev-  
elries, and things like these," for, indeed,  
"those who practice such things will not  
inherit God's kingdom." In contrast, Jeho-  
vah's witnesses openly display to the view  
of all people the glorious fruitage of God's  
spirit, namely, "love, joy, peace, longsuffer-  
ing, kindness, goodness, faith, mildness,  
self-control."—Gal. 5:19-23.

<sup>13</sup> God's people must not only be morally,  
spiritually and mentally clean, they must  
carefully see to it that they are physically  
clean. Jehovah's law was that those serving  
Him at his tent of worship were to be clean  
in body. (Ex. 29:4; 30:17-20; Lev. 5:2, 3;  
Num. 19:11-14; Isa. 52:11; Ezek. 44:23)  
Therefore, if you are a dedicated servant  
of Jehovah, it is important for you to see  
that you are washed and bathed, that you  
are neatly dressed in clean clothing, that  
you look respectable and presentable be-  
fore you engage in the witness work or  
before you go to the Kingdom Hall. Thus  
onlookers who are watching will recognize  
even by your personal appearance that this  
is God's clean organization.—2 Cor. 7:1.

<sup>14</sup> Jehovah's people must also be watch-  
ful and alert to see that their congrega-  
tions remain organically clean from all  
those who are morally bad. "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 be-  
coming. . . . For you know this, recognizing  
it for yourselves, that no fornicator or un-  
clean person or greedy person—which  
means being an idolater—has any inher-  
itance in the kingdom of the Christ and of  
God." (Eph. 5:3-5) So if anyone in the or-  
ganization after being washed clean would,  
as the proverbial dog, return to his own

vomit, or, as a bathed sow, again roll in  
the mire, then it is necessary for the or-  
ganization to disfellowship and cut off from  
its midst such a filthy person. (1 Cor. 6:11;  
2 Pet. 2:22) "Quit mixing in company"  
with this kind, "not even eating with such  
a man," but, rather, "remove the wicked  
man from among yourselves." (1 Cor. 5:  
9-13) "Now we are giving you orders,  
brothers, in the name of the Lord Jesus  
Christ, to withdraw from every brother  
walking disorderly." "For we hear certain  
ones are walking disorderly among you."  
"If anyone is not obedient to our word  
through this letter, keep this one marked,  
stop associating with him, that he may be-  
come ashamed." (2 Thess. 3:6, 11, 14)  
Furthermore, "if anyone comes to you and  
does not bring this teaching, never receive  
him into your homes or say farewell [a  
greeting] to him. For he that says farewell  
to him is a sharer in his wicked works."  
Thus by following this clear Scriptural pro-  
cedure as regards unclean and rebellious  
ones, Jehovah's witnesses certainly distin-  
guish themselves from all the religious  
sects of Christendom. People of good will  
also see this tremendous difference and  
they are attracted to this clean organiza-  
tion, recognizing that here Jehovah's spirit  
is dwelling.—2 John 10, 11.

#### DISTINGUISHED BY YOUR CHANGE IN CONDUCT

<sup>15</sup> Jehovah's ordained ministers, after de-  
voting much of their time associating with  
their own families and with their brothers  
and sisters in the congregation, addition-  
ally spend a good deal of their lives engaged  
in secular employment and in the very  
company of men and women of the old  
world. Here, then, they must especially  
watch their conduct. At one time these  
same Witnesses were a part of the old

13. Why must Christians watch their personal appear-  
ance and hygiene?

14. (a) How is God's organization kept clean of all  
moral badness? (b) Do the Scriptures warrant such  
drastic action?

15, 16. (a) Why must ministers of God watch their  
conduct when engaged in secular employment? (b) If  
one is called upon to defend one's change in living  
habits, how should this be done?

world, living and acting as the rest. "Among them we all at one time conducted ourselves in harmony with the desires of our flesh . . . even as the rest," confesses Paul the apostle. Peter too speaks of this transformation that takes place in the lives of those who come out of this present sordid system when he writes: "As obedient children, quit being fashioned according to the desires you formerly had in your ignorance, but, in accordance 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.'"—Eph. 2:3; 1 Pet. 1:14-16.

<sup>16</sup> So because of your change in conduct fellow employees and associates must be able to recognize that you are now a true minister of Jehovah. At times you may be called upon to explain this change in your living habits, or to defend your new-found faith and the Bible upon which it is based. Be ever ready and willing to do so, speaking the truth, when the time is appropriate, with boldness and fearlessness, yet with mildness and tactfulness belonging to Christ, never in a cocky manner or in an overbearing or sarcastic way. "Always [be] 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.

<sup>17</sup> In your secular employment, as far as possible avoid all compromising situations, such as Christmas parties, business conventions and union outings, which are so notorious for their moral laxity. Have no part in the gambling and drinking matches of employees or business associates. You must be clean from immorality and loose conduct. You must be clean from drunkenness and excesses. You must be clean in speech and mouth, free from vulgar oaths and obscene profanity. "Let a rotten say-

ing not proceed out of your mouth." (Eph. 4:29) You must be clean from the stain and stench of the tobacco weed. You must be free from slavery to narcotics and addicting dopes. If you are of the New World society you most certainly must distinguish yourself by your clean living in every respect.

<sup>18</sup> Secular associates may ridicule and abuse you for maintaining such an upright and godly course of conduct, but do not the Scriptures say they would do this very thing? It is therefore no strange thing if they do. "For the time that has passed by is sufficient for you to have worked out the will of the nations when you proceeded in deeds of loose conduct, lusts, excesses with wine, revelries, drinking matches, and 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. But these people will render an account to the one ready to judge those living and those dead." (1 Pet. 4:3-5) So follow the good counsel of Paul: "When being reviled, we bless; when being persecuted, we bear up; when being defamed, we entreat." (1 Cor. 4:12, 13) Never give way to wrath; never become embroiled in a brawl. "Return evil for evil to no one. . . . If possible, as far as it depends upon you, be peaceable with all men. Do not avenge yourselves, beloved, but yield place to the wrath; for it is written: 'Vengeance is mine, I will repay, says Jehovah.'" (Rom. 12:17-19) In this way you will have a good conscience before God as one of his integrity-keeping witnesses. "Hold a good conscience, so that in the particular in which you are spoken against they may get ashamed who are speaking slightly of your good conduct in connection with Christ. For it is better

17. How else do people distinguish themselves as belonging to the New World society?

18. If ridiculed and persecuted because of upright conduct, how can one have and hold a good conscience before God?

to suffer because you are doing good, if the will of God wishes it, than because you are doing evil."—1 Pet. 3:16, 17.

<sup>19</sup> Now, you young children and you teen-agers, if your parents are Jehovah's witnesses, then you too must watch your conduct, for you also are being watched! You are being watched by others not only while you are around your home and at the Kingdom Hall but especially when you attend school. Depending on your behavior, teachers and others will either bless or curse your God Jehovah. You must therefore be respectful, honest and diligent in your studies. You must be clean and neat in your dress and habits. Never forget it, the public schools are part of this present evil world, and the god of this wicked world Satan the Devil is using very subtle schemes to mold the minds of youth to his perverted way of thinking. He uses image worship, hero worship, competition and bad associations to accomplish his wicked intent. You must therefore be as faithful to Jehovah as were the three Hebrews who were thrown into a fiery furnace for not saluting and worshiping an image of the state.—Dan. 3:8-30; 1 John 5:21.

<sup>20</sup> Another thing you young witnesses of Jehovah must be on guard against is delinquency; otherwise you will never live through Armageddon, for in the paradise earth there will be no juvenile delinquents. For your protection, then, avoid getting entangled in the school gangs, in the social affairs, the after-school athletics, cultural endeavors, or the various activities sponsored by the fraternities and sororities. Such bad associations are bound to spoil useful habits. (1 Cor. 15:33) There is one sure way of preventing yourself from being lost in the darkness that engrosses the

19. (a) Must only the adults among Jehovah's witnesses watch their conduct, and why? (b) How are the school systems used by Satan to pervert the minds of youth?

20. In what ways can those attending school avoid bad association?

school systems, and that is by letting "your light shine." Talk the truth to your teachers and schoolmates and you will have many good companions with whom to associate.—Matt. 5:16.

<sup>21</sup> Never was there a time when it was more important than now for Jehovah's people everywhere to watch their personal conduct. In the home, in the congregation, in the community, before ruled and rulers, inside and outside prison bars and iron curtains the Witnesses must put up a hard fight for the faith and conduct themselves according to Jehovah's righteous principles of truth and justice. We are at the very threshold of Armageddon when Jehovah is about to destroy this satanic old world and everyone conducting himself according to its wicked standards. Warns the apostle Peter: "Since all these things are thus to be dissolved, what sort of persons ought you to be in holy acts of conduct and deeds of godly devotion, awaiting and keeping close in mind the presence of the day of Jehovah, through which the heavens being on fire will be dissolved and the elements being intensely hot will melt! 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. 3:11-13) Ah yes! A new world of righteousness is at the very portals! A world wherein only those right and righteous in their conduct will live. For "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. 22:15) Make sure, then, that you walk worthily of living in Jehovah's new world. "Keep testing whether you are in the faith, keep proving what you yourselves are." Keep watching yourself, "for Jehovah's eyes are upon the righteous."—2 Cor. 13:5; 1 Pet. 3:12.

21. Why is it so important at the present time for every one of Jehovah's witnesses and their companions to watch his conduct closely?

# Pursuing my Purpose in Life

*As told by Helen Wilson*

**W**HAT would be the best way to spend my life? That was the decision I had to make when I graduated from high school. Was I going to look for a job so as to earn money and merely provide myself with material things, or was there something more worth while that should be done? From childhood I had been taught the truths found in the Bible, and I had spent some time preaching the Kingdom good news during my years of schooling. These things helped me to set my course in life.

In 1939 I enrolled as a pioneer during vacation time, and the pioneer ministry has been my vocation ever since. Twenty-one years have gone by since then, and I have experienced much joy and have received many blessings during all those years as a pioneer. My first years were not so easy, but I am thankful that I never once had to stop. It was not long until my mother, sister and I were assigned as special pioneers to help strengthen weak congregations in North Carolina in the United States. The three of us lived in a small house trailer, and since gasoline was expensive and rationed during the war, we did a lot of our witnessing on bicycles.

One of the greatest surprises of my life came one morning when I picked up our mail at the post office. A letter from Brooklyn from the President's Office! "What can

it be?" I was saying to myself. Why, it was a letter telling about the opening of the Watchtower Bible School of Gilead and an application blank for me to fill out. It was something that I had never dreamed of. It was not easy to leave my mother and sister, but after considering the words of Jesus at Mark 10:29—that "no one has left house or brothers or sisters or mother or father or children or fields for my sake and for the sake of the good news who will not get a hundredfold now in this period of time, houses and brothers and sisters and mothers and children and fields, with persecutions, and in the coming system of things everlasting life"—I was willing to take the step.

How true these words have proved to be! Upon arriving at Gilead I soon got acquainted with my new and numerous family, with whom I would be studying and working for the next five months. Those were joyous months. The close fellowship, love and unity manifested by all was a foretaste of the new world.

## POST-GILEAD ASSIGNMENTS

Graduation day soon drew near, and we were all anxious to know where we would be sent. What an exciting time when the assignments were received! Almost all of us were assigned to Central American countries, where we would be able to use the Spanish we had been studying. My partner, Helen Nichols, and I were assigned to Mexico. In the meantime we were sent to the little town of Weslaco, Texas, on the Mexican border, to work until our passports and visas for Mexico could be obtained. Over half the population of Weslaco proved to be Mexican, and they spoke Spanish. So, being there, we felt as if we were already in our foreign assignment.

We began witnessing among the Mexican people right away. I'll never forget the first testimony I tried to give in Spanish. With the help of the phonograph and a re-

ording in Spanish, which were still being used at that time, I managed to place the book *Children*. What a great satisfaction! The next problem was to increase my vocabulary sufficiently to make back-calls and to study with the interested ones.

We were helped by attending meetings in the adjoining town, where there was a Mexican congregation. At first it seemed that the brothers talked so terribly fast, running all their words together. I recognized only a word here and there, but soon we were able to get the thoughts. Before long I was answering some of the questions and conducting home Bible studies. With the help and patience of those humble people we made good progress.

More than two years passed, but still we were not able to obtain visas for Mexico. Nevertheless, during certain months of the year we had Mexican "wetbacks" to witness to. They would cross the Rio Grande River illegally to earn a few dollars during the fruit harvest, as the Rio Grande Valley is noted for its citrus fruit. Upon returning to Mexico some of them would look up the Witnesses in their home towns. So even though we were not able to enter Mexico, we were having a small share in getting the message into the country.

In the early part of 1946 our assignment was changed to Cuba, and we were assigned to a home with some of our former classmates. It was like seeing part of our family again after having been separated for almost three years. There were six of us in the home to share the housework and also our field experiences. We had to get accustomed to many new things, such as cooking with charcoal and eating new foods, but we cherished the privilege of being in a foreign assignment. As a whole the Cubans are very humble, and this made it easy for us to witness to them. As a result of their responsiveness to the message many lively congregations were

formed when missionaries were assigned to the island.

#### INTERNATIONAL ASSEMBLIES

After being in our Cuban assignment for some months we returned to the United States to attend the 1946 Cleveland, Ohio, convention. My partner and I drove from Miami, Florida, taking four Cuban pioneers with us, including an eighty-year-old sister. Funds being low, we would make our stops for naps and snacks along the roadside, but no complaints were heard. We greatly enjoyed this assembly, especially the Spanish program, where we heard the experiences of other missionaries and natives of other Latin-American countries. With renewed zeal we returned to our assignment, which we learned to love more and more as we came to know the people better.

In the summer of 1948 we were informed that some of the missionaries would be taken out of Cuba and sent to other lands, now that strong native publishers were capable of taking over the responsibilities of the work there. Our group was asked if we would be willing to go. We were willing to accept any assignment, considering it as from Jehovah. For some time we were kept in suspense and we guessed about every country on earth to which we might be sent—except Argentina—but that is where we went.

The six of us were to make the trip by boat, sailing from New York. So in September, 1948, we said good-by to our dear Cuban friends and started our long trip. After stopping over in North Carolina to see my family and then spending a few days in New York, we left on a chilly fall day in October. When we arrived in Buenos Aires it was spring; not that it took us months to make the trip, but the seasons are just the opposite here from what they are in the United States.

We found Buenos Aires to be a clean modern city of approximately four million inhabitants, with subways and other means of modern transportation. Its being a cosmopolitan city made the door-to-door work all the more interesting, since we never knew from one house to the next what kind of people we would meet.

Shortly after arriving in Buenos Aires we attended our first assembly and got to know many of our Argentine brothers. We found a great need for missionaries, the harvest being great and the laborers so few in comparison. When we arrived, there were about a thousand active publishers in the whole country. Now, nearly twelve years later, there are about 7,000.

Our next assembly was at the time of Brother Knorr's visit in the early part of 1949. It was broken up by the police, who took hundreds of us to jail until investigations were made. A ban was then put on all our public assemblies and all Kingdom Hall doors were closed. Nevertheless, Jehovah the Almighty continued to prosper our efforts, and there has been a continual increase in number of publishers year by year.

All our meetings had to be held in private homes, where ten or fifteen of us would study together. It was more like a

family gathering and we all felt free to take part. I was assigned as study conductor of one of these groups, which meant added responsibility, and I was thankful to Jehovah that I could be used.

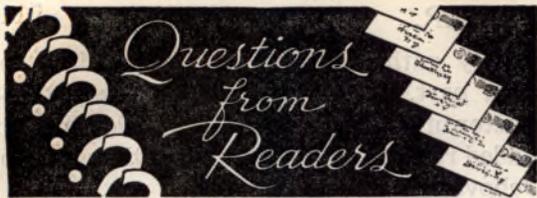
After being in my Argentine assignment for almost five years I made my first return visit to the United States. That was in 1953 to attend the international New World Society Assembly of Jehovah's Witnesses. It was a most enjoyable occasion. It was also my privilege to be at the 1958 Divine Will International Assembly. Upon returning to Argentina this time I was assigned with three other missionaries to work in the city of Salta near the Bolivian border. We are very happy in this assignment and have seen a steady growth both in numbers and in maturity of the small congregation, which was already formed when we arrived.

Looking back, I can truly say that my seventeen years of missionary service have been well worth the cost. In spite of the hardships we endure at times we still have that peace of God that excels all understanding. (Phil. 4:7) True to his promise, Jehovah 'opens the windows of heaven, and pours out a blessing, that there is not room enough to receive it.'—Mal. 3:10, AS.

### "A Famine in the Land"

Long ago the prophet Amos foretold that there would be a spiritual famine in the land. That famine is evident today in lands professing to be Christian.

Responsibility for it rests upon Christendom's churches and is occasionally admitted by them. The *Christian Recorder* said: "The Church today is like a rusty pipe disconnected from the source of supply." The president of the Baptist Union of New Zealand remarked: "We are so busy maintaining our Church and running the multiplicity of Church organisations that we have neither time nor strength to take the Gospel out into the world." Another clergyman remarked in the *Charlotte News*: "I sometimes wonder if we in the church haven't been giving our children stones when they are asking for bread, giving them gadgets when they really want God."



● Can you tell me why Jesus did not baptize? Are there any scriptures to show why he did not?—F. P., Canada.

At John 4:1-3 we read: "When, now, the Master became aware that the Pharisees had heard that Jesus was making and baptizing more disciples than John—although, indeed, Jesus himself did not baptizing but his disciples did—he left Judea and departed again for Galilee."

In view of these great numbers that came to Jesus for baptism, it is reasonable to conclude that Jesus left their baptizing to his disciples so as to leave himself free for the more important work of spiritual and physical healing. Then too, Jesus no doubt refrained from bap-

tizing any at all so that no one later would feel superior because of having been baptized by the Son of God or less favored because of not having been so privileged. Even as the apostle Paul years later wrote regarding his own case: "I am thankful I baptized none of you except Crispus and Gaius, so that no one may say that you were baptized in my name."—1 Cor. 1:14, 15.

Besides, the baptism that Jesus' disciples performed before Pentecost was the same as that of John and his disciples, namely, for the purpose of symbolizing repentance in preparation for the promised Messiah. Had Jesus himself baptized he could not logically have done so in preparation for himself. He would therefore have been obliged to begin something new, a baptism in his own name, the time for which did not arrive until the day of Pentecost.

Thus we have ample and compelling reasons why Jesus Christ, when on earth, left baptizing in water in symbol of repentance to his disciples.

## ANNOUNCEMENTS

### FIELD MINISTRY

During August Jehovah's witnesses will continue 'using initiative and defense in their ministry.' (1 Pet. 3:13, 15) They will offer to all persons the splendid Bible-study aid "*Your Will Be Done on Earth*" together with another book and two booklets, on a \$1 contribution. Would you like to share in this Christian service? You can receive further information by going to the Kingdom Hall in your vicinity or by writing to the publishers of this magazine.

### ANNUAL MEETING AT PITTSBURGH

On Saturday, October 1, 1960, at ten o'clock in the forenoon, the annual meeting of the members of Watch Tower Bible and Tract Society of Pennsylvania will be held at the Society's office located at 4100 Bigelow Boulevard, Pittsburgh, Pennsylvania. Notice of the annual meeting will be sent to all the members. So that the letters of notice will reach the members shortly after September 1, all should be certain that the secretary's office has their present addresses.

Proxies will accompany the notice of meeting. Each member should complete and return his proxy promptly whether he is going to be at the meeting personally or not and should do so so that the proxies will reach the office of the secretary of the Society not later than September 15.

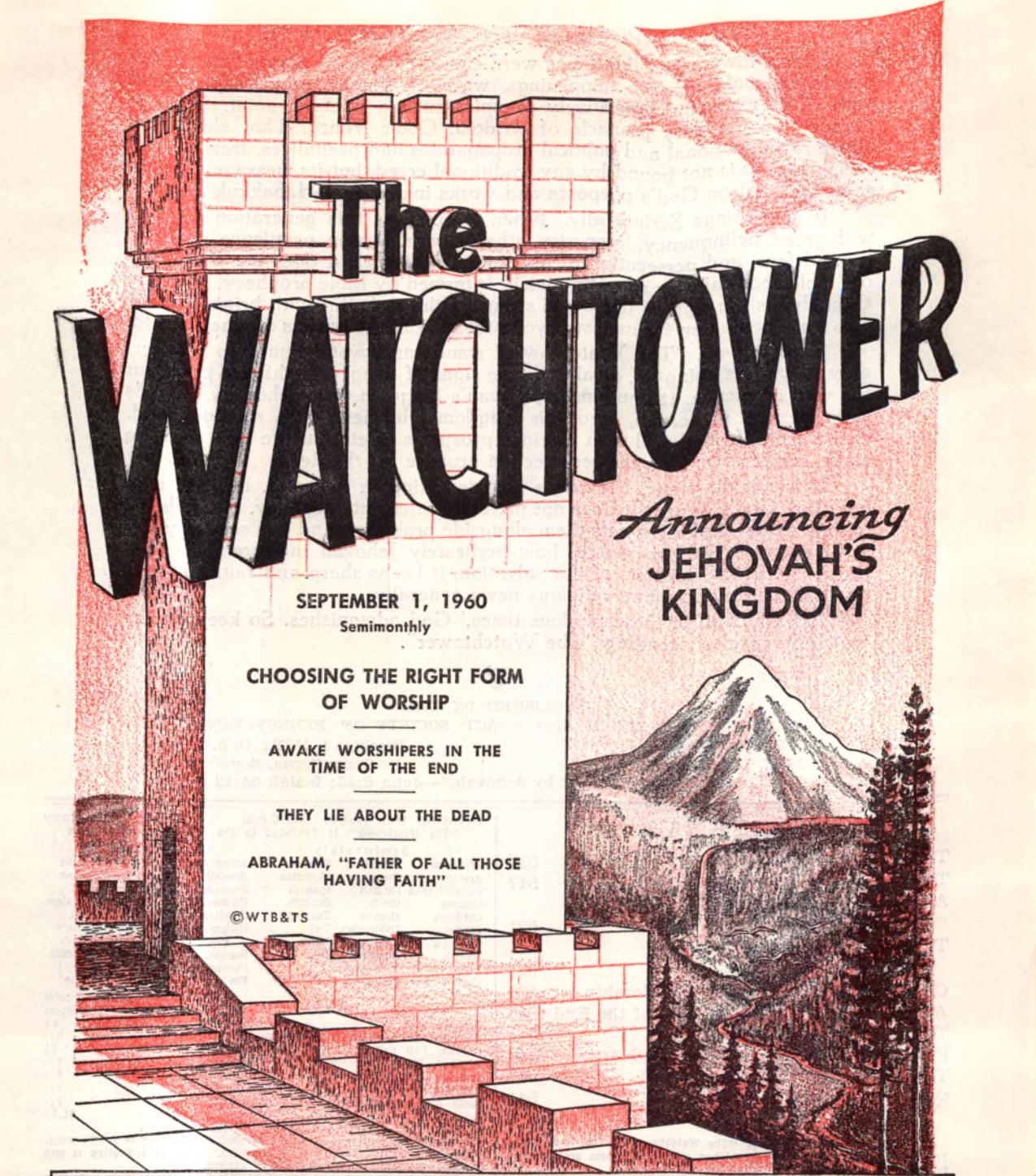
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### "WATCHTOWER" STUDIES FOR THE WEEKS

September 18: Maintaining Right Conduct Among the Nations. Page 497.

September 25: Watch Yourself, for You Are Being Watched! Page 503.



# The WATCHTOWER

SEPTEMBER 1, 1960  
Semimonthly

CHOOSING THE RIGHT FORM  
OF WORSHIP

AWAKE WORSHIPERS IN THE  
TIME OF THE END

THEY LIE ABOUT THE DEAD

ABRAHAM, "FATHER OF ALL THOSE  
HAVING FAITH"

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*Announcing*  
**JEHOVAH'S  
KINGDOM**

**"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".

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

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KINGDOM

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**N**O GENERATION has seen more rebellion than ours—all forms of rebellion, especially the revolt of

youth. Today's age of rebellion might well be called "the revolt of youth" were it not for the fact that rebellion by adults has spawned the whole tragic business. One rebellion lays the groundwork for another kind of rebellion.

"What makes the revolt of modern youth serious," explains Judge Elijah Adlow of Boston's Municipal Court, "is that it bears little resemblance to what was once viewed as juvenile delinquency." He explains that "today the crimes of violence in which the young indulge can never be mistaken for boyish pranks" of previous ages. "The fact of the matter is," says psychologist Dr. Robert Lindner, "that the mutiny of the young is not an ordinary social ailment, but a virulent epidemic affecting the race of man." Thus each country has its own terminology for today's youthful delinquents; and in the United States they have become known as "rebels without a cause."

Youthful rebels have been divided into two general classes. One group makes up those delinquents inclined toward violence. The other group is made up of those who rebel against restriction so that they can live by their sensual desires, enjoying the

## THE AGE OF REBELLION

excitement of the moment. This latter group has been termed the "Beat Generation." Since the Soviet sputniks

went into orbit these youthful rebels are commonly called "beatniks." Authorities differentiate between the juvenile delinquents and the so-called beatniks, since the latter have certain beliefs, attitudes and convictions about life and society. The beatniks' living-for-the-moment way of life is their religion.

An article called "The 'Beat' Generation" appeared in the December 7, 1959, issue of *Current Affairs Bulletin*, published by the Department of Tutorial Classes in the University of Sydney, Australia. The article brings out that the "Beat Generation" made its appearance just after World War II. "Jack Kerouac, the best known novelist and prophet of the American group, coined the phrase 'Beat Generation.' His novel, *On the Road*, describes the way of life of himself and a circle of friends, and attempts to describe their intensely private vision. A group of high-spirited young men travel back and forth across the United States, either hitchhiking or using second-hand cars, going to wild parties . . . , living on very little or nothing, occasionally stealing, and always talking intensely about love, God and salvation, listening ardently to jazz in small crowded joints and availing

themselves freely of casual, generous and beautiful girls. . . . The quest for 'immediate experience' means that first place is given to sexual freedom. . . . Like many jazz enthusiasts the Beat Generation may indulge marijuana, morphine and other drugs. . . . The beatnik is not so much an addict as an ironical and detached admirer of his state of bliss."

To enjoy a self-styled paradise on earth the beatniks live for the sensations of the moment. This "new group of rebels," the University of Sydney publication explains, lived a subterranean existence until 1957, when the publication of Kerouac's novel gave them a kind of bible: " 'The only people for me are the mad ones,' says Sal Paradise, the narrator of *On the Road*, 'the ones who are mad to live, mad to talk, mad to be saved, desirous of everything at the same time, the ones who never yawn or say a commonplace thing, but burn, burn, burn like fabulous yellow roman candles exploding like spiders across the stars.' . . . The book tries also to express the irremediable antagonism of interest between people who enjoy themselves without inhibitions, who take all they can get from life and have a scorn for safe living, and people who are curbed by scruples from following all their impulses and satisfying all their appetites."

The article says that the rebellion of the beatniks "reflects a widespread calling into question of industrial civilization" and adds: "The romantic conviction that every young person has a unique mission to fulfill if only he or she could know what it was, has created a general enthusiasm for vague ideas, partly as a substitute for a dying religion. Kerouac is noted for his insistence that the basic impulse of the Beat Generation is a religious one: to find oneself is to find God."

Where, then, lies the blame for today's youthful rebels? In the rebellion of the

adults—husbands, wives and, yes, Christendom's clergy.

Wives, rebelling against the headship of their husbands, have really rebelled against God, who commands in his Word: "Let wives be in subjection to their husbands as to the Lord." (Eph. 5:22) Fathers who fail to bring up their children "in the discipline and authoritative advice of Jehovah" have rebelled against God. (Eph. 6:4) With parents themselves in rebellion, the home's discipline, cohesiveness and happiness have been shattered; the groundwork has been laid for a rebellion by youth.

The clergy have been powerless to check the rebellion of youth, for they themselves have long been in rebellion against God. The fundamentalist clergy, in direct violation of God's Word, have added traditions and philosophies of men. The modernist clergy have rebelled against God by rejecting the Bible and by putting modern man on a pedestal to worship. Viewing the religions of Christendom as "a dying religion," the beatniks have developed their own religion. Their rebellion is also against God and his divine commandments, but they have not received guidance from modern society, which in itself has rejected God by its actions.

Christendom, then, is in revolt against God, for the mass of professed Christians have become what the Bible calls "rebels against light." (Job 24:13) The Holy Bible is the Book of Light, and the "good news of the kingdom" that Jesus said would be "preached in all the inhabited earth for the purpose of a witness to all the nations" is a message of light. (Matt. 24:14) By rejecting God's established kingdom, Christendom's professed Christians make themselves "rebels against light."

The revolt of youth has thus been spawned in this age of rebellion. It is rebellion against God, his divine commandments and his established kingdom.

SOME say there are more lies told about the dead than the living, that no two authorities seem to agree on the subject.

A biologist states that death is a necessary factor in the order of nature, that it is stupid to say there is no death. A physician says: "There has to be death," it is natural. On the other hand, a clergyman has asserted that it is just as stupid to say man's death is natural and necessary as it is to say there is no death. And again, not all clergymen agree with that. Now, of all these, whom are you going to believe?

Despite the universal reality of death, there are intelligent people that insist that death does not exist. For example, clergyman Norman Vincent Peale of New York city states bluntly: "There is no death. No death!" However, the Committee on Christian Faith, composed of forty-three Protestant theologians of the United Church of Canada, after five years of intensive Bible study, reports: "It is a mistake to say, 'there is no death,' for that is a lie." "Death is one of the major facts of life." So what is truth to one is a lie to another.

The corruption of the physical body is a mere matter of observation. That may be true, some say, but our soul survives the body. The booklet *What Happens after Death?*, a Roman Catholic publication, says: "One of the elementary teachings of the Catholic Faith is that 'man is a creature composed of body and soul'—two parts which are not loosely connected but united to form one individual human nature. . . . When man dies his soul and body

# They **LIE** about the **DEAD**



are disunited. His body loses that which made it a living human body. It decays and is reduced to the elementary materials of which it was composed. The human soul, however, does not die." *The Register*, August 16, 1959, states: "The soul cannot die because it cannot disintegrate, fall into parts, as it is simple, not made up of parts." It "is a substantial being. It can think, it can will."

Commenting on this division of soul and body, the Committee on Christian Faith reported: "Deathlessness is not a quality of the human soul any more than it is a quality of the human body. Indeed, this division of man's being into an immortal soul and a mortal body does not come from the Bible and actually clashes with the Christian teaching that life beyond death is a work of God's grace, not a natural unfolding of man's constitution, and that the Christian hope is in resurrection, a being raised from the dead, rather than in a natural immortality. As we have said, the idea that man consists of two separable parts, soul and body, does not come from the Bible; it comes from the Greek philosophers."

The committee's findings about the soul and the dead were widely publicized and hailed as new discoveries. Let it be known that for more than eighty years Jehovah's witnesses have known, printed and preached what these clergymen are just now finding out! Certainly soul's mortality

and man's hope in the resurrection of the dead are not new discoveries, for they have been in the Bible for thousands of years! However, for years clergymen have stubbornly refused to admit these facts. They lied about the dead. Now, after years of misinforming the public, some of them admit Bible truth, and they make over it as if it were a newly found gem. Not so.

There are also lies told about man's mortality. For example, movie actress Deborah Kerr writes: "Man is immortal. He never dies. He simply IS." "The real I," she says, "will live on. Rather, it will return to the oneness with God. That is true immortality." God's Word, the Bible, however, disagrees with the actress. It says man is mortal. "This which is mortal must put on immortality," said the apostle Paul. If creatures were already immortal, how could they "put on immortality"? Paul's statement would be superfluous, unnecessary, untrue.—Job 4:17; 1 Cor. 15:53.

### The Unconscious Dead

Others believe that the dead are alive, conscious, that they have communicated with living humans. Dr. Leslie Weatherhead, minister of City Temple in London, England, said: "I am convinced that the dead live and that in some cases—relatively few—communication has been established with them." How can this be true, since the Bible says the dead "are conscious of nothing at all"? Certainly unconscious souls cannot communicate.—Eccl. 9:5.

Evangelist Gavin Hamilton states: "The belief that the soul sleeps at death, and is altogether unconscious of either bliss or woe, is based upon the false assumption that the physical body is necessary to activity and consciousness. . . . We know that they are eternally active and conscious." Not only does the above-quoted scripture, Ecclesiastes 9:5, give the lie to that state-

ment, but so does Jesus Christ, the Master Teacher, for he often spoke of death as a sleep. A certain ruler came to Jesus and said: "By now my daughter must be dead; but come and lay your hand upon her and she will come to life." When Jesus entered the ruler's house, the people were mourning the girl's death. Jesus said to them: "Leave the place, for the little girl did not die, but she is sleeping." Then Jesus raised the girl from her death-sleep.—Matt. 9:18, 23-25.

On another occasion Jesus said he was going to the home of Lazarus "to awaken him from sleep." The disciples thought Jesus was talking of a natural sleep. Then Jesus said to them: "Lazarus has died." No doubt with this thought in mind, the *New York Times*, December 7, 1959, stated editorially of the 1,102 men who had died in the sunken battleship Arizona, that they "sleep forever." Generally, however, death is referred to as a sleep because of the hope of their being raised again in the promised resurrection of the dead.—John 11:11-14.

### No Support for Hell-Fire

Many Protestants and Catholics believe that the dead who have not gone to heaven are either in purgatory or in hell-fire suffering excruciating pains. A Catholic publication distributed by the Knights of Columbus says: "There can be no doubt that purgatory is real, that suffering there is real." As for those in hell, it says they are hopelessly lost. *Hell and the Lake of Fire*, a Protestant pamphlet, states: One man will enjoy the pleasures of heaven forever. "The other man is suffering everlasting punishment and shall be in hell and the lake of fire forever and forever."

There is absolutely nothing in the Bible to support either of these doctrines. The word "purgatory" cannot be found in Catholic or Protestant Bibles. As for the word

"hell," it has its origin with the Greek word *Hades* and the Hebrew word *Sheol*. The original word in each language means mankind's common grave, a pit, a location where the dead and buried ones are unseen. The Bible says that Jonah and Jesus were in hell. Of Jesus, Peter said: He was not "forsaken in Hades [hell, AV]," that is, the Bible hell, the grave. The Revelation prophetically states that "death and Hades [hell, AV] gave up those dead in them." Here The Revelation states that the dead in Hades or hell are dead, not living, and that they do have hope of deliverance. The Bible is conclusive on this point, that the dead "are conscious of nothing at all." If they are not conscious, then they cannot be suffering. Further: "There is no work nor devising nor knowledge nor wisdom in Sheol [the grave, AV], the place to which you are going." Those who teach otherwise lie about the dead.—Acts 2:31; Rev. 20:13; Eccl. 9:5, 10.

### Visions of Heaven

There are those who claim that the dying get a glimpse of heaven just before death. Dr. Norman Vincent Peale is reported as having talked with the wife of the famous inventor Thomas A. Edison about his view of the afterlife. Peale writes: "When Edison was close to the moment of death, his physician saw that he was attempting to say something. He bent over and distinctly heard the dying man say, 'It is very beautiful over there.' The observed experience of men and women as they pass into the so-called valley of the shadow," Peale says, "indicates that on the other side there are both life and beauty." He continues: "A nurse who has seen many people die told me, 'Many patients have given expression, at the moment of death, of having "seen" something, and often they spoke about wondrous light and music. Some spoke of seeing faces which

they recognized. There was often a look of incredulous wonder in their eyes.'"

What do they see? To deny that these persons see anything is to dismiss the testimony of reputable witnesses who have nothing to gain by falsifying at such a time. However, not all dying people see things. Morgan and Wyatt Earp, brothers of American frontier fame, promised each other that, when one or the other was about to die, that one would try to leave for the other the truth of what he saw. Wyatt dismissed such experiences as a lot of nonsense, while Morgan partly believed in them. When Morgan was in the last few seconds of his life, Wyatt says, he asked him to bend close. "I guess you were right, Wyatt," he whispered. "I can't see a damn' thing." That is all he said before he died.

What, then, can we conclude about those who do see things? The Bible conclusively states that the dead are dead, that they are unconscious, that they are in the graves awaiting the resurrection. The only logical conclusion that can be reached is that what these see is not reality but what the imagination creates in the mind's eye. Many of these persons have longed for heaven or have dreaded hell; now the mind before death paints pictures of heaven for them; others say they feel torments. Just as a thirsty man in a desert sees an oasis and a starving man sees and smells food and as a drowning man has his past life flash before him, just so these now have "visions" of heaven, quiet places or even torment. None are real. We cannot under any circumstances set aside the testimony of God's Word for man's. To reject God's Word is to lie about the dead.

### Truth About the Dead

The only sure way to arrive at truth about the origin and condition of death is to accept what the Bible has to say. It has stood the test of thousands of years. Being

the Word of God, it speaks with authority on death and life. Briefly, here is what it teaches.

When all the vital functions of a living organism, be it small or large, simple or complex, cease completely, that organism is dead. What happens at death? The Bible simply states: "For dust you are and to dust you will return." No informed persons will argue with those words.—Gen. 3:19.

What is the cause of death? Only the Bible can give us a reasonable answer. The apostle Paul states: "The wages sin pays is death." Death is not merely a natural fruit of sin, but its just punishment, an expression of divine justice. It is sin's wage. What is sin? The Bible answers: "All unrighteousness is sin." Sin is the transgression of God's law, the missing of the mark of perfection. The first record of sin is found in Genesis, when Adam and Eve ate of the forbidden fruit. Their willful disobedience was sin, and the wages of sin is death. Adam and Eve both died as a result of sin.—Rom. 6:23; 1 John 5:17; Gen. 2:16, 17; 3:17-19.

The offspring of Adam, being conceived in sin, were born sinners. They had no choice but to reap sin's wage. Therefore the Scriptures state: "Who can produce someone clean out of someone unclean? There is not one." "Through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned."—Job 14:4; Rom. 5:12.

What is the condition of the dead? We have already touched on that. The Bible speaks of the dead as being asleep, resting, unconscious. As for the soul, the witness

of the Bible is that "man came to be a living soul." (Gen. 2:7) Soul and man are used synonymously in the Bible. A living, breathing, sentient creature, animal or human, is a soul. Nowhere does the Bible say the soul is immortal. It plainly speaks of the soul as mortal. At Ezekiel 18:4 we read: "The soul that is sinning—it itself will die." It was not God but the Devil that told Eve: "You positively will not die." People to this day have clung to that lie.—Gen. 3:4.

Where are the dead? They have returned to the dust from which they were made. The Bible speaks of a resurrection for "the righteous and the unrighteous." As for wicked persons, there is no hope of a resurrection for them. Such ones are "comparable with the beasts that have been destroyed." The righteous will receive a blessing, whereas the wicked will not. "The mention of the righteous one is due for a blessing," say the inspired Proverbs, "but the very name of the wicked ones will rot."—Acts 24:15; Ps. 49:20; Prov. 10:7.

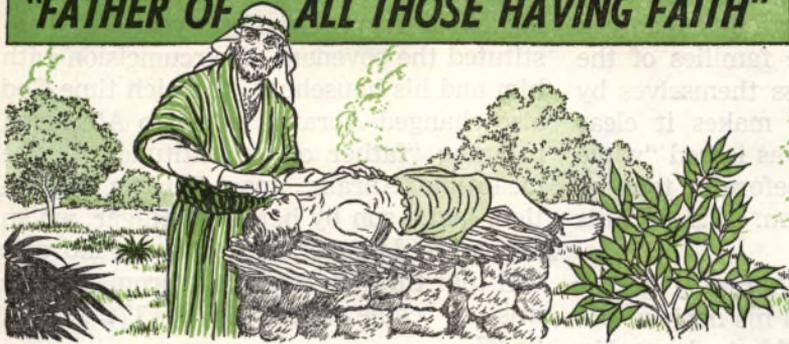
At a funeral a group of skeptics present asked what hope there was for the dead. "My friends," replied a friend of the deceased, "I do not know what you believed yesterday and I do not know what you may believe tomorrow, but for today we hope in God." Those who know the truth about the dead and of God's purpose to resurrect them in his new world of righteousness do not despair. They rest their hope, not in a nonexistent immortal soul, but in the true and living God, who has raised his Son Jesus "to be judge of the living and the dead."—Acts 10:42.

#### "GOD LOVED THE WORLD SO MUCH"

¶ "Sometimes Christianity is presented in such a way that it looks as if it was the work of a gentle and loving Jesus to pacify a stern and angry God, as if Jesus did something which changed the attitude of God toward men. The New Testament knows nothing of that. The whole process of salvation began because God so loved the world."—Barclay in *More New Testament Words*.

# Abraham

"FATHER OF ALL THOSE HAVING FAITH"



"YOUR word is a lamp to my foot, and a light to my roadway." One of the ways this is true of God's Word is by its record of God's dealings with faithful men, among the most striking of whom was Abraham. Time and again the true God Jehovah is identified as "the God of Abraham," and to be in "the bosom position of Abraham" meant to bask in Jehovah's favor. Not without good reason is Abraham designated "Jehovah's friend," and "the father of all those having faith."—Ps. 119:105; Matt. 22:32; Luke 16:22; Jas. 2:23; Rom. 4:11.

Abram, as he was first known and which name means "lofty father," was born 352 years after the Deluge and lived to the ripe old age of 175 years. From him sprang the Israelites, Edomites and Ishmaelites, also the Medanites and Midianites. Not only does archaeology testify to the historicity of Abram and his forebears but, above all, Jesus Christ and his apostles did, for they referred to him more than seventy times.—1 Chron. 1:28, 32, 34.

Ur, the city of his home, was situated about fifty miles from the Persian Gulf near the juncture of the Euphrates and the Tigris rivers. The city was said to be "of the Chaldeans," because it was situated in the lower part of Mesopotamia, which,

centuries after Abram's day, was occupied by the Chaldeans.—Gen. 11:28, 31; 15:7; Acts 7:2.

In Abram's day Ur was no mean city, although no longer the powerful Sumerian capital that it was some 150 years earlier, before the Elamites invaded it. Within its oval-shaped, partly-broken-down wall lived at least a quar-

ter of a million inhabitants. According to Keller, in *The Bible as History*, Ur at that time was a "powerful, prosperous, colorful and busy capital city."

But, above all, Ur was a religious city. The entire northwest quarter of it was given over to pagan worship, chiefly that of the moon god Nanna and his consort Ningal, and in this section were located the ziggurat and temples. As if this were not enough, chapels for the worship of other gods were scattered throughout the city, and every home, except those of the poorest people, had its own chapel. "Its religion was a polytheism of the grossest type," says archaeologist Woolley in his book *Abraham*. Such, then, was the city in which Abram was reared.

"FATHER OF ALL THOSE HAVING FAITH"

Faith is proved by works. (Jas. 2:14-26) That Abram had faith he proved by his works for upward of a hundred years. The first real test of faith that came upon Abram, according to God's Word, was when he quite likely was about seventy years of age and God appeared to him and said: "Go your way out of your country and from your relatives and from the house of your father to the country that I shall show you, and I shall make a great nation

out of you and I shall bless you and I will make your name great; and prove yourself a blessing. And I will bless those who bless you, and him that calls down evil upon you I shall curse, and all the families of the ground will certainly bless themselves by means of you." Stephen makes it clear that this call to Abram was issued "while he was in Mesopotamia, before he took up residence in Haran."—Gen. 12:1-3; Acts 7:2.

It took real faith for Abram, together with his father Terah and his nephew Lot and all in their household, to leave Ur. Traveling many miles to the northwest, they lingered for a time in Haran. Haran also was devoted to the worship of the moon god, and so it is not surprising that at the death of Terah, at which time Abram was seventy-five years old, Abram moved on toward the land God had promised him.—Gen. 11:32; 12:4.

Most fittingly, the apostle Paul, in his discussion of faith, stresses Abram's, saying: "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. . . . For he was awaiting the city having real foundations and the builder and creator of which is God." Jesus Christ gave similar testimony: "Abraham your father rejoiced greatly in the prospect of seeing my day, and he saw it and rejoiced."—Heb. 11:8-16; John 8:56.

Because of Abram's faith Jehovah God was very real to him. Repeatedly we read of Abram's erecting altars to Jehovah and of his calling upon Jehovah's name, that is, declaring or preaching it, and, on the other hand, we read that Jehovah time and again appeared to Abram. When Jehovah promised Abram a son in his old age, his faith

did not stagger but he "put faith in Jehovah, and he proceeded to count it to him as righteousness." After Abram's wandering about for twenty-four years, God instituted the covenant of circumcision with him and his household, at which time God also changed Abram's name to Abraham, meaning "father of a multitude." In the meantime Abram, upon Sarah's suggestion, had a son by her maid Hagar, whom he named Ishmael; but it was Jehovah's will that through Sarah the promised heir was to come.—Gen. 15:6; 17:5, 9-14, 24-27.

Finally, after Abraham had waited in faith for many years, the promised heir, Isaac, was born. Tested as his faith had been during all this time, his greatest test was yet to come, when Isaac had become a young man. Then it was that Jehovah appeared to Abraham and said: "Take, please, your son, your only son whom you so love, Isaac, and make a trip to the land of Moriah and there offer him up as a burnt offering on that one of the mountains which I shall designate to you." With what heavy heart Abraham must have heard those words and set out on that journey!—Gen. 22:2.

No greater test of Abraham's faith and obedience could Jehovah God have devised than this one, for without a doubt no human father, before or since, ever loved his son more than Abraham loved Isaac. Had he not pleaded with Jehovah: "What will you give me, seeing that I am going childless and the one who will possess my house is a man of Damascus, Eliezer?" Had he not waited many years for Isaac? Besides, had not God promised that in Isaac his seed would be called? And now he was being commanded to sacrifice him. How, then, could that promise be fulfilled?—Gen. 15:2.

But Abraham's faith did not waver. "He reckoned that God was able to raise [Isaac]

up even from the dead." Obediently he set out on that journey to Mount Moriah. There he built an altar of stones, set the wood in order, bound his beloved son hand and foot and then "put out his hand and took the slaughtering knife to kill his son." Having met the supreme test of faith, Abraham was permitted to go no farther with it. An angel of Jehovah called out to restrain Abraham's hand and provided a ram in the place of Isaac.—Heb. 11:19; Gen. 22:3-14.

After Abraham had offered up this ram, God's angel further said to him: "By myself I do swear, is the utterance of Jehovah, that by reason of the fact that you have done this thing . . . I shall surely bless you and I shall surely multiply your seed like the stars of the heavens and like the grains of sand that are on the seashore, and . . . by means of your seed all nations of the earth will certainly bless themselves." Not long thereafter Sarah died, and Abraham took as wife Keturah by whom he miraculously had six more sons.—Gen. 22:16-18; 25:1, 2.

#### GENEROUS AND HOSPITABLE

Truly with good reason Abraham is called "the father of all those having faith" and "Jehovah's friend." What an example his life of faith is for all Christians! Not only in the matter of faith, but also in generosity, in hospitality and in being free from the love of money did Abraham show himself to be exemplary. Leaving his homeland and going he knew not where certainly involved no small financial sacrifice, for the country around Ur was exceedingly fertile because of being irrigated from the Euphrates; but no sooner had Abraham entered Canaan when he had to go to Egypt because of the famine in Canaanland. How free from the love of money was his treatment of his nephew Lot! Though he was the older and the head of the party, Abra-

ham let Lot take the choicest pasture lands and he took what was left! Later, after rescuing his nephew Lot from invader kings, Abraham not only refused to accept so much as a thread or a sandal lace as spoils but offered a tenth of all he had to King-Priest Melchizedek.

And what generous hospitality he displayed toward the three strangers that one day apparently chanced to pass by! He prevailed upon them to accept the comforts of his place while he had a good and tender ox slaughtered, had his wife Sarah fix round cakes of fine flour and then set these, together with milk and butter, before his guests; offering them his very best.—Gen. 13:5-13; 14:17-23; 18:2-8; Heb. 13:1, 5.

#### AN EXEMPLARY FAMILY HEAD

As a family head Abraham also set a fine example. In keeping with the instructions that Jehovah later gave to both natural and spiritual Israel, Abraham 'commanded his sons and his household that they should keep Jehovah's way.' No question about his training his son Isaac in the right way or Isaac never would have submitted to his aged father's binding him hand and foot to offer him up as a sacrifice! And as a wise father, Abraham was deeply concerned that his son marry a believing wife, not a pagan.—Gen. 18:19; 24:3, 4.

When his nephew Lot was captured, together with his household, Abraham assumed the responsibility of rescuing him. With 318 of his servants he swooped down upon the enemy at night to set free Lot and those with him. Thereby Abraham doubtless became the first warrior of Jehovah and fought what may well have been the first of the battles recorded in the "book of the Wars of Jehovah." Also, when Jehovah's adverse judgment threatened the entire territory in which Lot resided, Abraham pleaded with Jehovah: "Is

the Judge of all the earth not going to do what is right?" Abraham showed himself the right kind of family head, whether it involved the use of weapons of war or prayer to God!—Gen. 14:13-16; 18:25; Num. 21:14.

Far from being the henpecked husband that some higher critics insinuate he was, Abraham was addressed by Sarah his wife as "lord." More than that, she readily fell in line with his suggestion that she represent herself as his sister in order to save the life of her husband. Since Abraham is nowhere censured for pursuing this strategy, and since in both instances that he pursued this course Jehovah maneuvered matters to protect Sarah from harm, we are precluded from finding fault with Abraham on this score. Both Abraham and Sarah recognized the fact that in their day women were considered expendable.—Gen. 18:12; 12:11-20; 1 Pet. 3:6.

#### PROPHETIC FEATURES

Abraham's exemplary life also serves as a light to our roadway in that it was filled with prophetic significance. Repeatedly he is used to picture Jehovah God. Thus Abraham's name being made great and his becoming a blessing pictured that Jehovah would make his own name great and that He would be a blessing.—Gen. 12:2; Mal. 1:11.

Further, even as Sarah continued long barren, so God's heavenly Jerusalem, his

wifelike organization, continued long barren, until she produced Jesus as the anointed 'seed of the woman.' And as Abraham upon two occasions hid his relationship to Sarah, so it has seemed as though Jehovah God had denied his wifely organization or hid his relationship to her for a long period of time, tempting Satan's agents to violate her representatives upon earth.—Isa. 54:1-8.

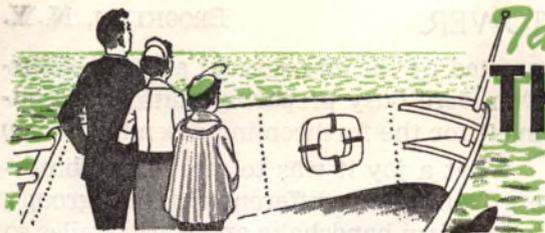
As Abraham had two sons by two women, so Jehovah God has had two peoples, the natural Jews by an earthly organization and the spiritual Jews by a heavenly organization, Jerusalem from above. As Hagar, the bondmaid, served in a temporary capacity, so the nation of Israel, in bondage to the law covenant, served in a temporary capacity. As Sarah, the free woman, brought forth the promised seed, so the free heavenly Jerusalem brought forth the promised Heir.—Gal. 4:21-31.

Abraham's offering up his son Isaac pictured that Jehovah would offer up his only-begotten Son. And finally his sending forth Eliezer to procure a bride for Isaac pictured that Jehovah would send forth his holy spirit, beginning with Pentecost, to procure a spiritual bride for his Son.—John 3:16; Gal. 3:16.

Truly the Bible's record of the lives of such men as Abraham underscores the fact that it is indeed a lamp to our foot and a light to our roadway!

### **"Church Depending on Lifts by the State"**

☞ Under the heading quoted above writer Bo Stromstedt, in the Stockholm *Expressen*, January 6, 1959, concluded an article on the discussion as to whether State and Church ought to separate, as follows: "It cannot be helped; it certainly would make a cleaner look, and at the same time be the only proper thing from the viewpoint of the law about religious freedom, if the Church would once for all give up the thought of getting lifts by the State's old horse and would instead dare to embark 'alone in fragile vessel', as all other denominations must do. With the fare paid all by herself."



## Taking Up Service Where **THE NEED IS GREAT**

**W**ATCHTOWER articles on Pursuing My Purpose in Life have always been a source of great stimulation and encouragement to me. As I read of the advancement of these brothers and sisters in the truth, their courage in facing obstacles and their perseverance in pursuing their purpose in life, I found enjoyment in sharing their experiences. Yet it was not until I personally took up serving where the need is great that I fully appreciated the heart-filling joy that could be had in this work. Let me tell you about it.

After hearing the stirring convention talk "Serving Where the Need Is Great," followed by the Society's letter of September 10, 1957, to all congregations, including the one where I was located in Canada, I began to give serious thought to expanding my ministry. Though I married about this time, this did not prevent me from reaching out for greater fields of service.

First, we had to determine where there was the greatest need, and all spare waking moments were spent in poring over reports in the *Yearbook* and issues of *The Watchtower* and *Awake!*, not to mention many lunch hours spent in libraries and other information centers. After selecting three countries, as suggested, we made our intentions known to the branch office. A reply came immediately, with much helpful information, including names of firms with which employment might be obtained.

Days and weeks flew, and our file of correspondence grew larger and larger. Our enthusiasm was sorely tested and our spirits rose and fell as the replies were re-

ceived: "No openings available"; "Your qualifications not suitable"; "Suggest you remain where you are." While we suffered disappointments many times, our determination became even more firm.

Satan used other means, too, to entice us from enlarging our service to Jehovah. When I began to think about serving where the need is great, my employer, who at that time knew nothing of my plans, offered me a special training course that would result in a promotion, raise in salary and an assured future in the business world. It was a tempting offer, but I was resolute in my determination to serve Jehovah where I was most needed, so I kindly but firmly told him why I could not accept. He endeavored to convince me that I was rejecting a wonderful future. However, after explaining why the ministry was the only worth-while career and the one I had chosen, I climaxed the conversation by tendering my resignation, to take effect within six months. It was a wonderful opportunity to witness to those with whom I had been associated in business over the past twenty years.

Meanwhile our goal had been determined—Sarawak, a large island in the Far East where two missionaries had established a very small congregation; surely this was a place where there was need of assistance. As yet nothing definite had been arranged regarding employment, but we were sure that the small income we had, plus our savings, would enable us to remain abroad at least a year; and with Jehovah's backing, much could be accomplished in that time.

While we were making our plans, a widowed sister, though not young in years

but "aglow with the spirit" and with twelve years of pioneer experience, expressed her desire to serve in a foreign field. She felt that this door was closed to her, as she was well past the age for admission to Gilead. You can imagine her joy on being invited to come along with us. Final plans were made without further delay.

#### EN ROUTE TO THE FAR EAST

October 16, 1958, dawned bright and clear over New York city—we know, because we were too excited to sleep! Breakfast over, we headed for the Brooklyn waterfront. The ship was experiencing the normal presailing hustle and bustle. By five o'clock the last rope was cast off, and we were on our way. It was hard to leave families and friends behind, but, facing in the direction of the ship, we set off to serve where there was a greater need, in the Far East.

The first few days at sea were spent in resting up after the rush of our departure, getting acquainted with the eight other passengers and struggling with sickness. Our first port of call was Alexandria, Egypt. The ship was due to dock for about twenty-four hours, so all the passengers prepared to go ashore. The majority were going to sight-see, but we were more hungry for the companionship of our spiritual brothers, and our concern was to contact them in the short time available.

When the ship touched the dock that bright Sunday morning, we were poised at the gangplank ready to disembark. After clearance by the Customs we raced for the nearest telephone. How thankful we were to get in touch with the branch servant! With his help we were soon at the Kingdom Hall. The Kingdom Hall sign, while written in unfamiliar Arabic, was easily identifiable and to us it meant "Welcome." On pressing the doorbell we were warmly

greeted by the city servant and the others who were busy preparing platform equipment for the forthcoming assembly.

What a joy it was to meet those brothers from many different national groups, whose firm handshake and warm smiles so easily bridged the language barrier! Nothing could dissuade them from extending the warmest hospitality. We had lunch at the home of one of the sisters, and there we had our first taste of some delicious Egyptian foods. After enjoying fellowship with this theocratic family, we were taken to see some of the beautiful gardens and other interesting sights of the city. We returned to the Kingdom Hall in time for the regular *Watchtower* study, which is held in three languages: Greek, Arabic and French. Having served in Montreal, we had some knowledge of French, so we were able to enjoy the study in that language. Both before and after the study we mingled with the more than 120 brothers who were there. We could not help but note that they do not just arrive on time but are there half an hour early and remain long afterward to enjoy the association of their brothers. After a leisurely supper with a group of the friends, we began to make our way back to the ship. Words are difficult to find to express the strengthening effect this brief association had on us. This was one of many blessings we were to enjoy because of our desire to serve where there is a greater need.

Leaving Alexandria, we made brief stops at Port Said and Suez before entering the Red Sea, through which Moses led the Israelites. At Jeddah, Arabia, we saw Moslem pilgrims on their once-in-a-lifetime trek to Mecca. At Port Sudan there were the fuzzy-wuzzies with their masses of wirelike bushy hair. After a brief pause at Aden, perched on a rocky promontory, we turned east across the Indian Ocean.

## STOPOVER IN SINGAPORE

The journey rapidly drew to a close. The rattle of the anchor chain's descent had barely faded before a group of our brothers from Singapore were aboard the ship to welcome us. How glad we were to renew acquaintances with the branch servant and his wife, whom we had met at the Divine Will International Assembly in New York, and the warmth of the greetings by our new Chinese brothers and sisters made us feel right at home immediately! Willing hands disposed of our luggage, and within a short time our feet were firmly planted on solid ground after a month at sea.

For the duration of our stay, we were not quartered but rather absorbed into the family of a local sister. How kind and loving they were! I will never forget the startled looks on the faces of the sisters as they glanced ceilingward during supper that first evening to see small lizard-like creatures dashing around the lights as they feasted on the insects. We soon realized what a help they were and accepted them as part of the household equipment in the Far East.

The days were fully occupied as we enjoyed service privileges and came to realize the great need for mature publishers to care for the many persons of good will. You may better understand the sense of urgency we felt when I say that, instead of reporting the normal seventy-five hours as two-week vacation pioneers, we spent 120 hours in the field service that month, in addition to considerable time spent in preparations for the forthcoming district assembly.

The bond of love with our brothers and sisters grew and grew until it was as though we had known them all our lives. With the assembly over, the time had come for us to set off once again for Sarawak. After a final get-together with our brothers, we began the last stage of our journey.

Any hesitation we may have felt before had long since disappeared and, spiritually strengthened by theocratic association, we eagerly looked ahead to the privileges that awaited us.

## SERVICE IN SARAWAK

We were able to find comfortable living quarters shortly after arrival, and within a matter of days, as we joined forces with the two enthusiastic missionaries, we began to taste the thrill of witnessing in largely virgin territory. Picture, if you will, the scene as individuals ask about Jehovah. Dark heads nod in agreement as Scriptural answers are given; smiles of appreciation flash across their faces, and they readily accept the Bible literature.

We had heard of tropical downpours, but they have to be experienced to be appreciated. One evening in the midst of a heavy shower we started out after dark to attend a family Bible study, and on arrival we found that the house could be reached only by walking along a 450-foot raised plank walk. With flashlight in one of my hands, umbrella in the other, and clutching a brief case under one arm, we teetered along until we reached the house. After an enjoyable study, illuminated by wind-blown flames from a broken oil lamp, many more Bible questions were asked and answered before we departed. Outside it was still raining, and a small lake had formed. On leaving we took off our shoes and socks, raised trousers and skirts as high as possible and inched our way along the now-submerged plank to the road.

The more we worked among our neighbors the more we grew to understand and love them. Literature was readily placed, and within a short time there were few homes in our immediate area that did not have some. Studies, too, were easy to start—many on the first call. We showed the Society's films in halls, private homes,

hospitals and even in a leper settlement, with an average of a hundred in attendance at each of thirteen showings. Results were soon evident. Attendance at the *Watchtower* study climbed from six to ten and twelve, and when a regular program of public meetings began, attendance rose to fifteen, with peaks of twenty or more—all this in less than six months.

One of the missionaries received a letter from a Chinese schoolgirl who had been impressed by what she saw in one of the Society's films. While her parents were Buddhist, she 'felt drawn by the "good news" and wanted to learn more,' she explained. A study was quickly arranged, and within a short time this teen-ager was attending meetings and taking a regular part in field service, where she was able to render valuable aid in reaching Chinese-speaking residents.

At another home Bible study a friend of the householder dropped in for a visit and, on being invited to share, he did so willingly. Although the original study was discontinued, this truth-hungry one persevered and, before even completing a study of the booklet, began attending the *Watchtower* study and commenting, even though this meant a fourteen-mile round trip by bicycle in broiling sun or pouring rain.

Of course, our activity did not go unnoticed by the other religious missions, particularly when many of their students turned to us for answers to their Bible questions. A campaign of intimidation was begun. While some discontinued their studies, others held firm. Then pressure was brought to bear on the political elements, and our visas were canceled. We appealed for reconsideration of the matter, but the

appeal fell on deaf ears. We were forced to leave our island assignment.

As our ship left the dock, many of our new-found friends were there to express their loving appreciation for the help that had been given them. Our prayers on their behalf have been long and earnest, and Jehovah has not forsaken them. By mail we have learned that the stronger ones are doing much to help the others, and the *Watchtower* study is being held regularly. Regardless of the efforts of the false shepherds to withstand the divine will, Jehovah's arm is not shortened, and those who continue to follow the Right Shepherd will gain life in the new world.

Although we had been forced to leave Sarawak along with our three-month-old daughter, born shortly after our arrival, our desire to serve where the need is great had not diminished. Millions of other people live in this part of the world; we felt that we could too. We want to be where there is the most need for help. Soon the way was opened for us to enter another such place—Malaya.

Since our arrival in this new assignment the privilege of special pioneer service has been opened to us, and we are grateful for it. We are now in our second year in a foreign field, and by submerging ourselves in the ministry we have found protection from the very real danger of materialism and the other evils of Satan's world. Our small income and savings have proved to be like the bread and fish that Jesus used to feed the multitude; we have ample to sustain us. How richly Jehovah has blessed us! How happy we are that we responded to His call to serve where the need is great! —Contributed.

#### LOOK FOR THESE ARTICLES

- Is It Right to Hate Wrong?
- Hail the Prince of Peace.
- Congregating All Nations at Jehovah's House.
- The Treasure of a Christian Heart.
- Alexander the Great and Bible Prophecy.

All in the next issue!

# Choosing



## the right form of worship

**W**HY do you worship in the manner that you do? The majority of those who practice some religion probably adhere to the faith of their parents. In many cases one's friends and neighbors directly influence one's choice. Others have searched out the church that they feel best meets their needs as an individual. However, the consideration that is of far greater concern should be finding and holding to the form of worship that has divine approval.

<sup>2</sup> Our worship is our service to God. As the Most High, he is exalted in wisdom and power far above all creation. "He is doing according to his own will among the army of the heavens and the inhabitants of earth. And there exists no one that can check his hand or that can say to him, What have you been doing?"

(Dan. 4:35) How foolish it would be to ignore his will! How unwise to practice a form of worship that is not according to his good pleasure! Rather, the wise course is to study the Bible in order to prove to ourselves what is the good and acceptable and complete will of God. Thus directed, we will know how we ought to

1. What factors often govern one's choice of religion, but what is the more important consideration?
2. What is true worship, so how can one find the right form of worship?

walk in order to please God. It will mean that we will in truth be worshiping Jehovah God, serving him, doing his will, not simply pursuing a course that may please us from a human standpoint.—Rom. 12:2; 1 Thess. 4:1.

*"O come in, let us worship and bow down, let us kneel before Jehovah our Maker. For he is our God and we are the people of his pasturage and the sheep of his hand."  
—Ps. 95:6, 7.*

<sup>3</sup> Since the Bible speaks of the "form of worship that is clean and undefiled from the standpoint of our God and Father," the implication is that there is worship that is not clean and undefiled from God's standpoint. If it does not find favor with God, it is futile. The right form of worship is the one that God approves.—Jas. 1:26, 27.

### THE RELIGION OF ONE'S PARENTS

<sup>4</sup> Those who cling to the religion of their parents may be wise or they may be foolish. If their parents have inculcated in them a knowledge of the Word of God and have helped them to build their lives in harmony with it, it would be the part of wisdom to continue to pursue that course. But in by far the majority of cases parents have not set this course for their children. Instruction in the Bible, even in so-called Christian homes, is often limited to a few passages that are favorites of

3. Why cannot Christians take the viewpoint that all religion is good?
4. Is it wise to hold to the religion of one's parents?

the parents. These may be read together, perhaps even memorized, but seldom is their meaning given serious consideration. For many families religion simply means attending church at certain times, but it has little direct bearing on the other activities of life. Of such religion that calls for lip-service but does not reach the heart and deeply affect one's daily life, God's Word says: "It is in vain that they keep paying respect to me." (Matt. 15:8, 9) One may have grown up in a churchgoing household, but if one has not been taught the Word of God, or if the doctrines of the church tend to nullify the truths of the Bible, or if the fruits of the church manifest in the conduct of its members are not godly fruits, how foolish it would be to continue to embrace such a religion!

<sup>5</sup> Even when a person is convinced that the religious doctrines he formerly believed were not Scriptural and his way of life was not truly Christian, when it comes to his abandoning such a religion, especially if it is the religion of his parents, it can be very difficult. Of course, if the other members of his family love God's Word they will be glad to know from him what it teaches, but if not, they may be bitter in their opposition. Unable to refute the Bible truth, they may demand that the newly interested one stop associating with Jehovah's people. To keep him from further study, they may even destroy his Bible study literature. By his patience, by his tactfully speaking about the Bible when appropriate, and by his right conduct he will lovingly try to help his relatives to see the truth; but in some cases persons who have expressed their sincere desire to serve Jehovah God have been disowned by their relatives. The Lord Jesus knew that this would happen, and

5. (a) Why is it often very difficult for one to change his religion, and how did Jesus warn of this? (b) When faced with family opposition, what decision must be made by one who learns the truth, and how will Jehovah bless those who show faithfulness under these circumstances?

he said: "A man's enemies will be persons of his own household." It is only natural that a man feels strong ties to his family and will do all he can to preserve these ties, but in this case a decision must be made: Should he continue to worship the way God commands, and so incur the disfavor of his relatives, or should he forsake what he knows to be right in order to preserve good relations with his fleshly relatives? Jesus answered: "He that has greater affection for father or mother than for me is not worthy of me; and he that has greater affection for son or daughter than for me is not worthy of me." (Matt. 10:36, 37) Our greater obligation is to Jehovah God, our heavenly Father, and his Son Jesus Christ. If the one faced with this trialsome situation holds fast his integrity to God, Jehovah will reward him with homes and relatives a hundredfold now in the New World society, and everlasting life in the new world.—Mark 10:29, 30.

<sup>6</sup> Children whose parents are dedicated servants of God have much for which to be thankful. In the early years of their life they are helped to lay a firm foundation for a life of theocratic service. They are able to enjoy the very best association possible on earth today—that of God's New World society. Daily they can hear the Bible read and can participate in discussions of it. Having been instructed in God's righteous principles, they are able to avoid the pitfalls that mar so many lives with lasting regret. In that the family follows the divine pattern of worship, this will exercise a powerful influence for good on the lives of the children. However, being "raised in the truth," or growing up in a home where one's parents are Jehovah's witnesses, is not enough. It is required of each individual that he love Jehovah God

6. Why are children whose parents are Jehovah's witnesses in a particularly favored position, but what must they do as individuals, and why?

with all his mind and all his heart and all his vital force. So in each case it is up to the children to make the religion their own, to take a personal interest in studying the Bible and learn what it teaches, to cultivate a love for it so it fills their hearts, and to exert themselves to participate in right worship. "Remember, now, your grand Creator in the days of your young manhood," counseled Solomon. If your parents advocate such a course for you, by all means follow their good advice.—Eccl. 12:1.

#### SOCIAL INFLUENCES

<sup>7</sup> Inasmuch as the social activity of a community may center around the churches to a large extent, there is a strong tendency to attend the same church that one's friends and neighbors do. Advertisements frequently recommend that you attend "the church of your choice." The argument given in favor of such a practice is based on the erroneous idea that any religion is good, that the important thing is to have some religion. But, as has already been pointed out from the Scriptures, there is worship that is futile in the sight of God; there are those of whom God says that it is in vain that they pay respect to him. Such religion definitely is not good. This is true, not only of the idol-worshipping, superstitious pagans, but also of professed Christians. Claiming to be a Christian, acknowledging Christ as Master or Lord, is not enough. Said Jesus: "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. Many will say to me in that day: 'Master, Master, did we not prophesy in your name, and expel demons in your name, and perform many powerful works in your name?' And yet then I will confess to them: I never knew you at all.

7. How has religion become a mere social convenience to some, and why is such a practice dangerous?

Get away from me, you workers of lawlessness." (Matt. 7:21-23) It is a dangerous practice to permit one's religion to become a social convenience. We fool ourselves if we try to argue that there are good people associated with all these groups and that they are all doing good in the community. The question that we ought to ask is this: Are they doing the will of the Father who is in heaven?

<sup>8</sup> Generally speaking, people tend to be conformists. They go with the crowd. What others do, they do. They adopt the practices of the people around them. For that human trait to serve to a person's advantage, he must watch his associations. If the people with whom he associates serve God and love righteousness, the way of life to which he will tend to conform will be upbuilding and for his lasting welfare. Whereas if a person keeps company with worldly people, their thinking will begin to permeate his mind and their practices will begin to rub off on him.

<sup>9</sup> Never should we think ourselves so strong that we could not fall out of the faith. "Do not be misled. Bad associations spoil useful habits." (1 Cor. 15:33) What is meant by bad associations? Are they only associations with people who use foul language, are immoral or get drunk? To be sure, such people would be bad company. Yet the Scriptures make the application more all-embracing by saying: "What portion does a faithful person have with an unbeliever?" (2 Cor. 6:15) Bad associations are those with people who are unbelievers. True, we cannot avoid all contact with them, otherwise we would have to get out of the world. But we can avoid choosing them as the ones whose company we keep.

8. In what way can a Christian employ the human tendency toward conformity to good advantage, but what must be guarded against?

9. What do the Scriptures mean by "bad associations"?

<sup>10</sup> Especially when one selects a marriage mate it is important to call to mind the counsel: "Do not become unevenly yoked with unbelievers." (2 Cor. 6:14) It may start with an evening of entertainment in company with worldly acquaintances. However, the attraction between the sexes is strong, one's emotions easily become involved, and emotions can be very effective in regimenting one's power of reason to work for them, justifying their inclinations instead of correcting them. When the friendship leads to marriage, the believer may feel sure in himself that the marriage mate is of good will and will be helped thereby to come into the truth. That is not the way God tells us to reason on the matter. His command to his covenant people Israel was: "You must form no marriage alliance with [the unbelievers in the land]. Your daughter you must not give to his son, and his daughter you must not take for your son. For he will turn your son from following me and they will certainly serve other gods, and Jehovah's anger will indeed blaze against you and he will certainly annihilate you in a hurry." (Deut. 7:3, 4) To Christians the command is given to marry "only in the Lord," that is, only those persons who have already proved themselves to be in union with the Lord God by making a dedication to serve him. Thus the Bible shows that seeking association with worldly people is a step away from true worship.—1 Cor. 7:39.

#### RELATION TO SECULAR WORK

<sup>11</sup> Business interests also have a powerful grip on the lives of the people. In some places where clergy control is strong, a

person who wants to leave the church to become one of Jehovah's witnesses may be threatened with loss of his secular employment. At times the relatives of a person have been threatened with economic reprisals simply because he was studying the Bible with Jehovah's witnesses. Thus the Devil through his visible agents continues to advance the argument presented in the case of Job. He contends that men will serve God only as long as they prosper materially, but that if their economic security is endangered they will abandon Jehovah's worship. Yet many are the individuals who refuse to make their worship dependent on economic considerations. They believe that God, who cares for the birds of the air and the beasts of the field, will see that they too have their daily bread if they put their worship of him first.—Job 1:9-12; Matt. 6:25-34.

<sup>12</sup> When one has taken up the worship of God in spirit and truth one must continue to be alert to materialistic influences that might cause one to stumble. Jesus warned: "You cannot be slaves to God and to Riches." (Matt. 6:24) If we truly serve God, we must obey his commandments. If Riches is our master, our secular employment will govern our lives. It is not necessarily the rich man who is a slave to riches; it is often the one who has to struggle day by day to get enough money to support his family who finds that he has become a slave in the economic treadmill. We are servants of the one we obey. Wisely we must keep secular employment in its place, as the means by which we support ourselves and provide the things needed by our families, but never should we permit our freedom to do the divine will to be choked off by involvement in the "commercial businesses of life."—2 Tim. 2:4.

10. How may worldly associations lead to unwise marriage, but what is the mature Christian viewpoint toward religion as a factor in selecting a marriage mate?  
11. How does the Devil use secular employment as a means to keep newly interested ones from taking up the right form of worship?

12. What proper position may secular employment occupy in one's life, but what dangers must be avoided?

## DIVINE GUIDANCE

<sup>13</sup> In all these circumstances with which we are confronted and which in some way affect our worship, the Bible provides us the divine guidance we so much need. It shows us the course that is well pleasing in the sight of God. We dare not be like those spoken of by the apostle Paul in his letter to the Christians at Rome when he said: "I bear them witness that they have a zeal for God; but not according to accurate knowledge; for, because of not knowing the righteousness of God but seeking to establish their own, they did not subject themselves to the righteousness of God." (Rom. 10:2, 3) They thought they were serving God, but, lacking accurate knowledge, they were simply following their own human inclinations and so were serving themselves.

<sup>14</sup> Only when a person has an accurate knowledge of the Word of God is he in position to know how to worship Him. Until then he can lean only on his own imperfect, and possibly erroneous, opinion or that of other persons. But when he permits the Bible to be his measuring rod as to what is truth, it becomes evident that such doctrines as the trinity, immortality of the human soul and hell-fire, use of images in worship, religious interfaith, and so forth, are not included among the things that God approves. With the Bible as his guide, he can easily see who are the people that are doing the divine will today, because they keep separate from the affairs of the world, follow the example of Jesus in making known the name of Jehovah God, show themselves to be Christ's disciples because they love one another and are not divided due to race or national background or economic standing, and use

their tongues in a right way by preaching the good news of the established kingdom in obedience to the command of the Lord Jesus and in the way that he directed—publicly and from house to house. Knowledge of the Bible makes it possible for men of good will to discern that, of the many religious organizations on earth, the New World society of Jehovah's witnesses is the one group that is carrying on the form of worship that is clean and undefiled from the standpoint of God.

<sup>15</sup> Having taken up true worship, we should keep in mind the counsel to "go on perceiving what the will of Jehovah is." (Eph. 5:17) We need accurate knowledge, not only of fundamental truths, but of all the good things that were written aforetime "for our instruction, that through our endurance and through the comfort from the Scriptures we might have hope." (Rom. 15:4) This calls for us to make advancement in our study, to cultivate appreciation for more than the milk of the Word, to long for the meat. We must press on to maturity.—Heb. 5:14-6:3.

<sup>16</sup> In addition to our private and congregation study of the Watch Tower Society's publications, we should regularly take time to read the Bible itself. Every Christian minister should make it a point to read through the entire Bible, and to do so often, if possible. But, having read the Bible through, it would be unwise to continue simply to read over material that one does not fully understand without pausing to ponder its meaning. That requires interest on our part, a constant awareness of the fact that what we are reading is, in fact, the Word of God. (1 Thess. 2:13) God is no waster. He did not have recorded in the Bible material that is dispensable. What is there has been

13, 14. (a) Why do we need accurate knowledge in order to worship God acceptably? (b) What are some of the common religious teachings that are not Scriptural, but what organization today does practice the form of worship approved by God? Why do you so answer?

15. Having taken up the right form of worship, what further knowledge should we strive to obtain, and why? 16. Why should we regularly read the Bible, but why should we not be satisfied with simply reading it?

provided for our instruction, to guide us in the decisions with which we are confronted in life so that we pursue a course that is in harmony with the form of worship approved by God, and to equip us for effective work as his ministers. (2 Tim. 3:16, 17) If it is thus to benefit us, we must seek more than a knowledge of what it says. We need an understanding of its meaning and an appreciation of how to use it. "Acquire wisdom," says the inspired proverb, "and with all that you acquire, acquire understanding."—Prov. 4:7.

<sup>17</sup> Think actively when you read the Bible. If it is prophetic material, give careful attention to its fulfillment, both in a miniature and a final way. Take note of fundamental Bible truths that are touched on in the account and guiding principles that are embodied there. Whether the information is prophetic or otherwise, when you read it keep before your mind questions such as these: How does this affect my life? Does it call on me to make any adjustments to bring my attitude or my actions into harmony with this expression of the divine will? What relation does it have to the other Bible teachings I have learned? How do they support it, or how does this corroborate them? How can I use it in my ministry? If you do not understand a certain scripture, do not lightly pass over it. Put forth the effort to find out what it means.

<sup>18</sup> Jehovah God, the Author of the Bible, is also the great Teacher who helps us to understand it. We need to show recognition of and appreciation for the provisions Jehovah has made to help us understand his Word. If we are keenly aware that he is our Instructor, we will seek him in prayer whenever we sit down to read the Scriptures, asking for his spirit to aid us.

17. What things might we well take note of when reading the Scriptures?

18. How can we acquire understanding of what we read in the Bible?

(Jas. 1:5) We will also avail ourselves of the congregation meetings. In addition to these, God has provided, through "the faithful and discreet slave," study aids to help us gain understanding. All of these should be read and studied when we receive them, and as they are scheduled in the congregation, but they may also be used for reference work. When you read scriptures in the Bible but do not fully grasp their application, look them up in the Scripture indexes in the Society's bound books and in the December 15 issues of *The Watchtower*, and read the discussions to which they refer you. So doing, you show sincerity in your desire to understand the truth and appreciation of the means that Jehovah has provided to help you. Additionally, there are brothers in the congregation who have been appointed as servants, individuals who are "qualified to teach." They, too, have been provided to help you. If you have tried to find the answer to your question but without success, ask one of these mature brothers. He will be glad to share with you the knowledge he has acquired through study or to search out the information with you.—1 Tim. 3:2.

<sup>19</sup> How well the inspired proverb describes the way we must apply ourselves to get understanding! "My son, if you will receive my sayings and treasure up my own commandments with yourself, so as to pay attention to wisdom with your ear, that you may incline your heart to discernment; if, moreover, you call out for understanding itself and you give forth your voice for discernment itself, if you keep seeking for it as for silver, and as for hid treasures you keep searching for it, in that case you will understand the fear of Jehovah, and you will find the very knowledge of God. For Jehovah himself gives

19. What viewpoint does Proverbs 2:1-6 show we should take toward a study of God's Word?

wisdom; out of his mouth there are knowledge and discernment." (Prov. 2:1-6) Understanding is a priceless treasure; we have to dig for it and put forth the effort to seek help in finding it. If we will apply ourselves, Jehovah will bless our efforts with success.

<sup>20</sup> It is evident that choosing the right form of worship requires both appreciation

20. What is required on our part to find and hold on to the right form of worship?

and effort on our part. We must appreciate that our relationship to God is of far greater importance than any human tie. We must appreciate the value of God's Word enough to apply ourselves to a study of it. Having found the form of worship that meets with divine approval, keep your appreciation alive, continue to progress in knowledge, and conscientiously apply God's Word to all your activities in life.

# AWAKE WORSHIPERS

## IN THE TIME OF THE END

**F**ACED as we are with the impending destruction of the wicked world at the hands of Jehovah's executioner Christ Jesus, how vital it is to be awake to the responsibilities that rest on those who practice the religion of the Bible! We must guard against the pitfalls that could drag us down into destruction with the wicked, because the Devil, like a roaring lion, seeks to devour those who falter. Care should be exercised to keep our eyes firmly fixed on the new world immediately before us.—1 Pet. 5:8.

<sup>2</sup> It was just about six years before Jerusalem's destruction by the Roman armies A.D. 70 that the apostle Peter wrote his second letter to those of the Christian congregation, giving inspired counsel that is of even greater force now in these days immediately preceding the destruction fore-

shadowed by that of Jerusalem. Addressing those who had already obtained the faith, he stressed their dependence upon God, consequently their need to walk humbly before him, when Peter said that they had obtained the faith "by the righteousness of our God and the Savior Jesus Christ." (2 Pet. 1:1) All of us are indebted to God for life and the innumerable provisions that sustain it. We have nothing to boast of in ourselves, but we do have much for which to be thankful. Even as we are indebted to God for our present life, so too our hope of eternal life in the new world is founded on his provisions.

### DIVINE PROVISION FOR DELIVERANCE

<sup>3</sup> Though born in sin and under sentence of death, when we heard the good news we were awakened to the fact that the only means by which redemption is available is through the ransom sacrifice of

1. Why is it so important to be spiritually awake now?  
2. What attitude did the apostle Peter urge his Christian brothers to have, and why is that advice appropriate for us in the time of the end?

3. On what is our hope of salvation based?

Jesus, of which provision Jehovah God is the Author. Jesus is "the way and the truth and the life," and no one comes to the Father except through him. (John 14:6) Those Christians who become "sharers in divine nature" as spirit sons of God and joint heirs with Christ in the heavenly kingdom have such a hope because of the ransom. To them the apostle Paul says: "Now that we have been declared righteous as a result of faith, 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." (2 Pet. 1:4; Rom. 5:1, 2) The hope cherished by the "great crowd" of believers who inherit the earthly realm of the Kingdom is also based on this provision, and they publicly proclaim: "Salvation we owe to our God, who is seated on the throne, and to the Lamb." (Rev. 7:10) They deeply appreciate this divine provision. It is not something in which they profess faith but that they do not understand. They teach others about it, and regularly avail themselves of prayer to God in the name of the one who gave his life as a ransom.

<sup>4</sup> Accepting Jesus Christ as the one through whom God provides deliverance is also the means by which it is possible to survive the cataclysm of Armageddon. In Noah's day only those who put faith in Noah as God's prophet and submitted to his headship were preserved through the flood. When Armageddon strikes in this generation, only those who have proved their faith in the Greater Noah Jesus Christ as God's great Prophet and reigning King and who submit to his headship will be preserved into the new world. (1 Pet. 3:20, 21) Those who have put their trust

4. (a) By what means is deliverance from destruction at Armageddon possible? (b) Instead of putting trust in men, what attitude must we have?

in earthling men will find themselves to be without help. Man with all his scientific know-how will find his missile interceptors powerless to head off the forces of nature that God will turn upon the wicked to destroy them; nor will man be able to devise any means by which he can escape judgment by flight to some other part of the universe. Of the wicked God says: "If they dig down into Sheol, from there my own hand will take them; and if they go up to the heavens, from there I shall bring them down." (Amos 9:2) Instead of putting confidence in the works of men, those who are awake to the situation that now faces mankind will in humility seek the face of God and the favor of his Son, the King Jesus Christ. "God opposes the haughty ones, but he gives undeserved kindness to the humble ones."—1 Pet. 5:5; Ps. 2:12.

#### BEARING THE RIGHT FRUIT

<sup>5</sup> All this requires effort on our part. It means directing our lives in such a way as to bring them into line with God's righteous requirements. In view of the prospects for life that God has set before us, Peter admonished: "Yes, for this very reason, by your contributing in response all painstaking effort, supply to your faith virtue, to your virtue knowledge, to your knowledge self-control, to your self-control endurance, to your endurance godly devotion, to your godly devotion brotherly affection, to your brotherly affection love." (2 Pet. 1:5-7) Faith, which is a well-founded conviction that the hope set before us through God's Word will be fulfilled, is required in order to please God. Virtue is uprightness of conduct, in harmony with God's standard of morality; without this our worship would not be acceptable. Knowledge is a necessity if we

5. What qualities should be manifest in the lives of those who want life in the new world, and in what will this result now?

are to be 'workmen with nothing to be ashamed of, handling the word of the truth aright.' (2 Tim. 2:15) Self-control is important in order to bring our lives into harmony with what we know to be right. Endurance enables us to stay firm in the faith even under difficult circumstances. Godly devotion moves us to put our heart into our worship. Brotherly affection and love hold us close to God, to our brothers and to the theocratic organization. "If these things exist in you and overflow, they will prevent you from being either inactive or unfruitful regarding the accurate knowledge of our Lord Jesus Christ." —2 Pet. 1:8.

<sup>6</sup> We cannot afford to be inattentive or drowsy worshipers. This is a time for activity. Our course of action now will determine our opportunity for life in the new world. All men are known by their fruits. A paper entitled "Memento," specially prepared for "Passion Sunday" and distributed in the Netherlands, in commenting on the fruits of Christendom's religion, said: "We are guilty of the frayed unity of the Church of Christ and the disintegration of the Truth. . . . We are guilty of the thirty-three million communists who deny God, because we do not love zealously enough. . . . We are weak because we have turned the gospel into a sweet formula for outward decency and secure living . . . . We are weak because we shake off the Christian morals . . . . We are weak because we do not pray." Their fruits manifest that theirs is not the religion of the Bible, because their fruits do not spring from an "accurate knowledge of our Lord Jesus Christ." However, the one who hears the Word of truth and gets the sense of it really does bear fruit of a right kind. He brings forth in his life fruitage of Christian qualities, referred

to at John 15:8, and which brings glory to the Father. He is consistent in offering "to God a sacrifice of praise, that is, the fruit of lips which make public declaration to his name." (Heb. 13:15) This results in more persons hearing the good news and becoming dedicated Christians, heart-warming letters of recommendation testifying to the fruitfulness of the ministry in which we participate as "God's fellow workers."—2 Cor. 3:1-3; 1 Cor. 3:5-9.

<sup>7</sup> If these proper traits and activities were missing from our lives, something would be seriously wrong. "For if these things are not present in anyone, he is blind, shutting his eyes to the light, and has taken on a forgetfulness of his cleansing from his sins of long ago." (2 Pet. 1:9) If any have become negligent in these matters and have not been putting forth the "painstaking effort" that is required, now is the time to correct the situation. We cannot afford to be indifferent or half-hearted. It would be most unwise to put off for some future time our service to God, especially in view of the shortness of the remaining time. We must be awake to the requirements of true worship. Only by recognizing the need to conform to God's requirements and putting forth whole-hearted effort to serve him now will there "be richly supplied to you the entrance into the everlasting kingdom of our Lord and Savior Jesus Christ."—2 Pet. 1:11.

#### LOVING REMINDERS

<sup>8</sup> Why was it that Peter wrote these points of counsel to his Christian brothers? Did they not know the things of which he wrote? He answers: "For this reason I shall be disposed always to remind you of these things, although you know them and are firmly set in the truth which is present

6. (a) What fruits has Christendom brought forth, and why? (b) What kind of fruit is evident among Jehovah's people, and why?

7. If one does not bear Christian fruitage, what is wrong? What should be done about it?

8. What did the apostle Peter say was his reason for writing his second letter?

in you. But I consider it right, as long as I am in this tabernacle, to rouse you up by way of reminding you." (2 Pet. 1:12, 13) It is true that by this time two or three of the Gospel accounts had been written, as well as the book of Acts. Paul, too, had written most of his fourteen inspired letters, and Peter makes mention of these. Yet he says: "Beloved ones, this is now the second letter I am writing you, in which, as in my first one, I am arousing your clear thinking faculties by way of a reminder, that you should remember the words previously spoken by the holy prophets and the commandment of the Lord and Savior through your apostles." (2 Pet. 3:1, 2) He knew that it would stimulate them to continued spiritual wakefulness. It was a safeguard for them to review these important truths, to keep their appreciation alive and to enable them to be 'always ready to make a defense before everyone that demanded of them a reason for the hope in them.' —1 Pet. 3:15.

<sup>9</sup> We who live in this time of the end likewise need such loving reminders. The Bible itself contains reminders for us. (Ps. 119:2) Also, by means of articles that appear in *The Watchtower* and others of the Society's publications our thinking is stimulated by way of a reminder. True, we may recognize many of the basic truths as things that we have studied before, but this reminder is vital to keep our appreciation alive, and without appreciation even the knowledge we have would soon fail to move us to active service. With a view to spiritual wakefulness, take full advantage of these divinely provided reminders.

<sup>10</sup> What Peter wrote was not imagination. He was not basing his teaching on

9. How have we today been provided with reminders, and what effect do they have on us?

10. What made Peter so confident of the truthfulness of the prophecies, and why do we today have even greater reason for confidence?

"artfully contrived false stories." He had personally been with Jesus at the time of his transfiguration and had, in a vision, there seen the Lord in Kingdom glory. Moreover, he had heard the voice of God himself from heaven, saying: "This is my son, my beloved, on whom I have set my approval." It was because of these faith-confirming experiences that Peter argued that "we have the prophetic word made more firm, and you are doing well in paying attention to it." (2 Pet. 1:16-19) If Peter had reason for faith then, we have even stronger reasons today, for we have seen fulfilled before our very eyes the prophecies that unmistakably prove that Christ is now present in Kingdom power and glory, that he has already taken action against the Devil and ousted him from heaven, and that soon this time of the end will reach its climax with the destruction of all wickedness, opening the way for God's everlasting new world. Keeping these facts constantly before our minds helps us to be wide awake in the performance of our worship.

#### PITFALLS TO BE AVOIDED

<sup>11</sup> What a shame it would be to lose out on the new world when we are now at its threshold! Yet we could do just that if we failed to heed the warnings recorded for our protection. "Jehovah knows how to deliver people of godly devotion out of trial, but to reserve unrighteous people for the day of judgment to be cut off, especially, however, those who go on after flesh with the desire to defile it and who look down on lordship." (2 Pet. 2:9, 10) Note the two offenses against which we are particularly warned: going after flesh with the desire to defile it, and looking down on lordship.

11. (a) What helps us as Christians to be watchful?  
(b) Against what two serious offenses are we warned at 2 Peter 2:10?

<sup>12</sup> There is no point in ignoring the warning. It will do us no good to argue that we are born in sin and for that reason easily give in to weaknesses of the flesh. "Do you not know that unrighteous persons will not inherit God's kingdom? Do not be misled. Neither fornicators, nor idolaters, nor adulterers, nor men kept for unnatural purposes, nor men who lie with men, nor thieves, nor greedy persons, nor drunkards, nor revilers, nor extortioners will inherit God's kingdom." (1 Cor. 6:9, 10) We are never so near the new world that we can let down our guard. We must stay awake to the danger. Near the end of their forty-year trek through the wilderness, as they were about to enter the Promised Land, thousands of Israelites sold out their opportunity to enter the land that God had given them by succumbing to fleshly passion and having "immoral relations with the daughters of Moab." (Num. 25:1) Any today who have left the defiling conduct of the world and then succumb to enticements to immorality and take up that way of life have disowned the owner who bought them, Jesus Christ. "The saying of the true proverb has happened to them: 'The dog has turned back to its own vomit, and the sow that was bathed to rolling in the mire.'"—2 Pet. 2:22.

<sup>13</sup> Those who take such a course have bad hearts. "They have eyes full of adultery and unable to desist from sin, and they entice unsteady souls. They have a heart trained in covetousness," says Peter. Jesus pointed to the same cause when he said: "Out of the heart come wicked reasonings, murders, adulteries, fornications," and so forth. (2 Pet. 2:14; Matt. 15:19) How did such desires ever get into

12. (a) If any "go on after flesh with the desire to defile it," what hope do they forfeit? (b) How did the experience of the Israelites show the need to be alert to this danger?

13. What is wrong with a person who indulges in immorality, so what must we guard, and how?

the heart, the seat of motive, so as to control it? A person does not act on every thought that ever enters his mind, but it is those things that he dwells on, those thoughts that he retains in his mind until they become fertile, on which he eventually acts. (Jas. 1:14, 15) If a person makes it a habit to feed his mind on immorality, he is endangering his Christian integrity. "More than all else that is to be guarded, safeguard your heart, for out of it are the sources of life." (Prov. 4:23) This we can do by cultivating the right habits of thinking that are recommended in Philippians 4:8: "Finally, brothers, whatever things are true, whatever things are of serious concern, whatever things are righteous, whatever things are chaste, whatever things are lovable, whatever things are well spoken of, whatever virtue there is and whatever praiseworthy thing there is, continue considering these things." To do so is to safeguard the heart.

<sup>14</sup> What about those who "look down on lordship"? Of them the apostle further says: "Daring, self-willed, they do not tremble at glorious ones but speak abusively." (2 Pet. 2:10) The "glorious ones" here referred to are not any who are bright and shining in their own eyes or who are glorious in the eyes of others due to their personal achievements. When praying to his Father, Jesus said of those who had become his footstep followers: "I have given them the glory which you have given me." (John 17:22) The glory is, therefore, God-given. They have had conferred on them privileges, which, coming from God, indeed are glorious. Those who are the brothers of the King Jesus Christ have been selected as heirs of the heavenly kingdom—a glorious privilege indeed! This favor shown by God cannot be ignored by others of mankind who would gain life.

14. Who are the "glorious ones" spoken of by Peter, and why is it important to show proper respect toward them?

For that reason, in his parable of the sheep and the goats, Jesus showed that others would be judged as to their worthiness of life in the new world on the basis of their attitude toward the King's brothers and the message they bear concerning the Kingdom. To speak abusively of these Kingdom ambassadors would be to show disregard for the Kingdom, for the King, and for the lordship of the One who empowered the King, Jehovah God himself. As a collective group, the remnant of these Kingdom heirs yet on earth constitute the "faithful and discreet slave," to which God has committed the Kingdom interests on earth. Under the direction of holy spirit, this "slave" has designated individuals as servants in the congregations to shepherd the flock of God. It is important that we recognize and fully co-operate with the ones to whom God has thus given special responsibility, or authority, and not look down on the arrangement or speak abusively of those to whom these privileges have been entrusted.

<sup>15</sup> Those who fight against God's visible organization, as the "evil slave" has done, show themselves to be unreasoning, without appreciation of Jehovah God and their accountability to him. Failing to appreciate spiritual things, "these men, like unreasoning animals born naturally to be caught and destroyed, will, in the things of which they are ignorant and speak abusively, even suffer destruction in their own course of destruction, wronging themselves as a reward for wrongdoing."—2 Pet. 2:12, 13.

<sup>16</sup> Let none who show themselves to be heedless of the divine warning think that God will withhold punishment for their God-defying conduct. He did not hold back from punishing the angels that sinned, or the wicked world in Noah's day or the

immoral people of Sodom and Gomorrah. (2 Pet. 2:4-7) At Armageddon he will execute judgment upon those who follow in the footsteps of their wicked predecessors, but he will also preserve those who show that their hearts are fixed on him by conforming to his righteous ways.

#### PROPER VIEW OF GOD'S PATIENCE

<sup>17</sup> Having had our thinking stimulated by God's Word, even when confronted by the scoffing unbelief of the world we find that our faith is not shaken. Worldlings may say: "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) But we know that is not true! Informed by the infallible Word of God, we are awake to the fact that we are living in the time of the end. Though men scoff at the idea of destruction of the wicked world in the battle of Armageddon, we do not. We are well acquainted with the sacred and secular historical records of the flood of Noah's day, by means of which "the world of that time suffered destruction when it was deluged with water." That set a pattern of things to come. "By the same word [of God] the heavens [Satan and his demons] and the earth [ungodly people] that are now are stored up for fire and are being reserved to the day of judgment and of destruction of the ungodly men." (2 Pet. 3:5-7) That judgment is sure; it is nothing to scoff about.

<sup>18</sup> In their endeavor to minimize the seriousness of the situation, and reflecting their own unbelief, scoffers argue that if God ever purposed to bring in a new world he would have done it a long time ago; they consider him slow. However, Peter coun-

15. How do those who 'speak abusively of glorious ones' show themselves to be like unreasoning animals?

16. Of what can we be sure in view of the divine execution of judgment in times past?

17. Why does the scoffing of unbelievers at the idea of the end of the world not shake a Christian's faith?

18. (a) When scoffers argue that God is slow, why is their reasoning wrong? (b) How should we view the patience now being shown by God?

sels: "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." A thousand years is a long time to a man who has a life span of only seventy or eighty years, but to God, who inhabits eternity, it is as a day would be to us. So there is no cause to doubt when we pause to consider that less than six of these thousand-year days have passed since man's fall into sin, and we are now living in the very generation that will see the new world come in. "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." (2 Pet. 3:8, 9) Those who are busy in the work of the Lord are not complaining because of God's patience; they are working hard to find those who are the Lord's sheep and help them into the fold of safety while there is yet time. While looking forward with keen anticipation to the time when wickedness will be brought to an end and God's name will be forever vindicated, they are anxious to do all they can before that time to help those with a right heart condition to attain to repentance and survive with them into the new world of righteousness.

<sup>19</sup> Although the world has been warned, the unbelieving, disobedient ones will be caught unawares because they give no heed. Jehovah's day will come upon them as a thief—unwanted, and at a time when they do not expect. "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; 2 Pet. 3:10) No, Jehovah's faithful witnesses will not be caught unawares. They take to heart the advice: "Since you are awaiting these things, do your utmost to be found finally by him spotless and unblemished and in peace." They live every day with a keen sense of awareness of the nearness of the day of Jehovah's execution of the satanic world. They know that God's kingdom already rules in the heavens and that they are its publicity agents. Zealously they advocate it by both word and deed. These awake worshipers of Jehovah God earnestly endeavor to rouse others to spiritual wakefulness now so that they will not go down into perpetual sleep with the wicked at Armageddon, but will survive with the awake worshipers into the new world to worship Jehovah forever.—2 Pet. 3:11-14.

<sup>19</sup> Why will destruction come on the old world as a thief, but why will Jehovah's faithful witnesses not be caught unawares?

### *The Name of God*

¶ In their Tract No. 12, published in La Paz, Bolivia, the Maryknoll priests inadvertently admitted that the name of God is Jehovah. Catholic translations make the name Jehovah conspicuous by its absence, but here is the quotation from the Catholic tract:

¶ "This precept [the 2nd commandment] commands us not to abuse the name of God. The Jews of the Old Testament had so much respect for the name of God that they began to avoid the pronouncing of this name. In the book of Leviticus we read, 'Whosoever curses the name of Jehovah will be punished with death'. Then the punishment of 'taking the name of God in vain' was death. For that reason, Moses commanded that the blasphemers, who take the name of God in vain, be stoned to death by the people."

¶ Does the Bible version you use contain the name of God? His name does appear in the original Hebrew Scriptures over 6,800 times.

## Following Jehovah's Way in His Name

**A**MONG the many promises Jehovah God caused to be recorded in his Word for our instruction, comfort and hope as his dedicated Christian witnesses is the one found at Isaiah 30:21: "And your own ears will hear a word behind you saying: 'This is the way. Walk in it, you people,' in case you people should go to the right or in case you should go to the left." In view of world conditions, how timely this counsel is!\*

We all do want to follow Jehovah's way, for it is a plain way, a way of righteousness and wisdom, a way of happiness and peace, a way of everlasting life. Surely there is no better way to follow than it.—Ps. 27:11; Prov. 3:13-18.

Following Jehovah's way, however, is not following the line of least resistance. Far from it! Jesus told us that it is a narrow and cramped way, consequently a way that few find. But it is not so difficult that any, even those who are aged or of tender years, infirm or unlearned, cannot walk in it if they sincerely wish to do so.—Matt. 7:13, 14.

Note also that Jehovah has only one way, not many different, conflicting and confusing ways. He is a God of order, so he requires that all his servants on earth follow his one way, that they may all be at unity and speak in agreement.—1 Cor. 1:10.

What does it take, what do we need to follow Jehovah's way? We need, first of all, the right heart condition, the right mental disposition, one of humility, sincerity and mildness. (Ps. 25:9) We also need knowledge, for ignorance will lead us only blindly into the ditch of destruction. We must therefore 'rove about' in God's Word and in the helps he has provided, so as to 'make our true knowledge abundant.' We may not

be content with knowing merely the first or elemental things about Jehovah's pure worship but must progress to maturity.—Dan. 12:4; Heb. 6:1.

Today, even as in times past, Jehovah has a visible organization upon the earth. One of its chief purposes is to help Christians to follow Jehovah's way; so we must avail ourselves of all its provisions. Scripturally identified as the "faithful and discreet slave" class, it provides servants, pastors, teachers and missionaries as well as printed publications. We also need God's holy spirit, which he provides generously to all who ask him in sincerity and truth.—Matt. 24:45-47; Eph. 4:11, 12.

What does it mean to follow Jehovah's way in his name? It means to serve as his representatives, bearing his name as his witnesses. It means following his righteous example and being exclusively devoted to the vindication of his name, even as he is. It means following the many instructions he has set forth in his Word. That means we must show a willing spirit and put the interests of his kingdom first in our lives. We may not follow our own whims or inclinations, nor may we content ourselves with haphazard service. It also means learning to work in harmony with his earthly organization and with those dedicated Christians with whom we are associated. There is much work to be done and a short time in which to do it; only by fully cooperating with one another can we work effectively and efficiently. It means working hard to make a success of every assignment given us, whether an assignment for a part in a meeting program or in the training program.

Knowing Jehovah's way, it would be sin for us to fail to follow it, as well as folly. Let us wisely follow it, for it is the way of happiness and life.—Jer. 7:23; Jas. 4:17.

\* For details see *The Watchtower*, September 1, 1959.

## THE BIBLE LIGHTS UP HISTORY

**F**EW history books today really shed much light on history. They may state what happened at a certain time, but the reasons why this or that happened are often pure guesses of men. What is wrong? Worldly historians too often ignore the Word of God; without a knowledge of the inspired Word they are unable to understand history.

◆ When worldly historians ignore the Holy Bible, the result of their works is to put too much emphasis on man, to glorify man and his accomplishments. History, when illuminated by the Bible, really glorifies God and not man.

◆ Though few historians today illuminate their history with rays of light from the Word of God, there have been historians in the past that gave full credit to God. One of them was Charles Rollin, who in the eighteenth century published a four-volume set generally called "Rollin's Ancient History." In the introduction he writes the following:

◆ "Although profane history treats only of nations who had imbibed all the chimeras of a superstitious worship, and abandoned themselves to all the irregularities of which human nature, after the fall of the first man, became capable; it nevertheless proclaims universally the greatness of the Almighty, his power, his justice. . . . We must therefore consider as an indisputable principle, and as the basis and foundation to the study of profane history, that the province of the Almighty has, from all eternity, appointed the establishment, duration, and destruction of kingdoms and empires. . . .

◆ "God has vouchsafed to discover to us in holy Scripture, a part of the relation of the several nations of the earth to his own people; and [it] diffuses great light over the history of those nations, of whom we shall have but a very imperfect idea, unless we have recourse to the inspired writers. They alone display, and bring to light, the secret thoughts of princes, their incoherent projects, their foolish pride, their impious and cruel ambition; they reveal the true causes and hidden springs of

victories and overthrows; of the grandeur and declension of nations; the rise and ruin of states; and teach us what judgment the Almighty forms both of princes and empires, and consequently, what idea we ourselves ought to entertain of them. . . .

◆ "Nebuchadnezzar, king of Babylon, appears . . . visibly governed by a Providence. . . . Being come at the head of his army to two highways, the one of which led to Jerusalem, and the other to Rabbah, the chief city of the Ammonites, this king, not knowing which of them would be best for him to strike into, debates for sometime with himself, and at last casts lots. God makes the lot fall on Jerusalem, to fulfill the menaces he had pronounced against that city; viz.: to destroy it, to burn the temple, and lead its inhabitants into captivity.

◆ "One would imagine, at first sight, that this king had been prompted to besiege Tyre, merely from a political view, viz.: that he might not leave behind him so powerful and well fortified a city; nevertheless, a superior will had decreed the siege of Tyre. . . .

◆ "When we take a view of the grandeur of empires, the majesty of princes, the glorious actions of great men, the order of civil societies, and the harmony of the different members of which they are composed, the wisdom of legislators, and the learning of philosophers, the earth seems to exhibit nothing to the eye of man but what is great and resplendent; nevertheless, in the eye of God . . . it was wholly polluted and impure. . . . Since it is certain, that all these great men, who were so much boasted of in profane history, were so unhappy as not to know the true God, and to displease him; we should therefore be particularly careful not to extol them too much."

◆ So the study of history without guidance from God's Word leads one into many pitfalls, including hero worship and false conclusions as to the reasons for the fall of cities and kingdoms. The wise person lets the Bible light up history not only that he might discern the truth but that God may be glorified.





● At Daniel 11:20 reference is made to "one who is causing an exactor to pass through" the land. In "Your Will Be Done on Earth," page 249, paragraph 57, this is applied to the issuing of a decree of registration mentioned at Luke 2:1-7. But is there not a difference between the two words? How can the issuing of a registration decree be termed an exaction? —W. B., U.S.A.

The word "exactor" has reference to exacting tribute or tax and is used in this sense, for instance, at 2 Kings 23:35, which refers to King Jehoiakim's taxing Judah in order to pay trib-

ute to Egypt's Pharaoh Nechoh. This signification, however, does not debar the word "exactor" from being applied to the agent whom Caesar Augustus sent throughout the land at the time that Jesus was about to be born. It is true that some translations refer to what Caesar Augustus there decreed as an enrollment of the world, whereas the *New World Translation* speaks of it as a registration, but we must remember that this enrollment or this registration was not merely for the purpose of finding out how many people there were in the Roman Empire, or in a province of the Roman Empire. It had an ulterior motive, and as the book, "Your Will Be Done on Earth," shows, that ulterior motive could be the exaction of men for the army or the exaction of taxes. This exaction would be determined and administered according to the number of people enrolled or registered in any one district or province of the empire. So the end result is the same although the Hebrew word in Daniel 11:20 may be different from the Greek word in Luke 2:1-7.

## ANNOUNCEMENTS

### FIELD MINISTRY

September will complete the three-month campaign during which Jehovah's witnesses are offering to all persons who show interest in the Word of God the Bible-study book "Your Will Be Done on Earth," along with another book and two booklets, for \$1. Special effort should be made to reach those living in areas previously unworked during this campaign.

### ANNUAL MEETING AT PITTSBURGH

On Saturday, October 1, 1960, at ten o'clock in the forenoon, the annual meeting of the members of Watch Tower Bible and Tract Society of Pennsylvania will be held at the Society's office located at 4100 Bigelow Boulevard, Pittsburgh, Pennsylvania. Notice of the annual meeting will be sent to all the members. So that the letters of notice will reach the members shortly after September 1, all should be certain that the secretary's office has their present addresses.

Proxies will accompany the notice of meeting. Each member should complete and return his

proxy promptly whether he is going to be at the meeting personally or not and should do so so that the proxies will reach the office of the secretary of the Society not later than September 15.

### YOUR PART IN A NEW WORLD

"New heavens and a new earth!" That is one of the wonderful promises of the Bible. Do you know what it means? Its fulfillment will involve, in one way or another, every living creature. To be sure of your part, be informed! Send for and read the two hard-bound books "New Heavens and a New Earth" and "Your Will Be Done on Earth." They total 768 pages of vital Bible instruction and counsel. Send \$1 at once and receive free two timely booklets also.

### "WATCHTOWER" STUDIES FOR THE WEEKS

- October 2: Choosing the Right Form of Worship. Page 529.
- October 9: Awake Worshipers in the Time of the End. Page 535.



# The WATCHTOWER

SEPTEMBER 15, 1960

Semimonthly

CONGREGATING ALL NATIONS  
AT JEHOVAH'S HOUSE

THE TREASURE OF A CHRISTIAN HEART

HAIL THE PRINCE OF PEACE

ALEXANDER THE GREAT  
AND BIBLE PROPHECY

© WTB&TS

*Announcing*  
**JEHOVAH'S  
KINGDOM**

**"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".

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

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<p><i>AS</i> - American Standard Version  <i>AT</i> - An American Translation  <i>AV</i> - Authorized Version (1611)  <i>Da</i> - J. N. Darby's version  <i>Dy</i> - Catholic Douay version  <i>ED</i> - The Emphatic Diaglott</p>	<p><i>JP</i> - Jewish Publication Soc.  <i>Le</i> - Isaac Leeser's version  <i>Mo</i> - James Moffatt's version  <i>Ro</i> - J. B. Rotherham's version  <i>RS</i> - Revised Standard Version  <i>Yg</i> - Robert Young's version</p>
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# The WATCHTOWER

Announcing  
JEHOVAH'S  
KINGDOM

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**I**T IS not only right but a moral duty to hate wrong. But how can you hate something of which you have no knowledge? Standards of right and wrong differ with almost each nation, state and religion. As a clergyman said: "What's right in one church is wrong in another." A bartender stated: "What's legal in one state is against the law in another." A young woman in Pennsylvania reflected the attitude of many when she remarked: "Who am I to say what's right and wrong?" So how can you hate wrong when you do not know what is wrong?

When responsible citizens uphold featherbedding and thuggery on the labor front in cynical disregard of the national welfare, when there are fee splitting and kickbacks in the practice of medicine, when lawyers flout justice and instruct willing pupils how to beat the law, when ministers preach brotherhood and practice discrimination, when a grand jury refuses to indict known murderers, and high government officials use their office for personal gain, are these wrongs or rights? The common reply today is, "It all depends . . ."

Rights and wrongs are no longer considered to be a matter of morals or right principles; they are a matter of expediency. The end is said to justify the means. Lying

## Is it right to HATE WRONG?

for business reasons is part of the game. Said one young man: "Everybody cheats. Look at the big shots. They have lawyers who

do nothing but cut corners for them." It has become fashionable to be very lenient and tolerant about wrongdoing. To become incensed or indignant over injustices is to stamp oneself as queer and old-fashioned. Everything is tolerated today, just so long as one does not get caught in criminal activity.

A *Look* survey, January, 1960, disclosed: "Moral indignation is out of fashion: It isn't smart to get mad. Nor are people concerned with making moral judgments unless they are discussing clearly criminal behavior. The thing to be these days is cool, sophisticated—and tolerant of wrongdoing."

Such a wishy-washy, compromising stand toward wrongdoing has destroyed the ability of many to discriminate between right and wrong. The *Look* report showed that "less than 10 percent of the people interviewed felt that honesty was a prime requisite for success." An insurance claims adjuster told a reporter, "75 percent of the people we deal with now have no morals at all." An advertising man declared: "In the pursuit of the dollar, anything goes." A man of moral convictions

is said to be in need of "a psychiatrist." *Look* says: America has won for itself a fifth freedom—"the freedom to chisel."

Responsible citizens admit that morality must be redefined and exemplified before people will ever come to appreciate right principles. Sin has lost its identity. "Today, evil is no longer shown as evil," said an office worker, "but as part of the human condition." Churchgoing has been reduced to a social ritual. And as a Mississippi editor stated: "People are just not scared of God any more."

It is a mistake to suppose that there are satisfaction and the joy of life in wrongdoing. Wrongdoing leads to moral confusion. It defeats and frustrates lives. It brings one into conflict with God and destroys one's chances to gain everlasting life in His righteous new world.

It is right doing that adds purpose and meaning to life, not wrongdoing. Right doing lifts one out of the complacency and indifference that are brought on by self-indulgence and raises one into an honorable position before God and man. It protects one from moral confusion and boredom. And, above all, it leads one into a harmonious relationship with the Creator, which results in happiness and life. That which tends to destroy such a happy, well-principled life deserves our hatred. To be indifferent or tolerant toward wrongs is to weaken one's own moral fiber and the moral structure of those who witness our indifferent behavior. Indifference undermines the conscience and weakens one's position in the face of temptation.

It is a Christian's duty to hate wrong. The apostle Paul exhorts Christians: "Abhor what is wicked, cling to what is good." To follow the apostle's advice is to copy God and to model oneself after Jesus Christ. The Bible tells us that God hates "lofty

eyes, a false tongue, and hands that are shedding innocent blood, a heart fabricating hurtful schemes, feet that are in a hurry to run to badness, a false witness that launches forth lies, and anyone sending forth contentions between brothers." Of Jesus, the Bible says: "You loved righteousness and hated lawlessness." Jesus was not soft when it came to right principles. He denounced the Pharisees for their hypocrisy, threw out all those selling and buying in the temple and overturned the tables of the money-changers. His zeal for righteousness consumed him. That same fire for righteousness his followers must have.—Rom. 12:9; Prov. 6:16-19; Heb. 1:9.

The guidebook of right principles is God's Word, the Bible. It specifically warns: "Do not be misled. Neither fornicators, nor idolaters, nor adulterers, nor men kept for unnatural purposes, nor men who lie with men, nor thieves, nor greedy persons, nor drunkards, nor revilers, nor extortioners will inherit God's kingdom." For his own good a Christian must hate these wrongs, because these are cancerous, destructive wrongs that destroy mental and physical health, wreck community and family life, and reduce one to a worthless, detestable vessel before God. These wrongs bring God's name and Word into disrepute. They cast a black shadow on his clean organization. Therefore, any one of them is reason enough to cut one out of the congregation of God and deprive one of the abundant life that God has promised.—1 Cor. 6:9, 10.

So hate wrong intensely for your own protection against the moral indifference that now pervades the world. Fortify your mind and heart with an intense love of righteousness, that you may add to your life this day flavor and meaning and win for yourself the life that is life indeed.

# HAIL THE PRINCE OF PEACE

**I**NDIA had not experienced such a mob scene since the death of Gandhi. More than a million villagers and city folk thronged New Delhi's streets waving and shouting "Eisenhower zindabad!" ("Long live Eisenhower!") "Eisenhower ki jai!" ("Hail Eisenhower!") Above the hue and cry stretched red and white banners proclaiming: "EISENHOWER—PRINCE OF PEACE."

From the road over which the official car had passed, a forty-five-year-old villager snatched a fistful of sand to carry home to his ailing wife. "I shall apply this on my wife's forehead, and she is sure to be cured," he explained. In his opinion Eisenhower and Nehru are "among God's chosen children sent specially to this earth to serve his will."

An old woman and her family made the journey believing they would see a reincarnation of Vishnu, protector in the Hindu trinity. "Do you think we were fools to travel miles to see anyone but Vishnu Ka Avatar? Did he not send us wheat when we needed it and build us dams?" Her daughter agreed, adding that the visitor had a "divine, radiant smile."

However flattering the stupendous greeting may have appeared to the presidential party, many Christians around the world saw reasons for grave misgivings in all this. Some recalled the time King Herod Agrippa I began a public speech and was interrupted by blasphemous shouts: "A

god's voice, and not a man's!" Sacred history reports: "Instantly the angel of Jehovah struck him, because he did not give the glory to God." (Acts 12:22, 23) The New Delhi greeting went even farther by misap-

propriating a sacred prophecy about Christ, the Prince of Peace, and applying it to a human ruler. It is not amiss to re-examine this prophecy in the light of man's present quest for peace.

## DELIVERANCE PROMISED

The Near East continued to rock with conspiracies and war when the spirit of Jehovah moved Isaiah's pen. The growing world power of Assyria was about to unleash its war machine again. Wrote Isaiah:

"However, the obscurity will not be as when the land had stress, as at the former time when one treated with contempt the land of Zebulun and the land of Naphtali and when at the later time one caused it to be honored—the way by the sea, in the region of the Jordan, Galilee of the nations. The people that were walking in the darkness have seen a great light. As for those dwelling in the land of deep shadow, light itself has shone upon them. You have made the nation populous; for it you have made the rejoicing great. They have rejoiced before you as with the rejoicing in the harvesttime, as those who are joyful when they divide up the spoil.

"For the yoke of their load and the rod upon their shoulders, the staff of the one driving them to work, you have shattered to pieces as in the day of Midian. For every boot of the one tramping with tremors and the garment rolled in blood have even come to be for burning as food for fire. For there has been a child born to us, there has been a son given to us, and the princely rule will

come to be upon his shoulder. And his name will be called Wonderful Counselor, Mighty God, Father for eternity, Prince of Peace. To the abundance of the princely rule and to peace there will be no end, upon the throne of David and upon his kingdom in order to establish it firmly and to sustain it by means of justice and by means of righteousness, from now on and to time indefinite. The very zeal of Jehovah of armies will do this."—Isa. 9:1-7.

Zebulun and Naphtali, to which Isaiah makes special reference, lay in the northern extremity of Israel and included the district of Galilee. That "land had stress," since it was often the first to be conquered by invaders of Israel and was therefore the longest under enemy occupation. Kings from Syria and Assyria had swooped down on Zebulun and Naphtali inflicting deep wounds. Naphtali bordered the entire western shore of Lake Gennesaret (Galilee) and travelers from East to West would also view it as in the direction of the Mediterranean Sea, so it was fittingly described by Isaiah as "the way by the sea." It was also called "Galilee of the nations" because many foreigners settled in this mountainous land. Deliverance was promised to the inhabitants of this land.—1 Ki. 15:20; 2 Ki. 15:29.

#### "A GREAT LIGHT"

In 2 B.C., as foretold, 'a child was born to us' in Bethlehem, of the royal line of Judah. He was Jesus. His parents raised him in Nazareth, however, so his youthful training was native Galilean. A.D. 29, when God's time schedule recorded by Daniel arrived, Jesus was anointed, becoming the Messiah. (Dan. 9:24, 25) Thereafter, the long-promised light began to glow brilliantly by the Sea of Galilee, as Jesus began his public ministry. The former tax collector Matthew, under inspiration, interprets

Isaiah's prophecy, which then had been eight centuries awaiting:

"Further, after leaving Nazareth, he came and took up residence in Capernaum beside the sea in the districts of Zebulun and Naphtali, that it might be fulfilled what was spoken through Isaiah the prophet, saying, 'O land of Zebulun and land of Naphtali, along the road of the sea, on the other side of the Jordan, Galilee of the nations! the people sitting in darkness saw a great light, and as for those sitting in a region of the shadow of death light dawned upon them.' From that time on Jesus commenced preaching and saying: 'Repent, for the kingdom of the heavens has drawn near.'"—Matt. 4:13-17.

Yes, it was by preaching the good news of the kingdom of heaven that Jesus, and with him his faithful disciples, caused the light to shine to the people in the land of Zebulun and the land of Naphtali who had so long been "sitting in darkness." "He went around throughout the whole of Galilee, teaching in their synagogues and preaching the good news of the kingdom and curing every kind of disease and every kind of infirmity among the people." He showed them that lasting peace and freedom from oppression would come by means of God's kingdom. By means of him "those sitting in a region of the shadow of death" were enabled to gain life, because he gave his life "a ransom in exchange for many." He is the one Jehovah used to shed light on the means whereby men could gain life.—Matt. 4:23; 20:28.

This light promising deliverance from death and oppression—all backed up and enforced by the government of God—was not restricted to men of Galilee. Had not Isaiah foretold that the government's increase would be without end? Had not the prophets foretold that the Messiah must die a sacrificial death, be resurrected and sit at Jehovah's right hand until time for

the heavenly rule to begin? Fittingly, Jesus' parting words to his disciples from Galilee before his ascension made it clear that the coming rule of the Prince of Peace involved more than Israel. "You will be witnesses of me both in Jerusalem and in all Judea and Samaria and to the most distant part of the earth."—Isa. 53:1-12; Ps. 16:10; 110:1; Acts 1:6-11.

#### HAIL HIM!

Bible prophecy, chronology and modern history pinpoint 1914 as the year when the Prince of Peace began to rule from heaven in the midst of his enemies. By means of an earth-wide witness work from house to house all nations are being called on to "serve Jehovah with fear and be joyful with trembling. Kiss the son, that He may not become incensed and you may not perish from the way, for his anger flares up easily. Happy are all those taking refuge in him." (Ps. 2:11, 12) As the psalmist foretold, Jehovah has installed his Son as king upon heavenly Mount Zion. Nothing in heaven or earth can successfully withstand world conquest by the reigning Prince of Peace!

Take your Bible and verify the many prophetic evidences that God's kingdom has begun, with earth-shaking things in store for our generation. (Matt. 24:3-42; Luke 21:7-36) Read of the doom of the presumptuous United Nations world power,

*When the righteous become many, the people rejoice; but when anyone wicked bears rule, the people sigh.—Prov. 29:2.*

the predicted sharp rise in crime and delinquency and the religious hypocrisy in the form of "churchianity" in the time of the end.—Rev. 17:8, 11; Matt. 24:12; 2 Tim. 3:1-5.

These things prove that the Prince of Peace has been enthroned in heaven with ruling power. By means of him, Jehovah will soon make "wars to cease to the extremity of the earth." (Ps. 46:8, 9) There will be no repetition of world wars or of the eighteen "limited wars" fought from 1945 to 1959, during a time of supposed "peace." As in the case of ancient Midian, when Jehovah used Gideon to smash the oppressor, so the Prince of Peace will defeat all enemies of God's kingdom. As Joshua captured enemy chariots and burned them in fire, so shall the Prince of Peace cause "every boot of the one tramping with trem-

ors and the garment rolled in blood" and all other war equipment to be destroyed from the post-Armageddon earth.—Judg. 7:19-8:21; Josh. 11:9; Ezek. 39:8-10.

Of the increase of this peaceful princely rule there shall be no end. That is the thrilling future for those who obey the good news about Christ Jesus, whose wonderful counsel and fatherly kindness will mean life eternal to all who joyfully hail him and not political leaders of the world as the Prince of Peace!

#### COMING IN THE NEXT ISSUE

● At the Peace-pursuing District Assemblies of Jehovah's witnesses held in many parts of the world this past summer, an outstanding talk on the Bible was delivered. This talk will be reproduced in our next issue as a series of three articles. You will not want to miss "The Holy Bible—The Book by Jehovah's Witnesses," "The Church Started with the Holy Scriptures," and "New Bible Translation Completed, Released."

● The article "Get Out of Her, My People"! contains the answers to these thought-provoking questions: What is it from which we must flee for our very lives? Why is it so urgent?

# Pursuing my Purpose in Life

As told by Lloyd Barry

THOSE who learn the grand truths of the Bible in childhood are indeed richly blessed. I have ever been thankful to my father for the devoted schooling he gave me in my youngest years, concerning the great God, Jehovah, and His kingdom purposes, and concerning the soul and the hope of life. How clearly did this Bible teaching contrast with that of the clergymen who came to school and threatened noisy children with "hell-fire" torments! From youngest days I grew up to love the Bible, and with it the *Watchtower* magazine, which made a great impression on my youthful mind. Even at ten years of age, I could get a lot out of *The Watchtower*, and I still remember plainly many articles studied back in the 1920's. What treasures of Bible understanding have been brought forth through *The Watchtower* during the thirty-three years that I have had it as my companion!

My early life was spent in Christchurch, New Zealand. As a schoolboy I worked hard at my studies and won first place in the University Entrance Scholarship, a prize for which all of New Zealand's colleges and high schools vie with one another. I was on the way to becoming an atomic scientist, but now materialistic, evolutionary thinking began to surround me, and I soon found this to be just as unreasoning and worthless as the clergy's "hell-fire"

teaching. The Bible began to exercise its full power in my life. Though I went on to take my master's degree in science, I was devoting almost pioneer time to the ministry during most of my university days. I was often in the vacation pioneer service.

## SERVICE DURING WORLD WAR II

In January, 1939, I entered full-time service permanently at the Australian Bethel. At this time war clouds were gathering, and with them mobs and persecutions. The month that World War II broke out I was serving a series of assemblies and was involved in mob actions on three successive weekends. In Maitland, N.S.W., a scheduled Town Hall meeting was banned, and another brother and I broadcast a statement on this injustice from a sound car that we had parked in front of the hall. As I finished speaking, a priest-incited mob came at us and lifted the car to up-end it. Suddenly a policeman appeared, and the mob drew back for a moment. The officer put his head through the car window and said, "Boys, if you value your lives, get going from here!" Somehow the way opened in front of the car, and get going we did!

The following weekend, I was chairman at an assembly in Lismore, N.S.W. By the time I stepped forward to introduce Brother Rutherford's transcribed talk, a mob of about five hundred husky-looking sugarcane cutters had gathered at the back of the hall. They far outnumbered the remainder of the audience. I started to outline some of the unfair tactics of Catholic Action at that time, whereupon their ring-leader called out, "Stop speaking 'gainst my religion!" Turning to a police sergeant, I said, "Put that man out!" Though this same sergeant had arrested one of our pioneers several days previously during street magazine work, he actually did put the man out! Taken aback, the now-leaderless mob listened right through the lecture.

The following weekend we had an assembly in Toowoomba, Queensland, and this was highlighted by a huge information march with placards, for which the police provided protection against the mob. When Catholic and Protestant clergy now joined forces to have us turned out of the Toowoomba Town Hall, the local newspaper presented our case very fairly in a full page of fine publicity. Those were exciting days of battle!

Then came the government ban on the Society in Australia, in January, 1941. Several days after the ban I found myself serving six months in prison over the draft issue. This was an unusual education in itself, spending my days with thieves, thugs and murderers, and with many opportunities of explaining the Bible to them. One day another prisoner remarked to me, "Say, 308, I'm 'in' for killing a policeman, and you're 'in' because you refuse to kill. It's kind of odd, isn't it?" This "lifer" happened to be the librarian, and he was a good help in seeing that the beloved *Watchtower* circulated among the three or four brothers in that prison.

Coming out of prison, I helped to carry on the fight for two more years under conditions of ban. Police raids, narrow escapes, "underground" printing and organizing, and with the lifeline of precious *Watchtower* truths always kept open—this all provided enough interesting experiences to fill a book. Jehovah's guiding hand was wonderful to behold! During this time it was my privilege to travel into every part of Australia, visiting almost every congregation in the country, and serving with faithful brothers as they pressed onward in 'doing this one thing'—preaching the good news.

It was during this time, too, that I married a Sydney lassie—as Australian as her name Melba—who has served faith-

fully beside me for the past eighteen years.

In June, 1943, the High Court of Australia declared the government ban on our work to be "arbitrary, capricious and oppressive," and threw it out. Soon now, the government gave our brothers their due recognition as ministers. However, there were still skirmishes with the enemy, and I have vivid recollections of a mob that cornered three of us for some hours in Glenelg, South Australia, as late as 1945.

Following Brother Knorr's visit to Australia in 1947, there came the call to Gilead. Another wonderful privilege! To visit headquarters at Brooklyn and see at firsthand Jehovah's organization in action, and then to spend six grand months of study in Gilead's eleventh class—all this strengthened our determination to press on with the New World society anywhere in the world. Those six months at Gilead have not faded with the years of missionary service; the hard study, the happy associations, the moments of relaxation—these are all remembered, together with Gilead's refreshing, green landscape. We also have happy memories of a year spent in circuit work in southern California and of joyful associations with the brothers there.

#### MISSIONARY SERVICE IN JAPAN

Next came Japan. Many impressions crowded themselves into the first few weeks. There was the first sight of Fujiyama from Yokohama Bay, and then as we came ashore, just people, people, people, and the clog, clog, clog of wooden footwear. Surely this was a field calling for a multitude of laborers! This was November, 1949, and so soon after the war there was much poverty; some of the cities were still a mass of ruins and rubble. Everyone was so very eager to please the foreigner.

Our early days of missionary service were spent in Kobe, and we met up with

many delightful experiences, together with strange problems. Almost every home would consent to having a Bible study. We were in demand by those desiring to learn Western culture, but how many of these really wanted to learn about the true God? At first, with our limited command of the language, it was hard to tell, but we pushed along with a multitude of studies, confident that Jehovah would bless the outcome.

As we were the first missionaries in our assignment, there were no others there to teach us the language. We had to struggle along with imperfect textbooks, but mostly by trial and error. Many a *faux pas* was committed, such as telling the householder, "I am coughing from house to house," instead of "preaching from house to house," and explaining that Christ comes "with spiders" instead of "with clouds." Moreover, there were frustrations due to the people's total ignorance of the contents of the Bible. For example, in reviewing a study, one might ask, "Who was Abraham?" and be told, "One of the presidents of the United States"; or, "Who is the God of love?" and be told "Cupid"! This kind of problem has often been encountered, but there has been stimulating joy in overcoming obstacles of language and background, and in seeing some of those with whom we studied continually grow stronger.

On our very first day of preaching in Kobe, we contacted some who were later to become Kingdom publishers. Persons from two houses contacted that first morning began immediately to study the Bible with us, and they came right along into the truth. Once we were able to converse together, they told us they did not understand a word we said that first morning, but they were impressed because we came down a muddy lane to make a personal visit at their homes. One of these sisters, a housewife, has now been a pioneer min-

ister for more than a year, and last year we spent several days of vacation at her home.

Missionary life has its ups and downs, its thrills and disappointments, but it also brings a satisfaction to be found nowhere else on earth. We had a beautiful home in Tarumi, Kobe, with a view stretching over toward Japan's Inland Sea. Starting off with five missionaries, we later grew to ten, and then twelve. With the start of the Korean war in 1950, the missionaries from that country were evacuated to Japan; and then there were eighteen in our home for a short time. What grand times we had together! At the evening mealtime the roof would almost lift with laughter as new, strange experiences were told. Once a visitor from England commented, "I've never seen a family like it. Why, here everyone talks at once!" It was good relaxation.

As soon as we had found a reliable interpreter, we held our first meeting. That was Memorial of 1950. Attendance was 180! Meetings were then held on the spacious lawn in front of our home, and more than a hundred attended for some weeks. Field service was announced, and next morning thirty-five turned up to go with ten missionaries, so that each of us had to take three or four to the doors with us. Such was Japan shortly after the war. One of our first unhappy awakenings was to find that much of this interest was just interest in us, the foreigner. Still, the results have been most gratifying, when we take the complete picture. Many of our early Kobe studies are now themselves in full-time pioneer service, and a number of them have gone through Gilead, to return and serve with us here in the missionary field. The high point of our Kobe experiences was reached in May, 1951, when Brother Knorr stayed at our home, and what joy it was to see 453 people seated on the lawn and

under the Japanese pines to hear his public talk!

In our early witnessing in Japan, our only equipment was the Japanese Bible and *Light*, Book Two, supplemented by some mimeographed studies from "*Let God Be True*." However, from 1951, we also had *The Watchtower* in Japanese, and from that point real growth to maturity was to be seen.

#### ENLARGED SERVICE PRIVILEGES

Since 1952 it has been my privilege to serve as branch servant in Tokyo, and to watch at firsthand the marvelous increase throughout the islands of Japan. Truly, this has been "'not by a military force, nor by power, but by my spirit,' Jehovah of armies has said." (Zech. 4:6) From 1949 to 1955 there was a fine increase from 8 to 525 publishers. However, from Brother Knorr's visit in 1956, the ball of increase really started to roll, with more than a 30-percent increase in the average number of Kingdom publishers in 1957, 1958 and 1959. At the time of writing this story, the Japanese field has had new peaks of publishers twelve months in succession, so that the publisher total now stands at 1,539. A fine team of missionaries, serving shoulder to shoulder with a growing, maturing band of Japanese publishers, is truly experiencing the "blessing of Jehovah—that is what makes rich."—Prov. 10:22.

Any activity that helps the Japanese people to see Jehovah's organization more clearly is indeed a joy! An outstanding joy is the theocratic assembly. Our early assemblies in Japan would have seemed strange by Western standards: sleeping on the mat floors—sometimes wooden floors—and often dormitory-style with many of the brothers; sitting bowlegged on the floor for hours trying to take in talks in a strange language; and more floor-sitting three times a day, with a bowl of rice and

fish in one hand and chopsticks in the other as we took in necessary physical nourishment. One assembly we fondly refer back to as the "sweet potato" assembly; that was when the rice ration ran out and we lived on sweet potatoes for almost two days. The bond of theocratic love was drawn ever tighter as hundreds upon hundreds of the Japanese flocked into the New World society. Now our assemblies are usually so large that we have to use bigger auditoriums with Western-style seating. The missionary is being swallowed up in the ever-expanding sea of Japanese publishers.

As the years flow by, one receives different assignments, and each brings its own special joy. I will always remember my first assignment to visit Taiwan in 1952. The brothers there had suffered terrible persecutions with torture; they were still banned and had been practically out of contact with the New World society for some thirteen years. During those years of isolation they had grown from the one original dedicated brother to more than three hundred. What a delight it was to serve with the honest, stouthearted brother who had carried the burden of oversight during all those years of trial! His prison tortures had been so bitter that he had even prayed that Jehovah might give him relief in death; however, he was now glad he had not died, for the fruits of his integrity-keeping were to be seen in the crowd of native Taiwanese who had come to the truth and whose number has now increased to about two thousand. There is a wonderful stimulus to be found in heart-to-heart association with brothers who maintain integrity even with the danger of death. In many visits to Taiwan I have always felt that I brought away more than I could take in. However, it was a marvelous privilege, and really a miracle in time of ban, in 1955, that I could take in the

Society's film "The New World Society in Action" and show it to all those faithful Taiwanese brothers. Now the government there has a better understanding of our work, and Taiwan is organized as a branch separate from Japan.

Since 1956 I have had added privileges in visiting branches in the Far East as zone servant. Once I was able to visit my aging parents in New Zealand, and for this I was deeply thankful. It is now over twenty-one years since I left a happy, theocratic home to go wherever Jehovah would send me in his full-time service. Our family ties of love were strong, but stronger are the ties that bind us together in Kingdom service, even though in widely separated lands. It was a joy to find my parents as strong as ever in Kingdom service. However, New Zealand no longer seemed like home, nor did Australia. "Strange" the way of life seemed "down under," compared with the life we had become accustomed to in Japan's missionary field. Through this visit I truly

came to appreciate that "home" is wherever Jehovah assigns us in the realm of theocratic service.

I recall my father's taking me to the *Watchtower* studies in New Zealand when I was a small boy and how thrilled I was when the "class" leader used to ask me to read the paragraphs. Now it is a greater thrill to take my turn as reader in the Japanese *Watchtower* study. Indeed, how thrilling has life been throughout all those intervening years! Twenty-one years of full-time service seem just like a day, and yet they are years packed full of joys and experiences that a hundred ordinary lifetimes could not start to contain! What a wonderful heritage is the pioneer service! There are lots of ups and downs, but how kindly does Jehovah help us "up" again from the "downs." Oh, that all of us may continue this service faithfully forever, by Jehovah's undeserved kindness as expressed through his Son, Christ Jesus!

### Meeting About Witnesses Turns Out to Be Meeting by Witnesses

● Having been told, while preaching from house to house, that the Patrician Society of the local Roman Catholic Church was to have a lecture on Jehovah's witnesses at its monthly meeting, a number of the Witnesses decided to attend. The priest, however, became so alarmed he would permit only four of them to remain.

After an obviously abridged and somewhat mild talk lasting only ten minutes the meeting was opened to discussion, questions to be addressed to the chairman, but they could be answered by anyone in the audience. One of the first questions a Catholic lady asked was: "Why do Jehovah's witnesses go from door to door?" The chairman looked at the guest speaker, the speaker in turn at the presiding priest, and the priest looked—lost. One of the Witnesses present took this opportunity to

ask for permission to answer the question, which was gladly granted.

From then on questions came thick and fast from the many Catholics present, and they were answered tactfully and truthfully by the Witnesses, quoting many scriptures. For some two hours an excellent witness was given about Jehovah and his purposes, his kingdom, his visible organization and the new earth. Interest and manifest good will were so great that the local priest found it expedient to declare the meeting closed, with some eager Catholic questions still unanswered. Judging by the comments passed, this was one of the most stimulating and interesting evenings ever held by the Patrician Society—the meeting about Jehovah's witnesses that turned out to be a meeting by the Witnesses!—Australia.

# CONGREGATING *all nations* AT JEHOVAH'S HOUSE



**E**IGHT centuries before Christ, when Jehovah's congregation was primarily from one natural nation, Isaiah recorded a remarkable prophecy: "And it must occur in the final part of the days that the mountain of the house of Jehovah will become firmly established above the top of the mountains, and it will certainly be lifted up above the hills, and to it *all the nations* must stream. And many peoples will certainly go and say: 'Come, you people, and let us go up to the mountain of Jehovah, to the house of the God of Jacob, and he will instruct us about his ways and we will walk in his paths.' For out of Zion law will go forth, and the word of Jehovah out of Jerusalem. And he will certainly render judgment among the nations and set matters straight respecting many

peoples. And they will have to beat their swords into plowshares and their spears into pruning shears. Nation will not lift up sword against nation, neither will they learn war any more."—Isa. 2:2-4.

<sup>2</sup> Here was Jehovah's promise to congregate men of all nations to his house in the last days. But this was by no means the beginning of the Christian congregation. Jehovah's original congregation, Israel, was called out of Egypt in the year 1513 B.C. His Christian congregation began to be called out of antitypical Egypt, the "world," A.D. 33. The former congregation had Moses as mediator; the latter has Christ. One was founded on the twelve sons of Jacob; the other has twelve apostolic foundations. The congregation in the wilderness had Jehovah's law covenant with its animal sacrifices; the Christian congregation comes under the glorious new covenant and the perfect human sacrifice of Christ. Those associating with the Christian congregation at the world's "time of the end" would be able to beat their swords

1. What prophecy did Isaiah record eight centuries before Christ, and why was it unusual for his day?

2. When did the Christian congregation get its start, and what similarity exists between it and Jehovah's congregation of Israel?



"I REJOICED WHEN THEY WERE SAYING TO ME: 'TO THE HOUSE OF JEHOVAH LET US GO.'" —PS. 122: 1.



into plowshares, because from its beginning it has followed a new commandment: "Love one another. By this all will know that you are my disciples, if you have love among yourselves."—John 13:34, 35.

<sup>3</sup> For what purpose would all the nations stream to the house of Jehovah? To learn his will and obey it. This purpose was highlighted by the apostle Peter when he wrote the congregation: "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) Yes, this must be a congregation of ministers—each a praiser of Jehovah! Not ritual, nor mere pew-sitting, but regular acts of sacred service—this identifies the true Christian congregation.—Rev. 7:15; 22:17.

<sup>4</sup> Would the world welcome this congregation with its public proclamation of Jehovah's excellencies? Jesus tells us why not. "If you were part of the world, the world would be fond of what is its own. Now because you are no part of the world, but I have chosen you out of the world, on this account the world hates you." (John 15:19) Find a hated congregation and you will be on the right trail. You will not find its members meddling in worldly politics nor offering invocations and benedictions on the world's affairs. But you will find that the one, true congregation knows and uses God's personal name, Jehovah. (Ps. 83:18) Of this, Jesus assures us: "I have made your *name* manifest to the men you gave me out of the world." (John 17:6) Isaiah reveals that Jehovah would call them his witnesses: "'You are my witnesses,' is the utterance of Jehovah, 'even my servant whom I have chosen, in order

that you may know and have faith in me, and that you may understand that I am the same One. Before me there was no God formed, and after me there continued to be none. I—I am Jehovah, and besides me there is no savior. . . . So you are my witnesses,' is the utterance of Jehovah, 'and I am God.'" (Isa. 43:10-12) There is just one congregation serving as His witnesses in these latter days. In the 175 lands where they declare abroad Jehovah's excellencies they are known as Jehovah's witnesses.

<sup>5</sup> "Do you mean the hated people who are always in the courts and in the papers about their religion?" Yes; Jesus said it must be this way, did he not? "Be on your guard against men; for they will deliver you up to local courts and they will scourge you in their synagogues. Why, you will be haled before governors and kings for my sake for the purpose of a witness to them and the nations." (Matt. 10:17, 18) Find the congregation that has been before the courts and rulers more than all the clergy of Christendom have been and you will find Jehovah's true witnesses. It is because they have taken the good news of God's kingdom to the doorstep of the world that judicial hearings have resulted, all for the purpose of a witness before the end comes. (Matt. 24:14) "But the witnesses are only a few hundred thousand compared to the millions of churchgoers in Christendom. Is it not bigotry to say you alone have the truth and the way to life?" Was Jesus a bigot? He warned: "Go in through the narrow gate; because broad and spacious is the road leading off into destruction, and many are the ones going in through it; whereas narrow is the gate and cramped the road leading off into life, and few are the ones finding it."—Matt. 7:13, 14.

3. For what purpose would men of all nations stream to Jehovah's house, and how is this different from Christendom's congregations?

4. (a) How would the world regard this true Christian congregation, according to Jesus? (b) How is God's true congregation further identified today?

5. (a) For what reason is the congregation of God often found in court? (b) Why is it not bigotry to say there is but one right way to worship God and gain eternal life?

6 "How do you join this 'few'?" You do not join. It is God who chooses the members of his congregation. Paul, one of its apostolic foundations, explains why: "The congregation of the firstborn . . . have been enrolled in the heavens." "Jehovah knows those who belong to him." (Heb. 12:23; 2 Tim. 2:19) You cannot "join" Jehovah's witnesses. If you make a careful study of Jehovah's Word, dedicate your life to him and serve his kingdom, you are automatically a welcome associate of his earthly organization. Jehovah's witnesses are interested solely in whether you want to 'go up to Jehovah's house' to be instructed from his law and "walk in his paths." They welcome you to become a reflector of the light shining from that 'city on the mountain which cannot be hid.' (Matt. 5:14) For this reason your search for everlasting life with Jehovah's congregation will be most happy and fruitful.

7 "Does this mean you view your Kingdom Halls as the true church?" No, the Kingdom Hall is not the "church." Jehovah's temple today is heavenly, spiritual. The English word "church" or "congregation" comes from the Greek word *ek-kle-si'a*, meaning "assembly." *Ek-kle-si'a* or "congregation" is applied collectively to all Christians known as the anointed spirit-begotten class who are on earth at any particular time. Often it is applied to the local assembly in any place. Jesus called the members of his congregation a "little flock." (Luke 12:32) Christ is the congregation's Head. The members of his "body" number just 144,000. (Rev. 7:4; 14:1) "But isn't that number symbolic?" No, for if you try to enlarge it in any way, for instance, increasing the 144,000 to 144,000,000, you would no longer have a "little"

flock. God's Word further identifies this little flock by various names, such as "anointed" ones (2 Cor. 1:21); "body" of Christ (Eph. 1:22, 23); "congregation of God" (Gal. 1:13); "heirs . . . of God" (Rom. 8:17); "holy nation" (1 Pet. 2:9); "holy ones" (1 Cor. 1:2); "holy priesthood" (1 Pet. 2:5); "Israel of God" (Gal. 6:16); "new creation" (2 Cor. 5:17); "royal palace of David" (Acts 15:16); "sons of the kingdom" (Matt. 13:38); "sealed . . . sons of Israel" (Rev. 7:4); and "temple of the holy spirit" (1 Cor. 6:19). Each year at the Memorial celebration of the anniversary of Christ's death it is noted that the remaining ones of this "little flock" number only several thousands—just a remnant. Yet this remnant continue to spearhead the witness work, being first to sing the new song about Jehovah's established kingdom under Christ.—Rev. 14:3.

8 "But who were all those witnesses of Jehovah at Yankee Stadium and the Polo Grounds the year you assembled a quarter of a million people in New York city? That was no little flock!" That's correct, they were a great crowd, part of those Jesus called his "other sheep." (John 10:16) They hope to live here on earth in God's new world, under the righteous rule of Christ Jesus and his heavenly congregation. (Rev. 21:1-5) Their salvation does not depend upon being a member of the heavenly congregation any more than an Englishman must sit in the House of Parliament in London in order to enjoy the rights and duties of a British subject. That there would be a great crowd associated with the true congregation we have further proof, in the words of John, another apostolic foundation: "I saw, and, look! a great crowd, which no man was able to number, out of all nations and tribes and

6. Why cannot people of good will "join" the true congregation?

7. (a) What is the meaning of the word "church," and how is it often applied? (b) Exactly how large is Jesus' "little flock," and what are some of the Scriptural names that describe it?

8. (a) How are the great numbers of Jehovah's witnesses seen at their conventions related to the "little flock"? (b) Do Jehovah's congregation and the great crowd worship the "trinity"?

peoples and tongues, . . . 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) No mention is made of attributing salvation to any mysterious third person of a supposed "trinity," for the Christian congregation does not hold to Christendom's mistaken belief in this regard. (John 14:28; 1 Cor. 11:3; 15:28) The congregation does rely on God's holy spirit or active force to perform its ministry, of course, but salvation comes from Jehovah God through Christ.

#### PRIVATE STUDY NOT ENOUGH

<sup>9</sup> "If I have my Bible and read it, is that not enough? Why must I congregate?" Because it is Jehovah's will for you. If you really study your Bible closely you will soon learn this. You must be congregated to be part of God's "household." Christians are commanded to "consider one another to incite to love and right works, not forsaking the gathering of ourselves together, as some have the custom, but encouraging one another, and all the more so as you behold the day drawing near." (Heb. 10:24, 25) If it is your custom to absent yourself from meetings of the congregation, how can you encourage and incite others to love Jehovah and fulfill his will? How can others encourage and incite you? Jehovah did not inspire the Scriptures in order to isolate believers. Paul said he wrote to Timothy in order "that you may know how you ought to conduct yourself in God's household, which is the congregation of the living God, a pillar and support of the truth." (1 Tim. 3:15) You serve as part of the pillar supporting God's Word of truth in your community when you are congregated, working closely with the congregation. Moreover, a wise person must do more than *read* God's law. Jehovah says

9. Is it enough for one to stay at home and read the Bible? Why do you answer thus?

he must also *listen*: "A wise person will listen and take in more instruction." (Prov. 1:5) In order to listen he must be assembled where Jehovah's servants are speaking. To keep away from Jehovah and the doing of his will is to show an adulterous spirit. "Look! the very ones keeping away from you will perish. You will certainly silence every one adulterously leaving you. But as for me, the drawing near to God is good for me. In the Sovereign Lord Jehovah I have placed my refuge, to declare all your works." (Ps. 73:27, 28) No adulterer will inherit God's kingdom.—Eph. 5:5.

<sup>10</sup> Take as an example of wisdom the witnesses of Jehovah in some countries where they are presently outlawed. Dozens of families in the rural sections have abandoned their homes and moved to larger cities, because, where they lived, it became nearly impossible to meet together and even more difficult to witness for God's kingdom. What practical wisdom! Evidently their viewpoint is that of the psalmist: "I rejoiced when they were saying to me: 'To the house of Jehovah let us go.'" (Ps. 122:1) If, as a Christian, you are determined to walk with Jesus, you must go where he is. The Revelation shows he is walking in the midst of his congregation. (Rev. 2:1) Wherever two or three are congregated in his name, he is among them. (Matt. 18:20) Never can you walk alone. Staying away from the congregation may lead you to the broad, spacious road to destruction, and there you would not be alone either.—Matt. 7:13.

<sup>11</sup> You will find the spiritual food in Jehovah's household is excellent. There is none finer anywhere, nor as good. (Amos

10. What fine appreciation have Jehovah's witnesses in territory where banned shown for the Christian congregation, and what should be the attitude of every Christian in this regard?

11. During the week what excellent spiritual food is provided at the local Kingdom Hall and in neighborhood homes?

8:11) One night a week the congregation of Jehovah's witnesses holds a service meeting along the lines of the one Jesus held with early members of the congregation. Read about it at Luke 10:1-12. Specific instructions are given on how to effectively preach and teach Jehovah's law to men of good will. First-century Christians also gave close attention to "public reading, to exhortation, to teaching." (1 Tim. 4:13) You will rejoice to find this same studious attention to Bible reading and study at each of the five weekly meetings of the Christian congregation today. The theocratic ministry school is a good example. Men and women, young and old, give practice sermons, followed by personal counsel. Isaiah's words have come true: They will all be "taught by Jehovah." (Isa. 54:13) Early in the week, usually on a Tuesday night, the congregation copies the early Christian example and meets in a private home in your community; in fact, in several homes. (Rom. 16:5) Find out where the nearest group meets in your neighborhood. Become a regular participant. Jehovah will pour you out such a blessing in wisdom and understanding that you will not be able to contain it. The desire to communicate what you learn to others will well up in you. Go along with the members of that service center and learn how they say "Come" to others. Do this and you will take the first steps toward becoming a true Christian. (Rom. 10:10) Your godly devotion will prove to have power.—2 Tim. 3:5.

<sup>12</sup> On Sundays each congregation holds a sixty-minute public Bible lecture that provides a wealth of practical wisdom from Jehovah. You will find it a wonderful contrast to Christendom's sermons on psy-

12. (a) What public meeting is held each Sunday preceding the *Watchtower* study, and what is recommended for during this hour? (b) How has Jehovah God used the *Watchtower* magazine, and what is the purpose in studying it congregationally each week?

chology, philosophy, book reviews and politics. Take your Bible each Sunday and learn to look up the scriptures each speaker cites in support of his teaching. This is the correct Christian procedure. (Acts 17:11) Jehovah's people have songbooks; they like to sing songs to Jehovah's praise. Following the public talk and such a Kingdom song, the congregation takes up a congregational study of a Bible topic discussed in the magazine *The Watchtower*. For over eighty years the governing body of the Christian congregation has used this journal as a convenient means of getting Jehovah's law and the increased light upon it to the household of faith. Jesus foretold that he would have a faithful remnant of his congregation on earth in the last days giving spiritual food to the congregated workers in Jehovah's house. "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." (Matt. 24:45, 46) A "domestic" is a household worker. The Christian workers in Jehovah's house are strengthened by weekly discussion of the Bible truths printed in *The Watchtower*. It was similar spiritual food from the early governing body in Jerusalem that made possible this report: "The congregations continued to be made firm in the faith and to increase in number from day to day." (Acts 16:4, 5) The 1960 *Yearbook of Jehovah's Witnesses* happily reports that Jehovah added 86,345 new witnesses to his congregation in 1959. The *Watchtower* study each Sunday is an outstanding means of making all these ministers "firm in the faith."

<sup>13</sup> "It sounds like first-century Christianity has come back to us!" Yes, it certainly has. In fact, this promised "restora-

13. What marvelous restoration has taken place in our day, and what are the visible evidences of it?

tion of all things" was foretold at Acts 3: 20, 21. It includes a return of godly "judges" and faithful "counselors" to the congregation. (Isa. 1:26) Isaiah foretold that mature Christian overseers and ministerial assistants would protect God's flock and serve as a hiding place and as streams of water in a parched land. (Isa. 32:1, 2) Jehovah's congregation has all these faithful overseers in the form of zone, district, circuit and congregation servants, ably assisted by capable helpers and Bible study conductors. (Rom. 15:19; Ex. 18:21) Their qualifications for office include love for strangers. Your first visit to the Kingdom Hall or Tuesday neighborhood discussion in a Witness' home will let you experience this warm Christian love.

<sup>14</sup> This love is a sign of strength, not weakness, as the world might view it. For in deep love for Jehovah and Christ the overseers can tolerate no doctrinal or moral impurity in the congregation. (Jude 3, 4; 1 Tim. 5:19-22) Any discovered is quickly rooted out, to preserve Jehovah's favor on the congregation. You will rejoice to find such a clean Christian organization in this time of the end. Assembling with it will soon qualify you to carry out the apostle Paul's instruction: "Let us always offer to God a sacrifice of praise, that is, the fruit of lips which make public declaration to his name." (Heb. 13:15) The congregation will assign a mature Christian to give you personal assistance as you learn the art of making effective visits on your neighbors and eventually conduct a home Bible study with them. You will get all the help you need so you can be made firm in the faith and, in time, bear your own load of responsibility, even helping someone else. The congregation provides mapped

14. (a) What cause for rejoicing is there about the moral and doctrinal purity of Jehovah's congregation? (b) How does the congregation help us obey Paul's instruction at Hebrews 13:15?

territory assignments for orderly coverage of the community. This is another benefit from the Christian congregation that should be appreciated.

#### ABILITY TO SPEAK

<sup>15</sup> Perhaps you feel you could never speak as well as the Witness that first contacted you. Have no fear that you will be inadequate after proper training. You have Isaiah's assurance: "Any weapon whatever that will be formed against you will have no success, and any tongue at all that will rise up against you in the judgment you will condemn. This is the hereditary possession of the servants of Jehovah, and their righteousness is from me," is the utterance of Jehovah." (Isa. 54:17) Assembling with Jehovah's people will soon enable you to say with confidence, "The Lord Jehovah himself has given me the tongue of the taught ones, that I may know how to answer the weary one with a word." (Isa. 50:4) Jehovah will strengthen you to stand "firm in one spirit, with one soul fighting side by side for the faith of the good news, and in no respect being frightened by your opponents. This very thing is a proof of destruction for them, but of salvation for you; and this indication is from God." (Phil. 1:27, 28) Learn to persevere with Jehovah's congregation and do "not give up in doing what is right, for in due season we shall reap by not giving out." (Gal. 6:7-10) When Satan launches his expected attack on the Christian congregation just prior to Jehovah's war of Armageddon, Isaiah assures us that the congregation will not be taken over and destroyed: "No more will there come again into you the uncircumcised and unclean one." (Isa. 52:1) In defense of his congre-

15. (a) Those who fear they could never speak for Jehovah have what assurances from Isaiah? (b) Will the Christian congregation disintegrate under Satan's expected pre-Armageddon attack? (c) What counsel may the congregation have in mind when Jehovah counter-attacks?

gation Jehovah God will unleash a decisive counterattack that will utterly destroy the congregation of evildoers. (Ps. 26:4, 5) The Christian congregation may well call to mind Jehovah's instruction: "Go, my people, enter into your interior rooms, and shut your doors behind you. Hide yourself for but a moment until the denunciation passes over. For, look! Jehovah is coming forth from his place to call to account the error of the inhabitant of the land against him."—Isa. 26:20, 21.

<sup>16</sup> Armageddon over, Jehovah's people will emerge into his clean, righteous new world, there to take up the peaceful work of landscaping the earth and welcoming back those worthy of a resurrection, including Jehovah's witness Isaiah. Picture yourself in that new world where everything that breathes will praise Jehovah. (Psalms 148; 150) Throughout eternity mankind will worship at Jehovah's house. This marvelous prospect lies ahead of those men of all nations congregating at Jeho-

vah's house today. May you carefully analyze your personal relationship to Jehovah's congregation now. Quickly take whatever steps are necessary to come into full harmony with its pure doctrine and faithful practice. Be present at all its meetings. Share in its public witnessing. Stay with the congregation and preserve your life, even as Jehovah's first congregation was protected in Egypt centuries ago on Passover night.

<sup>17</sup> May your appreciation for Jehovah's congregation now be like that of the psalmist: "One thing I have asked from Jehovah . . . that I may dwell in the house of Jehovah all the days of my life, to behold the pleasantness of Jehovah and to look with appreciation upon his temple." If that is your prayer, then "come, you people, and let us go up to the mountain of Jehovah, to the house of the God of Jacob, and he will instruct us about his ways and we will walk in his paths."—Ps. 27:4; Isa. 2:3.

16. (a) What bright prospect faces those congregating at Jehovah's house today? (b) What should each one now do to gain that objective?

17. (a) What appreciation as expressed by the psalmist should we also demonstrate? (b) With that prayerful attitude, to what invitation should men of all nations now quickly respond?

# THE TREASURE *of a* CHRISTIAN HEART

"A good man  
 brings forth good out  
 of the good treasure of  
 his heart, . . . for out of  
 the heart's abundance  
 his mouth speaks."  
 —Luke 6:45.

**A** CHRISTIAN heart, the heart of a "good man," holds a treasure of eternal riches. This treasure of a Christian

heart is constantly replenished and increased, overflowing in abundance yet never exhausted or even diminished. Such treasure is assured to you if desiring to be ever a "good man" by Jesus' words: "A good man brings forth good out of the good treasure of his heart, but a wicked

1. To whom and of what is Luke 6:45 an assurance?

man brings forth what is wicked out of his wicked treasure; for out of the heart's abundance his mouth speaks."—Luke 6:45.

<sup>2</sup> Of what does this heart's treasure consist? In view of the fact that from its abundance "his mouth speaks," it follows that the treasure consists of the good riches of mind, heart and spirit—spiritual riches. Accurate knowledge of the Word of Jehovah brings to a Christian a share of those spiritual qualities and abilities possessed by the One whose words are in the sixth chapter of Luke, the Teacher, Christ Jesus. His life and his utterances demonstrated that in his heart were love, truth, understanding, wisdom, joy, peace, faith, hope, confidence, assurance, appreciation of Jehovah God; these are real riches. They are in evidence today. They are derived from the Word of God, from faith in and devotion to him, and are overflowing in Christian hearts. Christlike qualities, Christlike abilities manifest in the lives and conduct of Christians, prove the reality of the heart's treasure. The abundance of the heart enables the mouth to speak. To this ability so to speak good things, all the spiritual riches comprising the heart's treasure contribute, and perform their part.

<sup>3</sup> In defining and identifying this treasure of a Christian heart there is more to be said, in view of what the Teacher of Christianity had stated in Luke, chapter six, verse forty, in connection with teaching. The following is to be observed:

<sup>4</sup> From the abundance of his heart devoted to Jehovah, Christ Jesus brought forth instruction to the praise of God and the blessing of those whom he taught. That he instructed them perfectly and that they received his teaching completely was evidenced in a specific way, in harmony with

his words: "A pupil is not above his teacher, but everyone that is perfectly instructed will be like his teacher." (Luke 6:40) The evidence on the part of those instructed was in their being like the instructor. By this we see what it is that Jesus shows to be the evidence of the success of teaching: teaching thoroughly given and thoroughly received is manifest by the one who is taught being like the one who does the teaching. The fact of successful teaching is established by what the pupil says and does in being like the teacher. From Luke 6:45 we learned that the evidence of the treasure of the Christian heart is manifested through what the mouth speaks from the heart's abundance.

<sup>5</sup> Therefore, the treasure of a Christian heart is manifested by the possessor in being like his teacher in demonstrating the active quality and ability of teaching. The treasure includes this active quality and ability of teaching, and so is an art treasure, of the very highest art, the "art of teaching."—2 Tim. 4:1, 2, NW; Parkhurst.

<sup>6</sup> A "good man" is always a pupil, always learning. At the same time, like his teacher, he himself is always teaching. Jehovah's witnesses realize the importance of being teachers, taking notice of Scriptural references to Jesus' teaching, such as at Matthew 5:2, where it is recorded that Jesus "opened his mouth and began teaching them." Jesus "took up teaching beside the sea . . . he began to teach them many things with illustrations and to say to them in his teaching." (Mark 4:1, 2) Mark 9:31 states "he was teaching his disciples and telling them."

<sup>7</sup> This loving Teacher gave direct commands to Christians that they should teach, saying, "Go therefore and make disciples of people of all the nations, . . . teaching

2. (a) Of what kind of riches is the heart's treasure? (b) What does accurate Bible knowledge bring to a Christian? (c) What did Jesus demonstrate? (d) What proves the reality of the heart's treasure?

3, 4. What is to be observed in view of verse 40 of Luke, chapter 6?

5. (a) How is the heart's treasure manifested? (b) Why is it an "art" treasure?

6. In what two activities does a "good man" engage? 7. What command is here noted?

them to observe all the things I have commanded you.”—Matt. 28:19, 20.

<sup>8</sup> Among those who were taught by Jesus were his apostles, and they considered their personal participation in teaching others as imperative. They preached, 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) The apostle Paul made his treasure of teaching stand out from the more general expression of preaching when he said: “I was appointed a preacher and apostle and teacher.”—2 Tim. 1:11.

<sup>9</sup> This heart’s beautiful treasure of the ministry, the ability for preaching and teaching, is to be valued by Christians above all things. Paul expresses it: “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. 1:13, 14) Where is this “beautiful trust”? Is it not in the Christian heart?

<sup>10</sup> For some time we have realized a difference between preaching and teaching. More and more we appreciate the fact that while Christians are preachers, they also must be teachers, as were Paul and the other apostles and, outstandingly, Christ Jesus himself. Preaching the truth means informing other persons concerning the Word of God, and of Jehovah, and of his wonderful qualities and purpose. Teaching people these things means to put into *their own hearts and minds* knowledge and understanding, so that these persons can, in turn, speak from the heart’s abundance.

<sup>11</sup> A person has been taught when he

8. Give some facts relative to the apostles’ teaching.  
9. State your understanding of Paul’s evaluation of the ministry.

10. Differentiate between preaching and teaching.

11. (a) When has a person been taught? (b) How does he show that he has been taught successfully? (c) Explain how learners become like teachers.

himself can say to his teacher, or to another, things that are in his heart and mind which are in accord with Jehovah God’s Word and principles. You can express yourself on these things, can you not? As you understand truths from the Holy Scriptures, you can share them with others. When you do so in such a way that another person can, in turn, understand and believe these Scriptural truths and can speak them back to you and make expression of them to others, then you have become like your teacher and, to an extent, your pupil has become like you.

<sup>12</sup> Therefore the teacher explains things to the student and has a real interest in the student of God’s Word whom the teacher is assisting. This reminds us of the way Paul taught, as recorded in Acts 17:3, where we learn that he was “explaining and proving by references” concerning Christ Jesus.

#### THE STUDENT’S PART

<sup>13</sup> You must have air, water and food to sustain life. These are physical needs that we recognize. We have them in common with all other persons. Also, you have spiritual needs, just as have all other men. If you recognize your need for spiritual food, you can take the proper steps to fill the need, even as you can take the proper steps to fill the need for material food, realizing that such is required constantly.

<sup>14</sup> To fill the spiritual need a person first must realize and admit that the need is there and then proceed to study God’s Word for spiritual nourishment. In the study the student sets his mind upon the subject under consideration. He concentrates to get the thoughts into the mind, which brings him understanding. Out of this comprehension of the truth from the

12. What does a Christian teacher do?

13. (a) What must the student recognize? (b) What follows this recognition?

14. (a) State the first essential toward filling the spiritual need. (b) What other things must the student do?

Bible that he had studied in private, with another teacher, or in a congregation of Christians, there is something else the student must do in order to make the good things that he has acquired through study of value to him. This requirement is a Bible rule, a God-given principle. It is not difficult. It is easy to conform to. Its good results are certain when it has been complied with. It is essential.

<sup>15</sup> What is the additional requirement to be met by the student? This: Now, having gained knowledge and believing the truth which he recognizes from God's Word, he must make an expression of his conviction. "Moreover, 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) This means he must state in his own language, his own words, in his own way, what he recognizes from the Bible to be true. He must share with his personal teacher the things he had learned, also telling others.

<sup>16</sup> When the student makes an expression of truth that he has learned from God's Word, the student is teaching to some extent. When the student makes expression to another person, he is becoming like the teacher. It is not a matter of a Christian's just preaching and stopping there. No. The teacher helps the student make a responsive expression that the teacher can hear. This is a statement of conviction on the part of the student. To an extent it is teaching by the student, because it is expressing truths that come from Jehovah God, through his appointed teacher, Christ Jesus, through his Word, the Bible, through his channel, the New World society.

<sup>17</sup> So then, you, as a Christian teacher,

15. Express your conviction as to the meaning of Galatians 6:6.

16. When Galatians 6:6 is obeyed, what progress is demonstrated?

17. (a) What is the teacher's privilege? (b) What is the student's privilege? (c) To whom does Galatians 6:6 apply? (d) Of what are you convinced as to preserving the treasure of truth, blessing and maturity?

help the student express himself. Or you, as a Christian student, express yourself. Share with your teacher and with the congregation at the congregation studies. Make opportunities to state your convictions as to what you have learned from the Bible. Jehovah's witnesses do this, even calling at the homes of strangers in their house-to-house ministry. Are you of those who have been Christian ministers for many years? Or, have you been a dedicated servant of God for a shorter period of time? Perhaps you are just beginning your study of God's Word and your association with the New World society. All, however, are actually being taught by Jehovah, through Christ Jesus and through the New World society and ministers therein. All, "anyone," regardless of origin or present service privileges, follow the Scriptural rule: "Share in all good things with the one who gives such oral teaching." (Gal. 6:6) Share. That is an essential way of stating conviction. This we must do to strengthen and maintain faith in the truths that we have learned. It is by thus sharing of the abundance of our heart through our word spoken from the heart's treasure that we preserve and increase the treasure of truth, blessing and maturity which Christians must have.

#### ART INHERENT IN TEACHING

<sup>18</sup> The apostle Paul begged his fellow Christians to value properly the treasure of teaching, stating: "I earnestly beg you before God and Christ Jesus . . . and [I beg you] by his manifestation and his kingdom [to do what?], Preach the word, be at it urgently in favorable season, in troublesome season, reprove, reprimand, exhort, with all long-suffering and art of teaching." (2 Tim. 4:1, 2) Of the things herein mentioned, which has the sense of

18. May we properly term the teaching of God's Word an "art"?

being an "art"? Preaching? Reproving? Reprimanding? Exhorting? Various translations show that teaching is an art; it is an art to "be like his teacher."—*NW; AT; Fenton; Parkhurst; Crampon; etc.*

<sup>19</sup> Christian teaching is the highest of arts for many reasons, one of which is that upon it life depends. Whose life? Life of both the teacher and the taught, as is expressed in 1 Timothy 4:16: "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 what way does life of both teacher and student depend upon the art of teaching?

<sup>20</sup> Since Jehovah God is the Source of life, in order for us to gain everlasting life we must have his approval. Does not Revelation 7:15-17 show Jehovah's approval of the great crowd of persons there referred to? "That is why they are before the throne of God, and they are rendering him sacred service day and night in his temple, and the one seated on the throne will spread his tent over them. They will hunger no more nor thirst any more, neither will the sun beat down upon them nor any scorching heat, because the Lamb who is in the midst of the throne will shepherd them, and will guide them to fountains of waters of life. And God will wipe out every tear from their eyes." This shows shepherding by the Lamb Christ Jesus. This shows God himself wiping away tears of those who have been guided to his fountain of life. This approval of Jehovah God we need.

<sup>21</sup> In order to have God's approval we must take a stand for him, supporting his worship. The student's being the same as the teacher includes his taking a firm stand on God's side: "A disciple is not above his

teacher, nor a slave above his master. It is enough for the disciple to become as his teacher, and the slave as his master. If people have called the householder Beelzebub, how much more will they call those of his household so? Therefore do not fear them; for there is nothing covered over that will not become uncovered, and secret that will not become known. What I tell you in the darkness, say in the light; and what you hear whispered, preach from the housetops. And do not become fearful of those who kill the body but can not kill the soul; but rather be in fear of him that can destroy both soul and body in Gehenna. Do not two sparrows sell for a coin of small value? Yet not one of them will fall to the ground without your Father's knowledge. But the very hairs of your head are all numbered. Therefore have no fear: you are worth more than many sparrows." (Matt. 10:24-31) A fearless stand for Jehovah is here shown to be necessary. Can we take this stand without being devoted to God? No.

<sup>22</sup> Out of our gratitude toward Jehovah because of his blessing of faith and knowledge, we must have devotion to God in order to take a firm stand for him. "Therefore, as you have accepted Christ Jesus the Lord, go on walking in union with him, rooted and being built up in him and being stabilized in the faith just as you were taught, overflowing with thanksgiving." (Col. 2:6, 7) If we really overflow with thanksgiving to God we will be led to devotion to him and thus be spiritually strong to take a stand firmly for him.

<sup>23</sup> According to the foregoing words of Colossians 2:6, 7, from where did the faith come by which a Christian ought to be stabilized? It came from being taught. Knowledge of the truth is the basis. This

19. What is your conviction as to saving lives?  
20. What must we have in order to gain life?  
21. What is required of us for God's approval?

22. To take a stand for Jehovah requires what?  
23. What part does knowledge play respecting devotion to God?

means, not just any kind of knowledge concerning any truth or fact, but it has reference to what the apostle Paul spoke of at Romans 10:2, 3: "For I bear them witness that they have a zeal for God; but not according to accurate knowledge; for, because of not knowing the righteousness of God but seeking to establish their own, they did not subject themselves to the righteousness of God." Those to whom Paul made reference here could not be devoted to God in spite of their misguided religious zeal, because they did not have accurate knowledge, and therefore did not know God's righteousness. In that condition they could not be devoted to God and to his righteousness, nor could they be subject in devotion to God's righteousness. Paul is saying that accurate knowledge is necessary. What do we need in order to receive accurate knowledge of God's truth?

<sup>24</sup> To have the knowledge that is necessary to lead us to devotion to God with all of its resultant blessings, we must have a teacher. For other persons to have this required knowledge they must be taught. For us to be like our teacher, from whom we have learned, we in turn must teach. There is no other way for persons to be led to the worship of Jehovah God and everlasting life. Second Peter 3:15-18 certainly shows that a man cannot safely rely on his own wisdom for understanding God's Word. Peter states: "Consider the patience of our Lord as salvation, just as our beloved brother Paul according to the wisdom given him also wrote you, speaking about these things as he does also in all his other letters. In them, however, are some things hard to understand, the meaning of which the untaught and unsteady are twisting, as they do also the rest of the Scriptures, to their own destruction. You, therefore, be-

loved ones, having this advance knowledge, be on your guard that you may not be led away with them by the error of the law-defying people and fall from your own steadfastness. No, but go on growing in the undeserved kindness and knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and to the day of eternity." How true are the words of Christ Jesus: "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.

<sup>25</sup> No man on earth can receive this knowledge all by himself. Every individual requires God's Word, his spirit and also his organization of Christian teachers. In this way, by staying by these things "both yourself and those who listen to you" are saved. (1 Tim. 4:16) This means not merely the hearing of the Word of God, but the proper response to it. This includes a declaration of our conviction, helping others to appreciate that Word as much as we do. With this in mind, do you not feel a warmth of appreciation toward those men and women who lovingly go from house to house, calling at the homes of all people, doubtless calling at your home, unselfishly participating in the teaching work that began with Christ Jesus our Lord? Know without a doubt that, "all Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness, that the man of God may be fully competent, completely equipped for every good work."—2 Tim. 3:16, 17.

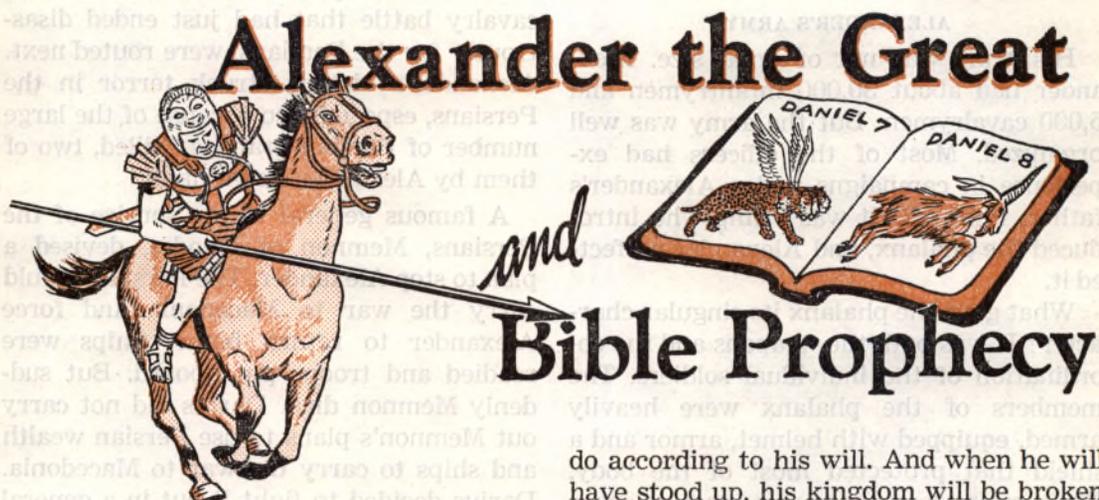
<sup>26</sup> "A good man brings forth good out of the good treasure of his heart, . . . for out of the heart's abundance his mouth speaks.

24. (a) For knowledge, what is required? (b) How does 2 Peter 3:15-18 convince us of this? (c) So, our conviction finds expression in what statement of Jesus?

25. (a) In respect to spiritual needs, what does every person require? (b) How valuable is inspired Scripture?  
26. (a) One who hears Jesus' words and does them is like whom? (b) What is your evaluation of the teaching work of Jehovah's witnesses?

... Everyone that comes to me and hears my words and does them, I will show you whom he is like: He is like a man building a house, who dug and went down deep and laid a foundation upon the rock-mass. Consequently, when a flood arose, the river

dashed against that house, but was not strong enough to shake it, because of its being well built," said Jesus. (Luke 6:45-48) Allow Jehovah's witnesses to help you to apply yourself to the Word of God, and your heart will be enriched beyond measure.



**M**ANY persons have gone through high schools and colleges thinking that they know the story of Alexander the Great. But often such persons are entirely unaware of the most important fact concerning Alexander: His career of speedy conquest was foretold in Bible prophecy.

Jehovah gave his prophet Daniel advance information concerning the rise and fall of world powers. Between 618 and 535 B.C. Daniel received from God prophecies concerning the rise of Greece as the world power to supplant Medo-Persia and concerning the role Alexander was to play in connection therewith. About two hundred years before Alexander was born, Daniel had foretold the conqueror of Medo-Persia: "And a mighty king will certainly stand up and rule with extensive dominion and

do according to his will. And when he will have stood up, his kingdom will be broken and be divided toward the four winds of the heavens, but not to his posterity." —Dan. 11:3, 4.

This "mighty king" came to the throne of Macedonia at twenty years of age, in the year 336 B.C. This was the same year that the king of the fourth world power, Medo-Persia, received the throne, namely, Darius III. A speedy conquest of Medo-Persia and other nations was foretold in Bible prophecies. The rise of the Macedonian or Grecian line of world rulers was foretold, for instance, at Daniel 7:6 under the symbol of a leopard with "four wings of a flying creature"; at Daniel 8:5 under the symbol of a he-goat that came "from the sunset upon the surface of the whole earth, and it was not touching the earth." We are not left in doubt as to the identity of the he-goat, for Daniel said: "The

hairy he-goat stands for the king of Greece."—Dan. 8:21.

The symbolic he-goat's not touching the earth and the symbolic leopard's having wings indicate what? Speed and swiftness of conquest. Let us see with what swiftness Alexander conquered the world, in fulfillment of Bible prophecy.

#### ALEXANDER'S ARMY

His army was not of great size. Alexander had about 30,000 infantrymen and 5,000 cavalrymen. But the army was well organized. Most of the officers had experience in campaigns under Alexander's father, Philip II. It was Philip who introduced the phalanx, and Alexander perfected it.

What gave the phalanx its singular character? It was both the weapons and the coordination of the individual soldiers. The members of the phalanx were heavily armed, equipped with helmet, armor and a shield that protected most of the body. Their main weapons were a lance or spear thirteen to eighteen feet long and a short Greek sword. They usually stood sixteen deep, the lances of the first five files projecting beyond the front, a formidable barrier to any enemy; the hinder files laid their lances on the shoulders of those in front. Members of the phalanx received strenuous gymnastic training to make possible unity, precision and rapidity. Alexander coupled the phalanx with heavy cavalry charges. He also used light-armed troops for special purposes.

On the banks of the river Granicus, Alexander won his first victory over the forces of the Persian king, Darius III. The Persian cavalry had lined the bank of the river, with the infantry kept back in reserve. Alexander, appearing with his army on the other side of the river, was, as one historian puts it, "particularly conspicuous by his shield, and the plume of feathers

that overshadowed his helmet, on the two sides of which there rose two wings, as it were, of a great length, and so very white, that they dazzled the eyes of the beholder." In the ensuing battle, the Persian cavalry, though greatly outnumbering Alexander's, could not offer effective opposition to the phalanx with its array of long pikes. The Persian infantry, who had looked on the cavalry battle that had just ended disastrously for the Persians, were routed next. Alexander's victory struck terror in the Persians, especially so because of the large number of Persian grandees killed, two of them by Alexander's own hand.

A famous general in the service of the Persians, Memnon of Rhodes, devised a plan to stop Alexander. The Persians would carry the war to Macedonia and force Alexander to return home. Ships were readied and troops put aboard. But suddenly Memnon died. Darius did not carry out Memnon's plans to use Persian wealth and ships to carry the war to Macedonia. Darius decided to fight it out in a general battle in which he personally would take command. The Persian king collected a vast army of some 600,000 men. Relying on the numerical strength of his army, and anxious for a general battle, Darius let Alexander advance unopposed, even through mountain passes and defiles that could have been formidable strongholds of Persian defense.

In the ensuing battle at Issus, the Persians were unprepared for the suddenness and vehemence of the Macedonian attack. Darius III, in his chariot, perceived the desertion of some of his forces and turned around and fled with the foremost of the fugitives. The rout of the Persian army was complete, Alexander even capturing Darius' mother, wife, sister, infant son and two daughters—brought along to witness what was to have been a spectacular victory for Darius.

## THE FALL OF TYRE

After the battle at Issus, Alexander did not continue on in the pursuit of Darius. Rather, Alexander turned his attention to Tyre. King Nebuchadnezzar of Babylon had destroyed mainland Tyre many years before, after a siege of thirteen years. Jehovah God had used Nebuchadnezzar as his servant to punish mainland Tyre. (Ezek. 29:18-20) Now new Tyre, the island city, was to be punished, even as foretold by God's prophet Zechariah: "Look! Jehovah himself will dispossess her, and into the sea he will certainly strike down her military force; and in the fire she herself will be devoured." (Zech. 9:4) Jehovah's purpose to punish island Tyre for its pride and wickedness resulted in one of the most unusual conquests in history.

Tyre refused to allow Alexander entrance into the city. Angered Alexander threatened to break down the city gates if they were not opened. This threat did not impress the Tyrians. Had not the island city shown itself impregnable against enemies? Besides, what could Alexander with phalanxes and cavalry and no navy do against an island city? Little did the Tyrians expect Alexander to go to all the effort to construct a causeway or mole out to their island!

"That Alexander's method of attack was not anticipated is not strange," says Wallace B. Fleming in *The History of Tyre*, "for there was no precedent for it in the annals of warfare. The walls which surrounded the city rose to the height of a hundred and fifty feet on the side toward the mainland. Their stones were of such a size and so well laid as to be secure against any engines of attack that could be operated from the unsteady surface of the water. Successful assault was impossible unless engines of war could be planted on firm ground and brought to the height of

the wall. But the island was separated by a channel a half mile wide, through which the current ran very swiftly and which, especially when the south wind blew, was very dangerous for shipping."

But where would Alexander get material with which to build a mole to the island? Why, much of it could come from the ruins of old Tyre. Arrian, the Greek historian who wrote a biography of Alexander based on the writings of two of his generals, relates that Alexander scraped the very dust from old Tyre and placed it in the water. This action of Alexander's was foretold in Bible prophecy, for Jehovah had said: "I will scrape her dust away from her and make her a shining, bare surface of a crag. . . . Your stones and your woodwork and your dust they will place in the very midst of the water."—Ezek. 26:4, 12.

Work on the mole was often interrupted. Strong currents washed out some of the work. Tyrian naval vessels approached and archers harassed the workmen. Tyrian efforts and strong currents wrecked much of the construction, and Alexander started over again. This time he determined to build a wider mole so more machines could be set up against the city. Whole trees were used. But Tyrian divers plunged into the water and attached hooks to the projecting boughs. They dragged the trees out, causing the collapse of parts of the construction. Alexander needed a navy to protect his workmen. From Sidon, Aradus (Arwad), Byblus, Cyprus and other places Alexander collected a navy of about two hundred ships. The Tyrians, surprised that Alexander could get so suddenly so strong a navy, decided against a general naval battle. With a fleet to protect his construction, Alexander quickly brought the mole up to the city wall.

To overcome the problem of the wall's

height, Alexander had tremendous mobile towers constructed. "A drawbridge on the front of the towers enabled a surprise attack to be made on the enemy's walls," says Werner Keller in *The Bible as History*. "They were the highest siege towers ever used in the history of war. Each of them had twenty stories and the topmost platform towered, at a height of over 160 feet, far above the highest city walls."

The Tyrians fought back by tying grappling hooks to long ropes and throwing them out, dragging soldiers on the towers to their death. The Tyrians built machines to throw red-hot metal at the enemy. They also heated sand in shields of brass and iron and poured it down on Alexander's soldiers who approached the wall. The sand, sifting under the armor, caused such pain that the soldiers cast off their armor, exposing themselves to arrows from the walls.

Alexander ordered an all-out assault. The Macedonians on the towers battled to get across on the drawbridges. Ships with battering rams attacked the city wall north and south of the mole. The ships on the south soon made a breach. Bridges were thrown across and storming parties from other vessels went across. Alexander landed with one of the storming parties and was among the first on the wall. Meanwhile, Alexander's navy forced its way into Tyre's harbor and defeated the bottled-up Tyrian fleet. Soon Macedonians were entering Tyre from every direction. The slaughter in the streets and squares was tremendous. The Macedonians, enraged by the stubborn resistance of the city, showed no mercy. A large part of Tyre was burned. Some 8,000 Tyrians were killed and 2,000 young men impaled on the seashore as a reprisal for the killing of Macedonian prisoners. Some 30,000 Tyrians were sold into slavery. The siege had lasted from the mid-

dle of January till the middle of July, 332 B.C.

Alexander next entered Jerusalem, where, as historian Charles Rollin says in his *Ancient History*, "the high-priest, afterwards, showed him those passages in the prophecy of Daniel, which are spoken of that monarch. . . . We may easily figure to ourselves the great joy and admiration with which Alexander was filled, upon hearing such clear, such circumstantial, and advantageous promises. Before he left Jerusalem, he assembled the Jews, and bid them ask any favor whatever."

Alexander then moved into Egypt, which, weary of the Persian yoke, greeted him as a deliverer. At the mouth of the Nile he founded the city of Alexandria, in 332 B.C.

Alexander turned northward again and started for Babylon with an army of about 47,000 men. Darius III made several overtures for peace. To his last overture Alexander replied to his embassy: "Would he [Darius] be satisfied with ranking himself as second to me, without pretending to be my equal, I might possibly then hear him. Tell him that the world will not permit two suns, nor two sovereigns."

#### VICTORY AT GAUGAMELA

So Darius prepared for battle. This time Darius collected an army about twice as large as had fought at Issus. He amassed an army of about 1,000,000 men. Alexander, with his 47,000 men, crossed the Euphrates and the Tigris and met Darius at the head of that colossal army near the village of Gaugamela, about eighteen miles northeast of the ruins of Nineveh. Darius put at the front of his line two hundred scythe-armed chariots and fifteen elephants. With these the Persian king hoped to chop up Alexander's phalanxes, disordering them so they would become easy prey to the charges of Persian cavalry.

As the battle opened, the chariots went rattling across the plain, charging into the phalanxes. But Alexander had appointed light troops to neutralize the chariots. They wounded horses and drivers with missiles. The few chariots reaching the phalanx passed harmlessly through, the spearmen opening their ranks for them; and in the rear they were easily captured. The battle was furious. The pikes of the phalanx gradually gleamed nearer and nearer to Darius; and when the king's charioteer was struck down by a javelin, Darius jumped from his chariot, mounted a horse and galloped from the field of battle. Soon the Persian army was following its leader—in retreat and in panic. Alexander pursued the fugitives; and, according to Arrian, 300,000 Persians were killed. The fleeing Darius was murdered by men once his allies.

#### PLANS FOR BABYLON FAIL

Babylon at once surrendered. Alexander determined to make this city the world capital. He initiated several great building programs in Babylon. But his plans to make Babylon a great city once again could not succeed, for this time Alexander was in conflict with Bible prophecy. Through his prophet Isaiah the God of heaven had declared: "Babylon . . . must become as when God overthrew Sodom and Gomorrah. She will never be inhabited nor will she reside for generation after generation." (Isa. 13:19, 20) So Alexander's plans for rebuilding the Scripturally doomed Babylon collapsed; and after his return to Babylon from further conquests, the carousing Alexander died of a fever, in his thirty-third year of life, in 323 B.C.

What was to become of his empire? Bible prophecy made it clear that "his kingdom

will be broken and be divided toward the four winds of the heavens, but not to his posterity." (Dan. 11:4) As to the symbolic he-goat, God's angel told Daniel: "The hairy he-goat stands for the king of Greece; and as for the great horn that was between its eyes, it stands for the first king. And that one having been broken, so that there were four that finally stood up instead of it, there are four kingdoms from his nation that will stand up, but not with his power."—Dan. 8:21, 22.

God's words cannot fail; and true to prophecy, by the year 301 B.C., the year of the decisive battle of Ipsus, four of Alexander's generals had established themselves in power. Commenting on this and on God's decree concerning Babylon, historian Rollin wrote: "Nothing shows more evidently the strength and weight of this invincible curse, than the efforts of the most powerful prince that ever reigned; a prince the most obstinate that ever was, with regard to the carrying on of his projects; a prince, none of whose enterprises had ever miscarried, but who failed in this [rebuilding Babylon], though it did not seem so difficult as the rest. . . . Can any thing be more wonderful, more divine, than a series of prophecies, all of them so clear, so exact, and so circumstantial; prophecies which go so far as to point out that a prince should die without leaving a single successor from among his own family, and that four of his generals, will divide his empire between them?"

The career of Alexander the Great shows with what preciseness Bible prophecy is fulfilled; this, in turn, glorifies the Originator of that prophecy, Jehovah God. Let all those who wish success in what they do pattern their lives in harmony with God's prophetic Word, the words of which can never fail.

## Gilead's Last Graduation at South Lansing

FOR the last time a group of Jehovah's witnesses assembled at the Watchtower Bible School of Gilead in upstate New York for the graduation exercises of another missionary class. For seventeen and a half years this school has been turning out approximately a hundred graduates every six months for foreign service and other special work in connection with the advancing New World society. Now on this date, July 24, 1960, some 5,684 persons were on hand to witness the thirty-fifth and last of the missionary classes to be graduated at Kingdom Farm. The serenely beautiful campus coupled with ideal weather conditions made this a very happy occasion for all of the peace-pursuing Witnesses in attendance.

The official graduation program began promptly at 9 a.m., the first speaker being John Markus, the Kingdom Farm servant. He used the illustration of a farmer to make an excellent point. A farmer must adjust his work according to the seasons and the weather each day. When there is sunshine he can do one kind of work, but when there is rain he must adjust and find other suitable work. Missionary work also requires constant adjustments, and good missionaries will always adapt themselves to each new situation. In closing, appreciation was expressed for the daily three-hour work contribution made by the class toward the over-all Kingdom Farm operation throughout their stay.

Next, the four instructors gave their parting words of counsel. Robert Porter explained that the only peace today is found in the New World society under the direction of the Prince of Peace, Jesus Christ. He exhorted each graduate to keep his peace of mind and to take the peace and happy spirit of Gilead to the people in his missionary assignment. Jack Red-

ford then encouraged the graduates to look on the bright side of things and always find happiness in their service. He showed that the truth brings real happiness, and encouraged all to keep up with progressive truth and to respond readily to it. Also, this speaker pointed out that each missionary should be a productive minister, getting positive results, loving his work and working at it with real Christian purpose.

Maxwell Friend, a member of the Gilead faculty since the first class in 1943, then encouraged the graduates to keep looking forward, never backward. "Don't ever outlive your enthusiasm," he said, "but retain your vigor of youth for Jehovah's service."

Finally the audience was privileged to hear from A. D. Schroeder, Gilead's registrar and presiding instructor since the opening of the school in February, 1943. He observed that 3,638 from 93 countries had graduated. "Now," he said, "the Watchtower Bible School of Gilead will be transferred to Brooklyn, where new facilities are being constructed for that purpose. So the Society's educational program is not being stopped; it is being greatly expanded. As for these school facilities at Kingdom Farm, they will be used for the training of a hundred congregation servants each month, beginning September 19, this year. Already, beginning about a year ago, we have begun this program of training congregation servants in the new Kingdom Ministry School, but we have been limited to twenty-five in each class because of operating the missionary school concurrently. Thus far we have been able to train 275 overseers in this school." Then in his closing remarks to the graduates he exhorted them to "keep growing in the four attributes of Jehovah." And in commenting on the quality of love, he urged, "Keep the in-

terests of others foremost. This makes for real success in the ministry."

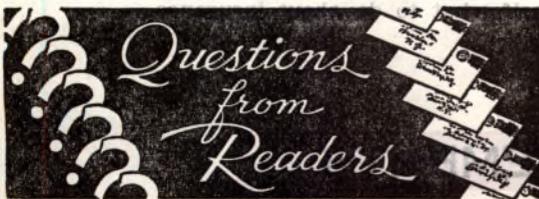
Then came the feature graduation address by Milton G. Henschel, a director of the Watch Tower Society. He chose as his theme the words of the apostle Paul recorded at 2 Timothy 4:5: "You, though, keep your balance in all things, suffer evil, do missionary work, thoroughly accomplish your ministry."

He applied those words of the Bible to the graduates, showing that Paul had known he was coming to the end of his ministry on earth and had wanted to give young Timothy some sound advice concerning his future as a Christian. He stressed each part of the text, but especially dwelt on the last part, "thoroughly accomplish your ministry." He told the graduating missionaries that they should take this advice of the apostle and be complete and thorough in the teaching of others about the new world of righteousness. "There will be problems and difficulties,"

he warned, "but none of you will have it as rough as the apostle Paul did." In conclusion he exhorted his audience to read the Bible regularly. "Every missionary must set aside time for regular Bible reading and study. Never neglect the Scriptures."

Many telegrams were received and read at the graduation, such as those from Denmark, Thailand, Peru, Korea, Guam, Australia, Vancouver, Quebec and various parts of the United States.

Receiving greetings from so many loving brothers around the world, hearing such fine talks from the platform, seeing another class of missionaries being sent forth into twenty-eight different countries, and enjoying the wonderful atmosphere of peace, love and hospitality at Gilead, certainly caused the more than 5,000 persons in attendance to go home with happy hearts and increased desire to be faithful and productive in Jehovah's wonderful Kingdom service.



● Can you tell me why, at Luke 24: 37 to 43, Jesus said he was not a spirit creature who had materialized and that he was human and hungry enough to eat there with his disciples? Do you not teach that Jesus here was a spirit creature who materialized?—C.S., U.S.A.

The scriptures in question read: "They were terrified, and because they became frightened they were imagining they beheld a spirit. So he said to them: 'Why are you troubled, and why is it doubts come up in your hearts? See my hands and my feet, that it is I myself; feel me and see, because a spirit does not have

flesh and bones just as you behold that I have.' And as he said this he showed them his hands and his feet. But while they were still not believing for sheer joy and were wondering, he said to them: 'Do you have something there to eat?' And they handed him a piece of broiled fish; and he took it and ate it before their eyes."

As has been repeatedly noted in the columns of *The Watchtower*, there is an abundance of Scriptural testimony to the effect that, as the apostle Peter expresses it regarding Jesus, "he [was] put to death in the flesh, but [was] made alive in the spirit." We cannot escape it, if Jesus had been raised in his body of flesh he would have ascended into heaven with it, and "flesh and blood cannot inherit God's kingdom, neither does corruption inherit incorruption." No human fleshly Jesus Christ could be 'the reflection of God's glory and the exact representation of God's very being.' His human body was "the bread that [he gave] . . . in behalf of the life of

the world." For him to have been resurrected in it would have meant that he had taken back this gift of life and mankind was no longer ransomed.—1 Pet. 3:18; 1 Cor. 15:50; Heb. 1:3; John 6:51.

Then how are we to understand Jesus' words? His disciples thought, because of his sudden appearance in their midst, that they were seeing an apparition, even as they so thought when he came to them upon the water when they were in distress because of a storm. (Matt. 14:26, 27) Rather than try to get them to understand something for which they were not yet ready, Jesus merely assured them that he was no ghost or apparition, which he was not, but that it was indeed he; and he did indeed have a fleshly body which he materialized for the occasion. In other words, Jesus was assuring them that he was not the product of their imagination, neither was he someone else, but in truth and in fact the very Jesus they had known before his death.

Jesus' answer to his disciples later, as to his restoring the kingdom at that time, was along the same line. (Acts 1:6) He did not stop to explain that his kingdom would be a heavenly one and that they would reign with him from the heavens; they were not prepared for such strikingly new information. "I have many things yet to say to you, but you are not able to bear them at present." (John 16:12) So Jesus at that time merely told them that it was not for them to know the time for restoring the kingdom to

Israel; letting them find out later that the kingdom was never to be restored to fleshly Israel but given to a spiritual Israel. And so with Jesus' remarks to his disciples as recorded at Luke 24:37-43. He did not endeavor to explain that he had been resurrected a spirit creature and had now materialized for their benefit, but merely drove home the fact that it was really he, the Jesus they had known all along. He asked for something to eat, not because he was hungry, but merely to help impress upon them that he was a real person, not imaginary.

● Is it proper for a Christian to carry life insurance? Is it not a form of gambling?—S.P., U.S.A.

Life insurance and other forms of insurance cannot be condemned as gambling but are rather a form of investment. One is not trying to insure that one will not have an accident or will not die, but is only seeking to provide in the case of an emergency. It is Scriptural for a man to provide for those that are his own, and if he wishes to make such provision in this way, that is entirely up to him.—Gal. 6:5; 1 Tim. 5:8.

In some places automobile insurance is compulsory; in others, health insurance is. To comply with such laws is merely to render to Caesar what belongs to Caesar. (Matt. 22:21) Where the law does not require insurance, it is up to the individual Christian to decide for himself what to do about insurance.

## ANNOUNCEMENTS

### FIELD MINISTRY

September will complete the three-month campaign during which Jehovah's witnesses are offering to all persons who show interest in the Word of God the Bible-study book "*Your Will Be Done on Earth*," along with another book and two booklets, for \$1. Special effort should be made to reach those living in areas previously unworked during this campaign.

### NOW AVAILABLE

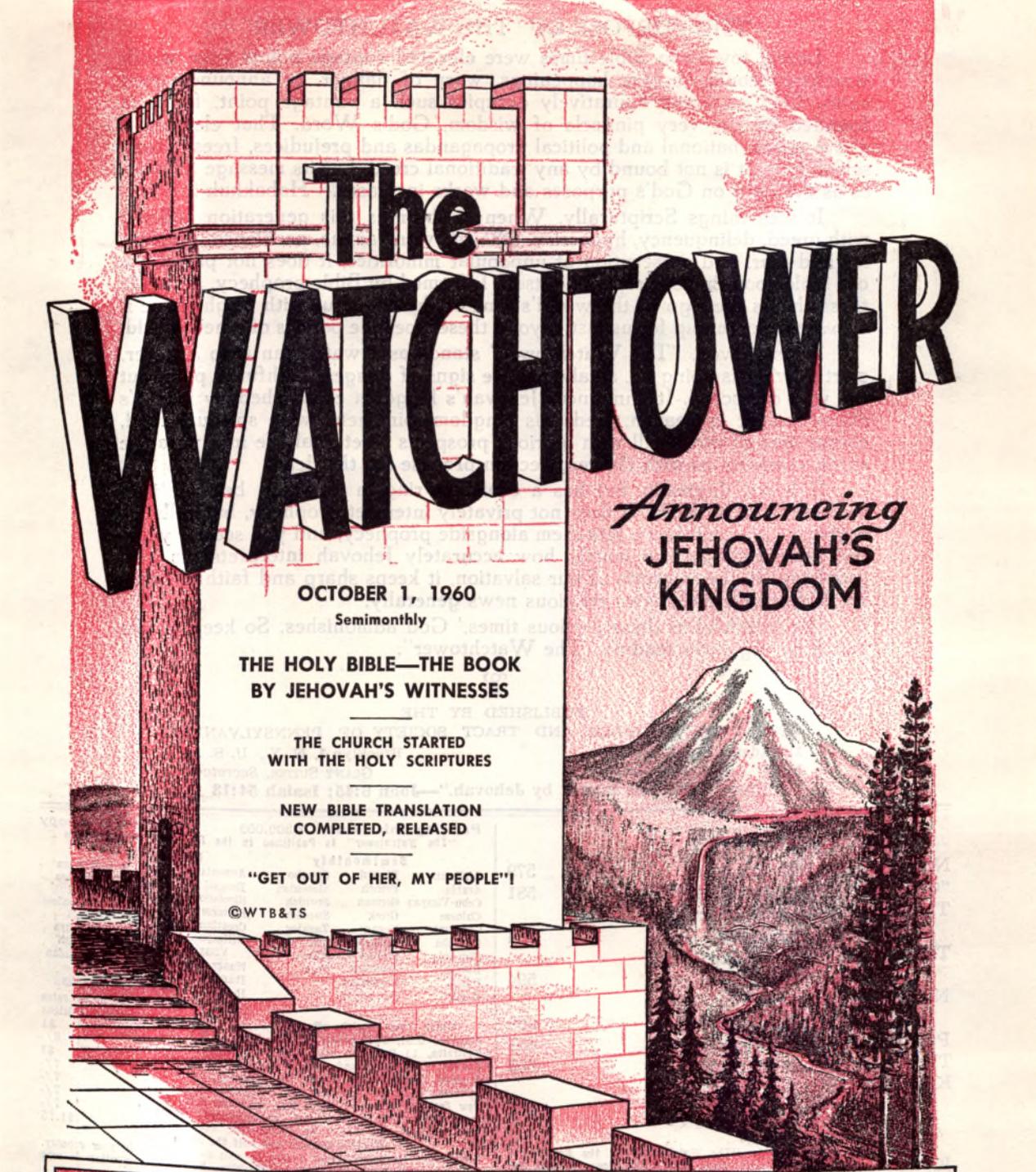
The final volume (Volume 5) of the *New World Translation of the Hebrew Scriptures*

has just been released at all Peace-pursuing District Assemblies of Jehovah's witnesses. It contains the books of Ezekiel, Daniel and the twelve minor prophets. This completes the excellent modern English translation of the entire Bible. Send for your copy of this final volume today for only \$1.

### "WATCHTOWER" STUDIES FOR THE WEEKS

October 16: Congregating All Nations at Jehovah's House. Page 557.

October 23: The Treasure of a Christian Heart. Page 563.



# The WATCHTOWER

*Announcing*  
**JEHOVAH'S  
KINGDOM**

OCTOBER 1, 1960  
Semimonthly

THE HOLY BIBLE—THE BOOK  
BY JEHOVAH'S WITNESSES

THE CHURCH STARTED  
WITH THE HOLY SCRIPTURES

NEW BIBLE TRANSLATION  
COMPLETED, RELEASED

"GET OUT OF HER, MY PEOPLE!"

©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".

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GRANT SUTTER, *Secretary*

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

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

<p><b>AS</b> - American Standard Version</p> <p><b>AT</b> - An American Translation</p> <p><b>AV</b> - Authorized Version (1611)</p> <p><b>Da</b> - J. N. Darby's version</p> <p><b>Dy</b> - Catholic Douay version</p> <p><b>ED</b> - The Emphatic Diaglott</p>	<p><b>JP</b> - Jewish Publication Soc.</p> <p><b>Le</b> - Isaac Leeser's version</p> <p><b>Mo</b> - James Moffatt's version</p> <p><b>RO</b> - J. B. Rotherham's version</p> <p><b>RS</b> - Revised Standard Version</p> <p><b>Yg</b> - Robert Young's version</p>
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# Announcing JEHOVAH'S KINGDOM

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**N**UMBERS are not a sound basis on which to build faith. If Christianity had been founded on numbers, it would have failed. At Christianity's darkest hour, namely, when Jesus was on the torture stake, there was not one of his apostles that stood by him. Yet Christianity triumphed, not because of its numbers, rather because it is of God.

## NUMBERS are not enough

Buddhists . . . . .	500,000,000
Roman Catholics . . . . .	464,000,000
Moslems . . . . .	300,000,000
Hindus . . . . .	300,000,000
Protestants . . . . .	225,000,000
Orthodox Catholics . . . . .	200,000,000
Jews . . . . .	12,000,000

Large numbers tend to create a false sense of security. To dispel any such illusion, Moses told the Israelites: "It was not because of your being the most populous of all the peoples that Jehovah showed affection for you so that he chose you, for you were the least of all the peoples. But it was because of Jehovah's loving you and because of his keeping the sworn statement that he had sworn to your forefathers." Numbers are not an influencing factor with God.—Deut. 7:7, 8.

One with God is a more formidable force than a populated universe without him. God can save by many or by few. Take for an example the case of Judge Gideon. He started with an army of 32,000 men to face the well-equipped army of Midian, composed of at least 135,000 crack swordsmen. God told Gideon to cut his forces. Gideon did, to a mere three hundred men. With

this handful he went to battle against the Midianites and won a smashing victory.

The difference was God. "For there is no hindrance to Jehovah to save by many or by few." —1 Sam. 14:6; Judg. 7:1-14.

In all probability King David yielded to temptation when he had Israel's

young men numbered to determine the nation's fighting strength. Evidently he was planning a military venture without the counsel and help of God. He was about to trust in numbers. Later, David admitted that he had "acted very foolishly." —1 Chron. 21:1-8.

In democratic lands the majority rules, but that is no basis for believing that majorities are always right or that might of numbers makes right. For example, the vast majority of humankind were opposed to the course that Noah and his family took. Yet the majority were wrong. Noah and his family by surviving the flood were proved right. In Jesus' day almost all the people did not believe him to be the Christ. They were wrong. Jesus' resurrection from the dead by God established his Messiahship beyond all doubt. God sets the rules of right and wrong, not man. "Who is wise, that he may understand these things? Discreet, that he may know them? For the

ways of Jehovah are upright, and the righteous are the ones who will walk in them; but the transgressors are the ones who will stumble in them."—Hos. 14:9.

Today, religious organizations have a habit of pointing to their great numbers and wealth as proof of their being favored by God. The Roman Catholic Church boasts a population of 464,000,000, almost one fifth of the world's population. Followers of Buddha brag of an even larger number, some 500,000,000. Hinduism claims 300,000,000 adherents; Moslems, 300,000,000 followers; and Judaism, nearly 12,000,000 people. Protestants the world over number some 225,000,000, and the Orthodox, another 200,000,000. Do these great numbers represent God's blessing? Many professed Christians say, Yes. They point to membership increases as a mark of Christian fruitage.

One of the most dramatic increases in the last twenty years has been the growth of nominal Christianity in the United States. "As of the beginning of 1955," says a *Reader's Digest* report, "church membership has rocketed from 50 million in 1929 to more than 95 million—a gain of 90 percent, while the population was increasing only 31.4 percent. During the same period 58,000 more places of worship were built, bringing the total to 295,000 churches and synagogues." The Southern Baptist membership has grown from 5,100,000 in 1940 to 9,206,758 in 1958; Methodists from 7,400,000 to 9,691,916; and Episcopalians, from 2,200,000 to 3,274,678. The number of members of churches and synagogues in the United States in 1958 was estimated at 104,189,678 persons, or 61 percent of the estimated 170,500,000 population. Of every 100 Americans, 62 now claim affiliation with some church, compared with 20 out of 100 a century ago. Total receipts for all purposes from fifty-three Protestant and Eastern Orthodox bodies reported for 1958

came to more than \$2,000,000,000, representing a rate of increase more than three times that of membership.

Roman Catholics in the United States tell of an increase of 47.8 percent since 1949. The 1959 total of Roman Catholics was put at 39,505,475, which figure represents a jump of 3,481,498 during 1958. The Roman Catholic Church does not publish its receipts.

Membership and known receipts show a sharp increase. Church construction is at an all-time high. Today's houses of worship have form-fitting pews, scientific lighting, gay color schemes and sound-conditioning, and many are equipped with air conditioning. But is all of this—these numbers, dollars and comforts—representative of Christianity? Not necessarily so. Associate general secretary of the National Council of the Churches of Christ in America, Dr. Roswell P. Barnes, observed that, while religion in America gained in prosperity, the incidence of crime had reached a new high. This "embarrassing fact," he said, is symptomatic of a "low state of moral discipline, an underlying restlessness and tension. Wealth and comfort have not made our nation righteous and happy," he said.

The fruits of God's spirit mentioned at Galatians 5:22, 23 are not in evidence throughout Christendom. One sees people in churches, but Christian principles in practice in public life one does not see. The divorce rate is at its highest, adult and juvenile delinquency is at its worst, immorality is rampant, integrity and virtue are flouted. While loud professions of peace are made, few practice peace. Cries for unity and "ban the bomb" stem from fear and not from the principle of love.

Religious membership numbers are plentiful, but numbers alone are not enough. Righteousness, goodness, love, faith and integrity—these are what truly count.

# "GET OUT OF HER, MY PEOPLE"!

**T**HE citizens of ancient Babylon in 539 B.C. reflected the

confidence of their rulers. How secure they felt because of their military, economic and political might! Was not Babylon the queen of the kingdoms, the pride of the entire world? Was there any nation like her in strength? Was she not extremely religious and protected by her gods?

The fortress city that was Babylon seemed impregnable. Strange then were the words of Jeremiah, a worshiper of Jehovah. He had warned: "Flee out of the midst of Babylon, and provide escape each one for his own soul. Do not be rendered inanimate through her error. For it is the time of vengeance belonging to Jehovah. There is treatment that he is paying back to her." What would be the result of this startling prediction? Jeremiah continued: "And Babylon must become piles of stones, the lair of jackals, an object of astonishment and something to whistle at, without an inhabitant."—Jer. 51:6, 37.

In that fateful year, 539 B.C., these words spoken long before had fulfillment as God-fearing Daniel interpreted the handwriting on the wall for Babylon's king, saying: "God has numbered the days of your kingdom and has finished it." (Dan. 5:26) While this seemingly incredible pronouncement was being delivered within the palace, it was being

**What is it from which we must flee for our very lives? Why is it so urgent?**

fulfilled outside, as Medo-Persian hordes had diverted the river Euphrates,

which flowed through Babylon, and were now pouring into the city over the dry river bed. "In that very night Belshazzar the Chaldean [Babylonian] king was killed, and Darius the Mede himself received the kingdom."—Dan. 5:30, 31.

What a shock to that ancient world! Proud, powerful Babylon had fallen unexpectedly in one night! Whoever imagined such a thing? Not the Babylonians. It was men like Jeremiah and Daniel who did.

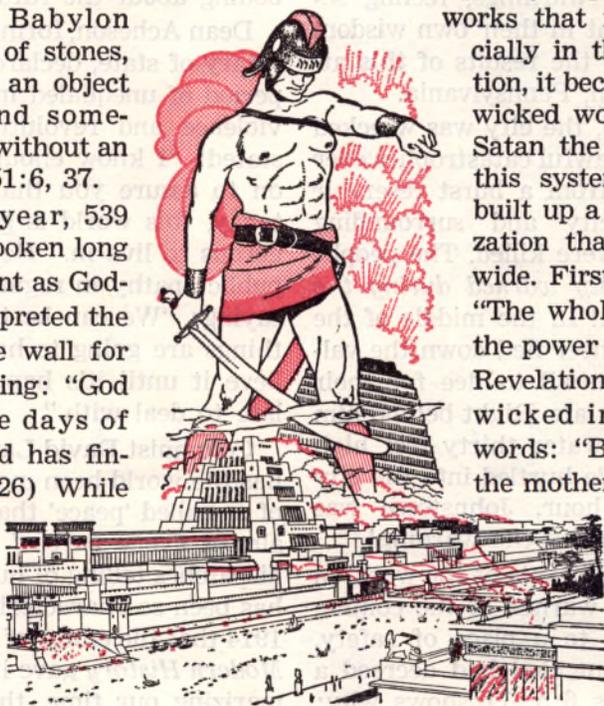
## SIGNIFICANT FOR OUR DAY

All this is not without tremendous meaning for our day. Babylon of old was the pride and joy of God's adversary, Satan the Devil. It was his organization. It so completely represented his foul

works that in the Bible, especially in the book of Revelation, it became a symbol of his wicked world organization. Satan the Devil, "the god of this system of things," has built up a Babylonish organization that extends worldwide. First John 5:19 states: "The whole world is lying in the power of the wicked one." Revelation 17:5 tells of its wicked influence in these words: "Babylon the Great, the mother of the harlots and

of the disgusting things of the earth."

This Babylonish world boasts of its military



might, political ideologies, economic prosperity and great religions. However, God has decreed the same fate for modern Babylon that befell its ancient counterpart, warning: "Get out of her, my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues. For her sins have massed together clear up to heaven, and God has called her acts of injustice to mind." The ominous advance notice adds: "In one day her plagues will come, death and mourning and famine, and she will be completely burned with fire, because Jehovah God who judged her is strong." —Rev. 18:4, 5, 8.

#### UNWISE TO IGNORE WARNINGS

The people of ancient Babylon realized too late the correctness of the warning. Their case, though, was not unusual. Throughout history, men and nations have repeatedly ignored warnings, feeling secure and complacent in their own wisdom and strength. Note the results of this attitude to Johnstown, Pennsylvania.

On May 31, 1889, the city was wrecked by one of the most awful catastrophes ever recorded. A flood from a burst reservoir annihilated the city and surrounding towns; thousands were killed. The people, *who were repeatedly warned during the day*, took no alarm! In the middle of the afternoon one engineer fled down the valley and shouted for all to flee for their lives, but it was too late. Right behind him a gigantic wall of water thirty feet high and a half mile wide hurtled into the city at 150 miles an hour. Johnstown was crushed. It had ignored the warning!

How like the inhabitants of the world in Noah's day! When warned of the coming deluge and invited to a place of safety, they rejected it. But God had decreed a destruction. Genesis 6:5, 11 shows why: "Consequently Jehovah saw that the bad-

ness of man had become great in the earth and every inclination of the thoughts of his heart was only bad all the time. And the earth came to be ruined in the sight of the God and the earth became filled with violence." Great must have been their shock when the flood cascaded down! Like the people of Babylon and Johnstown, they realized too late that they should have listened to the warning.

#### HANDWRITING ON THE WALL TODAY

Now, in this year, the handwriting on the wall for modern Babylon, Satan's world, is clear. Since the beginning of World War I in 1914 this world has entered its foretold "time of the end," the warning of which has been sounded faithfully by Jehovah's modern witnesses for over eighty years. Detailed Bible prophecies are being fulfilled before our eyes. Many prominent men are filled with foreboding about the future.

Dean Acheson, former United States secretary of state, declared our time to be "a period of unequaled instability, unequaled violence and revolutionary change." He stated: "I know enough of what is going on to assure you that, in 15 years from today, this world is going to be too dangerous to live in." He also commented on public apathy in regard to such warnings, saying: "We can be told that all sorts of things are going to happen. We never believe it until it's happened. Then it's too late to deal with."

Columnist David Lawrence said: "When has the world been more disturbed in time of so-called 'peace' than it is today? From almost every part of the globe come the dispatches telling of human violence." This has been so characteristic of the age since 1914 that the editor of *The New Cambridge Modern History* gave its Volume XII, summarizing our time, the title "The Era of Violence." Commenting on this, the Lon-

don *Daily Telegraph and Morning Post* of May 27, 1960, said: "What an appalling age ours is of the 20th century, compared with the civilized humanity, the hopes of indefinite liberal progress of the 19th century. We have lived amid the barbarism of two world wars, the ruin and devastation, the loss of millions of precious lives; the rise of brutal forces like Russian communism and German national socialism with their deliberate killings of further millions; the virtual extermination of the Jews in Europe; the discovery of nuclear fission to put an end to the whole thing, with no corresponding increase of human wisdom, or political sense, to prevent it. Above all, though we play at our games, there is the sickening feeling of everything being on the brink."

The *Sun* of Clearwater, Florida, June 6, 1960, said: "For 30 years the opening of a new decade has been like opening a can of devils." This is exactly the situation foretold by Revelation 12:12 to occur from the year 1914 onward: "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."

Add to this the general moral breakdown of our day. One high official stated: "Anyone who notes the speed with which our jails and prisons are filling up can see something is wrong." A South African newspaper, *Eastern Province Herald*, reported: "The present moral decline should be regarded as a dangerous warning. Throughout the history of the world, extremely low morals have always preceded the collapse of empires and civilizations."

A heavy responsibility falls on yet another part of the Babylonish world, the false religious element, which has divided people and confused their knowledge of God. Notice these statements in the press: "The Churches have failed." "Our churches are practicing a Christianity without

Christ; our ministers are allowing themselves to be swayed from their true purpose." One minister admitted: "We have been dishonest before God, dishonest before our neighbors and dishonest before ourselves. From God we have usurped glory . . . we have extinguished the light of truth."

A comment appearing in *The Scotsman* of November 23, 1959, summed up these views: "To my mind existing churches . . . have little or no power left to control unconscious drives that produce our terrible wars and lunatic arms races." The author said he could not help believing "that our whole civilization is approaching a dangerous crisis."

#### GET OUT OF HER NOW!

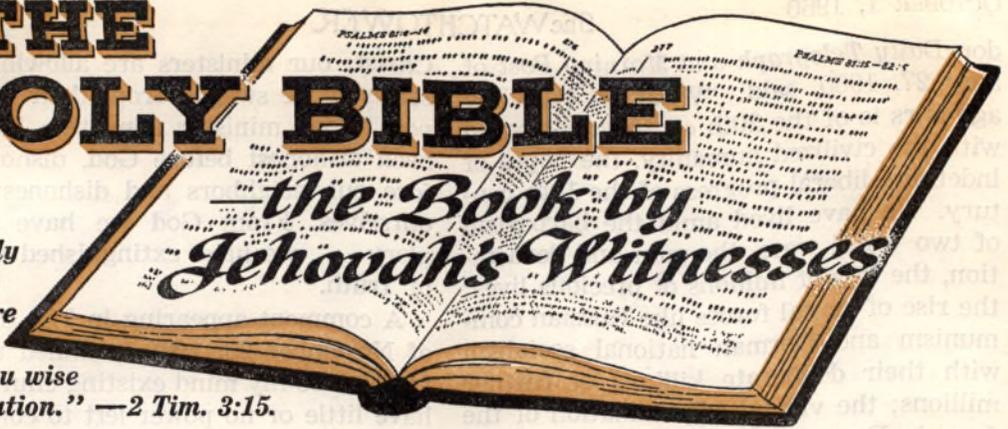
All these things are parts of the great sign of the times that Jesus gave, indicating the near end of this world. The complete wrecking of modern Babylon with her hurtful politics, commerce and false religions is fast approaching, yes, within our lifetime!

God is judging the nations today. The warning work of Jehovah's witnesses grows day by day. Take heed to it for your own safety during the coming universal war of Armageddon. What should you do? Study God's Word to ascertain his will and purposes. Then, as you make your mind over to conform to his will, separate yourself from this world's wicked practices and schemes. Put your hope and trust in God's established kingdom.

Shortly, God's executorial forces will go into action to fulfill Revelation 18:21, which foretells: "And a strong angel lifted up a stone like a great millstone and hurled it into the sea, saying: 'Thus with a swift pitch will Babylon the great city be hurled down, and she will never be found again.'" While there remains time, flee for your life from modern Babylon!

# THE HOLY BIBLE

**"The holy writings which are able to make you wise for salvation." —2 Tim. 3:15.**



WHICH is the greatest book on earth in this nuclear, space age? It is a book that began to be written before the Christian era, before the Buddhist era (563 B.C.E.), before the Japanese era (660 B.C.E.), before the Roman era (753 B.C.E.) and before the Grecian Olympic era (776 B.C.E.). However, its great age has not dimmed its value. In fact, its age has added to its priceless value. It has also been the longest in being written. Since its first chapter was written it was about 1,610 years till its final chapter was completed near the close of the first century of the Christian era. Yet the author of the book was but one person.

<sup>2</sup> From first to last this book was written over the one author's own name. In fact, the author's name occurs throughout the book about seven thousand times. Really, just because of having that one author the book outranks every other book in value and it will yet reach fame greater than what it already enjoys.

<sup>3</sup> No man has lived more than one thousand six hundred years, and so how could such a book so long in writing have just one author? It is because the book's author

is not a man who dies. The name of the author shows that fact, because his name is Jehovah.

<sup>4</sup> In the fourth last chapter of this wonderful book we read four times the outcry of praise to its author, namely, *Hallelujah!* Translated into modern English, this means "Praise Jehovah!"\* (Rev. 19:1, 3, 4, 6) That unique name is the name of the only living and true God, the Creator of the universe; and this is why, in the second chapter, fourth verse, this famous book puts his name alongside his title, to read: "These are the generations of the heavens and of the earth when they were created, in the day that Jehovah God made earth and heaven."—AS.

<sup>5</sup> The one sacred book that thus from first to last declares its Author to be Jehovah God is The Holy Bible. It declares him to be immortal. In its thirty-fifth book,

\* See also Psalms 135:1; 146:1, AS, footnote. Says McClintock and Strong's *Cyclopædia*, Volume IV, page 32a: "Hallelujah (Heb. *hallelu-yah*', הללויה, *Praise ye Jah*, i.e. *Jehovah!*) or (in its Greek form) ALLELUIA (Ἄλληλουϊα), a word which stands at the beginning of many of the Psalms. . . . In the great hymn of triumph in heaven over the destruction of Babylon, the apostle in vision heard the multitude in chorus like the voice of mighty thunders burst forth 'Alleluia, for the Lord God omnipotent reigneth,' responding to the voice which came out of the throne, saying, 'Praise our God, all ye his servants, and ye that fear him, both small and great.' (Rev. xix, 1-6)."

1. What makes the greatest book on earth unique in its age, in the length of time for writing it and in its authorship?
2. To what extent does the author's name occur in the book, and what has this one authorship resulted in?
3. How could such a book that took so long to write have but one author?

4. In what way does the author's name occur close to the end and near to the beginning of the book?
5. What is that book called, why could the One it names throughout be its sole author, and what quality does his authorship give the book?

chapter one, verse twelve, it addresses him in these words: "Art thou not from eternity, Jehovah? Thou, my holy God, dost not die."\* Also its fifty-fourth book, chapter one, verse seventeen, blesses Him, saying: "Now to the King of eternity, incorruptible, invisible, the only God, be honor and glory for ever and ever. Amen." (Hab. 1:12; 1 Tim. 1:17) Being eternal, incorruptible, immortal, the only God Jehovah could easily be the sole Author. Because of his authorship the Bible is holy, sacred.

<sup>6</sup> The Holy Bible is really a library of many books. Though each book today bears a different title, Jehovah God is the Author of them all. The very name Bible calls attention to this fact, for the name is drawn from the ancient Greek word *biblia*, which means "little books," that is, a collection of them all together in one volume. The Bible itself speaks of its books as "the holy writings which are able to make you wise for salvation." (2 Tim. 3:15) That is why they are also called The Scriptures, for "scriptures" means "writings."

<sup>7</sup> Besides supplying the one unifying theme that runs throughout the entire library of books, God in a very remarkable way had a finger in the writing of the Book. The famous Ten Commandments are found written in the second book of the Bible. These Ten Commandments were delivered to Jehovah's prophet Moses on Mount Sinai in Arabia in the sixteenth century before the Christian era, and were first written on tablets of stone. Concerning the writing and the delivery of the

\* Quoted from *The Westminster Version of the Sacred Scriptures* (1937). See also *Rotherham, An American Translation*, *Moffatt*, and the *New World Translation of the Holy Scriptures*.

6. What does the derivation of its name show the Bible really to be, and why is it also called The Scriptures?  
7. How at Mount Sinai did Jehovah God have a finger directly in the writing of the Bible?

stone tablets the Bible record says: "Now as soon as [Jehovah God] had finished speaking with him on Mount Sinai he proceeded to give Moses two tablets of the testimony, tablets of stone written on by God's finger." "And the tablets were the workmanship of God, and the writing was the writing of God engraved upon the tablets." The people upon whom the Ten Commandments were laid disobeyed them, and so Moses in an outburst of anger broke the two tablets. "Then Jehovah said to Moses: 'Carve out for yourself two tablets of stone like the first ones, and I must write upon the tablets the words that appeared on the first tablets, which you shattered.'" Thus when Moses came down from Mount Sinai this time the two tablets with God's own writing upon them were in his hand. (Ex. 31:18; 32:16; 34:1, 29) Afterward Moses copied the Ten Commandments upon other material for men to read.

<sup>8</sup> Was all the rest of the Holy Bible delivered to God's people as the Ten Commandments were in the direct writing of God himself? No! Men, imperfect human creatures, were used to write the rest of the Bible. But this does not disprove that the entire Bible has but one Author, Jehovah God, and that it contains his thoughts and expressions rather than those of the many human writers who wrote the different parts of it. An invisible, active force was operating upon those human writers. This invisible, active force issued forth from the one Author of the Bible and was directed down upon these writers by Him. This unseen, active force is called spirit, and because its source is the God of holiness it is called "holy spirit." Although the writers on earth changed from time to time, there remained the one, unchanged holy spirit, and its source remained the same, namely, the immortal God, Jehovah.

8. How was the rest of the Bible written, but throughout all its writing what remained the same in connection with it?

## WRITTEN UNDER INSPIRATION

<sup>9</sup> For example, take David, who became the first Israelite king of Jerusalem. He wrote many psalms in the eleventh century before the Christian era. In one of such sacred songs contained in the Holy Bible David explained that he did not write under his own driving force. He said: "The utterance of David the son of Jesse, . . . The spirit of Jehovah it was that spoke by me, and his word was upon my tongue." (2 Sam. 23:1, 2) Eleven centuries after David's death, the Christian apostle named Peter wrote two letters that are contained in the Holy Bible. Peter reminded the Christians that the ancient prophets like David released prophecies that were not of their own private thinking or will but that were from a heavenly source. Peter said: "You know this first, that no prophecy of Scripture springs from any private release [or, comes out of private disclosure]. For prophecy was at no time brought by man's will, but men spoke from God as they were borne along by holy spirit." (2 Pet. 1:20, 21, *margin*) Peter also said: "It was necessary for the scripture [writing] to be fulfilled which the holy spirit spoke beforehand by David's mouth . . . God spoke through the mouth of his holy prophets of old time." (Acts 1:16; 3:21) Yes, indeed, the Bible writers wrote, but they wrote under the activating force of the one holy spirit of Jehovah God. They wrote as God's earthly instruments and wrote in God's holy name.

<sup>10</sup> God's holy spirit can move a prophet to write just as easily as it can drive out a demon from a possessed man. The Son of God, Jesus Christ, showed that. He preached the kingdom of God to the people and also did many wonderful miracles.

9. How do David and Peter show that the ancient prophets spoke or wrote under a driving force not their own, and in whose name did they write?

10. In curing a man, how did Jesus show that God's spirit has enough driving force to drive a man to write a book?

Once he drove out the demon from a possessed man, so that the dumb man both spoke and saw. But Jesus' religious foes blasphemed the means by which he had cast out the demon. According to the apostle Matthew, Jesus said to them: "If it is by means of God's spirit that I expel the demons, the kingdom of God has really overtaken you." (Matt. 12:28) The disciple Luke quotes Jesus as saying at that time: "If it is by means of God's finger I expel the demons, the kingdom of God has really overtaken you."—Luke 11:20.

<sup>11</sup> Jesus thus spoke of God's spirit as God's "finger." In a direct way God's finger wrote the Ten Commandments on the two tablets of stone. But when God used men to write the various books of the Holy Bible, God's symbolic finger, his spirit, shoved the stylus or pen of these men. (Deut. 9:10) In Psalm 8:3 David says to God: "I see your heavens, the works of your fingers, the moon and the stars that you have prepared." Long before David, the prophet Moses was used by Jehovah God to bring the third of ten destructive plagues upon the land of Egypt. This was a plague that the magic-practicing priests of Egypt could not imitate. So they said to their ruler, Pharaoh: "It is the finger of God!" (Ex. 8:18, 19) In harmony with those uses of the word "finger" we today can say that the Holy Bible is by the finger of God, since the Holy Bible was written under the operation of God's holy spirit or invisible, active force. Thus his finger wrote it, from start to finish, from Genesis to Revelation. God's holy spirit or active force is unseen, but it produces visible, tangible results. The Holy Bible is the visible, tangible result produced by God's spirit, his finger in movement. He is therefore the heavenly Author of the Bible.

11. In view of the use of the word "finger," how can the Bible be said to be by the finger of God, and so what is the Bible a visible, tangible result of?

## IDENTITY OF EARTHLY BIBLE WRITERS

<sup>12</sup> It goes without contradiction that Jehovah God made the Holy Bible by means of earthly servants whom he used as his controlled secretaries, scribes or penmen. Hence it strikes one as quite shocking to read what the Toledo (Ohio) *Blade* reported in its issue of March 1, 1943. It reported a priest of a religious organization as having said the following in the Immaculate Conception Church the preceding day: "It is not generally realized, as it should be, that the Bible belongs exclusively to the Roman Catholic Church. The Catholic Church made the Bible; she has preserved it; and she interprets it. Others may read Holy Scripture—and they are urged to do so—but beyond this they have no right whatsoever in regard to it. Almighty God has placed this precious heritage exclusively in the hands of his Catholic Church. It may seem strange to say that the Catholic Church made the Bible, for we know that this volume is the word of God, every word in it was authorized ultimately by him. But we must recall the manner in which God did this. . . . The Catholic Church not only made the Bible; she also preserved it. . . . Almighty God . . . , too, set up a supreme court—the Catholic Church, to determine just what his constitution—Holy Scripture, means." In agreement with that many pamphlets and many magazine and newspaper advertisements have appeared with the bold heading: "The Bible is a Catholic Book."

<sup>13</sup> The general public to whom such religious statements and claims are published are entitled to the facts. What are the basic facts? Some of the books of the Holy Bible today bear the names of their writers. As

12. Who, then, really made the Bible, but what do religionists of the Catholic church claim?

13. How many men were used during the sixteen centuries to write the complete Bible, and who are included among those writers?

far as can be determined there were more than thirty men used during the sixteen centuries involved in writing the complete Bible. These writers include Moses, Joshua, Samuel, Gad, Nathan, Jeremiah, Ezra, Nehemiah, Mordecai, David, Solomon, Agur, Lemuel, Isaiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi, Matthew, Mark, Luke, John the apostle, Paul, James the half brother of Jesus, Peter, Jude the half brother of Jesus.

<sup>14</sup> As we examine the origin and background of these reputed Bible writers, a startling fact stands out sharply. They were all natural-born Hebrews, Israelites or Jews. There are men who believe, though, that Luke was a Greek. None were Latins. They descended from Abraham, in whose Seed Jehovah God promised to bless all the families of the earth. Abraham was a Hebrew. (Gen. 12:1-3; 14:13) His descendants through Isaac and Jacob were called Hebrews. (Gen. 39:14, 17; 41:12; Ex. 1:15, 16, 19; Jon. 1:9) God changed Jacob's name to Israel, and hence the twelve tribes of his offspring were called, not Jacobites, but Israelites. (Ex. 9:7) The dying Jacob or Israel bestowed the blessing of future kingship upon his son Judah; and hence the Israelites who stuck to the royal tribe of Judah and to the king of that tribe were called Judeans or Jews. (Gen. 49:10; 2 Ki. 16:6; Zech. 8:23) Jesus Christ was of the tribe of Judah. All his footstep followers who hold to him as God's promised King are therefore Judeans or Jews in a spiritual sense, whose hearts have been circumcised from impurity.—Rev. 5:5; Heb. 7:13, 14.

<sup>15</sup> The apostle Paul, who wrote fourteen of the books of the Bible, said: "I also am

14. What fact stands out sharply regarding all those Bible writers, and, spiritually speaking, what may all of Jesus' footstep followers be called?

15. What did the writer Paul call himself in his letters?

an Israelite, of the seed of Abraham." (Rom. 11:1) "Circumcised the eighth day, out of the family stock of Israel, of the tribe of Benjamin, a Hebrew born from Hebrews."—Phil. 3:5.

<sup>16</sup> From this standpoint the Bible could be called, no, not a Catholic book, but a Hebrew book, an Israelite book, a Judean or Jewish book. In agreement with that, the Jewish Christian Paul wrote Christians at Rome: "He is not a Jew that is one on the outside, nor is circumcision that which is on the outside upon the flesh. But he is a Jew that is one on the inside, and his circumcision is that of the heart by spirit, and not by a written code. The praise of that one comes, not from men, but from God. What, then, is the superiority of the Jew, or what is the benefit of the circumcision? A great deal in every way. First of all, because they were entrusted with the sacred pronouncements of God."—Rom. 2:28 to 3:2.

<sup>17</sup> All the Jewish prophets pointed forward to God's Anointed One, Messiah or Christ. Their hoping for him bound all the ancient prophetic writings together in a unity. But not all the Bible writers were Christians, in the sense of being men who followed after Christ as King. The Bible writers that preceded Jesus Christ could not, of course, be his followers. No, says the apostle Peter: "They kept on investigating what particular season or what kind of season the spirit in them was indicating concerning Christ when it was bearing witness beforehand about the sufferings for Christ and about the glories to follow these." (1 Pet. 1:10, 11) The last of the pre-Christian writers was Malachi, whose book closes the canon or official catalogue of the Scriptures written in Hebrew and

Aramaic. After Malachi the eight writers who wrote the remaining books of the Holy Bible were all Jewish Christians. In their writings in the common Greek language of their day they pointed out how many of the prophecies of Jehovah's ancient writers were fulfilled in Jesus Christ the promised King of the tribe of Judah; they themselves also foretold things to happen in connection with him. All writers were thus in full sympathy and agreement with one another regarding God's kingdom by Messiah or Christ. This proves the operating of the one spirit of God as Author upon them all.

#### THEIR COMMON VOCATION

<sup>18</sup> Whereas not all the inspired Bible writers were Christians, there was one thing besides Jewish nationality that bound them all together. What was that? Their common calling. What was their calling? Let us listen to what Jehovah God himself declared to be their calling. In the year 1947, in the midst of the Palestinian War, world-wide interest in the Holy Bible was excited by the discovery of certain ancient manuscripts, no, not in the city of Rome, but near the northwestern end of the Dead Sea in Palestine. These manuscripts came to be called the Dead Sea Scrolls. No, they were not in Latin. They were in Hebrew; and according to the study of archaeologists they were written more than a century before the Christian church or congregation was founded in Jerusalem in the year 33 (A.D.). The most outstanding of these scrolls was that containing a practically complete Hebrew manuscript of Isaiah's prophecy.

<sup>19</sup> Says *Harper's Bible Dictionary* (1952), on page 654a: "The Scrolls had been placed in the Dead Sea Cave before Jesus was

16. What kind of book could the Bible therefore be called, and what did Paul write concerning the "superiority of the Jew"?

17. (a) Were all writers of the Holy Bible Christians? (b) What bound their writings together in unity and showed the operating of one spirit on them?

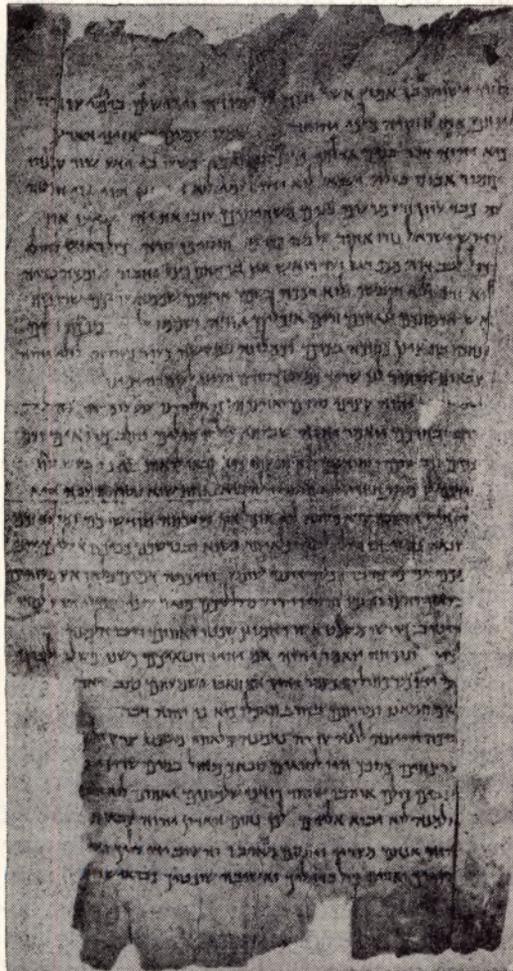
18, 19. (a) Besides Jewish nationality, what bound all Bible writers together? (b) In learning what God declared in answer to the question, what scroll becomes of special interest to us?

born, and were not all discovered until nearly 2,000 years after his death. The Isaiah Scroll found in the Cave probably resembles the one from which he read Isaiah as a young man at Nazareth. (Luke 4:16-19) It has few variations from the prophecy we read today, except minor differences in spelling and errors of the copyists."

20 This Scroll is one of very many not preserved by the Roman Catholic Church. In its page column 36 the Scroll gives the Hebrew text of Isaiah 43:1, 10-12, which, translated into modern English, reads: "And now this is what Jehovah has said, your Creator, O Jacob, and your Former, O Israel: 'Do not be afraid, for I have repurchased you. I have called you by your name. You are mine.'" " 'You are my witnesses,' is the utterance of Jehovah, 'even my servant whom I have chosen, in order that you may know and have faith in me, and that you may understand that I am the same One. Before me there was no God formed, and after me there continued to be none. I—I am Jehovah, and besides me there is no savior.' 'I myself have told forth and have saved and have caused it to be heard, when there was among you no stranger. So you are my witnesses,' is the utterance of Jehovah, 'and I am God.' "

21 In these plain words Jehovah God declared the *calling* of his chosen people Jacob or Israel was to be that of his "witnesses." In commenting on Isaiah 43:10 here, in *The Soncino Books of the Bible* (1949), the Jewish Dr. Israel W. Slotki says, on page 207: "The nations and their gods being unable to prove their contention, God calls upon Israel, who is described as *My witnesses* and *My servant*, to bear testimony to the uniqueness of His Divinity, that there neither was nor ever would be a God like unto Him."

22 The first of the inspired Bible writers was the prophet Moses. He was of the tribe of Levi of the nation of Israel. Accordingly, in view of Jehovah's own declaration in Isaiah 43:10-12, Moses was one of His witnesses. By his holy angel in the mirac-



The above photostat of the Dead Sea Scroll of Isaiah (DS1a) is the first of its fifty-four columns of well-preserved Hebrew writing, read from right to left. It contains chapter one of Isaiah, from verse 1 to part of verse 26. This opening page contains 29 lines, and the tetragrammaton of the divine name יהוה is still legible in full seven times, on lines 3, 10, 12, 13, 21, 27, and the first two letters thereof on line 5.

20, 21. (a) On page column 36 what does this Dead Sea Scroll say God declares to be the calling of his chosen people? (b) How is Isaiah 43:10 commented on in *The Soncino Books of the Bible* (1949)?

22. (a) Who was Moses, and from when on did he become an outstanding witness? (b) What proves that Moses was such a witness of Jehovah?

ulously burning bush "God said unto Moses, I AM THAT I AM: and he said, Thus shalt they say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations." (Ex. 3:2, 14, 15, AS) From then on Moses became an outstanding witness of Jehovah. In the first five books of the Bible which he wrote, from Genesis through Deuteronomy, he used the name Jehovah (יהוה)\* 1,833 times. Who, then, can truthfully deny that Moses was a witness of Jehovah and was true to his calling? No one but religious hypocrites, prevaricators and hidiers of the truth could do so! The Christian writer of the inspired letter to the Hebrews, chapters eleven and twelve, lists Moses among the witnesses of Jehovah. But Moses was not the first witness of Jehovah.

<sup>23</sup> The writer of Hebrews lists Abel, the second son of Adam, as the first faithful witness of Jehovah, saying: "By faith a fuller sacrifice did Abel offer unto God than Cain,—through which he received witness that he was righteous, there being a witnessing upon his gifts by God; and through it though he died he yet is speaking." (Heb. 11:4, Ro; NW) As it is written, in Genesis 4:4, 5 (AS): "And Abel, he also brought of the firstlings of his flock and of the fat thereof. And Jehovah had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect." In religious jealousy Cain murdered his brother Abel for being a faithful, acceptable witness of Jehovah. This was the start

\* Some Hebrew scholars would pronounce the name Jahveh or Yahweh. See page 25 11 of the Foreword of the *New World Translation of the Christian Greek Scriptures*.

23. Who was the first faithful witness, and what did the end of his career mark the start of?

of all the violence that religionists have inflicted upon the true witnesses of Jehovah from Abel's ancient time till today.

<sup>24</sup> After Abel, chapter eleven of Hebrews goes through the list of witnesses of Jehovah, naming the prophets Enoch and Noah; the patriarchs Abraham, Isaac and Jacob; Abraham's wife Sarah; Jacob's son Joseph; the prophet Moses; Rahab the harlot, who survived the destruction of walled Jericho; judges Gideon, Barak, Samson and Jephthah; King David and the prophet Samuel. The writer finds no time to name the other prophets; but when he refers to 'stopping the mouths of lions,' whom could he also have in mind but the prophet Daniel who came out of the lions' den safely? When he spoke of witnesses of Jehovah dying by slaughter with the sword, he could have had in mind John the Baptist, who was beheaded. After describing the rough treatment that they received, chapter eleven of Hebrews closes, saying: "And these all, though they obtained witness through their faith, yet bare not away the promise: God for us [Christians] something better providing, that not apart from us should they be made perfect." (Heb. 11:39, 40, Ro) But how does the writer of Hebrews indicate that they were witnesses of Jehovah God? He does so by saying in the very next two verses:

<sup>25</sup> "Therefore, indeed, seeing that we also have encircling us so great a cloud of witnesses, stripping off every encumbrance and the easily entangling sin, with endurance let us be running the race that is lying before us, looking away unto our faith's Princely leader and perfecter, Jesus, who in consideration of the joy lying before him endured a cross, shame despising, and on the right hand of the throne of God hath taken his seat."—Heb. 12:1, 2, Ro.

24, 25. (a) Whom does Hebrews chapter eleven name in its list? (b) How does the writer of Hebrews indicate that the aforementioned were witnesses of Jehovah?

<sup>26</sup> Note that the writer of Hebrews calls those whom he named or described in chapter eleven and who preceded Jesus Christ, a "cloud of witnesses." But whose witnesses? There is only one answer: Jehovah's. Why, the last one of the Bible books written before Jesus Christ, namely, the prophecy of Malachi, mentions Jehovah forty-eight times. Jesus Christ himself quoted from this prophecy of Malachi to show its inspiration and genuineness as part of Jehovah's Word. (Matt. 11:7-15; Mal. 3:1; 4:5, 6) Thus from Moses to Malachi all the writers of the canonical Scriptures were witnesses of Jehovah; and all those inspired Scriptures in Hebrew and Aramaic were of Jehovah's authorship and were by his witnesses.

#### CHRISTIAN WITNESSES OF JEHOVAH

<sup>27</sup> The Hebrew Christians to whom the writer of the letter wrote were surrounded by such a "cloud of witnesses" and were told also to look away to "faith's Princely leader and perfecter, Jesus," who died a martyr's death. Does this mean that Jesus also was a witness of Jehovah? Yes, Jesus the Son of God from heaven was born in the family line of King David, in the tribe of Judah, in the nation of Israel. By birth Jesus was one of the nation of Israel to whom Jehovah God said, in Isaiah 43:10-12: "'You are my witnesses,' is the utterance of Jehovah." So Jesus was born on earth to be Jehovah's witness. This fact he refused to deny, even before the Roman Governor Pontius Pilate, who sentenced Jesus to death. In answer to Pilate's question, "Well, then, are you a king?" Jesus said: "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,

[why?] that I should bear witness to the truth."—John 18:37.

<sup>28</sup> To emphasize that Jesus was a witness the apostle Paul speaks of "Christ Jesus, who as a witness made the right public declaration in the audience of Pontius Pilate." (1 Tim. 6:13) Likewise, the apostle John, writing to seven congregations in the province of Asia, says: "May you have undeserved kindness and peace from . . . Jesus Christ, 'the Faithful Witness,' 'The firstborn from the dead,' and 'The Ruler of the kings of the earth'." —Rev. 1:4, 5.

<sup>29</sup> Further, out of Jesus' own mouth we hear his confession to being Jehovah's witness, when he says to Nicodemus, a Jewish teacher in Israel: "What we know we speak and what we have seen we bear witness of, but you people do not receive the witness we give. If I have told you earthly things and yet you do not believe, how will you believe if I tell you heavenly things?"—John 3:11, 12; Ro.

<sup>30</sup> Some verses later the apostle John comments on this, saying: "He that comes from heaven is over all others. What he has seen and heard, of this he bears witness, but no man is accepting his witness. He that has accepted his witness has given his seal to it that God is true. For the one whom God sent forth speaks the sayings of God, for he does not give the spirit sparingly." (John 3:31-34; Ro) Jesus truly spoke the sayings of God on the sabbath day when he was in the synagogue in his home town Nazareth, and he read from God's Word. An Isaiah scroll, like the one found near the Dead Sea in 1947, was handed him by the attendant, and Jesus unrolled it to chapter sixty-one, verses one and two, and read:

26. What shows whose "cloud of witnesses" they were, and so who authored the Hebrew-Aramaic Scriptures, and by means of whom?

27, 28. (a) What was Jesus born to be, and how so? (b) To what political ruler did he confess that fact, and so what title did he earn?

29. How did Jesus confess to being a witness when speaking to Nicodemus?

30, 31. (a) How does John then comment on Jesus as a witness? (b) How did Jesus speak the sayings of God in the Nazareth synagogue?

<sup>31</sup> "The Spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the year of Jehovah's favor."—Isa. 61:1, 2, AS; Luke 4:16-19.

<sup>32</sup> Then Jesus commented: "Today this scripture that you just heard is fulfilled." To show its fulfillment, he now proceeded to "proclaim the year of Jehovah's favor," which Jehovah had anointed him to proclaim. Jesus was thus proving himself Jehovah's witness. (Luke 4:20-22) After Jesus had proved himself a witness faithful to a martyr's death, the apostle Peter publicly told a crowd of worshipers of Jehovah in the temple of Jerusalem that Jesus was the prophet whom Moses had foretold in these words to Israel:

<sup>33</sup> "Jehovah thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; . . . And Jehovah said unto me, . . . I will raise them up a prophet from among their brethren, like unto thee [Moses]; and I will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name [Jehovah], I will require it of him."—Deut. 18:15-19, AS.

<sup>34</sup> Moses as prophet was a prominent witness of Jehovah, and he declared the name of Jehovah even to the mighty Pharaoh of Egypt. Not only the apostle Peter but also the Christian martyr Stephen declared Jesus to be the foretold prophet who was to be raised up, one like Moses

but greater than Moses. (Acts 3:20-23; 7:37, 52, 53) In fulfillment of Moses' prophecy, Jesus Christ was a witness of Jehovah as Moses had been but was a witness greater than Moses. It is to Jesus the Greater Moses that all the runners in the Christian race toward eternal life in God's new world are told to look, for the purpose of imitating Jesus Christ. (Heb. 12:1, 2) Said the apostle Paul: "Become imitators of me, even as I am of Christ." (1 Cor. 11:1; 1 Thess. 1:6) The truth becomes plain, therefore, that true Christians, true followers of Christ, must imitate him in being Jehovah's witnesses. True Christians are Jehovah's witnesses.

<sup>35</sup> The Jewish apostles and disciples of Jesus Christ were proof of the fact that genuine Christians are witnesses of Jehovah God. In the face of Jehovah's own words to the nation of Israel in the Isaiah scroll, chapter forty-three, verses ten through twelve, all natural Jews who were born prior to the conversion of Cornelius, the first non-Jew, to Christianity were born to be servants and witnesses of Jehovah. When such natural Jews left Judaism with its traditions and became Christians in the days of the apostles, they did not cease to be Jehovah's witnesses. No; they became the *Christian* witnesses of Jehovah, like their Leader Jesus Christ the Greater Moses. The natural-born Jews who refused to accept Jesus Christ as the Greater Moses were the ones who ceased to be Jehovah's witnesses as well as Jehovah's national "servant" class. On the other hand, the Christians were the ones who recognized Jehovah's words in the Isaiah scroll, chapter fifty-five, verse four, to apply to Jesus Christ: "Lo! As a witness to the peoples have I given him, as a lead-

32, 33. (a) What did Jesus then say to show himself Jehovah's witness? (b) In the temple at Jerusalem what prophet did Peter declare Jesus Christ to be?

34. In being a prophet like Moses, what was Jesus Christ obliged to be, and thus in imitating Jesus what must his followers be?

35. (a) Till whose conversion were natural Jews born to be witnesses? (b) What did Jews leaving Judaism for Christianity become, but what did Jews refusing Christianity cease to be?

er and commander to the peoples."—Ro; AS.

<sup>36</sup> On the day of the festival of Pentecost A.D. 33 the Jewish followers of Jesus were anointed with Jehovah's holy spirit the same as Jesus had been. By this they now became spiritual Jews, specially anointed to be the new nation of spiritual Israel, the new nation of Jehovah's servants and witnesses.—1 Pet. 2:9.

<sup>37</sup> When explaining that outpouring of holy spirit upon the Jewish Christians that day, the apostle Peter quoted the following words from the scroll of Joel's prophecy: "It shall come to pass afterward, that I will pour out my Spirit upon all flesh; . . . The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of Jehovah cometh. And it shall come to pass, that whosoever shall call on the name of Jehovah shall be delivered." (Joel 2:28-32, AS) Peter next quoted Psalm 16:8-11, which says: "I have set Jehovah always before me: . . . For thou wilt not leave my soul to Sheol; . . ." (AS) Peter also quoted Psalm 110:1, which says: "Jehovah saith unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." (AS) Then, in comment on these inspired scriptures, Peter said: "This Jesus God resurrected, of which fact we are all witnesses. . . . Therefore let all the house of Israel know for a certainty that God made him both Lord and Christ, this Jesus whom you impaled." (Acts 2:14-36) In this unmistakable way Peter showed right at the start that he as a spiritual Jew or Israelite was an anointed witness of Jehovah, this Jehovah who had resurrected his Son Jesus Christ from death in Sheol and who had poured out his holy spirit by means of Jesus Christ seated at His right hand.

36. On Pentecost what did the anointed Jews become?  
37. (a) On Pentecost what Hebrew scriptures did Peter quote, and what concluding comment did he make on them? (b) What did Peter thus show himself to be?

<sup>38</sup> The apostle John was there with Peter at Jerusalem on the day of Pentecost. John plainly classified himself as a witness of the one God whose name is Jehovah. In 1 John 4:14 the apostle John writes: "In addition, we ourselves have beheld and are bearing witness that the Father [Jehovah] has sent forth his Son as Savior of the world." And in the very last book of the Bible John quotes the glorified Jesus Christ as saying to him in a vision: "These are the things the Amen says, the faithful and true witness, the beginning of the creation by God." "He that bears witness of these things says: 'Yes, I am coming quickly.'" To this latter announcement John responds: "Amen! Come, Lord Jesus." (Rev. 3:14; 22:20) So to the very end of the Holy Bible John emphasized that Jesus Christ was a witness of his heavenly Father Jehovah. John also testified that he himself was such a witness of Jehovah God.

<sup>39</sup> John, Peter and the other first-century witnesses of Jehovah bore testimony not only by word of mouth but also by writing. As a result the Christians were supplied with the last twenty-seven books of the Bible, these books being written, not in the ancient Hebrew nor in Latin, but in the common Greek, the international language of the first century. Jehovah God inspired eight men of his new nation of spiritual Israel, eight anointed Jewish Christians, to complete the Holy Bible for us by the end of the first century. Hence, for example, the apostle Peter ranks the inspired writings of the apostle Paul with the "rest of the Scriptures" when he writes: "Consider the patience of our Lord

38. In his first epistle how did John classify himself as a witness, and how to the end of the Bible did John show Jesus to be one?

39. (a) By whom and how were the last twenty-seven books of the Bible supplied to us? (b) How did Peter rank apostolic writings with the inspired Holy Scriptures?

as salvation, just as our beloved brother Paul according to the wisdom given him also wrote you, speaking about these things as he does also in all his other letters. In them, however, are some things hard to understand, the meaning of which the untaught and unsteady are twisting, as they do also the rest of the Scriptures, to their own destruction."—2 Pet. 3:15, 16; *AT; Mo.*

**A**S A church, did the Christians start off on the day of Pentecost without the Holy Bible? To answer Yes would

mean to state a partial fact. It would leave the idea that the Christian church started off without the Holy Scriptures and depended entirely upon verbal tradition by the apostles and other leading men of the congregation, and that therefore the Holy Bible is not necessary to those who are truly Christians. Not so!

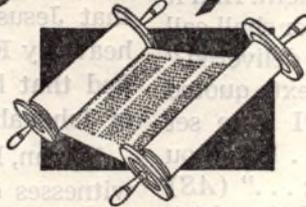
<sup>2</sup> Even Jesus Christ started off with the Holy Scriptures. Otherwise, how, when resisting the temptations by Satan the Devil, could he say three times: "It is written," and then quote from Moses' writings? How could he later quote from the prophecy of Malachi, the last book of the Hebrew Scriptures? Moreover, on his day of resurrection from the dead he met his disciples, and, "beginning at Moses and all the prophets, he expounded to them in all the scriptures the things that were concerning him." Later, he met with his apostles and

1. To say the Christians started off at Pentecost without the Holy Bible leaves what false impression?  
2. Did Jesus start off with the Holy Scriptures, and what is the evidence of whether or not?

## THE CHURCH

STARTED WITH THE

# Holy Scriptures



<sup>40</sup> Thus the Holy Bible of which Jehovah God is the one Author was completed by means of his witnesses, even as it had been begun by means of them. Consequently, with no room allowed for Scriptural contradiction, it may be said that The Holy Bible is the Book by Jehovah's witnesses. As Revelation 19:6 exclaims, "Hallelujah!"

40. By means of whom was the Holy Bible begun and by means of whom completed, and so a book by whom may it be said to be?

referred to all three general divisions of the Hebrew Scriptures, saying: "These are the words which I spoke to you

while I was yet with you, that all things must needs be fulfilled which are written in the law of Moses and in the prophets and in the psalms, concerning me." (Matt. 4:1-10;

11:10-14; Luke 24:27, 44, *Dy*) Jesus could not have done this had he not had and read all the books or *biblia* of the inspired Hebrew Scriptures. When preaching, he always quoted from them.

<sup>3</sup> Likewise, when the Christian church began on the day of Pentecost, it began in full possession of all the Holy Scriptures written in Hebrew and Aramaic, from Genesis to Malachi. It also had six of the eight Jewish believers who were used to write the remaining twenty-seven books of the Holy Bible in common Greek. Most vital of all, at Pentecost the Christian church had with it by holy spirit the one immortal Author of all the books of the complete Holy Bible, Jehovah God. The Christian church also had available

3. On Pentecost, when the Christian church began, what did it have available to it with regard to the Holy Bible?

to it the first written translation of the Holy Scriptures, the translation of the Hebrew Scriptures into Greek, made during the third and second centuries before the Christian church was founded.

<sup>4</sup> Hence the Christian church was not founded upon tradition. The complete canon of the Hebrew Scriptures preceded the Christian church, and the church was established on them. As exemplified in Peter's speech, the church relied upon those inspired Holy Scriptures and made use of them from the day of Pentecost forward. The eight Jewish writers of the remaining books of the complete Holy Bible always referred to and quoted from those Hebrew Scriptures.

<sup>5</sup> Thus the Christian church did not produce the Hebrew Scriptures. It did not even compile them. That work had been done more than a century before the church began. The deciding of what was the canon or authoritative catalogue of the genuine inspired Hebrew Scriptures was not left to the Christian church. Neither was the Hebrew canon decided by the Greek translation that came to be known as the Greek *Septuagint Version*. This pre-Christian translation was made by Jews in Alexandria, Egypt, for the Jewish colony down there and for Greek-speaking Jews elsewhere. At first that *Septuagint* contained only the translation of the inspired Hebrew Scriptures; but later other books in Greek were added which have come to be called apocryphal books. Hence the canon or catalogue of sacred books of the Greek-speaking Jews of Alexandria differed from the Jerusalem or Palestinian canon. The Great Synagogue of Jerusalem fixed this canon in the days of Jewish Governor Nehemiah in the fifth cen-

tury B.C. or shortly afterward.—Neh. 10:1-28.

<sup>6</sup> The period of the Great Synagogue continued till about 300 B.C., after which the Jewish Sánhedrin or Court came into existence. Thus before the Greek *Septuagint* was begun, the Jerusalem canon was established. It contained just the thirty-nine inspired Hebrew-Aramaic books from Genesis to Malachi, and it prohibited the apocryphal books that were added to the Greek *Septuagint*. Jesus and the eight writers of the Christian Greek Scriptures confirmed this Jerusalem canon of thirty-nine books, for they all quoted from the Jerusalem canon, but never from the apocryphal books added to the Greek *Septuagint*. When those eight inspired writers in Greek did quote from the *Septuagint*, they ignored the apocryphal books.

<sup>7</sup> The leading religious organization of Christendom is therefore wrong in boasting that, because its Council in Carthage in 397 (A.D.) determined upon its canon of sacred books, the Roman Catholic Church made the Holy Bible. According to the Council of Carthage decision the Holy Bible contains seventy-three books, whereas the Bible published today by non-Roman Catholics contains only sixty-six books. This is because the Roman Catholic Council of Carthage added to its Old Testament division of its Bible seven apocryphal books, deuterocanonical books as Roman Catholics call them, besides making additions to two proto-canonical books.

<sup>8</sup> In doing this the Council of Carthage overstepped the Jerusalem canon of the inspired Hebrew Scriptures that had been

6. (a) Did the fixing of the canon of pre-Christian Scriptures precede the Greek *Septuagint* or not? (b) How did Jesus Christ and the eight writing disciples confirm the true canon?

7. (a) How, according to the Roman Catholic Church, did it "make" the Bible? (b) Why does not the number of its books now agree with the number in non-Roman Catholic Bibles?

8. What did the Council of Carthage ignore as to the canon, and how is the Roman Catholic claim as to infallibility proved to be false?

4. On what was the Church established doctrinally, and what did it quote as authority?

5. Did the Christian church decide what was the canon of the Hebrew Scriptures, and what are the historical facts on the question?

confirmed by Jesus Christ and his eight inspired Scripture-writing disciples. How, then, can the religious organization of Vatican City truthfully claim that by its Council of Carthage A.D. 397 it "made" the Holy Bible? The true Bible includes only inspired books of which Jehovah God is the Author. It does not include the seven uninspired apocryphal books and additions, which are full of error and which were not produced by Jehovah's ancient witnesses. The Council of Carthage decided indeed what should go into its authorized Latin translation, the Latin *Vulgate*, which was then in the making by Jerome; but it did not decide finally what should go into the Bible for non-Roman Catholics of today. It did not decide for Jehovah's witnesses of today what is the Holy Bible nor make it for them. The Roman Catholic Church's claim to infallibility in making the Holy Bible is thus exploded and proves false.

#### PRESERVATION OF SCRIPTURE

<sup>9</sup> Is it true, then, that if it were not for the Roman Catholic Church we would not have the Bible today? Examination of the facts answers No! The books of the original Bible were written under inspiration in Hebrew, Aramaic and Greek. They had to be translated into Latin and other languages ancient and modern. Now, a translation is not inspired, not even the Latin translation by Jerome, for it has been revised a number of times by Roman Catholics.

<sup>10</sup> In modern times Bible translators have relied for the "New Testament" upon three basic Greek manuscripts. One is the Vatican Manuscript No. 1209, which dates from the fourth century A.D. It is at pres-

ent found in the Library of Vatican City, but it is catalogued as being in that library only from A.D. 1481. How it got there no one now seems to know. The next is the Sinaitic Manuscript, also of the fourth century. It was found in 1844 by the German scholar Tischendorf, not in Rome, but in the Greek Orthodox monastery of St. Catherine at Mount Sinai in Arabia. The Czar of Russia ordered Tischendorf to publish this Sinaitic Manuscript in 1862. It was purchased from the Communist Soviet Government in 1933 and may now be viewed in the British Museum, London, England.

<sup>11</sup> The third ancient manuscript in codex form is the Alexandrine. It is of the fifth century. It was brought from Alexandria, Egypt, to Constantinople, Turkey, by Cyril Lucar, a Greek Orthodox, who strongly opposed the union of Greek churches with papal Rome. Lucar was made the Greek patriarch of Alexandria in 1602 and was elected to be patriarch of Constantinople in 1621. In 1624 he was persuaded to give the Alexandrine Manuscript to Protestant King James I of England, but it did not reach there until in 1628 in the reign of Charles I. It also is on display in the British Museum, London. The Alexandrine and Sinaitic Manuscripts contain the Bible books of 1 and 2 Timothy, Titus and the Revelation (Apocalypse), which the Vatican Manuscript No. 1209 does not now contain.

<sup>12</sup> So it is seen that the Vatican religious organization has not been entrusted with the exclusive preservation of the most ancient texts of the so-called New Testament, the twenty-seven Bible books written by the eight inspired Jewish disciples of Jesus Christ.

9. (a) Were it not for the Roman Catholic Church, would we have the Bible today? (b) What shows whether its official Bible translation is inspired?

10. (a) On how many Greek manuscripts do modern translators of the "New Testament" mainly rely? (b) Where is the Vatican Manuscript No. 1209 available, and how has the Sinaitic Manuscript become available?

11. How did the Alexandrine Manuscript come to be in its present location, and what does it, as well as the Sinaitic Manuscript, contain that Vatican Manuscript No. 1209 does not?

12. So was the Vatican religious organization entrusted with preserving the most ancient Greek manuscripts?

<sup>13</sup> Now, what about the manuscripts of the thirty-nine inspired books of the pre-Christian Hebrew-Aramaic Scriptures? Certainly the Roman Catholic Church had nothing to do with preserving the Dead Sea Scrolls discovered in 1947. It had nothing to do with preserving the Geniza or storeroom of the Jewish synagogue in Old Cairo, Egypt, which was discovered first in 1890 by Solomon Schechter and from which amazing quantities of Bible materials and other religious materials have been taken and distributed to various libraries and manuscript collections.

<sup>14</sup> The Roman Catholic Church was not the only religious organization that had copyists of the sacred Scriptures. From the days of the Jewish scribe, the priest named Ezra, a contemporary of Governor Nehemiah of Jerusalem, the work of copying the canonical Hebrew Scriptures went forward. Copies were made by Jewish scribes for use in the Jewish synagogues established in the

lands where the Jews were scattered. In the synogogue in Nazareth Jesus read from the Isaiah scroll. In the synogogue of Antioch of Pisidia the apostle Paul spoke

after he had listened to the public reading of the Law and of the Prophets. (Acts 13:15) And in Jerusalem, about A.D. 49, the assembly of the apostles and older men of the whole congregation said in its decree: "From ancient times Moses has had in city after city those who preach him, because he is read aloud in the synagogues on every sabbath." (Acts 15:21) The following year the Jews who heard the apostle Paul preach in their synagogue in Berea, Macedonia, searched the Holy Scriptures daily to see whether the things that the apostle told them were true according to Bible prophecy. (Acts 17:11) After Paul arrived in

Rome about A.D. 59 he tried to persuade the Jews there concerning Jesus Christ out of their own copies of the law of Moses and of the prophets. (Acts 28:16-23) Undeniably the Jews had their Bible back there.

<sup>15</sup> Even after the Bible canon of sixty-



Section of the Cairo Codex showing a colophon by the Masoretic scribe Moses ben Asher, A.D. 895.

13. What ancient Hebrew and Aramaic Bible texts, recently discovered, did the Roman Catholic Church have nothing to do with in preserving?

14. From when on did copying of the canon of the Hebrew Scriptures go forward, and what facts show whether the Jews had their Bible in the days of Jesus and his apostles?

15. After the complete Bible of sixty-six books was written, what happened to the work of copying the Hebrew Scriptures?

six inspired books was completed by the end of the first century, the Jewish scribes kept on making handwritten copies of their Holy Scriptures, the thirty-nine inspired Hebrew books. In time the copy work was taken over by the Masoretic scribes, who were very scrupulous about preserving the canonized text of the Hebrew Scriptures. Masorettes, headed by Ben Naphtali of the East and by Ben Asher of the West, were active from the sixth to the ninth centuries of our common era.

<sup>16</sup> The gloom of the Dark Ages of Roman Catholic Christendom increased, and the persecution of the Jews by the Roman Catholic Hierarchy continued through its terrible crusades and religious inquisitions. Jewish synagogues were burned\* with their treasures of Hebrew Scriptures, and Jews were hounded out of lands, being driven out of Spain in 1492, the year that Columbus discovered America. They were cooped up in ghettos, the Jewish Ghetto in papal Rome being broken up first in 1870 when the Italian liberators invaded the city and took the government out of the hands of the pope. In spite of all this terrible treatment of Jews by Christendom the copying of the Hebrew Holy Scriptures by Jews went on to provide copies for the Jewish synagogues and private use.

<sup>17</sup> Came the invention of printing in 1450 in Germany. The first book printed was the Latin Vulgate Bible. The Jews quickly seized upon the invention to print their

\* Says *The Jewish Encyclopædia*, Volume IV of 1910, on page 379, under "Crusades": "When the crusaders at last stormed Jerusalem, July 15, 1099, they drove all the Jews into one of the synagogues and there burned them alive. . . . The religious zeal fomented by the Crusades burned as fiercely against the Jews as enemies of Christ as against the Moslems. Thus both economically and socially the Crusades were disastrous for European Jews."

16. During the Dark Ages of Christendom how were the Jews and their treasures of Hebrew Scriptures treated, but yet what copy work went on?

17, 18. (a) How did the Jews take advantage early of the invention of printing? (b) When and by whom did the first complete Hebrew Bible appear, and how did a Protestant reformer use a copy of a Hebrew Bible?

Bible in Hebrew, for private use, although service scrolls for synagogues still continued to be made by Jewish hand. In 1473 a Hebrew printing press was set up, an edition of 300 copies of part of the Bible being printed in 1477.

<sup>18</sup> Then, on February 23, 1488, by the Jewish printing house of Joshua Solomon Israel Nathan at Soncino in the duchy of Milan, the first complete edition of the Hebrew Bible, with vowels and accents, was brought out. In Brescia a printing press was set up by Gerson ben Moses Soncino, and in May, 1494, it issued a complete Hebrew Bible. It was a copy of this Hebrew Bible that Martin Luther the Reformer used in making his Bible translation into German in 1534.

<sup>19</sup> To this day the Jews have their Bible, which is identical with the Old Testament section of Protestant or non-Catholic Bibles. This preservation of the inspired text of the Hebrew Scriptures owes no thanks to the Roman Catholic Church, which claims to be the divinely commissioned owner, interpreter and preserver of the Holy Bible. This despite its shameful record for destroying Bibles.

<sup>20</sup> No, the preservation of the Holy Bible is to be credited to no religious organization of Christendom. It is Jehovah God to whom is to be ascribed the preserving of the inspired text of his Holy Word, for He is its sole Author. In the Isaiah scroll (40:8) he caused to be written: "The word of our God shall stand for ever." (JP) He produced the complete Holy Bible by means of his faithful witnesses. He has preserved it for the world-wide use of Jehovah's witnesses today. (1 Pet. 1:25) All thanks to him by Jesus Christ!

19. Thus what religious work do the Jews still have today, and to whom do they owe no thanks respecting this?

20. To whom is to be ascribed the preserving of the inspired text of the Holy Bible, and by means of whom was it produced and for whom preserved?

# *New Bible Translation* completed, released

**T**HE preceding articles on The Holy Bible were delivered at 3 p.m., Saturday, June 18, 1960, by the president of the Watch Tower Bible and Tract Society of Pennsylvania to the District Assembly of Jehovah's witnesses, who were convening for four days at Manchester City Football Ground, Manchester, England. After he delivered the above-published material, he went on to say:

<sup>2</sup> What is today the Watch Tower Bible and Tract Society of Pennsylvania was incorporated in Allegheny, Pennsylvania, in 1884 as Zion's Watch Tower Tract Society. Ever since its legal incorporation Jehovah's witnesses of modern times have been using it as their publishing agency. In harmony with its Charter the Society has distributed Bibles in many languages. Since 1926 it has even undertaken to print Bibles on its own presses. *The Emphatic Diaglott*, of which it owns the copyright and plates, was first run off its presses in 1926. Since then 166,244 copies have been printed. In due time the Society bought the plates for printing the Authorized or King James Version of the Holy Bible, which is the first English Bible that was translated, not from the Latin *Vulgate*, but from the original Hebrew, Aramaic and Greek. The Society began printing it in 1942, and has since produced 1,396,701 copies.

<sup>3</sup> Later the Society paid for the privilege to use the plates of the American Standard

Version Bible, which is a revision of the King James Version Bible of 1611. Copies of this American Revision the Watch Tower Society began producing in 1944, and has since printed 888,837 copies in two sizes. Over 2 million copies of all three of these Biblical editions from its own presses the Society has distributed world-wide through its eighty-five Branch organizations. By means of these Branches the Society has also spread the Bible in many languages, as it has been able to obtain these foreign-language Bibles from other Bible societies.

<sup>4</sup> In 1948 the Watch Tower Society became aware of the existence of the New World Bible Translation Committee, formed for the purpose of producing a modern translation of the entire Bible from its original languages, with features that would be most suitable for accurate Bible education today. The Committee agreed to turn over its translation to the Watch Tower Society to hold as its property and to publish as part of its Bible educational work. On September 3, 1949, the Society's president had the pleasure of introducing to a meeting of associate directors the completed translation, in typewritten form, of the Christian Greek Scriptures, which the Translation Committee had then recently turned over to the Society. On August 2, 1950, it was my privilege to address the international assembly of Jehovah's witnesses in Yankee Stadium, New York, and to release to the 82,075 there present the *New World Translation of the Christian Greek Scriptures* fresh from the Society's own presses in

1. Where was the above-published information on the Bible first publicly given out, when and by whom?  
2. (a) What corporation have the modern witnesses of Jehovah used as their publishing agency? (b) Since when has it printed on its own presses Bibles or portions of the Bible, and what were the first two of such?  
3. (a) What other complete Bible edition did it next publish, and to what extent? (b) How has this Bible society spread the Bible in many languages?

4. What, in brief, are the facts concerning the printing and release of the *New World Translation of the Christian Greek Scriptures*?

Brooklyn, New York. The first edition was 480,000 copies. In ten years our Society has printed 1,408,668 copies of the *New World Translation of the Christian Greek Scriptures*.

<sup>5</sup> Then the efforts of the New World Bible Translation Committee turned to rendering the canonical Hebrew Scriptures into modern English. As the Hebrew text for translation the Committee used principally the edition known as the *Biblia Hebraica* produced by the late Rudolf Kittel and his surviving colleagues and published in a number of editions by the Privilegierte Wuerttembergische Bibelanstalt of Stuttgart, Germany. In this edition the endeavor has been made to get back to the Biblical text by Moses ben Asher, considered to be the greatest Masoretic scribe in preserving the traditional form and pronunciation of the Hebrew text. (See photograph, page 597.) The translation of the Hebrew Scriptures by the Committee has gradually been furnished for publication in volume after volume.

<sup>6</sup> Volume I of the *New World Translation of the Hebrew Scriptures* was printed in 1953 and was released at the second international assembly of Jehovah's witnesses in Yankee Stadium. It contains the first eight books of the Bible. The first edition was of a half million copies. To date our Society has printed 731,065 copies.

<sup>7</sup> Volume II was released in 1955 in Chicago, Illinois, at the first of a series of thirteen five-day assemblies. This volume, with a first edition of 300,000 copies, contains the next nine books of the Bible. To date our Society has printed 444,553 copies.

<sup>8</sup> Volume III was released in 1957 as the feature of a series of District Assemblies

of Jehovah's witnesses that summer. This volume contains the five poetical books of the Bible, and had a first edition of 350,000 copies. Our Society has now printed 372,890 copies.

<sup>9</sup> Volume IV was released in 1958 at the largest international assembly of Jehovah's witnesses on record, in Yankee Stadium, when 150,282 auditors hailed the presentation of this volume. It contains the three prophetic books of Isaiah, Jeremiah and Lamentations. To date our Society has printed 288,254 copies.

<sup>10</sup> Fourteen prophetic books, from Ezekiel through Malachi, were yet to be translated. Jehovah God the Author of the complete Holy Bible preserved the Translation Committee, enabling it to attain the desired goal. So, by Jehovah's loving-kindness, ten years after releasing the first product of the New World Bible Translation Committee, I am greatly privileged to release to this District Assembly here in Manchester, England, the fifth volume of the *New World Translation of the Hebrew Scriptures*, containing those final fourteen books of the Hebrew canon. The publication of this long-desired volume makes complete the New World Translation of the Holy Scriptures, from Genesis to Revelation. Today is therefore a day for rejoicing and thanksgiving on the part of Jehovah's witnesses the wide world over! At present 280,000 copies of the first edition of this final volume are being printed. All summed up, then, our Society has printed 2,565,538 copies of the complete Bible in English; or, 5,977,210 copies of the complete Bible and parts of the Bible text in English. And the end is not yet!

<sup>11</sup> This final and concluding volume contains, in addition to the modern English translation of this portion of the Hebrew

5. Whose edition of the Hebrew text did the Committee mainly use for translating the Hebrew Scriptures, and how has the translation thereof been furnished for publication?

6-9. What are some interesting items about Volume I? About Volume II? About Volume III? About Volume IV?

10. (a) How was the release of Volume V brought about, and what does its publication mean for this translation? (b) What, then, is the Society's record to date as to Bible printing?

11. What are the featured contents of this final volume?

canon, other valuable features. It contains an Appendix of ninety pages that offers unusual information on all the Hebrew Scriptures in particular; also a list of outstanding Bible subjects and proper names, with the initial Scripture text, from which text a minister can follow up a progressive chain of Bible references on such subjects and names; also an alphabetic index of Bible words by means of which a minister can quickly find even the new and unusual words found in the entire *New World Translation*, each word being accompanied by a chosen number of Scripture verses by the use of which any witness of Jehovah could build up an extemporaneous sermonette for the occasion; also a Table of the Books of the Bible, and valuable maps and diagrams especially adapted to this final volume.

<sup>12</sup> This final volume contains none of the apocryphal books, as these are not inspired by the Bible's Author Jehovah God. The New World Bible Translation Committee adheres, not to the catalogue of the

12. In its translation work, to what does the Translation Committee adhere, and so what has it not put in Volume V?

religious Council of Carthage of 397, but to the catalogue of sacred books that have been proved to be Scripturally canonical, in agreement with divine truth, from first to last.

<sup>13</sup> Although completing this task of over ten years' duration, the New World Bible Translation Committee does not feel that it should now dissolve. We are informed that it now sets itself to go over the entire translation and work out certain refinements in it and bring it all together in one volume, without the copious footnotes and appendixes. Then it can be easily carried in one hand, for efficient use in the world-wide field of Jehovah's witnesses' ministry, as they obey Christ's command to preach the good news of God's kingdom in all the inhabited earth for a witness to all the nations before this old world ends at Armageddon. May the Translation Committee have the blessing of Jehovah God; and may we Bible lovers use His provision through the Committee to His honor and to the salvation of many who call upon His holy name.

13. To what has the Translation Committee now set itself, and what is our prayer in this regard?

Roman Catholic. Little did we expect that today, at the age of eighty, I would fondly look back at fifty-four years as one of Jehovah's witnesses.

After my confirmation, I used to wonder and finally inquired of our priest: "What must I do as a Christian to please God?" He replied: "Be a good man, attend mass regularly, go to confession, repeat the rosary, contribute all you can to the church and do what I tell you." His answer did not satisfy me. It seemed selfish and wrong to be interested just in myself. Why not try to help others and make the world better?

## Pursuing my Purpose in Life

*As told by Giovanni DeCecca*

**C**ALITRI, Italy, was my birthplace, in December, 1879. My devout parents had me baptized and later confirmed as a

About this time my father brought home a Bible and began to read it to us. I had never seen one before and wondered if it would help me be a good Christian. As father read to us from day to day, I became deeply interested and longed to read the Bible myself. Having been a shepherd boy from the age of five and without schooling, I could not read. When father taught me how, I spent many happy hours reading this good Book. While many things were not clear, I realized that what the priests were telling me did not agree with God's Word. Trying to talk to my priest about the Bible was very disappointing. He told me it was not my business to understand and teach the Bible; that was his business! He would tell me all I would need to know to be a real Christian. Then he told me to come to confession. I went, but there was nothing to confess. Very displeased, my priest spoke terrible things about purgatory and eternal torment and other matters not suitable for the ears of a boy in his teens. I was very much disgusted. When told to put something in the collection box to pay for the services of the priest, I contributed two cents, and later regretted that.

As we continued reading the Bible, father decided that we would not go to mass any more. His decision brought great opposition from our relatives and former friends. The priests told them not to have anything to do with us because we would lead them astray. We joined the local Baptist church, where we learned that purgatory was not mentioned in the Bible, nor did it say anything about going to mass or praying to the "saints." The minister told us that we should pray to God and confess our sins to Him. I was glad to learn these things, but the doctrine of eternal torment bothered me. Our minister could not give a satisfactory Scriptural answer. This was a great disappointment

to me, because the thought of suffering forever in a place of torment distressed me very much. I continued to read the Bible, hoping to find someone who could answer my questions.

In 1900, when I was twenty-one, we moved to the United States, settling in Connecticut. I secured work to help support the family and immediately began to study English, with the aid of an Italian-English dictionary. Learning to speak and read English, I felt at home in America. Here I continued to read the Bible, still hoping someone would help me understand it.

In 1904 my hope was realized when a Watch Tower colporteur visited my place of work offering Bible-study helps. From her I obtained the first three volumes of *Studies in the Scriptures*. The first volume, called "The Divine Plan of the Ages," opened up the glorious message of the Bible to me in a remarkable way. I was so happy I wanted to tell everyone that I had found the truth. How wonderful it was! My worries about eternal torment were over, for God's inspired Book plainly says the "wages of sin is death," not torment. I learned that God's kingdom, for which Jesus taught us to pray, will bring eternal life and perfect happiness to all who believe in the Lord Jesus Christ and serve him faithfully. What a message to bring to the people!

My first efforts to circulate these wonderful books were not very successful, because I did not know how to go about it. When I tried to interest my Baptist minister by telling him that hell is not a place of eternal torment, he asked: "If hell is taken out of the Bible, what do we have left?" I replied: "We have Christ our Savior, who redeemed us from the curse of death, and his thousand-year reign that will bring peace, happiness and everlasting

life to those who obey him." That ended the discussion.

At Asbury Park, New Jersey, during the 1906 convention of Bible Students, I met several hundred dedicated Christians well versed in the Scriptures. I shall never forget how these friendly people talked about the Bible all the time and were ready and able to answer my questions. If I could always be with this kind of people, how happy I would be! There I met Brother Charles Russell, president of the Watch Tower Society. I asked him if I could work at the Society's headquarters. After hearing of my experiences in Italy and how I learned the truth in America, he advised me to take up colporteuring first and perhaps a place could be found for me later at headquarters. I was baptized that year, but did not feel ready for colporteur service. Then a brother going into that work asked me to join him. I did, and soon learned how to place the Bible-study helps. By Jehovah's undeserved kindness I even gave a public talk in Italian to an audience of four hundred in Roseto, Pennsylvania.

Meanwhile the Society's headquarters had moved from Allegheny, Pennsylvania, to Brooklyn, New York. In December, 1909, I was invited to work in the Brooklyn Bethel. What a privilege to be a member of this dedicated family! Before a year passed I was assigned to serve the nearby Italian people, who showed much interest in God's kingdom. None of them could give public talks, so I did what I could, and the Lord blessed my efforts. Frequent lectures were arranged in Connecticut, New York, Massachusetts, New Jersey and Pennsylvania.

After I had gained some experience in this work, the Society sent me on regular "pilgrim" trips to distant places. On one such assignment to St. Louis a number of Catholic youths came to the meeting with stones in their pockets ready to throw at

me if they did not like what was said. No stones were thrown, but after listening to the talk some remained to ask Bible questions and became interested in the truth.

In Rochester, a man came up to me after the lecture and engaged me in heated discussion for over an hour. He left convinced we had the truth and later became a full-time pioneer minister. He is still faithful in Jehovah's work. During another lecture, in Springfield, Massachusetts, some rowdies came up on the platform and tried to interfere. I talked louder than they did, and the audience kept listening attentively. Finally the troublemakers left. Two families who attended that lecture later became ministers of the good news.

Early in 1914, the Society's Photo-Drama of Creation was shown to the English-speaking people, accompanied by recorded explanatory talks. When these talks were later translated into Italian, I was invited to read them while the pictures were being shown. Knowing that it took two hours to present each of the Drama's four parts, I wondered if I could handle it. Since Jehovah had blessed my feeble efforts at public speaking, I was anxious to try. He gave me strength, and I got along well. Thousands attended the showings and many left their names requesting more Bible information. Others shared with me in the joyful work of calling on these people in the Bethel area and furthering their interest.

One sister in the truth, Grace Harris, impressed with the zeal and energy that I gladly put into the Drama talks, fell in love with the speaker. We were married by Brother Russell in 1916. Grace has been a real helpmate to me for over forty years and still is. For all this I am very grateful to Jehovah.

When the Drama had served its purpose, it left me more time to devote to my duties in the Society's Italian department trans-

lating letters and helping with correspondence. It was wonderful to be at the Bethel home! Then, in 1916, we all received a great shock. Brother Russell died on the train that was bringing him back from a West Coast lecture tour. 'What shall we do now?' many asked. We believed Brother Russell was "that servant" of Matthew 24: 45-47, in whose care all Kingdom interests were entrusted. Was our work finished or should we continue to preach the good news as we had done during his earthly lifetime? A few became discouraged and quit, but the majority kept on working and were richly blessed by the Lord.

At the business meeting in January, 1917, Brother Joseph Rutherford was elected president of the Society. All went well for a time until a few brothers who thought they were lawful directors of the Society tried to change the bylaws and gain control of the work. Their attempt to make the president a mere figurehead who would serve their ambitions did not succeed, but it did cause much confusion and sorrow to the friends who had been loyal to the Society for years. Failing, the rebels left Bethel and the work. Things then proceeded nicely until the summer of 1918.

That year a group of ministers of false religion urged the United States government to halt the work of the Society on the grounds that its officers were disloyal to the war effort. It was asserted that our preaching God's kingdom as the only hope and pointing out World War I as a fulfillment of prophecy was likely to discourage men from going to war. The charges caused the arrest and trial of the Society's officers and associates for not taking an active part in the war. For counseling my young brother on the proper manner of requesting classification as a minister, which he was, I became a defendant in the case.

We were given what was to be later proved an unfair trial. Off we went to the

Federal prison in Atlanta, Georgia. While the others received very long sentences, mine was comparatively short. Brother Macmillan, one of my fellow defendants, still says this was due to my being shorter in stature than the others. In the prison tailor shop I found a number of other Italians serving time for counterfeiting money. I witnessed to them about God's kingdom of peace and perfection for mankind. Some listened with appreciation; others thought it was too good to be true.

Justice began to triumph, and we were released from Atlanta in the spring of 1919, later to be fully exonerated. Returning to Brooklyn, we were received by many friends who gathered to greet us. It was a happy family reunion. That September, at Cedar Point, Ohio, over 7,000 dedicated friends assembled in convention to learn, if possible, what the Lord would have us do. To our delight we saw from the Bible that a great work was yet to be done in preaching the Kingdom message to the nations. We returned to Cedar Point for another convention in 1922, where all were electrified with the prospects of greater things ahead. Grace and I rejoiced to have a full-time share in this ever-increasing Kingdom work.

We were busy at our Bethel assignments and the years raced swiftly by. We attended many conventions of Jehovah's people, such as the ones in Columbus in 1931 and 1937, St. Louis in 1941, Los Angeles in 1947, and the first big assembly in New York's Yankee Stadium in 1950. All were joyful experiences as we saw God prospering the growth of his earthly organization.

In 1951, and again in 1955, the Society and our friends made it possible for us to visit Italy, where I had the joy of speaking to a number of congregations of our brothers. During the 1955 trip we were among several thousand who toured Europe attending conventions in many cities. The

assembly in Rome at the beautiful auditorium originally intended to glorify Mussolini was a praise to Jehovah's name and deeply impressed the people of Rome.

Back in Brooklyn my wife and I are happy to have a regular part in the door-to-door, back-call and home Bible study work. We also appreciate the importance of attending the meetings and assemblies provided by Jehovah. Though sometimes tired at meeting time, we always return home greatly refreshed.

Reviewing fifty-four years spent in Jehovah's service, I can truthfully say these have been the happiest years of my life. Fifty-one of them have been as a member

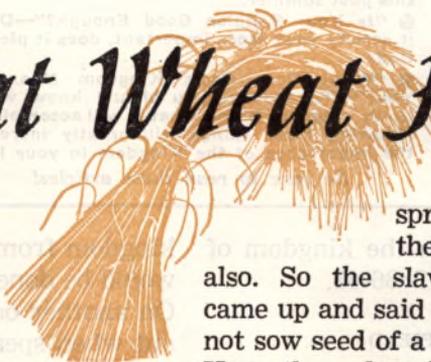
of the Brooklyn Bethel family—a privilege of service I wholeheartedly recommend to any young Christian. To be sure, there have been some trials, but these increased our faith in Jehovah. I have never doubted that he is using the Society to direct the world-wide witness work that Jesus foretold at Matthew 24:14. As Paul said, any tribulations "do not amount to anything in comparison with the glory that is going to be revealed in us."—Rom. 8:18.

Our great hope is to have part in God's new world of righteousness, where we can praise and serve him forever. With Jehovah's help, we shall successfully pursue this blessed purpose in life.

## The Great Wheat Harvest

**W**HEN a farmer sows a field of wheat he does not want a lot of useless weeds. Besides producing no profitable fruit, they take up valuable space and soil nourishment that could better be used by fruitful wheat. But what is he to do when weeds appear in a stand of wheat? This problem, which is so common to agricultural people, was used by Jesus in an illustration of prophetic significance that is of particular interest to us today.

One day while Jesus was sitting by the Sea of Galilee speaking to a crowd of people from that grain-growing region, he said: "The kingdom of the heavens has become like a man that sowed seed of a right kind in his field. While men were sleeping his enemy came and oversowed weeds in among the wheat and left. When the blade



sprouted and produced fruit, then the weeds appeared also. So the slaves of the householder came up and said to him: 'Master, did you not sow seed of a right kind in your field? How, then, does it come to have weeds?' He said to them: 'An enemy, a man, did this.' They said to him: 'Do you want us, then, to go out and collect them?' He said: 'No; that by no chance, while collecting the weeds, you uproot the wheat with them. Let both grow together until the harvest; and in the harvest season I will tell the reapers, First collect the weeds and bind them in bundles to burn them up, then go to gathering the wheat into my storehouse.'—Matt. 13:24-30.

Curious about the meaning of this illustration, Jesus' disciples came to him after he had dismissed the crowds and said: "Explain to us the illustration of the

weeds in the field.' In response he said: "The sower of the right kind of seed is the Son of man; the field is the world; as for the right kind of seed, these are the sons of the kingdom; but the weeds are the sons of the wicked one, and the enemy that sowed them is the Devil. The harvest is a consummation of a system of things, and the reapers are angels. Therefore, just as the weeds are collected and burned with fire, so it will be in the consummation of the system of things. The Son of man will send forth his angels, and they will collect out from his kingdom all things that cause stumbling and persons who are doing lawlessness, and they will pitch them into the fiery furnace. There is where their weeping and the gnashing of their teeth will be. At that time the righteous ones will shine

as brightly as the sun in the kingdom of their Father.'"—Matt. 13:36-43.

#### SOWING THE FIELD

Over 1900 years ago Jesus Christ planted in the world of mankind, pictured by the field, good seed when he established the Christian congregation. His sowing would eventually produce a crop of 144,000 fruitful Christians who, along with him, would make up the kingdom of heaven.

The illustration said that while men were sleeping an enemy oversowed the wheat with weeds. This took place when the last of the apostles, pictured by the "men," fell asleep in death. With the apostles no longer present to watch over the congregation and to act as a restraint, Satan was successful in sowing imitation Christians in it. The apostle Paul fore-

warned of this: "I know that after my going away oppressive wolves will enter in among you and will not treat the flock with tenderness, and from among you yourselves men will rise and speak twisted things to draw away the disciples after themselves."—Acts 20:29, 30.

#### SEPARATING WHEAT FROM WEEDS

As foretold in the illustration, the Sower, Jesus Christ, did not destroy the imitation Christians when they appeared after the death of the apostles but permitted them to remain and to spread throughout the world of mankind. Separating true Christians from the false had to wait until the last days of this wicked, worldly system of things.

The work of separating wheat from weeds, the sons of the

kingdom from the sons of the wicked one, would be done by the angels, as Jesus said. On another occasion he again pointed this out when speaking about what the Son of man would do at the time of the end: "He will send forth his angels with a great trumpet-sound and they will gather his chosen ones together from the four winds, from one extremity of the heavens to their other extremity." (Matt. 24:31) That meant there would be a gathering of the remaining members on earth of the 144,000 anointed followers of Christ. They would be gathered into one closely knit society.

What was foretold in the illustration of the great harvest has been taking place in our day, for we have been in the consummation of the system of things since A.D. 1914, when world events began fulfilling

#### ARTICLES IN THE NEXT ISSUE

● "Security During 'War of the Great Day of God the Almighty.'"—At a time when international conferences are the order of the day for avoiding nuclear war, this article points to the heavenly wisdom that leads to true security. This message was heard by large convention audiences around the world this past summer.

● "Is Your Religion Good Enough?"—Does it satisfy you? More important, does it please God?

● "What Does God's Kingdom Mean to You?"—To answer, you should know what God's kingdom is and what it will accomplish. Knowing these things will greatly increase the importance of the Kingdom in your life.

*Be sure to read these articles!*

the prophecies that mark the last days. Christ's anointed followers have been separated from Christendom, and imitation Christians appearing among them are removed as weeds are removed from harvested wheat. The angels "collect out from his kingdom all things that cause stumbling and persons who are doing lawlessness." (Matt. 13:41) The history of Jehovah's witnesses, particularly since 1918, verifies the accuracy of what Jesus prophesied.

In the illustration the master of the household had to wait for a period of time until the harvest before separating the wheat from the weeds. So it is in the fulfillment. Christ had to wait at his Father's right hand for many centuries until the time arrived for the angels to begin the harvest work. After its beginning, time would be required to complete it, just as in the harvest of the illustration. As the harvest period in the illustration was short when compared with the growing period of the wheat and weeds, so the length of the spiritual harvest would be comparatively short. The more than forty years that have passed since its beginning is short when compared with the centuries

that have passed since the congregation was planted.

The fiery furnace of the illustration in which the weeds were destroyed finds its fulfillment in the coming battle of Armageddon. At that time the large crop of weeds that Christendom has produced under her unscriptural clergy and laity system will be consumed in the fiery destruction of God's wrath. Satan's entire earthly system of things will be consumed at that time.—Zeph. 3:8.

During the great harvest Christ's anointed followers have shone "as brightly as the sun." This they have done by proclaiming far and wide the enlightening truths of God's Word, especially those truths relating to the kingdom of God. This has been fruitful activity that has caused a great crowd of meek people to associate with them in a New World society and to embrace the hope of life in a peaceful earth under the Kingdom. Thus many more than Christ's anointed Kingdom heirs find hope and comfort in his illustration about the great harvest. Both the anointed and the other sheep find in its fulfillment reasons for rejoicing, because it indicates that their "deliverance is getting near."—Luke 21:28.

## Keeping "Clean from the Blood of All Men"

THE nations of the world continue to pile up a mountain of bloodguilt by reason of their wars, persecution of Christians, misuse of blood and the wanton slaying of animals. For all such they will have to make an accounting at Armageddon. If we, as dedicated Christians, would be free from all such bloodguilt, we must follow the example of the apostle Paul, who was able to say: "I am clean from the blood of all men."—Acts 20:26.\*

Although Paul, as Saul the Pharisee, was blameless in regard to the Law, he had burdened himself with bloodguilt by persecuting and even killing Christians. But because he acted in ignorance, confessed his sins, converted to Christianity, accepted Jesus as his ransom, dedicated himself and was baptized, God's mercy was extended to him, and he came out from under all such bloodguilt. However, once a Christian, he became liable to another kind of bloodguilt. How so? In that God had decreed

\* For details, see *The Watchtower*, November 1, 1959.

the destruction of the nation of Israel because of all the blood it had unrighteously shed, and which decree was to be carried out A.D. 70. That Jews of good will might escape that destruction, Christians had to urge them to convert to Christianity and then to flee Jerusalem and Judea when they saw Jesus' prophecy at Luke 21:20, 21 being fulfilled. Neglect on the part of Christians such as Paul to warn their fellow Jews would make them guilty of the blood of all those that perished because of not having been warned!—Gal. 1:13, 14, 16; Matt. 23:35.

That he might keep free from the blood of all men, Paul preached in city after city, from early to late, suffering bitter persecution, not counting his life dear to himself. He did not hold back from declaring the entire counsel of God, and he supplemented his oral preaching by writing fourteen inspired letters.—Acts 20:24, 27, 28.

Like the apostle Paul, we today also must first free ourselves from the bloodguilt resting upon us because we either directly or indirectly shared in bloodshed in that we supported nations that violated God's laws regarding the sanctity of blood and persecuted Christians. To get free from this bloodguilt we must flee to the antitypical city of refuge, coming under

the sin-atonement merit of God's high priest, Jesus Christ.—1 John 1:7.

After that, we, even as did Paul, must keep clean from the blood of all men by preaching the good news of God's kingdom, for we too are living in a judgment period when Jehovah will soon square accounts with the bloodguilty nations. We love life in happiness, do we not, and would we not want others to enjoy it with us? Jehovah God takes no delight in the death of the wicked and neither should we. Dare we let any plead ignorance because of a failure on our part to take our preaching commission seriously?—Ezek. 33:11.

Time is fast running out. We may not be slothful nor may we procrastinate if we would keep clean from the blood of all men. Truly, woe is us if we do not take advantage of every opportunity to warn all we can. Let us give the warning with earnestness and intensity, yes, with a sense of urgency as though this were our last time to warn our hearers. Who knows how soon this actually will be the case?

So let all dedicated Christian ministers of Jehovah in the special campaign for October see to it that they do their part so that when Jehovah takes an accounting at Armageddon, we may, as did Paul, be able to say that we are clean from the blood of all men.

## ANNOUNCEMENTS

### FIELD MINISTRY

To be "clean from the blood of all men" as was Paul, Christians today must in earnest warn all men of the impending danger at Armageddon. To aid them in fulfilling this responsibility, during October Jehovah's witnesses will offer a year's subscription for *Awake!* and three booklets, for \$1.

### JOIN THE MILLIONS READING "AWAKE!"

Will you be one of the new subscribers for *Awake!* during October? Each year thousands of names are added to the growing list of regular readers of this instructive companion magazine to *The Watchtower*. Circulation through the mails and by individual copy has now

passed the three million mark! Send \$1 today for your year's subscription for *Awake!* and receive free three booklets on timely Bible subjects.

### "WATCHTOWER" STUDIES FOR THE WEEKS

- October 30: The Holy Bible—the Book by Jehovah's Witnesses, ¶1-21. Page 584.
- November 6: The Holy Bible—the Book by Jehovah's Witnesses, ¶22-40, and The Church Started with the Holy Scriptures, ¶1-8. Page 589.
- November 13: The Church Started with the Holy Scriptures, ¶9-20, and New Bible Translation Completed, Released. Page 596.



# The WATCHTOWER

OCTOBER 15, 1960

Semimonthly

SECURITY DURING "WAR OF THE  
GREAT DAY OF GOD  
THE ALMIGHTY"

IS YOUR RELIGION GOOD ENOUGH?

WHAT DOES GOD'S KINGDOM  
MEAN TO YOU?

GRATITUDE FOR LITTLE THINGS

©WTB&TS

*Announcing*  
**JEHOVAH'S  
KINGDOM**

**"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".

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

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AS - American Standard Version	JP - Jewish Publication Soc.
AT - An American Translation	LE - Isaac Leeser's version
AV - Authorized Version (1611)	MO - James Moffatt's version
DA - J. N. Darby's version	RO - J. B. Rotherham's version
DY - Catholic Douay version	RS - Revised Standard Version
ED - The Emphatic Diaglott	YG - Robert Young's version

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# The WATCHTOWER

Announcing  
JEHOVAH'S  
KINGDOM

Vol. LXXXI

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Number 20

**I**F SOMEONE gave you a large sum of money without expecting anything in return, would you not voice your thanks? Surely you would consider one an ingrate who did not express appreciation for this

generosity. The benefactor might even be tempted to withdraw his gift because of such ingratitude. How much better it would be to show sincere appreciation!

Yet, no part of this gift could be enjoyed without the things we so often take for granted, things that we may consider small in our lives, but on which our life depends. What could be enjoyed if the sun ceased to shine? if we had no air to breathe? if there was no water to drink? if the vegetation did not grow? How could we appreciate living without a refreshing night's sleep or our marvelous senses?

All the many things needed to sustain and enjoy life are free gifts from God. Psalm 106:1 counsels: "Give thanks to Jehovah, for he is good; for his loving-kindness is to time indefinite." Many of earth's inhabitants never turn to God in prayer to acknowledge this loving-kindness. (2 Tim. 3:2) We should be thankful that he does not withdraw his gifts because of such ingratitude.



Some who turn to God in prayer do so only when they want to ask for something. While it is proper to make a request if it is in harmony with his will, can we expect

God to listen if we do not regularly communicate with him to thank

him for what he has already given? "Be persevering in prayer," said the apostle Paul, "remaining awake in it with thanksgiving." "In everything by prayer and supplication along with thanksgiving let your petitions be made known to God."—Col. 4:2; Phil. 4:6.

Since gratitude is an expression of thanksgiving for a favor received, giving thanks in prayer should not be done in a mechanical manner, without meaning. Our prayers should be heartfelt expressions of appreciation to God for the things he has given to us, things that have far more value than large sums of money. When Jesus provided food for about five thousand men, he "took the loaves and, after giving thanks, he distributed them to those reclining." (John 6:11) We could not imagine Jesus giving thanks hurriedly, as if he wanted to get it over with.

Being grateful to God for what he has provided is one way to show our love for him. Loving God is the greatest command-

ment, Jesus said. If gratitude is included in our love for God, would it not also be included in the other great commandment, that of neighbor love? Jesus stated: "You must love your neighbor as yourself." Gratitude shown to our fellow man for kindnesses we receive is one way to show this love.—Matt. 22:37-39.

Too often humans are prone to look at what others have *not* done for them. How much friendliness and love would be aroused, though, if gratitude were shown for what *is* done! If such is expressed in words and deeds of appreciation, it will encourage others to continue their kindness. Have you ever held a door open for a stranger who rushed by without thanking you? Did you think kindly of him? How much better you felt when someone smiled and thanked you! It encouraged you to continue doing these little things.

When leaving a bus or subway, do you not appreciate it when others move aside to let you out? Why not express this gratitude with a warm "Thank you"? You will stimulate kindness by doing so.

The same acknowledgment for little things can be displayed in the family circle to make daily living more pleasant. We thank God for providing our food. Why not show gratitude also to the one preparing and serving it? A wife works hard to make her meals appetizing and nourishing. A few words of thanks will encourage her to continue her good work for the family. It adds to her enjoyment of the occasion and will increase her love for the grateful family. If the husband and children leave the table without a word of gratitude, the wife may feel that it does not particularly matter what or how she prepares, since it probably would not be appreciated anyway.

Not to be overlooked is the husband who works hard to provide the family with this

food and other necessities as well. He would be heartened if the rest of the family would show him that his efforts are valued.

Our voice quality can also show our gratitude for little things. To voice a cold, lifeless, mechanical "Thank you" for a favor received will not bring out kind, generous and loving qualities in others. The need for kindness and gentleness can be seen even when dealing with the lower animal creation. Have you ever said something to a dog in a gruff, belligerent manner? What was the result? The dog probably put his tail between his legs and edged away from you. But if you said the same thing in a friendly, happy tone of voice, the animal would have leaped toward you eagerly and joyfully! It was not so much what you said, but how you said it. This kindness and gentleness is all the more necessary when dealing with the sensitive higher creation, man. In human relations, what we say is important. How we say it is also important.

Ingratitude for little things can lead to ingratitude for big things. When Jesus healed ten leprous men, how many were grateful? "One of them, when he saw he was healed, turned back, glorifying God with a loud voice. And he fell upon his face at Jesus' feet, thanking him." (Luke 17: 15, 16) The nine others acted as though they deserved to be healed. They expressed no gratitude for the kindness Jesus performed. They were ingrates! The humble Samaritan was grateful, not only for the favor, but also to the one performing it.

Having gratitude for little things enriches lives. It costs nothing, but the dividends it returns to you in love and friendship are enormous. For God's gifts especially, Paul wisely urged: "In connection with everything give thanks."—1 Thess. 5:18.

"FOR me? Why, yes, I would say so. It was good enough for my forefathers, so it is good enough for me."

How frequently this position is taken by adherents of this world's religions! While acknowledging weaknesses in the religious system of their choice, most feel it is better to have some religion than none at all. Slogans in advertising posters such as 'attend the church of your choice' illustrate that the important thing is to belong, not which one you belong to.

Do you feel your religion is good enough for you? While you may unhesitatingly answer Yes to this question, could you just as unswervingly answer in the affirmative the following: Is your religion good enough for God? If someone required you to give sound reasons for believing your religion was good enough for God, what would you say? Could you provide Scriptural arguments for your decision? Perhaps you have been told from childhood that your religion is good enough for you, but ask yourself the thought-provoking question: How do I know it is good enough for God?

Consider the hundreds of other religious systems. Are all of them good enough? Perhaps they are good enough for their members, but are they good enough for God? Some contend that it is not so much the system of religion that matters, but the sincerity and intensity of worship by the individual that counts with God. Is this so? Is this God's mind on the matter, or is this speculation? Either a particular religion is a way of salvation or it is not. It is similar to being alive or dead. A person is one or the other. There is no middle ground.

## IS YOUR RELIGION GOOD ENOUGH?

It might be argued that all religions must be good enough since God has allowed them to exist for hundreds of years. This is the crux of the matter. It is true that up to our time God has permitted all religions to exist. However, now, in our generation, the situation is altogether different. Why? First Corinthians 10:11 answers: "Now these things went on befalling them as examples and they were written for a warning to us upon whom the accomplished ends of the systems of things have arrived." Yes, we have arrived at the foretold "time of the end," the day of reckoning for all systems, political, commercial and especially religious. All are on judgment before God. Those not good enough in His sight will not survive this generation, but will be eternally cut off. Only that which is good enough before God will survive the end of this world. Speaking of these critical last days, Jesus warned: "All the nations will be gathered before him, and he will separate people one from another." What of those who meet with his displeasure? Jesus added: "And these will depart into everlasting cutting-off, but the righteous ones into everlasting life." —Matt. 25:32, 46.

### NOT ALL ARE GOOD ENOUGH

We should not be deceived into thinking that all religion is automatically good enough for God, merely because it falls into the category of "religion." When we

examine this word and its usage in the Bible, it becomes apparent that a religion is either wrong or right in God's sight. Speaking of the time when he was a Jewish Pharisee, the apostle Paul says: "According to the most sure sect of our religion I lived, a Pharisee." (Acts 26:5, *Dy*) He also warned the Christians at Colossae: "Let no man seduce you, willing in humility and religion of angels." (Col. 2:18, *Dy*) In both instances Paul uses the word "religion" in connection with worship that was false and unacceptable to God.

The Bible writer James uses the word in connection both with worship that is vain and with worship that is true and acceptable to God: "If any man think himself to be religious, not bridling his tongue but deceiving his own heart, this man's religion is vain. Religion clean and undefiled before God and the Father is this: to visit the fatherless and widows in their tribulation and to keep one's self unspotted from this world."—Jas. 1:26, 27, *Dy*.

According to the way it is used in these verses, the word "religion," simply defined, means a form or system of worship. In harmony with this the *New World Translation of the Christian Greek Scriptures* uses the phrase "form of worship" instead of "religion" in these scriptures. This agrees with the Hebrew word for it, *'a-boh-dáh*, literally meaning "service," regardless of its true or false nature or to whom it is rendered.

With this understanding it becomes evident that even communism can be included in the term "religion," since there is worship and service rendered to the State. Money or materialism can also be considered an object of supreme devotion, therefore one's religion. Hence, not only the religions of Christendom and heathendom are on judgment at this end of the world, but so are these other objects of worship,

whether they are governments, institutions, individuals or things.

#### SINCERITY ALONE NOT GOOD ENOUGH

Merely sincerely accepting and following a religious organization will not guarantee God's approval and protection through this world's end. Sincerity, conviction, or intensity of devotion will not change falsehood into truth.

A few centuries ago the learned men of the world sincerely believed the earth to be flat. Did their sincerity and conviction make it so? No. The earth remained round. Man's devotion to a theory could not alter the fact. The theory had to change, not the fact.

Consider, too, the storm of opposition astronomer Galileo provoked by openly supporting the belief of Copernicus that the earth was not the center of the universe, but that it, together with the other planets, revolved around the sun as a center. Observations through the newly invented telescope convinced Galileo that this position was correct. In 1616 consulting theologians of the Holy Office classified the proposition that the planets revolved about the sun as heretical, and shortly afterward Galileo was admonished by the pope, Paul V, not to "hold, teach or defend" the condemned doctrine. Later, in custody of the Inquisition, he was forced to recant his views.

The church's theologians no doubt were sincere in their conviction that the earth did not revolve about the sun, as evidenced by their frantic reaction to Galileo's views. However, did their sincerity, conviction and intensity of reaction make null and void Galileo's findings? Has not true science determined that the planets do indeed revolve about the sun? Did the church's stand somehow cause the earth to cease traveling its God-assigned orbit around the sun? No. The church's views

were at fault, incorrect. Their sincerity could not void actuality.

The same is true concerning religion today. Sincerity and conviction are commendable virtues, but they cannot change falsehood into truth, nor can they convert a false religion into a true one. It is a delusion fraught with terrifying consequences to think it does not matter with God, that all religions are good enough. A brief glance into history shows that the false kind has never been good enough for God. False systems of religion, together with their followers, however sincere, have been recipients of God's wrath in previous judgment periods.

#### REJECTED BY GOD

Consider the examples of Assyria and Babylon, the second and third world powers respectively. In both dominions religion was prominent. At the peak of Babylon's power, during a religious feast, her king was told by God's spokesman Daniel that, because of false worship, "Thou art weighed in the balances, and art found wanting." That very night Medo-Persian hordes invaded the seemingly impregnable city, killed the king and subjugated Babylon. Where is the Babylonian system of worship today? Were her gods and temples spared because it was a religion and its worshipers were sincere? No. It was a false form of worship, disapproved by the Almighty God, who foretold its destruction.

The same was true of the Assyrian form of worship. When Sennacherib, king of Assyria, came up against Jerusalem he taunted the Israelites with these words: "Have the gods of the nations at all delivered each one his own land out of the hand of the king of Assyria? Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim, Hena and Ivvah? Have they delivered Samaria out of my hand? Who are there among all the gods of the

lands that have delivered their land out of my hand?" Sennacherib threatened Jerusalem with overthrow, feeling his god would give him victory. Was his religious conviction realized? Note the conclusion of the matter: "And it came about on that night that the angel of Jehovah proceeded to go out and strike down a hundred and eighty-five thousand in the camp of the Assyrians. When people rose up early in the morning, why, there all of them were dead carcasses." What of Sennacherib? "And it came about that as he was bowing down at the house of Nisroch his god . . . his sons themselves struck him down with the sword." (2 Ki. 18:33-35; 19:35, 37) The Assyrian religion did not save the nation or Sennacherib from disaster. Their religion was not good enough for God.

Down at this end of the current system of things a similar fate will overtake those religions not good enough for God. Only the one good enough for God will survive as Daniel survived the overthrow of Babylon and as Jerusalem escaped from Sennacherib's Assyrian hordes.

#### WHY NOT GOOD ENOUGH?

What is wrong, and has always been, with false worship? Said Jesus: "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. Many will say to me in that day: 'Master, Master, did we not prophesy in your name, and expel demons in your name, and perform many powerful works in your name?' And yet then I will confess to them: I never knew you at all. Get away from me, *you workers of lawlessness*." These protesting ones thought their religion was good enough for them, but they never bothered to consult God's Book of requirements to ascertain if it was good enough for Him! They were performing service, but contrary to

the way God required. It was their way, not God's. Therefore, their service was lawlessness, unacceptable worship, rejected.—Matt. 7:21-23.

The world's religions cannot be doing God's will today. If they were, we should expect to see the results of it as in the first century with the early Christian organization. One outstanding result of true worship that would set it above all others was mentioned by Jesus at John 17:3: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." Followers of the right religion, the one good enough for God, would KNOW THEIR GOD. They would be familiar with his name, purposes and will.

How many in the world's religions know these vital points? A typical answer was given by one minister as reported by the Paterson, New Jersey, *Evening News* of January 2, 1960. He said: "The biggest task the church faces today is converting its own members." The article added: "Surveys indicate that millions of church members have extremely vague ideas about the central affirmations of the faith . . . One California pastor, for example, was profoundly shocked recently by the discovery that not a single adult member of his congregation could make a passing grade on a test composed of 20 simple questions about the Bible."

In religions of all denominations the same was observed. One press service in Switzerland related: "Half of the children do not even know what it means to fold their hands and offer prayer. Their parents have never told them." In a Catholic parish bulletin in France this was stated: "The hundreds of nine-year-olds that we enroll for the catechism know little or nothing about God and Christianity. In temporal, earthly matters, they lack nothing. Reli-

giously, they lack everything, they know nothing."

Multitudes spend a lifetime in religious organizations, yet are unable to discuss intelligently what they have learned. Ask the average religious person what he believes and, more important, what the basis for his belief is, and he cannot produce the information. What would you think if you provided your child with a college education and found he could not read or write after graduation? If the child was normal, you would be forced to conclude that the educational system was faulty. Likewise, after so much time devoted to religion, when people cannot give a reason for their belief, the conclusion is inescapable that, not only the worshiper, but the system of worship is at fault.

The apostle Peter gave this Christian requirement: "Always ready to make a defense before everyone that demands of you a reason for the hope in you." (1 Pet. 3:15) The inability of the adherents of Christendom's religions to do this proves beyond doubt that God's spirit is not with these religions, otherwise they would be "aglow with the spirit" and be able to convince others that theirs is the true faith. True Christians in the one right religion can do this. With them knowledge of God, coupled with the ability and willingness to communicate it to others, abounds.

The next time Jehovah's witnesses call at your door, ask them to give Scriptural reasons for their hope. If they can tell you God's name, his purposes and his will for our day, then you will know for a certainty they have a religion good enough, not only for Jehovah's witnesses, but good enough for God to preserve during the world's end.

How disastrous it would be to complacently follow a religion and find, at divine execution of judgment at Armageddon, that it was good enough for you, but not good enough for God!

# SECURITY DURING "WAR OF THE GREAT DAY OF GOD THE ALMIGHTY"

THAT will be a "great day"—the day of the war that will end all wars. Unselfish lovers of peace and brotherhood have looked forward to that day, which will lead to a world of enduring peace among men of good will.

The war of that great day is an absolute necessity. Only by it will the war-minded and war-provoking disturbers of all human society be wiped out forever.

Although even another world war would be terrible, men of good will do not need to shudder at the thought that there must yet be a war of universal proportions. They need not feel bad that it must be by such a war that wars large and small will be ended for all time. Security will be amply provided for men of good will, to survive that "war of the great day of God the Almighty."

<sup>2</sup> Since security will be provided for some to survive, that must be a different kind of war. When men now speak about a third world war, they see no possibility of survival by anyone, for they know what such a conflict in this age of nuclear power and space missiles would mean. During the ten

1. Why is the "war of the great day" an absolute necessity, and why need men of good will not feel bad at the prospect of this war?

2. As respects survival, why will that be a war different from a third world war?

In this time when disarmament conferences and even summit meetings of the heads of political states are the order of the day for postponing or preventing war from which they fear no one may survive, this article is published, to point to the heavenly counsel that world leaders are overlooking but that leads to true security. It will be wisdom on your part to read and study this message, which has been delivered to large public audiences in a series of assemblies in big cities all around the globe. May this timely message aid you in finding the needed security, is the wish of the Publishers.

years of the 1950's the scientists and the militarists developed so many new death-dealing instruments of war that mankind has perfected what newspaper columnist

C. L. Sulzberger calls "the

knack of total demolition, previously attributed only to God."\* Mankind already has enough of destructive materials to kill itself over and over again, if it had the power to resurrect itself

and repeat the destructive action.

<sup>3</sup> Today we are not just threatened with bombardment by missiles of the four nations that are already in the "nuclear club." We also stand in danger of horrible destruction by gas warfare. Today such things as poison gases, disease-spreading gases and nerve gases have been invented—yes, what they call psychochemical gases, gases that affect one's *psy'chē*, soul, or mental and nervous control. Some of these gases can kill tens of thousands of people in not many minutes' time. Some gases can turn an entire city population crazy; others can paralyze but not kill populations, in order to pave the way to

\* The New York Times, as of December 26, 1959, on the editorial page, under "Foreign Affairs."

3, 4. (a) Besides being threatened by space missiles, warfare by what other means endangers our lives? (b) To what extent has there been a production of gases for war uses, and what fear is increasing?

liberate cities from occupation by enemy armies.

<sup>4</sup> Communist Russia has had a six-year start on the United States of America in developing a whole arsenal of various gases; it should have all the gases that the United States today has, and maybe more. So says Dr. Cecil M. Coggins, who used to be in the United States Army Chemical Warfare service. Some of the poison gases, he told the California Medical Association on February 23, 1960, "were more terrible than nuclear bombs." Some days earlier, or on February 5, it had been reported that the United States had ceased producing nerve gas, because the nation now had "enough." In the words of a certain Democratic congressman from the State of Colorado, "enough" means a big enough quantity "to kill every man, woman and child in the world." Of course, any man who would want to do such a thing would be considered mad. Yet great fear exists today, yes, the fear is increasing, that a third world war in which such devilish things of mass destruction would be let loose may be triggered by some madman or by mere accident or miscalculation.

<sup>5</sup> Seemingly, within the critical next ten years, all mankind stands in danger of madly destroying itself by its own means. The proposals for "fallout shelters" and for nuclear-age cities with subsurface shelters will provide no real security for living on earth after nuclear and poison-gas warfare on a world scale. Man's only means of survival could come only from a source higher than man, from someone mightier than man. That one would properly be the Creator both of man and of the earth that man occupies.

<sup>6</sup> With the possible exception of ungodly Communists, all the nations pray to their

gods in time of war to help them win the war. In the case of Christendom, her nations pray to one and the same god, as if he were partial and nationalistic, and would favor one so-called Christian nation against another "Christian" nation. But no nation of Christendom that has gained a military victory can ascribe its victory to the God of heaven and explain the victory by the words found in God's Holy Bible, in Zechariah 4:6: "Not by a military force, nor by power, but by my spirit," Jehovah of armies has said." Yet by their appeals for divine help for winning the war, they confess that God is mightier than all the nations. Moreover, war prayers have gone unanswered, and praying nations have suffered defeat at the hands of the enemy. So God must have been against such losing nations, according to their way of thinking.

<sup>7</sup> What, then, will be the standing of the nations of Christendom and of all the rest of the world before the God of heaven in the "war of the great day of God the Almighty"? Whose war will that be? Will "God the Almighty" actually fight in that war? If so, then against whom, and why against them? These are practical questions of great seriousness for all the nations to ponder. Yes, they are questions that all of us should ponder, for we are all approaching that war of wars! We are in sore need of information.

<sup>8</sup> The "war of the great day of God the Almighty" will not be a third world war with all the modern hideous means of warfare. We may not be sure of the coming of a third world war, but the "war of the great day" is authoritatively predicted to come. It will come without fail. We have the warning words of God the Almighty

7. What practical questions are there for us to ponder regarding the "war of the great day of God the Almighty"?

8, 9. (a) As contrasted with a third world war, why is the "war of the great day" certain to come? (b) Where is that war specifically mentioned, and what is it commonly called?

5. From what source only can the means for man's survival come, and why?

6. To whom do nations pray in time of war, and yet to whom may their victory not be ascribed?

himself to assure us of that. In God's own written Word, in its last book known as The Revelation or Apocalypse, the inspired Christian apostle John tells of his prophetic vision in these words:

9 "The sixth [angel] poured out his bowl [of the anger of God] upon the great river Euphrates, and its water was dried up, that the way might be prepared for the kings from the rising of the sun. And I saw three unclean inspired expressions that looked like frogs come out of the mouth of the dragon [Satan the Devil] and out of the mouth of the wild beast and out of the mouth of the false prophet. They are, in fact, expressions inspired by demons and perform signs, and they go forth to the kings of the entire inhabited earth, to gather them together to the war of the great day of God the Almighty. . . . And they gathered them together to the place that is called in Hebrew Har-Magedon [Armageddon]." (Rev. 16:12-16, *marginal reading*) The mention of the place of battle here is why the war is commonly called the battle of Armageddon, even by political, military and religious figures of our times.

10 Never before our own day have the armaments of the nations been so great, so terrible, so holocaustic. Despite the large national armaments, never have we felt more insecure. The prophetic vision of the apostle John shows that the nations thus armed are being gathered to the "war of the great day," not by the holy spirit of God the Almighty, but by certain propaganda, doctrine or teaching, "unclean inspired expressions," "expressions inspired by demons," demons who are the enemies of God the Almighty. This fact can mean nothing good for the nations. Only war with God!

10. (a) Despite what do men feel more insecure?  
(b) To what are the nations being gathered, and by what means?

#### THE "CASUS BELLI" OR ISSUE

11 Every war has some issue over which it is fought. What is the issue of this "war of the great day"? Since it takes place on the "day of God the Almighty," is the issue one of Christendom against heathendom, or of Western democracy against godless communism? And why can the issue be settled only by war? Will the war result really in victory for neither side? Could the war mean disaster for all, and security for nobody? The answers to these vital questions come to the light when we consider the One during whose day the war is fought. Who is this "God the Almighty"? What is his concern or interest in the day? And must he resort to war? If we learn the answers, we can decide where to take our stand.

12 The phrase, "the war of the great day of God the Almighty," is taken from the last book of the Holy Bible. In the very first book of that sacred Volume, God the Almighty announces himself. The announcement is made to a man in whom He was keenly interested, and in whom we also should be interested, namely, Abram, a great-grandson of Shem the son of Noah. Abram was born 352 years after the great flood of Noah's day. For displaying unwavering faith in the unseen God of heaven, Abram came to be called "the Friend of God." (Jas. 2:23, AV) More than three thousand nine hundred years ago God called Abram out of the city of Ur near the lower end of the valley of Mesopotamia, to go to an unknown land that God promised to give to Abram's descendants in due time. Abram accepted the call; and after the death of his father he crossed the Euphrates River into the Promised Land, where the city of Salem was located that was later to become

11. What questions regarding the war arise, and how can we be enabled to decide where to take our stand?  
12. To whom did God first announce himself as the Almighty, and in what land?

Jerusalem. (Genesis, chapters 12-14) For twenty-four years Abram wandered around in this Promised Land. Then God made an appearance to him and announced himself.

<sup>13</sup> In the first book of the Holy Bible, chapter seventeen, verses one to five, we read: "Then Jehovah appeared to Abram and said to him: 'I am God Almighty. Walk before me and prove yourself faultless. . . . As for me, look! my covenant is with you, and you will certainly become a father of a crowd of nations. And your name will not be called Abram any more, and your name must become Abraham, because a father of a crowd of nations I will grant you to be.'" This new name Abraham means "Father of a Multitude."

<sup>14</sup> Did Jehovah prove himself to be God Almighty to his friend Abraham? Yes! How? In the year after this appearance and announcement Jehovah gave to Abraham a son by his wife Sarah. But why was this a proof of His almightiness? Because Jehovah proved he was able to fulfill his marvelous promise to Abraham in spite of the age of Abraham and his wife Sarah. At that time Abraham was ninety-nine years old, and his wife Sarah eighty-nine years old. They were both as good as dead as far as producing children was concerned. Yet even before the conception of their son Isaac occurred, Jehovah changed Abram's name and called him something that Abram was not, namely, "Father of a Multitude"; and Jehovah also changed his wife's name to Sarah, meaning Princess. The conceiving of their only son Isaac was as if God had raised Abraham and Sarah out of death and had restored them to their years of fertility.

<sup>15</sup> Isaac's birth, therefore, was a miracle by Jehovah, who is God Almighty. It oc-

curred because Abraham had faith in God as being Almighty, One for whom nothing is impossible. Commenting on this, the apostle Paul writes to Christians who have faith like that of Abraham: "(He is the father of us all, just as it is written: 'I [Jehovah] have appointed you a father of many nations.')

This was in the sight of the One in whom he had faith, even God, who makes the dead alive and calls the things that are not as though they were. Although beyond hope, yet based on hope [Abraham] had faith, that he might become the father of many nations in accord with what had been said [by God], 'So your seed will be.' And, although he did not grow weak in faith, he considered his own body, now already deadened, as he was about one hundred years old, also the deadness of the womb of Sarah. But because of the promise of God he did not waver in a lack of faith, but became powerful by his faith, giving God glory and being fully convinced that what [God] had promised he was also able to do."—Rom. 4: 16-21.

<sup>16</sup> This same Jehovah God is just as almighty today as he was a mere four thousand years ago, in Abraham's day. Just because God's Holy Bible as a whole is now nineteen hundred years old, he has not died off. He is immortal, fully alive today. Addressing him, the inspired prophet Habakkuk said these remarkable words: "Are you not from long ago, O Jehovah? O my God, my Holy One, you do not die." (Hab. 1:12; *Ro*) Seven hundred years after Habakkuk, the apostle John quotes God as saying: "'I am the Alpha and the Omega,' says Jehovah\* God, 'the One who is and who was and who is coming, the Almighty.'" John also quotes cer-

13. After announcing himself as almighty, what change of name did God give to his earthly friend?

14. How did Jehovah prove himself to be God Almighty to Abraham at that time?

15. As shown in Paul's comment on this in Romans 4:16-21, because of Abraham's exercising what quality did this miracle occur?

\* In agreement with the *New World Translation*, there are seven different published translations of The Revelation into Hebrew that read "Jehovah" here.

16. Why is Jehovah God just as almighty today, and what Biblical testimony to this do we have?

tain faithful living creatures as saying: "Holy, holy, holy is Jehovah\* God, the Almighty, who was and who is and who is coming." (Rev. 1:8; 4:8) It is therefore a right conclusion, that the immortal "Jehovah God the Almighty," who was to come, is alive today in his all-powerfulness, and that he is alive to the international events on earth today, and that he will shortly come and have his "great day."

<sup>17</sup> However, what has Abraham to do with determining what the issue is in the "war of the great day"? He has to do with it because a government in control of all the earth is involved with Almighty God. When he appeared to Abram and changed his name because God was to make him the forefather of a "crowd of nations," God said:

<sup>18</sup> "I will multiply you very, very much and will grant you to become nations, and kings will come out of you. And I will bless [Sarah] and also give you a son from her, and I will bless her and she shall become nations; kings of peoples will come from her." (Gen. 17:6, 16) That line of kings that was to come from God's friend Abraham was to have special value and importance to all the families and nations of the earth. How so? Because God made another promise to Abraham concerning all other families and nations, and it will not fail. It is nothing impossible for Jehovah God. Abraham obeyed God's call to go to the Promised Land, and this obedience bound Almighty God to keep this other promise to Abraham: "I will bless those who bless you, and him that calls down evil upon you I shall curse, and all the families of the ground will certainly bless themselves by means of you." Fur-

thermore, when Abraham later showed willingness to sacrifice his miraculously given son Isaac, Jehovah's angel said: "By means of your seed all nations of the earth will certainly bless themselves due to the fact that you have listened to my voice." —Gen. 12:1-3; 22:15-18.

<sup>19</sup> In fulfillment of this unbreakable promise Almighty God must produce a king descended from Abraham, and by means of this king all families and nations of the earth may yet bless themselves. There is therefore a kingdom at issue, for the good of all the people of good will toward God. This Kingdom issue must be settled.

#### THE KINGDOM ISSUE

<sup>20</sup> None of the kingdoms of Christendom has proved to be the promised kingdom of blessing. None of Christendom's kings has been of Abraham's seed, not even in a spiritual sense; for not one of them has really had the faith of Abraham. Christendom, armed with nuclear weapons and poison gases, is no blessing to mankind today. As for the Jews both in Israel and all around the globe, they have no king. Jews only look back to when they had a line of kings ruling in Jerusalem, a line running from King David and sitting upon the throne till Jerusalem was destroyed for the first time in the year 607 before our Common Era. Jews support the United Nations organization of this world. In spite of this, the divine promise to Abraham of thirty-nine centuries ago is no failure. Today Jehovah God the Almighty does have his King and his kingdom. This government by his King he makes the issue in the war of his great day.

<sup>21</sup> In working out his mighty purpose Jehovah God put David of the tribe of

19. In view of this, what is the issue that must be settled?

20. (a) Why have Christendom and the Jews of today failed to provide the kingdom of blessing? (b) Yet why is God's promise to Abraham no failure?

21. In working out his Kingdom purpose, what promise did God make to King David, and why did Jerusalem's destruction not defeat it?

\* In agreement with the *New World Translation*, there are seven different published translations of The Revelation into Hebrew that read "Jehovah" here.

17, 18. (a) What has Abraham to do with determining the war issue? (b) How did Jehovah indicate this in his promises to Abraham?

Judah upon the throne of Jerusalem, for David was a descendant of God's friend Abraham. To David Jehovah God promised to set up an everlasting kingdom, inasmuch as from King David there was to be a royal line that would not be broken until the Son worthy to be the everlasting king should come. Said the Lord Jehovah to King David: "Your house and your kingdom will certainly be steadfast forever before you; your very throne will become one firmly established forever." (2 Sam. 7:16) True, Jerusalem was destroyed in 607 B.C.E.; but that did not wipe out the royal line of King David which was to provide the King for blessing all the nations of the earth.

<sup>22</sup> The line of descent to that all-important King of blessing is traced for us by two inspired historians, Matthew and Luke. In order to name the royal Heir and the correctness of his line of descent, the historian Matthew opens up his account with the words: "The book of the history of Jesus Christ, son of David, son of Abraham." (Matt. 1:1) Jesus could thus be the promised Seed of Abraham for blessing people of all the nations. His descent from Abraham was by means of a virgin who had been born in King David's birthplace, the town of Bethlehem in the tribal territory of Judah. Her name was Miriam or Mary. Matthew (1:16) calls her "Mary, who was the mother of Jesus, who is called 'Christ'." However, Almighty God was the Father of Jesus Christ.

<sup>23</sup> An angel named Gabriel was sent from heaven to announce to Mary the divine choice of her to be the mother of the Son of God. Gabriel said: "Have no fear, Mary, for you have found favor with God; and, look! you will conceive in your womb

and give birth to a son, and you are to call his name Jesus. This one will be great and will be called Son of the Most High, and Jehovah\* God will give him the throne of David his father, and he will be king over the house of Jacob forever, and there will be no end of his kingdom. . . . Holy spirit will come upon you, and power of the Most High will overshadow you. For that reason also what is born will be called holy, God's Son. . . . with God no declaration will be an impossibility." (Luke 1:26-37) This declaration of God's angel Gabriel proves that Jesus Christ was to be and is today the everlasting Heir to the royal throne of David, his earthly forefather. He is the grand climax in the line of kings that were to come from Abraham through Sarah; and by his royal rule all the families of the earth will procure everlasting blessing on a paradise earth.

<sup>24</sup> That is why the Catholic and Protestant kings and other kinds of political rulers of Christendom have proved disappointments and failures as regards bringing lasting good and blessing to their own peoples and to the rest of mankind. They are not the one Ruler chosen by Almighty God; and neither have they reigned as vicars or earthly representatives of Christ the King. They have really misrepresented him to the world; and they are in fact opposed to the everlasting kingdom that God has given to Jesus Christ. This fact is what furnishes the issue for the "war of the great day of God."

#### OPPOSITION TO THE KINGDOM OF BLESSING

<sup>25</sup> Opposition to God's kingdom with his anointed king in the throne is nothing

\* In agreement with the *New World Translation*, twelve different published translations of the Gospel of Luke into Hebrew read "Jehovah" here.

22. Why is the line of descent of the King of blessing traced, and so who was his earthly mother, and who his father?

23. What did Gabriel's declaration to Mary prove, and so who will benefit from the royal rule?

24. Why, then, have the kings and other political rulers of Christendom proved to be disappointments and failures, and why do they force the issue?

25. From whom has stemmed the opposition to God's kingdom with his anointed king, and why does it mean woe to those nations being gathered to Armageddon?

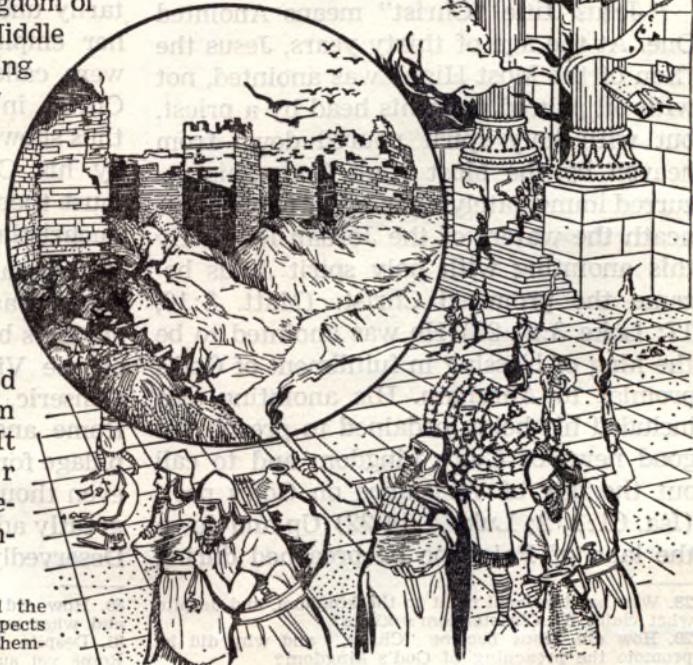
new. From the start His kingdom has met opposition. This opposition has always stemmed from the same source and has followed the same pattern. The source of the opposition is higher than man. The source is the chief opposer or adversary of Jehovah God. It is Satan the Devil, the ruler of the demons; for the title Satan means Opposer, Adversary, whereas the title Devil shows that Satan is also a slanderer, a malicious liar, hence a deceiver. Jesus Christ informed us that Satan the Devil is the unseen "ruler of this world," who has been a curse to men and nations. (John 12:31; 14:30; 16:11) Woe, therefore, to the nations who are being gathered by the propagandistic "expressions inspired by demons" to the battlefield of Armageddon for the "war of the great day of God the Almighty"! They are doomed to share the same destruction that previous opposers of the kingdom of Jehovah God suffered in past ages, and they will find no security.—Rev. 12:12.

<sup>26</sup> Three thousand years ago in King David a typical or miniature kingdom of God was set up on earth in the Middle East. King David and his son King Solomon and his other family successors sat upon what the Holy Bible called "Jehovah's throne." (1 Chron. 29:23) The Philistines of Gaza and other seacoast cities of Philistia tried to overthrow the kingdom of David but were destroyed. The highly militarized world power of Assyria defied Jehovah God and tried to overturn the kingdom of God in David's family line. It failed to destroy Jerusalem, or even capture it, but was itself destroyed by the Babylonian conqueror Nebuchadnezzar.

26. What did the ancient Philistines and the Assyrian world power try to do as respects the kingdom, and with what result to themselves?

<sup>27</sup> At length, however, Jehovah God became righteously indignant that so many kings of David's line misrepresented Him in "Jehovah's throne" at Jerusalem. So he decreed that the throne in that city should be overturned, ruined. (Ezek. 21:25-27) In fulfillment of this divine decree Nebuchadnezzar, king of the Babylonian world power, destroyed Jerusalem in 607 B.C.E. and took her king captive to Babylon to die in exile. Sixty-eight years later, or in 539 B.C.E., Babylon itself was punished for this unholy action toward Jehovah's typical kingdom at Jerusalem, and Babylon herself was overthrown and finally ceased to exist. On the other hand, Jerusalem was rebuilt by worshipers of Jehovah God who returned from Bab-

27. (a) What unholy action was Babylon permitted to take, and with what punishment to herself? (b) What warning should we take, and why?



ylon. Yet the throne was not restored to Jerusalem. Why not? Because God had in mind the everlasting kingdom of his Son, Jesus Christ, not on earth, but in heaven. Consequently, by the terrible destruction that came upon Babylon and those nations and world powers that opposed, attacked and attempted to destroy the kingdom of Jehovah God, let us be warned. Heeding the warning means security for us.

<sup>28</sup> When decreeing the ruin of Jerusalem by Babylon, Almighty God said by his prophet Ezekiel: "A ruin, a ruin, a ruin I shall make it. As for this also, it will certainly become no one's until he comes who has the legal right, and I must give it to him." (Ezek. 21:27) That one who was to come with the legal right to the everlasting throne in a kingdom of God was Jesus Christ, according to the words of the angel Gabriel to Mary, the virgin in David's royal line. Jesus Christ, therefore, is the only one that has divine right, even though Christendom's kings religiously claim to rule "by divine right."

<sup>29</sup> Jesus' title "Christ" means Anointed One. At the age of thirty years, Jesus the "Son of the Most High" was anointed, not with oil poured upon his head by a priest, but with holy spirit poured down from heaven by the Most High God. This occurred immediately after Jesus' baptism beneath the waters of the Jordan River. By this anointing with holy spirit Jesus became the promised Christ. (Matt. 3:16, 17; Luke 3:21-23) He was anointed to be the king of blessing in fulfillment of God's promise to Abraham. His anointing also included his being ordained to preach the good news of God's kingdom and to call out the day of vengeance on God's part. (Isa. 61:1, 2; Luke 4:14-22) Up and down the land of Palestine he preached during

the three and a half years that followed. But he also gathered disciples about himself and taught them and sent them out to preach the kingdom of God. (Luke 9:1-6; 10:1-9) He did not grab at the throne of the Caesars of Rome; he left that to the Devil.

<sup>30</sup> The haters of God's kingdom opposed the preaching of God's kingdom and the chief preacher of it, Jesus Christ. They turned it into a political issue. They said he was making himself a king and was speaking against Caesar of Rome. In a friendly gesture to Caesar, they turned Jesus Christ over to the Roman authorities at Jerusalem, at the same time insisting that he be put to death on a torture stake. Rome, by its representatives, co-operated. So Jesus died on the stake with the title posted over his head as composed by the Roman governor, "Jesus the Nazarene the King of the Jews." (John 18:28 to 19:22) Thus Rome yielded to religious pressure and executed the Heir of God's everlasting kingdom. Later on, however, Rome voluntarily undertook to persecute, throughout her empire, the faithful Christians who were called to be joint heirs with Jesus Christ in the heavenly kingdom. Rome thus showed herself against God's kingdom by his Christ or anointed King. Rome must therefore render an account for this unchristian opposition to the Kingdom.

<sup>31</sup> Already, in August of 410 (A.D.), Rome was captured and then sacked for six days by the forces of Alaric I, the king of the Visigoths. Later, in July of 455, Genserich, the king of the Vandals, stormed Rome and took her and gave her up to pillage for two weeks. But since then Rome, even though no longer a world power, has greatly added to her antichristian account. Deservedly she must suffer the fate of

28. Who has the legal right to the kingdom, and despite what claim by Christendom's kings?

29. How did Jesus become "Christ," and why did he promote the preaching of God's kingdom?

30. How did Rome co-operate against God's kingdom, and what must she render for this?

31. Despite previous humblings, what judgment must Rome yet suffer, and why?

Babylon in a complete, everlasting destruction in the judgment "war of the great day of God the Almighty."

<sup>32</sup> When Rome put Jesus Christ to a cruel, shameful death to please religious opposers of his promised kingdom, this did not defeat the purpose of his heavenly Father, Jehovah God. It merely fulfilled divine prophecy and proved that God's word is true and his prophecy is infallible. On the third day of Jesus' death Jehovah showed again to all the universe that He is God the Almighty by resurrecting Jesus Christ from the dead and clothing him with immortality, incorruptibility and heavenly glory. (1 Cor. 15:3-8, 42-54) Forty days later Almighty God had the Lord Jesus ascend to His own throne in the heavens, to fulfill the prophecy made by King David: "The utterance of Jehovah to my Lord is: 'Sit at my right hand until I place your enemies as a stool for your feet.' The rod of your strength Jehovah will send out of Zion: 'Go subduing in the midst of your enemies.'" (Ps. 110:1, 2; Acts 2:32-36; Heb. 10:12, 13; 1:3, 4) The subduing of all the earthly enemies of the kingdom of God and of his Christ must now follow as a certainty. Why? Because God Almighty himself has determined to make all of Christ's enemies his footstool, for his feet to tread down in destruction. Do we want security at that time? We should!

#### THE NEED FOR SECURITY

<sup>33</sup> Today, not total international disarmament, but the kingdom of Jehovah God by his Christ is the transcendent issue before all mankind. Now is the critical time when that burning issue must be settled in vin-

32. (a) Why was God's purpose not defeated by Rome's putting Jesus Christ to death? (b) What must now follow as a certainty?

33, 34. (a) What is the transcendent issue before all mankind today, and why is the war getting closer? (b) When was God's kingdom in David's line overturned, and was God's kingdom to go out of existence forever?

dication of the Supreme Author of the Kingdom, Jehovah God. The "great day of God the Almighty" for the war over the Kingdom issue is getting closer, because now there has been a re-establishment of God's kingdom with respect to the earth.

<sup>34</sup> We do not need to be in any doubt about this, for Jehovah God long ago marked the time for this epoch-making event. The time calendar of secular history, compared with the time schedule of the Holy Bible, furnishes us the calculation that God's kingdom in the family line of King David was overturned in the year 607 B.C.E. according to God's own decree. That was when the royal city of Jerusalem was razed to the ground by the world power Babylon. However, God's kingdom in relation to our earth was not to go out of existence forever. It was to be interrupted only until the one should come who had the legal right to it; then God would give it to him.

<sup>35</sup> During the exile of the royal family of the house of David in Babylon, God revealed to his prophet Daniel there in Babylon that the time of interruption till the re-establishment of God's kingdom would be seven prophetic times, seven symbolic times of 360 years each; which would amount to 2,520 years. The destruction of the throne city of Jerusalem and the desolating of its territory of Judah were completed by the month of October of 607 B.C. Hence those seven times of complete heathenish, Gentile domination of the earth would end 2,520 years from that time, or by October of 1914, in our own twentieth century. (Dan. 4:16, 23, 25, 32) In bringing this interruption of his kingdom to an end in 1914, God had a purpose. It was, as he stated to the king of Babylon, that world rulers might know "that the Most

35. (a) How is the end of the time of interruption to the kingdom calculated? (b) What was God's stated purpose in bringing the time of interruption to an end, and why must war now decide matters?

High is Ruler in the kingdom of mankind, and that to the one whom he wants to he gives it." (Dan. 4:25, 32) World rulers of today do not yet appreciate that fact, and refuse to acknowledge it. Hence the rulership of the Most High God in the kingdom of mankind has become an issue, and there must be a universal war to decide who rules all creation.

<sup>36</sup> Men and women still live on earth who are witnesses of the fact that God set up his kingdom in Christ's hands in 1914. God foretold that he would have his witnesses on the earth to give Kingdom testimony to all the nations. (Isa. 43:10, 12, 21) Back in 1877 Jehovah's witnesses, both by word of mouth and by printed page, were already calling attention to the end of the seven times of the Gentiles in 1914, at which time there would be a full establishment of God's kingdom in Christ's hands in the heavens. In his own prophecy concerning the end of this world system Jesus Christ foretold that after the Kingdom's establishment Jehovah God would have his witnesses on earth who would bear testimony to all the nations concerning the established kingdom. The apostle Matthew quotes Jesus Christ as prophesying: "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) So this Kingdom witness has to take place and be finished before the "war of the great day of God the Almighty." By then many will have found the true place of security.

<sup>37</sup> At the good news of the establishment of God's kingdom by Christ in 1914 the nations of Christendom should have re-

36. How is the setting up of the Kingdom being witnessed to, and before what must this Kingdom witness be finished?

37. (a) How should the nations of Christendom have acted at the good news of the Kingdom's establishment in 1914? (b) What gives the undeniable answer as to the sincerity of their prayers?

joiced. They had the Holy Bible by the hundreds of millions of copies. They had hundreds of thousands of priests and preachers who regularly led hundreds of millions of church members in praying the Lord's prayer, saying: "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come." Did they truly mean that prayer? Did they really want God's kingdom, or men's kingdom? Were the kings of Christendom, who required their subjects to recognize their claim to rule "by divine right," willing to recognize the only one who had the "legal right," the divine right to rule as king over all mankind, namely, the Christ or Anointed One of the Lord God? The events of 1914 and since then have shown the true, undeniable answer. The nations of Christendom have acted just as Bible prophecy foretold. Their actions have exposed their prayers as hypocritical.

<sup>38</sup> Over their actions the prophetic psalm asks: "Why have the nations been in tumult and the peoples themselves kept muttering an empty thing? The kings of earth take their stand and high officials themselves have massed together as one against Jehovah and against his anointed one [his Christ]."—Ps. 2:1, 2; *margin*.

<sup>39</sup> As foretold here, all nations were to be in a tumultuous rage, massed together against the heavenly kingdom. With this agrees the vision that the apostle John had of what would take place at the end of the seven times of the Gentiles in 1914. John says: "Loud voices occurred in heaven saying: 'The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will rule as king for ever and ever.' And the twenty-four persons of advanced age who were seated before God upon their thrones fell upon their faces

38, 39. (a) In 1914, in what condition were the nations to be according to Psalm 2:1, 2? (b) In fulfillment of Revelation 11:15-18, who were first to 'become wrathful' in 1914, and what shows that their attitude since has not changed?

and worshiped God, saying: 'We thank you, Jehovah God, the Almighty, the one who is and who was, because you have taken your great power and begun ruling as king. But the nations became wrathful.' (Rev. 11:15-18) Not nations called "heathen," but nations making up Christendom, together with their priests and preachers, were first to 'become wrathful' in 1914, so as to break out in a world war for their own world domination. Their hostile attitude to the kingdom of the Lord God and of his Christ has not changed since. A second world war, beginning with the nations of religious Christendom, erupted in 1939. Since its close in 1945 more than eighty nations, under leadership of the nations of Christendom, have massed together in the United Nations organization, not to support the heavenly kingdom in the hands of Christ, who has the legal right to it, but to maintain world domination by earthly men.

<sup>40</sup> Satan the Devil and his demons are also against the Kingdom. The Revelation, written down by the apostle John, shows that. The nations inside and outside of Christendom have all refused to be led by the good news of God's established kingdom as preached by Jehovah's witnesses since World War I. Hence they have not been led into peaceful submission to the divine Kingdom; but, as John's vision foresaw, they are being gathered by "expressions inspired by demons" under Satan the ruler of the demons to the "war of the great day of God the Almighty," at Armageddon. (Rev. 12:1-12; 16:14-16) What will that mean for the nations? God tells us.

<sup>41</sup> There will be a destruction like that upon Babylon of old, at the hands of God's forces. Says his prophet Isaiah: "They are

coming from the land far away, from the extremity of the heavens, Jehovah and the weapons of his denunciation, to wreck all the earth. Howl, you people, for the day of Jehovah is near! As violence from the Almighty it will come. . . . Look! The day of Jehovah itself is coming, cruel both with fury and with burning anger, in order to make the land an object of astonishment, and that it may annihilate the land's sinners out of it."—Isa. 13:1, 5-9.

<sup>42</sup> There will be a destruction like that which came upon unfaithful Jerusalem by the king of Babylon. In the prophecy by Zephaniah we read: "'I shall without fail finish everything off the surface of the ground,' is the utterance of Jehovah." "'I shall finish off earthling man and beast. I shall finish off the flying creature of the heavens and the fishes of the sea, and the stumbling blocks with the wicked ones; and I will cut off mankind from the surface of the ground,' is the utterance of Jehovah. 'The great day of Jehovah is near. It is near, and there is a hurrying of it very much. The sound of the day of Jehovah is bitter. There a mighty man is letting out a cry. That day is a day of fury, a day of distress and of anguish, a day of storm and of desolation, a day of darkness and of gloominess, a day of clouds and of thick gloom, . . . And I will cause distress to mankind, . . . Neither their silver nor their gold will be able to deliver them in the day of Jehovah's fury; but by the fire of his zeal the whole earth will be devoured, because he will make an extermination, indeed a terrible one, of all the inhabitants of the earth.'"—Zeph. 1:2, 3, 14-18.

#### THE PLACE OF SECURITY

<sup>43</sup> In the face of the threatening "war of the great day of God the Almighty" there

40. By what have the nations refused to be led, and hence to what are they being gathered and by what?  
41. According to Isaiah 13:1, 5-9, what will come upon the nations?

42. According to Zephaniah 1:2, 3, 14-18, what will come upon the nations?

43. In the face of the threatening war, what do we urgently need, and who can and does provide it?

is urgent need for a shelter, a refuge, a place of security different from that which worldly-wise men are proposing for surviving a possible nuclear third world war. What men are proposing for human security during future world war by men will not be equal to the security needs during the coming war by God with men and Satan and his demons. Only God himself can tell us what security measures will be adequate, even as he told the godly Noah what security measures to take to survive the Flood that destroyed the wicked world system of 4,300 years ago. Almighty God alone is powerful enough to provide the place of safety and survival during his war for wiping out all enemies of his kingdom by Christ. He has provided the safe place, and he tells us how to get into it.

<sup>44</sup> To men, women and children who are living among nations and people that do not pale in shame because of their sins and opposition toward Almighty God, he says by the afore-quoted prophet Zephaniah (2: 2, 3): "Before the statute gives birth to anything, before the day has passed by just like chaff, before there comes upon you people the burning anger of Jehovah, before there comes upon you the day of Jehovah's anger, seek Jehovah, all you meek ones of the earth, who have practiced His own judicial decision. Seek righteousness, seek meekness. Probably you may be concealed in the day of Jehovah's anger." It was very fitting that this probability of being hidden for taking the right course was held out by Zephaniah, because his name means "Jehovah Has Concealed."

<sup>45</sup> Immediately after telling of the urgent need to seek the only possible place of being concealed against extermination, Zephaniah tells of the destruction to come upon the modern-day counterparts of the

Philistines, the Moabites, the Ammonites, the Ethiopians and the Assyrians, all of whom, in their day, showed hatred of Jehovah's kingdom at Jerusalem or Zion. —Zeph. 2:4-15.

<sup>46</sup> This is reliable advice that leads to security, for it is God-given advice. Why, then, should we continue to be terrified at the shape of things to come and to suffer what Jesus Christ foretold, namely, "anguish of nations, not knowing the way out because of the roaring of the sea and its agitation, while men become faint out of fear and expectation of the things coming upon the inhabited earth"? (Luke 21:25, 26) Do not yield any more to the "expressions inspired by demons" and be led into a fight with the nations against God the Almighty and his kingdom by Christ. Listen to the good news of his kingdom now being preached everywhere by his witnesses before the end comes upon the Kingdom's enemies. (Matt. 24:14) Seek peaceable relations with Jehovah God the Almighty, for upon his mercy depends all our security amid the war of his great day.

<sup>47</sup> Jehovah's safety instructions are addressed to the "meek ones of the earth, who have practiced His own judicial decision." Show yourself meek or humble before him, and do so by undertaking to practice his judicial decision. It is handed down in his holy Written Word. Jehovah's witnesses today practice his judicial decision. They know what he has decided is his will for us to do in this most critical time. If, in the Lord's Prayer, we pray to the heavenly Father, 'Your will be done on earth as it is in heaven,' then let us make an honest effort to find out what his will is now and then do it lovingly, in faith and obedience.

44. What right course to take does Almighty God advise through Zephaniah, and with what probability?

45. Immediately after such advice, what does Zephaniah tell about?

46. In view of such advice, what should we cease to do, and what should we seek with Almighty God?

47. Who are the ones addressed in the advice given through Zephaniah, and how should we prove ourselves to be such kind of persons?

<sup>48</sup> Seeking Jehovah today does not mean becoming a proselyte to political Zionism and to Judaism with its traditions of men. In Zephaniah's day Judaism had not even been introduced. Seeking Jehovah *now* means more than it did in Zephaniah's day; for in the prophet's day the typical kingdom was still functioning with kings of David's line on "Jehovah's throne" at earthly Jerusalem or Zion. (Zeph. 1:1) Seeking Jehovah today means taking steps also to come into harmony with God's Son who sits as King on Jehovah's throne, at Jehovah's right hand in the heavens far above our earth. After Jesus gave his footstep followers the Lord's Prayer in which we pray, "Your kingdom come," Jesus said to them: "Keep on, then, seeking first the kingdom [of God] and his righteousness, and all these other things will be added to you." (Matt. 6:9-13, 33) All his Jewish followers left Judaism and took up seeking the kingdom of Jehovah's Christ. (Gal. 1:13-17) They sought the righteousness that comes from Jehovah God through his Son Jesus Christ, who died as a perfect human sacrifice to relieve believing men and women of their sin and its penalty death.

<sup>49</sup> We today have all the more reason to do like them, for today the heavenly kingdom of the Christ is established. It has been in operation since the end of the seven times of the Gentiles in 1914. Now Jehovah is proceeding to put all of Christ's enemies under his feet as though they were a footstool. We do not wish to be put under his feet to be crushed to death as his enemies; for it is written with respect to Christ's battle action in the "war of the great day of God the Almighty" that "he treads, too, the press of the wine of the

anger of the wrath of God the Almighty. And upon his outer garment, even upon his thigh, he has a name written, King of kings and Lord of lords." (Rev. 19:15, 16) His kingdom is the means for vindicating the sovereignty of Jehovah God as being universal, supreme. It is also the means for blessing all the families of the earth. It is the kingdom of Abraham's Seed of blessing. We want the blessing, for that means eternal life in the new order of things under the Kingdom. We cannot seek Jehovah today except through the kingdom of his Son, the Mediator between God and men.

<sup>50</sup> Here, then, is the place of security, namely, on the side of God the Almighty and of his Christ, and under their protection. When God elevated Christ to his own right hand after resurrecting him from the dead, God gave Christ a quantity or measure of the holy spirit to pour out upon his disciples on the earth. This outpouring of spirit began on the day of Pentecost in May of A.D. 33. The apostle Peter, one who got the spirit that day, told the crowd of eyewitnesses that this was the beginning of the fulfillment of Joel's prophecy for the last days. Then Peter quoted these further words of Joel's prophecy: "I will give portents in the heavens and on the earth, blood and fire and columns of smoke. The sun itself will be turned into darkness, and the moon into blood, before the coming of the great and fear-inspiring day of Jehovah. And it must occur that everyone who calls on the name of Jehovah will get away safe; for in Mount Zion and in Jerusalem there will prove to be the escaped ones, just as Jehovah has said, and among the survivors, whom Jehovah is calling."—Joel 2: 28-32; Acts 2:1-36.

48. (a) Why does seeking Jehovah today mean more than it did in Zephaniah's day? (b) What does seeking righteousness now mean?

49. (a) Why do we have today all the more reason to do like Jesus' personal disciples? (b) Why can we seek Jehovah only through his kingdom?

50. Where, then, is the place of security, and what prophecy in agreement with that fact did the apostle Peter quote at Pentecost?

<sup>51</sup> Of course, the apostle Peter did not mean literal Jerusalem or Zion upon the earth; for Jerusalem that had clamored for Jesus' death and that afterward persecuted his faithful disciples was horribly destroyed by the Roman legions, just thirty-seven years after that Pentecostal outpouring of holy spirit upon Peter and his fellow disciples. Peter, as well as Joel, whom Peter quoted, referred to the heavenly Jerusalem, the heavenly Zion, which is a symbol of God's kingdom by his Christ. We must therefore seek the now established kingdom of Almighty God and his Christ. Only on its side and under it can we be among the survivors.

<sup>52</sup> The prophet Joel, whom Peter quoted, said concerning these days before the "coming of the great and fear-inspiring day of Jehovah," that "everyone who calls on the name of Jehovah will get away safe." As we obey the prophet Zephaniah's words to "seek Jehovah," we must also do as Joel said, 'call upon the name of Jehovah.' Then we shall get away safe during the universal war of the great day. This now requires us to call on Jehovah through his reigning King Jesus Christ. It also means calling out Jehovah's name publicly, just as his witnesses are doing in all nations, from city to city and from house to house, by word of mouth and by printed page. His name will be glorified by his kingdom, and his kingdom is the all-transcending issue today. So the good news of this kingdom is what seekers of Jehovah today must preach in all the earth for a final witness to all nations, before the end of these nations comes in the "war of the great day of God the Almighty." Jehovah's

King, Jesus Christ, has commanded this witness to be given now.

<sup>53</sup> If, in this world's "time of the end," we take this plainly stated course, then, says the inspired prophet Zephaniah, "probably you may be concealed in the day of Jehovah's anger." (Zeph. 2:2, 3) O what security there is to be enjoyed in Jehovah's place of concealment for us! What rest, what peace, what freedom from fear, what bouyant expectation of surviving through the day of his anger against the enemy nations of this world! The inspired psalmist beautifully describes the miraculous safety to be enjoyed there, saying: "Anyone dwelling in the hiding place of the Most High will procure himself lodging under the very shadow of the Almighty One. I will say to Jehovah: 'You are my refuge and my stronghold, my God, in whom I will trust.'"

<sup>54</sup> Concealed under the shadow of his wings, just think of experiencing these words as the war of God the Almighty exterminates his wicked enemies: "A thousand will fall at your very side and ten thousand at your right hand; to you it will not come near. Only with your eyes will you look on and see the retribution itself of the wicked ones." O, then, may we be wise and take advantage of the remaining time and seek Jehovah and call upon his name! For, says the Almighty God, "he will call upon me and I shall answer him. I shall be with him in distress. I shall rescue him and glorify him. With length of days I shall satisfy him, and I shall cause him to see salvation by me."—Ps. 91: 1, 2, 7, 8, 15, 16.

<sup>55</sup> "Length of days" in the new order of things after the "war of the great day of

51. By the expressions Zion and Jerusalem, to what was Peter referring, and therefore on the side of what will the survivors be found?

52. According to Joel, those doing what will get away safe, and what does the doing of this today mean?

53. By taking the right course, what does Zephaniah say may probably occur to you, and what does Psalm 91:1, 2 say is to be enjoyed?

54, 55. (a) Under concealment, what may one look on and see? (b) Why will the reward of 'length of days' be satisfying, and why will the salvation by Jehovah be eternal?

God the Almighty"—what a reward! It will be something satisfying, for the Kingdom in charge of that new order will be a blessing to men of good will. The salvation that God will cause those who seek him to see will be eternal, because his kingdom that brings salvation will endure forever and ever. So our security through the immediate future and for all time to come lies with his Kingdom. Our course will be life-rewarding if we seek it now.

"All hail, then, to the "great day of God the Almighty"! Let it come speedily, for it means glorious victory for the true God Jehovah and a righteous government by his Christ for the everlasting blessing of all men of good will, living and dead. Join now with the happy witnesses of Jehovah's kingdom in finding safe concealment for our "security during 'war of the great day of God the Almighty.'"

56. Why may we hail the "great day of God the Almighty," and what should we all join now in finding?

## CITY THAT TRUSTED

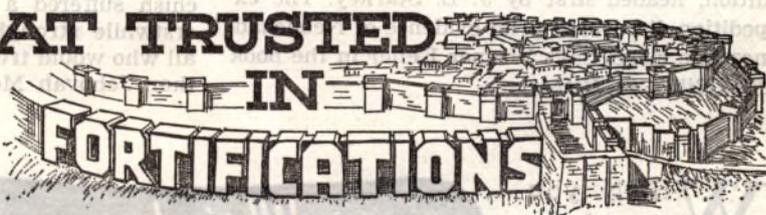
**L**ACHISH was a city that thought itself secure and impregnable. Yes, its inhabitants put their trust in the city's fortifications; they

forsook Jehovah. Lachish was about thirty miles southwest of Jerusalem. Before advancing on Jerusalem King Sennacherib of Assyria determined to neutralize the stronghold of Lachish. "Now it came about," says the Bible, "that Sennacherib the king of Assyria came up against all the fortified cities of Judah and proceeded to seize them. And the king of Assyria finally sent Rabshakeh from Lachish to Jerusalem."—Isa. 36:1, 2.

Archaeological discoveries give us an idea as to the ferocity of the siege against Lachish. Massive reliefs of the siege were produced on orders of King Sennacherib. These reliefs, now in the British Museum, were discovered by Sir Austen Layard at the ruins of Nineveh. Describing the pictures carved on thirteen stone slabs, John Elder writes in *Prophets, Idols and Diggers*:

"Over them are written the words: 'Sennacherib, king of the world, king of Assyria, sat upon a nîmedu-throne and passed in review the booty [taken] from Lachish (La-ki-su).' The walls of the city of Lachish are pictured on the summit of a steep mound. There are towers and projections with small barred windows; wooden railings and what look like round shields project from the parapet of the towers. . . .

"The walls and towers are alive with defend-



ers shooting stones and arrows at the attackers. One can count no less than ten siege mounds which the attackers have raised against the steep glacis protecting the walls. These are built of brick, stone, soil, and the trunks of trees. There are seven battering rams rolled up to the walls on these runways. Each of the siege engines is mounted on four wheels and is leather-covered with a hood in front. Each shelters three men—one to work the battering ram or to use a crowbar with a point to pick stones out of the walls; another to shoot arrows from under cover of the hood; and a third to pour water from a long-handled ladle on the firebrands which the defenders rain down on the primitive tank. Upon this bas-relief everything is happening at once; the investment, the siege, the assault and the surrender.

"Archers are kneeling in the front ranks, in the next they are bending forward, and in the third they are standing upright, all portrayed as discharging arrows at the city's defenders. Shield-bearers with wicker shields covered with hide are there to protect the archers, who also take shelter behind the ranks. There are slingers and spearmen. Ladders set up for escalating are tumbling from the walls; in a desperate effort to check the advance, the besieged are casting their chariots down on the heads of the attackers."

When Sennacherib threatened against Jerusalem, King Hezekiah put the defense of the city in the hands of Jehovah, and in one night Jehovah's angel struck down 185,000 in the camp of the Assyrians. "Therefore Sennacherib the king of Assyria pulled away."—2 Ki. 19:35, 36.

Lachish was eventually built up again into a strong city. When Jehovah brought King Nebuchadnezzar of Babylon against unfaithful Jerusalem in 607 B.C., Lachish did not escape destruction either. Its inhabitants had forsaken Jehovah, and the city deserved destruction, as Micah had foretold. (Mic. 1:13) The ruins of Lachish were explored in the 1930's by the Wellcome-Marston Archaeological Research Expedition, headed first by J. L. Starkey. The expedition discovered grim evidence of Nebuchadnezzar's siege. Says Werner Keller in the book *The Bible as History*:

"Investigation of the stratum that marked the Babylonian work of destruction produced, to Starkey's astonishment, ashes. Ashes in incredible quantities. . . . Nebuchadnezzar's engineers were specialists in the art of incendiarism, past masters at starting conflagrations. Whatever wood they could lay hands on they dragged to the spot, . . . piled the firewood as high as a house outside the walls and set it alight. . . . Day and night sheets of flame leapt sky high: a ring of fire licked the walls from top to bottom. The besieging force piled on more and more until the white-hot stones burst and the walls caved in."

For trusting in fortifications and military equipment and for forsaking Jehovah, Lachish suffered a just fate. The ruins of this erstwhile stronghold remain as a warning to all who would trust in men and weapons rather than Jehovah Most High.

**W**HEN you repeat the Lord's Prayer you utter the words, "Let your kingdom come." (Matt. 6:10) What does that kingdom mean to you? What part

does it play in your life? Why did Jesus instruct us to pray for this kingdom even before asking for our daily bread, forgiveness or deliverance from temptation?

The kingdom of God is referred to so frequently in the Scriptures that it is obviously the theme or central doctrine of the entire Bible. The fact that Jesus urged us to pray continually for it shows its importance in God's purposes. In the book of Matthew alone the Kingdom is mentioned more than fifty times! But in connection with what? John the Baptist makes mention of it in these words: "Repent, for *the kingdom of the heavens* has drawn near." (Matt. 3:2) When Jesus sent out his disciples he commanded: "As you go, preach, saying, *The kingdom of*

What does  
**GOD'S KINGDOM**  
mean to you?

*the heavens* has drawn near.'" (Matt. 10:7)

This was to be no earthly kingdom, but one that would rule from the invisible heavens

over the earth and humans on it.

Who would be the king? Luke 1:31, 33 states: "You are to call his name Jesus . . . and he will be king . . . and there will be no end of his kingdom." Enthroned in heavenly glory, the King Jesus Christ will destroy this wicked world and all who love it. With wickedness gone, 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. 21:4) Isaiah 9:7 adds: "To the abundance of the princely rule and to peace there will be no end."

The Kingdom will mean the end of sickness, sorrow, hatred, oppression and war! It will mean freedom from fear, freedom from want and freedom from death. It will

mean peace between God and man, peace between man and man, peace between man and his own body, peace between man and the animals, and peace between man and the earth. The whole globe transformed into a paradise! This is the grand purpose of the Kingdom toward man.

#### WHAT IT SHOULD MEAN

What does the kingdom of heaven mean to God? He is the one who guarantees its coming; it is his kingdom. The Kingdom means so much to God that he provided his only-begotten Son as the King of that kingdom. It means so much primarily because the Kingdom is the means by which Jehovah will vindicate his own name and sovereignty; also it is the means he has provided for bringing relief to distressed humanity!

Men of faith before Jesus looked forward eagerly to the Kingdom as the only possible solution for the world's problems. Abraham was one such man. "By faith Abraham, when he was called, obeyed in going out into a place . . . although not knowing where he was going. For he was awaiting the city having real foundations and the builder and creator of which is God." (Heb. 11:8, 10) That heavenly city, the Kingdom, meant so much to Abraham that he was willing to do whatever God required of him, even if he did not completely understand it at the time. He traveled to an unfamiliar land and was prepared to offer up his only son if necessary. The hope of a future kingdom of peace and happiness meant everything to Abraham! All else was subordinated to that hope.

Many others, such as Abel, Enoch, Noah, Sarah and Moses, placed the Kingdom hope first in their lives. Did they receive their reward before they died? No. They had to wait until the heavenly kingdom was established. Then they would be resurrected to life on earth under its reign. "In faith all

these died, although they did not get the fulfillment of the promises, but they saw them afar off and hailed them . . . But now they are reaching out for a better place, that is, one belonging to heaven."—Heb. 11:13, 16.

When Jesus was on earth, upon what did he center his teaching? Social reform? Politics? Disarmament? No; the issue of supreme importance was the kingdom of heaven! When Satan tempted Jesus with rulership of earthly kingdoms, he rejected it. The heavenly kingdom meant much more to him. He knew that all earthly kingdoms would pass away eventually, giving way to the permanent rule of God's kingdom.

As a perfect man, Jesus could have excelled in anything—sports, business, politics, the arts, and so forth. Note what he chose to do: "Jesus set out on a tour of all the cities and villages, teaching in their synagogues and preaching the *good news of the kingdom.*" (Matt. 9:35) After his death and resurrection, what did the Kingdom mean to him? Acts 1:3 relates: To the apostles also "by many positive proofs he showed himself alive after he had suffered, being seen by them throughout forty days and telling the things *about the kingdom of God.*" The most important man ever to walk the earth immersed himself in the work of the Kingdom!

#### JESUS ILLUSTRATES ITS IMPORTANCE

Jesus used illustrations to impress upon his hearers the place that God's kingdom should have in their lives. He said: "The kingdom of the heavens is like a treasure hidden in the field, which a man found and hid, and for the joy he has he goes and sells what things he has and buys that field." (Matt. 13:44) What a thrill to find hidden riches! Would we not sell all we have to buy property that would enrich us for life? The man in the illustration did

just that. He focused his attention on the most valuable thing. All else was secondary. A fitting illustration of what the kingdom of heaven should mean to the seeker of everlasting life!

Jesus gave another illustration: "Again the kingdom of the heavens is like a traveling merchant seeking fine pearls. Upon finding one pearl of high value, away he went and promptly sold all the things he had and bought it." (Matt. 13:45, 46) A pearl of high value was to be had! Nothing else could approach it in value. This man "promptly" sold his possessions to raise the price of this pearl. He must have gone to some trouble to make the necessary transactions. How inconvenient to rearrange his personal affairs and property to do this! But no matter. He was seeking fine pearls, and now he had found one that far exceeded all the rest in value. He must act now, before he lost the opportunity! The priceless pearl would make up for the discomfort. So it would be with the Kingdom. Putting it first in our lives might be difficult to begin with. It might raise problems and inconvenience us to some extent. But look at the reward—the Kingdom of the heavens! What else could be compared with such a rare prize?

So important was the Kingdom that Jesus said: "Stop being anxious about your souls as to what you will eat or what you will drink, or about your bodies as to what you will wear. . . . Keep on, then, *seeking first the kingdom* and his righteousness, and all these other things will be added to you." (Matt. 6:25, 33) Did Jesus mean that we should not work or plan our lives? No. Jesus worked. He wanted others to work. What he was pointing out was that our livelihood should not be an obsession to the exclusion of the more important things. The Kingdom should come first in our lives, then the other considerations. If, because of devoting ourselves to Kingdom

interests, we should run into difficulty in making our living, then God will assist us.

How unwise to expend our vital energy on things that will not lead to life under the Kingdom. Driving ourselves furiously to make money, to build large estates, or to become prominent will not add one day to our life span. So much effort is put into providing a family with insurance for security. Yet how much is put into the most important insurance: building a good name with God so we can live forever under his kingdom?

To point out forcefully how much the Kingdom should mean, Jesus said: "If ever your hand makes you stumble, cut it off; it is finer for you to enter into life maimed than with two hands to go off into Gehenna, into the fire that cannot be put out. And if your foot makes you stumble, cut it off; it is finer for you to enter into life crippled than with two feet to be pitched into Gehenna. And if your eye makes you stumble, throw it away; it is finer for you to enter one-eyed into the kingdom of God, than with two eyes to be pitched into Gehenna."—Mark 9:43-47.

The kingdom of God is such a desirable prize that nothing, no matter how dear, whether possessions, friendships, or even our limbs, should prevent our pursuit of it. If our occupation interferes, a readjustment should be made. If housework occupies all our time, better planning or a smaller house is needed. If our hobbies limit our seeking of the kingdom first, the time spent on them should be reduced. In short, whatever hinders us must be pushed into the background! This does not mean giving up all work, hobbies or recreation. It means putting things in their proper place. The more important things should come first. Eliminating or minimizing some things or long-ingrained habits may be painful, but view it this way: If a painful operation became necessary, with possible loss of a

hand or a foot, would we not undergo it to save our lives? Likewise, it may be painful at first to submerge our selfish desires to God's will, but the operation is vital if we want our lives to be preserved by him!

The Kingdom meant everything to the early Christians. The apostle Paul's attitude was typical: "I have taken the loss of all things and I consider them as a lot of refuse, that I may gain Christ and be found in union with him . . . to see if I may by any means attain to the earlier resurrection from the dead."—Phil. 3:8-11.

#### WHAT IT MEANS TO THE WORLD

Does the Kingdom mean all this to the world? No, it does not. This should not be surprising, as "the whole world is lying in the power of the wicked one." (1 John 5:19) Satan has blinded the minds of even the religious leaders as to the purpose of God's kingdom. Many believe that it means the conversion of the world to Christ. One clergyman, noting the failure of people to let God's kingdom mean anything to them, said: "People now worship at pagan idols of money, success, status and comfort. We seem somehow to have lost our sense of positive, dynamic mission in the world—the mission of changing the world in the direction of God's kingdom." When people are taught that God's kingdom means the spreading of Christendom's realm worldwide, is it any wonder that a failure to do so is associated with the failure of God's kingdom?

The failure of most people to see the Kingdom does not mean that the Kingdom has failed. It proves just the opposite! Look at the world around you today. The distress of nations, the increased lawlessness, and the growing power of godless ideologies are positive proof that the Kingdom has already been set up in the heavens! Why so? The time of trouble the world

is now experiencing is just exactly what Jesus said would happen. Bible prophecy clearly shows that since 1914 the kingdom of heaven has been in operation. We live in the transition period between the old and the new. Soon the established kingdom will wipe out this entire system of things, paving the way for peaceful, righteous rule on earth.

#### YOU CAN SEEK THE KINGDOM FIRST

Today hundreds of thousands are seeking the Kingdom first. An entire society of people, the rapidly expanding New World society of Jehovah's witnesses, make it the most important thing in their lives. The fact that these people of all races, tongues and backgrounds do it proves that you can do it. The reason they can put the Kingdom first is that they know what its purposes and requirements are. But did it mean so much to them at first? No, perhaps they were not particularly interested to begin with, but increased knowledge changed their viewpoint.

As you learn more about God's kingdom your love for its author, Jehovah God, and its King, Jesus Christ, will grow. You will also learn to love those who want to live in the restored paradise as subjects of God's kingdom and who are showing it by putting Kingdom interests first now. You too will want to show by your actions that the Kingdom is the motivating force in your life. With God's mighty spirit backing up your efforts, you too can seek the Kingdom first.

It is urgent to do so now. Everlasting destinies are being determined in this time of judgment. Those who seek the Kingdom first are promised survival through the end of this world. As a united people they will pass into a world of endless peace, happiness and life, all under the direction of the kingdom of God.

What does God's kingdom mean to you? Your life depends on your answer.

# Pursuing my Purpose in Life

As told by Eva Barney

**W**HAT more could a person want? What more could anyone wish for in life? Blessed with a comfortable home, a good job, the best of clothing, money in the bank, shares in a well-established firm, the family car for use at any time, and wonderful parents—I thought to myself: 'Is this pursuing my purpose in life?' Having made a dedication to Jehovah in 1923, I must do the divine will. My life must henceforth be directed by God's Word as made plain to me by His holy spirit and His organization.

As a result of diligent study of the Bible, the conviction came that material comforts must be forfeited to pursue my purpose in life, clearing the way to devote all my time, strength and resources to preaching "this good news of the kingdom." To be convinced mentally was one thing, but to act in harmony with those convictions I found extremely hard. How could I ever leave mother, dad, home, job and relatives? What about finances? What would friends and relatives think? Knowing dad would be very angry raised more questions. Could I do it?

## ENTERING THE PIONEER SERVICE

Totally unaware of the battle going on in my mind, my good friend Bessie How, a very zealous witness of Jehovah, wrote me, inviting me to spend my vacation pio-

neering with her. Happily I accepted her kind and thoughtful offer, little realizing the change to be made in my life by those two weeks in the door-to-door work. So you see I was really a vacation pioneer. Now I can appreciate why the Society has inaugurated vacation pioneer service, because it was that service that revealed to me the way to pursue my purpose in life.

The first step was to leave my secular employment. Here again my good friend Bessie came to my assistance, helping to write out a resignation. Next morning found me in the chief operator's office with the resignation and the book *Deliverance*, since I wanted to hand them to her in person. She was not in her office. Fearful of a sudden change of mind, I quickly placed them on her desk and left. Four o'clock that afternoon a call came to report at her office. Having read the letter of resignation, she wanted more information as to why I was leaving. Here was a real opportunity, and I took full advantage of it. Her response to my witness was that never in all her years with the company had she received such a resignation. Ordinarily employees resigned because of getting married or in order to accept a better-paying position. Further, her religion "did not supply that kind of faith—to leave a good job for a work that offered no financial gains." Considerately she offered six months' leave of absence during which to "try out your new work." Declining her offer on the grounds that 'all bridges must be burned,' I left with her blessing and best wishes for success. The completion of this step toward the ultimate goal brought great peace of mind. My expressions of gratitude went out to Jehovah for the strength he provided.

Dad, of course, was enraged when hearing about this, and angrily declaimed that if I left home to go out in "that preaching work" I need never come home again. Naturally I felt hurt, but determined to go.

## FINDING CONTENTMENT IN THE MINISTRY

Having said good-bye to friends and relatives, my partner and I were soon on our way to our first assignment, Iroquois, Ontario. After locating our room and getting settled, I suddenly felt a wave of homesickness. The only thing to do was to make a phone call home. My mother's voice sounded so satisfying to my ears that the homesickness left, and in its place contentment came. A wonderful feeling of freedom came over me. How delightful it was! Free from the cares of this world! Unencumbered! Full-time service to Jehovah took us next to Cardinal, Ontario, and from there we were directed to Montreal, Quebec. How refreshing it was to work with seven other pioneers, young people like myself, wholly devoted to Jehovah! Yes, we had our problems: bad weather, unforeseen expenses, sickness, religious opposition and almost continuous police interference, with some arrests. Any unpleasant experiences were more than made up for as we found sheeplike persons of good will. As their appreciation of the message grew, our joy increased.

Regularly letters were sent home relating outstanding happy experiences. Mother appreciated these, but dad was only interested in when I was coming home.

With his death another decision had to be made. Should I continue pursuing my purpose in life in Montreal, should I obtain territory at home and pioneer, or should I find employment and become a congregation publisher in order to be at home as company for my mother? Being a devoted Witness, mother insisted on my continuing in the pioneer work. Feeling obligated to remain with her, I obtained territory around the city and pioneered from home.

Suddenly I felt insecure. Doubts and fears took possession of me. All my bank account had been used. My bonds were sold. Leaning to my own understanding re-

sulted in the belief that I needed to build up another supply of money. Early one morning as I was about to leave the house to seek employment, mother handed me a letter. What could this be, at 7:30 in the morning? It contained money and a short note, saying: "Hope this will help you in the pioneer work." That did it! Never since have I doubted the promise made by Jesus that necessary provision would be made if we seek *first* the kingdom of God and his righteousness. (Matt. 6:33) Not in all my thirty years of pioneering has this ever failed!

## TIMES OF PERSECUTION

In 1933 a special work was organized to distribute French booklets in Quebec city. Despite the possibility of arrest and imprisonment, two hundred volunteered. Soon thirty men and women were arrested and taken to police headquarters "for questioning." Bail money was demanded before release. Even though imprisoned, we all had a happy time. Those in charge of the prison, including the "Mother Superior," were astounded to find people actually enjoying themselves in prison. And why not? We were Jehovah's witnesses and had nothing to fear. The charge turned out to be "seditious conspiracy." The trial, four days long, was lively and interesting. It was a marvelous experience. Jehovah gave us victory.

Early in 1938 when the Society began the special pioneer arrangement, I received an application form. While I was considering it, a mature brother advised me to accept *any* invitation the Society might extend. The application was approved, and to this day I continue to thank Jehovah for training his worshipers to consider one another and to incite to right works.

That same year another delightful prospect presented itself—marriage. Would marriage interfere? Could we as a married

couple continue pursuing our purpose in life? My prospective husband was also a special pioneer. We reasoned that since we were able to work as special pioneers when single, why could we not continue pioneering when married? For twenty-two years my husband has been a loving, considerate companion, ever ready to comfort and encourage.

Two years later, in 1940, the Canadian government placed a ban on the organization of Jehovah's witnesses in Canada. Immediately the words of a former president of the Society were recalled: "We shall not hole up and hide our faces!" So we determined to continue our preaching of this good news of the established kingdom and upholding Jehovah's name, regardless of the ban.

The fact that the organization had been declared "illegal" only served to alert us to the possibility of arrest and imprisonment. We did not have to wait long. The following morning, fully aware of the likely consequences, three of us sallied forth to spend the day in the witness work. My husband was arrested and Marjorie Held and I were taken to the police station, held in custody for a short time, then escorted home. This was in Kingston, Ontario.

From here on my purpose in life was pursued from a small cabin trailer. We served at London and Woodstock, Ontario, then Truro, Glace Bay and Sydney Mines, Nova Scotia. During the years of the ban our little "home on wheels" was invaded by the police no less than fourteen times. And many a thrill we had witnessing to the police officers with the American Standard Version Bible!

A new day began for us! My husband brought home a long envelope. It was a letter from the President's Office, inviting us to attend the fifth class of the Watchtower Bible School of Gilead at South Lansing, New York. This was something

we had hoped and prayed for. This meant: prepare ourselves for five months' concentrated study; pack up and leave the country; and be willing to go wherever the Society might send us. There was so much we did not know, so much more to learn! Those five months proved to be the most blessed months of our lives! Filled now to overflowing with solid spiritual food, we were eager to get to our "foreign" assignment, the cold, rugged yet colorful island of Newfoundland, just off the east coast of Canada.

#### 'FISHING FOR MEN' IN NEWFOUNDLAND

Being well trained now for the work, we began to apply ourselves in a practical way to finding the "other sheep" in the second city of Newfoundland, Corner Brook, located in the Bay of Islands at the mouth of the Humber River. The Humber valley has become famous for its scenic beauty, its majestic hills and its salmon fishing. Here we were about to begin 'fishing for men.'—Matt. 4:19.

How good it made me feel one morning when I called on a very friendly young woman who ordered a Bible and asked me to call during the weekend when her husband would be home. I called and found him without interest in religion, not having been to church since being married. I told him: "I think you are just the man I'm looking for." They invited me back. For several calls he listened with rapt attention to Bible recordings. Eventually a Bible study was started in the midst of a veritable smoke screen. Attending the meetings and perceiving that no one smoked, he immediately quit. His wife and family soon began to appreciate the truth. Most of the family are now dedicated Witnesses, pursuing peace.

In the same neighborhood, at the top of a long steep hill, I found a family who were Seventh-Day Adventists but ready for the

truth. They took the current literature offer and invited me back. Regular weekly studies resulted in the two girls' dedication to Jehovah and spending their school vacations in the preaching work with us. Later the parents were baptized. One of the girls became a missionary in Peru, a graduate of Gilead; and the other is pursuing her purpose in life in Carbonear, Newfoundland, as a special pioneer. The parents faithfully serve with the Corner Brook congregation.

Another girl in this west coast city, who was a baptized Witness before our arrival, had run into wrong associations, but decided to make a clean break. Giving up her job, she attended her first large convention of Jehovah's witnesses at Cleveland, Ohio, in 1946, and upon returning to Newfoundland began pioneering. After two years in the full-time ministry she received a call to Gilead, and is now a missionary in St. John's.

Words fail me when I try to express all the joys and blessings we received in our six years of loving association in Corner Brook. To leave this thriving congregation was not easy. However, Jehovah had other work for us in St. John's missionary home, where we can continue to learn to demonstrate our love for Jehovah and our brothers, putting up with one another in love and right works.

How gratifying it is to see our Kingdom Hall filled with praisers of Jehovah and people of good will each meeting night! Because of this, negotiations are under way for the building of a new and larger structure. Among these happy people is a family contacted one bitter cold morning. At the conclusion of the sermon and subscription offer for both *The Watchtower* and *Awake!* the seven-year-old son exclaimed: "Give her the two dollars, daddy, and take them both!" Immediately the man subscribed and extended an invitation to return. After

I had studied with this family for two years, it was a real joy to see the oldest boy symbolize his dedication to Jehovah along with the many thousands at the Divine Will Assembly at New York city in 1958.

#### ASSEMBLY AT CORNER BROOK

More blessings were in store for us in 1959! One of these was the Awake Ministers District Assembly in the spacious Humber Gardens at Corner Brook. Arriving by train from St. John's, we beheld the station platform literally swarming with Jehovah's witnesses and, ranged outside the station, a long line of cars carrying colorful overhead signs advertising the public address to be delivered by the president of the Society on the final day of the assembly. What a privilege it was to enjoy such close fellowship with others of the happy family of the wonder-working God, especially since we had with us both Brother Knorr and his wife. Without loss of time the incoming Witnesses were taken by these cars to Humber Gardens. At this assembly both parents of the boy baptized at New York took the step of water immersion in symbol of their dedication to Jehovah.

As I look back over the past thirty years of pursuing my purpose in life, how thankful I feel to Jehovah and His organization that through the help, guidance, protection and admonition provided I have come to appreciate clearly that "even when a person has an abundance his life does not result from the things he possesses." (Luke 12:15) My earnest prayer is that I may continue to love Jehovah with all my heart, soul, mind and strength, and my neighbor as myself. Doing this means helping neighbors to take in knowledge of the one true God and Jesus Christ, resulting in blessing. And the blessing of Jehovah—that is what makes rich!

## Questions from Readers

● What is meant by 'looking at the liver,' as mentioned at Ezekiel 21:21 (RS)?

At Ezekiel 21:21 we read regarding Nebuchadnezzar: "For the king of Babylon stands at the parting of the way, at the head of the two ways, to use divination; he shakes the arrows, he consults the teraphim, he looks at the liver." (RS) This practice of looking at or inspecting the liver in quest of omens, known as hepatoscopy, was based on the ancient idea that the liver was the center of all vitality, activity, emotion and affection. It doubtless was given this prominence because of its bloody nature, in man one sixth of the blood being found in the liver.

In ancient Assyria the name of the priests was *baru*, meaning "inspector," because of the

prominence that inspecting the liver played in the life of a priest. The liver being a very diverse organ, consisting of lobes, ducts, appendages, and having veins, ridges and other markings, allowed for the widest variety of interpretations. If, for example, a certain depression was unusually long, it was said to presage a long reign for the king. If there was a reversal in the comparative size of certain parts, this was taken to mean that there would be a reversal, such as that a servant would rule over his master. Then again, if a certain mark or characteristic was on the right side it was considered a favorable omen, if on the left, an unfavorable one. Precedent also played a role. Thus, if a certain condition in the liver was followed

by a favorable turn of events, it was believed that a like condition in a newly slaughtered animal would presage a like favorable turn of events. Hepatoscopy was initially practiced or featured by the Assyrians and Babylonians, and later adopted by the Greeks and Romans. In modern times vestiges of it are found in certain primitive lands of Africa and Asia.

### COMING IN THE NEXT ISSUE

- The first in a series of articles on marriage and the counsel that God himself gives in his Word the Bible for making it a success. Included in the series of articles will be "Marriage in Paradise," "Marriage Outside Paradise," "Upholding the Honorableness of Marriage," "Marrying in Honor," "Married Believers Called to Peace and Salvation," and "Separation and Divorce for the Sake of Peace." Be sure to read all these articles in the forthcoming issues.
- An article on Jacob reviews the life of that faithful man of God and shows how his course can affect our lives.
- You will also want to read the article "Christians—Spectators or Participants?" Are the clergy the only ones who are to preach the gospel? What does the Bible say? How does it affect your standing with God?

## ANNOUNCEMENTS

### FIELD MINISTRY

To be "clean from the blood of all men" as was Paul, Christians today must in earnest warn all men of the impending danger at Armageddon. To aid them in fulfilling this responsibility, during October Jehovah's witnesses will offer a year's subscription for *Awake!* and three booklets, for \$1.

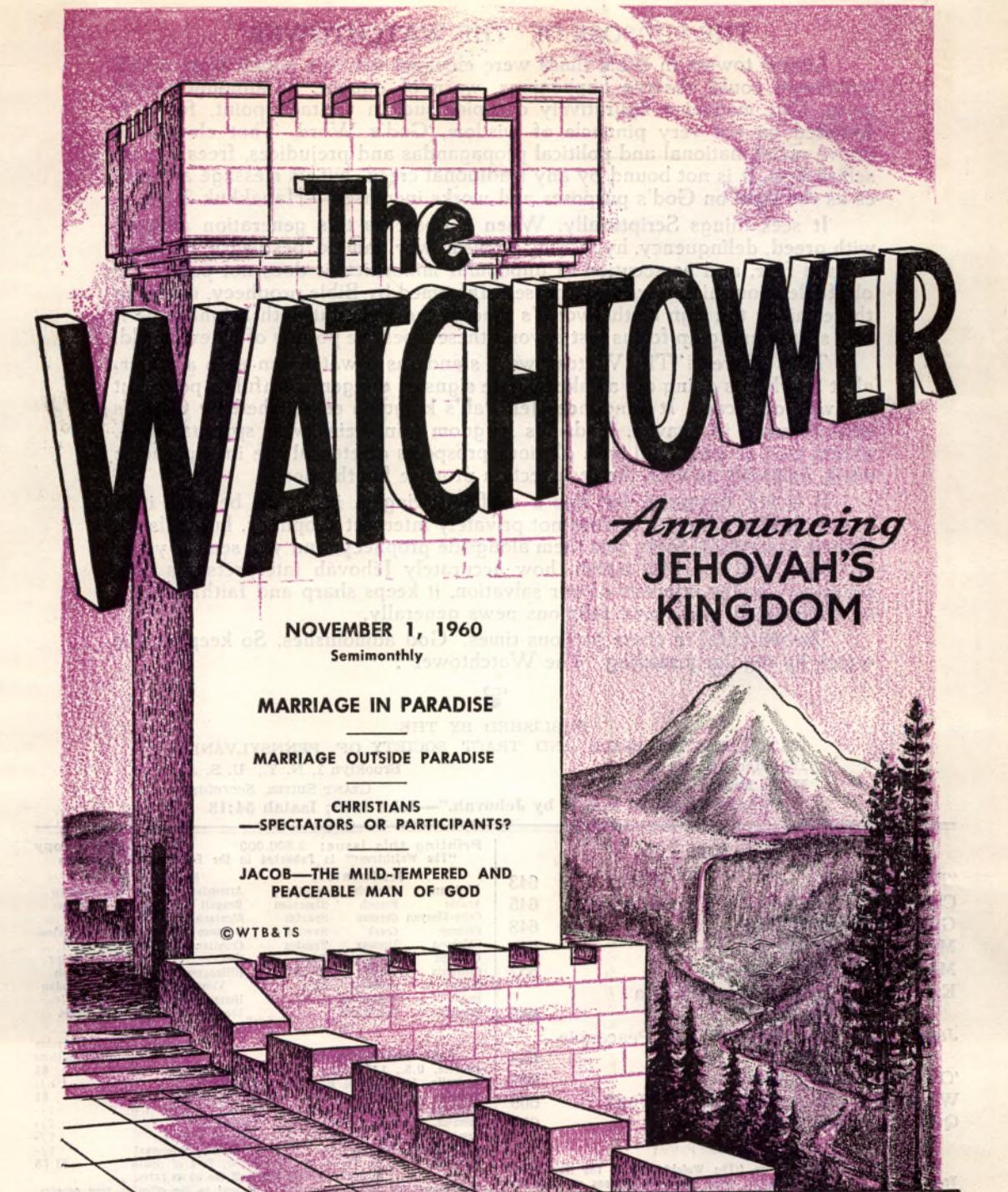
### NOW AVAILABLE!

The American Standard Version of the Bible is now available in a convenient, pocket-size

edition. This familiar text is complete with a concordance of 3,000 listings of important words and expressions. Size of the Bible is only 4½" x 6½" x 1". Send \$1.50 at once for your copy.

### "WATCHTOWER" STUDIES FOR THE WEEKS

- November 20: Security During "War of the Great Day of God the Almighty," ¶1-28. Page 617.
- November 27: Security During "War of the Great Day of God the Almighty," ¶29-56. Page 624.



# The WATCHTOWER

*Announcing*  
**JEHOVAH'S  
KINGDOM**

NOVEMBER 1, 1960

Semimonthly

MARRIAGE IN PARADISE

MARRIAGE OUTSIDE PARADISE

CHRISTIANS  
—SPECTATORS OR PARTICIPANTS?

JACOB—THE MILD-TEMPERED AND  
PEACEABLE MAN OF GOD

© 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".

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

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AS - American Standard Version	JP - Jewish Publication Soc.
AT - An American Translation	Le - Isaac Leeser's version
AV - Authorized Version (1611)	MO - James Moffatt's version
DA - J. N. Darby's version	RO - J. B. Rotherham's version
DY - Catholic Douay version	RS - Revised Standard Version
ED - The Emphatic Diaglott	Yg - Robert Young's version

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# The WATCHTOWER

Announcing  
JEHOVAH'S  
KINGDOM

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Number 21

"RICE Christians" have disappeared from mainland China. At least so stated Dr.

Tracey K. Jones, Jr., at a recent meeting of the Methodist Board of Missions, according to *The Christian Century*, February 20, 1960.

What is a "rice Christian"? One who was won over to profess one of the religions of Christendom by being furnished rice or other food. Since feeding the stomach does not of itself make for strong convictions, it is not surprising that Communist pressure in China should cause these "rice Christians" to forsake their so-called Christianity.

While communism may have put an end to "rice Christians" on the China mainland, such will keep on thriving elsewhere so long as religious organizations use the same tactics. Thus the above-quoted religious weekly in an earlier issue said: "New Roman Catholic churches which were built in places [in Formosa] where there was no Catholic population were equipped for storage and distribution of relief supplies. . . . Priests used the U.S. surplus commodities that came to them so cheaply as come-ons for converts and stay-ons for the come-ons."

## "RICE CHRISTIANS" ARE NO CHRISTIANS



Most pertinent therefore was question No. 5 in a series of eleven questions sent out by the World Council of Churches to its members. It asked: "Can we agree to disown any Church action by which material or social advantages are offered to influence individuals' Church affiliation, or undue pressures

are brought to bear on persons in times of helplessness or stress?"

Not that "rice Christians" are limited to the rice countries of Asia. Not at all. All Christendom is infected by this selfish virus of professing to worship God yet doing so out of ulterior motives. Because of this we find a great increase in certain lands in church membership, in observance of religious holidays, in sale of religious articles and in construction of new church buildings. That all this increased activity does not represent sincere Christianity is apparent from the fact that in these same countries there are increased crime, delinquency and immorality.

Concerning such "rice Christians," the apostle Paul said that they were "men corrupted in mind and despoiled of the truth, thinking that godly devotion is a means of gain." And in foretelling "that in the last days critical times hard to deal with will

be here," Paul goes on to describe the various kinds of delinquency found in the world today, and then states that men would be "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."—1 Tim. 6:5; 2 Tim. 3:1-5.

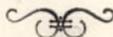
Strictly speaking, there can be no such persons as rice Christians. There can be rice Methodists, rice Presbyterians and rice Catholics, but not rice Christians, for Jesus Christ set no such precedent. He emphasized the spiritual above the physical, saying: "Man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth." He called those happy who "are conscious of their spiritual need, since the kingdom of the heavens belongs to them. Happy are those who are hungering and thirsting [not for rice and wine but] for righteousness, since they will be filled."—Matt. 4:4; 5:3, 6.

True, when crowds had continued with him for days and ran out of food, rather than see them drop famished by the way, Jesus miraculously supplied them with material food, causing a few loaves and fishes to feed many thousands on at least two occasions. But when some followed him simply because of having been thus fed, he rebuked them, saying: "Most truly I say to you, You are looking for me, not because you saw signs [proofs that he was a prophet of God], but because you ate from the loaves and were satisfied. Work, not for the food that perishes, but for the food that remains for life everlasting, which the Son of man will give you, for upon this one the Father, even God, has put his seal of approval."—John 6:25-27.

True Christianity is not a matter of selfishness but of unselfishness or love: "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." Jesus also said that "the Son of man came, not to be ministered to, but to minister and to give his soul a ransom in exchange for many." By his course of action Jesus showed that he appreciated that "there is more happiness in giving than there is in receiving."—Mark 12:30, 31; Matt. 20:28; Acts 20:35.

Can Jesus' teachings be taken literally in our day? With so much *selfishness on* every hand, is it possible to apply these Christian principles? Yes, it is; and the New World society of Jehovah's witnesses gives ample proof therefor. The great majority of them have come out of the popular religions of the world, of pagandom and of Christendom. What has been the inducing cause for these to become Christian witnesses of Jehovah? Not anything of a material nature. It has been the love of truth, the love of God, the love of one's fellow man. What has attracted many has also been the high principles and the zeal of those bringing them this message, and, in particular, the glorious hope of God's kingdom and the blessings it will bring in a new world of righteousness.

How practical has all this been? That without the help of any "rice" at all the number of ministers preaching *regularly* each month has increased nearly three and a half times in ten years, from 230,532 in 1949 to 803,482 in 1959. And these have cast aside all racial, political, national and cultural prejudices and work as a harmonious whole in 176 lands and islands of the sea. Truly, real Christianity does not need "rice" to produce Christians!



# CHRISTIANS SPECTATORS or PARTICIPANTS



**C**OULD an army be victorious if the general fought but the troops refused? Could a track team win if the captain ran but the others would not?

Troops that refused to fight would be tried for mutiny. The penalty during wartime is death. A team that refused to run would be dismissed and athletes eager to compete would be used.

Christians are likened to soldiers and runners. "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. Moreover, if anyone contends even in the games, he is not crowned unless he has contended according to the rules." (2 Tim. 2:3-5) "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."—Heb. 12:1, 2.

## CLERGY ONLY?

Do these words imply that only ministers or priests of religion are to be the participants? Are they the only ones engaged in a contest for life? No, all seekers of everlasting life must take part. All who desire the reward must participate. Taking part is essential, but so is obeying the rules. An army may fight, but if they are ill equipped and badly trained, they will lose. A runner may run, but if he has not ex-

ercised and does not run according to the rules, he will not receive the prize. At 1 Corinthians 9:24 the apostle Paul states: "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." The Christian must therefore do his utmost to be victorious without violating the rules.

Soldiers? Runners? Participants? Yes. But observers or spectators? No. Nowhere in the Christian Greek Scriptures are Christians encouraged merely to watch as others participate in the race for life. Nowhere are Christians encouraged merely to listen while someone else does all the speaking. A dictionary defines "Christian" in this way: "Believer in Christ; follower of His example or teachings; member of the religion founded by Him." Simply put, a Christian must be Christlike. What was Christ like? What were the apostles and disciples and early Christians like? Were they spectators or participants? The apostle Paul declared: "We have become a theatrical spectacle to the world, both to angels and to men." The early Christians were part of the drama, part of the action. Non-Christians were part of the audience, inactive.—1 Cor. 4:9.

Christians love Christ. What does this love entail? Jesus said: "If anyone loves me, he will observe my word . . . He that does not love me does not observe my words; and the word that you are hearing

is not mine, but belongs to the Father who sent me." (John 14:23, 24) Love expresses itself by what is done. Jesus urged his followers to observe the words of his Father. Obedience to God's requirements was essential to salvation. Love for God and love for Christ is to be demonstrated by obeying their commandments.

Which commandments? Churchgoers generally believe that these are commandments concerning morality, kindness, clean speech, uprightness, and so forth. These are important, but more is involved. We must follow Jesus' example as ministers of God.

When Jesus walked the earth, he taught others about God's ways. In addition, he trained his hearers to do the same teaching work he was engaged in. Note his commissioning of others: "These twelve Jesus sent forth, giving them these orders: . . . As you go, preach, saying, 'The kingdom of the heavens has drawn near.'" After his death and resurrection an even greater teaching work would be done. When he returned from the grave, Jesus said: "Go therefore and make *disciples* of people of all the nations, . . . teaching them to observe all the things I have commanded you." (Matt. 10:5, 7; 28:19, 20) A disciple does what his teacher does. Those preached to were to become preachers also. Disciples were participants, not spectators!

What method would be used to carry out these instructions to preach? Would it mean the use of buildings to gather people together to hear a preacher or minister? This would be helpful, but it would not be the primary method of accomplishing the ministry. Jesus showed what must be done: "Into whatever city or village you enter, *search* out who in it is deserving . . . 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 . . . Wherever anyone does not take you in or

listen to your words, on going out of that house or that city shake the dust off your feet." (Matt. 10:11-14) The teacher would not require the hearer to come to him. The teacher would go to his audience! At Acts 20:20 the apostle Paul said: "I did not hold back from telling you any of the things that were profitable nor from teaching you publicly and from house to house."

From *house to house!* This is the principal method Jesus commanded his followers to use in their preaching activity.

It is true that these instructions were delivered over 1900 years ago. Nevertheless, their age does not nullify their application to our time. It is especially now that they have particular significance. The age we live in was specifically singled out by Jesus as the 'last days' that would see the end of this wicked world and its replacement by God's new world. Highlighting part of the composite sign of the end, Jesus said: "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.

Jesus did much preaching. His apostles and disciples as a group did even more. But the greatest preaching and teaching campaign in all history would have to be done now! Yes, Jesus said the entire inhabited earth would be preached to. People in all nations must be warned of the impending doom of this system and told the cheering good news of God's established *kingdom*.

#### NOT FOR ALL?

Who would do this? Christians—*all* Christians! Some may feel that this is too broad in scope, that Jesus never intended that all should become preachers and teachers. They feel that, since those adhering to their religion do not engage in house-to-house preaching, it is not required. It would be well, therefore, for such ones to note

the following statements from leaders of major church groups.

Catholic clergyman John A. O'Brien, writing in the publication *Extension* of January, 1959, stated: "'Other sheep I have,' said Jesus, 'that 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.' How are these to be brought into the true Fold? Not by sitting in our homes, but by *going to them*. This calls for the shoe leather apostolate, for *door-bell ringing*, for the courteous *calling at homes*."

Is this being done by Catholics? Answers O'Brien: "The job can be done if our 37,000,000 laity take off their coats, roll up their sleeves, and get to work alongside of their spiritual shepherds." The fact that they are urged to begin plainly indicates they are not doing it. After relating that it took 250 Catholics to make one convert, he added: "245 did not lift a finger or give the matter a single thought. In contrast, every Witness of Jehovah spends several hours each week, seeking to win adherents." Whom does he use as an example of what should be done? Jehovah's witnesses!

Another clergyman, speaking to a National Council of Churches group, said: "You must recognize witnessing as being fundamental. It is the basis of our faith." From England, Canon Bryan Green writes in the May 14, 1960, *Birmingham Post*: "We channel money into expensive evangelistic mass campaigns, into central organizations, and into overadornment of buildings. Would money and energy not be better spent in . . . training of lay people to go back to the apostolic task of house-to-house campaigning? Why apostolic? Paul in the Acts of the Apostles tells us how he did not 'shrink from teaching both in public and from house-to-house.'"

Does Canon Green expect this to be tak-

en up by his people? He laments: "A good idea, perhaps; but have we the dedication and the perseverance within the Christian Church to carry through such a task to success on the nation-wide scale that is demanded? . . . We might well ask where are the young men of our Christian Churches—clergy apart—who are willing to make such sacrifices for the cause of Christ and his Gospel?" Obviously, this religious leader entertains little hope of arousing the laymen to action in house-to-house ministry. Does he single out any group as an example? He states: "The main point where the Jehovah's witnesses have something to teach the Christian Church is in their belief in the power of literature, and in house-to-house distribution. This is how they work. The men are sincerely dedicated to their task. They mean business . . . because they believe they have a divine commission."

The Paterson, New Jersey, *Evening News* of May 5, 1960, noted the agreement of the major religious denominations in connection with this type of ministry. It said: "What is this much-discussed 'ministry of the laity'? Protestant and Catholic writers, who have turned out scores of books on the subject lately, agree that . . . every layman is called upon to help communicate the good news of Christ to those who have not heard or understood it. The commandment to preach the gospel to 'every living creature' was not directed solely at ordained clergymen: it was laid upon the whole church. And laymen constitute more than 99 percent of the manpower of the church."

The magazine *Lutheran Witness* of October 20, 1959, spoke about the duty of all to witness: "Luther elevated the laity from its inferior position and made every Christian a 'priest.' First and foremost among these 'priestly' activities is witnessing for Christ by life, love, and lips. To be His is

to be His witnesses! . . . Under God, every Christian should be on the witnessing team. Already in the fourth century the noted church father Jerome declared: 'Baptism is the ordination of the laity.'

In this same publication, a theological seminary professor shows the extreme unlikelihood of lay activity in this church. Dr. Herman Sasse referred "to Lutherans throughout the world, who because they have grown indifferent to sound Lutheran doctrine, could not give definite and satisfactory answers . . . Our churches are precisely in the same position in which Anglicanism finds itself. The Anglican Church is likewise unable to say, even as is the world of Reformed churches, just what she believes."

Baptist minister L. Tarr of Canada showed the seriousness of not being a participant: "Every Christian should be actively engaged in the work of the Gospel. This age calls for disciples. Anything short of that is hypocrisy." He then admitted that churchgoers "consider themselves to be spectators rather than participants."

#### WHERE RESPONSIBILITY RESTS

How can an army advance without having learned to use its weapons? How can a runner compete if he has never learned to run? How can a Christian witness if he does not know what to witness about? The appalling ignorance existing in Christendom regarding Bible truths makes their witnessing an impossibility. The Lansing, Michigan, *State Journal* of May 11, 1960, expressed this view, saying: "This will not

be a simple task. Religious illiteracy abounds in the pews of American churches, and no layman, however willing, can serve as an articulate apostle of a creed he does not fully comprehend."

The burden of responsibility for this lack of accurate knowledge rests with the spiritual leaders. They have not faithfully taught Bible truths. They have not employed the Scriptural house-to-house method themselves to set the right example. It is as if the general refused to take part in the war, as if the captain refused to help his team. As a result, both clergy and laity, yes, both generals and troops, both captains and runners, have been disqualified by the great judge, Jehovah God. As was true of the nation of Israel, so it has proved to be true of Christendom: "The kingdom of God will be taken from you and be given to a nation producing its fruits."—Matt. 21:43.

God will use those who are willing to participate and be his witnesses. Today, hundreds of thousands of Jehovah's witnesses have responded to Jesus' command to preach the Kingdom good news from house to house. They alone have been faithful to this commandment. How strange it is, then, that other religions acknowledge witnessing as essential, yet persecute and oppose the ones doing what they recommend!

Everlasting life is a wonderful prize. Spectators will not obtain it, but participants will. Do not become an inactive spectator, but participate to win God's approval and life in his new world!

### *Greatest Issue of Life*

¶ "The one and only real and profound theme of the world and of human history . . . is the conflict between belief and unbelief," said Johann von Goethe. The apostle Paul recognized this issue of faith by saying: "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.

# Marriage in PARADISE

**M**ARRIAGE of man and woman began in Paradise. When Paradise is restored to this earth under the kingdom of the Lord God, there will be marriage of man and woman, until the divine purpose in such a union is fulfilled.

<sup>2</sup> Rightly, marriage should be treated with honor and respect. Marriage was a paradise privilege for man and woman. It added a touch of beauty and joyfulness to the earthly paradise. Human marriage was from the most honorable and respectable source. Its originator was heavenly, the Most High God, who never does anything wrong, who never sins. He was man's own Creator. Toward the close of the sixth creative "day" this holy and most lofty Creator took steps to bring into existence his highest earthly creature. "And [in heaven] God went on to say: '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) By saying to his creative agent, his heavenly Son: "Let THEM have in subjection," God indicated to his creative Son that there were to be two or more, or many, men on the earth having the in-

"And the Lord God took man, and put him into the paradise of pleasure, to dress it, and to keep it. And the Lord God built the rib which he took from Adam into a woman: and brought her to Adam."—*Gen. 2:15, 22, 24.*

ferior animal creatures in subjection. How were these men to be produced? God showed his creative Son how.

<sup>3</sup> To what source did God turn for his building material? In His Book, the Holy Bible, he tells us: "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. Further, Jehovah God planted a garden [a park, a paradise] in Eden, toward the east, and there he put the man whom he had formed." (Gen. 2:7, 8, and marginal reading) The Chris-

3. To create man, where did God turn for his building material, and how does Paul verify the Genesis record about this?



1. Where did human marriage begin, and where will its purpose be fulfilled?
2. (a) How should marriage be treated, and why? (b) At God's stating his decision to create man, what question arose, and why?

tian apostle Paul verifies the inspired authority of that Bible record in the second chapter of Genesis, saying: "It is even so written: 'The first man Adam became a living soul.' . . . The first man is out of the earth and made of dust."—1 Cor. 15:45-47.

<sup>4</sup> To begin with, Jehovah God made just one human creature, but not as an experiment. In whose image did he make man—in the image of a monkey or of an ape? No; but, as God said to his creative Son, "in our image, according to our likeness." (Gen. 1:26) "And God proceeded to create the man in his image, in God's image he created him." (Gen. 1:27) This is why the first man, who was a perfect man and a "son of God," had mental, moral and emotional qualities that the highest of the lower animals does not have. (Luke 3:38) The same apostle Paul confirmed the inspired authority of Genesis, chapter one, from which we quoted, by saying: "A man ought not to have his head veiled, as he is God's image and glory." (1 Cor. 11:7) The first man, Adam, headed the human family. Hence he had priority, or precedence in order, over the next human creature that would appear on the earth. God, his Creator and heavenly Father, was interested in his son Adam's having an earthly companion suitable for him. How did God furnish such a companion?

<sup>5</sup> God did not pick some big female monkey or ape as the mate for the perfect man Adam. That would have been making his son turn bestial and commit bestiality. The supreme Biologist, Jehovah God, knew that Adam could not be crossed with a female monkey or ape, even to produce a mongrel offspring to fill the earth with

descendants. That is why faithless scientists have made themselves ridiculous and have failed in their experimental efforts to breed a man or a woman with a monkey or ape in order to produce offspring and to prove their theory that man is related to the monkey family or to anthropoid apes.—Ex. 22:19; Lev. 18:23-25.

<sup>6</sup> As a Father, God desired to please his earthly son Adam. He made Adam acquainted with the beasts and the birds and left to his capable son Adam the task of naming all the beasts and the birds. However, Adam felt not the slightest desire to pair up with a wild beast or a domestic animal or even an ape and commit bestiality with such a subhuman creature. None of them was like the perfect man Adam, "the son of God." The result of Adam's biological study of the animals and birds was summed up in this statement, in Genesis 2:20: "But for man there was found no helper as a complement of him." What was God to do now, inasmuch as he had said: "It is not good for the man to continue by himself. I am going to make a helper for man, as a complement of him"? Would God be able to produce a creature that would please Adam and be desirable to him as a man, although he had never seen this creature before? Like a wise Father, he knew how he could satisfy his son with a real mate.—Gen. 2:18.

<sup>7</sup> Imagine yourself as a normal man being awakened from a deep, dreamless sleep and being introduced to a perfectly beautiful virgin female of the same human family as yourself, the first one that you had ever seen! That was Adam's experience. "Hence Jehovah God had a deep

4. Why does man have mental, moral and emotional qualities that monkeys and apes do not have, and why was it proper for the male human to have headship over his earthly companion?

5. Why did God not mate man with an ape or monkey, and so how have scientists without faith made themselves ridiculous?

6. What was the result of Adam's biological study in Eden, and so how was God's ability as a creative Father put to the test?

7, 8. (a) How did Jehovah God satisfy his earthly son with a real mate? (b) What were Adam's reactions to God's introduction to him of his future Edenic companion? Why?

sleep fall upon the man and, while he was sleeping, he took one of his ribs and then closed up the flesh over its place. And Jehovah God proceeded to build the rib that he had taken from the man into a woman and to bring her to the man."—Gen. 2:21, 22.

<sup>8</sup> Jehovah God makes no mistakes. As an exact Scientist he commits no errors of judgment. He is no poor matchmaker. What, then, were the reactions of his human son to this introduction? God explained to Adam who this female creature was and how she had come into existence. Thus Adam knew she had no connection or relationship with the animals and birds that he had inspected and named previously. He appreciated that it was his heavenly Father's will for him to accept this female creature in marriage. He could not and would not refuse one of his own flesh and bone. He was most highly pleased to accept her as his wife and to take her into his home to be his helper and his complementary companion. He was completely satisfied with her, much to his heavenly Father's happiness. "Then the man [*ish*] said: "This is at last bone of my bones and flesh of my flesh. This one will be called Woman [*ish-shah'*], because from man [*ish*] this one was taken."—Gen. 2:23.

<sup>9</sup> That is how the statement in Genesis 1:27 came about: "Male and female he created them." Then, to state the theocratic rule that was to control there in the Paradise of Eden, God followed up Adam's poetic outburst by saying, in Genesis 2:24: "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." Over four thousand years later, Jesus Christ, God's heavenly Son, confirmed the

inspired genuineness of the first and the second chapter of Genesis. He demonstrated that they were not contradictory but were in agreement with each other by what he said to religious men who invalidated God's Word by their traditions. Jesus quoted from both chapters and said: "Did you not read that he who created them at the beginning made them male and female and said: 'For this reason a man will leave his father and his mother and will stick to his wife, and the two will be one flesh'? . . . Therefore, what God has yoked together let no man put apart." (Matt. 19:4-6) Accordingly, the paradise of Eden was to have independent, though related, family groups.

#### THE FIRST COST OF MARRIAGE

<sup>10</sup> In order to get a wife, it cost Adam one of his ribs. Because this first woman was created from the first man Adam, who was himself created in God's image, according to God's likeness, that woman became man's glory. The inspired apostle Paul places this meaning upon the relationship of the man and the woman, saying: "He is God's image and glory; but the woman is man's glory. For man is not out of woman, but woman out of man; and, what is more, man was not created for the sake of the woman, but woman for the sake of the man." (1 Cor. 11:7-9) Because the man was God's earthly image and likeness, the woman wife had reason to show deep respect to her husband, man. In this way she could best reflect man's glory, the glory of her husband. She would thus be a good thing for the man Adam. "Has one found a good wife? One has found a good thing and one gets good will from Jehovah," says Proverbs 18:22. Woman was a good thing from the heavenly Father; for it is written: "Every good gift

9. By what kind of family groups was Eden to be inhabited, and how did Jesus Christ confirm the inspired agreement between the first and second chapters of Genesis?

10. (a) How does Paul explain the relationship between man and woman in their relative glory? (b) Why was perfect woman a good thing for perfect man?

and every perfect present is from above, for it comes down from the Father of the celestial lights.”—Jas. 1:17.

<sup>11</sup> For this reason the paradise of Eden was the place of the perfect marriage, between the perfect man created in God’s image and likeness and the perfect woman who could faithfully reflect man’s perfect glory, to God’s praise. It being from the God of holiness, marriage is holy. It is not sinful in itself, but it can be sinned against.

<sup>12</sup> God the Creator purposed that marriage should be a blessing to man and woman, that they should live together in peace, both of them joining in fulfilling the perfect purpose of Jehovah God. That was why, after the man Adam accepted the woman as his wife, their Creator and heavenly Father could bless them.

<sup>13</sup> His blessing and his will for them is stated in these words: “Male and female he created them. Further, God blessed them and God said to them: ‘Be fruitful and become many and fill the earth and subdue it, and have in subjection the fish of the sea and the flying creatures of the heavens and every living creature that is creeping upon the earth.’” (Gen. 1:27, 28) God could not bless a bad thing any more than he could create a sinful, improper thing. His creating of perfect woman was a good thing, because it was not good for the only man on earth to be alone in his kind; and by himself he could not reproduce his own kind. Likewise, the marriage of perfect man and woman in Paradise was a good thing, because it would serve the blessed purpose of the heavenly Father in comfortably filling earth with perfect human creatures and making the whole earth a paradise for the everlasting home of a perfect human race. The Bible account

includes the perfect marriage in Paradise on the sixth creative “day” when it says: “After that God saw everything he had made and, look! it was very good. And there came to be evening and there came to be morning, a sixth day.”—Gen. 1:31.

<sup>14</sup> That was the earliest form of marriage on earth, and the leading ethnologists of this twentieth century who are without faith are looking in vain for anything earlier or different. When Jehovah God married the perfect man and woman in Paradise, did God provide for divorce of this young couple at any future time? No; why should he? He set before them the prospect of everlasting union in peace and harmony, with a perfect, happy family of descendants filling a paradise embracing all the earth. On his happy day of marriage Adam had no thought of divorce enter his mind; he had no idea of such a thing. Why should he want to divorce from himself bone of his bones and flesh of his flesh, one who was “one flesh” with him, one whom God had yoked together with him? He as well as his wife was determined to fulfill the sweet purpose of this perfect marriage.

<sup>15</sup> Their indissoluble marriage was a human illustration of the greater marriage, that of their heavenly Father to his heavenly wifelike companion, namely, his invisible heavenly organization of holy spiritual sons. Long before creating man and woman God had created a heavenly organization of sons. From their invisible heavenly point of view they had observed the creation of the earth. Jehovah God referred to these organized sons when he said to God-fearing Job of the land of Uz: “Where did you happen to be when I founded the earth?”

11. Eden was the place of what kind of marriage, and why is marriage holy?

12, 13. Why could God bless the married human couple, and why was marriage one of all the things that God saw to be good?

14. Did God provide for divorce of this couple at any future time, and what was Adam’s attitude toward divorce in Eden?

15. Of what was this human marriage an illustration, and so what did the taking of a rib from Adam in order to make his wife illustrate?

... when the morning stars joyfully cried out together, and all the sons of God began shouting in applause?" (Job 38:4, 7) The fact is that Jehovah God was speaking to the chief one of this heavenly organization of sons when he said: "Let us make man in our image, according to our likeness." (Gen. 1:26) This entire organization of angelic sons issued forth from Jehovah God in that they are his creation by means of his active force or spirit. This is what was illustrated in the taking of a rib from Adam's side and building it up into a wife for Adam.

<sup>10</sup> This heavenly angelic organization God united to himself in indissoluble ties like those of marriage, so that He speaks of this universal heavenly organization of holy angels as his wife. He referred to this symbolic heavenly woman when he said to the great Serpent that induced sin in the paradise of Eden: "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) After this promise the heavenly angelic organization was a long time in producing this promised Seed, the Christ or Messiah. Hence she was likened to long-barren Sarah, the wife of the patriarch Abraham, who at ninety years of age bore to Abraham their first and only son, Isaac. Speaking to his heavenly organization under the figure of Sarah, Jehovah God prophetically assured his "woman" or "wife" that she would in due time give birth to the promised Seed or Christ. God said: "'Cry out joyfully, you barren woman that did not give birth! . . . For your grand Maker is your husbandly owner, Jehovah of armies being his name; and the Holy One of Israel is your Repurchaser. The God of the whole earth he will be called. For Jehovah called

you as if you were a wife abandoned and hurt in spirit, and as a wife of the time of youth who was then rejected,' your God has said."—Isa. 54:1, 5, 6.

<sup>17</sup> Abraham never divorced his wife Sarah. She died, still his wife, thirty-seven years after the birth of their only son Isaac. (Gen. 23:1, 2) Jehovah God will never divorce his faithful heavenly organization, his "wife" or "woman" pictured on earth by Sarah. This is the right heavenly pattern for all human marriages, beginning with that of Adam and Eve in the earthly paradise.—Gal. 4:26-28.

<sup>18</sup> Adam's marriage was monogamous, for God gave him only one wife. Had Adam and Eve remained faithful in Paradise and had they brought forth perfect sons and daughters in that Edenic park, they would have followed the divine pattern. They would have given each of their sons only one of their daughters as a wife, each daughter a virgin. These marriages would have been indissoluble. All such married persons continuing faithful to their God, none would have suffered the penalty for sin, which is death. None would have died, and the marriage of none of them would have been dissolved by death. There would have been no marrying of widowers and widows.

<sup>19</sup> All marriages would have been fruitful to the bringing forth of many children in perfection. Childbearing by the wives would have been a wonderful, joyful experience to be looked forward to with pleasure and no fear at all. All this would be with a view to realizing the divine purpose to have this earth filled with perfect human inhabitants, cultivating and taking care of the earth-wide paradise, their

17. What is pictured in that Abraham never divorced Sarah, and for what is this a pattern?

18. Why, and how, would marriages in the garden of Eden have been monogamous through continued faithfulness?

19. What kind of experience would childbirth in Eden have been, and to what extent would it have proceeded?

16. (a) How did God refer to his heavenly organization in Eden, and why? (b) Why was it compared to Sarah, in Isaiah 54:1-6?

everlasting home. When this purpose had been accomplished, the perfect married couples would exercise perfect self-control and refrain from producing further children. According to God's will and arrangement, their power to reproduce would also reach its limit and would cease functioning. In Paradise, marriage would have meant for the wedded couples no "tribulation in their flesh," such as the apostle Paul predicted for married couples now.—1 Cor. 7:28.

<sup>20</sup> God's purpose of a paradise earth filled with perfect, godly men and women praising the great Creator will yet be achieved, in his appointed time, regardless of the present state of human marriage. Yes, regardless of the fact that the billions of the children of previous but now dissolved marriages lie dead in the dust or slime of the earth. The beautiful purpose regarding this earth that God revealed to Adam and Eve in Paradise is still his today and is not impossible for him. To the archenemy of this purpose He declares: "Jehovah of armies has sworn, saying: 'Surely just as I have figured, so it must occur; and just as I have counseled, that is what will come true.' . . . For Jehovah of armies himself has counseled, and who can break it up? And his hand is the one stretched out, and who can turn it back?"—Isa. 14:24-27.

<sup>21</sup> Nevertheless, how much marital unhappiness and failure, how much human suffering, how much vilification of God's holy name and word would have been spared the human family had all marriages of men and women taken place in Paradise, not just that local paradise over in the Middle East but a paradise expanded throughout the whole earth, subdued by obedient, righteous, perfect married cou-

ples and their holy children! God had opened up the possibility for all human marriages to take place in the garden of Eden enlarged. As it turned out, there was just one marriage in the earthly paradise of almost six thousand years ago.

<sup>22</sup> That blessed union of Adam and Eve in their perfection was begun in their perfect home under God's blessing. Why did it result in such domestic discord and unhappiness? It was because the man and wife, although perfect, failed to meet their marriage responsibilities and hold fast to their proper relationship to each other when their first test came. A meddler in their private affairs, a marriage disturber and home wrecker, appeared, a person who framed the idea of turning all this divine arrangement to his own selfish advantage. This was an ambitious, self-seeking, rebellious spirit-son of God, who earned for himself the name of Satan the Devil. He did not discuss matters with the married couple together. No; he started talking by means of a serpent when Eve was to herself, away from her marriage head, her husband Adam. Quite properly Eve told the serpent what her husband had told her, that God forbade them to eat of the tree of the knowledge of good and bad. She was following her husband's word and example in not eating of that tree. Her husband stood in the relation of a prophet of Jehovah God to her, and was then a true prophet. So she was showing regard for God's word as well as for the headship of her husband by whom God's word was transmitted to her.

#### IGNORING HEADSHIP IN MARRIAGE

<sup>23</sup> Now, though, the serpent (or the one invisibly behind it) told Eve that her hus-

20. Regardless of the state of human marriage and its dead offspring, what is still God's purpose, and what does he say to the archenemy of this purpose?

21. How many marriages took place in Paradise, and what would have been spared the human family had all marriages occurred there?

22. (a) Why did that marriage in Paradise result in such domestic discord and unhappiness? (b) For what things had Eve been showing proper regard, and why properly so?

23. What did the serpent now say, and thus what did it accuse Adam and God of being?

band was a false prophet. It said slanderously that Jehovah God was a liar, not all-powerful, not able to enforce the penalty for the violation of his law. "At this the serpent said to the woman: 'You [both you and your husband] positively will not die. For God knows that in the very day of your eating from [the forbidden tree] your eyes are bound to be opened and you are bound to be like God, knowing good and bad.'"—Gen. 3:4, 5.

<sup>24</sup> Eve felt drawn to the idea of being like her heavenly Father, and so she partook of the forbidden fruit. But what a way to become like her Father, by disobeying Him! In this she committed a breach of her theocratic marriage relationship; she did not consult her husband in his capacity as God's prophet. It became with her like with her descendants, the Israelites in their crisis long after: "They have rejected the very word of Jehovah, and what wisdom do they have?" (Jer. 8:9) Worse—now she would exercise her influence over her husband to follow the wisdom that she thought she had!

<sup>25</sup> Later Adam rejoined Eve. He did not face the same woman whom he had known before. He faced a woman who thought more highly of herself than she ought to think. He faced a transgressor, a woman disobedient to their God and Father. She offered him the forbidden fruit, in verification of her own sin. Then Adam faced his first marriage problem! God was not there to ask. Yet Adam knew that his wife had seriously sinned and had come under *the death* penalty announced by God: "In the day you eat from it you will positively die." (Gen. 2:17) This penalty of death might dissolve Adam's marriage to beautiful Eve. Adam had no authority to divorce

Eve; she was bone of his bones and flesh of his flesh. She was "one flesh" with him, yoked to him by Jehovah God himself.

<sup>26</sup> However, Adam could have divorced himself from Eve's transgression then and there by refusing the forbidden fruit at her hand, under her suasion. True, their God and heavenly Father had said: "That is why a man will leave his father and his mother and he must stick to his wife." But he must not leave his God. Whom did Adam love more, his wife or his God and Life-giver? In order to take the right action toward his wife, Adam did not need to wait till he next "heard the voice of Jehovah God walking in the garden [Paradise] about the breezy part of the day." He could show theocratic headship in the marriage bond, like an Israelite husband in God's chosen nation much later. The Israelites came into relationship with God by a formal covenant through the mediator Moses the prophet, whereas Adam and Eve were in direct relationship with God as his own perfect children, needing no mediator.—Gen. 2:24; 3:8.

<sup>27</sup> In the case of an Israelite woman God's law through Moses stated: "In the case of the vow of a widow or a divorced woman, everything that she [without a husband as her head] has bound upon her soul will stand against her. However, if it is in the house of her husband that she has vowed or has bound an abstinence vow upon her soul by an oath, and her husband has heard it and has kept silent toward her, he has not forbidden her and all her vows must stand or any abstinence vow that she has bound upon her soul should stand. But if her husband has totally annulled them on the day of his hearing any expression of her lips as her vows or as an abstinence vow of her soul, they will

24. What breach of her marriage relationship did Eve now commit, and how did she propose to use her supposed wisdom?

25. (a) How did Adam come to face his first marriage problem? (b) Could Adam divorce Eve, and what determined that matter?

26, 27. (a) How could Adam have divorced himself from Eve's transgression, and what responsibility would he thus have exercised? (b) How was the husband's headship with its power set forth in Israel's law, and how could Adam have continued to be God's prophet?

not stand. Her husband has annulled them and Jehovah will forgive her. Any vow or any oath of an abstinence vow to afflict the soul, her husband should establish it or her husband should annul it. And if he should totally annul them after his hearing them, then he must answer for her iniquity." (Num. 30:9-13, 15) Had Adam disavowed his wife's transgression by rejecting the fruit at her lovely hand, he would have continued as Jehovah's prophet to the human family. He would not have had to feel a guilty conscience and to hide with a loin covering when Jehovah God approached them about the breezy part of the day.

<sup>28</sup> In this matter it was not an instance of a wife's preparing a meal and her husband's eating what was set before him without asking any questions for conscience' sake. In Adam conscience began working, because he knew what fruit he was being urged to eat—the fruit forbidden by their God and Maker, the Owner of Paradise.

<sup>29</sup> It was a time for Adam to exercise theocratic headship in the marriage union. Instead, he let himself be ensnared because of fear at the thought of losing his wife when God enforced the penalty of death. He let his wife teach him disobedience to the supreme law of God. He followed the lead of his sinful wife misled by the crafty, false argument of the serpent. He confirmed her sin by his own eating of the forbidden fruit. He did not live up to his marriage obligation as head of the house for the protection of the family with which he was authorized to fill the earth. Consequently, of the now sinful married couple he, as head of the house, was most responsible. In harmony with this, the

apostle Paul wrote: "I do not permit a woman to teach, or to exercise authority over a man, but to be in silence. For Adam was formed first, then Eve. Also Adam was not deceived, but the woman was thoroughly deceived and came to be in transgression."—1 Tim. 2:12-14.

<sup>30</sup> When God rendered judgment upon the sinful couple, he laid the chief responsibility for the ruining of this marriage in Paradise upon the invisible, spiritual rebel behind the serpent. God said to the serpent: "You have done this thing." Then God proceeded to sentence Satan *the Devil* to future destruction under the heel of the Seed of God's heavenly "woman" or "wife."—Gen. 3:14, 15.

<sup>31</sup> However, as regards the human married couple, Jehovah God put the heavier responsibility upon the husband. It was the husband, Adam, whom God sentenced to eat the fruit of cursed ground outside Paradise until he died and decomposed to dust of the cursed ground.

<sup>32</sup> God's judgment upon the wife, Eve, merely foretold her pains of childbearing and also her subordination. She had not shone as "man's glory," her perfect husband's glory. She had disregarded the headship of her prophet husband and had ignored his warning from God and had taken the lead into sin under the false inducement of a stranger, a slanderer both of God and of His prophet. Hence now she must be made to know the headship of her husband. In His judgment God said to the wife, Eve: "And your longing will be for your husband, and he will dominate you." (Gen. 3:16) From then on she endured the domination of a deliberately

28. Why could Adam not eat with good conscience the fruit offered to him by Eve?

29. (a) How did Adam fall down respecting his headship? (b) How does Paul show who was the more responsible one in the transgression?

30. Upon whom did God lay the chief responsibility for ruining this marriage, and with what penalty?

31, 32. (a) How is it shown upon whom God laid the heavier responsibility as regards the married couple? (b) How had Eve not shone as "man's glory," and what stated penalty did God lay upon her?

sinful, imperfect husband who was out of relationship with God, until she died, that is, if Adam overlived her by his dying first when 930 years old.

<sup>33</sup> So married life in that peaceful Paradise of Eden came to an end. It was all because of sin, which is the breaking of the sacred law of God. Now God did not want any further eating of the Edenic fruitage to which the now sinful Adam and Eve were not entitled and of which Adam, possibly under the influence and suggestion of his wife, might seek to eat. "And Jehovah God went on to say: 'Here the man has become like one of us in knowing good and bad, and now in order that he may not put his hand out and actually take fruit also of the tree of life and eat and live forever,—' With that Jehovah God put him out of the garden [Paradise] of Eden to cultivate the ground from which he had been taken. And so he drove the man out and posted at the east of the garden of Eden the cherubs and the flaming blade of a sword that was turning itself continually to guard the way to the tree of life." —Gen. 3:22-24.

33. By God's now taking what measures did married life in Paradise come to an end, and all for what cause?

<sup>34</sup> Married life in Paradise ceased thus in such a calamitous way because husband and wife did not maintain the God-ordained relationship between each other. Yet the ideal of marriage in Paradise will shortly be marvelously enjoyed to the praise of the great Originator of marriage. No, this will not be by lovers' dying and going to heaven to be with each other in celestial wedlock. It will be by surviving the war of Armageddon not far ahead. After that universal war will have destroyed all those who are today ruining the earth, God's kingdom by means of Christ the Seed of His "woman" will restore Paradise to this earth and extend it all around the planet. Faithful surviving couples will continue their married life after Armageddon directly into the restored Paradise. Single survivors will enjoy the privilege of entering into married life with theocratic partners and will have the happiness of raising children under Paradise conditions, with Satan the Devil bound. All these will have the privilege of vindicating Jehovah God by proving that married life in Paradise can be a blessed success.

34. How will marriage in Paradise shortly be realized, and what privilege will married couples then have toward the Originator of marriage?

# Marriage OUTSIDE PARADISE

**T**HE expelled couple, Adam and Eve, kept up their marriage outside of the Paradise of Eden.

We can be sure that, from then on, it was not a peaceful marriage. Out there on the cursed ground they began bringing forth

1. Outside of Eden what did the continuation of marriage result in, and the descendants of which son of Adam survived the Flood?

their sin-infected children in a dying condition from birth onward. Adam "became father to sons and daughters." (Gen. 4:1; 5:4) In

course of time new marriages were transacted. The mature sons of Adam were married to the mature daughters of Adam. So it is recorded that afterward their first-born son Cain "had intercourse with his wife

and she became pregnant and gave birth to Enoch." In the Bible six generations are recorded from Cain, who lived off to himself "in the land of Fugitiveness to the east of Eden." (Gen. 4:16-24) Cain had a younger brother named Seth. The human family of today traces its descent from Seth, not from Cain, all of whose offspring suffered destruction in the great Flood. Among Seth's descendants were Enoch the prophet and Noah the builder of the ark in which eight human souls survived that world-wide flood.—1 Pet. 3:20; 2 Pet. 2:5.

<sup>2</sup> Regarding the pre-flood days of Noah, Jesus Christ himself tells us that "people were in those days before the flood, eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark." (Matt. 24:38) How those marriages were performed the Holy Bible does not report. Polygamy was introduced by Lamech, a descendant of wicked Cain, for Lamech took two wives to himself. (Gen. 4:19-24) In Noah's days before the flood "sons of God" from heaven materialized upon the earth in order to marry the good-looking "daughters of men." It is reported that these disobedient "sons of God" satisfied their passion by "taking wives for themselves of all whom they selected," and had a mongrel offspring who were called Nephilim, "the mighty ones who were of that world, the men of fame." How many wives each of those passionate "sons of God" selected and took for themselves, and whether they took legally married women away from their legal husbands because of being so good-looking, the Bible does not say.—Gen. 6:1-4.

<sup>3</sup> One thing is certain: all polygamists

2. Who introduced polygamy, and how did disobedient "sons of God" enter into human marriage?
3. How did polygamists fare in the Flood, and by adherence to what type of marriage will the human family be kept alive into Paradise restored?

were wiped out by the Flood, for the surviving Noah and his three sons had each but one wife. Since Jesus Christ said that things will be in his days in the "time of the end" of this wicked world as they were in the days of Noah, we know that no bigamists or polygamists will be permitted to survive the end of this wicked world and thus live on into Paradise under the kingdom of God. Accordingly, the human family started from a man with *but one* wife; the human family was preserved from the great Flood by a man who had but one wife, together with his monogamous sons; and the human family will be kept alive without interruption through the end of this "present wicked system of things" by godly men and women and children who adhere strictly to monogamy, the marriage of one woman with one man.

<sup>4</sup> Immediately after the Flood, Jehovah God blessed Noah and his three sons and said to them, just as he had said when blessing Adam and Eve in the Paradise of Eden: "Be fruitful and become many and fill the earth." Thus he authorized the marriage of their offspring, also saying: "As for you men, be fruitful and become many, make the earth swarm with you and become many in it." (Gen. 9:1-7) Today, over forty-three centuries later, men think that the earth is swarming with men and that there is a population explosion. But the destruction of this wicked system of things in the universal war of Armageddon will greatly reduce earth's population, as the Flood did. Hence all persons dedicated to God, who are looking forward to enjoying married life in the promised earthly Paradise under God's kingdom, are now conscientiously examining their relationships. They want to bring these into harmony with the rules

4. How did God show that he authorized the marriage of the offspring of the Flood survivors, and what now makes expectant survivors of Armageddon examine their relationships?

and standards of God's Word as to morals, marriage and divorce.

<sup>5</sup> Today marriage customs and standards differ throughout the earth. In the various lands the man-made laws may approve and allow these. But the big question in this critical "time of the end" is, Does the present-day law of Jehovah God approve of these? What is God's law of marriage that applies now in this "time of the end"? There are some past marriage practices that God permitted and regulated among his chosen servants in centuries before Christ, but today we may not even take these as the standard for married persons who want to please God now. So let us make an examination.

<sup>6</sup> Four hundred years after the Flood Jehovah's friend, the patriarch Abraham, was a man married to one wife, Sarah. When he was eighty-five years old and Sarah seventy-five years old, they still had no child because of Sarah's barrenness. Sarah decided to adopt a child. To this end she gave her Egyptian maidservant Hagar to Abraham to have intercourse with in order to generate a desired son. Hagar bore a son, who was named Ishmael; and Sarah adopted this child as her own. There is no record that for the next fifteen years Abraham had any further relations with Hagar as a secondary wife. However, such a way of compensating for a barren wife, or even present-day artificial insemination, in order to get a child is not approved by God now. Even though God promised to bless Ishmael and multiply him, yet God did not accept this adopted child to be Abraham's heir. Sarah herself must become the mother of the heir.

5. (a) As regards marriage customs and standards, what is the big question for us in this "time of the end"? (b) May some marriage practices that God permitted in the past be taken as the standard now?

6. How did Abraham's wife Sarah try to compensate for her long barrenness, and does God approve of such a course today?

<sup>7</sup> Years later Almighty God revived the reproductive powers of Abraham and of Sarah and miraculously gave Abraham a son through Sarah, when she was ninety and he a hundred years old. There had really been no need of a secondary wife for Abraham in order to get a male heir to whom to pass God's covenant promise concerning a Seed for blessing all the families of the earth. Some years afterward Sarah urgently requested that the secondary wife Hagar and her son Ishmael should be dismissed from the household. God approved of this, and Abraham obeyed God's indicated will and sent Hagar and Ishmael away, never to return. (Gen. 16:1 to 21:21; Gal. 4:22-31) Today Jehovah God does not approve of his servants' having secondary wives, even though a man's having women as secondary wives besides his legal wife may be the accepted, allowed custom in many countries.

<sup>8</sup> Sarah's only child, Isaac, stuck to just one wife. He followed the divine example set forth in the Paradise of Eden and also set forth in the Flood survivors, Noah and his three sons. Isaac did this, despite the fact that his wife Rebekah was barren twenty years before she produced the twins Jacob and Esau. (Gen. 25:19-26) In this way Isaac faithfully served God's purpose in picturing that the Son of God, Jesus Christ, would have only one spiritual bride, namely, God's true Christian congregation made up of 144,000 faithful footstep followers, whom God adopts as his spiritual children. (Gal. 4:28-31) Writing to these children of God, the apostle Paul says to the Christians in Corinth to whom he had brought the truth about Christ: "I am jealous over you with a godly

7. (a) How did God show a secondary wife had not been necessary for Abraham to pass to a son God's blessing concerning the Seed? (b) Does the custom in many lands of having secondary wives make this practice right for God's servants today?

8. (a) Whose example did Abraham's son Isaac follow as to marriage? (b) In picturing what great fact could Isaac thus serve?

jealousy, for I personally promised you in marriage to one husband that I might present you as a chaste virgin to the Christ.”—2 Cor. 11:2.

#### HAVING MORE THAN ONE WIFE

##### AT ONE TIME

<sup>9</sup> Of Isaac's twin sons Jacob was the one whom God chose as the man to receive the divine promise made to Abraham for blessing all the families of the earth by the Seed of God's "woman." Jacob wanted to be like his father Isaac and have just one wife, namely, Rachel, the daughter of his own uncle Laban. Jacob was a relative of Laban, but Jacob was not given Rachel free. So Jacob said to Laban: "I am willing to serve you seven years for Rachel your younger daughter." This being agreed to, Jacob served seven years for Rachel. "In his eyes they proved to be like some few days because of his love for her." Not merely that the time passed quickly because Jacob was so deeply in love as to be unaware of the length of time; but rather that he loved Rachel so much that he thought seven years of hard work to be a cheap price to pay for such a precious girl. Jacob's deep love for Rachel was a protection for him against immorality. During his seven years of engagement to Rachel he maintained his virginity, the same as she did hers, that he might be morally clean when he married her.

<sup>10</sup> In this respect Jacob was a model for Christians of today. How many men professing to be dedicated Christians now would be willing to pay a bride price of seven years of shepherding or other hard work and still think it cheap? How many of them would have the moral strength to keep virginity, or the single state,

during seven years of being engaged to marry, in order to offer themselves chaste and clean to their marital partners? Even with an engagement period much less than seven years, all dedicated Christians should respect the engagement, as Jacob did, and keep good morals.

<sup>11</sup> At the end of the engagement period Jacob said to Laban his aged uncle: "Give over my wife, because my days are up, and let me have relations with her." (Gen. 29:18-21) Jacob now had a right to ask for Rachel as his wife, not just to enjoy the marriage bed with her but to set up an independent home of his own and raise a family, inasmuch as he was now eighty-four years old and also the natural heir of the Abrahamic promise. By now Jacob's twin brother Esau had been married forty-four years. Esau was a wild, adventurous hunter and a passionate man. Contrary to the wishes of his parents, who feared Jehovah God and respected the Abrahamic covenant, Esau married unbelieving women of the land, two Hittites. "They were a source of bitterness of spirit to Isaac and Rebekah," his parents. Yes, Esau became a polygamist, of his own choice and action. When he was seventy-seven years old he took a third wife, a cousin of his, an Ishmaelitess. (Gen. 26:34, 35; 28:8, 9) This was when his twin brother Jacob was starting to work out his bride price to get possession of Rachel, a believer in Jehovah the God of Abraham and Isaac.

<sup>12</sup> Jacob did not become a polygamist intentionally, to imitate his brother Esau. Polygamy was not of Jacob's original planning. The only woman he wanted was Rachel. However, on the wedding night Laban presented to Jacob as wife Rachel's

9. (a) How did Jacob arrange to get a wife from his uncle Laban? (b) Against what sin was Jacob's deep love for Rachel a protection?

10. In this respect how was Jacob a model for Christians of today?

11. (a) With what in view did Jacob ask his uncle Laban for Rachel at the end of seven years' work? (b) In marriage how had his twin brother Esau shown disrespect for his parents and the Abrahamic covenant? 12, 13. How was Jacob, contrary to his wishes, led into polygamy?

sister Leah, under a heavy veil that concealed her identity. The next morning Jacob discovered that he had had relations with Leah, not Rachel.

<sup>13</sup> Why had Laban played this trick on his son-in-law? Because Leah was older than Rachel, and Laban her father argued that it was not the custom of the land to marry off the younger daughter before the first-born. Along with Leah, Laban gave his maidservant Zilpah to serve as Leah's own maid and also as a secondary wife, should that become advisable. But Jacob had only one real love and still wanted Rachel. So Laban suggested to Jacob that he work another seven years in payment of bride price for Rachel. Jacob agreed.

<sup>14</sup> At the end of the week-long celebration of the marriage of Jacob and Leah, Laban gave Jacob Rachel in marriage, and Jacob began paying off the bride price in hard work. In love of Rachel he stuck to his contract. He worked out the full price, which he still thought to be far less than the worth of beloved Rachel. Laban gave a maidservant also to Rachel. (Gen. 29:9-30) It is thus seen that Jacob was tricked into polygamy. However, he married sisters who feared Jehovah; and Jehovah God did not express his disapproval. In fact, he blessed Jacob with twelve sons and one daughter by these two sisters and their maidservants.

<sup>15</sup> Later, when Jehovah God organized these twelve sons and their families into the nation of Israel and brought this nation out of slavery in Egypt, Jehovah still permitted polygamy in this nation. But he forbade a polygamist's marrying fleshly sisters during their lifetime. He commanded: "You must not take a woman

in addition to her sister as a rival to uncover her nakedness, that is, besides her during her lifetime." (Lev. 18:18) The greatest polygamist in the history of the nation of Israel (but not of the world) was King Solomon of Jerusalem. "He came to have seven hundred wives, princesses, and three hundred concubines, and his wives gradually turned away his heart," from worshiping Jehovah as the only living and true God. This was because Solomon followed Esau's example in marrying foreign wives, including the daughter of the ruling Pharaoh of Egypt. (1 Ki. 11:1-3) Wisely Jehovah God had commanded concerning the future kings of Israel: "He should also not multiply wives for himself that his heart may not turn aside, . . . he must write in a book for himself a copy of this law from that which is in charge of the priests, the Levites. And it must continue with him and he must read in it all the days of his life, in order that he may learn to fear Jehovah his God." —Deut. 17:17-19.

<sup>16</sup> So God did permit polygamy in ancient Israel, but he laid down legal provisions regarding it in order to protect the original wife of the polygamist as well as any other wife and their children. (Deut. 21:15-17) The practice of polygamy doubtless served to build up a big population in the nation of natural Israel.

<sup>17</sup> When Israel came under the rule of the world-conquering Romans in the first century before the Christian era, polygamy had fallen off among the Israelites or Jews. Says *The Jewish Encyclopedia* (Volume VIII, page 336): "Monogamy was the rule among the Jews in Roman times, but there were notable exceptions." By the law given to the Israelites through Jehovah's prophet Moses, the Jews who still claim to be under

14. When did Jacob receive Rachel as wife, and how did Jehovah God show whether he approved or disapproved of Jacob's polygamy under these circumstances?

15. (a) What regulation did God make as to the same man's marrying sisters in Israel? (b) How did King Solomon follow Esau's example, but what had God wisely commanded concerning future kings of Israel?

16. While permitting polygamy in Israel, what also did God do regarding it?

17. What was the state of polygamy in Israel in Jesus' day, and to what standard for his followers did he hold as regards marriage?

that law could feel free to practice polygamy the same as their distant relatives do, the Arab Mohammedans. In sharp contrast, Jesus Christ declared God's will for his footstep followers to be marriage that copied the example in Paradise. Jesus Christ, the Son of God, was perfect and sinless. So in the matter of human marriage he held to the standard of the perfect man in Paradise, that of a man's having but one living wife. (Matt. 19:1-9) It is the only standard that will be permitted in the Paradise soon to be restored under God's kingdom.

<sup>18</sup> Before the much-married King Solomon fell away from God's pure worship, he wrote these words: "Has one found a good wife? One has found a good thing and one gets good will from Jehovah." (Prov. 18:22) "The inheritance from fathers is a house and wealth, but a discreet wife is from Jehovah." (Prov. 19:14) A worshiper of Jehovah God should be willing, therefore, that his wife should cost him something, either before or after marriage, especially such a wife as would get him good will from Jehovah, a wife such as he could consider "from Jehovah" because of her complete dedication and exclusive devotion to God.

<sup>19</sup> In Bible times among God's chosen people it was the custom to pay a bride price as the initial expense of having a wife. David the giant-killer paid two hundred foreskins of Philistine soldiers for his wife Michal, King Saul's daughter. (1 Sam. 18:20-27) The prophet Hosea paid fifteen silver pieces and one and a half homer-measures of barley for his wife. (Hos. 3:1-3) Jesus Christ paid for his spiritual bride by the sacrifice of his own life. (Eph. 5:25, 26) Remember, too, that Eve cost Adam a rib.—Gen. 2:21, 22.

18. Why should a worshiper of Jehovah be willing that a wife should cost him something, and what wife could be considered as "from Jehovah"?

19. What examples of payment of a bride price does the Bible offer?

<sup>20</sup> That ancient custom still persists in many parts of the earth today. Also, in some parts it is the custom for the father to give a dowry along with his daughter, that is, money, goods or an estate which a woman brings to her bridegroom at marriage. This is expensive to her father. But the giving of dowry was anciently practiced even in the nation of Israel. Take the case of Caleb, the companion of Joshua in spying out the land of Canaan. In spite of his age he was permitted to cross the Jordan River and enter the Promised Land of Palestine with Joshua as the successor of the prophet Moses. Caleb had to conquer his portion of the land. He promised to give his daughter Achsah to the man capturing the enemy city of Kiriath-sepher. His nephew Othniel captured it. When Achsah was being given him as wife, she asked an addition to a certain dowry from her father Caleb. Hence to a southern piece of land for her, Caleb added the needed springs of water.—Josh. 15:13-19.

<sup>21</sup> Pharaoh king of Egypt married off his daughter to King Solomon. To the bride Pharaoh gave as a "parting gift," or dowry, the city of Gezer, which city King Solomon then built up. (1 Ki. 9:16, 17) A dowry is not a way of paying a man to marry one's daughter, but it does give material assistance to the man taking her. It spares her of being entirely an expense to her husband.

<sup>22</sup> When the Christian congregation was established on the day of Pentecost, A.D. 33, the original members were Jews and those who had become Jewish proselytes by circumcision. For three and a half years the Christian congregation continued

20, 21. In places, what expensive marriage custom still exists for the bride's father, and what Bible examples do we have of it?

22. (a) At Pentecost A.D. 33 were bride price and dowry abolished for the Christian congregation, and what are the indications? (b) According to God's new covenant, what standard of marriage must Christians follow today?

exclusively of Jews and proselytes. These Jews brought their marriage customs in some regards over to Christianity. Even Jesus Christ their Leader used Jewish marriage customs to illustrate his talks by parables. (Matt. 22:1-14; 25:1-13; Luke 12:35-40) Some marriage arrangements of the Jews were, indeed, abolished by Jehovah's new covenant with the Christian congregation, although he had set them forth and had authorized them in his law to

the Jews through Moses. But no record exists that bride price and dowry were abolished or forbidden among Christians, no, nor wedding celebrations either. Jehovah's new covenant, however, did restore to the Christian congregation the perfect standard of marriage that he himself set up with the perfect man and woman in the Paradise of Eden. That standard we Christians must follow today.

(Other articles in this series to follow)

## ***Exercising Practical Wisdom in a Doomed World***

**F**AR though modern man has been able to reach out into space, he has not been able to reach the heavens where Jehovah God dwells. And although the more man learns about nature the more proof he has of God's existence, with it all he no more sees God in his works than does a cow looking up into the sky. Such wisdom is most impractical. Why? Because not only has it filled the earth with strife, confusion and corruption, but it ignores the fact that only Jehovah God can give security now and at Armageddon.\*

Blindly men and nations fight over world domination. Ignoring God's Word, they are in the dark to the fact that the question as to who will rule the world has long been settled. Jehovah God himself has given the administration of all things into the hands of his Son, Jesus Christ. Those who are wise will submit themselves to this powerful King and line up with his will.—Eph. 1:10-12.

As Jesus showed in one of his illustrations, when faced with superior forces the wise thing to do is to negotiate peace. Since Jesus Christ will soon act as Almighty God's executioner, it is the course of wisdom for us to negotiate peace with God by dedicating ourselves to do his will. Having sued for peace, we must be willing to say good-by to all our belongings, if need be, and continue to pay the running expenses, as it were, of our dedication. Thereafter we must keep a strong, sharp, decided attitude toward it. If we let ourselves become weak, like salt that has lost its flavor, we would be unfit for God's use.—Luke 14:25-35.

Further illustrating the course of practical wisdom in a doomed world, Jesus told of an unjust steward who, when about to lose his position, made friends for himself by reducing the amounts his master's debtors owed. His own master or lord, not the Lord Jesus, commended him for his shrewdness, his practical worldly wisdom. So we today, if we have practical wisdom, will make friends of Jehovah God and Jesus Christ with whatever unrighteous riches we have. Then when this old world goes down, these Friends will bring us into their everlasting dwelling places.—Luke 16:1-9.

Yes, as Jesus emphasized in his sermon on the mount, it is not enough merely to hear the good news of God's kingdom and to believe it to be true. We must do something about it, act upon it. Only then shall we be like the wise man who built his house on a rock-mass. Our obedience to God's righteous requirements will give us a firm foundation that will enable us to weather Armageddon.—Matt. 7:24-27.

God's righteous requirements at the present time relate primarily to making known his name and kingdom by preaching from house to house, on the streets, and whenever opportunity affords. We must be concerned about working efficiently by properly preparing ourselves. Then our tool, the Word of God, will be like a sharp ax, effective in accomplishing our purpose.—Eccl. 10:10.

So particularly during this month of November, let all exercise practical wisdom by urging others to sue for peace with God and by using all we have to make friends of Jehovah God and Jesus Christ.

\* For details see *The Watchtower*, November 15, 1959.

# JACOB—The Mild-tempered and Peaceable Man of God



**A**RE you ever tempted to take the law into your own hands because of an injustice? Do you ever feel stirred to use force to get what is coming to you? Although this is the policy of the nations of the world, it may not be the policy of the true servants of Jehovah God. Instead, they must heed the counsel: "Do not avenge yourselves, beloved, but yield place to the wrath; for it is written: 'Vengeance is mine, I will repay, says Jehovah.'" Yes, under such conditions the wise course is for us to remember the words of Jesus: "Happy are the mild-tempered." "Happy are the peaceable."—Rom. 12:19; Matt. 5:5, 9.

A faithful servant of God whose course proved the wisdom of mildness of temper and peaceableness was Jacob. He showed these qualities in his dealings with his father, his twin brother, his father-in-law, his sons and outsiders. Time and again he chose not to fight for his rights, preferring peace to the fruits of contention. He was richly blessed, both spiritually and materially, setting an example for us.

God, in answer to Jacob's father's prayers, caused Rebekah, Isaac's wife, to conceive twins after a barrenness of almost twenty years. Before the two were born Jehovah foretold that the older would serve

the younger. At the birth of the twins the older, because of his hairy skin, was called Esau, which means "Hairy." The younger was named Jacob, meaning "Supplanter; Taking Hold of the Heel," because at his birth he took hold of the heel of his brother.—Gen. 25:21-26.

Jacob, in contrast to Esau who loved outdoor life and was a cunning hunter, was an honest, harmless and innocent man who preferred to live in tents. Jacob appreciated spiritual things; his God Jehovah was close and real to him, as can be seen by his vow and prayers. He put great confidence in the promise of God that his father had inherited from Abraham. Without doubt Jacob noticed that Esau did not highly value this treasure, otherwise he would hardly have dared to suggest that Esau give it up for a mere bowl of stew. Had Esau truly appreciated his birthright, then, even though ravenously hungry, he would have spurned Jacob's offer. But no, Esau was a materialistic, fleshly-minded man. Jacob did him no injustice in bargaining with him for the birthright.—Gen. 25:27-34.

Although Esau had sealed the bargain with an oath, he made ready to receive the blessing that went with the birthright at his father's hands. Jacob apparently was reluctant to force the issue by arguing with Esau or with his father Isaac. It took Rebekah to persuade Jacob to take the necessary steps—which he did by impersonating Esau—so as to secure for himself the blessing that went with the birthright to which he was now entitled. Besides, did not God indicate that Jacob would receive the birthright by foretelling that the older would serve the younger?—Gen. 27:1-40.

Still, most Bible commentators find fault with Jacob. They speak of his "trickery and deceit," and of his "fraudulent grasping of Esau's birthright," and so forth. But all such adverse criticism of Jacob is out of order. Rather, Esau is the one to be censured for wanting to receive the birthright blessing after having sold it. Certainly Isaac did not hold it against Jacob, for shortly thereafter, when sending Jacob to his mother's relatives to get a wife for himself, he again blessed Jacob. And God's Word, instead of censuring Jacob, censures Esau: "Esau despised the birthright." "I loved Jacob, but I hated Esau." "Anyone not appreciating sacred things, like Esau, who in exchange for one meal gave away his rights as firstborn."—Gen. 28:1-4; 25:34; Rom. 9:13; Heb. 12:16.

#### JACOB ACQUIRES A LARGE HOUSEHOLD

By this time Jacob was a man past seventy years old and his destination, Paddan-aram, was some five hundred miles away. En route Jehovah appeared to him in a dream, repeated the Abrahamic promise to him and assured Jacob that he would go with him and that he would have a safe return. Upon awakening, Jacob worshiped Jehovah and made a vow to give Jehovah a tenth of all he acquired upon his safe return.—Gen. 28:13-22.

Arriving at his uncle Laban's place, Jacob met and fell in love with his beautiful cousin Rachel. He agreed to work seven years for Rachel, which seven years seemed like but a few days because of his *love and appreciation* of Rachel. But at the end of the seven years Laban, under the cover of night, palmed off his older and plainer daughter Leah on Jacob. Jacob could have risen up in arms against such a palpable fraud, but he did not. Instead, he agreed to serve another seven years, Rachel being given to him the following week. Jacob, in thus preferring peace to

strife, was not harmed thereby. Had he stood his ground and insisted on having only Rachel he would have had but two sons instead of twelve and a daughter. And let it be noted that Leah bore both Levi and Judah, the family heads of the two most honored tribes of Israel.—Gen. 29:1-35.

After Jacob had served Laban fourteen years and after the birth of his eleventh son, Joseph, he asked Laban to send him back to his own country. But Laban demurred because ever since Jacob came to him he was prospering. Jacob agreed to remain upon the condition that he would get all the speckled and color-patched sheep, the dark-brown young rams and the color-patched and speckled she-goats. Jacob now began to look out for his own interests, though not neglecting Laban's flocks; Jehovah also greatly prospered him. Now Laban and his sons became envious of Jacob. Noting this, Jacob chose an opportune time to leave for his own country.—Gen. 30:25-31:18.

Upon discovering that Jacob had left him, Laban pursued after him and, at the end of seven days, caught up with Jacob. But not before Jehovah appeared to Laban and warned him not to speak bad to Jacob. When Laban met Jacob he began to quarrel with Jacob, but Jacob stood his ground. He pointed to his faithful record of twenty years of hard work and how unfairly Laban had treated him, changing his wages ten times. Selfishly, dishonestly, and hypocritically, Laban claimed that all Jacob had really belonged to Laban, thus discounting Jacob's twenty years of hard labor. In the end, however, he concluded with Jacob a covenant for peaceful relations between the two households. To memorialize it they set up a monument of stones which they named "Witness heap" and "The Watchtower." Then Laban went back and Jacob proceeded on his way.—Gen. 31:19-55.

Faced now with the prospect of meeting Esau, Jacob sent ahead messengers to plead reconciliation. When these returned with the news that his vengeful brother was coming toward him with four hundred men, Jacob earnestly appealed to Jehovah for help. At the same time he dispatched to Esau a most generous gift consisting of sheep, goats, camels, cattle, asses, more than five hundred all told.

After dispatching this gift Jacob met a stranger who began to grapple with him and who proved to be an angel of God. Jacob grappled with this one all night, and in the morning let him go only on the condition that he bless Jacob. The angel then blessed Jacob and told him that his name no more would be Jacob but Israel, because he had successfully contended with God.—Gen. 32:22-31.

Fearing the worst, Jacob had divided his camp into two parts so that should one part be attacked the other could escape. However, when Esau met Jacob he embraced him and kissed him and both burst into tears. Though Esau assured Jacob that he himself had many possessions, Jacob insisted that he accept his gift, which he did. Jacob's prayers and actions in harmony with his prayers proved fruitful.—Gen. 33:1-16.

#### BACK IN CANAANLAND

In time Jacob settled down in Canaan near Shechem. One day his daughter Dinah, failing to guard her associations, visited the pagan daughters of the land. She was noticed by one of the chieftains of the land, who violated her. Jacob evidently intended to pursue a course similar to that taken by his father and grandfather under somewhat similar circumstances, that of peace. But not so his sons. They cruelly wreaked a bloody vengeance on the entire city to avenge their sister's humiliation. This caused Jacob to complain: "You

have brought trouble upon me in making me a stench to the inhabitants of the land, . . . whereas I am few in number, and they will certainly gather together against me and assault me and I must be annihilated, I and my house." No doubt to avoid this eventuality, Jehovah instructed Jacob to leave the area and go to Bethel. Additionally God caused fear to come upon the people of the land so that they did not pursue Jacob and his household.—Gen. 33:18 to 35:7.

During the journey that followed, Jehovah again appeared to Jacob and restated the precious promise to him; Jacob's wife Rachel died giving birth to her second son Benjamin; Jacob's first-born son Reuben played false to his father by having relations with Bilhah, one of his father's concubines; and, not long after Jacob reached Hebron, where his aged father Isaac was dwelling, his father died at the age of 180 years.—Gen. 35:9-29.

Once again Jacob and his household settled down in Canaanland. Having lost Rachel, his favorite wife, it was but natural for Jacob to bestow special affection upon her first-born son Joseph. This, together with Joseph's relating certain dreams foretelling his exaltation, was so resented by his brothers that they determined to do away with him, but were persuaded by Judah to sell him into slavery instead. They then gave his father to understand that Joseph had been slain by wild beasts. Famine caused Jacob to send his sons, except Benjamin, the youngest, to Egypt for supplies, where, unknown to him, Joseph was now premier. When Jacob heard of this he was so overjoyed he did not think of demanding an explanation of his sons. He accepted Joseph's invitation to come to Egypt, and on the way Jehovah assured him that such was his will and that Jacob would become a great nation.—Gen. 46:1-4.

## JACOB IN EGYPT

Jacob was now 130 years old and, as he told Pharaoh, they were few and distressing, few compared to those of his father and grandfather, both of whom outlived Jacob by about thirty years. Joy, however, was to crown his old age. He and his household were settled in the region of Egypt best suited for their flocks. And not only did he once again see Joseph, but he also saw Joseph's sons Ephraim and Manasseh and blessed them and uttered prophecy regarding them that later was fulfilled.—Gen. 47:3-12; 48:8-16.

Imagine now aged Jacob, 147 years old, surrounded by his twelve sons as he speaks his testament and utters divine prophecy. It is at the same time a day of judgment, as it were. He begins by strongly condemning his first-born son for having defiled his father's lounge. Next, he severely rebukes his sons Simeon and Levi for their bloody avenging of their sister Dinah's violation. The first three sons having eliminated themselves by their course of action, Jacob gave the chief blessing to Judah: "The scepter will not turn aside from Judah, neither the commander's staff from between his feet, until Shiloh comes, and to him the obedience of the people will belong." (Had not Judah showed himself the most dependable and mature of all Jacob's sons, *by his defense* of both Joseph and Benjamin? Surely he had!) Then came prophecies regarding the remaining eight of Jacob's sons and instructions as to the burial of his remains. "Thus Jacob finished giving commands to his sons . . . and expired."—Gen. 49:1-33.

Truly Jacob was a man of God, mild in temper and peaceable. He lived close to

God and made frequent use of prayer, and God honored him by repeatedly appearing to him. Because Jacob was not quick to fight for his rights God maneuvered matters so that Jacob received what was due him. He was singularly blessed in receiving the Abrahamic promise and in becoming the father of the nation of Israel. Above all, he had Jehovah's approval and received one of the highest honors a mortal could receive: he had his name associated with the one true God Jehovah, for

time and again we read of Jehovah being termed "the God of Jacob."—2 Sam. 23:1; Ps. 81:1, 4.

Jacob is further honored in that he served to picture the Christian congregation of 144,000 members. Just as Abraham pictured Jehovah God and Isaac pictured Jesus Christ, so Jacob pictured the bride of Christ. (Matt. 8:11) It is to these especially that the words of Jesus apply: "Happy are the mild-tempered ones, since they will inherit the earth. Happy are the peaceable, since they will be called 'sons of God.'" (Matt. 5:5, 9) The remnant of these on earth in modern times are also termed Jacob at Jeremiah 30:7-11, where their distressing experiences during and shortly after World War I are foretold.

Jacob is a fine example for all God's servants today. They too must have a keen appreciation of spiritual things and be mild-tempered and peaceable. Also to be imitated by them is Jacob's willingness to endure hardships for the sake of the sheep entrusted to his care. (Gen. 31:36-42) Truly, "all the things that were written aforetime were written for our instruction."—Rom. 15:4.

## COMING IN THE NEXT ISSUE

- You should know the facts that prove that immorality can destroy one's health, wreck marriage and impair even one's offspring. Learn, too, what the Bible says about honorable marriage. Read the articles "Upholding the Honorableness of Marriage" and "Marrying in Honor."
- You will also enjoy the article "Temple Towers of the Ancient Pagans."



## 'ONE WHO IS DESPISED'

**T**HE Roman historian Suetonius wrote a history of twelve Caesars. The son of a Roman knight, Suetonius got much of his information about the worst of the Caesars from eyewitnesses. He himself lived nearly thirty years under the Caesars and had ready access to the Imperial and Senatorial archives. It is interesting to note Suetonius' description of Tiberius Caesar, the one referred to prophetically by the Bible as "one who is to be despised"; that is, because of his bad qualities. (Dan. 11:21) Suetonius writes concerning this despised person in his work *The Twelve Caesars* (translated by Robert Graves):

● "Some signs of Tiberius's savage and dour character could be distinguished even in his boyhood. Theodorus the Gadarene, who taught him rhetoric, seems to have been the first to do so, since, on having occasion to reprove Tiberius, he would call him 'mud, kneaded with blood!' But after he became Emperor, while he was still gaining popular favour by a pretence of moderation, there could be no doubt that Theodorus had been right. . . .

● "A praetor asked Tiberius whether, in his opinion, courts should be convened to try cases of *lèse majesté*. Tiberius replied that the law must be enforced; and enforce it he did, most savagely, too. One man was accused of decapitating an image of Augustus with a view to substituting another head; his case was tried before the Senate and, finding a conflict of evidence, Tiberius had the witnesses examined under torture. The offender was sentenced to death, which provided a precedent for far-fetched accusations: people could now be executed for . . . changing their own clothes, close to an image of Augustus, or for carrying a ring or coin, bearing Augustus's head, into a privy or a brothel; or for criticizing anything Augustus had ever said or done. The climax came when a man died merely for letting an honour be voted him by his native town council on the same day that honours had once been voted to Augustus.

● "Tiberius did so many other wicked deeds

under the pretext of reforming public morals—but in reality to gratify his lust for seeing people suffer—that many satires were written against the evils of the day . . .

● "A few days after he came to Capri a fisherman suddenly intruded on his solitude by presenting him with an enormous mullet, which he had lugged up the trackless cliffs at the rear of the island. Tiberius was so scared that he ordered his guards to rub the fisherman's face with the mullet. The scales skinned it raw, and the poor fellow shouted in his agony: 'Thank Heaven, I did not bring Caesar that huge crab I also caught!' Tiberius sent for the crab and had it used in the same way. . . .

● "Soon Tiberius broke out in every sort of cruelty and never lacked for victims: these were, first, his mother's friends and less intimate acquaintances; . . . finally, those of Sejanus [commander of the Praetorian Guards, also executed]. With Sejanus out of the way his savageries increased; which proved that Sejanus had not, as some thought, been inciting him to commit them, but merely providing the opportunities that he demanded. . . .

● "A detailed list of Tiberius's barbarities would take a long time to compile; I shall content myself with a few samples. Not a day, however holy, passed without an execution. . . . Many of his men victims were accused and punished with their children—some actually by their children—and the relatives forbidden to go into mourning. Special awards were voted to the informers who had denounced them and, in certain circumstances, to the witnesses too. An informer's word was always believed. . . .

● "The bodies of all executed persons were flung on the Stairs of Mourning, and dragged to the Tiber with hooks—as many as twenty a day, including women and children. Tradition forbade the strangling of virgins; so, when little girls had been condemned to die in this way, the executioner began by violating them. . . . In Capri they still show the place at the cliff top where Tiberius used to watch *his victims* being thrown into the sea . . .

● "Much evidence is extant, not only of the hatred that Tiberius earned but of the state of terror in which he himself lived, and the insults heaped upon him. . . . The first news of his death caused such joy at Rome that people ran about yelling: 'To the Tiber with Tiberius!' and others offered prayers to Mother Earth and the Infernal Gods to give him no home below except among the damned."

● Truly Tiberius Caesar was a person despised.



# What does HALLOWEEN mean to you?



ON Halloween night when confronted by a masked, costumed youth making the requesting threat, "Trick or treat," do you think it cute, just a harmless occasion for children to enjoy themselves? Do you consider Halloween to be a time to go to costume parties, bob for apples, and carve a hollowed-out pumpkin into a fearsome face? Do you put stock in stories about the return of spirits of the dead, of witches, and of ghosts and goblins? Is this time of the year a serious occasion to you, one when you visit the graves of loved ones and attend special religious services? People view the celebration of Halloween differently. What does it mean to you?

Halloween actually means Hallow Even or the Eve of All Hallows. In the eighth century Pope Gregory III established November 1 as the date for a feast to honor all the saints, it being called All Saints' Day. According to *The Catholic Encyclopedia*, it is a feast of the highest rank. Since all saints are considered hallowed people, the eve of the feast in their behalf came to be called Eve of All Hallows, or, for short, Halloween.

In the United States October 31 is Halloween night, a time for fun, boisterousness and playing pranks. It has been called the worst night of the year for vandalism, when both young and old run wild. In Latin-American countries November 2 is the day celebrated, but in a much different way. November 2 is the day of the Roman Catholic festival All Souls' Day, which dates from about the eleventh century. This festival is based on the belief that the souls

of the dead can be aided in getting out of purgatory to reach heaven by the prayers and alms-deeds of the faithful on earth. Therefore at this festival, referred to as the Day of the Dead and occurring the day after All Saints' Day, people visit the graves of loved ones and offer prayers and alms in their behalf.

## HALLOWEEN AND THE BIBLE

Does Halloween mean to you honoring dead saints and commemorating the departed by praying for their souls? Although Halloween and its associated festivals are religious feasts of Christendom in honor and in behalf of the dead, where is the Scriptural precedent for them? None can be found. When Cornelius fell at the feet of the apostle Peter to give honor to him, Peter did not approve, but said, "Rise; I myself am also a man." Even when the apostle John fell down to worship an angel, he was rebuked: "Be careful! Do not do that! . . . Worship God," was the angel's command. (Acts 10:26; Rev. 19:10) The apostle Paul also warned about being deprived of the prize of life by men who would sponsor "a form of worship of the angels." Wisely Christians avoid any celebration that is for the purpose of honoring anyone except God.—Col. 2:18.

The Bible teaches: "The soul that is sinning—it itself will die." (Ezek. 18:4) Since the souls of the dead are not alive, it is impossible for them to be helped by the prayers of those on earth; therefore the festival All Souls' Day is not founded on a Scriptural basis and shows lack of faith in God's Word.

The Bible also teaches: "Train up a boy according to the way for him; even when he grows old he will not turn aside from it." (Prov. 22:6) How can this scripture be harmonized with the Halloween practice of 'tricking or treating'? It may appear cute to have youngsters call at homes with the requesting threat, "Trick or treat," but is it cute when they grow older and threaten people with violence if they do not pay what they ask? Is this Halloween practice bringing up a child in the right way, or is it directing him toward an unchristian course of vandalism and crime?

#### ROOTED IN PAGANISM

Halloween's roots, although not found in the Bible, can be traced back to a pagan origin. The pre-Christian Egyptians, Greeks and Romans all celebrated a festival for the dead. These ancients believed that on these occasions the spirits of the dead returned; therefore food was left for them and lamps were kept burning so they would not lose their way.

The Celtic order of Druids worshiped Samhain, lord of the dead, as well as a sun-god to whom the horse was sacred. On November 1, which was also their New Year, they held a joint festival in honor of these gods. It was believed that the souls of those who had died the previous year because of their sins were confined to the bodies of lower animals, and at the time of this festival Samhain assembled them together, and they were released to go to the Druid heaven. On the eve of the feast of Samhain the pagan Celts used to keep bonfires burning, believing that this would protect them from evil spirits.

The many features of today's Halloween and Day of the Dead celebrations can be traced directly back to paganism. The ancients associated this time of the year with the supernatural and with the thronging

of dead spirits, so it was right in line with Catholic church policy to adopt this date for their All Saints' and All Souls' Day. The people were thus able to keep their pagan customs and beliefs and still celebrate what are called Christian festivals of the highest rank. But the varnish applied by Christendom to these pagan feasts is so thin that there is no questioning the fact that Halloween is rooted in paganism.

#### WHAT HALLOWEEN MEANS TO A CHRISTIAN

It is interesting to note that the Protestant Reformation was touched off on Halloween night. How so? Martin Luther, knowing it was the custom of the people to flock to the Palace Church in Wittenberg, Germany, on the eve of All Saints, picked that night to nail his ninety-five theses to its door. On reading them, the people's smoldering resentment against the Catholic church burst into flames. Many pagan practices were cast off by the reformers, the celebration of Allhallows Eve being one of them.

How about Christians today, how should they view Halloween? Christians will be motivated by Scriptural principle and not by human reasoning that may argue: "What harm can come from letting children attend a costume party? Everyone else participates, and it is hard on the children when they are different." It is not Scripturally wrong for children to have a costume party or play games such as bobbing for apples. However, *doing so* as a part of Halloween would be celebrating that pagan religious feast. This would be compromising Christian principles. One can be sure that Christ Jesus, who always stuck close to what the Bible said, would heed the divine commands: "You must not walk in the statutes of the nations." "Do not learn the way of the nations at all." (Lev. 20:23; Jer. 10:2) Jesus was never influenced by human reasoning into com-

promising on Scriptural commands! Therefore, neither will a Christian today compromise, even if it means being different and separate from the world.

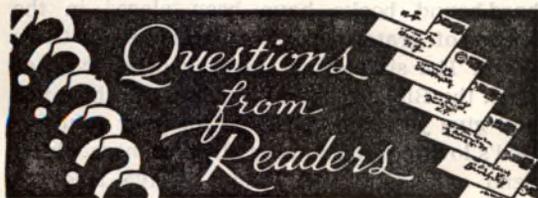
Early Christians followed Jesus' steps closely. They heeded the command: "Do not become unevenly yoked with unbelievers. . . . 'Therefore get out from among them, and separate yourselves,' says Jehovah, 'and quit touching the unclean thing.'" (2 Cor. 6:14, 17) Edward Gibbon in the book *Decline and Fall of the Roman Empire* (Vol. I, pages 396, 397) says that early Christians took no part in "the games that the prince and people celebrated in honour of their peculiar festivals . . . The Christian, on these interesting occasions, was compelled to desert the persons who were the dearest to him, rather than contract the guilt inherent to those impious ceremonies . . . The dangerous temptations which on every side lurked in ambush to surprise the unguarded believer assailed him with redoubled violence on the days of solemn festivals."

The situation is the same now. On the day of pagan festivals such as Halloween true Christians will want to be particularly on guard 'to keep themselves without spot from the world.' Christian parents will show real love for their children by ex-

plaining to them why loyal servants of Jehovah do not participate in the Halloween celebration. If as with the early Christians it 'compels them to part with old-world friends,' assure them that they are making Jehovah's heart glad by their uncompromising stand.—Jas. 1:27; Prov. 27:11.

If on Halloween night you are confronted with the requesting threat, "Trick or treat," then what? Should you treat? Christians are not selfish, yet there is a principle involved, and true Christians are inflexible when it comes to Scriptural principles. The occasion could be taken to explain this, and even invite the youngsters back on another day with the assurance that then they will be given more information as well as a treat.

Although Halloween poses as a Christian holiday, it is exposed as a pagan feast. It has not borne the fruit of pure Christianity but is a night when one fears for the safety of his property and possessions. Christians are looking to live in a new world wherein "righteousness is to dwell." They are endeavoring to live now as they hope to live then, in that new world. Pagan feasts such as Halloween will not be observed then; that means a Christian will not celebrate them now.—2 Pet. 3:13.



● Please answer my question in *The Watchtower*.—Unsigned.

Among the many readers of *The Watchtower* who write in for information are some who ask personal questions on which they want a Scriptural answer, but who give no name or address. Others give an address but no name.

For the benefit of all, we would like to set out here the policy of the Watch Tower Society in answering questions received.

The Society is glad to be of help to all who sincerely seek answers to questions that call for a Bible answer. First of all, a personal answer is sent by mail to the one who inquires. Then those questions that are of sufficient interest and importance are printed in this Questions from Readers section of *The Watchtower*. Questions of a personal nature are of concern only to the ones involved, so these are not published. In other cases the questions asked are ones that have been answered in recent issues of *The Watchtower*; of course, these will not

be printed again right away, but a personal answer will be sent and, in many cases, reference will be made to the Watch Tower publications that discussed the point in question.

However, it is the policy of the Watch Tower Society never to answer correspondence that does not bear the name of the inquirer. So let all that wish to avail themselves of the help that the publishers of *The Watchtower* give in providing Scriptural answers to questions of a personal or a doctrinal nature give their name (not merely initials) and address so that they may be certain to get direct and personal attention.

- Will there be earthquakes in the new world? —D.S., U.S.A.

Today it is held that the majority of earthquakes are caused by slipping of large sections of the earth along faults or cracks in the earth, while others are due to volcanic activity or the collapse of limestone caverns. Among the theories advanced to account for the slippage of faults is the strain caused by contraction due to the cooling of the earth. In view of this natural cause we are not to think that either Jehovah God or Satan the Devil causes the earthquakes of today.

Earthquakes are repeatedly mentioned in the Scriptures. It is apparent that some of these were caused by Jehovah, or timed by him. Among these can be numbered the one that

swallowed up the households of Korah, Dathan and Abiram, and the ones that occurred at the time of Jesus' death and resurrection.—Num. 16:31-33; Matt. 27:51-54; 28:2.

Jesus, who shared in creation, doubtless foresaw the settling of the earth's crust and the build-up of pressures within that would seek escape. As a Master Worker he may well have known that this time of the end would be the time for an increase in such disturbances.—Matt. 24:7.

However, there is no reason to fear the possibility of such an occurrence in the new world. Jesus Christ, Jehovah's Master Worker and the one of whom it is said that "all things came into existence through him," has been enthroned in heaven as the immortal king of the new world. (Prov. 8:30; John 1:3) With loving concern, he will see that no harm comes to his new world subjects from the forces of nature, even as he once calmed the turbulent waters of the Sea of Galilee when a boat was "close to being swamped." (Mark 4:37-41) Knowing well the structure of the earth, he may see to it that internal pressures find their outlet in unpopulated parts of the earth or under the ocean so as to cause no harm to man, or he may make it possible for men to move out of such areas before any disturbance occurs. Of this we can be certain: no one will be harmed by any such phenomena in the new world. And, no doubt, when the entire earth has been made a paradise, earthquakes will cease.

## ANNOUNCEMENTS

### FIELD MINISTRY

Exercising practical wisdom in a doomed world calls for separateness from old-world aims and activities, and wholehearted devotion to New World activities. Throughout November such New World activities will include offering the Bible-study aids *From Paradise Lost to Paradise Regained* and "*Let God Be True*," along with two booklets, for \$1.25.

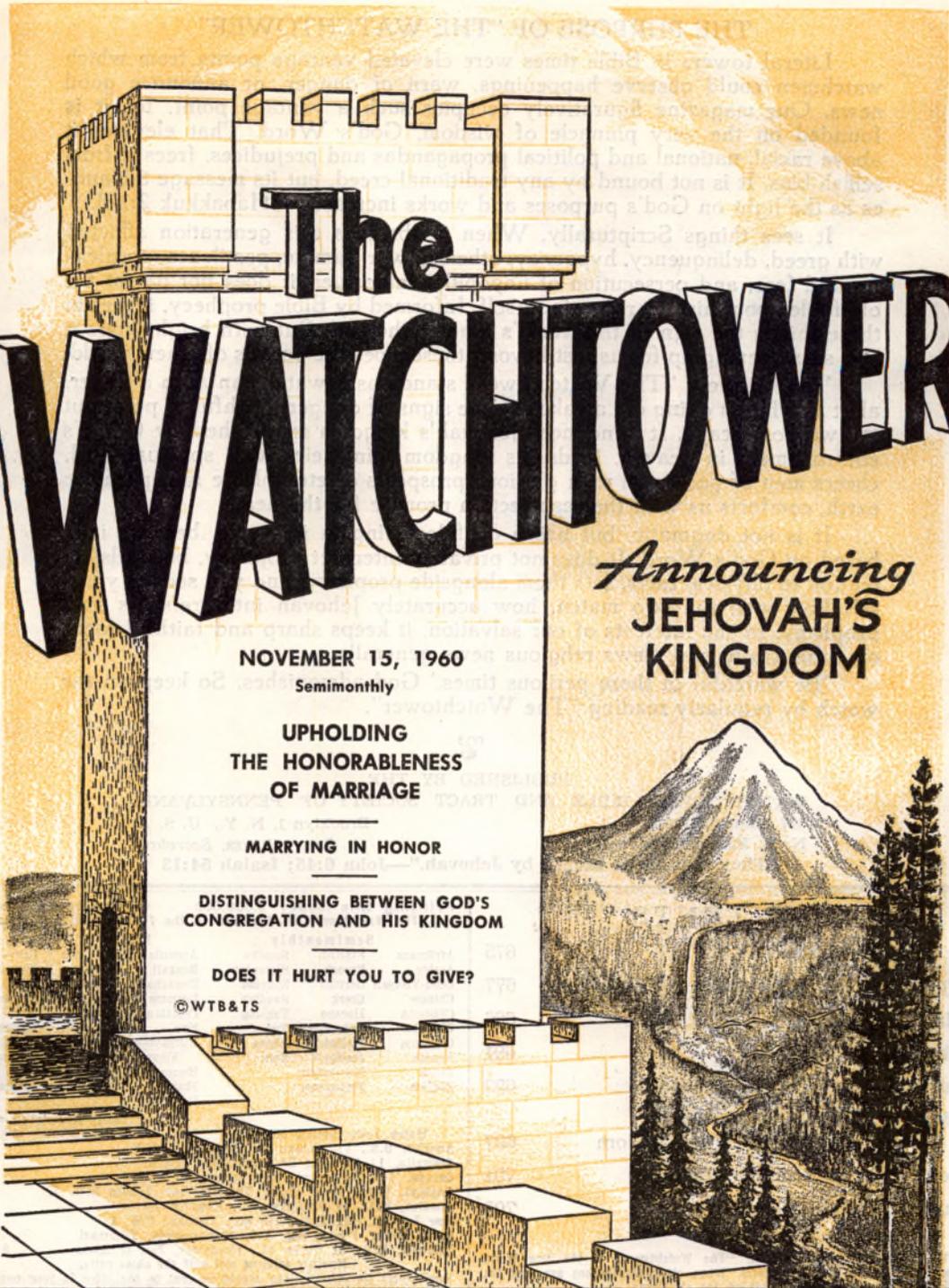
### WHAT IS GOD'S PROVISION FOR YOU?

Have you ever thought: "How wonderful it would be *really* to understand the Bible"? If you have, then you will be delighted with the two Bible-study aids *From Paradise Lost to Paradise Regained* and "*Let God Be True*."

Already millions of copies of these two popular hard-bound books have been placed in the homes of grateful persons interested in God's Word. The simple yet comprehensive message from the Bible that they contain will thrill you and give you renewed hope for your future in God's loving provision for all obedient mankind. Send only \$1.25 today and receive free two timely booklets on Bible subjects.

### "WATCHTOWER" STUDIES FOR THE WEEKS

December 4: Marriage in Paradise, ¶1-27. Page 649.  
 December 11: Marriage in Paradise, ¶28-34, and Marriage Outside Paradise. Page 656.



# The WATCHTOWER

*Announcing*  
**JEHOVAH'S  
KINGDOM**

**NOVEMBER 15, 1960**

Semimonthly

**UPHOLDING  
THE HONORABLENESS  
OF MARRIAGE**

**MARRYING IN HONOR**

**DISTINGUISHING BETWEEN GOD'S  
CONGREGATION AND HIS KINGDOM**

**DOES IT HURT YOU TO GIVE?**

©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".

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

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AT - An American Translation	Le - Isaac Leeser's version
AV - Authorized Version (1611)	Mo - James Moffatt's version
Dg - J. N. Darby's version	Ro - J. B. Rotherham's version
Dy - Catholic Douay version	RS - Revised Standard Version
ED - The Emphatic Diaglott	Yg - Robert Young's version

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## AT EVERY turn **DOES IT HURT YOU** the public is called on to give. By mail, telephone, from door to door and from street solicitors the cry is heard: 'Give.' 'Give to charity.' 'Your help is needed.' Appeals are designed to touch the heartstrings and to untie the purse strings. Pocketbooks and purses are pried open by the pressure of public opinion. It is stressed that giving is a religious duty. As a result, in the United State alone close to \$5,000,000,000 annually pours into charities from private pockets and purses.

# TO GIVE?

Although the Bible says, "God loves a cheerful giver," and Jesus stated, "There is more happiness in giving than there is in receiving," the public is told to 'give till it hurts.' Under pressure people give, and they often testify that it does hurt. But why is giving such a painful experience to so many people when Jesus said it should bring the greater happiness? Have you found that it hurts you to give? —2 Cor. 9:7; Acts 20:35.

Extracting money from the public in the name of God has become a big business enterprise. It is a source of pain, and brings hurt and not happiness to its targets. On April 3, 1960, the London *Sunday Express* carried the bold headline "Business Experts to Boost R.C. Church Collections." The organization, Cathos Ltd., with branches throughout Canada and in the

United States, Australia and Britain, specializes exclusively in increasing the revenue of the Roman Catholic Church. The London paper described its goal to be to double the income of the Roman Catholic churches in Britain. This venture has the blessing of Roman Catholic primate Cardinal Godfrey.

Part of Cathos' program is a house-to-house canvass, contacting all Catholic families in a parish to have them sign a pledge wherein they agree to contribute so much a week to the church. Also included is a large "softening up" banquet. Cathos' first campaign in Britain began this spring in Potters Bar, Middlesex, with a large banquet for 300 parishioners. The announced goal was to boost the annual parish collection from \$4,900 to \$10,080. Mr. Harold Brinjes, chairman of Cathos, commented: "The people of Potters Bar will give to an extent that hurts them a little. This is part of the normal adjustment after we take over."

Yes, it hurts to give when one is high-pressured into it, no matter how worthy the cause may be. When one feels compelled to give, if he gives because it will draw frowns and disapproving glances or even words if he does not, then giving does not bring happiness but it hurts. Thus the religious practice of passing a collec-

tion plate so that a poor person is felt compelled to compete with the large contribution of a rich person does not make for happiness. The one who is rich, by ostentatiously making a large contribution, gains an immediate reward—"the glory of men." The poor person, feeling the need of keeping up a front of respectability, 'gives till it hurts him.' Neither gains the happiness Jesus spoke about.—Matt. 6:2.

On one occasion members of the Christian congregation in Jerusalem came into a time of material need because of a famine in the land. Paul reports that their Christian brothers in Macedonia, even though poor themselves, "of their own accord kept begging us with strong entreaty for the privilege of kindly giving and for a share in the ministry destined for the holy ones." He testified that they gave even "beyond their actual ability." No one coerced or shamed the Macedonian Christians into giving, but they wanted to, they begged for the opportunity to give. It made them happy to do so because they knew those whom they dearly loved would be benefited.—2 Cor. 8:1-4.

How can a person today gain happiness in giving? To gain happiness in giving one must develop a generous disposition; he must obey the two greatest commandments: to love Jehovah God with his whole heart, mind, soul and strength, and his neighbor as himself. Having such love, one gives from the heart; he gives because it makes the one he loves happy. He rejoices at the opportunity of expressing his love by giving; he gains greater happiness, even though the one in need who receives is made very happy also. This was the case when the Macedonian Christians gave to their brothers in Jerusalem.

As a modern-day example, consider the Christian witnesses of Jehovah that emerged from Germany's concentration

camp at the close of World War II. Like the Christians in Jerusalem, they were in need of help. Their Christian brothers the world over rejoiced at the privilege of contributing things their German brothers needed. Now these German Witnesses possess a measure of material things, and they have unselfishly contributed hundreds of thousands of dollars over and above what is needed for advancing the preaching work in their own land. This money has aided their brothers and has financed sending missionaries into many lands throughout the world. Who can say that the German Witnesses have not received greater happiness in giving than they did when receiving from their brothers at the close of World War II?

It is true that not all possess material things to give, but they can still gain the greater happiness of giving. Consider the example of the apostle Peter. Outside the temple door there was a cripple requesting gifts of mercy. "Peter said: 'Silver and gold I do not possess, but what I do have is what I give you: In the name of Jesus Christ the Nazarene, walk!'" The man immediately was healed and leaped up with great rejoicing. What happiness Peter must have felt, being able to give health to that appreciative cripple! It is a truth that we today can give a more valuable gift than health. Jesus said it means everlasting life to take in knowledge of him and his Father Jehovah. So gain this knowledge yourself and give it. How your heart will rejoice with unsurpassed joy as you see eyes light up with understanding and glisten with joy as they envision the new world that you have showed can be their firm hope! This giving will bring you no hurt, but will make you really appreciate what Jesus meant when he said: "There is more happiness in giving than there is in receiving."—Acts 3:6; 20:35; John 17:3.

# UPHOLDING *the* HONORABLENESS *of* MARRIAGE

"Let marriage be honorable among all, and the marriage bed be without defilement, for God will judge fornicators and adulterers."—Heb. 13:4.

**M**ARRIAGE, entered into, should be maintained with honor as an arrangement set up by God himself. Marriage should also be approached in honor. Marriage is a serious, responsible thing that has presented many problems outside of the Paradise of Eden where it was begun; and an honorable approach to it ought to have a beneficial effect. It ought to help the marriage to be successful. Really, by marriage the man and the wife ought to strive to honor God, the loving heavenly Father who provided for this union which would have been completely blissful had it been continued in Paradise. Rightly, God would be expected to bless the union of such a God-honoring couple. But if his laws and rules for a successful marriage are ignored and violated, God could not be expected to bless but should be expected to execute judgment. Unhappiness and suffering are certain to follow. God made laws governing all the other things of his creation; likewise he made laws governing this privileged arrangement of marriage. Married couples, or those thinking of getting married, honor Him by considering his laws and regulations recorded in his sacred Book, the Bible. This makes for divine blessing and success.

<sup>2</sup> God's heavenly Son did not become the man Jesus Christ in order to marry one

1. (a) How should marriage be approached and maintained, if it is to be beneficial? (b) What on the part of the married couple makes for divine blessing and success?

2. Did Jesus Christ marry on earth, and what was his attitude toward marriage among God's people?

of the daughters descended from the sinner Adam. That was not God's will for him. However, Jesus did honor marriage among God's people. When he accepted the invitation and attended the marriage celebration in Cana of Galilee, he performed his first miracle on earth, that of changing water into wine of the best kind, in order to contribute to the joy and gladness of the occasion. (John 2:1-11) He highly respected this arrangement of God for man's happiness; and it was he who said: "What God has yoked together let no man put apart." (Matt. 19:6) He advocated the ideal human marriage, making it the rule for his followers.

<sup>3</sup> The Christian apostle Paul had the same high regard for marriage as did his Master, Jesus Christ, the Son of God. Paul said: "Let marriage be honorable among all, and the marriage bed be without defilement, for God will judge fornicators and adulterers." (Heb. 13:4) In figurative language Paul referred to the approach that the Christian congregation makes to marriage with the glorified heavenly Jesus Christ as her spiritual Bridegroom. Here are Paul's words to members of this Christian congregation: "Husbands, continue loving your wives, just as the Christ also loved the congregation and delivered up himself for it, that he might sanctify it, cleansing it with the bath of water by means of the word [of God], that he might

3. How did Paul express himself toward marriage, and how did he describe the approach that the Christian congregation makes to its marriage to Christ?

present the congregation to himself in its splendor, not having a spot or a wrinkle or any of such things, but that it should be holy and without blemish." (Eph. 5: 25-27) How honorable the approach must be to that grandest of marriages, that of Jesus Christ and his faithful congregation of 144,000 members!

<sup>4</sup> Showing anxiety for the proper preparation and approach to marriage, the apostle Paul also wrote to the congregation: "I am jealous over you with a godly jealousy, for I personally promised you in marriage to one husband that I might present you as a chaste virgin to the Christ. But I am afraid that somehow, as the serpent seduced Eve by its craftiness, your minds might be corrupted away from the sincerity and the chastity that are due the Christ." (2 Cor. 11:2, 3) Also, with more direct reference to personal conduct in this regard, Paul wrote: "This is what God wills, the sanctifying of you, that you abstain from fornication; that each one of you should know how to get possession of his own vessel in sanctification and honor, not in covetous sexual appetite such as also those nations have which do not know God."—1 Thess. 4:3-5.

<sup>5</sup> In the normal, regular course of things, all human life works toward males getting married to females, with a view to being fruitful and producing children in one's image and likeness. (Gen. 5:1-3) When a boy reaches the age of from thirteen to sixteen years and the girls the age of from eleven to fourteen years, the reproductive organs come to maturity. The boy and girl reach what is called the age of puberty or adulthood, and they can perform their respective parts in bringing children into the world.

4. How did Paul express himself in anxiety for the successful marriage of the Christian congregation?

5. In the physical developing of boys and girls, toward what does the normal course of human life work?

<sup>6</sup> God's purpose was that each human creature be endowed with ability to produce children in the course of time and thus be able to enjoy married life and to serve its purpose until the filling of the earth with righteous, godlike adult humans had been accomplished. (Gen. 1: 26-28) Accordingly, God created man and woman with sex organs for a wonderful purpose in harmony with the divine will. These sex organs are therefore not to be treated as playthings, nor are they to be abused, misused or misapplied. The proper care of sex organs applies both before marriage and after marriage, in order to conduce toward successful, happy marriage. When we take a long-range view of matters, the healthy, helpful preparation of a child for future marriage really begins before that child's birth. Yes, in that respect a heavy responsibility rests on its parents, who should think not only of their child but also of their grandchild. No one, either the parents or persons not the parents, should want or has the right to mar a child's opportunity, privilege and natural right to enter into clean, honorable marriage.

<sup>7</sup> If we have due respect for our own right and privilege to get married, we will want to get ourselves ready to undertake it in honor. We will also have due respect for the right of another person, a boy or a girl, a man or a woman, to *get married* in a worthy, honorable way. This means that we would not want to contaminate or corrupt ourselves or others, so as to be in an unclean condition when entering in upon this honorable estate of wedlock.

6. How are sex organs rightly to be considered, and does anyone have the right to interfere with a child's finally entering into clean marriage?

7. What will be our proper course if we respect our own right to get married and also the right of another person to do so?

## GOOD MORALS

<sup>8</sup> This calls for us to develop good morals. Parents or guardians of children should teach them the facts of life. This the parents can do in a clean, respectable, up-building way. Regardless of whether some medical doctors may think so, the "gutter" or the slum alley is not the place for boys and girls to learn the facts of life, or, rather, the abuse, perversion, degradation and idolatry of sex. For thousands of years the Creator's own Book, the Holy Bible, has been the best book on earth to teach adults and children the basic facts of life, as to how we got here from Adam and Eve, why there are both males and females, and how we may each choose to perform our parts in a godly way toward the present continuation and extending of the human family. Parents and guardians should be wise and use the Bible in revealing the noble facts of life to the curious, inquiring minds of maturing children. Thereby they can counteract the debasing influence of the "gutter." In this way they help the children early in making the proper approach to marriage in later life. Now that the prophetic Word of God holds forth the hope of surviving the universal war of Armageddon, how grand a privilege parents today have of possibly preparing their children for marriage as survivors of Armageddon into God's righteous world, in Paradise restored to earth!

<sup>9</sup> All persons who now pursue peace because of loving a godly life and wanting to see good days forever under God's kingdom need to watch their morals continually. According to published reports on world conditions, never has mankind been living in a more corrupt world, at least

8. (a) What, therefore, should parents do respecting their inquiring, curious children, and what is the best book of aid in that behalf? (b) For what privilege may parents now help to prepare their children?

9. What do peace-pursuing Christians need to watch always, and what did Paul prescribe for them amid an immoral world?

since the immoral pre-flood world of the days of Noah. Fornication, adultery, sodomy and bestiality are increasingly being indulged in to a shocking degree. Nineteen hundred years ago the apostle Paul commented on the immorality in the pagan world and recommended a safeguard for Christians. He wrote to fellow believers at Corinth, Greece, saying: "Now concerning the things about which you wrote, it is well for a man not to have intercourse with a woman; yet, because of prevalence of fornication, let each man have his own wife and each woman have her own husband." (1 Cor. 7:1, 2) Paul prescribed honorable marriage.

<sup>10</sup> However, in view of "prevalence of fornication" today, it is a question not only of avoiding fornication before marriage but also of abstaining from adultery after marriage. Today multitudes of attractive women are willing to sell or offer their bodies for sale for the illegal satisfying of the sexual passions of immoral men. Today there are multitudes of boys and men who are likewise willing to sell their bodies and become effeminate, "men kept for unnatural purposes," in order to satisfy the lust of men who prefer to lie carnally with a woman; which is a "detestable thing." (1 Cor. 6:9; Rom. 1:27; Lev. 18:22) In a warning, God's Word shows the fearful consequences of immorality.

<sup>11</sup> In this connection the apostle Paul explains to us the significance of love, saying: "He that loves his fellow man has fulfilled the law. For the law code, 'You must not commit adultery,' . . . and whatever other commandment there is, is summed up in this word, namely, 'You must love your neighbor as yourself.'"

10. Today what question faces one before and after marriage, and what offers to immorality widely present themselves today?

11. (a) Is love of neighbor expressed in immorality, or what? (b) Lending oneself to immoral advances by another may end up how?

(Rom. 13:8, 9) There is no love of neighbor expressed in fornication, adultery or sodomy. It is only the letting of burning passion take control with much harm to follow physically, socially and spiritually, the conscience also being affected. With great frankness God's Word warns His people against professional prostitutes or any girl or woman who wants to play the harlot for the time being, designedly playing up to the male victim. Lending oneself to become the victim of an immoral person's wiles is the start of what may end up with death, physical death as well as spiritual death. The very reason why God's Word has something to say on this matter is this:

<sup>12</sup> "To deliver you from the strange woman, from the foreign woman [foreign to God] who has made her own sayings smooth, who is leaving the confidential friend of her youth and who has forgotten the very covenant of her God [if she is dedicated to God and under the new covenant made with God's people]. For down to death her house does sink and down to those impotent in death her tracks. None of those having relations with her will come back, nor will they regain the paths of those living."—Prov. 2:16-19.

<sup>13</sup> Immorality may be the way to what loose men and women call "sophistication," the making of a person worldly-wise; but it is not the way to clean, pure wisdom, life-giving wisdom. It is not the way to real living. Those having company with the immoral may never regain the path of those on the way to everlasting life. Sooner or later they may land in the place from which they cannot now come back, the place of no-return, Sheol, the common grave of mankind, or, even worse still,

the place of eternal annihilation, Gehenna. This is no matter for the sophisticated to smirk at indifferently, unconcernedly, in this penicillin age. It is something for all, for those growing up and for the grown-ups, the virgin and single and the married, to ponder over in the light of plainly stated, long-recorded heavenly wisdom. Beware of immoral persons, both those outside the organization of God's people and those who might hang onto it or might creep into it and outwardly establish themselves in it. Guard against harboring and cultivating immoral desires. Do not be like the inexperienced youth, who lacked a good heart, a moral heart, a good, clean motive, and who therefore put himself in the way of easy approach by a slave of immorality:

<sup>14</sup> "Passing along on the street near her corner, and in the way to her house he marches, in the twilight, in the evening of the day, at the approach of the night and the darkness. And look! there was a woman to meet him, with the garment of a prostitute and cunning of heart. . . . Now she is outdoors, now she is in the public squares, and near every corner she lies in wait. And she has grabbed hold of him and given him a kiss. She has put on a bold face . . . She has misled him by the abundance of her persuasiveness. By the smoothness of her lips she seduces him. All of a sudden he is going after her, like a bull that comes even to the slaughter, and just as if fettered for the discipline of a foolish man, until an arrow cleaves open his liver, just as a bird hastens into the trap, and he has not known that it involves his very soul [or, life]."—Prov. 7:7-23; *marginal reading.*

<sup>15</sup> If you are being tempted by someone immoral, imagine yourself like a bull being

12. According to Proverbs 2:16-19, what is the reason that God's Word says something on this matter?

13, 14. (a) Why is immorality not the way to real living, and of whom should we members of a congregation beware? (b) Like what inexperienced youth should we not be?

15. In harmony with that comparison, how should we picture ourselves when tempted by someone immoral, and so where would we find ourselves for yielding to temptation?

led along by a thorn through the nose or by a nose ring subduedly to your own slaughter. Is the picture funny? Do you laugh at yourself? The immoral person's words of inducement, "Stolen waters themselves are sweet" (Prov. 9:17), may for the few minutes be pleasantly fulfilled in sexual satisfaction, but where do you find yourself? In a trap of death like a bird! Alas, to your great pain, an arrow of death cleaves open your liver. Comes sorrow, yes, death-dealing pain thereafter. Also, torment of conscience!

<sup>16</sup> The inspired book of Proverbs was pointedly, yes, specifically correct in saying that a deadly arrow cleaves open the liver of the immoral. The liver is a target for disease organisms. In laboratories it has been found by medical doctors that the tiny corkscrew-like organism associated with the terrible venereal disease called syphilis can frequently be detected in great numbers in the liver cells, although it has been found also in the tissues of the lungs, spleen and heart. In the case of the other terrible disease called gonorrhea, the bacterial gonococcus that causes the disease can be taken up by the body's blood vessels and be distributed to affect not only the genital organs but almost every organ of the human body, getting into the lining membrane of the liver, the largest gland in man's body, as well as of the brain, spinal cord, heart and other organs. The Bible is thus medically correct.

<sup>17</sup> When a passionate person willfully courts immorality, he is flirting with death. When a person lets himself become passionate under improper circumstances and yields to the flattering, inflaming, subtle invitations and urgings to immorality, he little appreciates for the time be-

ing the frightful danger into which he is swooning or yielding himself. He is collapsing onto the road of disease, yes, lack of ease and of peace, the road to Sheol, mankind's common grave. Either he does not care or he forgets or does not know he is laying himself open to the getting of loathsome syphilis, which with alcoholism and tuberculosis is branded as one of the three great plagues afflicting humanity today.

<sup>18</sup> Third-degree manifestations of syphilis, affecting the brain, the eyes, the liver, and so forth, have the greatest significance for the human body. In this case the lesions of the brain and spinal cord rank first in frequency and seriousness. Most of all to be feared are lesions of the nerve centers. These may lead on to locomotor ataxia and general paralysis, to paresis (partial paralysis), or to paralysis to one half lengthwise of the body. Besides, there may be hereditary effects passed to one's children born thereafter.

<sup>19</sup> It is said that "no disease has such a murderous influence upon the offspring as syphilis." When both father and mother are syphilitic, the infection of their child is almost unavoidable. First pregnancies may end up in abortions; then there are stillborn children or a child alive at birth but soon dying; then syphilitic children, tainted, having native weakness or inborn incapacity for life, children stunted physically and mentally, often feeble-minded or even idiotic, yes, children that are monstrosities. What a way to prepare one's child to approach future marriage with honor!

<sup>20</sup> Every syphilitic person is a source of possible danger to a person with whom that one comes in close contact, whether that

18. Why do third-degree manifestations of syphilis have the greatest significance for our human bodies?

19. Why has no disease such a murderous influence upon one's offspring as syphilis?

20. Why is a syphilitic person a source of possible danger to others, and, as a social plague, why does it make marriage inadvisable for anyone infected with it?

16. How is the Bible shown to be medically correct when speaking of how an arrow cleaves open the liver of the immoral one?

17. When one willfully courts immorality, with what is one flirting, and to what is one laying oneself open?

be a wife or a husband or children. One fears to pick up a newspaper or magazine or wipe on a towel wiped on by a syphilitic person, or swim in his neighborhood. In connection with marriage, *The Encyclopedia Americana* says: "It is especially, however, in its relation with marriage that the ravages of syphilis as a social plague are of the highest interest and importance. . . . A syphilitic man should not marry so long as he is capable of carrying contagion to his wife or begetting syphilitic children. . . . The syphilitic man may be exposed to dangers, the consequences from his disease, which unfit him for the responsible position of head and support of a family. The possible existence of such disqualifying conditions must always be taken into consideration when the question of marriage is concerned."—Volume 26, edition of 1929, page 180.

<sup>21</sup> You parents, yes, you children also, here is some news for you to consider as a sort of barometer of venereal disease throughout the earth. A nationwide study in the United States has disclosed in this year 1960 that venereal disease is increasing in the nation. Teen-agers are becoming more and more implicated in diseases of "sexual love." Shamelessly, one girl, about thirteen or fourteen years old, named eighty males with whom she had had sexual connections. According to the report, during the two years of 1957 and 1958, the number of children within the age limits of ten to fourteen years having infectious venereal disease rose from 2,443 to 2,793, or 14.3 percent. The number in the fifteen- to nineteen-year age group increased 11.4 percent. By one director of a Social Health Association it is estimated that there were actually 60,000 *new* cases of syphilis and more than a million *new* cases of gonorrhea, including an uncounted

21. To what extent did a nationwide study in the United States published in 1960 show venereal disease to be increasing?

number that go unreported.—*New York Times*, February 24, 1960.

<sup>22</sup> On April 5, 1960, a United States Federal expert said that cases of infectious syphilis in the country had showed an increase of 42 percent in the last half of 1959 over the like period of 1958. The increase was pronounced "terribly alarming," especially in certain large cities.—*New York Times*, April 6, 1960.

<sup>23</sup> It is foolish for the immorally inclined to depend upon the power of penicillin to offset the venereal diseases and so think that they can take chances. Despite the penicillin at hand today, those diseases named after the pagan goddess of sexual love, Venus, are on the increase. These cannot safely be played with but must be strictly guarded against. No longer is the disease of gonorrhea medically considered to be the innocent, inconsequential disease that it used to be considered. The medical profession now considers gonorrhea as one of the most formidable social plagues of our time. One's getting this plague through immorality is certainly not conducive to peaceful, successful, happy marriage. Gonorrhea in a parent can result in partial or even complete loss of sight to a child born to such diseased parent. In cases of newborn children it is estimated that from ten to twenty percent of all blindness is due to infection by that microorganism known as the gonococcus.

<sup>24</sup> Gonorrhea in women may become so serious as to blight absolutely their hope of having children. Gonorrhea is one of the most fruitful causes of female barrenness. Complications can also cause sterility in men. It is believed that gonorrhea in the male partner is accountable for 45

22. What did a United States Federal expert say in 1960 regarding the increase of infectious syphilis?

23. Why is the use of penicillin today no offset to the contracting of venereal disease, and why is the getting of gonorrhea not conducive to peaceful, happy marriage?

24. How serious may gonorrhea become in the case of women, and so how much of a price does one pay for the immorality that infects one with gonorrhea?

percent of childless marriages. Seventy percent or more of the sterility in women is because of a husband's communicating gonorrhea to his wife. The report is that every year thousands of young, innocent wives are thus infected, husbands in many cases unknowingly contributing to wrecking the health and lives of their marriage partners. Wives may thus be reduced to semi-invalidism, inability to walk, and suffering in other ways. Finally, they may feel obliged to call in a surgeon for relief and be castrated by knifing out their God-given generative organs. If the responsible disease is traceable to immoral conduct on the part of one marriage mate or of both, it is indeed a heavy price to pay for breaking God's law, for just a fleeting pleasure.

#### "BETTER TO MARRY"—WHEN AND WHY THEN?

<sup>25</sup> In this world where fornication and adultery abound as never before, according to the apostle Paul's advice it is not the course of unwisdom to have a marriage mate, so that one marries in order not to sin. Then one that gives up his singleness does well. As respects the single persons, Paul says: "If they do not have self-control, let them marry, for it is better to marry than to be inflamed with passion." (1 Cor. 7:2, 8, 9, 38) If one does decide to take steps toward marriage, one should do so with all honorableness, in respect for God's laws and heavenly wisdom, in this way approaching one's future mate clean, guiltless as to fornication. If he is a married man, then he should honor his marriage bed and abstain from adultery. Said the famous German physician and author, Max S. Nordau: "No matter how deeply we may be in love with a certain individual, we do not cease to be susceptible to the influence of the entire sex." One's observation of some or many

marriage couples seems to confirm this doctor's statement. Doubtless all have to be on guard these days, whether married or not. To the married man or the single man who intends to marry, Proverbs 5:15-23 says:

<sup>26</sup> "Drink water out of your own cistern, and tricklings out of the midst of your own well [that is, out of your legal marriage mate as a wellspring of sexual happiness and pleasure]. Should your springs [of sexual satisfaction] be scattered out of doors [where the harlots lie in wait], your streams of water [for sexual refreshment] in the public squares themselves [where prostitutes offer themselves for a price]? Let them prove to be for you alone [with your marriage mate], and not for strangers with you. Let your water source [your source of sexual gratification] prove to be blessed [not cursed by God], and rejoice with the wife of your youth, a lovable hind and a charming mountain goat. Let her own breasts [not those of immoral women] intoxicate you at all times. With her love may you be in an ecstasy constantly. So why should you, my son, be in an ecstasy with a strange woman or embrace the bosom of a foreign woman? For the ways of a man are in front of the eyes of Jehovah, and he is contemplating all his tracks. His own errors will catch the wicked one, and in the ropes of his own sin he will be taken hold of. He will be the one to die because there is no discipline [no self-discipline, no taking of discipline], and because in the abundance of his foolishness he goes astray."

<sup>27</sup> A married Christian is obligated to be satisfied with his one wife. If a dedicated Christian wants to have a woman, he should marry her honorably. A married

26. What does Proverbs 5:15-23 say to married men and to single men who intend to marry?

27. (a) With what should a Christian not want to supplement his wife, and why not? (b) How could any sneak errors of a Christian result, to show that such errors have caught up with him?

25. (a) When does one that gives up single life do well? (b) Why does one, even if married, have to be on guard these days?

Christian should not want to supplement his wife by other women inside the Christian congregation or outside it and thereby have cisterns, wells, springs or water streams from which to draw sexual pleasure "out of doors [outside his own home]" and out "in the public squares." An unfaithful marriage mate may try to do this in secret or under darkness, but let such person remember that the ways of a dedicated Christian are "in front of the eyes of Jehovah" and that Jehovah "is contemplating all his tracks." Nothing escapes Jehovah as Judge. He warns us that sneak errors of any Christian will catch up with him as a wicked person. He will realize it when, maybe, he finds that he has had a shameful disease burned into his body, or his reproductive powers are killed, or his wife becomes sterile or gives birth to a stillborn child or a blinded child or a deformed or diseased child.

<sup>28</sup> He may painfully be brought to realize concerning the immoral woman with whom he became one flesh that "the aftereffect from her is as bitter as wormwood; it is as sharp as a two-edged sword. Her feet are descending to death. Her very steps take hold on Sheol itself. The path of life she does not contemplate. . . . you have to groan in your future when your flesh and your organism come to an end. And you will have to say: 'How I have hated discipline and my heart has disrespected even reproof! And I have not listened to the voice of my instructors, and to my teachers I have not inclined my ear. Easily I have come to be in every sort of badness in the midst of the congregation and of the assembly.'"—Prov. 5:3-14.

<sup>29</sup> Besides the disease and pain that the

28. Through consequent pain, what may he be brought to realize concerning the woman with whom he committed immorality?

29. (a) Besides physical pain, what does the immorally erring Christian bring into his married life? (b) Into what way does he bring himself, and to what denunciation does he become subject?

Christian turning to immorality may bring upon his own flesh, upon his wife who is one flesh with him, and upon his future children, he brings disunity, mistrust and unpeacefulness into his married life. But worse than this, he brings himself into the way of spiritual death. He pays the price of the disapproval of God, whose eyes have been upon his ways and tracks. When this heavenly Judge unfailingly causes the errors of the wicked one to catch him and the binding ropes of his own sin to take hold on him, Jehovah brings him to judgment before his earthly congregation, the Christian assembly. As a disgrace to God and his congregation he is disfellowshipped, cast out of the congregation in dishonor to where the dead world is. Proverbs 22:14 warns: "The mouth of strange women is a deep pit. The one denounced by Jehovah will fall into it." Knowing whom Jehovah God denounces, do we want to suffer his denunciation by falling into the deep pit of immorality opened up for us by the honey-flowing mouth of an immoral person, woman or man? Do we want to be denounced out of Jehovah's clean, approved organization?

<sup>30</sup> Not of our own wanting, the way of moral uncleanness may be enticingly opened up to us. Then let us remember just who we are because of having dedicated ourselves to Jehovah God. If you are a dedicated Christian whom God has called to form part of the heavenly bride of his Son Jesus Christ and who is thus espoused to Christ, then to you Paul says: "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! What! Do you not know that he who is joined to a harlot is one body

30. (a) Because of dedication to God, what should we remember when immorality is opened up to us uninvitedly? (b) What does Paul say in this regard to a Christian espoused to Christ?

[with her]? For, 'The two,' says he [in the creation account of Genesis 2:24], 'will be one flesh.' But he who is joined to the Lord is one spirit. Flee from fornication. Every other sin which a man may commit is outside his body, but he that practices fornication is sinning against his own body."—1 Cor. 6:15-18.

<sup>31</sup> So if a member of Christ's spiritual body commits immorality with one of the opposite sex, man or woman, that one is trying to take a member of Christ's body and make it one flesh with the immoral person in fornication or adultery. Do you think that Christ Jesus will consent to being made one with a harlot or an adulteress? Not for a moment! One cannot be one flesh with a morally unclean person and at the same time "one spirit" with the Lord Jesus Christ. By sexually making oneself one flesh with the morally filthy, one is sinning against one's own flesh. One's impure, illegal fleshly union may possibly result in contracting a horrible disease and in other death-dealing consequences to the flesh. This may include the Christian congregation's handing over the immoral member to Satan "for the destruction of the flesh," in order that the spirit of the clean congregation may be saved in the day of the Lord. That is what Paul did with an incestuous member of the congregation of Corinth in his day. "Remove the wicked man from among yourselves," the apostle authoritatively ordered.—1 Cor. 5:4, 13.

<sup>32</sup> Even if you are not a member of the spiritual "body of Christ" but are dedicated to God in hope of his new world of righteousness, then think of what you are

31. To doing what with members of his spiritual body would Christ not consent, and what death-dealing consequences may there be to sinning immorally against one's own flesh?

32. Similarly, even if one is a dedicated person but not of Christ's "body," what should one think of before committing immorality, and what does the New World society become obliged to do toward the immoral?

before indulging in immorality. Think of making your flesh, flesh belonging to the New World society of Jehovah's witnesses, "one flesh" with an immoral person! Does the New World society consent to your making it "one flesh" or one unit with the fornicator or adulterous person? Not for a moment! If you have no respect for it and its good name, God's spirit will not let it have any respect for you in your immorality. It cannot count you one of it, for you bring reproach on it and on the God whose name it bears; and thus you are a stumbling block to others.

<sup>33</sup> This is something for missionary girls to think of seriously in their foreign assignments, when they are ardently pursued by smoothly operating native boys or men who put on a front of interest in the Bible message borne by the missionary girl and then try them out with improper suggestive advances, to soften them up. This is something to think about for dedicated Christian young people who are coming into marriageable years and who may be dreaming of happy, successful marriage under God's blessing either before or after the battle of Armageddon. This is something for all dedicated members of the New World society to think about in this degraded, immoral world of temptation, in which we are under obligation to keep moral integrity to God. Do not try to learn "the hard way."

<sup>34</sup> As we reflect on the seriousness of the matter, we feel moved to offer the prayer offered by the psalmist after he had committed a grievous moral mistake: "Create in me even a pure heart, O God, and put within me a new spirit, a steadfast one."—Ps. 51:10.

33. For whom is this something to think about seriously, and in what way should we not want to learn the consequences of immorality?

34. Hence what prayer of the psalmist do we feel moved to offer?

# Marrying IN HONOR

**T**HE question has recently been raised, Are better results gained in marriage when the parents of the couple arrange for the marriage of their children, as in India today and as in Israel anciently, than when sons and daughters pick their own mates? For instance, in India divorce is almost unknown. In the United States of America in which the boyish little "Cupid," the son of Venus, is said to arrange marriages, one fourth of all marriages end in legal divorce, not to mention separations legal or otherwise.

<sup>2</sup> What may we say regarding dedicated Christians? We cannot say that the standards for marriage arrangements that obtain in the United States and European lands must be imposed on dedicated Christians in other lands where different marriage customs prevail. Nothing in the Christian Greek Scriptures breaks up or forbids the customs of the Jews, from whom Jesus Christ and the first Christians came, for parents to arrange for marry-

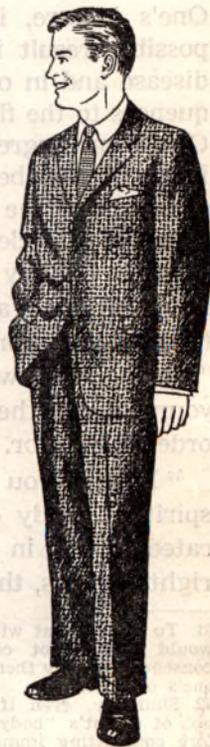


1. What question has recently been raised as to the arranging of marriage, and in view of what marital facts?  
2. As to imposing marriage arrangements of one land upon Christians in other lands, what must be said in the light of Scriptural examples?

ing off their minor children. Why, Isaac was actually forty years old when his father Abraham, with whom Isaac kept living, procured a God-fearing bride for Isaac. Jacob, the son of Isaac, was seventy-seven years old when his blind father told him where to go and get his wife; whereas Jacob's twin brother, Esau, at forty years of age, made his own marriage arrangements and undertook bigamy with heathen wives. Obedient Jacob, however, got the Abrahamic blessing through Isaac.

<sup>3</sup> In giving marriage advice, the apostle Paul did not tell children to disregard parents. He did say: "Now I say to the single persons and the widows, it is well for them that they remain even as I am. But if they do not have self-control, let them marry." (1 Cor. 7:8, 9) Remember, widows were independent persons as regards marriage arrangements. For their sake Paul added: "It is better to marry than to be inflamed with passion" and plunge into fornication. Hence, concerning the "younger widows" in the Christian congregation he said: "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 [by letting sexual impulses control and get between them and Christ]. At the same time they also

3. As regards parents, what did Paul not advise children, and what right did he not deny to Christian parents regarding marriage?



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. Already, in fact, some have been turned aside to follow Satan." (1 Tim. 5:11-15) Apart from that case of widows who were not under parental law, Paul did not say that as Christians the parents, Jewish or Greek, no longer had the right to make the marriage choice and arrangements for their minor children.

<sup>4</sup> Nevertheless, in exercising their right according to local custom and law to select marriage mates for sons and daughters, parents who are dedicated to God through Christ should be controlled by Christian principles. Bow to God's rule, like Abraham. He safeguarded the spiritual welfare of his son as heir of the Abrahamic promise by picking a worshiper of Jehovah God as a wife for Isaac. Thus he did not burden Isaac with an unequal yoke.

<sup>5</sup> In turn, Isaac warned his God-fearing son Jacob against marrying an unbelieving heathenness and sent him to grandfather Bethuel's home for a bride. Strong man Samson insisted that his objecting father Manoah marry him to a heathenish Philistine woman because Samson wanted to get right on the inside of the Philistine organization in order to execute divine vengeance upon these oppressors; so that "that was from Jehovah." (Judg. 14:1-4) Hence it was not sex that controlled Samson, but God's stated purpose that "he it is who will take the lead in saving Israel out of the hand of the Philistines." (Judg. 13:5)

4. However, while exercising their right, yet by what principles should Christian parents be controlled, in order to safeguard what?

5. (a) In insisting upon his father's arranging a Philistine marriage for him, why did Samson not violate God's marriage rules? (b) How through improper exercise of his right may a Christian father prove himself unqualified for the congregation oversight?

Christian parents, who adhere to their local, native right to arrange marriages, are therefore obligated to marry their children only to dedicated Christians within Jehovah's theocratic organization, thus putting these under an equal yoke, a theocratic marital yoke. In what other way could fathers keep from irritating their children and keep "bringing them up in the discipline and authoritative advice of Jehovah"? (Eph. 6:4) Certainly a Christian father who unequally yokes his believing son or daughter to an undedicated unbeliever would be showing himself very immature in Christian principles, a man seeking some selfish, materialistic gain, a poor presider over his own household and a man unsuitable to be entrusted with oversight over a Christian congregation. —1 Tim. 3:2-5; 2 Cor. 6:14-16; 7:1.

<sup>6</sup> The exercise of the parental right of arranging marriages may impose a serious problem for some children. This is in the case of where the father or legal guardian is not a dedicated witness of Jehovah, whereas the son or daughter is dedicated to Jehovah. If the father or guardian did not respect the child's dedication to Jehovah and purposed to marry the child off to one who is not a dedicated member of the New World society of Jehovah's witnesses, then the dedicated son or daughter could offer objections. Explanation could be offered that it is contrary to the law and will of Jehovah God for a dedicated witness of Jehovah to marry an undedicated unbeliever. At least, the respectful child could earnestly request for the parent to find the marriage mate among the New World society of Jehovah's witnesses. If the child conscientiously refused to be married to an undedicated unbeliever, persecution might arise from the family. But

6. How may this parental right impose a serious problem for a dedicated child, and how in this connection could a dedicated child suffer persecution from a divided household?

the faithful Christian would be suffering such persecution from a divided household for the sake of conscience.—Matt. 10:34-37; 1 Pet. 2:19.

<sup>7</sup> Where the selection of a mate is allowed to a son or daughter by the parents, then the dedicated Christian son or daughter is under apostolic instructions to marry the mate wanted, but "only in the Lord," that is, only someone in union with the Lord, like oneself. (1 Cor. 7:39; *marginal reading*) Thus the freedom to pick a mate for a dedicated witness of Jehovah is a relative freedom. This is a safe freedom; it makes for peace and happiness, as it makes for equality religiously between the couple in the marriage yoke.

<sup>8</sup> If the parents themselves are dedicated Christians, then a child would be following the apostle's instruction to honor one's father and mother who are in union with the Lord, by respecting their theocratic desire for their children to marry only in the Lord, inside of what is approved by the Lord. (Eph. 6:1-3) In this way the child marrying in the Lord causes no "bitterness of spirit" or "disgust" with family connections, such as Esau caused to his parents Isaac and Rebekah, because he profanely did not 'appreciate sacred things.'—Gen. 26:34, 35; 27:46; 28:1; Heb. 12:16, 17.

<sup>9</sup> Writing to Hebrew Christians, the apostle Paul said: "Let marriage be honorable among all." (Heb. 13:4) If one's marriage is honorable among Hebrew Christians and among all other dedicated witnesses of Jehovah, how can there be anything to be ashamed of for being married? There cannot be; there should not be.

7. Where freedom to pick a mate is granted a Christian child, how much of a freedom is it, and how does it become a safe freedom?

8. By marrying "only in the Lord," what does a child show for Christian parents, and thus what does he avoid causing?

9. If marriage is honorable among Christians, what inward reaction should a married one not have, and where should notation of marriage properly be filed?

One's marriage state should therefore be noted down and the notation of it should be kept in the official files of the congregation with which the married person is associated as a member.

<sup>10</sup> Can all couples who are living together as a legal husband and wife do, have their living together in this way recorded as marriage in the files of the congregation? No; they cannot, if they are living together in what is not legal Christian wedlock. In some lands a man and a woman will consent to live together in the closest intimacy like a man and wife, but without legal authorization or registration. This is what is locally called "consensual marriage." While this is tolerated locally and may gain neighborhood recognition, yet God's Word frankly names it fornication, or adultery if either one of this type of union is already married and not divorced on proper grounds.

<sup>11</sup> In other lands there is carried on what is called "common-law marriage." It is a marriage that is entered into by agreement by a couple without official marriage ceremony by an authorized servant of the State, but which marriage is provable by the writings, statements or known conduct of the couple. In some states or provinces of a land such common-law marriage is legal; in other states of the same land it may not be legal. If a couple moved from one state in which it is legal to another state in which it is not legal, some there might view them as guilty of fornication or of adultery, even if visiting temporarily at a convention. Thus in all places of the same land the couple might not have the same respectability and recognition. Legal troubles may arise over willing property to children by common-law marriage,

10. (a) What is consensual marriage, and in lands where it is widely practiced can it be registered in the congregation files as a legal living together? (b) What does the Bible name it?

11. Why is so-called common-law marriage not the correct status for a Christian to be in?

and so forth. Surely that is not the irreproachable status for a Christian to be in.

#### THE NEED FOR LEGALIZING MARRIAGE

<sup>12</sup> Since God's Word condemns fornication and adultery, his congregation of dedicated people on earth cannot recognize couples living in consensual marriage. It cannot admit them as members in good standing and as representatives of the congregation. As for common-law marriage, this has such an uncertain position because it is not universally recognized and approved, so that the New World society cannot consider common-law marriage couples as persons acceptable for baptism in symbol of a true, valid dedication to God through Christ. Before they could be considered as acceptably dedicated to God and worthy of being baptized in water, it is required that those living together in common-law marriage legalize it by an official marriage ceremony performed by some licensed or authorized representative of the State, before the necessary witnesses. For those living in consensual marriage the same requirement of legality becomes necessary, if they are to come out of their state of fornication or of adultery from the standpoint of God's Word. The provisions set out on page 573, paragraph 20, of the September 15, 1956, *Watchtower* are a merciful concession, and we still allow that arrangement.

<sup>13</sup> By legal marriage, before witnesses, the couple solemnly express their vows to each other and take upon themselves all binding obligations of marriage. They also provide their children with a proper standing and with legal privileges and rights according to God's law and the law of the

12. Why cannot the Christian congregation admit those living in consensual and common-law marriage, and before those living in such a marriage can be admitted to water baptism, what is required?

13. By legal marriage what do those formerly living in consensual and in common-law marriage accomplish for the general good, and where may their marriage be put on record?

State. Having thus given an honorable position to their union as man and wife and cleaned up morally, they can dedicate to God and procure a standing in his New World society in which marriage must be held in honor and the marriage bed be without defilement, inasmuch as "God will judge fornicators and adulterers." Under such honorable circumstances their marriage can be put on record with the State and also be put on record in the files of the congregation with which they meet and preach.

<sup>14</sup> The marriage of Jesus' earthly parents and of his ancestors was recorded in the village office of records. That is why we know that, according to the flesh, Jesus was really the Messiah, the son of Abraham and the son of King David; and that he was thus legally entitled to be their heir of the promise that Jehovah God made with Abraham and also the heir of the covenant of everlasting kingship that God made with King David. This was true both indirectly through his foster father Joseph and directly through his earthly mother Mary. That is how the apostle Matthew could get the genealogical record of Joseph's family tree, and Luke could get the record of Mary's family tree. The marriages of Jesus' earthly ancestors were honorable and were made a matter of public record and legal confirmation. Jesus had nothing to be ashamed of in this regard. Angels of heaven were not ashamed to testify of his birth in Bethlehem. We, as followers and imitators of Jesus Christ, and as associates of the congregation of which he is the Head, should be just as honorable in marriage as were his ancestors.

<sup>15</sup> Mary was promised in marriage to the

14. In this relation, why did Jesus not have to be ashamed of his earthly parents and of his ancestors, and why could the angels not be ashamed to testify of his birth?

15. What must be said as to Joseph's sexual relations with Mary? and what for a time did he think her guilty of, deserving putting her away?

carpenter Joseph, who was to become the foster father of her son. But during the time of their being affianced or engaged to marry, Joseph had no sexual relations with his betrothed Mary. He did not even have them after he obeyed the angel's orders and took the pregnant Mary. He waited till she gave birth to Jesus. (Matt. 1:18-25) Because Mary's pregnancy was miraculous, Joseph at first thought she had violated the honor of their marriage engagement. So he "intended to divorce her secretly," because he "did not want to make her a public spectacle" through a stoning to death for moral unfaithfulness.

<sup>16</sup> Joseph's ancestor, the patriarch Jacob, had been betrothed to lovely Rachel for seven years. Yet during all this time in which he was working off his bride price, he had no sexual relations with her. Only at the end of the betrothal time did he ask her father Laban for her, that they might be formally married and he might honorably have relations with her. Thus Jacob and Rachel made an honorable approach to their marriage.—Gen. 29:20-30.

<sup>17</sup> Today when Jehovah's dedicated witnesses get engaged to marry, they may have no sexual intercourse with each other before they are formally married before witnesses and properly registered as married. If they do not exercise self-control but excite themselves when alone, unobserved, and yield to passion and have sexual union, they commit fornication. Their being engaged to marry does not excuse the act or lift it out of the realm of immorality, fornication. For such uncleanness they can be expelled from the Christian congregation. A Christian minister is within his conscientious right in refusing to marry them, leaving them to be married by a civil servant of the State if they choose to

go ahead and get married after they have been disfellowshipped and before they are reinstated in the congregation.

<sup>18</sup> To insure a happy marriage, couples should learn to know each other well. Each one should learn whether the other is Scripturally free to marry, or to remarry. Each should know, too, whether the other is physically fit to marry and to pay the marriage dues without danger but with pleasure and with certain desired results. If the parents of the couple do not make the marriage arrangements or do the proper investigating, then the engaged couple will have to do it themselves, frankly, without shame, seriously. It is only proper to submit to blood tests and other medical examination required before marriage and the obtaining of the marriage license.

<sup>19</sup> Take nothing for granted. Learn the facts. Then there will be no horror, instead of ecstasy, on the marriage night or afterward, as when a Latin-American girl, dedicated to God, married under the encouragement of a knowing friend of the bridegroom. Too late she was shocked to find she had married an unreported leper. The leprous man did not show Christian love in concealing his loathsome disease. The friend of the bridegroom did not show brotherly love in conniving at the marriage and leaving the innocent girl ignorant. When the matter was referred to the Watch Tower Society in behalf of the unhappily married girl, there was nothing the Society could do to relieve her of the terrible consequences of her failing to investigate first before marriage and then to make an intelligent decision. Quite unfortunate this, since sickness and disease are not Scriptural grounds for a divorce that frees one to remarry without incur-

16. How did Jacob and Rachel make an honorable approach to marriage?

17. What does a couple's having sexual relations during the engagement to marry constitute Scripturally, and how may a congregation penalize them for this?

18. Before marriage and to make it a happy one, what should couples straightforwardly inform themselves about with respect to each other?

19. Why should couples learn the facts the one about the other before determining to marry, and what true life example shows the urgency of this course?

ring adultery! Such a blind, ignorant approach to marriage makes for no peace in marriage.

<sup>20</sup> When a Christian approaches marriage properly informed and with honorable conduct and then enters into it

20. Under what circumstances does entering into marriage have its rewarding blessings, and what is the best guidebook for married couples?

honorably, the marriage has its rewarding joys, privileges and blessings. It honors God, the heavenly Founder of marriage. But more discussion on this and on the weighty, dignified responsibilities of honorable marriage, we leave for succeeding articles to offer according to the Bible, the best guidebook for married persons.

## The Sea of Galilee

**F**IGURING prominently in the earthly ministry of the Son of God, Jesus Christ, was the beautiful sea of Galilee. It was also known as the "sea of Tiberias" because Herod Antipas had built his capital by that name, in honor of Caesar Tiberias, on its shores. In the time of Moses it was called the "sea of Chinnereth." The Maccabees changed its name to the "sea of Gennesareth" after the exceedingly fruitful adjoining plain by that name. The learned and much-traveled physician Luke never refers to it in his writings as a sea but merely as a lake, which is what it was, the "lake of Gennesaret."—Matt. 4:12, 13; John 6:1; Num. 34:11; Luke 5:1.

● The sea of Galilee is a pear-shaped oval, some twelve to fourteen miles long and about eight miles wide. The province of Galilee lay to the west and north of it and Perea to the east, across the Jordan, and to the south of it. Its surface lies some seven hundred feet below that of the Mediterranean Sea and it has a depth between 150 and 200 feet. The Jordan River flows through it from the Lebanon mountains on the north to its destination, the Dead Sea. Due to the hills on the east and west sides of the sea of Galilee, great winds from the mountains in the north sweep down upon it, causing violent storms.

● Just as many a beautiful island is a gem of green in a setting of blue, so the sea of Galilee is an aquamarine gem in a setting of verdant green. Well is it termed the "Lake of Blue." The Jews of Jesus' day called it "the entrance to Paradise," while the Talmud refers to it as the "crown of Galilee." The climate of its coasts left nothing to be desired; spring came early and frost was unknown. It was a favorite summer resort for the Romans.

● In Jesus' day the sea of Galilee supported a prolific fishing industry, remarkable for both

the quantity and the quality of its fish. These were distinctive in appearance and taste, according to Josephus the historian, who was governor of Galilee after the death of Jesus Christ. The sea also supported a shipping industry—230 vessels of various sizes.

● A goodly number of cities dotted its coastlands, including Galilee's largest and Jesus' home town after he began his ministry, Capernaum; Chorazin, a health resort; Tiberias, the capital; Magdala, the home of Mary Magdalene; and Bethsaida, the name of which means "house of fishing."—Matt. 11:20-24; John 6:23; Matt. 15:39.

● It was on the shores of this sea of Galilee that Jesus began his ministry and recruited his first four disciples. On at least two occasions Jesus calmed the violent storms that blew up upon its waters. It was into it that a herd of swine hurtled after a legion of demons entered into them. Upon it Jesus also taught from a boat, because of the press of crowds; at the time giving, among other things, his illustration of the sower.—Matt. 4:18-22; 8:24-27; 13:1-8.

● It was also upon the surface of this sea of Galilee that Jesus once walked to rejoin his disciples when a storm arose in the middle of the night; and upon which Peter took a few timid steps, only to begin to sink because of his lack of faith. It was also in this sea that Peter, at Jesus' command, caught a fish in whose mouth Peter found a silver coin with which to pay the temple tax. And finally, it was here after his resurrection that Jesus met his disciples and gave Peter his threefold commission to feed his sheep.—Matt. 14:24-31; 15:29; 17:27; John 21:1-17.

● Truly the sea of Galilee was unique in beauty and wealth and particularly in its associations with Jesus' earthly ministry.

# Pursuing my Purpose in Life

*As told by W. B. Akin*

AT THE turn of the century Daniel Roy Akin, colporteur for the Watch Tower Society, called at the post office in Key West, Florida, for his mail, and a pleasant young lady waited on him. Shortly thereafter she became Daniel Akin's wife, and together as dedicated Christians they traveled throughout the State of Florida distributing the Watch Tower publications and establishing Bible classes in various cities, one of which was Tampa. There was plenty of work to do here, and the Akins stayed until the group was more firmly established. Their first child was born in Tampa in 1905, and two years later, while the family was taking care of an assignment in Knoxville, Tennessee, I was born.

My father died when I was nine, but I can still remember his Scriptural counsel to us children, and without doubt this early training and example of dedicated parents during my formative years had much to do with my deciding on pursuing a purpose in life that would please Jehovah. When I was thirteen my mother sent me to live on the farm of Marie Newsom, a faithful and devoted sister, and there I received more good discipline and training in work and the Bible. At a very tender age I used to revel in the accounts of David, Moses, Abraham and other faithful men of old, and to me these valiant

fighters for truth seemed to be much more worth emulating than political figures who were always looking for personal glory and praise from their subjects.

## 1928, A MILESTONE

In 1923, at the age of sixteen, I attended a convention of the International Bible Students in Jacksonville, Florida, and it was during that convention I decided to dedicate my life to Jehovah and his service. The talk by Brother Rutherford on "The Pounds and the Talents," which later was published in *The Watchtower*, made me see clearly my duty to my Creator. I was baptized shortly after the convention and began to make plans right away to enter the colporteur work, as the pioneer work was called then. Although I had to postpone this for five years due to family obligations, on March 1, 1928, I sent for my pioneer application blank, and was able to start later that year to pursue my purpose in life as a full-time pioneer minister.

The big convention of 1928 was to be held in Detroit, and I planned to go from there to my territory immediately afterward. I was very fortunate to have been invited by a faithful pioneer couple, F. F. and Carrie Green, to join them in the work in Augusta, Georgia. What a wonderful feeling it was to wake up in the morning and realize that at long last I actually had only one thing to do—preach the good news of Jehovah's kingdom! My dream had come true!

Yes, 1928 was a very happy year for me, as I was not only able to start out to fulfill my purpose in life as a pioneer minister, but I also found a life partner. The girl of my choice also entered the pioneer service the same year, and we were married in December. So Christine and I have shared the same happy experiences for these thirty-two years—years filled with theocratic activity and happiness. Would you like to follow us on some of our travels and share our experiences?

## EARLY PIONEER SERVICE

From 1928 until 1937 we worked our territory by counties, which meant visiting all the homes in the towns and cities as well as the last house at the end of the country trail. During this nine-year period, along with other pioneers, we worked about forty counties in Georgia, South Carolina and western North Carolina, leaving thousands of books and Bibles in the homes of the people. The work was not organized as it is today; it consisted principally of leaving literature with those of good will and then moving on to new territory. However, some back-calling was done and it was gratifying to learn of a new congregation springing up here and there.

Our lives were full of privileges and blessings before 1937, but we were in for some agreeable surprises beginning with that year. We had often spoken of the crying need for more workers in the field to take care of the great crowd of good-will people who took the books but were left without anyone to teach them. How would all these thousands be taken care of? Jehovah must have heard the prayers of his people, and he faithfully began to answer them. Beginning in the fall of 1937 hundreds of pioneers were given special assignments to work in densely populated areas. Our assignment was Trenton, New Jersey. What a change from placing books and moving on! Now we could call back on all interested persons. The real ingathering work was under way!

## THE ZONE WORK

The next step forward was strengthening the congregations through the zone work, and Jehovah graciously gave us part in this activity also. Our first assignment was Zone No. 1 in New Jersey. It was gratifying to see the publishers respond to organization instructions and increase

their activity and efficiency as preachers of the good news. Visiting and living with so many devoted servants of Jehovah during this work was a pleasure never to be forgotten. There was never a dull moment either, because of the opposition to the work. Arrests, court trials, children being expelled from school because of the flag-salute issue—all were the order of the day in the territory of Jersey City's "I am the law" Mayor Hague. But Jehovah gave us the victory, and the truth was only given wider publicity because of the opposition.

Now came 1939 and World War II. We heard the news over the radio in our trailer in Newark, New Jersey. How would this world-shaking event affect the ingathering work? Would it be slowed down? Jehovah's answer was rather to step up the pace, as the report for these war years shows.

Does it pay to encourage the brothers to increase their service privileges by entering the full-time pioneer service? Consider this experience: While visiting a small congregation in Ardmore, Pennsylvania, we stayed with the congregation servant, Oscar Sues, who was doing well financially, living in a very comfortable two-bathroom house, but he had very little time for Kingdom preaching. The suggestion was made that probably the Society's pioneer letter was meant for *him* also. What? Try to pioneer with a family—a wife and two young boys? Within a few months the Sues family was happily located in their pioneer assignment with us, and from there the brother's service privileges increased to being a traveling representative of the Society. Now, nineteen years later, he is still going strong. At every convention after that when they would see us, he and his wife would throw their arms around us and thank us for giving them the necessary boost into the pioneer work just when we did.

The zone work ended in 1941, and we were assigned to Bristol, Pennsylvania, as special pioneers; then, later, on to Rahway, New Jersey. There I placed a book with the mother of a family, but after a couple of return visits I stopped calling because of lack of interest. Eight years later I received a letter from a young married sister living in Washington, D.C., then a pioneer, asking if I remembered the circumstances of that back-call in Rahway and a teen-age girl who listened to my Bible sermons. She was the girl! Can you imagine my joy on receiving this letter?

#### GILEAD TRAINING

The spring of 1943. Our invitation to attend the second class of Gilead! What a privilege we had for five and a half months associating with so many of our devoted brothers, studying together and being trained for the real expansion work to be done in other lands! This edifying period was over only too soon, but thousands of hungry ones were waiting to be fed with the same rich food we had received at the Watchtower Bible School of Gilead. Our assignment was Peru, South America, with six others, but it was not possible to enter the country right away.

In the meantime, an assignment to Woonsocket, Rhode Island. We were informed that this was hard territory, but earlier work had apparently done much to open the hearts of the people. We have never seen so many couples, yes, entire families come into the truth and become active in such a short while as when we were in Woonsocket. They have continued strong, and now have their own lovely Kingdom Hall.

Washington, D.C., was next. The war was finally coming to a close in 1945, and the Society already had its plans far advanced for helping the disillusioned peoples

in Europe and other lands. This meant contacting the representatives of various governments in Washington to make arrangements for Watch Tower missionaries to enter their countries to organize the all-important work of giving spiritual aid and comfort to these mourning ones. Besides this, there were very pleasant overseer's duties to be taken care of in the local congregation; so Washington was a most happy and interesting assignment.

#### ON TO PERU

Then came the big news! In the late summer of 1946 instructions came from Brooklyn for the eight of us to proceed to Miami, Florida, to board the plane leaving at midnight October 19 headed south for Peru. I am sure this was the biggest thrill of our lives—to be actually on our way to our foreign assignment! Peru is not such a big country, but there were only eight missionaries for eight million people. It looked like a tremendous responsibility for eight of us to feed all that multitude of humanity, but with faith that Jehovah would direct our efforts, we started to work. Can you think of anything more thrilling than having part in opening up the work in such a country?

It did not take long to get used to the language. We made a lot of mistakes at first, but the people were very kind and the sheep started coming in right away.

As depot servant it was a joy for me to send in those first small reports and then watch the steady growth, month by month, until the Branch was set up in 1949. The second congregation was formed the following year. During Brother Knorr's visit in 1949, I asked when we could open up the work in outlying towns of the country, and the answer was, "Wait until we are stronger in the capital." Wise counsel. In a few years a goodly number of the Peruvian brothers had reached sufficient

maturity to be sent out as special pioneers; and these local brothers were, in great part, responsible for the 31-percent increase in number of publishers in Peru during 1959.

#### EXPERIENCES IN THE FIELD

We could really fill a book with the wonderful experiences we have enjoyed, but there is not one that thrills us more than the very first day's work in this country. We started out with Bibles and books from door to door, using a printed card to present the message. At one door Christine met a lady who was very nice and who tried to tell her to go see her husband in his tailor shop, half a block away. Not being able to make Christine understand, she took her by the arm and led her to the tailor shop where her husband and four others were working. One took the book; the others were friendly but skeptical of "Protestants." Another family met in the same block took the books. When the back-calls were made, studies were started with both families, and in a short time these two studies produced *eleven* publishers of the Kingdom. Three of them became pioneers, and one is now a special pioneer up in the Andes mountains. All of this grew from the first day's work! The mother of the second family mentioned, Ana la Torre, could not read, but she became one of the most diligent publishers and was very efficient in citing and quoting scriptures in the door-to-door work. Her sincerity was contagious. Whenever she found real interest, she would ask me to make the back-call with her, and in this way she was instrumental in bringing many to the light of the truth. She died faithful, witnessing to the last.

When the exodus of the missionaries and other pioneers from the capital to the provinces began, we were sent to Chor-

rillos, another beautiful assignment right on the blue Pacific, very close to Lima. More sheep, more shepherding work, more joyful experiences! In three years a healthy congregation of twenty-five publishers had grown to some degree of maturity, and we were ready to be on the march again.

But before leaving Chorrillos I must tell you of another experience. My wife contacted a lady in door-to-door work who took the book "*Let God Be True.*" When she called back the following week, the door opened just a little and the lady told her very nervously that she could not let her in. She had taken the book to the priest to bless it, and he had taken it away from her, telling her that the missionary was bad, that she was infiltrating communism into the homes by means of the Bible, and that she should be thrown out of the house. Christine laughed and said, "But you can't throw me out as long as I'm outside. Open up the door and let me in, and then you can do as the priest said and throw me out." The door opened up, in walked the Witness and she stayed an hour. During the week the mother of the lady had died, and she listened attentively to the message about the dead. Finally she said, "Well, I'm back in the same place I was last week. I still want that book, but I don't have the money now. But, wait! I've just thought of something." She left the room and came back with some small envelopes with black borders. The priest had told her that she should tell her friends not to spend money on flowers for her dead mother, but to put that money into envelopes for him, and he would pray for the repose of her soul, and this would be a great comfort for the daughter. She took enough money out of one of the envelopes to pay for the book, saying, "I'm sure this book will bring me more comfort than the prayers of the priest." She proved to be truly one of the

Lord's sheep, and today she is a happy and diligent publisher of the good news to others who are mourning.

April, 1957—on the move again! This time to a large fertile valley of Cañete, a hundred miles south of Lima. The whole coast of Peru is a desert, but wherever streams come down from the mountains to irrigate the rich soil it produces abundantly. On the extensive cotton farms thousands of peons work, earning on an average only 50 or 60 cents a day (U.S.), and on many of these farms if the worker changes his religion he is immediately booted out. The priests have almost complete control. Living in this atmosphere of fear and poverty, very few have the courage to take a stand for the truth, but we found many people of good will who in time will, no doubt, become strong enough to make the break for liberty and associate with the New World society. Before we left, a congregation of six publishers including three baptized brothers was formed, and we are confident that Jehovah will continue to bless their diligent efforts to find the "sheep."

When we left Cañete in October, 1959, two Peruvian sisters, special pioneers, were assigned there to carry on where we left off. Christine had studied with one of these sisters, and I had found the other one eleven years before in Lima. They had advanced from congregation publishers to efficient pioneers, and now were given their first assignment as special pioneers to help the newly formed congregation at Cañete. Do you wonder that we enjoy our assignment here in Peru so much!

Now in 1960 our assignment is Tacna, a pretty little city on the Peruvian border, with Chile only a thirty-minute ride from us on the Pan-American highway. Looking to the northeast, we can see the rugged Andes mountains—the highest peaks cov-

ered with snow at this time of the year. The climate is very mild, with warm days and cool nights, and storms are unknown. The people are very pleasant to work with, kind, and unusually attentive to the Kingdom message. Already we have found a number who are favorably inclined toward righteousness and are making good progress in their studies.

With all these blessings, does it leave anything to be desired? Well, now, maybe there is just one thing. We cannot reach all the people here to take care of them as we would like to, and if some of you dear readers, dedicated to Jehovah, would come here with your families to help out where the need is great, our joy would be complete. We already have several devoted families here doing a very good work. They provide stability to the newly formed congregations and permit the pioneers to go out to more outlying districts. But more help is needed. There are about a thousand publishers now, but eight million people need to be taught the good news.

During this short visit, I have been able to sketch briefly only some of the high lights in our happy life as full-time servants of our God Jehovah. I could say much more of Jehovah's loving protection and care in time of danger; his timely provision of necessary things along the way; the many friends we have made; the places we have seen; the blessed service privileges during assemblies and conventions—Toronto, Detroit, Columbus, Madison Square Garden, St. Louis, Yankee Stadium, and others. These sweet memories spur us on as we "follow the Lamb wherever he goes." And we feel that the best is yet to come. The victory scene is much closer than when we started. Would not you too like to enjoy pioneer service privileges while the door is still open? You can!

# DISTINGUISHING BETWEEN GOD'S

# CONGREGATION AND HIS KINGDOM

**W**HAT is God's congregation? What is God's kingdom? In

what ways does the Bible distinguish between the two? For our answers let us go, not to the many conflicting opinions of theologians, Catholic and Protestant, but to God's own Word, heeding the apostle's advice: "Let God be found true, though every man be found a liar."—Rom. 3:4.

When referring to God's congregation, the Christian Greek Scripture writers employed the word *ekklēsia*, from which comes our English word "ecclesia." It, in turn, is derived from two Greek roots, *ek*, "out," and *kalein*, "to call." It has the meaning of a group of persons, an assembly or a congregation, called out or called together, officially or unofficially.

Regarding *ekklēsia*, the *Imperial Bible Dictionary* states: "The word *ekklēsia* never, in the New Testament, signifies the actual building in which Christians assembled for public worship; the first mention of regular structures of that kind occurs long after the apostolic age." This being so, it is better to render it "congregation" or "assembly," as does the *New World Translation*, than "church," as do most other English versions. To most persons "church" suggests a building for religious worship rather than the congregation engaging in worship.

The word *ekklēsia* itself does not have a religious denotation, although it has come to have religious associations. The use of it for a secular assembly is found at Acts 19:29-41, where we read of an assembly of Ephesians called out or gathered to-



gether to protest the effect that the preaching of the apostle Paul and his companions had on shrine making.

It might be said that Noah and his family were God's first ecclesia or congregation, for they certainly were called out or separated from their contemporaries, the wicked antediluvians, both by their pure worship of God and by their work in building the ark.

The first ones, however, to be specifically named an ecclesia or congregation in the Scriptures were the sons of Israel. Repeatedly the Greek Septuagint translation of the Hebrew Scriptures employs the term *ekklēsia* to refer to this congregation, from the time of Moses onward. (Deut. 9:10) Thus also the psalmist David wrote: "In the middle of the congregation I shall praise you." Luke used this same word in quoting Stephen's reference to the nation of Israel in the wilderness: "This is he [Moses] that came to be among the congregation in the wilderness."—Ps. 22:22; Acts 7:38.

Certainly the nation of Israel was an *ekklēsia*, or congregation, for God, through Moses, did call them out of Egypt, even as he later said through his prophet: "When Israel was a boy, then I proceeded to love him, and out of Egypt I called my son." In the *Septuagint* the word for "called" here comes from the same root as does ecclesia.—Hos. 11:1.

## THE CHRISTIAN CONGREGATION OF GOD

The nation of Israel continued to be God's assembly, ecclesia or congregation only until Pentecost, A.D. 33; thereafter God began to call out another congregation, the Christian congregation. The first ones to comprise it were called out from the rejected Jewish congregation, rejected because of its unfaithfulness in rejecting God's Son and their Messiah. Beginning with Cornelius, members of this Christian congregation were also called out from the Gentile nations. Properly it is called the Christian congregation, for Jesus Christ spoke of it as "my congregation." And fittingly he did so, for "Christ also loved the congregation and delivered up himself for it." But, even more, it is "the congregation of God," for it includes both Jesus and his body of footstep followers.—Matt. 16:18; Eph. 5:25; Acts 20:28; Gal. 1:13.

While the term *ekklesia* or congregation is never applied to a building, the Christian Greek Scripture writers used it in at least four different ways. First of all, the term is used to apply to the entire "congregation of the firstborn who have been enrolled in the heavens," and which other scriptures show to be limited to 144,000. The term is also applied to all the called-out ones living at a certain time. Thus Paul admonishes Christians to "keep from becoming causes for stumbling to Jews as well as Greeks," that is, outsiders, and "to the congregation of God."—Heb. 12:23; 1 Cor. 10:32; Rev. 7:4; 14:1, 3.

All those called out or congregated as Christians in a certain geographical location are likewise referred to as a congregation: "the congregation which was in Jerusalem," "the congregation that is in Corinth," the 'congregation in Ephesus, in Smyrna, in Pergamum, in Thyatira, in Sardis, in Philadelphia and in Laodicea,' and so forth. (Acts 8:1; 1 Cor. 1:2; Rev. 1:11) Not that these acted at all inde-

pendently of one another. They all recognized the authority of the governing body at Jerusalem, which consisted of the apostles and other older men there. In the days of the apostles there were no rival sees or bishoprics such as later developed, with the pope of Rome at last winning out over the others.—Acts 15:22-41; 16:4, 5.

And finally, the term *ekklesia* is used to name a group of called-out ones that happened to meet regularly in a certain home. These too were termed a congregation: "Give my greetings to Prisca and Aquila my fellow workers in Christ Jesus, . . . and greet the congregation that is in their house." Paul's letter to Philemon is addressed, among others, "to the congregation that is in your house."—Rom. 16:3-5; Philem. 2.

Today there is but a small remnant, some 13,000, of those that profess to belong to the "congregation of God." These are scattered among 20,000 congregations in 176 different lands, being associated with some 800,000 active Christians who make no profession to being of those "who have been enrolled in the heavens." These were termed by Jesus as his "other sheep" that are not of his heavenly fold and are described as "a great crowd, which no man was able to number, . . . standing before the throne [of God] and before the Lamb." Since these manifest the same faith and works as do those belonging to the heavenly fold, these have come to be associated with the present "Christian congregation" on earth.—John 10:16; Rev. 7:9.

## THE KINGDOM OF GOD

What is the kingdom of God? According to popular Protestant theologians, it is "the organization of humanity through love." These religious leaders claim that it is the duty of the Christian congregation to influence legislation in the interest

of the laboring man and the oppressed races. They preach what they call "a social gospel," and would in this way bring about the kingdom of God in the minds and hearts of men. However, such religious leaders err both as to what is the purpose or commission of the Christian congregation and what is the kingdom of God.

God's commission to the Christian congregation ever since Pentecost is not to bring about the kingdom of God but is, first of all, to "bear witness to the truth" as did Jesus Christ. Why did God turn "his attention to the nations"? "To take

out of them a people for his name." Yes, these are 'called out of darkness into God's marvelous light for the express purpose of declaring abroad the excellencies of God.' And secondly, God's purpose for them is their sanctification, their preparing themselves for a place in the heavenly kingdom by faithfulness to their preaching commission and by following an upright course, thus conquering the world under Satan's control. Jesus said: "To the one that conquers I will grant to sit down with me in my throne, even as I conquered and sat down with my Father in his throne." —John 18:37; Acts 15:14; 1 Pet. 2:9; Rev. 3:21.

As for the kingdom of God, it is a real government. *Basileia* is the word invariably rendered "kingdom" in the Christian Greek Scriptures. It is defined as "a kingdom, realm, the region or country governed by a king; kingly power, authority, dominion, reign; royal dignity, the title and honor of king."

True, Jesus said: "The kingdom of God is within you." (Luke 17:21, AV) How-

ever, he was here speaking to the Pharisees, whom he described as hypocrites and of their father the Devil. Surely God's kingdom could not be in them. A better rendering reads: "The kingdom of God is in your midst." He could say this because *basileia* also applies to the king of a kingdom, the "royal dignity."—Luke 17:21; see also *RS*, *AV*, margin.

Jesus Christ commanded his followers to pray for God's kingdom to come and coupled that petition with the one for God's will to be done on earth. If the coming of God's kingdom depends upon the pro-

fessedly Christian congregations' succeeding in causing God's will to be done on earth it will never come, for there is more violation of God's will on earth today than there ever was. The powers of wickedness are too strongly entrenched and selfishness is too strongly ingrained in the hearts of men for imperfect humans ever to succeed in bringing about God's kingdom.

Concerning the wicked and oppressive nations of earth God says to his Son: "You will break them with an iron scepter, as though a potter's vessel you will dash them to pieces." God's kingdom will "crush and put an end to all these kingdoms, and it itself will stand to times indefinite." Once the earth has been rid of wickedness all remaining inhabitants will learn righteousness, including those to be born and those raised from the dead. More than that, God's kingdom will transform the entire earth into a paradise, and Christ will keep on reigning until all his enemies, including death itself, are destroyed. Then there will be no more tears, for "death will be no more, neither will mourning nor outcry nor pain be any more. The

#### ASK FOR THE NEXT ISSUE

● Do you have the peace and happiness that you really want in your home? What is the basis for such a desirable condition? Be sure to read "Married Believers Called to Peace and Salvation."

● You will also benefit by reading the article "Love is Merciful—Are You?" and "Covenants Between God and Man."

former things have passed away."—Ps. 2:9; Dan. 2:44; Rev. 21:4.

#### DISTINGUISHING BETWEEN THE TWO

While the Scriptures at times appear to use the expressions "congregation" and "kingdom" interchangeably, there are a number of distinctions between the two that we do well to note. Thus the Christian congregation is termed the offspring or "the sons of the kingdom," but never is it spoken of as the sons of the congregation. "Kingdom" therefore is a far more inclusive term than is "congregation." In fact, Jehovah God himself is the Source of the Kingdom, since he is also said to 'give the kingdom.' Besides, a kingdom has not only a royal family but also subjects and a domain.—Matt. 13:38; Rev. 11:17; Dan. 4:17, 25.

Then again, while the congregation of God began at Pentecost, fulfillment of Bible prophecy indicates that the kingdom of God began in 1914, after Jesus, likened to "a certain man of noble birth," received his kingdom and returned. For nineteen centuries, therefore, the Christian congregation, present all along upon earth, has been praying for the coming of God's kingdom. Those who have become impatient and have wanted to rule before God's due time have seriously erred and lost out on the heavenly hope. There were such in Paul's day, at Corinth, and they were severely reprimanded by that apostle. When we read that God has "transplanted us [those of the Christian congregation] into the kingdom of the Son of his love," it therefore can only mean that their allegiance has been transferred, not that they are to rule while on earth.—Luke 19:12; 1 Cor. 4:8; Col. 1:13.

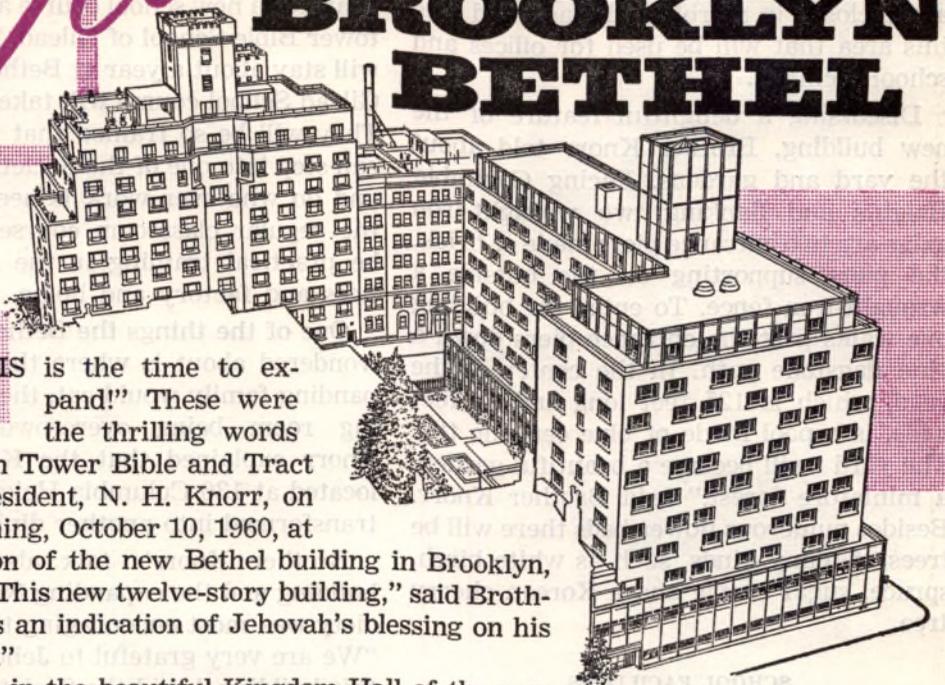
Further, we have noted that there were many congregations of Christians in early times, even as there are now, but there is ever only one Kingdom. At any time since Pentecost those called out to be members of the body of Christ were the Christian congregation, but these could not be spoken of as a kingdom. Also, the Christian congregation or *ekklesia* are called-out ones from the earth and in relation to the earth and are therefore primarily the Christian congregation while on earth. The Kingdom, however, is primarily a heavenly one and will be ruling from the heavens although extending its blessings to the earth.

We should not overlook the fact that membership in the Christian congregation precedes membership in God's kingdom. One becomes a member of the congregation of God by taking certain steps, the steps of knowledge, faith, repentance, conversion and dedication and by God's then consecrating such a one, begetting such a one with his holy spirit to a heavenly hope. But membership in the kingdom of God comes only after having proved faithful: "We must enter into the kingdom of God through many tribulations." And, finally, some day the Christian congregation on earth will end, when its last members have died and been raised in the first resurrection. The kingdom of God, however, will never end.—Acts 14:22; Isa. 9:7; Luke 1:33.

Thus we have had clearly brought to our attention what is God's congregation, *ekklesia* or called-out ones, what is God's kingdom, the *basileia*, and that, while these two involve each other, there are many respects in which we must distinguish between the two.



# Dedication at **BROOKLYN BETHEL**



**"T**HIS is the time to expand!" These were the thrilling words of the Watch Tower Bible and Tract Society's president, N. H. Knorr, on Monday evening, October 10, 1960, at the dedication of the new Bethel building in Brooklyn, New York. "This new twelve-story building," said Brother Knorr, "is an indication of Jehovah's blessing on his organization."

Assembled in the beautiful Kingdom Hall of the new building were 630 persons, the Brooklyn Bethel family, together with other brothers who had worked on the new structure. "The beauty of this building is because of your hands," said Brother Knorr; for while a construction company had been hired to do much of the work, these brothers had done the cleaning, painting, tile laying and other work to make the building truly a marvel of beauty. Yes, they had had a large share in the work, thereby saving considerable expense and ensuring a better-quality building.

"This organization is growing," Brother Knorr emphatically stated, and the new building is really necessary. In 1950 there were just 355 members of the Bethel family; in 1955 there were 445; now in 1960 there are 607 members of the headquarters family, and the housing facilities have been overcrowded.

#### CONSTRUCTION FEATURES

Relating some facts about the new building, Brother

Knorr told how demolition of the buildings on the site began December 8, 1958, and was completed by April 8, 1959. On May 21, 1959, the first concrete was poured—12,658 tons of it being used, reinforced by 472 tons of steel, and some 230,000 bricks were used on the outside of the building. One of the unusual features of the building is the tunnel connecting the new building with the Bethel home at 124 Columbia Heights.

The new building is in the shape of an L, the long part

of the L running from Columbia Heights along Orange Street to Willow Street. The short side of the L runs along Willow Street. The first two floors of the building are enclosed in marble and glass, and it is this area that will be used for offices and school facilities.

Discussing a delightful feature of the new building, Brother Knorr told about the yard and gardens. Facing Columbia Heights and flanking two wrought-iron gates are two entrance piers made of brick, the piers supporting on the outside a wrought-iron fence. To enter the building one walks past the entrance piers down a blue flagstone path. In the center of the yard, which is 125 feet long and 44 feet wide, is a pool made of blue ceramic tile. The yard "will become a beautiful garden, a miniature forest," said Brother Knorr. Besides numerous flower beds there will be trees of many kinds, such as white birch, spruce, sugar maple and a Korean cherry tree.

#### SCHOOL FACILITIES

The new building will house the Watchtower Bible School of Gilead, which, Brother Knorr explained, is being transferred to Bethel. Located on the second floor of the new building, along Willow Street, are four beautiful classrooms. On the same floor, facing the yard, is a spacious lecture room, where the entire student body may assemble. Immediately above this on the third floor is the school's library of six sections with a lounge. On the third, fourth and fifth floors are rooms for the students.

Starting October 17, the Society's president explained, circuit and district servants from the United States and Canada are being called to the school here in Brooklyn so that all of them can be given the Kingdom Ministry School course, which is now being given congregation servants at the

Kingdom Ministry School in South Lansing. Then about January 1, 1961, students will begin coming from the ends of the earth, about one hundred of them every year, for a new school course at the Watchtower Bible School of Gilead. Though they will stay about a year at Bethel, the actual Gilead School course will take ten months. They will be so trained that any of them can step into one of the Society's Branches and do whatever work is needed. Besides the regular classroom courses, there will be practical training in the Society's offices and factory and home.

One of the things the Bethel family had wondered about is where this rapidly expanding family would eat, the present dining room being overcrowded. Brother Knorr explained that the Kingdom Hall located at 136 Columbia Heights would be transformed into another dining room.

Brother Knorr's talk about the new building and the expanding New World society was most encouraging to all present. "We are very grateful to Jehovah God for this building," said the Society's president in closing; and in prayer he thanked Jehovah God for the building and blessings experienced this day. The Bethel family was especially appreciative of the arrangements made by the Society for this occasion, including a tour of the factory and the new home and a special meal for those working at Bethel.

#### SYMPOSIUM OF SPEAKERS

Before Brother Knorr's dedication address, it was the pleasure of all in attendance to hear a symposium of three speakers from the Bethel family. First to mount the platform, after song and prayer, was A. H. Macmillan, who has been associated with the Society since 1900. Brother Macmillan related that fifty-one years ago the Society had moved from Allegheny, Pennsylvania, to Brooklyn when there were only

thirty members in the headquarters family. What a contrast with now! Brother Macmillan stressed the training that Jehovah God is now giving his people. The new building, he said, has been put up for a training work, training that will be carried on into the new world. Referring to his many years as a special representative of the Society, Brother Macmillan said in appreciation of his privileges: "If I had my sixty years of service to do over again, I would work harder, more diligently."

The Society's secretary-treasurer, Grant Suiter, followed Brother Macmillan. Brother Suiter spoke on the subject of financing the Society's buildings over the years. He stressed the fact that the Society's buildings have always been financed within the New World society. He explained that worldly banks and institutions had offered loans to the Society, but such loans have never been necessary because the brothers have responded so well with gifts and loans. The financing of the Society's buildings has always been done by Jehovah's witnesses.

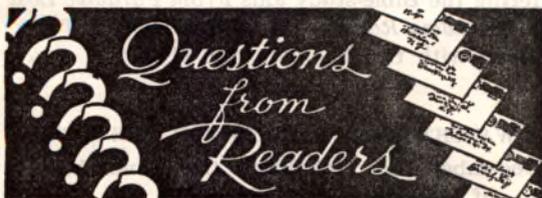
The Society's vice-president, F. W. Franz, spoke next. "Isn't this a curious contrast?" he opened. "Here we are on Willow Street and we just sang one of the songs of Zion. Thank God, however, we are not beside the rivers of Babylon and that we have not hung up our harps on the willows there! We are on Willow Street, but we have begun to sing the songs of Zion as a free people, testifying to the loving-kindness

of Jehovah God."—Ps. 137:1-4, AV.

Referring to the expansion of Jehovah's organization, Brother Franz said: "This place is a symbol of the whole world-wide situation," one of expansion and glory. The new building, Brother Franz said, is "gloriously beautiful," reminding us of the psalmist's words: that everyone in Jehovah's temple would speak his glory. The new Kingdom Hall, with a capacity of about 750 persons, has a cheerful atmosphere, befitting the New World society. The hall's richness is enhanced by walnut veneer on all sides and a platform at the north end in the shape of a semicircle that is decorated with two places for live plants.

Referring to the two Bethel buildings, Brother Franz said: "They are not just dormitories; they are working buildings dedicated to the purpose of education. This is the grandest educational institution in all the earth."

The Society's president followed with the main dedication address, the entire program taking two hours and a half. After Brother Knorr's closing prayer, there was an intermission of ten minutes; and then at 10:25 p.m. the Bethel family inaugurated the regular use of the Kingdom Hall by means of their usual Monday evening *Watchtower* study. It was a most happy day for the Brooklyn Bethel family, and the dedication at Brooklyn Bethel underscores Brother Knorr's words that "this is the time to expand!"



● What stand should children of dedicated Christian parents take in regard to their school's holiday art activities? What about the

Christmas program with its singing of Christmas songs? What about schoolroom birthday celebrations?—M. C., United States.

During a holiday season all students in a school classroom may be required to color or draw pictures relating to that particular holiday. It is part of a classroom assignment, and by simply drawing or coloring the pictures the young student is not indicating that he is commemorating the holiday or is viewing it as of

any importance. He is only fulfilling a school assignment, and his skill is being tested and trained. So, since it is a matter of skill and a classroom assignment, the child of dedicated parents may fulfill such an assignment.

However, taking part in holiday parties or celebrations, which are not educational but primarily recreational, is something else. Such holidays as Halloween, Thanksgiving, Christmas, New Year, Valentine's Day and Easter have their roots in paganism. The Christian Greek Scripture writers do not mention any of such celebrations. Regarding them the words of the apostle Paul apply: "I say that the things which the nations sacrifice they sacrifice to demons, and not to God, and I do not want you to become sharers with the demons. You cannot be drinking the cup of Jehovah and the cup of demons; you cannot be partaking of 'the table of Jehovah' and the table of demons. Or 'are we inciting Jehovah to jealousy'? We are not stronger than he is, are we?" "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?"—1 Cor. 10:20-22; 2 Cor. 6:15, 16.

As for birthday celebrations. It is indeed singular, to say the least, that although we have

record of birthdays being celebrated as far back as ancient Egypt, we do not know the birthday of Jesus or of any of his apostles. Clearly, the implication is that Jehovah God does not want us to celebrate any of these birthdays, or he would have had them recorded. In his Word only two birthday celebrations are mentioned, both of godless kings, and in each instance an execution was involved: of Pharaoh's chief baker and of John the Baptist. (Gen. 40:20-22; Matt. 14:6-10) Even the Jews in those days "regarded birthday celebrations as part of idolatrous worship," and this, no doubt, "on account of the idolatrous rites with which they were observed in honor of those who were regarded as the patron gods of the day on which the party was born."—McClintock & Strong's *Cyclopædia*.

Children of dedicated Christian parents should therefore not take part in celebrating such holidays or birthdays. This would include nationalistic holidays as well as those partly or wholly of pagan origin. The children themselves can present these facts to their schoolteachers; by their thus witnessing they show that they have firm Christian convictions though young in years. But if the children are unable to do so properly, then, by all means, one of their parents should arrange to have them excused on the principle of conscience and freedom of worship.—Ps. 8:2; Prov. 22:6.



## ANNOUNCEMENTS

### 1961 YEARBOOK AND CALENDAR

The new 1961 *Yearbook of Jehovah's Witnesses* is now available. It contains the president's report of Jehovah's witnesses' activity for the year 1960. Obtain your copy for 50c. Also available is the 1961 calendar for 25c. Order now.

### FIELD MINISTRY

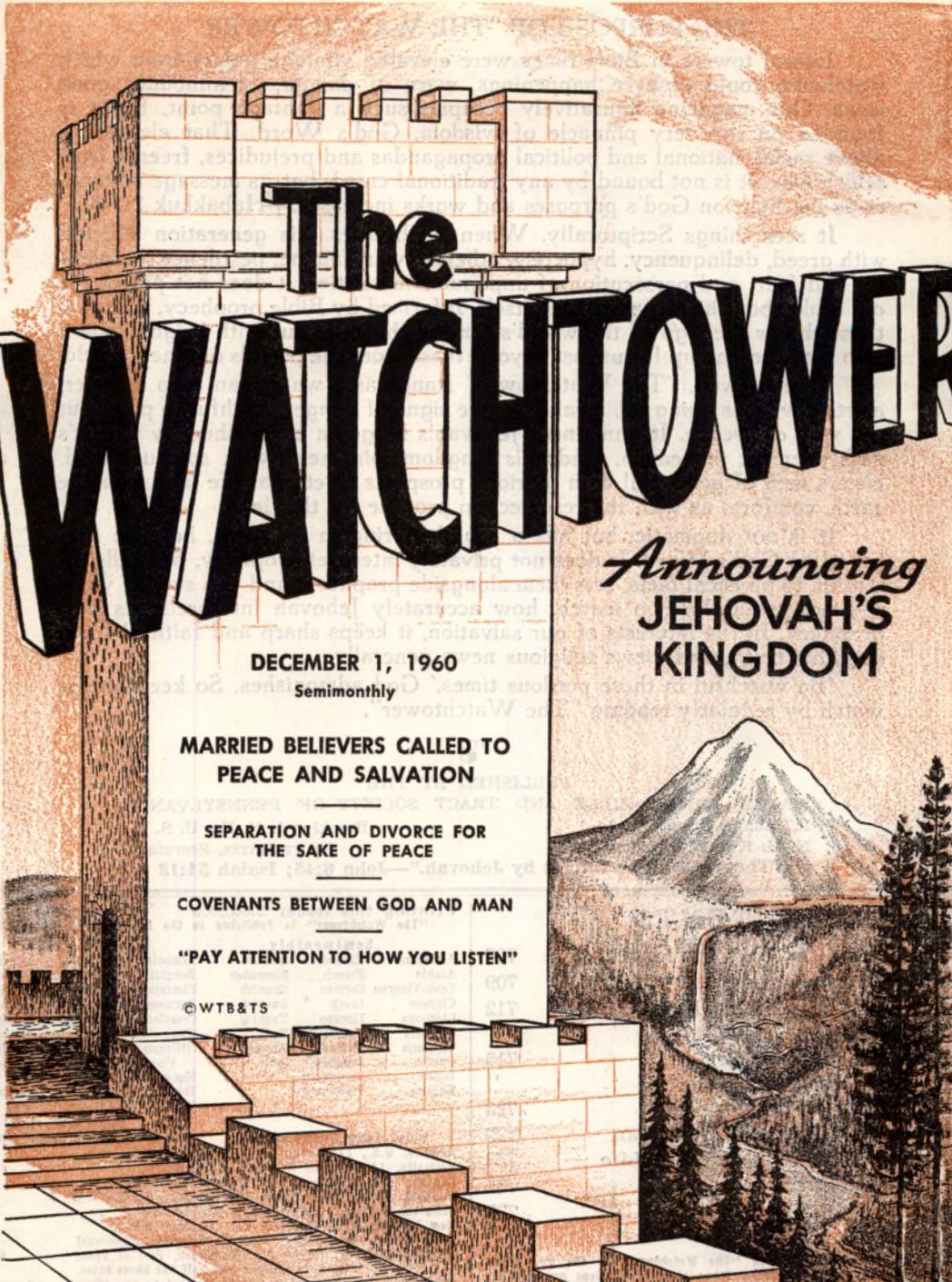
Exercising practical wisdom in a doomed world calls for separateness from old-world aims and activities, and wholehearted devotion to New World activities. Throughout Novem-

ber such New World activities will include offering the Bible-study aids *From Paradise Lost to Paradise Regained* and "Let God Be True," along with two booklets, for \$1.25.

### "WATCHTOWER" STUDIES FOR THE WEEKS

December 18: Upholding the Honorableness of Marriage, ¶1-26. Page 677.

December 25: Upholding the Honorableness of Marriage, ¶27-34, and Marrying in Honor. Page 683.



# The WATCHTOWER

DECEMBER 1, 1960  
Semimonthly

**MARRIED BELIEVERS CALLED TO  
PEACE AND SALVATION**

**SEPARATION AND DIVORCE FOR  
THE SAKE OF PEACE**

**COVENANTS BETWEEN GOD AND MAN**

**"PAY ATTENTION TO HOW YOU LISTEN"**

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*Announcing*  
**JEHOVAH'S  
KINGDOM**

**"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".

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117 Adams Street

N. H. KNORR, *President*

Brooklyn 1, N. Y., U. S. A.

GRANT SUTTER, *Secretary*

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

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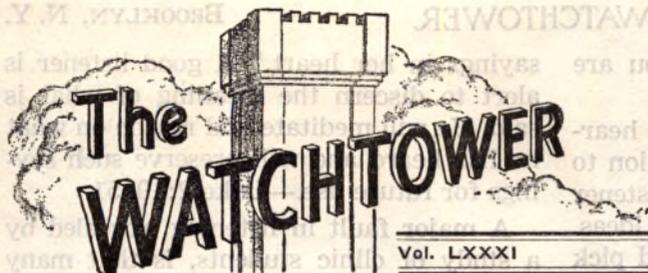
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Announcing  
**JEHOVAH'S  
KINGDOM**

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## **"Pay Attention TO HOW YOU LISTEN"**

**H**AVE you ever had the experience of being unable to recall the name of the person to whom you were just introduced? When commenting at a meeting, has it ever been brought to your attention that your expression was identical to the one just made? Or, on leaving a meeting, has it ever been the case that you could not recall the names of the speakers or the subjects they were discussing? In all probability you have had one of these or similar experiences. If they are regular occurrences, then it is of utmost importance to your eternal welfare to heed Jesus' counsel to "pay attention to how you listen."  
—Luke 8:18.

On occasions our mind's inability to register what is said may be made light of, yet actually it is no laughing matter. There was the case of a young engineer who was in a conference discussing the details of an important new plant site for a major client. Suddenly he proposed what he considered a sensible solution to the problem. After a moment of uncomfortable silence the head of the concern laughingly pointed out that the same proposal had been made and rejected a few minutes earlier. The incident

caused amusement at the time; months later it was remembered by the young engineer, but not as being humorous. Then the project had been successfully completed and most of the young engineers who had worked on it received promotions, but not the one who had made a fool of himself at the conference because of not 'paying attention to how he listened.'

Jesus' instruction to be concerned with *how* we listen indicates there are improper ways of listening that should be avoided. Such bad listening habits can have serious results, meaning not only the loss of a job or a promotion, but even leading to the loss of our very lives. The faulty listening of people today has caused a number of major industries and more than twenty colleges to set up "listening clinics" to study people's listening habits and how to improve them.

Such studies have revealed what one's own experience can tell—our minds often are not concentrating on what is being said. Since our thoughts can race along four to ten times faster than most people speak, we often fail to let our minds dwell on what is being said. Instead we tune our minds out—"I wonder if I turned the stove off before leaving." "Oh, I must see So-and-So after the meeting"—and by the time we tune back in an important point of instruction may have been missed. How appropriate and to the point is Jesus' instruc-

tion to "pay attention to *what* you are hearing"!—Mark 4:24.

Paying attention to what you are hearing means more than paying attention to the words being spoken. A poor listener hears just words and fails to get the ideas. He has not learned to look for and pick out the main ideas and to discern the strong arguments and details that go to support these ideas. Of course, a good speaker with a well-ordered outline makes this easier, but a good listener will learn to find the major points and the supporting arguments of even a complicated outline, delivered in an uninteresting, monotonous style. On occasions such a speaker has the more valuable material, and the good listener is the one that will benefit.

In Jesus' day multitudes listened to him. They marveled at his sayings and enjoyed hearing his speaking. Yet Jesus showed that many were poor listeners when he said: "Though hearing, they may hear and yet not get the sense of it." A good listener has a good motive for listening. His purpose is to acquire knowledge that he can use in the future, both to benefit himself and those with whom he comes in contact. The majority that heard Jesus did not have this proper motive characteristic of all good listeners. Instead they were like those of Ezekiel's day, and Jesus was to them "like one with a beautiful voice and playing a stringed instrument well." They heard his words, but did not do them.—Mark 4:12; Ezek. 33:32.

Jesus' mother Mary was a good listener, setting a pattern for Christians to follow. When the shepherds found her and the babe Jesus in the manger and told the details of how they were directed there by the angels, the account says that "Mary began to preserve all these sayings, drawing conclusions in her mind." When still but a child Jesus spoke words of wisdom, and "his mother carefully kept all these

sayings in her heart." A good listener is alert to discern the meaning of what is said. He will meditate and reason on what he has heard and will preserve such sayings for future use.—Luke 2:19, 51.

A major fault in listening, revealed by a study of clinic students, is that many mentally block out ideas that are opposed to strong opinions they already have. Unconsciously they are afraid they might hear something that will make them question their views. The ear has an amazing ability to focus on what it wants to hear, and to block out what it does not want to hear. O the words may enter the ear all right, but they are not allowed to register on the brain.

The days of Noah provide an example. The scripture says that 'Noah was a preacher of righteousness'; the people heard what he was saying, but "they took no note until the flood came and swept them all away." (2 Pet. 2:5; Matt. 24:39) They blocked their ears by not letting their minds give consideration to what they were hearing. "They took no note" of what they had heard. It was a message that was opposed to their way of thinking and way of life, and so, as has been found by researchers to be true of people today, they mentally blocked out what they did not want to hear. Such poor listening habits resulted in their everlasting destruction.

Jesus said that, "just as the days of Noah were, so the presence of the Son of man will be." (Matt. 24:37) In this day of Christ's second presence the vast majority, as in the days of Noah, are not 'paying attention to how they listen.' It is a life and death matter! All who love life, when hearing the words of life spoken from God's Word the Bible, will 'pay attention to what they are hearing.' They will 'pay more than the usual attention to the things heard by them, that they may never drift away.'—Heb. 2:1.

# LOVE

## is merciful—

### ARE YOU?

**H**OW far could an automobile travel without oil? Before long, friction generated by parts rubbing against each other would burn out vital segments of the engine. Oil is necessary to eliminate or at least minimize this friction.

In human relationships we need such an agent to eliminate or minimize the frictions generated in everyday life. Such an agent is love. Love, as taught in the Bible, is more than kind words, though these are essential too. Love expresses itself in unselfish acts of conduct. It is positive and active, not negative or inactive. It builds up; it does not tear down. Due to a lack of this love, the entire human race is shredded by the frictions of life. Society is heated to the explosion point by hatred, fear, divisions, strife, insecurity and distress of nations.

#### LOVE IS MERCIFUL

An integral part of love is the quality of mercy. A dictionary defines mercy this way: "More kindness than justice requires; kindness beyond what can be claimed or expected; kindly treatment; pity." All of these definitions are expressions of unselfishness; hence, part of love.

To be unmerciful is to be selfish, the opposite of love. Being unmerciful indicates an unwillingness to forgive. It shows a desire to demand beyond what we should demand of others. To lack mercy is to show hatred, not love.

#### STRAW AND RAFTER

When Jesus was on earth, he frequently

used illustrations, or parables, to teach his hearers in a forceful way the necessity of love and mercy. He knew that people had a tendency to push these aside.

He saw how quickly some criticized others while ignoring their own shortcomings.

He also noticed that those who were quick to condemn often had faults far more serious than the ones they were finding in others. What language could he use, then, to impress deeply on others the folly of this unloving, merciless course of action?

Jesus had the exact words for this problem in human behavior. He used a word-picture, an illustration, that made an impression on his audience. It was one that they would not soon forget. As recorded at Matthew 7:3-5, he said: "Why, then, do you look at the straw in your brother's eye, but do not consider the rafter in your own eye? Or how can you say to your brother: 'Allow me to extract the straw from your eye'; when, look! a rafter is in your own eye? Hypocrite! first extract the rafter from your own eye, and then you will see clearly how to extract the straw from your brother's eye."

Jesus used this exaggeration to drive home the point. It would be ridiculous for someone who had a rafterlike fault in his own personality to complain about a tiny, strawlike flaw in another's personality and condemn him for it. The faultfinder should be concerned about this huge plank or timber, this rafter that would be so obvious to others, but which he was ignoring to pick at minor faults in someone else.

Christians are to counsel one another lovingly so all can be molded and fashioned into Christlike individuals. However, one

who undertakes to reprove every defect in another, while his own spirit and conduct are wrong, proves himself a hypocrite. As the apostle Paul stated: "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." (Rom. 2:1) A wise reprover should begin at home and check matters he may be guilty of that could be as bad or even worse than those he observes in others. Jesus' illustration demonstrated that our counsel should always be tempered with love, realizing that everyone, including ourselves, misses the mark of perfection in some way.

One reason some unlovingly criticize others quickly is that they desire to avoid looking at their own failures. To build up his ego, a person will tear down others, thereby suggesting that he would not be like the one he is criticizing; hence, that he is superior to that one. Acid criticism thus draws attention away from his own faults. An example of this was the Pharisees in Jesus' day. They harped on the failure of others in some strawlike point of the Law, while they themselves were guilty of far more serious offenses. Concerning these unloving, self-righteous Pharisees, Jesus said: "They say but do not perform. They bind up heavy loads and put them upon the shoulders of mankind, but they themselves are not willing to budge them with their finger. Woe to you, scribes and Pharisees, hypocrites! because you give the tenth of the mint and the dill and the cummin, but you have disregarded the weightier matters of the Law, namely, judgment and mercy and faithfulness."—Matt. 23:3, 4, 23.

The rafter in their eyes was their lack of love, mercy, justice and faithfulness. Yet they saw fit to criticize those whose faults were tiny straws in comparison!

This is just like the world we live in today. Do not nations, races, political parties, marriage mates, yes, people in all walks of life find it easy to condemn others in an unloving manner while having the same or more glaring shortcomings themselves?

Being unmerciful toward others means that one does not recognize, or else is ignoring, a great fundamental truth. What is that?

#### COMMON ANCESTRY

Every person on earth is a descendant of Adam. What significance does this have? Romans 5:12 states: "Through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned." Everyone on earth is born in imperfection! No one is capable of perfect actions and thoughts. All tend toward wrongdoing because of inheriting sin and imperfection from Adam. We should not demand perfection in others, since we cannot possibly produce it ourselves. This does not mean that grievous sins are to be ignored. For serious violations of Scriptural principles, Jesus plainly laid out the procedure to follow, and it is recorded at Matthew chapter 18, verses 15 to 17.

Remember, mercy is "more kindness than justice requires." We may be quick to demand revenge or perfect justice when someone irritates us or wrongs us. However, what would happen if Jehovah God were to demand perfect justice? Since Adam sinned as a free moral agent and chose to have offspring that were not the responsibility of God, would not perfect justice require that all of us die without any hope of everlasting life? We are all born in sin and therefore fall short of the mark of perfection. We do not have the right to life.

Therefore, we can be thankful that, as 1 John 4:16 states: "God is love." Because

of this love, Jehovah moderates justice with mercy, providing his Son as a ransom sacrifice so believers might get life. Tenderly and compassionately, like a forgiving father, Jehovah overlooks our tendency toward wrongdoing if we imitate his love and do his will. "Blessed be the God and Father of our Lord Jesus Christ, the Father of tender mercies and the God of all comfort."—2 Cor. 1:3.

If we appreciate God's love and mercy toward us, we must extend it to others. On the other hand, if we, after having been extended mercy by Jehovah, do not, in turn, extend mercy to others, but pick at the 'straw in our brother's eye,' while ignoring the huge, rafterlike one in our own eye, would it not be just of God to withdraw his mercy from us? Jesus showed this would be the case: "For if you forgive men their trespasses, your heavenly Father will also forgive you; whereas if you do not forgive men their trespasses, neither will your Father forgive your trespasses."—Matt. 6:14, 15.

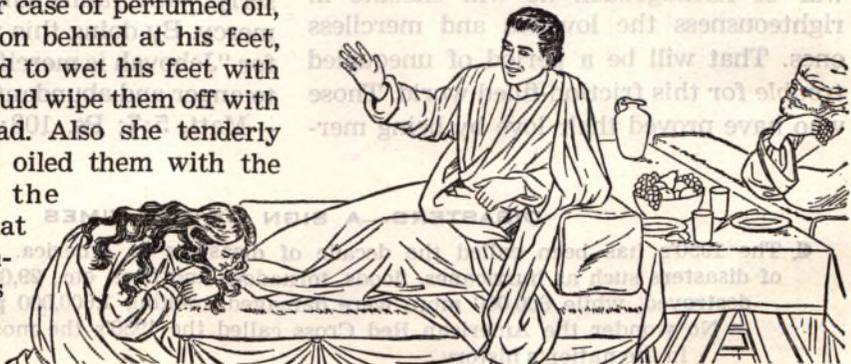
#### THE SINFUL WOMAN

One day Jesus was dining with a Pharisee. The occasion provided another opportunity for him to point out the need for receiving and extending mercy and forgiveness. The account relates: "And, look! a woman who was known in the city to be a sinner, learned that he was taking a meal in the house of the Pharisee, and she brought an alabaster case of perfumed oil, and, taking a position behind at his feet, she wept and started to wet his feet with her tears and she would wipe them off with the hair of her head. Also she tenderly kissed his feet and oiled them with the perfumed oil. At the sight the Pharisee that invited him said within himself: 'This man, if he were a prophet, would

know who and what kind of woman it is that is touching him, that she is a sinner.'"  
—Luke 7:37-39.

This Pharisee considered the sinful woman beneath him, reasoning that Jesus should have reacted similarly. Jesus knew his hypocritical thoughts. "In reply Jesus said to him: 'Simon, I have something to say to you.' He said: 'Teacher, say it!' 'Two men were debtors to a certain lender; the one was in debt for five hundred denarii, but the other for fifty. When they did not have anything with which to pay back, he freely forgave them both. Therefore, which of them will love him the more?' In answer Simon said: 'I suppose it is the one to whom he freely forgave the more.' He said to him: 'You judged correctly.' With that he turned to the woman and said to Simon: 'Do you behold this woman? I entered into your house; you gave me no water for my feet. But this woman wet my feet with her tears and wiped them off with her hair. You gave me no kiss; but this woman, from the hour that I came in, did not leave off tenderly kissing my feet. You did not oil my head with oil; but this woman oiled my feet with perfumed oil. By virtue of this, I tell you, her sins, great though they are, are forgiven, because she did an act of great love; but he who is forgiven little, loves little.'"  
—Luke 7:40-47.

The pious Pharisee was the loser. In



his unmerciful way he considered the sinful woman beneath his dignity and unworthy of his attention. At the same time, he did not honor Jesus. The sinful woman did. It is not that she had been a worse sinner than the Pharisee, though others thought so. Probably the opposite was true, as Jesus made clear concerning the Pharisees on other occasions. It was that she recognized the need for mercy and forgiveness. She realized more truly and deeply the reality of her sin. She also appreciated the necessity of showing love by her deeds. The Pharisee did not feel the need for any of these things. He thought he was righteous and did not need to repent. Because of this he did not feel he had to perform such loving acts as the woman did. His love for Christ was not as great. By his not extending mercy and love to other sinners, his sins proved to be greater. Jesus told the woman: "Your faith has saved you; go your way in peace." There is no record that Jesus told the Pharisee that his faith had saved him.—Luke 7:50.

#### WHAT YOU SHOULD DO

The loveless world today is like the Pharisees. Its cold, merciless course has shattered the lives of billions of people. It has sown hate. It cannot reap love. Shortly, Jehovah will withdraw the mercy he has extended to it for over 4,000 years, since the flood of Noah's day. At the universal war of Armageddon he will execute in righteousness the loveless and merciless ones. That will be a period of unequalled trouble for this friction-filled world. Those who have proved their love by being mer-

ciful and forgiving will be spared and ushered into a new world, where, under God's loving hand, men will be gradually brought back to perfection.

All righteously disposed persons should desire this paradise restored. Do you? If you do and want to receive God's favor and be mercifully protected through the coming world crisis, you should cultivate love by learning how to be merciful to your fellow man. Do not be concerned if he does not respond to your loving acts. If others continue unloving and are unmerciful in spite of your love, they are the losers. They will have to answer to Jehovah, but you have pleased God by continuing to show love and mercy.

There will be those who do appreciate your love and mercy and who will come to an understanding of God's purposes, as did the sinful woman. Jude 22, 23 says: "Also continue showing mercy to some that have doubts; save them by snatching them out of the fire. But continue showing mercy to others, doing so with fear, while you hate even the inner garment that has been stained by the flesh."

Happiness now and everlasting life in God's new world are the benefits of a loving and merciful course of life. Jesus said: "Happy are the merciful, since they will be shown mercy." If you want everlasting life on God's paradise earth, be stingy with criticism, but abundant with love; be miserly with faultfinding, but lavish with mercy. By doing this you will imitate God, for "Jehovah is merciful and gracious, slow to anger and abundant in loving-kindness." —Matt. 5:7; Ps. 103:8.

#### DISASTERS—A SIGN OF THE TIMES

- ☞ The 1950's has been called the decade of disasters in America. As a result of disasters such as hurricanes, floods, tornadoes and fires, etc., 29,000 homes were destroyed, while 600,000 more were damaged, making 1,600,000 persons homeless. No wonder the American Red Cross called the 1950's the most disastrous decade in the nation's history.

# MARRIED BELIEVERS

## CALLED TO

# Peace and Salvation



**"A brother or a sister is not in servitude under such circumstances, but God has called you to peace."**

**—1 Cor. 7:15.**

**M**ARRIAGE, when first introduced to man, was meant to be a peaceable arrangement. It was meant to be for a man's happiness and good, because the fatherly Creator of the first man, Adam, saw that it was not good for the man to continue by himself.

<sup>2</sup> Everything was designed to make marriage peaceful and harmonious. The one to whom the man was married was a feminine creature made in perfection to be a helper for man, as a complement of him. She was most intimately a part of him, for she was in reality bone of his bones and flesh of his flesh, as the man himself said. Very importantly, the man and his wife were of the same religious faith; they were both children of Jehovah God, having communion with him and worshiping him. They had their heavenly Father's blessing and were plainly told what they had to do together in their Paradise home. Their duties were not in conflict; they had a common purpose to fulfill according to God's will, and this called for peaceful cooperation. They had the capacity to love each other; they just naturally loved each

other. Above all, they must have loved their God and Father, although they could not see him. By loving obedience to God's will, their marriage that had started off so favorably could have continued peacefully and happily.—Gen. 1:26 to 2:25.

<sup>3</sup> The Christian apostle Paul, a marriage authority for believers, wrote many important things about marriage. To the overseer or superintendent of a Christian congregation Paul wrote: "The inspired utterance says definitely that in later periods of time some will fall away from the faith, . . . forbidding to marry." (1 Tim. 4:1-3) However, the Holy Scriptures themselves do not forbid marriage, even to the twelve foundations of the Christian congregation, the twelve apostles. After night-long prayer to God, Jesus chose his twelve apostles, and among them he included Simon, whom Jesus called Peter or Cephas. At that time Peter or Cephas was a married man, with a mother-in-law, whom Jesus healed of a bodily ailment. (Luke 6:12-16; John 1:42; Matt. 8:14, 15) In defending the right of an apostle to marry a sister in the faith, Paul wrote: "Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? . . . My defense to those who examine me is as follows: We have authority to eat and drink, do we not? We have authority to lead about a sister as a wife, even as the rest of the apostles and

1. Because it was not good for Adam to be by himself, what was marriage meant to be for man?

2. How did marriage start off favorably for Adam and Eve, and how could it have continued peacefully and happily?

3. The forbidding to marry shows a falling away from what, and how does the case of Christ's apostles show whether the Bible forbids Christians of any rank to marry?

the Lord's brothers and Cephas, do we not?" (1 Cor. 9:1-5) God's Word says Yes.

<sup>4</sup> Paul wrote Timothy and Titus that those whom Christendom calls "bishops" and "deacons" and "priests" may get married. To quote Titus 1:5-7 from the Roman Catholic Douay Version Bible: "Thou shouldest . . . ordain priests in every city, as I also appointed thee: if any be without crime, the husband of one wife, having faithful children, not accused of riot or unruly. For a bishop must be without crime, as the steward of God." Also 1 Timothy 3:2-4, 12 (*Dy*) reads: "It behoveth therefore a bishop to be blameless, the husband of one wife, . . . one that ruleth well his own house, having his children in subjection with all chastity. Let deacons be the husbands of one wife: who rule well their children and their own houses."

<sup>5</sup> Note the repeated qualification, "the husband of one wife." Some Bible translators and commentators take this to mean "married only once," not married more than once, so excluding remarried divorcees and remarried widowers. But the Jewish translator H. J. Schonfield renders 1 Timothy 3:12: "Let administrators [deacons] remain married to one wife, managing their children and their own households well." And the Aramaic translator G. M. Lamsa renders the same verse: "Let the deacons be appointed from those who have not been polygamous, ruling their children and their own households well." The Roman Catholic monsignor R. A. Knox renders the crucial expression as "faithful to one wife," and makes the following footnote comment on this expression: "'Faithful to one wife' may mean, but does not necessarily mean, that in the

discipline of the early Church a remarried widower was ineligible for the episcopate."

<sup>6</sup> Basically the Greek expression for "husband of one wife" means the husband of one living wife. In apostolic times polygamy was practiced among non-Christians, and even among the Hebrews or Jews (from among whom the first members of the Christian congregation were taken) there were notable cases of polygamy.

<sup>7</sup> No polygamous man could become a congregational supervisor or overseer, or a ministerial servant to such an overseer. No polygamous person could even become a Christian and as such a member of the dedicated, baptized Christian congregation. Under the Mosaic law covenant that God made with the Jews, polygamy was permitted but was strictly regulated in the pre-Christian nation of Israel. The most outstanding case of polygamy in all Israel's history was that of King Solomon of Jerusalem. He had seven hundred wives and three hundred concubines, but at last he suffered religious downfall for this. (1 Ki. 11:3) Solomon's case of polygamous marriages has been surpassed by that of two chieftains in Africa this past century. The two, the chieftain of Loango (in what is now the Congo Republic) and the chieftain of Mutesa, in Uganda, had about 7,000 wives each. (*New York Times Magazine*, April 24, 1960, page 114) However, by means of Christ's sacrificial death the Mosaic law covenant with Israel was abolished; and by means of Jesus Christ as Mediator, Jehovah God established a new covenant with the congregation of Christ's followers. Under this new covenant no bigamy or polygamy is permitted in the dedicated, baptized Christian congregation. The paradisaic model of the first man and his

4. How do Paul's instructions to Timothy and Titus show whether so-called "bishops" and "deacons" and "priests" may get Scripturally married?

5. The expression "the husband of one wife" is taken by some Bible translators and commentators to mean what, and thus who might be debarred from holding office in a congregation?

6. Why was this qualification fitting in apostolic times?  
7. What notable examples of polygamy do we have in Israel and in Africa, and what standard of marriage is for Christians in the new covenant of God with his people?

one wife has been restored. In this, congregation overseers must be examples.

<sup>8</sup> How could a polygamous person become a dedicated, baptized Christian and then associate with the New World society of Jehovah's witnesses? By giving up all his marriage mates except one. Nonetheless, he might be obliged to make provision afterward for his released mates and his children by them; but he could no longer have sexual relations with them as wives or as concubines. He must recognize only one mate as his true wife and give her exclusively the marriage due.

<sup>9</sup> This puts quite a test upon a polygamist who enjoys the Bible message of the new world of righteousness in which God's kingdom will allow only one-wife marriage on the Paradise earth. But the polygamist has to meet this test if he wants to survive God's coming universal war of Armageddon and enter alive into the "new earth" under the "new heavens," God's kingdom by Christ. Such a test explains why Mohammedanism is reported making a greater spread in Africa than Christendom's religion. Mohammedanism allows polygamy up to a certain extent; and therefore one of Christendom's evangelists recently back from a preaching tour in Africa said: "For every three converts to Christianity there are seven to Islam." (New York Times, March 30, 1960) However, even though it means giving up polygamy in numerous cases, many thousands of native Africans are becoming dedicated, baptized witnesses of Jehovah every year.

<sup>10</sup> Now as to having one living marriage mate, it is plain that Christ and his apostles did not forbid remarriage by widowed Christians. Concerning the younger wid-

ows whose sexual impulses were asserting themselves, Paul said to overseer Timothy: "I desire the younger widows to marry, to bear children." (1 Tim. 5:14) It was better to remarry than to fornicate during a seizure of passion. Accordingly, Paul further said: "Now I say to the single persons and the widows, it is well for them that they remain even as I am. But if they do not have self-control, let them marry, for it is better to marry than to be inflamed with passion."—1 Cor. 7:8, 9.

<sup>11</sup> Marriage would thus prevent their being distracted from serving God efficiently; it would safeguard them from misconduct that furnished "inducement to the opposer to revile" the Christian congregation, to which the passionate widows belonged. What would be allowed to widows would justly be allowed to widowers. There is no immorality in this; for Paul explains: "While her husband is living, [a woman] would be styled an adulteress if she became another man's. But if her husband dies, she is free from his law, so that she is not an adulteress if she becomes another man's." (Rom. 7:3) Hence, why would a remarried widower be unfit to be an overseer?

#### DIGNIFIED RESPONSIBILITIES

<sup>12</sup> The foregoing must be taken into account when we read Paul's words: "In whatever condition each one was called, brothers, let him remain in it associated with God." (1 Cor. 7:24) Paul did not mean that a person who is called when yet a single person or a widowed person must remain unmarried. Paul says it would be better for them as Christians to remain unmarried; but certain conditions or developments may make marriage advisable

8. What would a polygamous man have to do in order to become a baptized member of the New World society?

9. To survive Armageddon into God's new world, what must a polygamist do, and where are many believers meeting this test?

10. What expressed desire and instruction of Paul proves that remarriage was not forbidden to widowed Christians?

11. Why would remarriage serve well for young widows, and why would a remarried widower not be unfit to be an overseer?

12. When Paul said to remain in the certain condition in which one was called, was he referring to staying single, or to what in general, and why?

for them, for moral reasons. So Paul was really referring to certain unalterable conditions, stations or callings in which believers were when God called them to become Christ's followers. If God himself ignored such unchangeable features about a believer, then the believer did not need to worry about staying in such a condition. If, by God's choice, he began being a Christian in that condition, station or calling, then he could keep on being a Christian therein.

<sup>13</sup> To make that clear, Paul says: "Only, as Jehovah has given each one a portion, let each one so walk as God has called him. And thus I ordain in all the congregations. Was any man called circumcised [because of being a Jew, Samaritan, proselyte or an Egyptian]? Let him not become uncircumcised. Has any man been called in uncircumcision? Let him not get circumcised. Circumcision does not mean a thing, and uncircumcision means not a thing, but observance of God's commandments does. In whatever state [or, calling] each one was called, let him remain in it. Were you called a slave? Do not let it worry you; but if you can also become free, rather seize the opportunity. For anyone in the Lord that was called a slave is the Lord's freedman; likewise he that was called a free man is a slave of Christ. You were bought with a price; stop becoming slaves of men."—1 Cor. 7:17-23; *marginal reading.*

<sup>14</sup> But, Paul, what about persons called when they are married or never yet married? "Now concerning virgins I have no command from the Lord, but I give my opinion as one who had mercy shown him by the Lord to be faithful [and who would therefore be merciful and also faithful in giving his opinion]. Therefore I think this

to be well in view of the necessity here with us, that it is well for a man to continue as he is [as regards marriage]. Are you bound to a wife? Stop seeking a release. Are you loosed from a wife? Stop seeking a wife. But even if you did marry, you would commit no sin. And if a virgin married, such one would commit no sin. However, those who do will have tribulation in their flesh."—1 Cor. 7:25-28.

<sup>15</sup> There is no sin in marrying honorably, and there may be an avoiding of fornication by it. Yet there is 'tribulation in the flesh' connected with it "in view of the necessity here with us," outside the Paradise of Eden. Marriage does not solve all one's problems. While it solves one problem, it creates more at present.

<sup>16</sup> A man can change his virgin or unmarried state without changing his condition, station or calling as a person circumcised or one uncircumcised, as a slave or a free man, but remaining in it. The calling by God is what determines whether one may remain in the station or calling in which he is at the time. Note that Paul says: "In whatever condition each one was called, brothers, let him remain in it associated with God." (1 Cor. 7:24) He does not say, In whatever condition each one was when the truth or Kingdom news found him, let him remain in it. Otherwise, if the truth was first presented to one when a prostitute or an oppressive publican (tax collector) or living in consensual marriage or in common-law marriage, *then the individual would be authorized to remain in that situation and at the same time profess true Christianity.*

<sup>17</sup> It is true that Jesus told the chief priests and religious elders at Jerusalem:

15. To what extent does marriage solve one's problems?  
16. As to the expression "in whatever condition each one was called," why does or does not this refer to one's unmarried state or to one's living an immoral or unjust life?

17. How did Paul explain Jesus' words that tax collectors and harlots would go into God's kingdom ahead of religious priests and elders?

13. What specific stations, conditions or callings does Paul mention in 1 Corinthians 7:17-23?

14. In 1 Corinthians 7:25-28, what did Paul say to those married and to those not yet married?

"The tax collectors and the harlots are going ahead of you into the kingdom of God." But they did not go into the Kingdom as greedy, extortionate tax collectors or as harlots; for Paul says: "Neither fornicators, nor idolaters, nor adulterers, nor men kept for unnatural purposes, nor men who lie with men, nor thieves, nor greedy persons, nor drunkards, nor revilers, nor extortioners will inherit God's kingdom. And yet that is what some of you were. But you have been washed clean, but you have been sanctified, but you have been declared righteous in the name of our Lord Jesus Christ and with the spirit of our God." (1 Cor. 6:9-11) No, those harlots and tax collectors had to clean up first and dedicate themselves to God through Christ and then get baptized, before ever God would call them.

<sup>18</sup> That is why Jesus added: "For John came to you in the path of righteousness, but you did not believe him. However, the tax collectors and the harlots believed him, and you, although you saw this, did not feel regret afterwards so as to believe him." (Matt. 21:31, 32) God does not call harlots and tax collectors and suchlike; but he has called those who formerly were such but did not remain such. So those today living in fornication, adultery, consensual marriage or common-law marriage must first discontinue such or must get legally married. Then they could make an acceptable dedication to God, be baptized and be called into his ministry.

<sup>19</sup> By marriage one undertakes serious limitations and obligations. These responsibilities must be treated with dignity. When a woman marries, she marries into a state of independence of her parents but also marries into a state of subordination,

this to her husband. She comes under a headship, that of her husband.

<sup>20</sup> This is something she should consider before marrying, rather than rebel against it after she is married. She should not try to ignore or be indifferent to headship. "I want you to know," says the apostle Paul, "that the head of every man is the Christ; in turn, the head of a woman is the man; in turn, the head of the Christ is God." And God has no head over him. This is why, on certain occasions, under certain situations, and when performing certain functions, a woman should have upon her head some sort of covering as a sign of being under authority by man. "For a man ought not to have his head veiled, as he is God's image and glory; but the woman is man's glory. For man is not out of woman [man being created first], but woman out of man; and, what is more, man was not created for the sake of the woman, but woman for the sake of the man. That is why the woman ought to have a sign of authority upon her head because of the angels. . . . the woman is out of the man." (1 Cor. 11:3, 7-12) So, if a girl does not want the headship of a man other than her father, she should not get married. To be a Christian wife, she has to recognize husbandly headship.

<sup>21</sup> According to the Bible, a wife is her husband's property, particularly in the case where a bride price is paid for her. That is why a married woman is Scripturally called "beulah," this word really meaning "owned" as a wife. The masculine form of this word is "baal," which even today in modern Israel is the Hebrew word for "husband." The title really means "owner, master, lord."

18. As indicated by Jesus' words concerning John the Baptist, does God call harlots and tax collectors, and on what conditions today do the immoral have an opportunity to be called?

19. As regards independence and headship, into what state does a woman marry?

20. To be a Christian wife, what does a woman marrying have to recognize, as emphasized by Paul in 1 Corinthians 11:3, 7-12?

21. Why do the Hebrew Scriptures refer to a wife as "beulah" and to a husband as "baal"?

<sup>22</sup> Thus Deuteronomy 22:22 speaks of a "woman owned [*beulah*] by an owner [*baal*]." Proverbs 30:23 speaks of a "woman when she is taken possession of as a wife." Exodus 21:3 speaks of the "owner [*baal*] of a wife." To the ancient nation of Israel Jehovah said: "I myself have become the husbandly owner [*baal*] of you people." (Jer. 3:14) To his symbolic "woman," the mother of the promised Messianic Seed, Jehovah says: "You yourself will be called My Delight Is in Her, and your land Owned as a Wife [*Beulah*]. For Jehovah will have taken delight in you, and your own land will be owned as a wife. For just as a young man takes ownership [*baal*] of a virgin as his wife, your sons will take ownership [*baal*] of you as a wife." (Isa. 62:4, 5) For this reason Boaz, David's great-grandfather, said before witnesses in Bethlehem: "Ruth . . . I do buy for myself as a wife."—Ruth 4:10; see also Exodus 20:17.

<sup>23</sup> A woman marrying comes under a new law. What law, or whose law? The apostolic answer is this: "A married woman is bound by law to her husband while he is alive; but if her husband dies, she is discharged from the law of her husband. . . . But if her husband dies, she is free from his law." (Rom. 7:2, 3) In harmony with this arrangement the same apostolic authority commands: "Be in subjection to one another in fear of Christ. Let wives be in subjection to their husbands as to the Lord, because a husband is head of his wife as the Christ also is head of the congregation, he being a savior of this body. In fact, as the congregation is in subjection to the Christ, so let wives also be to their husbands in everything. . . . the wife should have deep respect for her husband."—Eph. 5:21-24, 33.

22. What Scripture instances are given speaking of the husband as the owner and the wife as the owned woman?

23. Under what new law does a woman marrying come, as shown by Paul?

<sup>24</sup> Wives should do this in fear of Christ. That theocratic rule applies alongside this marvelous truth: "All of you who were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor freeman, there is neither male nor female; for you are all one in union with Christ Jesus. Moreover, if you belong to Christ, you are really Abraham's seed, heirs with reference to a promise." (Gal. 3:26-29) Their all being alike is with regard to the new developed personality: "Clothe yourselves with the new personality . . . where there is neither Greek nor Jew, circumcision nor uncircumcision, foreigner, Scythian, slave, freeman, but Christ is all things and in all." Because this does not wipe out the marriage relationship and the correct adjustment of the wife to the husband, Paul later adds: "You wives, be in subjection to your husbands, as it is becoming in the Lord."—Col. 3:10, 11, 18.

#### PROPER EXERCISE OF HEADSHIP

<sup>25</sup> If a dedicated, baptized Christian woman is wise and theocratic and lines up with the apostle's instruction to marry "only in the Lord," then she safeguards her spiritual interests. She makes it easier for herself as a wife, because she is marrying a man "in union with the Lord," a man who is under orders to maintain his husbandly ownership and exercise his headship and law according to the Christian "new personality." He does have the ownership of her, but as a Christian he may not abuse or misuse this Christian property, as it also belongs to Christ who bought her with the price of his perfect human life. Because of this she is a fellow heir with her husband of the promise of everlasting life in God's new world. So her husband

24. Why does this rule of wifely subjection to a husband apply in spite of their being neither female nor male in the matter of union with Christ?

25. In view of a husband's headship and law, how does a Christian woman marrying safeguard herself spiritually, and why so?

would do gross wrong in preventing or hindering her from gaining that precious inheritance, crushing out her future eternal life, as it were.

<sup>26</sup> Says the married apostle Peter (Cephas) to Christian men concerning their wives: "You husbands, continue dwelling in like manner with them according to knowledge, assigning them honor as to a weaker vessel, the feminine one, since you are also heirs with them of the undeserved favor of life, in order for your prayers not to be hindered. Finally, all of you be like-minded, showing fellow feeling, exercising brotherly love, tenderly affectionate, humble in mind." (1 Pet. 3:7, 8) If a husband honors his wife as a physically weaker vessel because of being a feminine vessel, he will handle her with care and tenderness, that she may be of continuous valuable usefulness to him. He will not want to crack her or break her to pieces and destroy her precious helpfulness to him. He will try to preserve her life, not just her present life in this world but, more importantly, her inheritance of life in the future new world of righteousness. He will pray with her and for her.

<sup>27</sup> The Christian husband will keep his wife like-minded with him in Bible knowledge and understanding and in practical wisdom. He will show her fellow feeling. While exercising the headship in the household, he will not become heady but keep "humble in mind." As the man must not have his head veiled because "he is God's image and glory," he will be careful to exercise his headship as God does His, in a way to image God in this headship and to glorify God thus, toward his wife. As the "woman is man's glory," the husband will avoid reducing her to an inglo-

rious state, where she will be no credit or glory to him, not reflecting what a fine, godly husband he is to her both at home and in the congregation. If he is a congregation overseer or a ministerial servant, he will specially want her to be a spiritual "glory" in reflection of him.

<sup>28</sup> "The head of every man is the Christ," and the husband is fearful lest he 'shame the one who is his head.' (1 Cor. 11:3, 4) He will therefore endeavor to be a glory to the one who is his spiritual Head. As a husband he can do this by treating his wife, particularly his dedicated, baptized wife, in the same way in which Jesus Christ treats the congregation as his espoused virgin. The apostle Paul uses this comparison to stimulate believing men to treat their wives in a way that helps to salvation, saying:

<sup>29</sup> "Husbands, continue loving your wives, just as the Christ also loved the congregation and delivered up himself for it, that he might sanctify it, cleansing it with the bath of water by means of the word, that he might present the congregation to himself in its splendor, not having a spot or a wrinkle or any of such things, but that it should be holy and without blemish. In this way husbands ought to be loving their wives as their own bodies. He who loves his wife loves himself, for no man ever hated his own flesh, but he feeds and cherishes it, as the Christ also does the congregation, because we are members of his body. 'For this reason a man will leave his father and mother and will stick to his wife, and the two will be one flesh.' This sacred secret is great. Now I am speaking with respect to Christ and the congregation. Nevertheless, also, let each one of you individually so love his wife as he does himself."—Eph. 5:25-33.

26. Peter says to husbands to assign honor to wives as to what kind of vessel, and therefore what kind of consideration would a Christian husband give a wife?

27. In his exercise of household headship, how will a Christian husband deal with his wife since he is "God's image and glory" and she is "man's glory"?

28, 29. (a) As respects his wife, how does a Christian endeavor to be a glory to the one who is his spiritual Head? (b) In Ephesians 5:25-33, how does Paul stimulate believers to treat wives in a way helpful to salvation?

## BEARING AN UNEQUAL YOKE

<sup>30</sup> Where the husband faithfully and loyally loves his wife in a Christian way and his wife, in turn, displays deep respect for her husband, it produces peace, harmony and happiness in the home. In a dignified, honorable, wholesome way they will lovingly render to each other the marriage due, as being one flesh. "Let the husband render to his wife her due; but let the wife also do likewise to her husband. The wife does not exercise authority over her own body, but her husband does; likewise, also, the husband does not exercise authority over his own body, but his wife does. Do not be depriving each other of it [the due], except by mutual consent for an appointed time, that you may devote time to prayer and may come together again, that Satan may not keep tempting you for your lack of self-regulation. However, I say this by way of concession, not in the way of an order." (1 Cor. 7:3-6) Paul said that by way of concession because fornication was prevalent in that pagan world.

<sup>31</sup> Dedicated, baptized married couples should seriously strive to stick together, with one heart, one mind and one objective. "To the married people I give instructions," continues Paul, "yet not I but the Lord, that a wife should not depart from her husband; but if she should actually depart, let her remain single or else make up again with her husband; and a husband should not leave his wife." The departing wife, though she dwells apart, must remember this divine law: "A wife is bound during all the time her husband is alive. But if her husband should fall asleep in death, she is free to be married to whom she wants, only in the Lord." (1 Cor. 7:10, 11, 39) Bound by her husband's law, she will

not feel free to carry on with the opposite sex as an unmarried woman might or does, thus endangering her moral cleanness. If her better judgment prevails, she will seek reasons and ways to make peace with her living husband and get back to him. She will be careful not to conduct herself in such a loose or immoral way during her separateness from him that he would be filled with disgust and not be eager, yes, yearning, to have her back again, with no grounds for reproaching her or being suspicious of her. The like rule applies, in turn, to the husband who leaves his wife without legal divorce.

<sup>32</sup> In this respect, both separated mates should remember that they represent something higher, grander and more important than their marriage union. This thing is the Christian congregation with which they are associated and in which they are obligated to be active ministers of God's Word. Hence they ought to shrink back aghast from any course that would furnish basis for the mud of reproach and reviling to be slung at God's honorable organization.

<sup>33</sup> However, what about where a couple are in an unequal yoke religiously, where one is a dedicated, baptized believer, an ordained minister of Jehovah God, and the other is an unbeliever toward the New World society of Jehovah's witnesses because of being an atheist or holding some other religious profession? Such religious inequality could ordinarily be expected to produce discord.

<sup>34</sup> In the pursuit of peace, must the believer leave the unbeliever? Not necessarily. Neither is the believer automatically free to abandon the unbeliever. We must

30. How should a husband and a wife render the marriage due, and what did Paul by way of concession say to married believers in this regard?

31. Instead of separating, what should married Christians strive to do, but during any agreed-to living apart how should each one conduct individual living?

32. What higher thing should separated Christian couples remember that they represent, and hence from what course should they refrain?

33, 34. (a) Where a couple are unequally yoked religiously, must the believer leave the unbeliever?

(b) What must the believer remember as to the effect of his accepting the truth and dedicating himself?

keep in mind that when one adopts the truth and becomes a believer by dedicating oneself to God and getting baptized, this does not annul or break the previous marriage bond. One's believing and adopting the Kingdom truth may cause a division in the home, just as Jesus Christ foretold in Matthew 10:34-36. But that does not mean breaking up the marriage. Jesus is no marriage wrecker. The wise and optimistic way to handle an unequal yoke is set out for the believer by Paul:

<sup>35</sup> "To the others [other married people] I say, yes, I, not the Lord: If any brother has an unbelieving wife, and yet she is agreeable to dwelling with him,

let him not leave her; and a woman who has an unbelieving husband, and yet he is agreeable to dwelling with her, let her not leave her husband. For the unbelieving husband is sanctified in relation to his wife, and the unbelieving wife is sanctified in relation to the brother; otherwise, your children would really be unclean, but now they are holy. But if the unbelieving one proceeds to depart, let him depart; a brother or a sister is not in servitude under such circumstances, but God has called you to peace.

For, wife, how do you know but that you will save your husband? Or, husband, how do you know but that you will save your wife?"—1 Cor. 7:12-16.

35. What wise and optimistic way does Paul set out for handling the case of an unequal yoke?

<sup>36</sup> Except as regards his religion or belief, a dedicated, baptized worshiper of God should give his unbelieving wife no occasion for wanting to depart from him. Because of the bettering effect of her husband's belief upon him, she should see all the more reason for being agreeable to dwelling with him the same as before he became an ordained minister of God. The parallel thing should be true in the case of a believing wife and her unbelieving husband.

<sup>37</sup> Take the case of the Jewish wife Eunice and her Greek pagan husband. They had a son named Timothy. In course of time, about A.D. 44, the apostle Paul and Barnabas preached in their city,

and Eunice and her mother Lois believed and became Christians. Did Eunice now leave her Greek husband because he remained pagan? No; for he was still agreeable to dwelling with her. Eunice was submissive to him; and because he objected, she even had not had their son Timothy circumcised.

Whether his father took Timothy to pagan temples of worship, it is not recorded. But Timothy's mother Eunice and his grandmother Lois saw to it that he got the Biblical religious education, for they taught him themselves at home. Thus from infancy Timothy the half-Jew knew the holy writings that were



36. Because of the effect of the truth upon the marriage mate, what should the unbeliever rather want to do?

37. How did Timothy's mother Eunice show respect for her pagan husband, and yet how did she discharge her religious obligation to their son?

able to make him wise for salvation through faith in the Messiah. (2 Tim. 3:14, 15; 1:5; Acts 14:4-18) This home religious education of Timothy prevailed over any pagan influence of his Greek father. So when Paul came to town the first time Timothy joined his Jewish mother and grandmother in becoming a Christian. Hence Paul could speak of Timothy as "a genuine child in the faith," "a beloved child."—1 Tim. 1:1, 2; 2 Tim. 1:1, 2.

<sup>38</sup> On Paul's return visit to the city, he found Timothy to be a "disciple . . . well reported on by the brothers in Lystra and Iconium." Timothy's mother Eunice, of course, was agreeable and his pagan father did not stand in the way of a missionary career for their son; and so Paul arranged to take Timothy along with him and Silas. In order to remove a stumbling block from before Jews in that neighborhood to whom they might preach, Paul circumcised Timothy, who was now a young man; "for one and all knew that his father was a Greek." (Acts 16:1-3) Whether Eunice, his mother, ever won her pagan Greek husband over to Christianity by continuing to dwell with him as long as it was agreeable to him, we do not know. However, shortly before his martyrdom Paul wrote Timothy a last letter and spoke of the faith that dwelt in his mother Eunice.—2 Tim. 1:5.

<sup>39</sup> So Eunice is an example to those dedicated Christian believers who are married to a pagan or a person of a different religious system. The choice of the unbelieving mate to keep on dwelling with a dedicated Christian witness of Jehovah offers a splendid opportunity to the believer, namely, to try in the closest neighborhood to "save" the marriage mate. The

believer therefore has to take a positive course, namely, to treat the unbelieving mate as "sanctified in relation" to the believer. That means that the believer has to do everything to the unbelieving mate as if to the Lord himself. The Lord God is a sanctified Person. (Eph. 6:7; Col. 3:22-24) Also, any minor, dependent children to the marriage are now to be considered as "holy" and hence to be treated as clean. The believer will follow Eunice's example and endeavor to give such "holy" children Bible instruction, that they may continue holy and possibly at last make a personal dedication of themselves to God through Christ. Not only their salvation but also that of the unbelieving marriage mate is at stake. So it is opportune to dwell with him.

<sup>40</sup> Even if the marriage mate is opposed and hard to please, the believer should not feel obliged to depart. The believer should endure the persecution and opposition, just as he puts up with the persecution and opposition in the territory to which he preaches from house to house. By this course the salvation of the unbelieving mate is possible. This is the argument of the apostle Peter in writing to persecuted Christians. Peter says:

<sup>41</sup> "Let house servants be in subjection to their owners with the full measure of fear, not only to the good and reasonable, but also to those difficult to please. . . if, when you are doing good and you suffer, you endure it, this is a thing agreeable with God. In fact, to this course [of suffering unjustly] you were called, because even Christ suffered for you, leaving you a model for you to follow his steps closely. . . In like manner, you wives, be in subjection to your own husbands [baals, He-

38. What was the attitude of Eunice toward a missionary career for Timothy, and why was first then circumcision practiced upon Timothy?

39. To what particular Christian women is Eunice an example, and how does the believer treat the unbelieving mate as relatively sanctified and any children as holy?

40, 41. (a) In case the unbelieving mate is hard to please, what should be the believer's course? (b) How does Peter counsel unequally yoked Christian wives in harmony with that principle?

brew Bible], in order that, if any are not obedient to the word, they may be won without a word through the conduct of their wives, because of having been eye-witnesses of your chaste conduct together with deep respect [toward your husbands]. And do not let your adornment be that of the external braiding of the hair and of the putting on of gold ornaments or the wearing of outer garments [which outward adornment will not win husbands who are not yet obedient to God's Word], but

let [your adornment] be the secret person of the heart in the incorruptible apparel of the quiet and mild spirit, which is of great value in the eyes of God. For so, too, formerly the holy women who were hoping in God used to adorn themselves, subjecting themselves to their own husbands, as Sarah used to obey Abraham, calling him 'lord'. And you [wives] have become her children, provided you keep on doing good and not fearing any cause for terror [toward your husbands]."—1 Pet. 2:18 to 3:6.

**SEPARATION**  
and **DIVORCE**  
for the sake of  
**PEACE**

**T**HERE are innumerable cases of where dedicated, baptized believers have obeyed the apostle Paul's advice and have kept dwelling with unbelieving mates to have the joy of finally 'saving' the marriage mate. But what about a believer who uses God's spirit to endure persecution and opposition in the effort to hold the marriage together, but whose unbelieving mate still finds it disagreeable and at length departs, either by living independently somewhere else or by divorce or legal separation? Paul answers: "But if the unbelieving one proceeds to depart, let him

depart; a brother or a sister is not in servitude under such circumstances, but God has called you to peace."—1 Cor. 7:15.

<sup>2</sup> In the interest of his own Christian peace, the believer may let the unbelieving marriage mate depart and live elsewhere. The departed unbeliever may not remarry, any more than a departed Christian believer may do so: "But if she should actually depart, let her remain single or else make up again with her husband." (1 Cor. 7:11) The abandoned believer has no Scripture grounds for procuring a legal divorce, that is, on the mere basis of abandonment or of incompatible difference of religion. Hence if he did get a divorce, he would not have the Scriptural freedom to relieve himself of unsatisfying legal singleness by remarrying. Jesus Christ himself says not, in the following words:

<sup>3</sup> "Pharisees came up to him, intent on tempting him and saying: 'Is it lawful for a man to divorce his wife on every kind of grounds?' In reply he said: 'Did you not read that he who created them at the beginning made them male and female and said: "For this reason a man will leave his father and his mother and will stick

1. If, in spite of all, the unbeliever chooses to leave and live separate, what should the believing mate do about it?

2. If a separation does occur, is there a Scriptural ground for divorce, to be followed by remarriage to another?

3. What did Jesus say on the matter, according to Matthew 19:3-9?

to his wife, and the two will be one flesh"? So that they are no longer two, but one flesh. Therefore, what God has yoked together let no man put apart.' They said to him: 'Why, then, did Moses prescribe giving a certificate of dismissal and divorcing her?' He said to them: 'Moses, out of regard for your hardheartedness, made the concession to you of divorcing your wives, but such has not been the case from the beginning. I say to you that whoever divorces his wife except on the grounds of fornication and marries another commits adultery.'"—Matt. 19:3-9; also Deuteronomy 24:1-4.

<sup>4</sup> Thus Jesus did not say that divorce should be forbidden by the law of the State on any ground, even on adultery. The religious priests of today who insist on such a law of no possible divorce want to bind innocent marriage mates to adulterous partners. By such a law they shield the adulterous mate and also encourage and promote marital unfaithfulness by allowing no relief for the innocent mate. If they permitted the innocent mate to divorce the adulterous one, then it would nullify the confessional forgiveness that the priests extend to the adulterous mate. In that case the adulterous mate would not be shielded by the priest's indulgence or remission of sins toward the adulterous one who merely confesses but does not reform. The Scriptural way, the most effective way, to reduce or prevent legal divorce is by teaching the Holy Scriptures and its morality and keeping the Christian congregation free of adulterers, and not by a total antidivorce law. Such a law has not stopped adultery.

<sup>5</sup> God's law under his new covenant, as stated by Jesus in his above-quoted words, certainly allows for divorce on the proper

basis. That one Scriptural or New Covenant basis is adultery. Divorce on that basis frees the innocent mate to remarry without thus committing adultery himself by remarriage. Divorce on any other basis does not free the legally separated ones to remarry without becoming guilty of adultery in God's eyes and so becoming unworthy of being in His congregation under Christ. This is how Jesus' words in the Sermon on the Mount are to be understood. He referred to the divorce law recorded by the prophet Moses in Deuteronomy 24:1 and went on to say: "You heard that it was said, 'You must not commit adultery.' . . . Moreover it was said, 'Whoever divorces his wife, let him give her a certificate of divorce.' However, I say to you that everyone divorcing his wife except on account of fornication makes her a subject for adultery, seeing that whoever marries a divorced woman commits adultery."—Matt. 5:27-32.

<sup>6</sup> If a dedicated Christian divorces his wife for adultery, how does he thereby make her a subject for adultery? She is already an adulteress by her own course and choice. It would not be divorce that drives her into adultery. However, if the husband divorces his wife for any other reasons, even reasons admitted by the law of the land, except for fornication or adultery, then he does expose her to adultery in the future. How so? Because according to God's law the unadulterous wife is not disunited from her husband by such an unscriptural divorce. She is still his wife and is thus not free to remarry and have sex relations with another legal husband.

<sup>7</sup> Hence when Jesus says, "seeing that whoever marries a divorced woman commits adultery," he does not mean any di-

4. Do Jesus' words support the passing of a total antidivorce law, and what is the most effective way to reduce or prevent legal divorce cases?

5. What divorce rests upon a Scriptural basis, and what privilege does it allow the innocent divorcee?

6. Do both Scriptural and unscriptural divorce make a woman a subject for adultery, or what difference, if any, is there?

7. Which kind of divorcee, then, did Jesus mean when saying that whoever marries a divorced woman commits adultery?

divorced woman at all. He means the woman legally divorced "except on account of fornication"; that is, an unadulterous divorced woman. This same principle holds true in the case of a husband whom his wife divorced although he had not acted adulterously. Any woman marrying him would lead him into adultery and herself become a fornicatrix.

<sup>8</sup> In Mark 10:11, 12 Jesus' statement on divorce reads: "Whoever divorces his wife and marries another commits adultery against her, and if ever a woman, after divorcing her husband, marries another, she commits adultery." Luke 16:18 reads similarly: "Everyone that divorces his wife and marries another commits adultery, and he that marries a woman divorced from a husband commits adultery."

<sup>9</sup> Those verses do not forbid divorce. But, taken by themselves, they would say that no divorcee would be entitled to remarry, except after the death of the divorced mate; and that to remarry during the lifetime of the divorced mate would mean to break God's law against adultery. However, those two versions of Jesus' words on divorce are to be explained in the light of the fuller statement recorded by the apostle Matthew, who shows that what Mark and Luke wrote on divorce is true if the ground for procuring the divorce is anything else but adultery on the part of the unfaithful mate. The single person who commits fornication with a harlotrous woman makes himself "one body" with a woman not his wife. Likewise the adulterer makes himself one body, not with his legal wife, but with the immoral person with whom he illegally lies. The adulterer thus sins against his own flesh. Yes, not only against his own personal flesh but also

against his legal wife who till then has been "one flesh" with him. (1 Cor. 6:16, 17) For that reason, adultery really breaks the marriage union. This is why divorce on the basis of adultery formally and finally dissolves the legal marriage union. It frees the innocent partner to remarry with honor and with no stain on good morality during the lifetime of the guilty divorced mate.

<sup>10</sup> Divorcing an adulterous mate does not expose the divorced wrongdoer to adultery. Rather, the legal marriage, as long as it lasted, had failed to protect the unfaithful one from immorality. So the one marrying the adulterous divorcee merely marries an unclean person with an immoral record; and this remarriage does not cause the adulterous divorcee to become adulterous for the first time. If the innocent marriage mate divorces the adulterous mate, it frees the innocent one to remarry. The Scriptural divorcer is not divorcing merely to get rid of an adulterous mate no longer loved or physically safe to live with and have intercourse with. Such a divorcer is really freeing himself for remarriage, if that becomes advisable, due to the need for a faithful, dedicated life partner. By divorcing the adulterous mate, the divorcer simply lets the adulterous one have the kind of life desired, an immoral life.

#### JUDGMENT AGAINST IMMORAL ONES

<sup>11</sup> The committing of adultery can work disaster to the legal marriage tie through a resultant divorce. But it certainly works disaster to one's relationship to God, who has now come to his spiritual temple with his judicial Messenger Jesus Christ to do judging. He warns: "I will come near to you people for the judgment, and I will become a speedy witness against the sor-

8, 9. (a) Taken by themselves, what would the statements by Mark and by Luke mean for all divorcees? (b) In harmony with what are the statements by Mark and Luke to be explained, and why does adultery really break a marriage union and open the way for Scriptural divorce?

10. What does divorcing an adulterous mate free that one for and also free the innocent mate for?

11. Besides to legal marriage, to what more serious thing can adultery work disaster, especially since Jehovah has come to his temple?

cerers, and against the adulterers, . . . while they have not feared me,' Jehovah of armies has said."—Mal. 3:1, 5; also Hebrews 13:4.

<sup>12</sup> This divine judgment would be expressed in casting out, disfellowshipping the adulterous one from the congregation. To the congregation the judicial decision is handed down: "Quit mixing in company with anyone called a brother that is a fornicator . . . , not even eating with such a man. . . . 'Remove the wicked man from among yourselves.'" (1 Cor. 5:11-13) Outside of God's moral organization there is no everlasting life. Hence the dismissing of the fornicator and the adulterer could be the initial judgment act that points the way to everlasting destruction of the guilty one unless he shows unhypocritical heartfelt repentance toward God and reforms with a sincere resolve to keep morally clean and not contaminate God's congregation and not bring reproach upon it. Then God would authorize his congregation to reinstate the repentant, reformed sinner, subjecting him to a period of probation until he puts himself back in the confidence of the clean congregation.

<sup>13</sup> If the adulterous marriage partner makes confession and shows an honest repentance and a resolve to be true and faithful to the marriage vow henceforth and then implores forgiveness, the innocent mate may choose to forgive and to resume marriage relations and not divorce the adulterous one. Under certain circumstances this not only preserves the marriage bond but also keeps the innocent mate

12. What is the judicial decision handed down concerning such an immoral person, and what is the only way by which the immoral one could be saved from everlasting destruction?

13, 14. (a) Where a mate commits adultery, how may the marriage bond be preserved and the couple keep living together? (b) By what action may the congregation keep the innocent, forgiving mate from having to live with a disfellowshipped mate? (c) Though the adulterous one may be forgiven, what must happen to any responsible office or services that he may hold in the congregation, and why?

from having to live, eat and sleep with a disfellowshipped mate; which would be a spiritually difficult situation. How?

<sup>14</sup> Immorality affects the privileges one may enjoy in the congregation. For this reason the adulterous mate should also confess to the representatives of the congregation. These responsible servants of the congregation may take into consideration the repentance and sorrow of the guilty one and whether it was the first offense, and they could mercifully respect the innocent mate's forgiveness of the repentant, converting mate; and in order to preserve the spiritual oneness of the married couple, they would not disfellowship the adulterous one. They would hold the innocent mate responsible to enforce a probation upon the forgiven sinner long enough to prove the recovery of the sinner to good morals, and they would check on the guilty one monthly for a full year to help in the reformation. However, if the sinner has been holding any responsible offices and service assignments in the congregation, then the congregation's representative committee must arrange to divest the sinner of such offices or assignments. Why? Because, according to the Scriptural qualifications for holding a position of responsibility and special service in the congregation, the holder has to be exemplary, irreprehensible, clean in conscience, above reproach from the Devil's agents. (1 Tim. 3:1-9; Titus 1:5-9) Hence, even though the converting adulterous one has been forgiven by the innocent marriage partner and by the congregation's representative committee, he must be held unfit for office or special service.

<sup>15</sup> In many cases an innocent mate's forgiveness may prove to be only limited in its power to relieve the adulterous one of all the serious consequences of the immo-

15. In what situation would an innocent mate's forgiveness not ward off disfellowshippment?

rality. If the immoral mate committed adultery with a person outside the congregation such as a fornicator or a harlot, no congregation action would need to be taken toward the immoral outsider. There would be no need to ask forgiveness of the outside fornicator or harlot or to straighten out matters with such an immoral outsider. But if one carried on the sexual uncleanness inside one's own congregation or another Christian congregation, then the innocent mate's forgiveness may not be sufficient to ward off a disfellowshippment.

<sup>16</sup> Say the adultery was committed with the husband or with the wife of another couple in the same congregation or another congregation, or with a minor person under parental care or under a guardian. Then others who are seriously affected by the moral offense would come into the picture. The husband whose wife was violated, or the wife whose husband sinned with another's wife, or the parents whose child was corrupted—do they forgive? Or do they want disciplinary action to be taken against the immoral married person? The innocent marriage mate may forgive for private personal reasons, but that mate cannot forgive for these others who have been hurt. Such personal, domestic forgiveness does not settle outside accounts for the guilty one. It cannot squash outside demands for disciplinary action by the congregation or demands for reparation through legal action outside in the courts of the land. The congregation may therefore decide to disfellowship despite the innocent mate's personal forgiveness to the wrongdoer.

<sup>17</sup> The congregation committee has to

16. In case a member committed adultery inside his congregation or another congregation, why might the offender's congregation have to disfellowship despite the innocent mate's forgiveness?

17, 18. (a) For example, how might a traveling man, with an official capacity, visit and corrupt a number of yielding women in such outside congregations, and also pray under a misimpression? (b) How did Jude describe such a man?

consider, also, the enormity of the offense. How widespread was it? Were other congregations concerned, and was the purity of their local organization defiled? Say, for example, a married man made regular trips to a number of congregations and in all these or in some of them he made improper advances to single women or to wives—wherever he could find some willing or yielding sister. He is making a general practice of immorality, and that within God's holy congregation. He is defiling God's organization in its several congregations. He is abusing what responsible office he may hold respecting those congregations. Under cover of official service he is slipping in merely to satisfy his perverted cravings. He cowers weak, timid sisters into yielding to his unclean designs. Privately he prays to God to forgive him, but he makes no real effort to control himself and correct himself. So he keeps on sinning, under the misimpression that God's loving-kindness through Christ will cancel the sins that he enjoys committing, without regard for the purity and name of God's congregation.

<sup>18</sup> Such a man proves himself to be one of those spoken of in Jude 4: "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."

<sup>19</sup> In God's time this responsible traveling man is found out and exposed. His wife forgives him when he admits his wrong. But is her forgiveness of any avail? No! It is no shield for him from deserved consequences. He cannot transform himself overnight. His forced admission of guilt

19. Why must such a man be disfellowshipped, even though his wife does forgive him and not divorce him?

and his expressing of regret does not mean any real reformation. He is a danger in the midst of the congregations of God's dedicated people, a powerful bit of leaven that can ferment the whole mass. He is a deliberate, confirmed defiler of what is holy. He is untrustworthy, a risk, an unfit man to have among us. According to Bible principles he must be disfellowshipped. God's congregation must be cleansed and safeguarded, even though his wife forgives and does not divorce him.

<sup>20</sup> But what of the adult single person who commits fornication and has no mate to whom to confess his transgression? When sad and cut to the heart on account of his wrongdoing, can he go to someone to help him? The congregation service committee of spiritually qualified brothers serve the whole congregation. If a single person is overtaken in a violation of Jehovah's law, he may confess his guilt to the committee. The committee must then decide what disciplinary action shall be followed in each case, whether disfellowshipping or probation. They have the responsibility for the welfare of the congregation and each member in it and must determine what is in the best interests of the congregation. If they find the single person has been overtaken in a hasty act, his first offense, and his attitude shows true sorrow and repentance, they are within bounds of their duties before Jehovah to extend mercy, just as they can in the case of a married transgressor, and to set a period of probation during which the offender would report to them regularly on his conduct and efforts at reformation. If he were a servant, of course, he would have to resign his office as one no longer irreprehensible.

20. When an unmarried adult fornicator wishes to confess his sin, to whom shall he go, and how will he be dealt with by the congregation?

#### PURSUIT OF PEACE BY THE MARRIED

<sup>21</sup> During the service year of 1958-1959 there were 6,552 individuals disfellowshipped by the New World society of Jehovah's witnesses for various reasons. Many of these were cases of immorality, either fornication or adultery. Where it became proper and timely, mercy was displayed, and there were 1,597 of all disfellowshipped during past years reinstated during the 1958-1959 service year upon proof of godly sorrow, repentance and reformation. These were put on probation for a reasonable period of time, before being granted again the general privileges of all in the congregation. So, at the end of the said service year there were, out of all those who had been disfellowshipped during recent years, a total of 25,143 still cut off from the congregation of Jehovah's people. While it is too bad that any should make it necessary to disfellowship them, we are comforted to know that, out of all the hundreds of thousands who are reporting preaching activities throughout the earth, only .81 percent were disfellowshipped. That is only eight-tenths of one percent. Still even that low figure is a warning to each one of us.

<sup>22</sup> Disfellowshipping removes a person from peaceful relations with Jehovah God. Married Christians should avoid with dread such a wrecking of peace with God. God has called married Christians to peace. (1 Cor. 7:15) In their married state let them jealously guard their peace with him. That means guarding, as far as possible, their domestic peace as between husband and wife. To this end let them lead lives faithful to God and his Christ and faithful to their marriage mates with whom they are "one flesh."

21. (a) During the 1958-1959 service year how many were disfellowshipped from the New World society? How many were reinstated? How many remained disfellowshipped? (b) Is the smallness of the percentage of disfellowshipped ones to be ignored?

22. To what have married Christians been called, and how should they guard this?

<sup>23</sup> On the other side of the universal war of Armageddon, now not so far away, there lies the restored earthly Paradise. But even at the present time since the year 1919 the great Planter and Cultivator Jehovah God has brought his dedicated witnesses on earth into a spiritual Paradise. There they enjoy peace, joy, and all the other fruitage of the holy spirit, and they bring forth all the fruitage of good works in preaching the good news of the King-

23. (a) Why, especially now, is there no room for wrong marriage conduct any more than back in Eden? (b) What, then, should married Christians do to vindicate the Provider of marriage for man and woman?

dom world-wide. In this spiritual Paradise, just as originally in the garden of Eden when occupied by the perfect Adam and Eve, there is no room for polygamy or improper marriage conduct or disregard for the theocratic relationship of man and wife. May married believers appreciate the situation and take the opportunity to work for the salvation of the beloved marriage mate. By their marriage conduct may they honor God. Great will be their reward. Their marriage will serve his purpose and play its part in vindicating him for lovingly providing this dignified, honorable peaceful union of husband and wife.



**I**F IT were possible, would you be willing to make an agreement with a tiny ant? Would you enter into a covenant with a flea? If such creatures had sufficient intelligence to reason and to communicate with you, would you promise things to them for their betterment and then keep your promise? Or would you disdain them, refusing to make a covenant with them because they are so small, weak and insignificant?

The insignificance of man in comparison

to God is much more striking than that of an ant or a flea in comparison to man. To God whole nations are as less than ants, even less than fine dust particles. "Look! The nations are as a drop from a bucket; and as the film of dust on the scales they have been accounted." (Isa. 40:15) Despite the fact that the nations are smaller than fine dust particles in the eyes of God, he has been willing to make covenants with men who exercise faith in him.

A covenant can be either a mutual agreement between two parties or a promise on the part of one party to do something for another. The Hebrew word for it stems from a root that means "he cut." This undoubtedly comes from the ancient custom of cutting or dividing a sacrificial animal to ratify a covenant. The practice is mentioned at Jeremiah 34:18 in these words: "They did not carry out the words of the covenant that they concluded before me with the calf that they cut in two that they might pass between its pieces." This explains what is meant by the expression 'cut a covenant.'—Gen. 15:18, *footnote a*.

#### COVENANT WITH NOAH

The great Ruler of the universe gave a promise to Noah before the flood that can be considered as the first direct mention of a covenant between man and God. "I do establish my covenant with you, and you must go into the ark, you and your sons and your wife and your sons' wives with you." (Gen. 6:18) This was a covenant that pertained to the survival of Noah and his household. Noah showed his faith in God's promise and his worthiness of having it fulfilled toward him by building the ark and entering it with his household. If he had failed to do as God commanded, his disobedience would have made the covenant invalid and he would not have been preserved. Men who break agreements with God are "deserving of death."—Rom. 1:31, 32.

After the flood Jehovah made another covenant with Noah, using him as a representative for the human race. The covenant contained a promise that Jehovah God would never again destroy all flesh by means of a flood. Because the rainbow was given as a visual symbol and reminder of it, the covenant came to be known as the rainbow covenant. "I do establish my covenant with you: No more will all flesh be

cut off by waters of a deluge, and no more will there occur a deluge to bring the earth to ruin. My rainbow I do give in the cloud, and it must serve as a sign of the covenant between me and the earth."—Gen. 9:11, 13.

Although the fulfillment of this covenant promise did not hinge upon human actions, this does not mean man can break the divine law stated in Genesis 9:4-6 about the sacredness of blood or life without punishment. Without breaking his promise about another global flood, God can destroy, by other means, humans who willfully violate his laws.

#### THE ABRAHAMIC COVENANT

As it has been noted, the men with whom God has made covenants have been men of faith, men who obeyed him. Abraham was such a man. He was born 352 years after the Flood, and at the age of seventy-five he had the honor of being brought into covenant relationship with the Ruler of the universe. Jehovah made a covenant with him, saying: "I shall make a great nation out of you and I shall bless you and I will make your name great; and prove yourself a blessing. And I will bless those who bless you, and him that calls down evil upon you I shall curse, and all the families of the ground will certainly bless themselves by means of you."—Gen. 12:2, 3.

Jehovah's covenant with Abraham became operative when Abraham obeyed the divine command to leave his country and go to the land of Canaan. At various times thereafter God confirmed this covenant. One such occasion was when Abraham had passed a severe test of faith that involved his beloved son Isaac.—Gen. 22:15-18.

The Abrahamic covenant has its fulfillment in Jesus Christ. He is the Seed of Abraham that brings blessings to all nations of the earth that exercise faith in him and the Greater Abraham, Jehovah

God. "The purpose was that the blessing of Abraham might come to be by means of Jesus Christ for the nations."—Gal. 3:14.

Because of his faith Abraham was counted righteous in the eyes of God. As a sign or seal of this Jehovah made with him the covenant of circumcision. This was a covenant that required Abraham and all his male offspring, as well as his servants, to be circumcised. Regarding it the apostle Paul said, many centuries later: "He received a sign, namely, circumcision, as a seal of the righteousness by the faith he had while in his uncircumcised state, that he might be the father of all those having faith while in uncircumcision, in order for righteousness to be counted to them."—Rom. 4:11.

#### THE LAW COVENANT

Jehovah made a covenant with the descendants of Abraham 430 years after the Abrahamic covenant. It was made with them at Mount Horeb in Arabia while they were assembled in a vast crowd at the base of the mountain. This memorable covenant came to be known as the law covenant. It is an outstanding example of how the great Ruler of the universe shows undeserved kindness toward humans.

The law covenant did not replace the Abrahamic covenant but was an addition to it. It directed the people toward the Seed of Abraham, Jesus Christ. "As to the covenant previously validated by God, the Law that has come into being four hundred and thirty years later does not invalidate it, so as to abolish the promise."—Gal. 3:17.

For Abraham's fleshly descendants the law covenant was designed to serve as a protection from the bad influence of pagan nations as well as to make them conscious of their sinful condition and their need for a perfect, sin-atonement sacrifice. "Why, then, the Law? It was added to make transgres-

sions manifest, until the seed should arrive to whom the promise had been made."—Gal. 3:19.

The law covenant was bilateral or two-sided. Jehovah promised to make the nation of Israel his special property and to give them certain blessings provided they remained obedient. "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.' . . . After that all the people answered unanimously and said: 'All that Jehovah has spoken we are willing to do.'" (Ex. 19:5, 6, 8) The agreement was validated by the blood of sacrificial animals. "So Moses took the blood and sprinkled it upon the people and said: 'Here is the blood of the covenant that Jehovah has concluded with you as respects all these words.'"—Ex. 24:8.

#### THE COVENANT WITH LEVI

When the people of Israel made a golden calf for an object of worship while encamped at Mount Horeb, the sons of Levi were the first ones to stand with Moses in opposition to this wrong conduct. Out of zeal for pure worship they promptly obeyed Moses by destroying 3,000 idolaters. The blessing Jehovah conferred upon them after this was a covenant for the priesthood. They were separated from the rest of the people for special service to Jehovah. "Jehovah continued to speak to Moses, saying: 'As for me, look! I do take the Levites from among the sons of Israel in place of all the first-born opening the womb of the sons of Israel, and the Levites must become mine.'"—Num. 3:11, 12; Ex. 32:26-29.

It was similar zeal for Jehovah's pure worship that moved the Levite Phinehas, a grandson of Aaron, to execute an Is-

raelite and the Baal-worshiping Midianite woman that the man had taken for himself, contrary to the law of God. Because of this zeal Jehovah made with Phinehas a covenant of peace, promising him that the priesthood would remain in his family. It appears that he became a leader over the family of Korahites who guarded the entrances of the sacred tent and the camp. Since this was a covenant for the priesthood, it might be considered as part of the covenant with Levi. "Here I am giving him my covenant of peace. And it must serve as the covenant of a priesthood to time indefinite for him and his offspring after him."—Num. 25:12, 13.

#### THE KINGDOM COVENANT

Due to his faith and obedience, King David was singled out by Jehovah to become party to an outstanding covenant. It was a kingdom covenant that backed up the covenant with Abraham, for it made certain the fulfillment of the promise to bless all nations and families of the earth. "I shall certainly raise up your seed after you, which will come out of your inward parts, and I shall indeed firmly establish his kingdom. He is the one that will build a house for my name, and I shall certainly establish the throne of his kingdom firmly forever."—2 Sam. 7:12, 13.

The seed that God raised up from David, and whose kingdom he firmly established, is Jesus Christ. "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 1:32, 33.

The kingdom covenant is of vital importance to mankind, for it insures the establishment of permanent peace upon earth and just rule for all peoples. God will not fail to keep it.—Ps. 89:33-37.

#### THE NEW COVENANT

Long in advance, Jehovah foretold the establishment of a new covenant to replace the law covenant after it had served its purpose. Since the purpose of the Law was to lead descendants of Abraham to the promised Seed, Jesus Christ, it was due to end when Christ fulfilled its purpose by laying down his life as a ransom. "Christ is the accomplished end of the Law."—Rom. 10:4.

It was through the prophet Jeremiah that Jehovah foretold the new covenant. "'Look! There are days coming,' is the utterance of Jehovah, 'and I will conclude with the house of Israel and with the house of Judah a new covenant.'" (Jer. 31:31) Jesus announced this covenant to his followers on the night before his death by saying: "This cup means the new covenant by virtue of my blood." (1 Cor. 11:25) The blood of his perfect sacrifice validated it, putting it into force. Fifty days after his resurrection it became fully operative when the first of 144,000 spiritual Israelites were brought into it.

The new covenant was not made with fleshly Israel but with spiritual Israel, consisting of Jews and non-Jews. "Moreover, if you belong to Christ, you are really Abraham's seed, heirs with reference to a promise." (Gal. 3:29) These spiritual Israelites were given the marvelous promise of being made priests and kings with Christ in his heavenly kingdom. Their being taken out of the nations as a people for God's name fulfilled the purpose of the covenant. The perfect sin-atoning merit of Christ's sacrifice makes possible for them the fulfillment of the promise: "I shall forgive their error, and their sin I shall remember no more." (Jer. 31:34) On the basis of that sacrifice their errors and inherited sin are forgiven and righteousness is imputed to them so they can be begotten as spiritual sons of God.—Ps. 50:5.

The new covenant does not cancel the Abrahamic covenant or the kingdom covenant but is a valuable addition to them that makes their fulfillment possible. Although the 144,000 spiritual Israelites are the only ones taken into it, they are not the only ones it benefits. In due time it will cause blessings to come to a great crowd of faithful people.

By means of these various covenants God has manifested his great unselfishness and love, proving that his greatness and exaltedness do not mean he is not interested in lowly humans. Instead of ignoring them he shows them undeserved kindness. The covenants he has made with faithful humans give us hope for a glorious future on a beautified earth. His word will not return to him "without results."—Isa. 55:11.

## Pursuing Peace in the Love of Life

WHAT person in his right mind does not love life and want to see good days? Without life we could not enjoy anything. However, life without peace would not have good days. Peace with whom? Peace, first of all, with God. Why so? Because without it peace with one's fellow man would not be possible. It is because men today are not concerned with making peace with God that there is so little peace between them.—1 Pet. 3:8-12.\*

As dedicated Christians we have made peace with God, have become reconciled to him; now we want to pursue peace with our fellow creatures both outside and within the Christian congregation. To this end we must make our minds over. All old-world notions about one race or nation as being superior to others must be got rid of. Jesus Christ by his sacrifice did not break down the barriers or wall between Jew and Gentile only to let us raise others, but so that all his followers throughout the earth might be united in one fold.—Eph. 2:11-18; Col. 3:11.

Greatly helping us in the pursuit of peace are the Kingdom, established in 1914, and the theocratic rule set up among us in 1938. How so? Because even as, when there was a king in Israel, men could no longer do what was right in their own eyes, so the Kingdom's establishment brought stricter supervision, especially from 1919 onward. And since 1938 the inequalities that existed among God's people worldwide have been done away with by the fulfillment of Isaiah 60:17.

Exercising self-control is imperative to our pursuing peace. "Safeguard your tongue against

what is bad, and your lips against speaking deception." We may not pay back injury for injury and reviling for reviling but must attempt to bestow a blessing, remembering that "an answer, when mild, turns away rage." We simply have to refrain from all provocative speech.—Ps. 34:13; Prov. 15:1.

Nor may we overlook the need of praying for peace. If we really have the good of God's organization at heart we will heed the psalmist's words: "Ask for the peace of Jerusalem. Those loving you will be free from care. May peace continue within your rampart . . . For the sake of my brothers and my companions I will now speak: 'May there be peace within you.'" That such prayer for peace is fruitful the apostle Paul shows: "By prayer and supplication along with thanksgiving let your petitions be made known to God, and the peace of God that excels all thought will guard your hearts and your mental powers by means of Christ Jesus."—Ps. 122:6-8; Phil. 4:6, 7.

No doubt the best way to pursue peace is by our "always having plenty to do in the work of the Lord." Peace with God and our fellow man does not mean laziness, careless ease or inactivity. Far from it! At peace among ourselves we go forth with our "feet shod with the equipment of the good news of peace," and say, in effect, to the householders we meet, "May this house have peace." We urge all who will hear to make peace with God. Pursuing peace also means being kind and tactful when presenting the message and particularly when coming face to face with opposition. This is a most joyful work, for "those counseling peace have rejoicing."—1 Cor. 15:58; Eph. 6:15; Luke 10:5; Prov. 12:20.

\* For details see *The Watchtower*, December 15, 1959.

# The Moabite Stone

“AS REGARDS Mesha the king of Moab, he became a sheep raiser and he paid to the king of Israel a hundred thousand lambs and a hundred thousand unshorn male sheep. And it came about that as soon as Ahab died the king of Moab began to revolt against the king of Israel.” (2 Ki. 3:4, 5) The revolt of King Mesha of Moab is corroborated by ancient writing outside the Bible—an inscribed stone called the Moabite Stone. Written in a dialect differing little



from Biblical Hebrew, it was erected by King Mesha partly to commemorate this revolt. In 1868 this stone was found within the territory of Moab. Concerning it, James B. Pritchard writes in *Archaeology and the Old Testament*:

● “A most spectacular enlargement of biblical history has come from a Canaanite inscription, called the Moabite stone, which turned up ninety years ago in the Arab village of Dhiban in Transjordan, about halfway along the east side of the Dead Sea. . . . The famous slab of black basalt [is] inscribed with an account of the wars and building program of Mesha, king of Moab. . . . The text, a long one of thirty-four lines, is written in the first person singular and begins with a somewhat boastful recital by Mesha, king of Moab, of his triumphs over the house of Omri, king of Israel. . . .

● “Mesha interpreted the success of his enemy, Israel, as a token of his own god’s anger with his land: ‘As for Omri, king of Israel, he humbled Moab many years, for Chemosh was angry at his land. And his son followed him and he also said, “I will humble Moab.” In my time he spoke thus, but I have triumphed over him and over his house, while Israel hath perished for ever!’

● “Mesha [said he] received his instructions for battle from his god Chemosh. When his god gave him a victory, he ‘devoted’—the same word is used in the inscription as appears in the Hebrew account of Joshua devoting the spoils of Jericho to Yahweh—all the inhabitants of the town of Nebo to his god Ashtar-Chemosh. The incident of the taking of Nebo is described

by Mesha: ‘And Chemosh said to me, “Go, take Nebo from Israel!” So I went by night and fought against it from the break of dawn until noon, taking it and slaying all, seven thousand men, boys, women, girls and maidservants, for I had devoted them to destruction for the god Ashtar-Chemosh. And I took from there the . . . of Yahweh [Jehovah], dragging them before Chemosh.’ In this brief passage we have the only mention of the name of Israel’s god, Yahweh [Jehovah], ever found outside Palestine proper.”

● Moab’s king was indeed boastful. His boastings might seem to indicate that Moab’s false god Chemosh was victorious over the true God Jehovah. But the Moabite stone does not tell the full story. After Mesha’s revolt, King Jehoram of Israel enlisted the aid of King Jehoshaphat of Judah in an expedition against Moab. The allied forces were almost destroyed, however, in the dry wilderness because of lack of water. At this critical time Jehoshaphat called for Elisha the prophet. Elisha explained that Jehovah would help in the war against Moab only for the sake of Jehoshaphat. Said Elisha to the king of Israel: “As Jehovah of armies before whom I do stand is living, if it were not that it is the face of Jehoshaphat the king of Judah for which I am having consideration, I would not look at you or see you.” Jehovah would give the victory over Moab, said Elisha, “and this will indeed be a trivial thing in the eyes of Jehovah and he will certainly give Moab into your hand.” True to Jehovah’s promise, the Moabites were greatly humiliated and defeated.—2 Ki. 3:14, 18.

● The false god Chemosh could not save Moab, and King Mesha’s writing on the Moabite Stone cannot cover up Jehovah’s victory over Moab, because the Bible records many prophecies and history attests to their fulfillment. Said Jeremiah: “Moab will certainly be annihilated from being a people, for it is against Jehovah that he has put on great airs [as did Mesha on his Moabite Stone]. Woe to you, O Moab! The people of Chemosh have perished.” And Zephaniah prophesied: “‘Therefore, as I am alive,’ is the utterance of Jehovah of armies, the God of Israel, ‘Moab herself will become just like Sodom, and the sons of Ammon like Gomorrah, a place

possessed by nettles, and a salt pit, and a desolate waste, even to time indefinite. . . . This is what they will have instead of their pride, be-

cause they reproached and kept putting on great airs against the people of Jehovah of armies.'"—Jer. 48:42, 46; Zeph. 2:9, 10.



● What Scriptural principles guide in the training of children in homes where one parent is a dedicated Christian witness of Jehovah and the other is not?—Based on many questions received.

According to the Scriptures the husband and father is the head of the home. If he is a dedicated Christian witness of Jehovah it is his responsibility to see that his family receives spiritual as well as material provisions. (1 Tim. 5:8) Even if his wife is an unbeliever, he must see to it that his children receive proper Christian education and training both at home and at the Kingdom Hall, and he should do all that he can to help his wife see the truth of God's Word. At the same time he ought to grant his wife freedom to worship God her own way, and she may at times insist on taking the children to her place of worship. Granting her freedom of worship may even mean letting her have a Christmas tree in one room of the house during that season, although the believing husband would not let other rooms of the house or its outside be decorated. By thus extending freedom of worship to his wife he shows that he loves her as he loves himself.—Eph. 5:28, 29.

Likewise, the *unbelieving* father, since he is the head of the house, may dictate the religion of the children. However, in view of the fact that the mother is responsible for the conduct of the children in the absence of the father, she must inculcate in them right principles and may witness to them as opportunity affords. In cases where the husband is severely opposed, she may not be able to take them in the service or to the meetings, if he forbids it. But she can continue by various means to teach the children Bible principles and truths. If the children ask questions, she has the right to answer them.

Suppose such a father should make an issue of the flag salute. Since every Christian is instructed by God's Word to make a defense of his belief and course of action, a dedicated mother has the right to make such a defense and to give an explanation, not only to her children but also to her husband, so that all in the family understand her faithfulness to Christian principles. (1 Pet. 3:15) Since the father in this case is opposed to the mother's having the children take the Scriptural position with regard to flag saluting, then, aside from explaining to the children what the Scriptures have to say on the matter, the mother would have no right to insist that the children comply with the Scriptural principle in this respect, because the husband, as head of the house, requires the children to participate in the ceremony. The children would have to consider their father's wishes, and the mother may not interfere by sending a note to the teachers asking that her children be excused when the ceremony is conducted in school. However, if after the children learn of their mother's position and see that it is Scriptural and hence the will of God, and if out of their own conscience they take their stand in school and elsewhere and refuse to participate in such ceremonies, then, of course, such action is not due to insistence on the mother's part but is of the children's own accord, and the husband could not find fault with her. After all, it is the child's responsibility to take his own stand according to his conscience, and if his father punishes him for conscientiously refraining from engaging in patriotic ceremonies, then the child is suffering for righteousness' sake.—1 Pet. 2:19, 20.

In harmony with the counsel found at 1 Peter 3:1-6, the dedicated Christian wife of an unbeliever will be exemplary in conduct and will show deep respect for her husband and teach the same to their children. However, she will not fail to participate actively in true worship, and by her faithful conduct and the things about which she speaks she will exercise a powerful influence on both her husband and her children, so that they too may be saved.—1 Cor. 7:14, 16.

In the case of the child who shows appreciation for the Bible truths learned from the be-

lieving parent, Christian principles also govern the course he must take. The unbeliever may still insist that the child attend church, and the minor child, properly subject to his parent, would be obliged to do so; but at church he could not conscientiously participate in the idolatrous ceremonies, and when discussion periods give him opportunity to do so, he will defend the Word of his heavenly Father. When required by an unbelieving parent to do something that would directly violate the law of Jehovah God, the child would be guided by the counsel in the Bible: "We must obey God as ruler rather than men."

"He that has greater affection for father or mother than for me is not worthy of me." "Children, be obedient to your parents in union with the Lord, for this is righteous."—Acts 5: 29; Matt. 10:37; Eph. 6:1.

Thus in all situations dedicated members of divided households show proper evaluation of their circumstances. They recognize that their first responsibility is to God, and, consistent with this, they comply with the God-given instructions on recognition of headship within the household and show the love and deep respect that are due.

● Do Jehovah's ministers perform marriage ceremonies between two persons who have not made a dedication?—L.S., U.S.A.

Whether a Christian minister of Jehovah performs a marriage ceremony between two undedicated persons or not is up to the discretion of the minister, depending upon the circumstances. He may well reason that a good witness could be given to the truth, that the high principles of the New World society could be made known, and that the two persons could be given proper Scriptural counsel on the seriousness and obligations of the wedded state.

However, before performing such a ceremony the Christian minister of Jehovah should first make certain that both parties are Scripturally free to marry. More than that, they should also be honorable persons, having a good report among people on the outside. But even when these conditions are met, it is up

to the minister as to whether he chooses to perform the ceremony or not. He is not obligated to do so.

As for the use of the local Kingdom Hall on such an occasion, this would be up to the congregation committee to decide.

#### ASK FOR THE NEXT ISSUE

● "Why Do They Celebrate December 25?" is the title of an article in the next issue. Read its amazing account about the various days set as Jesus' birth date and when men changed to December 25.

● Unity—Where can it be found today? Why not in Christendom or in the United Nations? To whom and where must men look for complete unity? A place of unity does exist today for all people of good will. You will benefit greatly by reading the article "An Exhibition of Unity in a Split-up World" appearing in the next issue.

## ANNOUNCEMENTS

### FIELD MINISTRY

'Pursuing peace in the love of life' is our service theme for December. (1 Pet. 3:10, 11) Appropriately, in the field ministry we will offer the peace-promoting information contained in the books *From Paradise Lost to Paradise Regained* and "Let God Be True," with two booklets on Bible subjects, on a contribution of \$1.25.

### WHAT IS YOUR FUTURE?

Do you know what the next few years will bring? No man can know all things that will take place, but what the final outcome will be is no secret. That is because God's Word contains the answer. Your future is a part of that

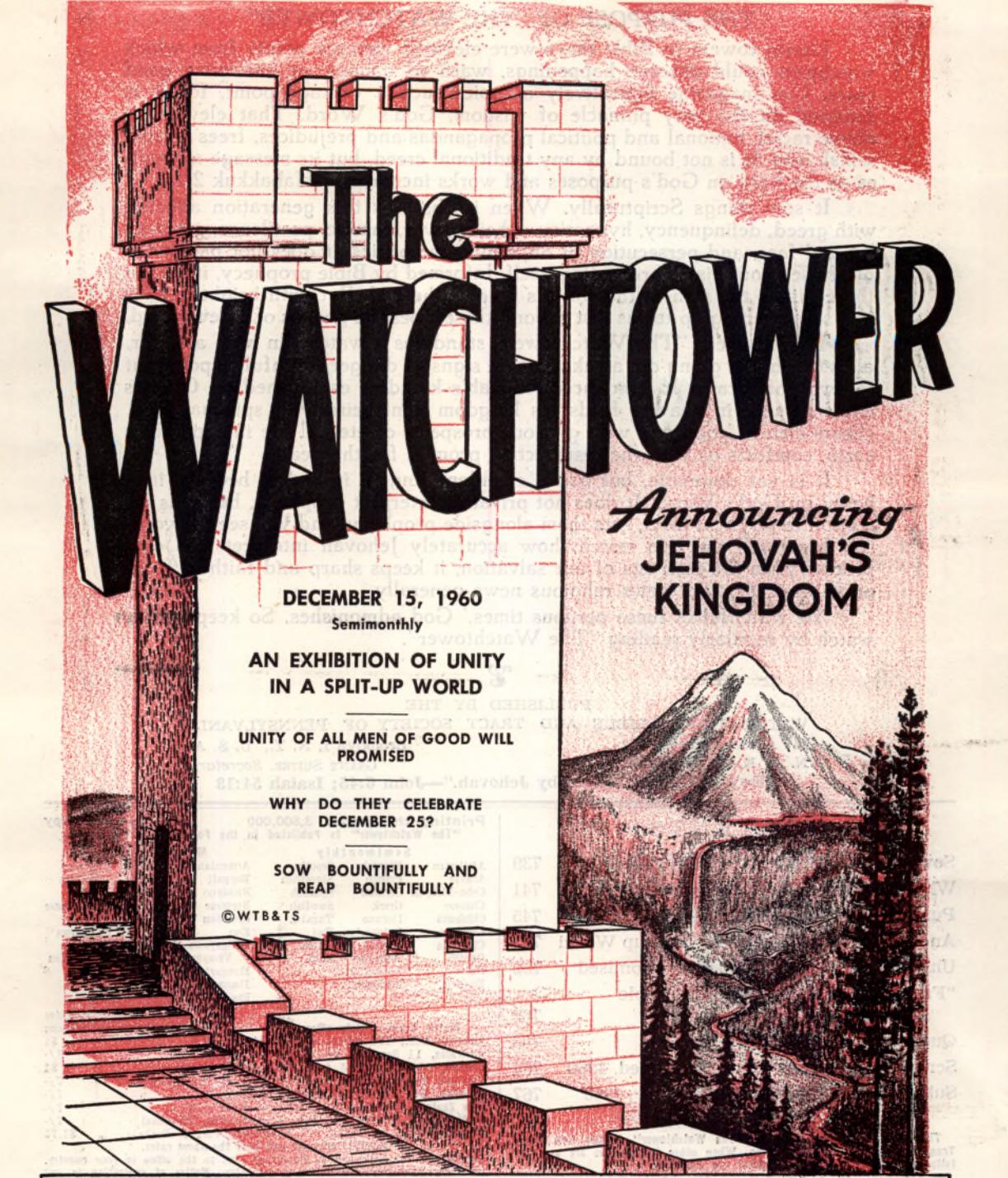
answer. Find your place there. Read the two hard-bound books *From Paradise Lost to Paradise Regained* and "New Heavens and a New Earth." Send \$1.25 now and receive free the two comforting and thought-provoking booklets *Healing of the Nations Has Drawn Near* and *God's Kingdom Rules—Is the World's End Near?*

### "WATCHTOWER" STUDIES FOR THE WEEKS

January 1: Married Believers Called to Peace and Salvation, ¶1-22. Page 713.

January 8: Married Believers Called to Peace and Salvation, ¶23-41. Page 718.

January 15: Separation and Divorce for the Sake of Peace, Page 723.



# The WATCHTOWER

DECEMBER 15, 1960

Semimonthly

AN EXHIBITION OF UNITY  
IN A SPLIT-UP WORLD

UNITY OF ALL MEN OF GOOD WILL  
PROMISED

WHY DO THEY CELEBRATE  
DECEMBER 25?

SOW BOUNTIFULLY AND  
REAP BOUNTIFULLY

©WTB&TS

*Announcing*  
JEHOVAH'S  
KINGDOM



**"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".

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GRANT SUITER, *Secretary*

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

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AV - Authorized Version (1611)	MO - James Moffatt's version
Da - J. N. Darby's version	Ro - J. B. Rotherham's version
Dy - Catholic Douay version	RS - Revised Standard Version
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Announcing  
**JEHOVAH'S  
KINGDOM**

Vol. LXXXI

December 15, 1960

Number 24

# **NOW** **BOUNTIFULLY** **and reap** **BOUNTIFULLY**

**T**HERE is a saying, "The more you put into a thing, the more you will get out of it." However, that adage sounds better than it really is. How many have sunk more time, energy and money into a certain project than have others, only to reap less because "time and unforeseen occurrence" befall all men? But the rule stated by the apostle Paul when writing the fleshly-minded prosperous Corinthian Christians applies invariably: "He that sows sparingly will also reap sparingly, and he that sows bountifully will also reap bountifully."—Ecc. 9:11; 2 Cor. 9:6.

Why? Because what the apostle Paul had in mind was not a reward in material possessions but one of a superior kind—the reward of the 'blessing of Jehovah that makes rich and to which he adds no pain,' and the 'greater happiness that comes from giving than from receiving.'—Prov. 10:22; Acts 20:35.

Note also that in the Scriptural principle the emphasis is not on quantity but on quality. A person may give much and yet be giving sparingly; a person may give little and yet be giving bountifully. That is why the apostle in this connection observed: "For if the readiness is there first, it is especially acceptable according to what a person has, not according to what a person does not have."—2 Cor. 8:12.

Into whatever field of human relations and endeavor we may look the rule applies that he who sows bountifully reaps bountifully. It applies to relations between neighbors, between employer and employee, between storekeeper and customer, and so forth. As Jesus showed: "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." Not that this will follow in every single instance; there are some very selfish individuals, but "people" will, for that is the general rule, generosity being contagious, even as niggardliness is.—Luke 6:38.

How this principle applies in the family circle! Mates who sow bountifully in time, in tenderness, thoughtfulness, affection and patience will find their mates doing the same, and those who sow sparingly in these respects will reap sparingly. Parents that sow bountifully as to time, in-

terest, patience, love and discipline, will reap bountifully in having children that make their hearts glad. No doubt a basic cause of juvenile delinquency today is the unwillingness of parents to sow bountifully in regard to their children by sacrificing personal pleasures in order to give them the time, attention and affection they need to develop into persons of integrity.—Deut. 6:5-7; Eph. 6:4.

Certainly this principle applies to the field of learning, to personal study. The student that sows bountifully of time and energy in diligent study will reap bountifully in a mind full of knowledge and a good report. The same is true in the Christian ministry. If one applies oneself diligently, wisely buying out the opportune time for Bible study by setting aside regular times for it, perhaps even reading when traveling or when waiting for others or for buses or trains, one will become “a workman with nothing to be ashamed of, handling the word of the truth aright.” —2 Tim. 2:15.

Even in the matter of prayer this principle of sowing bountifully and reaping bountifully applies. Are our prayers sparing, as to scope or content, or are they bountiful in both respects? If we sow bountifully in prayer, thinking of others besides ourselves and our immediate families, and if we continue in prayer, fully expressing ourselves instead of rushing through it in a mechanical way, then we too can hope to reap bountifully in the blessing of Jehovah. That is why we are admonished to “pray incessantly,” and to “persevere in prayer.” Yes, “do not be anxious over anything, but in everything by prayer and supplication along with thanksgiving let your petitions be made known to God, and the peace of God that excels all thought will guard your hearts and your mental powers by means of Christ Jesus.” —1 Thess. 5:17; Rom. 12:12; Phil. 4:6.

Also, this Scriptural principle of reaping as we sow applies to the teaching profession, to the educational career. An educator, schoolteacher or university professor that gives sparingly to his students or pupils will not find satisfaction in his work. But the one that gives bountifully of his time, his strength, his interest, and of himself, will reap bountifully, in appreciation from them and in seeing their progress, if not also getting a promotion.

This is especially true of the greatest of all teaching professions, that of the Christian ministry. To the extent that a Christian minister sows bountifully the seed of God's truth in the hearts of the people in the neighborhood where he ministers, he will reap bountifully. And if he is studying the Bible with someone and shows himself bountiful as to his interest and time spent with such a one—perhaps even paying a short visit from time to time on days other than the one set aside for study—he can hope to reap bountifully.

This principle may well explain why at times a congregation publisher whose obligations permit him to spend only a limited amount of time in the service may have more fruits to show for his labors than one who has more time to spend. Sowing bountifully, he is wholehearted in all that he does; he takes a keen interest in the people in his territory—following up all not-at-home calls and making return calls wherever there is a spark of interest. Those with whom he conducts home Bible studies sense his sincerity and feel the urgency of acting on what they learn. They soon attend congregation meetings and join him in the service. The results reaped from such unstinting service are bountiful.

Let all, therefore, sow bountifully in every field of human relationship and endeavor. Doing so, they will certainly reap bountifully, if not in kind, certainly in spiritual blessings.

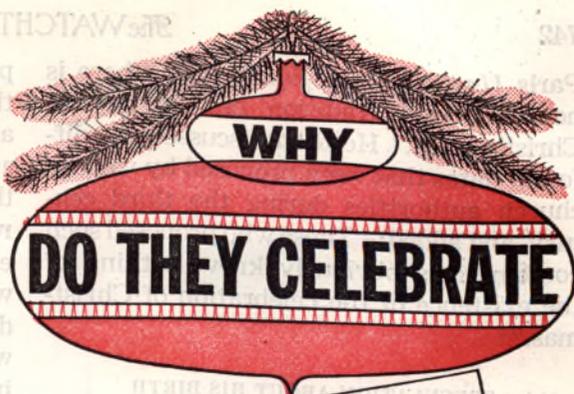
PERHAPS the most natural response to that question is: "Because it is the day Jesus was born." But no one seriously claims that Jesus was born on December 25. In fact, it is quite evident that he was not born in December. Though the actual date of Jesus' birth is not known, the fact that the shepherds were spending the night in the fields would eliminate December. The autumn would be a much more logical time.

Many people will say: "Since we do not know when he was born, one day is as good as the other, just as long as we celebrate his birth." However, that is not true either, as we shall see.

The celebration of Christmas is not as old as you might think. It does not go back to the time of Jesus, his apostles and disciples. The writers of the Sacred Scriptures never mentioned the date of the birth of Jesus, though they obviously could have



known it. What they do state is the date of Jesus' death. That date is specific—the fourteenth day of the Jewish month Nisan. Jesus commanded his disciples to celebrate that date, but neither Jesus nor his apostles nor his disciples ever mention celebrating the date of his birth. Auguste Hollard truthfully says in *Les Origines des Fêtes*



*Chrétienness*: "The first Christians did not even have the idea of celebrating the anniversary of the birth of Jesus: the anniversary of his death interested them much more, as well as that of his resurrection, that is to say of his victory over death."

Both Catholic and Protestant authorities are agreed on this. Oscar Cullmann, Protestant, Doctor of Theology, connected with the Universities of Strasbourg and Basel and with the École des Hautes-Études in Paris, wrote: "Our Christmas holiday, celebrated December 25, was unknown to the Christians of the first three centuries. Until the beginning of the fourth century, this day that, afterwards, would be a central date in the Christian Church, passed unknown to the Christians."\* The Roman Catholic abbot L. Duchesne explained to his students at the Catholic Institute of

\* Noël dans l'Église Ancienne, by Oscar Cullmann, No. 25 in Cahiers Théologiques de l'Actualité Protestante, page 9.

Paris (*Institut Catholique*) that "there is no authorized tradition on the day of Christ's birth." He then discussed the different dates that were proposed by various church authorities during the third century, and added: "Those who proposed such combinations obviously knew nothing of the existence of the celebration of Christmas."<sup>\*</sup>

#### SPECULATION ABOUT HIS BIRTH

It is interesting to note that in those ancient days, and in the absence of any specific comment in the Sacred Scriptures, it was generally assumed that Jesus was born in the springtime. The abbot Duchesne reports: "As to the month and day, Clement of Alexandria [who lived during the third century] talks of calculations that ended at the 18th, at the 19th of April or again at the 29th of May; but these were private calculations, that did not establish the observance of any celebration. The book entitled 'De Pascha Computus,' published in 243, either in Africa or in Italy, says that O. L. [Our Lord] was born March 28."<sup>\*</sup>

You will appreciate how little really is known about the true date of Christ's birth when you know the strange way in which this last book established that March 28 date. It argued that when God created the world he first divided the light from the darkness. God is perfect, so that division must have been equal. Night and day are equal at the equinox, March 25 on the Roman calendar. The sun was created on the fourth day, so that would be March 28. The next step in this hazy juggling of ideas was to say that since, according to Malachi 4:2, Christ is the "sun of righteousness," he was born on the day the sun was created—March 28.

The spring was especially favored in all these calculations because, having com-

pletely forgotten Daniel's specific prophecy that showed Jesus would preach for three and a half years after his baptism at the age of thirty, most church authorities of this epoch believed Jesus would have lived a round number of years.<sup>\*</sup> At least one writer, Clement of Alexandria, scoffed at those who, through such speculations, tried to determine the date of Christ's birth. He was not entirely free of blame, however, because he elsewhere seems to favor a November 17 date.

#### WHEN CHANGED TO DECEMBER 25

December 25 was not the first date on which Christ's birth was celebrated. While the various speculations mentioned above were not used to establish a celebration or festival in honor of Jesus' birth, still another date was chosen. Again it is Clement of Alexandria who reports that the disciples of Basilide celebrated the baptism of Jesus on January 6 or 10. They thought Christ's "manifestation" (Greek: *epipháneia*) was at the time of his baptism, and they called this celebration Epiphany. The church considered this doctrine to be heresy, and she fought it by adding a celebration of Christ's birth to the already existing celebration of his baptism on the same day. Thus Cullmann says: "We see that from the first half of the fourth century the Church celebrated Epiphany on January 6 and that in this celebration she united the baptism and the birth of Christ. Nothing was taken away from the original celebration of the baptism; the celebration of the birth was simply added to it."<sup>†</sup>

Though Epiphany still is the date for gift-giving in many Latin countries, it no longer is celebrated as the day of Jesus' birth. When was this changed to December 25? Abbot Duchesne says its most an-

<sup>\*</sup> *Origines du Culte Chrétien*, by the abbot L. Duchesne, Second Edition, page 247.

<sup>\*</sup> For a discussion of Daniel's prophecy of the "Seventy Weeks," see the book "This Means Everlasting Life," Chapter VIII.

<sup>†</sup> Noël dans l'Église Ancienne, page 18.

cient testimonial is a calendar "drawn up at Rome in 336."\* Cullmann adds: "December 25, as anniversary of the birth of Christ, is attested at Rome from 336 and should already have been celebrated as such earlier, under Constantine the Great."†

#### PAGAN SUN WORSHIP

Why since Constantine's time? Cullmann gives as a very important reason "the fact that in the pagan world December 25 was celebrated as a particularly important holiday in honor of the Sun, and that the emperor Constantine the Great purposely intended to unite Sun worship to Christian worship."‡ While the church says it chose the dates of such pagan celebrations "to compete with the pagan worship," Constantine, Roman emperor gifted with a strong political sense, wanted unity within his empire, not division. Thus he wanted practices that bore Christian names, not to compete with pagan ones, but to unite with them.

This emperor, who had enough influence that he personally could call the first of the Catholic church's list of twenty general (or ecumenical) councils—a power that in this twentieth century was reserved to John XXIII himself!—was not in opposition to the pagan celebration, but in agreement with it. "During all his life," Cullmann says, "he did not cease to favor the worship of the Sun."<sup>o</sup>

You will remember that it was the still-unbaptized Constantine whose sun worship was responsible for pointing Christendom's churches from west to east, as was discussed in *Awake!* September 22, 1959. It also was Constantine who, in 321, legalized the mélange between the "Christians" weekly rest day and the day that was dedi-

cated to the worship of the sun—still called "Sunday" in the Germanic languages.

Cullmann says: "The analogy given by Sunday, that became under Constantine an official holiday, explains, in our opinion, that, already during his lifetime, and without doubt also under his influence, the celebration of the birth of Christ was changed to December 25, grand holiday in honor of the sun."<sup>\*</sup>

That this celebration did begin in Constantine's Rome, and not in one of the other seats of the early church, such as Antioch, Jerusalem or Alexandria, is shown by a fourth-century writer. The abbot Duchesne explains: "The celebration of Christmas was at first a celebration characteristic of the Latin Church. Saint John Chrysostom testifies in a homily pronounced in 386 that it had been introduced at Antioch only about ten years earlier, or about 375. At the time he spoke the celebration was not yet observed at Jerusalem, neither at Alexandria. In this latter metropolis, it was adopted about 430."‡

In the days of Pope Leo the Great (440-461) there were Catholics who still celebrated, on this pagan date, the birth of the sun instead of the birth of Christ. And even now this pagan celebration of the *Natalis Invicti*, or "birthday of the undefeated [sun]," has perpetuated itself in many customs, such as the lighting of fires, and so forth, that those who celebrate Christmas still follow.

Anyone who is familiar with the Sacred Scriptures knows the condemned place that sun worship occupies in God's sight. Almost universal among the pagans, whether they be Romans, Africans, Asians or even American Indians, sun worship was categorically forbidden for God's people. Every time it is mentioned in the inspired Scriptures it is condemned as being one of the

\* *Origines du Culte Chrétien*, page 248.

† *Noël dans l'Église Ancienne*, page 23.

‡ *Ibid.*, page 24.

o *Ibid.*, page 26.

\* *Noël dans l'Église Ancienne*, page 27.

‡ *Origines du Culte Chrétien*, page 248.

ways Satan draws the worship of men away from the Creator and directs it toward some created thing.

At Deuteronomy 4:19, for example, serving "the sun and the moon and the stars" is put in the same condemnable category as is idolatry. So condemnable is it in God's sight that, at Deuteronomy 17:3-5 the person who worships "the sun or the moon or all the army of the heavens" is said to have practiced such a "detestable thing" that he is worthy of death! Further, among the impurities cast out by good King Josiah, in the seventh century before Christ, were the idolatrous "foreign-god priests" and those who made "sacrificial smoke to Baal, to the sun and to the moon." Yet similar sun worship in Rome provided the background for today's Christmas celebration!—2 Ki. 23:5.

The desecration of Jehovah's temple, recounted in Ezekiel chapter 8, tells of "detestable things" in addition to the hateful pictures drawn on the temple's walls, and to which the elders of Israel offered incense. It tells of "detestable things" even worse than those committed by the women who were weeping for the Babylonian god Tammuz in the temple dedicated to the true God. What "detestable things"? Twenty-five men "bowing down to the east, to the sun." Yet this sun worship, passed on down to the pagan Romans of the third and fourth centuries of our Common Era, is the *basis for today's Christmas celebration!*

#### WHAT THE CHRISTIAN SHOULD DO

The fact that the date of Jesus' birth is not mentioned in the Scriptures, although they are explicit about the date of his death, should be a warning to Christians. It is not that this date was not known

to Bible writers. Instead, it is as if it were deliberately ignored, almost as if it were purposely hidden. Nothing in the Sacred Scriptures—not even *one word*—indicates that we should celebrate Christ's birthday. Indeed, had it been intended that we do so, the Divine Record would at least have given the date. Nor is the lack of that date

an oversight. These Bible writers had the holy spirit that Christ had promised, and that spirit reminded them of all the neces-

sary things. Jesus had told them: "But the helper, the holy spirit which the Father will send in my name, that one will teach you all things and bring back to your minds all the things I told you."—John 14:26.

Exactly to the contrary of this day that owes so much to paganism is the one celebration that Christians are told to keep. That celebration is not of Jesus' birth, but of his death. The date is precise—the date of the Passover, Nisan 14 according to the Jewish calendar. It comes, not in the winter, but in the springtime. Regarding this new celebration that Jesus instituted, he said: "Keep doing this in remembrance of me." (Luke 22:19) That statement was never made about Jesus' birth. The commemoration of his death, in the springtime, is the *only* ceremony the Bible commands Christians to keep.

Though the authorities cited in this article do not agree, the early Christians of the first centuries were right in rejecting the pagan celebration onto which Christ's name has been grafted. True Christians also will reject it, celebrating, not the rebirth of the sun, no matter how it has been renamed, but only Christ's death. They will do this because they agree with the apostle Peter that "the time that has passed by is sufficient for you to have worked out the will of the nations."—1 Pet. 4:3.

#### COMING IN THE NEXT ISSUE

- Who Is Your God?
- Build to the Future.
- Showing Fruitage of the Spirit.
- Apply Your Hearts.

# Pursuing my Purpose in Life

*As told by D. G. Bradley*

**M**Y FATHER had the Seven Volumes of *Studies in the Scriptures* and was reading them before I was born. When I was a small child, my mother, although not yet in the truth, used to house traveling representatives of the Society when they came through. Relatives of the family have been Jehovah's witnesses since the beginning of World War I. Yet our home was not a theocratic one until 1939, when my parents and I all took a real stand and became active in the truth.

It was two pioneers who set me thinking. My mother accommodated them when they came to our little town on the Canadian Prairie. Although at first I did not want to listen to what they had to say, after a short while the message of the Kingdom began to appeal to me more and more. Up until that time I had never prayed on my own in my life and now here I was wanting to ask for more knowledge and understanding and did not know how to do it. So I memorized Psalm 25: 4, 5 and for two weeks I repeated those verses every night before going to bed. What a transformation took place in my life! One month after the pioneers came to our place I was in the service with them. The next month (September) I gave my employer a month's notice, and by December I had my first pioneer assignment—one month before I was baptized.

This first taste of pioneering lasted only a few months, but it was long enough to implant in me the strong desire to make that my whole purpose in life. My partner and I traveled with a trailer and a rather ancient team of horses for the winter months and went over to bicycles when spring came. The territory was far from any congregation and very scattered. The most outstanding experience during this time was a very simple one but one that made me very happy. I placed the book *Salvation* with a farmer's wife who showed keen interest. Just at that time that part of the territory was taken from us and given to two other pioneers, so I never did make a back-call. Imagine my joy when many months later these same pioneers informed me that when they finally called on this woman she was busy going to all the farmers in the area with the book *Salvation*, letting them know what she had learned.

Those first few blessed months of pioneering came to an end suddenly when the Canadian government clamped a surprise ban on our work and the organization, making it illegal to be one of Jehovah's witnesses. Being still very immature, I did not know just what to do and I took on secular work. This job proved to be quite useful, for it gave me much freedom to help neighboring congregations during the ban. However, I could never get pioneering out of my mind. When I would talk about it some would say that I should remain where I was because of the way Jehovah was using me. This did not satisfy me and finally I wrote to the Society for counsel. Their answer was, "If your desire is to be in the pioneer service, then that is the thing to do." So with these words of encouragement from the right source I was soon back in my territory with a bicycle and a small trailer kindly lent to me by a brother. The possibility of financial problems did not enter my mind. The

only thought in my mind was that I ought to be pioneering and that is what I wanted to do. In two months' time I went back to the congregation and got myself a partner—a permanent one. Ruby and I were married in October, 1942, and together we set out on a career of increasingly joyous service that has not yet come to an end.

#### STICKING TO PIONEER SERVICE

Those who know the winters of the Canadian Prairie will know what I mean when I say we could not remain in the rurals in the single-walled little trailer we had. So the first winter we went to the town where my parents lived, a place of about 5,500 population. Here for the first time I had the privilege of assisting in the formation of a new congregation, with no less than twenty-two publishers. Some of these were ones I had personally studied with and assisted into the service.

The first few years following that winter were the most difficult of all for us. Finally, after a series of mishaps, mostly with cars, I wrote to the branch office in Toronto and asked for an assignment where we could pioneer without a car. Back came an invitation to go to London, Ontario, 1,700 miles away.

I should like to mention at this point a lesson I learned and I am glad to say that it was to my good and not to my detriment. Several well-meaning brothers had been observing the struggle we were having in remaining in the pioneer service and quite sincerely thought we were going at things the wrong way. They felt we would be better off to serve as good congregation publishers until a more opportune moment to pioneer. There were occasions when we also began to wonder if this was what we should do. Then we would think, "If others can pioneer, why can't we?" These were the thoughts going through our minds when the Society in-

ited us to go to London. Should we go? For a few days we discussed the matter and then came to this conclusion, "If it was wrong for us to try to keep in the pioneer service, would the Society have invited us to London?" After careful and prayerful consideration of the matter both of us were wholly convinced that we should go, and we did. I think that was the most important decision I ever made, apart from dedication, and was the basis for all others to come. How necessary it is to rely upon the leading of Jehovah through his organization!

After a year of real pioneering in joyous association with those dear brothers and sisters of the London, Ontario, congregation, we were sent to Ottawa as special pioneers with a party of six others. Seven months of special pioneering and then into the circuit work back in southern Ontario.

As was the case with so many others, our desire for Gilead and foreign service remained strong in our hearts from the first time we heard of it. Finally in September, 1947, we joined over a hundred brothers and sisters from different parts of the United States and Canada for five months of the most intensive study I ever have experienced in my life. The things that Jehovah opened to our understanding during that course concerning his Word, his purposes, his organization and his requirements for Christian living will never be forgotten.

#### OUR AFRICAN HOME

Just before we graduated Brother Knorr gave us our foreign assignments. Southern Rhodesia, Africa! How excited we were! Recent reports had informed us that the field was ripe for a tremendous harvest in Africa, and now we were going to share in it. We could hardly contain ourselves. Finally the day came to set sail, and on February 15, 1949, we arrived at

our new home in Southern Rhodesia. That was over eleven years ago and now it is no longer a *new* home. Over half of my years in the truth have been spent in this country.

When we first arrived here the ban on our literature had just been lifted a short time and a branch had been established only the year before. Externally the New World society in this country has enjoyed many blessings. Ten years ago the name "Watchtower" was a synonym for fear. People had the most fantastic ideas about us, but now that misunderstanding is almost completely gone. While there is the usual opposition from clerical quarters, people no longer fear the "Watchtower" but rather have come to realize that Jehovah's witnesses are a good people and are to be trusted. As one official put it, "Ten years ago when I heard the name 'Watchtower' my hair used to stand on end. But now I have come to realize you people are the most stabilizing force we have in the country." It has been wonderful to watch this transformation take place.

Internally the organization has grown and matured very well. The African brothers are simple and lovable and respond to loving assistance. What a pleasure to watch them throw off the shackles of custom and superstition and clothe themselves with a new personality! Here in Salisbury the African and European populations live in separate communities. When we arrived in Salisbury there were five European publishers and one African congregation. Ten years later there were sixteen African congregations and two European congregations, with a total of about 1,500 publishers. Just think, if I had not continued to pursue my purpose in life I would not have been privileged to experience and have a share in that growth!

Of the different phases of service I have been privileged to share in in this country

the district work was the most exciting, although every part of the service has its blessings. In the district work there was always something new to learn or experience: outdoor circuit assemblies; speaking through a translator; trying to learn an entirely new language. One thing I would not miss for anything is the look on the faces of the brothers when you try to talk to them in their own language. Their eyes light up and they tell each other how happy they are that you can say something to them. Due to ill health I had to leave the district work in 1954, but after a year of part-time missionary and circuit work I was invited into the branch office. It has since been my privilege to become branch servant.

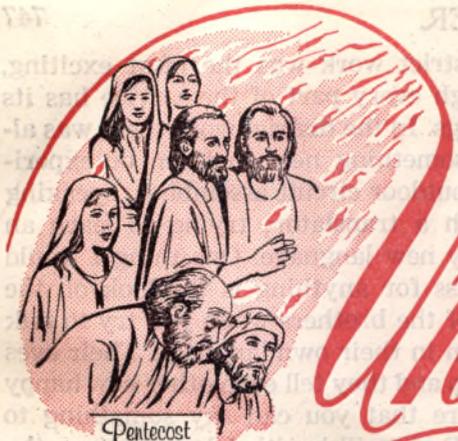
This account would not be complete without mentioning the two occasions when we attended international assemblies in New York, one in 1953 and the last one in 1958. We are very grateful to Jehovah for this marvelous provision and we thank the brothers and sisters all over the world who made it possible for us, along with other missionaries and delegates, to be there. One of the many pleasant experiences of the last assembly was the association with my dear old dad, who has always been keenly interested in my remaining in the full-time preaching work. It was good to talk with him and learn of his continual steadfastness in the truth in his old age.

When I look back over the past eighteen years of full-time evangelizing, it is with the greatest of happiness, a happiness I share with Ruby, my wife, who has supported and encouraged me right from the beginning. My constant prayer is that together we will always get the greatest delight out of doing Jehovah's will, as that will is revealed, to time indefinite in a life that need never end.

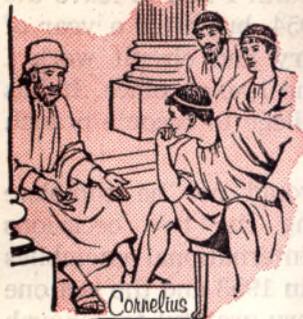
AN  
EXHIBITION  
OF

Unity

IN A  
SPLIT-UP  
WORLD



Pentecost



Connellus

"In unity I shall set them, like a flock in the pen, like a drove in the midst of its pasture; they will be noisy because of men."  
—Mic. 2:12.

it certainly ought to impress all mankind in its unitedness. But is it really united in more than in name?

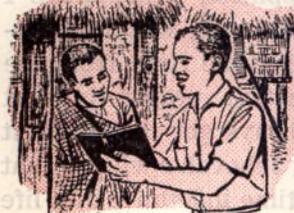
It is certainly not holding the world together, but the Western bloc of nations, the Eastern bloc of nations and the neutralist bloc of nations bring into the organization their differences of political, social, racial and religious ideas and objectives.

<sup>2</sup> Another big thing is the Communist bloc of nations. In June of 1960 the representatives of the Soviet bloc countries met in Bucharest, Romania; and on June 27 the twelve ruling Communist parties, including the Red Chinese, issued a communiqué that reaffirmed their unity of objective and action. "The participants in the conference," said the last paragraph, "declare that the Communist and Workers parties will continue to strengthen the cohesion of the countries of the world Socialist system and will preserve like the apple of the eye unity in the struggle for peace and the security of all peoples, for the triumph of the great cause of Marxism-Leninism." But is there real unity in that big bloc that embraces one third of the world's population? The facts belie the claims, but there is fear that with what

find it today? Could we find such an exhibition of true oneness, it would be worthy of serving as a pattern for all mankind. Today there are big things that are called "united." Take, for example, the United Nations. Why, it has a membership of more than ninety nations, and for its bigness



Modern-Day Witnesses of Jehovah



1, 2. (a) An exhibition of true oneness on earth should serve what purpose? (b) As regards big organizations, what big groups claim to be united, but what do the facts show as to their claim?

unity they can compel among themselves they will at last impose their domination on all men.

<sup>3</sup> Not to speak of big things, even such a small thing as a family of a husband and wife and children is a hard group to keep in unity today. But in a small thing we may see exhibited the unity that should exist among all mankind for their good. Also, from a small thing a big thing may grow to embrace in time all "men of good will," all because of its very unity. Such a small thing is the "little flock," as the Good Shepherd, the prophet of Nazareth, called his body of followers.—Luke 12:32; Matt. 21:11.

<sup>4</sup> No, no, we do not mean Christendom of these past sixteen centuries. Christendom has never been a "little flock." Today it claims to include 848,659,038 professed Christians, which is about one third the population of the whole earth. Christendom, with its Roman Catholics, Eastern Orthodox churchmen and Protestants, is not united, either politically or socially, not to speak of religiously, despite its claims to being Christian. The recent appeal of the pope of Vatican City for unity of the churches of Christendom in connection with his forthcoming ecumenical council is a roaring admission of disunity among religionists whose lack of unity belies their Christianity and is their shame. No, we have reference to something that has always been really small, little, and that is the true Christian church or congregation. It began with just 120 members on earth, in Jerusalem; and, because of a miracle that God performed upon it, this congregation grew on that one day of Pentecost, A.D. 33, to "about three thousand souls." Some time later the number was reported

to have increased to "about five thousand." —Acts 1:15; 2:1-41; 4:4.

<sup>5</sup> Striking the right tone for the only true Christian church ever afterward, the congregation of followers of Jesus Christ began in unity and peace. The Bible record concerning it after it grew to three thousand members proves that fact: After they were baptized in water in the name of Jesus Christ, "they continued devoting themselves to the teaching of the apostles and to association together, to taking of meals and to prayers. Indeed, fear began to fall upon every soul, and many wonders and signs began to occur through the apostles. All those who became believers were together in having all things in common, and they went to selling their possessions and properties and to distributing the proceeds to all just as anyone would have the need. 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."—Acts 2:42-47.

<sup>6</sup> This unity was maintained in spite of opposition by religious enemies. The record says: "They were one and all filled with the holy spirit and were speaking the word of God with boldness. Moreover, the multitude of those who had believed had one heart and soul, and not even one would say that any of the things he possessed was his own, but they had all things in common." Unity may have been a simple, easy matter when all the congregation was of natural Jews and circumcised proselytes; but what about when the non-Jewish, un-

3, 4. (a) In contrast with big things, where may the real unity be exhibited and with what possibility? (b) In this connection, to what really small thing do we have reference, and what was its beginning and its early growth?

5. As its beginning, how did the congregation strike the right tone as to its internal condition, and how does the record show this?

6, 7. (a) How did that unity stand up under religious persecution? (b) What happened to that unity when the congregation ceased to be exclusively of natural Jews and circumcised proselytes?

circumcised believers were admitted into the congregation? —

<sup>7</sup> Then there was a straightening out of their understanding of matters, and the unity of the interracial, international congregation survived. The Jewish believers and proselytes extended a welcome to Gentiles and rejoiced at the broadening of God's mercy to non-Jews. "They acquiesced, and they glorified God, saying: 'Well, then, God has granted repentance for the purpose of life to people of the nations also.'" — Acts 4:31, 32; 11:1-18.

<sup>8</sup> How, then, did split-up Christendom come about and finally become the very seedbed of Marxist communism? Because there was a "falling away" or a rebellious separation on the part of the many from the "little flock" of the true congregation, exactly as foretold. (2 Thess. 2:3) In a farewell to certain congregation overseers the Christian apostle Paul warned: "I know that after my going away oppressive wolves will enter in among you and will not treat the flock with tenderness, and from among you yourselves men will rise and speak twisted things to draw away the disciples after themselves. Therefore keep awake." (Acts 20:29-31) Near the close of the first century Paul's fellow apostle John wrote to true Christians anointed with God's spirit: "It is the last hour, and, just as you have heard that antichrist is coming, even now there have come to be many antichrists; from which fact we gain the knowledge that it is the last hour. They went out from us, but they were not of our kind; for if they had been of our kind, they would have remained with us. But they went out that it might be shown up that not all are of our kind. And you have an anointing from the holy

8, 9. (a) What warning by Paul and by John show how split-up Christendom came about? (b) How had Peter forewarned of this, and how did he say the way of the truth would be spoken about by those not heeding the warning?

one; all of you have knowledge." — 1 John 2:18-20.

<sup>9</sup> The more than eighteen centuries since then have allowed for many to fall away from the "little flock," for hypocritical wolves to enter in and selfishly devour many spiritual sheep, for men to rise inside the little flock and speak twisted things, traditions and mere doctrines and commandments of men, and to draw away many true disciples and lead hundreds of thousands who never really did become disciples. The apostle Peter wrote in warning: "Prophecy was at no time brought by man's will, but men spoke from God as they were borne along by holy spirit. However, there also came to be false prophets among the [Jewish, Israelite] people, as there will also be false teachers among you [Christians]. These very ones will quietly bring in destructive sects and will disown even the owner that bought them, bringing speedy destruction upon themselves. Furthermore, many will turn out of the way and follow their acts of loose conduct, and on account of these the way of the truth will be spoken of abusively." (2 Pet. 1:21 to 2:2) According to this prophecy, the "little flock" today and their "way of the truth" was due to be spoken of abusively by those who had turned out of the true way and had followed sectarian religious leaders.

<sup>10</sup> It is not to be expected that today the "little flock," or the faithful remnant of it, should be popular. Nevertheless, the true unity should be found among this "little flock," this little thing or organization of today, the same as in the first century of our Common Era. Hence we waste our time and look the wrong way by looking at that big organization, Christendom swollen with hundreds of millions of members, for

10. Hence, in looking which way for the exhibition of unity will we not be wasting our time?

the exhibition of true unity for all mankind.

<sup>11</sup> For the unity that marks the only true Christian congregation, why should we not logically look to the "little flock" as represented by its remnant today? The Leader and Head of the "little flock" himself prayed to God that its unity might persist. Listen to him as he prays among his faithful apostles for the last time before his martyrdom and his resurrection from the dead:

<sup>12</sup> "I make request, not concerning these [apostles] only, but also concerning those putting faith in me through their word, in order that they may all be one, just as you, Father, are in union with me and I am in union with you, that they also may be in union with us, in order that the world may believe that you sent me forth. Also I have given them the glory which you have given me, in order that they may be one just as we are one. I in union with them and you in union with me, in order that they may be perfected into one, that the world may have the knowledge that you sent me forth and that you have loved them just as you loved me."—John 17:20-23.

<sup>13</sup> Throughout all its history down to this day Christendom has not attained and displayed the fulfillment of Jesus' prayer for unity for his "little flock." Why not? Because it was not for Christendom of more than a thousand sects that Jesus Christ was praying. He was not praying for persons guilty of falling away from the truth and persons who follow men speaking twisted things to draw away the disciples after themselves and from Christ. He was praying for the continuous unity of his little flock as it took in more spiritual sheep into the fold under Christ as their Shepherd.

11, 12. What prayer for unity did Jesus make to God, and where does that prayer direct us to look for the identifying unity?

13. Since Jesus offered that prayer for unity, why has Christendom not shown any benefit from that prayer?

<sup>14</sup> The reason why he thus prayed was that he himself was returning to heaven after his resurrection from the dead and was leaving his sheep to the care of his appointed undershepherds during his absence from them in a visible way. So in his prayer he said: "I am no longer in the world, but they are in the world and I am coming to you. Holy Father, watch over them out of respect for your own name which you have given me, in order that they may be one just as we are. . . . now I am coming to you, and I am speaking these things in the world in order that they may have my joy in themselves to the full. Just as you sent me forth into the world, I also sent them forth into the world."—John 17:11, 13, 18.

<sup>15</sup> Note that expression "Holy Father." By it Jesus was not addressing any religious potentate blasphemously called "holy father" over in Vatican City inside Rome. Jesus was addressing the One whom Peter called "the God and Father of our Lord Jesus Christ." (1 Pet. 1:3) Jesus prayed this Holy Father to guard the little flock of sheep out of respect for his own name, the name that Jesus had made manifest to the men whom the Holy Father had given him out of the world, the little flock of disciples. The name of the Holy Father of Jesus Christ is Jehovah. In proof of this fact Psalm 2:7, 11, 12 says, with prophetic reference to the Holy Father and his Son: "Let me refer to the decree of Jehovah; he has said to me, 'You are my son; I, today, I have become your father.' Serve Jehovah with fear and be joyful with trembling. Kiss the son, that He may not become incensed and you may not perish from the way, for his anger flares up easily." (See also Acts 4:24-30.) The little

14. What did Jesus say in his prayer for unity that showed why he prayed for this particular thing?

15. (a) Whom did Jesus mean by using the expression "Holy Father"? (b) What did Jesus' use of his Father's name make out of the little flock, and what prayer of Jesus has been fulfilled in this flock?

flock to whom Jesus Christ made manifest the name of his Holy Father must therefore be the Christian witnesses of Jehovah. (Isa. 43:10-12, *AS; Yg; Da; NW*) Out of respect for his own name Jehovah, the

Holy Father has watched over them down till now and has brought them into the unity for which Jesus Christ prayed. In them we find today's exhibition of unity in a split-up world.

ONE of Jehovah's prophets before Christ was Micah of Moresheth in the tribal territory of Judah. Micah's very name means "Who Is Like Jehovah?" Micah is marked especially for foretelling the birth of Jesus Christ in Bethlehem-judah. (Mic. 5:2) After foretelling Jesus' birth there, Micah added: "And he will certainly stand and do shepherding in the strength of Jehovah, in the superiority of the name of Jehovah

his God. And they will certainly keep dwelling, for now he will be great as far as the ends of the earth. And this one must become peace." (Mic. 5:4, 5) In foretelling the experiences of the remnant of the little flock of Jesus' spiritual sheep Micah, as spokesman for Jehovah, said: "I shall positively gather Jacob, all of you; I shall without fail collect the remaining ones of Israel together. In unity I shall set them, like a flock in the pen, like a drove in the midst of its pasture; they will be noisy because of men."—Mic. 2:12.

<sup>2</sup> To understand this prophecy, we must

1. (a) How was Micah specially marked as a prophet of Jehovah? (b) What prophecy did Micah utter respecting Jehovah's flock and His shepherd for it?
2. (a) In what special regard were the remaining ones of Jacob or Israel to be collected and set in unity? (b) To whom, then, must this prophecy of Micah concerning unity really apply?

# Unity

of  
**ALL MEN**  
of  
**GOOD WILL**

**PROMISED**

remember that Jacob and Israel are the names of one and the same organization, since Jehovah God surnamed the patriarch Jacob Israel. "Israel" means "Contender (Perseverer) with God." (Gen. 32:28, *footnote*) It is plain that the remaining ones of Jacob or Israel whom Jehovah God promised to gather and to collect like a flock of sheep in a pen were to be set in unity in favor of the Ruler who was to be born

in Bethlehem-judah and who was to become "ruler in Israel, whose origin is from early times, from the days of time indefinite." It is in behalf of all this remnant of Jacob or Israel that he must "stand and do shepherding in the strength of Jehovah, in the superiority of the name of Jehovah his God." Consequently, this prophecy of Micah 2:12 concerning unity must really apply to the Christian congregation of the "Israel of God," spiritual Israel.—Gal. 6:16.

<sup>3</sup> Another fact identifying more plainly who this "Israel of God" really is we find in Isaiah 43:1, 10, where God addresses Jacob or Israel and says: "Thus saith Jeho-

3. What prophecy of Isaiah identifies more plainly who this "Israel of God" is?

vah that created thee, O Jacob, and he that formed thee, O Israel: Fear not, for I have redeemed thee; I have called thee by thy name, thou art mine. Ye are my witnesses, saith Jehovah, and my servant whom I have chosen." God repeats this identification of who Jacob or Israel is, saying, in verse 12: "There was no strange god among you: therefore ye are my witnesses, saith Jehovah, and I am God." (AS) Therefore, too, the "Israel of God" means, not Christendom, but the congregation of Christian witnesses of Jehovah God. These must exhibit unity.

<sup>4</sup> There is a unity that exists throughout all the observable universe. Now if Jehovah the Most High and Almighty God can unify and operate a universe throughout all the billions of light years of space, certainly he can unify a congregation of Christian witnesses on this tiny earth, even though his present witnesses on earth should number into hundreds of thousands. In his prophetic Word he promised to unify them and keep them at unity. The accomplished facts of today prove he has done so, just as Jesus prayed.

<sup>5</sup> Before the congregation of Christian witnesses of Jehovah existed, there was the congregation of Jewish or Israelite witnesses. Jesus Christ was born as a member of this earlier congregation of Jehovah's witnesses, but he became the Head of the later congregation of Christian witnesses. (John 18:37) Using his congregation of Jewish witnesses as a historical example, Jehovah promised to unify his Christian witnesses. After King Solomon of Jerusalem died in 997 B.C., disunity afflicted the

people of Israel for 460 years. It was all because of King Solomon's falling away from the pure worship of Jehovah God. The nation of Israel suffered a revolt of ten of its twelve tribes, and two kingdoms arose, one of Judah and one of Northern Israel. The Kingdom of Northern Israel broke away politically from Jerusalem and its kingly line of David; but shortly it broke away religiously. It set up the false worship of idols, first of golden calves and later of images of the pagan god Baal.

<sup>6</sup> O the trouble that the falling away from the pure worship of the only living and true God causes! In 740 B.C. the Kingdom of Northern Israel was destroyed by the world power of Assyria, and most of the surviving Israelites were marched away to captivity in the distant land of Assyria. The sister Kingdom of Judah took no warning but fell away to false worship. It departed from Jehovah God, and he departed from it. He let Jerusalem and its temple be destroyed and the surviving Jews be carried captive to the land of their conquerors, Babylon.

<sup>7</sup> So from 607 B.C. onward the people of both kingdoms, that of Israel and that of Judah, were exiles in the "land of the enemy." This captivity of all twelve tribes in Babylon was Jehovah's chastisement of them for disobediently falling away from the one pure, undefiled religion. But Jehovah God is merciful to those fearing him. (Ps. 103:13) To keep their hopes alive and to comfort them during the seventy years while Jerusalem and the land of Judah lay desolate in ruins, Jehovah God by his prophets had foretold their deliverance from Babylon and their restoration to Jerusalem in order to renew the united worship of Jehovah God there.

4. What observation about the universe gives us an assurance concerning the unity of the congregation of Christian witnesses, and what do the facts show as respects an answer to Jesus' prayer?

5, 6. (a) Of which congregation of witnesses of Jehovah did Jesus Christ become the Head? (b) Why did disunity afflict the people of Israel after Solomon's death, what was really responsible for it, and what trouble did this cause Israel?

7. Israel's exile in Babylon was an expression of what from God, but in his mercy what did he do for their hope and comfort?

<sup>8</sup> Independence and national sovereignty for Israel were not the things that moved God to deliver the faithful remnant of his Jewish witnesses from Babylon. The restoring of his true worship at the city where he had placed his name—this was what moved God to “collect the remaining ones of Israel together” and mercifully bring them back to the city of his name, to rebuild in it the temple of his worship. The desire to renew the worship of the true God at his appointed place was what had to motive the “remaining ones of Israel” to leave Babylon, “the land of the north,” and to trudge back to Jerusalem and Judah. Note how Jehovah’s prophet Jeremiah foretold both their restoration to their homeland and the all-consuming motive for their wanting to return home:

<sup>9</sup> “In that time they will call Jerusalem the throne of Jehovah; and to her all the nations must be brought together to the name of Jehovah at Jerusalem, and they will no more walk after the stubbornness of their bad heart. In those days they will walk, the house of Judah alongside the house of Israel, and together they will come out of the land of the north into the land that I gave as a hereditary possession to your forefathers.”—Jer. 3:17, 18.

<sup>10</sup> “In those days and at that time,’ is the utterance of Jehovah, ‘the sons of Israel, they and the sons of Judah together, will come. They will walk, weeping as they walk, and for Jehovah their God they will seek. To Zion they will keep asking the way, with their faces in that direction, saying, “Come and let us join ourselves to Jehovah in an indefinitely lasting covenant that will not be forgotten.” Their Repurchaser is strong, Jehovah of armies bearing his name. Without fail he will conduct

their legal case, in order that he may actually give repose to the land and cause agitation to the inhabitants of Babylon.’” —Jer. 50:4, 5, 34.

#### UNIFICATION—ANCIENT AND MODERN

<sup>11</sup> Certainly the Republic of Israel was not established in 1948 in the way that Jeremiah describes. The return of natural Jews to Palestine and to the Republic of Israel is no fulfillment of Jeremiah’s prophecy. The first real fulfillment of this prophecy took place in 537 B.C., after Babylon had fallen before the conquering Medes and Persians. That year King Cyrus the Persian published a decree and let a remnant of Jewish witnesses of Jehovah leave Babylon and return to the desolate land of Judah and rebuild Jehovah’s temple at Jerusalem. The Holy Bible records this small-scale fulfillment of Jeremiah’s prophecy. (2 Chron. 36:20-23; Ezra 1:1 to 3:13) This historical event was in itself a prophetic picture of the complete, full-scale fulfillment of Jeremiah’s prophecy A.D. 1919, after the close of World War I. This was in the case of the remnant of Christian witnesses of Jehovah. That is why, before the year 1919, no group of professing Christians boldly stood forth as Jehovah’s witnesses. Since then, and particularly from the year 1931, the name of these dedicated, baptized Christians has become known around the globe. It is even feared in Communist Russia and its satellite countries, where, because the Witnesses have to operate underground, the Soviet press likens them to “spiders.”

<sup>12</sup> During World War I of 1914-1918 religious conspirators took advantage of the war frenzy to try to destroy these Bible-

8-10. (a) What was it that moved God to restore the remnant of Israel, and what was the proper motive for them in this matter? (b) In what prophecy did Jeremiah foretell their motive for returning home?

11. (a) When and how was Jeremiah’s prophecy fulfilled on a small scale? (b) When did the full-scale fulfillment take place, and with what effect among the nations?

12. How were Jehovah’s witnesses forced into captivity, how did they seek his favor, and to what extent have they been welded together?

studying Christians. Thus Jehovah's witnesses were brought into a captivity under the nations of Christendom like that of the Jewish witnesses in Babylon in 607-537 B.C. But in the first postwar year (1919) they were released from such Babylonish captivity. They held an international assembly that year, which was like a regathering of thousands of them, and they prepared for the greatest Christian work of witnessing to Jehovah God in all human history. With tears they sought his face of favor. They determined to keep their covenant with him, the "covenant with me [Jehovah] by sacrifice," the new covenant based upon the human sacrifice of Jesus Christ. (Ps. 50:5, AV; AS) Though the Witnesses have come from the many nationalities, races, colors and languages of the world, and especially from the many religious systems inside and outside of Christendom, yet they have been welded together into a unity that has proved unbreakable by Fascist, Nazi, Communist and religious persecutors.

<sup>13</sup> Their matchless unity is owing to keeping apart from the politics of this world and their 'seeking first the kingdom of God and his righteousness,' as Jesus Christ instructed his true followers to do. (Matt. 6:9, 10, 33) They are united in giving their wholehearted, undivided allegiance to the one King whom Jehovah God has chosen and installed to rule for Him over all mankind, namely, Jesus Christ. His time to come into his heavenly kingdom at God's right hand was in 1914. The unity of the Witnesses in submitting to him, "the Son of David," was foretold by the prophet Ezekiel.

13. To what course is their matchless unity due?

<sup>14</sup> Ezekiel was a contemporary of the prophet Jeremiah. A hundred years before Ezekiel the Kingdom of Northern Israel under the domination of the tribe of Ephraim the son of Joseph had been destroyed and its surviving Israelites taken far away into exile. Now the Kingdom of Judah under the rulership of the kingly house of David was about to be destroyed. Ezekiel prophesied of this coming ruin to the kingdom and destruction to Jehovah's temple at Jerusalem, and of how the surviving Jews would be dragged off into exile in Babylon. His prophecies, however, did not leave the Jews and the Israelites in despair, for he foretold their united return from Babylon to restore Jehovah's worship in their beloved homeland. He foretold that the Israelites of the north and the Judeans of the south were to be reunited as one nation under one leader, the son of David. Hear, now, Ezekiel tell how they would come up out of their graves of drooping hopes in Babylon and would reunite in their God-given homeland under one Davidic ruler!

<sup>15</sup> To illustrate the reunion, Ezekiel was told to take two sticks, one to be marked "For Joseph, the stick of Ephraim," and the other, "For Judah," representing the aforetime two kingdoms of the one people, Israel. Before the eyes of these tribesmen Ezekiel was to put the one stick to the other, when miraculously they would become one long stick in his hand. In explanation of this miraculous sign Ezekiel was commanded to say:

<sup>16</sup> "This is what the Lord Jehovah has

14. In the face of what impending event did Ezekiel prophesy, and why was it that his prophecies did not leave the Jews in despair?

15, 16. (a) How did Ezekiel illustrate the reunion of divided Israel? (b) What was Ezekiel commanded to say in explanation of the sign?



said: 'Here I am taking the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his partners, and I will put them upon it, that is, the stick of Judah, and I shall actually make them one stick, and they must become one in my hand. . . . Here I am taking the sons of Israel from among the nations to which they have gone, and I will collect them together from round about and bring them onto their soil. And I shall actually make them one nation in the land, on the mountains of Israel, and one king is what all of them will come to have as king, and they will no longer continue to be two nations, nor will they be divided any longer into two kingdoms. And my servant David will be king over them, and one shepherd is what they will all come to have, and in my judicial decisions they will walk and my statutes they will keep, and they will certainly carry them out. . . . and David my servant will be their chieftain to time indefinite. And I shall certainly conclude with them a covenant of peace; an indefinitely lasting covenant is what there will come to be with them.'—Ezek. 37:19, 21, 22, 24-26.

#### THE LASTING REUNION

<sup>17</sup> Natural Jews today are not united, not even in the cause of political Zionism. Neither does the Republic of Israel, under a presidency with a prime minister, have Jesus Christ the Son of David as King and Shepherd. But what about the remnant of the "Israel of God," the spiritual Israelites, the Christian witnesses of Jehovah? Since their release from the Babylonish captivity of the first world war they have been restored to the place of God's favor and approval. In this spiritual estate they do have a king, Jehovah's anointed Son, Jesus Christ the Son of David. In spite of dif-

17. Who today have been united into one symbolic stick, and under what one king?

ferences in their political, social, racial and religious extractions, the Almighty God has made them one holy spiritual nation under one Shepherd-King, the enthroned Jesus Christ. They are not divided, two sticks as it were, like the ancient people of Israel with one king up north in Samaria and another king down south in Jerusalem. Since Jehovah's Christian witnesses have accepted his King, Jesus Christ, as their Ruler and Shepherd, they have nothing to do with the political affairs of this world. They do not permit political policies and elections, uprisings and rebellions to divide them. Jehovah's almighty power has made them "one stick," "one nation," under his "one king." They are one stick or instrument in his mighty hand for doing his work.

<sup>18</sup> Jehovah's witnesses are now reported acting as his instrument in 176 distinct lands and territories and are thus in contact with many nationalities, races, colors, languages, social groups and local customs. Yet these widely scattered witnesses are all believing, acting and preaching alike and are holding fast to their bonds of unity. Many sheeplike persons in all these lands are accepting the message of God's King and kingdom, and thus the number of witnesses is increasing. In such increase and unity there is fulfilled in a spectacular way Hosea's prophecy pronounced long ago during the days of a divided Israel:

<sup>19</sup> "The number of the sons of Israel must become like the grains of the sand of the sea that cannot be measured or numbered. And it must occur that in the place in which it used to be said to them, 'You men are not my people,' it will be said to them, 'The sons of the living God.' And the sons of Judah and the sons of Israel will certainly be collected together into a

18-20. (a) Despite what factors are Jehovah's witnesses displaying unity, and in what is this resulting? (b) How was this unity and increase foretold by Hosea, and to whom does Peter apply Hosea's prophecy?

unity and will actually set up for themselves one head and go up out of the land [of Babylon], because great will be the day of Jezreel."—Hos. 1:10, 11.

<sup>19</sup> Peter applies Hosea's prophecy to the flock of spiritual Israel, so that we know it is correct for us to look for its fulfillment today in the Christian witnesses of Jehovah.—1 Pet. 2:9, 10.

<sup>20</sup> How wonderful it is that these witnesses who were formerly so divided religiously and politically and socially both in Christendom and in heathendom have now been "collected together into a unity"! It is because they have gone up out of this split-up world system of things and have set up one head over themselves, namely, Jehovah's anointed and enthroned King, Jesus Christ. This united devotion to Jehovah's chosen Ruler for the new world of righteousness has had His approval and has therefore resulted in increase, in a great spread of Jehovah's witnesses, a wide sowing of them.

<sup>21</sup> In this respect it is indeed a "great" day, for it is the "day of Jezreel." The name Jezreel means "God [El] Will Sow Seed." The seed that God sows in all the earth are his dedicated witnesses. He makes this symbolic seed grow, so that it produces more seed. (1 Cor. 3:6-9) For this reason there comes an increase in the number of His witnesses around the earth. They become many; and inasmuch as their number had not been foretold even by God himself, they must become in number "like the grains of the sand of the sea that cannot be measured or numbered." That is why, as foretold in Micah 2:12, they have become "noisy because of men" in the pen in which Jehovah God has set them in unity. The joyful noise of them is heard loud-

er and louder throughout all the earth.

<sup>22</sup> Their one Shepherd-King, Jesus Christ, long ago spoke of gathering a great crowd of "other sheep" into association and cooperation with the "little flock" of spiritual Israel. In a prophecy that is now being remarkably fulfilled, he said: "I am the right shepherd, and I know my sheep and my sheep know me, just as the Father knows me and I know the Father; and I surrender my soul [or, life] in behalf of the sheep. And I have other sheep, which are not of this fold; those also I must bring, and they will listen to my voice, and they will become one flock, one shepherd." (John 10:14-16) This "one shepherd" laid down his earthly life for all the sheep, whether of the little flock or of the larger flock of other sheep. They all owe their life and salvation to him, not to some religious pastor or political ruler of Christendom. In payment of a debt of gratitude and in a total dependence upon him for everlasting life in God's new world, they must follow his Right Shepherd, Jesus Christ. Following just the One Shepherd, they must all keep together in unity, as "one flock," despite all world upheavals.

<sup>23</sup> Jesus being the one right shepherd to follow, he warned his sheeplike followers against following a human leader. For a considerable number of years a large section of Roman Catholic Christendom followed an Italian *Duce* ("Leader"), one Mussolini; and another large section of Roman Catholic Christendom followed a German *Fuehrer* ("Leader"), one Adolf Hitler, a "son of the Church." But Jehovah's witnesses refused to do so, despite persecution. They survived, but those hu-

21. Why is it so wonderful that these witnesses have been collected together into a unity, and from what course of action has this resulted?

22. How has this proved to be the great "day of Jezreel," and how has the pen of unity become "noisy because of men"?

23. What prophecy did Jesus say concerning the gathering of sheep into one flock, and why must these sheep keep unity despite all world upheavals?

24. What sad experience has twentieth-century Christendom had in following human leaders, but why have Jehovah's witnesses survived those leaders?

man political leaders, backed by Roman Catholic priests, did not survive, leaving their followers in a deplorable condition. Wisely Jehovah's witnesses obeyed their one Shepherd's command: "Do not call anyone your [spiritual] father on earth, for One is your Father, the heavenly One. Neither be called 'leaders', for your Leader is one, the Christ."—Matt. 23:9, 10.

<sup>25</sup> At an international assembly in North America of many thousands of Jehovah's witnesses, they unitedly expressed themselves vociferously in opposition to any human leader, even a religious leader. This was in the summer of 1941, while World War II was raging and while Roman Catholic sentiment in America was strongly in favor of the Axis Power leaders, Hitler and Mussolini. During August 6-10, 1941, this international assembly was held in The Arena of St. Louis, Missouri. On the final day, Sunday, despite his rapidly failing health, the then president of the Watch Tower Bible & Tract Society, Joseph F. Rutherford, delivered a public Kingdom message to a vast audience estimated at 115,000. After that he gave his closing talk to the assembled Witnesses, this proving to be also his last public appearance before he died on January 8, 1942. What President Rutherford said in that final speech to tens of thousands of Jehovah's witnesses respecting leadership is of particular interest in this connection. We let an interested observer of that occasion give us the report, published in the issue of *The Watchtower* as of September 15, 1941, page 288, paragraph 6:

<sup>26</sup> "For ever to disprove all published false charges and slurs that he [Rutherford] is the leader of Jehovah's witnesses, he said: 'I want to let any strangers here

know what you think about a man being your LEADER, so they won't be forgetting. Every time something rises up and starts to grow, they say there is some man a leader who has a great following. If there is any person in this audience who thinks that I, this man standing here, is the leader of Jehovah's witnesses, say Yes.' But there was a unanimous 'No!' emphatically. 'If you who are here believe that I am just one of the servants of the Lord, and we are working shoulder to shoulder in unity, serving God and serving Christ, say Yes.' The unanimous 'Yes!' was strong and unequivocal. 'Well, you don't have to need me as an earthly leader to get a crowd like that to work.' He now asked them to return to their respective parts and 'put on more steam . . . put in all the time you can'. Then he offered words of benediction."

<sup>27</sup> In full agreement with that theocratic position taken by those representative tens of thousands in assembly back there in 1941, Jehovah's witnesses today are following no American as leader, be he president of the Watch Tower Society or otherwise. They are not following any human leader. In earth-wide unity they are following their self-sacrificing One Shepherd, Jesus Christ, now reigning at the right hand of Jehovah God in heaven.—1 Pet. 3:22.

<sup>28</sup> Were Jehovah's witnesses yet to be cut off from communicating with one another because of troubles and hostilities in various countries where they are found, yet they would keep on following just the one Leader and King of God's choice. No one of Jehovah's true witnesses would take advantage of the breakage of international communication and try with selfish ambition to set himself up as a national leader and establish a national religious organi-

25. At what international assembly during World War II did Jehovah's witnesses express themselves regarding human leadership, and who was it that raised the question?

26. How did J. F. Rutherford present the matter to the Assembly, and with what responses?

27. Whom, then, are Jehovah's witnesses following as leader?

28. Even under what unfavorable international conditions would they refrain from following any would-be human leader, and why so?

zation. Jehovah's witnesses have all been so well taught in the Bible faith and so well trained in preaching its message that they would all continue to carry on their theocratic worship and activities even though they were separated from brothers in other lands. They would not listen to the voice of any would-be leader but would recognize and listen to the voice of only their One Shepherd. He is above all earthly nations and will yet "shepherd all the nations with an iron rod" and dash them to pieces in the coming battle of Armageddon, "the war of the great day of God the Almighty."—Rev. 12:5; 16:14, 16; John 10:4, 5; Ps. 2:8, 9.

#### UNITY OF SPEECH AND ACTION

<sup>29</sup> Except as regards opposition to God's kingdom, the spirit of this world is pulling it apart. Its divisive spirit, though, will not infect the flock of Jehovah's sheep under his Right Shepherd Jesus Christ. Besides having the one supranational leadership from heaven, Jehovah's witnesses have the only effective binder for holding their theocratic organization together amid this world. That binder is the spirit of Jehovah God; and "the fruitage of the spirit is love, joy, peace, longsuffering, kindness, goodness, faith, mildness, self-control." (Gal. 5: 22, 23) Nothing is superior to Christlike love for holding together God's flock of sheep, for which his Son lovingly shed his blood. In an appeal for unity of God's flock the apostle Paul wrote to them: "Clothe yourselves with love, for it is a perfect bond of union. Also let the peace of the Christ control in your hearts, for you were, in fact, called to it in one body." (Col. 3: 14, 15) As they cultivate that fruitage of the spirit, love, the perfect bond of union will get stronger in its unbreakableness.

And where there is union or unity, there are peace, order and harmony. God calls his dedicated people to be one body, one organization. He disapproves of all disunity, disorder and divisiveness. Through the apostle Paul he has commanded us:

<sup>30</sup> "Keep your eye on those who create divisions and causes for stumbling contrary to the teaching which you have learned, and avoid them. For men of that kind are slaves, not of our Lord Christ, but of their own bellies, and by smooth talk and complimentary speech they seduce the hearts of guileless ones."—Rom. 16:17, 18.

<sup>31</sup> In some lands that have newly gained independence as a nation and where imperialistic colonial powers are no longer in control, the native government has met with great difficulty because of intertribal feuds and warfare, with danger to the stableness of the government. The intertribal warfare of the ancient nation of Israel serves as a Biblical warning to the little flock of spiritual Israel and all its companions, the great flock of "other sheep." Jesus warned: "Every kingdom divided against itself comes to desolation, and every city or house divided against itself will not stand." (Matt. 12:25) The visible organization of Jehovah's Kingdom witnesses must be like the city of Jerusalem in the days of faithful King David, solidly built together and with those meeting together in it unitedly loyal to the anointed king sitting upon Jehovah's throne. King David described this Jerusalem to which Israel's twelve tribes faithfully came up to worship at Jehovah's house there, saying: "Jerusalem is one that is built like a city that has been joined together in oneness, to which the

29, 30. (a) What effective binder do Jehovah's witnesses have for holding the theocratic organization together? (b) Of what does God disapprove in his organization, and hence against what men does he warn us by Paul?

31. (a) As what kind of warning should the intertribal warfare of ancient Israel serve, and to whom today? (b) How should Jehovah's visible organization be like Jerusalem of David's day, and so what makes all intertribal warfare out of place?

tribes have gone up, the tribes of Jah, as a reminder to Israel to laud the name of Jehovah." (Ps. 122:3, 4) The worship of the one living and true God Jehovah was what bound those twelve tribes together, and with this was joined a fervent loyalty to Jehovah's anointed king. This made all intertribal warfare out of place. It made for peace.

<sup>32</sup> The efforts of communistic powers and of other enemy forces betray that Satan the Devil, "the god of this system of things," is specially bent now on cracking and destroying the exemplary unity of the New World society of Jehovah's witnesses. Ezekiel's prophecy (chapters 38, 39) forewarns us that Satan will play the role of Gog of Magog. As such, he will gather together all his coconspirators on earth and unite them in one final, total attack on the spiritual "Israel of God" and all its loyal companions, the "other sheep." Since it is to be with a combined, united host that Gog attacks us, then let it be with an un-sagging united front that we confront Gog and his host, all over the earth. We must do so, even though we may be cut off, physically speaking, from our brothers in other lands and none of the visible governing body of God's congregation may be present with us and directly watching us.

<sup>33</sup> The apostle Paul called for a united front against the combined enemy when he expressed the desire 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 indica-

tion is from God, because to you the privilege was given in behalf of Christ, not only to put your faith in him, but also to suffer in his behalf." (Phil. 1:27-29) Christ will not forsake us if we suffer in his behalf. Christ has promised us as his obedient followers: "Look! I am with you all the days until the consummation of the system of things." (Matt. 28:20) Having him with us on all fronts, we are bound to come off victorious. The united attack of Gog's host will collapse before our united front as Almighty God rises up in our defense, throws Gog's forces into disunity, disorder, confusion and panic, and causes their utter destruction.

<sup>34</sup> We must never let personal jealousies and envies, selfish ambitions, rivalries, competitions, contentions, pride of nation, color, education or social culture, and resentment enter in among us and divide us. In a world split up in everything except in hostility to God's kingdom and its preaching witnesses, we must keep our ranks unbroken, our faces to the foe. Despite the present worsening world conditions we have a work to do, and it needs united effort on the part of all of us around the earth to do it with effect, to God's glory. Our expectation of his rising up to take care of our enemies and persecutors will not be disappointed.

<sup>35</sup> In Zephaniah 3:8, 9 he says to us: "Therefore keep yourselves in expectation of me," is the utterance of Jehovah, 'till the day of my rising up to the booty, for my judicial decision is to gather nations, for me to collect together kingdoms, in order to pour out upon them my denunciation, all my burning anger; for by the fire of my zeal all the earth will be devoured. For then I shall give to peoples

32. What do efforts of the enemy forces betray regarding the "god of this system of things," and how should Jehovah's witnesses meet Gog's attack?

33. How did Paul call for a united front of Christians, and what will happen before our united front against Gog?

34. How are we to keep our ranks unbroken, and what does the work now to be done call for?

35. In Zephaniah 3:8, 9, what does Jehovah say regarding his rising up, what change has he given us, and why?

the change to a pure language, in order for them all to call upon the name of Jehovah, in order to serve him shoulder to shoulder [*literally, with one shoulder*].’” Regardless of the many different peoples from which we Witnesses all came in dedication to Jehovah, he has now given us a change to a “pure language” for a certain purpose. That purpose is to serve Jehovah shoulder to shoulder, in solid service formation. The oneness of our “pure language” concerning God’s kingdom and his new world does away with divisive misunderstanding. It strongly unites us in speech and action.

<sup>36</sup> The “God who gives peace” has freed us from Babylonish captivity. He has brought us to his holy city, the modern counterpart of ancient Zion or Jerusalem, his established kingdom under Christ. To us former prisoners he has given religious freedom with a view to our using our liberty aright, in harmony with his expressed will. Ancient Israel, in being freed from ancient Babylon, was a historical illustration of this; and the prophecy that once applied to that ancient illustration now applies to the modern thing that was illustrated. “This is written for the future generation; and the people that is to be created will praise Jah. For he has looked down from his holy height, from the very heavens Jehovah himself has looked even at the earth, to hear the sighing of the prisoner, to loosen those appointed to death [by the enemy Babylon], for the name of Jehovah to be declared in Zion and his praise in Jerusalem, when the peoples are collected all together, and the kingdoms, to serve Jehovah.” (Ps. 102:18-22) Political Zionism as expressed in the Republic of Israel is not fulfilling this prophecy, for it does not bear Jehovah’s name; it does not declare his name in either the old or the

modern city of Jerusalem, nor does it praise and serve him. Measured by facts of today the prophecy finds its fulfillment in Jehovah’s Kingdom witnesses, who have been collected together out of many peoples and from many political kingdoms on earth.

<sup>37</sup> Because of such deliverance and restoration of his witnesses, it is now the order of the day for all who watch and discern this work of God to publicize this salvation by him. “Listen! your own watchmen have raised their voice. In unison they keep crying out joyfully, for it will be face to face that they will see when Jehovah comes back to Zion. Become cheerful, cry out joyfully in unison, you devastated places of Jerusalem, for Jehovah has comforted his people; he has repurchased Jerusalem. Jehovah has bared his holy arm before the eyes of all the nations, and all the ends of the earth must see the salvation of our God.”—Isa. 52:8-10.

<sup>38</sup> That is why the world of mankind sees Jehovah’s witnesses going even to the ends of the earth with the message about God’s kingdom and its blessings for all men of good will. The very presence and activity of these witnesses in all the earth is a living testimony to the deliverance that Almighty God has given them from this Babylonish world under Satan the Devil. Wherever they go they raise their voice, joyfully crying out the good news in unison. No longer are they like the devastated places of ancient Jerusalem, spiritually speaking, but they are abounding with the fruitage of God’s kingdom. Everywhere they are cheerfully crying out in unison, for they are all in agreement and are keeping unity.

36. How does Psalm 102:18-22 show that the liberty that God gives to the prisoners doomed to death should be used, and in whom does this prophecy find fulfillment?

37. According to Isaiah 52:8-10, what should those watching and discerning God’s work of deliverance and restoration do?

38. In fulfillment of that prophecy, what does the world of mankind actually see today?

39 For those who love God and who study this modern miracle in Jehovah's dealing with his dedicated people, how wondrous it is and how heart-warming! "Look! how good and how pleasant it is for brothers to dwell together in unity!" (Ps. 133:1) It is not merely pleasant to behold. This dwelling together in unity is something of the utmost good for these spiritual brothers, and it makes things pleasant for them among themselves. Together we can do the present-day work of God, strengthening

39. (a) In what way is it good and pleasant for brothers to dwell together in unity? (b) Why should it be together that we magnify Jehovah and exalt his name? (c) How has he vindicated himself in his promise concerning unity?

### "Favorable Testimony from People on the Outside"

◆ Although Jehovah's witnesses do not enjoy great popularity, the work they do and the way they do it, with zeal and enthusiasm, have been highlighted by the press of Brazil, especially when they hold conventions. Since it is fruits and not appearances that count with God, Jehovah's witnesses recognize as truth the words of the apostle Paul at 1 Timothy 3:7 when he says that one must have a "favorable testimony from people on the outside." In this way they have shown that they are mature Christians.

◆ The newspaper *O Tempo*, January 7, 1959, published in the city of São Paulo, wrote: "Although there are many imposing religions with their propaganda in all parts of the globe, there does not exist a single one on the face of the earth today that shows the same love and unity as the theocratic organization of Jehovah's witnesses in their New World society."

◆ There is a reason why Jehovah's witnesses are like that. Answering the question, "What is the reason for their zeal and enthusiasm?" the São Paulo newspaper *Diário de Comércio e Indústria*, of January 8, 1959, wrote: "The counsel given by the apostle Paul to his young helper Timothy, to 'study to show yourself approved by God', is constantly emphasized

one another and upholding one another, thus insuring success. The spirit of the psalmist David surges through our very being and makes us cry out: "O magnify Jehovah with me, and let us exalt his name together." (Ps. 34:3) Yes, together let us magnify him and exalt his worthy name, because he has broken the enemy's hold and has collected us together and has set us as his witnesses together in unity, as his flock in his pen of security under Christ. He has promised the unity of all men of good will in this split-up world, and in his own vindication he has made it a blessed reality and will preserve it into his glorious new world.

to the Witnesses, and to that end they attend five meetings every week. . . . This, besides personal study of the Bible and kindred subjects, is the reason why they conduct themselves like people with a definite purpose in life."

◆ Emphasizing the Christian's purpose, to read and teach the Bible, the *Diário de Mogi*, January 17, 1959, published under the title "Jehovah's Witnesses Wage War Against Illiteracy": "A qualified instructor sets about, week after week, to patiently teach others to read and write, insisting that the pupils make the greatest possible effort, for their own benefit." "The pupils, because of the very circumstances impelling them as ministers of God, must develop their knowledge of the language in order to give discourses."

◆ Due to the activity of Jehovah's witnesses in this most important work of evangelization, their progress has been noted. *Luta Democrática*, of Rio de Janeiro, January 22, 1959, said: "The religion of Jehovah's witnesses is one that has grown in importance from year to year in the opinion of the Brazilian people." On the same subject, the *Correio de Manhã*, of Rio, February 8, said: "With the moral and spiritual upbuilding of the Brazilian people as a goal, the activity of Jehovah's witnesses has



*kathoráo*. The *New World Translation* renders this verb *kathoráo*, as "are clearly seen," meaning clearly discerned. Obviously the things clearly seen in this instance are things that cannot be seen with the naked eye but only discerned, namely, God's invisible qualities: "For 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, so that they are inexcusable."

In conclusion, note a scripture that proves that Jesus' presence is to be discerned by the world only with the eyes of their understanding. It is found at John 14:19, which in the *New World Translation* reads: "A little longer and the world will behold me no more, but you will behold me, because I live and you will live." The disciples, with their literal eyes, did get to behold Jesus on earth after his resurrection, and after being raised from the dead themselves they got to see Jesus literally as spirit creatures. Here it was not a case of their merely discerning him. So if, in their case, beholding meant to see Jesus with one's literal bodily sight, then when Jesus, in the same connection, says the world will behold him no more, it means they will not see him any more directly with bodily sight, which is all they have, that of the flesh with the naked human eye. So we can see that the use of the Greek verb *horáo* cannot serve as an argument that at his second presence all men will behold him with their bodily, physical sight, their natural eyes.

● On page 129 of the book *From Paradise Lost to Paradise Regained*, it says that John was alone when Jesus came to him to be baptized. Why is this statement made?—J.B., U.S.A.

There is no scripture that specifically makes this statement, but all the Scriptural evidence points in that direction. Jehovah God commissioned John the Baptist to introduce Jesus as the Lamb of God. That John would be able to identify the Messiah when he came and so convincingly introduce him to his fellow Jews, Jehovah God told John that whoever it was upon whom he would see the spirit of God descend would be the promised Messiah, the one baptizing with holy spirit.—John 1:29-34.

It must follow, then, that since this was to be a sign given to John to qualify him to carry out his commission, others would not have witnessed it since they were not so commissioned. In fact, had a large crowd been there and seen and heard what took place—the holy spirit descending in the bodily shape of a dove and resting upon Jesus, and Jehovah's own voice from heaven proclaiming, "This is my Son, the beloved, whom I have approved"—it would have created such a sensation that it would have been noised abroad at once, and all Galilee and Judea would have known about it. More than that, had such been the case, certainly at least one of the Gospel writers would have recorded the effect this miracle had upon the multitude that witnessed it. Therefore, while there is no specific Scripture text stating in so many words that John and Jesus were by themselves at the time of Jesus' baptism, such is the logical inference from the Scriptural testimony bearing on the subject.—Matt. 3:16, 17.

In this regard it is also of interest to note that when Jehovah again chose to bear like testimony about Jesus, Jesus took only three of his preferred apostles along to witness the miracle. This took place in the mount of transfiguration when Jehovah spoke similar words: "This is my Son, the Beloved, whom I have approved; listen to him."—Matt. 17:1-5.

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## ANNOUNCEMENTS

### FIELD MINISTRY

'Pursuing peace in the love of life' is our service theme for December. (1 Pet. 3:10, 11) Appropriately, in the field ministry we will offer the peace-promoting information contained in the books *From Paradise Lost to Paradise Regained* and *"Let God Be True,"* with two booklets on Bible subjects, on a contribution of \$1.25.

### 1961 YEARBOOK AND CALENDAR

Have you received the Society's president's annual report of the preaching activity of Jehovah's witnesses? The 1961 *Yearbook of Jehovah's Witnesses* contains concrete evidences that people of all nations can find peace together. Send 50c for your copy. For 25c more you will receive the 1961 calendar, beautifully illustrating the expanded facilities of Bethel, the Society's international headquarters at Brooklyn, New York.

### ASSEMBLIES FOR 1961

During 1961 a series of conventions is being scheduled for the United States and Europe, and notice is here given of the dates and locations so that you can plan to attend those convenient to you. June 20-25, New York, New York; June 27-July 2, Houston, Texas; July 4-9, Vancouver, British Columbia; July 11-16, Copenhagen, Denmark; July 18-23, Hamburg, Germany, and Turin, Italy; July 25-30, London, England; August 1-6, Paris, France, and Amsterdam, the Netherlands. It may be that assemblies will be held in one or two more cities in the United States, and when arrangements are complete, notice will be published.

### "WATCHTOWER" STUDIES FOR THE WEEKS

January 22: An Exhibition of Unity in a Split-up World, and Unity of All Men of Good Will Promised, ¶1-13. Page 748.  
 January 29: Unity of All Men of Good Will Promised, ¶14-39. Page 755.