

The WATCHTOWER

Freedom From Want

IS IT IMPOSSIBLE?

**Continue Steadfast As Seeing
the ONE WHO IS INVISIBLE**

FEBRUARY 1, 1976

ANNOUNCING JEHOVAH'S KINGDOM

The WATCHTOWER

February 1, 1976
Vol. 97, Number 3

A watchtower enables a person to see far into the distance and announce to others what is coming. Can a magazine serve similarly in our day? Yes, from its first issue (July 1879) onward, *The Watchtower*, published by Jehovah's witnesses, has done just that.

How can it benefit you? Consider: Do you long for a better world, one of true justice and free from sorrow, hatred and war? Do you want to live at a time when genuine peace and love prevail among people of all races? Then this magazine can aid you. Using God's Word, the Bible, as its authority, it points out the clear evidence that the present wicked system of things will soon end, destroyed by God. But it also announces the coming in of a righteous new order. There, under the rule of God's kingdom, his heavenly government, people will enjoy life forever in true peace, health and happiness on a paradise earth.

Faithfulness to the Word of God lifts *The Watchtower* above the contradicting religious teachings and philosophies of men. It stays strictly neutral as regards political affairs. It wholeheartedly upholds the highest moral standard—that of man's Maker, Jehovah God. From this source, it shows solutions to the problems of daily life.

We know that many sincere persons would appreciate a discussion of these things in their own home with a qualified person. One of Jehovah's witnesses will be glad to call on you free of charge. To arrange for this, simply write the publishers of this magazine or contact Jehovah's witnesses locally.

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Freedom From Want

IS IT IMPOSSIBLE?

THE earth has the potential for providing delightful living conditions and a wholesome, well-balanced diet for every man, woman and child alive today. Yet millions of people have never known what it means to have enough food and a comfortable home. Many live in shacks that provide only limited shelter from cold and rain. Whole families may be squeezed into one small room in some dilapidated apartment building. Is there any hope that such conditions will change?

Man's Maker, Jehovah God, has in mind putting an end to all the corrupt systems existing in the earth, replacing them with a righteous new order. "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) This promise is a guarantee that a world free from want will become a reality. Were even just a few people to continue suffering from want, the new governmental "heavens" and the "new earth" composed of loyal subjects would be marred by unrighteousness. But this will not be. The "new heavens" and the "new earth" will be completely righteous.

Because of God's view of the poor and afflicted, we can look forward with confidence to a world free from want. The Scriptures speak of Jehovah as a "father of fatherless boys and a judge of widows." (Ps. 68:5) His law to ancient Israel con-

firms this. That Law protected the poor and was designed to prevent any Israelite from plunging into hopeless poverty.

With the exception of the Levites, who received a tenth of the produce of the land for their service at the sanctuary, all Israelite families were granted a land inheritance and, therefore, had a means of supporting themselves. Even if a man suffered adversity or perhaps squandered his resources, plunging his family into poverty, the land inheritance could not be lost for all time. The Law stipulated that only the use of the land (with its produce) could be sold, and that for just the number of years remaining until the Jubilee year. The Jubilee year came every fifty years and was marked by the return of all landholdings to the original owner or his heirs. (Lev. 25:13, 23-27) During the years that poor Israelites had no land inheritance, they did not have to beg for life's necessities nor in other ways degrade themselves to procure what they needed. They had the legal right to glean in the harvested fields, orchards and vineyards.

—Lev. 19:9, 10; 23:22; Deut. 24:19-21.



God's purpose to bring freedom from want to the poor is revealed in what was spoken prophetically regarding the rule of King Solomon. At Psalm 72:12-14 we read: "He will deliver the poor one crying for help, also the afflicted one and whoever has no helper. He will feel sorry for the lowly one and the poor one, and the souls of the poor ones he will save. From oppression and from violence he will redeem their soul."

This loving attitude toward the afflicted will characterize the rule of the new governmental heavens over mankind. How do we know this? Because the principal ruler of that new order is one greater than Solomon, namely, Jesus Christ, the "King of kings and Lord of lords."—Rev. 19:16; Luke 11:31.

But someone may ask, 'Why, after so many centuries have passed, do we not see Jesus Christ bringing relief to the poor?' The Bible reveals that this will take place at a time determined upon by Jehovah God. While on earth, even Jesus Christ did not know exactly when the present system of things would be destroyed and replaced by the righteous new order. (Mark 13:32) However, he did point out that relief from the present troubles would be experienced by a particular generation—a generation that would first witness great wars, earthquakes, pestilences, famines and unprecedented fears about world developments. (Luke 21:10, 11, 25, 26, 31, 32) Are these not things that we have seen in this century? So, then, we may be sure that a righteous new order is at hand.

"He will deliver the poor one crying for help, also the afflicted one and whoever has no helper. He will feel sorry for the lowly one and the poor one, and the souls of the poor ones he will save."—Ps. 72:12, 13.

The fact that Jehovah God has not taken action against the ungodly world as yet is actually of benefit to humankind. Calling attention to this, the apostle Peter wrote: "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. 3:9.

God's patience has enabled people to demonstrate whether they really want life in a righteous new system where hardship from want will be a thing of the past. Regardless of what their economic circumstances may be, they can show where they stand in this matter. If they really want to live in a righteous new order, they need to learn what God expects of those whom he approves, repent over their past violations of his requirements and conform their ways to his will as loyal disciples of Jesus Christ.

But what of the many millions now dead? Though they may have suffered injustices and oppression, they did not experience permanent hurt. Why not? Because Jehovah God can and will see to it that the dead are brought back to life and have set before them the prospect of everlasting life. (Acts 24:15) In the case of those resurrected ones, what will a few years of suffering amount to when compared with everlasting life free from pain? Nothing really. They will feel as did the Christian apostle Paul: "The tribulation is momentary and light."—2 Cor. 4:17.

Freedom from want will indeed become a reality in God's new order. Have you taken steps to show that you desire to experience that freedom? Are you presently studying the Bible and seeking to apply it in your daily life? If so, you may be among those to witness the approaching time when all persons will rejoice in having freedom from want.

Contentment

A WORTHWHILE GOAL



HERE is something truly pleasurable about being satisfied with what one has. The state of being content contributes greatly toward a person's happiness and his peace of mind and heart.

In this world, however, many things can cause one to become troubled and dissatisfied. Dishonesty, injustices and other evils abound. Individuals may try to do what is right. But the words of Solomon still hold true as regards human efforts to correct the wrongs in the world: "That which is made crooked cannot be made straight."—Eccl. 1:15.

While we should not blind ourselves to wrong, we need to recognize that there are things we simply cannot change. Instead of allowing these matters to be a constant disturbance to us, we do well to shift our attention to more positive, up-building things. Otherwise we may find ourselves so disturbed that we are unable to enjoy even what is wholesome. A Bible proverb puts it this way: "For the sorrowing [person] every day is evil, for the joyous heart it is festival always."—Prov. 15:15, *Jerusalem Bible*.

Yes, even when a person has an abundance of material things, he can let some

sorrow make his days gloomy. Robbed of contentment, he is blinded to the blessings that may surround him. On the other hand, the person who may have little, but who does not permit unpleasantness to get the better of his feelings, experiences an inward joy from day to day. His positive outlook enables him to be cheerful, as if en-

joying a continual feast. This was the situation with the apostle Paul, who spoke of himself and his fellow workers "as sorrowing but ever rejoicing."—2 Cor. 6:10.

But how can a person gain the kind of contentment that will make his life as if it were a continual festival?

A basic factor is one's recognizing that happiness is not primarily dependent upon material prosperity. A loving, peaceful atmosphere in a home contributes to far greater happiness than can the finest of foods or material appliances. Various Bible proverbs emphasize this. We read: "Better is a dish of vegetables where there is love than a manger-fed bull and hatred along with it." (Prov. 15:17) "Better is a little with righteousness than an abundance of products without justice." (Prov. 16:8) "Better is a dry piece of bread with which there is quietness than a house full of . . . quarreling."—Prov. 17:1.

When the truth of such Bible proverbs is taken to heart, this has a wholesome effect on the family. Because of keeping material pursuits in their place, parents have more time for their children. This can build up close bonds of affection, making the home a place where peace and harmony are enjoyed.

The most important element in a person's having contentment, however, is his appreciating that a fine relationship with the Creator is his most valuable possession. "Better is a little in the fear of [that is, a wholesome regard for] Jehovah," says the Bible, "than an abundant supply and confusion along with it."—Prov. 15:16.

"Confusion," that is, anxiety and restless striving and struggling, results when the Creator is ignored and the pursuit of material possessions becomes the prime goal in life. Then, once a person's energies are used up in such "confusion" and his life is slipping away, his course is shown up to be empty, meaningless. He has no idea as to what will come of the things that he has piled up through his restless toiling. The inspired psalmist wrote: "Like vapor only are his restless pursuits; he heaps up stores, and knows not who will use them." (Ps. 39:7, *New American Bible*) Similarly, wise King Solomon noted: "I, even I, hated all my hard work at which I was working hard under the sun, that I would leave behind for the man who would come to be after me. And who is there knowing whether he will prove to be wise or foolish? Yet he will take control over all my hard work at which I worked hard."—Eccl. 2:18, 19.

While the life of materialistic people is often frustrating and empty, that is not true of the life of those who have due regard for the Creator. That is why King Solomon could conclude his survey of human toil and struggling with the words: "The conclusion of the matter, everything having been heard, is: Fear the true God and keep his commandments. For this is the whole obligation of man."—Eccl. 12:13.

The person who has a wholesome fear of the Creator does not make the mistake of building his entire life around material pursuits. His attitude is like that of the Christian apostle Paul, who wrote: "We

have brought nothing into the world, and neither can we carry anything out. So, having sustenance and covering, we shall be content with these things." (1 Tim. 6:7, 8) This realistic view of material things shields a person from bitter disappointment should circumstances change and his possessions be lost.

Moreover, those who fear Jehovah God do not become panicky when experiencing adversity. They know that their heavenly Father will not abandon them, leaving them in a totally helpless state. Their thoughts are like those of the inspired psalmist: "In God I have put my trust. I shall not be afraid. What can earthling man do to me?"—Ps. 56:11.

Regardless of what the circumstances may be, one who has a close relationship with Jehovah God can be content. He knows that the difficulties he may be experiencing are but "momentary and light" compared with the marvelous reward of everlasting life that God can bestow upon him. (2 Cor. 4:17) This enables him to preserve his inner joy and to look with confidence to the future. One who did just that was the Christian apostle Paul. In his letter to the Philippians, he said: "I have learned, in whatever circumstances I am, to be self-sufficient. I know indeed how to be low on provisions, I know indeed how to have an abundance. In everything and in all circumstances I have learned the secret of both how to be full and how to hunger, both how to have an abundance and how to suffer want. For all things I have the strength by virtue of him who imparts power to me."—Phil. 4:11-13.

Contentment, such as the apostle Paul had, is surely a goal that we should seek to attain. It helps one to avoid the pains, frustrations and emptiness of a life based solely on material pursuits. And it enables one to cope with unpleasant circumstances, to find joy in life now, and to contribute to the happiness of others.

Insight on the News

● Astronomers have long argued over the origin and future of the awesome universe, and of our planet Earth. In

Infinite Universe

recent years most of them have come to believe that the universe originated when a huge mass of material "exploded" outward. However,

many have thought that in time the gravity in the heavenly bodies would pull them together again in a cataclysmic crash. That would, of course, destroy the earth and all life on it. Then, it was thought, that all the material would once more "explode" outward.

However, astronomers working independently of one another have recently concluded that this is not likely to happen. After fifteen years of research, Hale Observatory astronomer Allan Sandage and James Gunn of the California Institute of Technology state that the force of gravity existing is not enough to pull the universe back together. Gunn said that it had no more than one tenth the gravitational force required. Both scientists expressed amazement at the results of their studies. They declared that the idea of an infinitely expanding universe that would not destroy itself was "a terrible surprise" to them. But this is not surprising from the Bible's viewpoint, since it clearly declares that the earth was not created "simply for nothing," but was made "to be inhabited," and would be "standing even to time indefinite."—Isa. 45:18; Eccl. 1:4.

● A growing number of criminal justice experts are dissatisfied with current law enforcement.

They feel that much attention is given to rehabilitating criminals, but not enough to 'rehabilitating the law.' They point out that the criminal is often given far more consideration than the person he victimized. Capital punishment has largely been abandoned, so that many willful murderers are eventually put back on the streets. Also, as sociologist Ernest van Den Haag observes in his book "Punishing Criminals," criminal justice is not uniform: a criminal may get one sentence in one court, but another person who commits the same crime may get a different sentence in a different court.

Of interest is the system of criminal justice

given by God to the ancient nation of Israel. Willful murderers were given the death sentence, as were kidnappers, idolaters, and those who committed a number of other crimes, including various grave sex offenses. Prisons were not used; instead, for lesser crimes a system of making compensation was the rule. For example, in cases of theft the guilty party was required to restore several times the value of what he had taken. If he did not have the money to make this restitution, then he had to work off the debt.

What is evident is that the more today's systems of justice have strayed from God's thinking on such matters, the more confused and unsatisfactory they have become.

● God's Word states that man was created directly by Jehovah God. But for more than a century, scientists who believe in evolution have tried

'Fit in a Small Closet'

to find support for their theory in the fossil remains of living things. Often they have given the impression that they have found much evidence about man's supposed "apelike" ancestors. One such supposed ancestor was a small creature called *Australopithecus*, found in Africa. However, scientists now say that this could not have been man's ancestor.

Also, after all the decades of intense searching, how much fossil evidence has been found? The 1976 "Nature/Science Annual" says: "Nine out of every 10 *Australopithecine* fossils is a tooth, and not always a very good tooth at that. Everything else exists in bits and pieces, some of them mere nubbins. . . . And in spite of the seeming plethora of finds, the pieces are actually still extremely rare. All of them—every last one—would fit in a single small closet. Reconstructing entire individuals . . . solely from the contents of that one closet is a task of stupefying difficulty."

Yes, how difficult it is to try to prove a theory that cannot be proved, one that is based on a lie. The Bible gives us the correct information as to how man got here. That information comes from the One who ought to know, the One who was there at the time, the Creator, Jehovah God. Thus, the humble Bible writer acknowledged: "Know that Jehovah is God. It is he that has made us, and not we ourselves."—Ps. 100:3.

"Keep Doing This in REMEMBRANCE OF ME"

ONCE a year on the Biblical date of Nisan 14, Passover night, Jehovah's dedicated people gather together in all parts of the earth in harmony with Jesus' command: "Keep doing this in remembrance of me." (Luke 22:19; Ex. 12:2-6) It is proper for the Lord's Evening Meal to be commemorated on this true Passover night, annually after sundown, in one's community.

Who are invited to attend? Those few, the remnant of Jehovah's spirit-anointed ones, surely will attend, but also all those of the increasing "great crowd," with earthly hopes, are cordially invited to be present, as well as all who are becoming acquainted with Jehovah's provisions. (Rev. 12:17; 7:4, 9) Is this an occasion for ritualistic formalism or mysticism? Definitely not. Rather, this anniversary occasion, involving the symbolic emblems of bread and wine, recalls to the minds and hearts of the attenders what Jesus Christ did for them nineteen hundred years ago and what all of this means for them today and for an endless future.—1 Cor. 11:23-26.

How is this important date determined? In the first century Jesus and the early Christians accepted the determination of the date Nisan 14 (which commenced at sundown) as set by the Jewish temple priesthood in Jerusalem. It is noteworthy



of the temple in 70 C.E., Christians had to determine the Nisan 14 Passover date themselves.

At the time when Roman Emperor Constantine made apostate Christianity the state religion (325 C.E.), the Council of Nicaea ordained that the celebration of Easter should always take place on the Sunday that immediately follows the full moon that happens upon, or next after, the day of the spring (vernal) equinox. Usually this equinox date is March 21. Should the fourteenth day from the new moon, which they regarded as the day of the full moon, fall on a Sunday, the celebration of Easter was deferred to the Sunday following. This was in order to avoid concurrence with the Jews and the minority of Christians, termed Quartodecimans, who still celebrated on the fourteenth of Nisan. In this way Christendom has come to have their "Maundy Thursday" always on a Thursday to commemorate Jesus' Last Supper, and their "Good Friday" always on a Friday to commemorate his death.

At least by 1880 Jehovah's anointed worshipers had departed from Christendom's practice of celebrating the Lord's Evening Meal several times a year and they observed it only on Nisan 14 after sundown. From then till about 1919 the

that Jesus celebrated the Passover meal on Nisan 14, as directed in the law of Moses. (Ex. 12:6-8; Lev. 23:5; Matt. 26:18-20) He did not eat the Passover meal on Nisan 15, as most Jews do today. After the destruction

anointed Christians accepted the dates as established by the Jewish calendar for the determining of Nisan 14. They realized that the Jewish calendar listed "Passover" for Nisan 15, after sundown. Nevertheless, these anointed Christians arranged to celebrate the Lord's Evening Meal on the night of Nisan 14, even as did Jesus. Still, these Christians used the Jewish calendar in accepting the determination of the month of Nisan for each year.

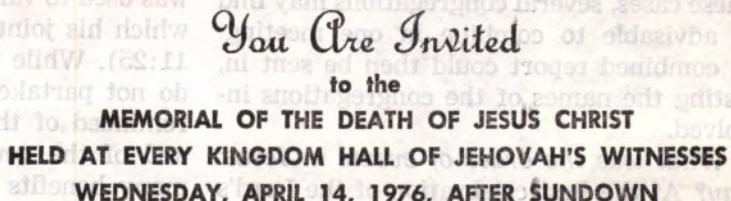
The modern Jewish calendar determines the beginning of their month of Nisan by the astronomical new moon. However, usually it is eighteen hours or more later when the first sliver of the crescent of the new moon becomes visible in Jerusalem. Each year, in recent times, the governing body of Jehovah's witnesses has determined the actual new moon that becomes visible in Jerusalem, which is the way the first of Nisan was determined in Biblical times. For this reason often there has been a difference of a day or two between the Memorial date of Jehovah's witnesses and the Nisan 14 date according to the modern Jewish calendar.*

According to our present method of calculation, the Memorial date approximates the nearest full moon after the spring equinox. For example, in 1975 the Memorial date, as calculated fourteen days from the new moon (nearest the spring equinox) visible in Jerusalem, was Thursday, March 27, after sundown. Appropriately, there was also a full moon on Thursday, March 27, 1975. The date for Memorial in 1976, calculated by our present method, falls on Wednesday,

* For the same reasons, occasionally the modern Jews find it necessary to add their intercalary thirteenth month at a different time than do Jehovah's witnesses. On such occasions, then, their Passover date comes to be a month later than the Memorial date of Jehovah's witnesses.

April 14, after sundown. The full moon also occurs on this same date. So if, in the future, any of Jehovah's people should be out of touch with the governing body, they could determine the Memorial date with fair accuracy from local calendars that show the first full moon after the spring equinox. The celebration would then take place after sundown of the day on which the full moon occurs.†

What should be done if there is an emergency on the night of the Lord's Evening Meal? What if there is a violent storm or other major disturbance that would make it impossible for the local congregation to come together at the appointed time? In such cases, it might be well for the brothers to meet in small neighborhood groups or in family groups, if necessary. In this way they gather together to be reminded of the significance of the Memorial emblems of unleavened bread and wine. For such emergency occasions, one of the dedi-



cated brothers (or a dedicated sister, if no brother is present) could briefly consider the Bible accounts in Matthew 26:17-30; Luke 22:7-23, 28-30; and 1 Corinthians 11:20-31. If a congregation has to meet in small groups, the combined number attending the small groups could be sent in as the report of the attendance for the entire congregation.

As to the emblems, certainly every ef-

† The Passover and Memorial dates basically fall according to a nineteen-year cycle. For details see *Aid to Bible Understanding*, page 1677, under the subheading "The Metonic Cycle." See also pages 1076-1078 for information on the Lord's Evening Meal.

fort should be made to see that those of the anointed remnant are served the bread and the wine, even if one is ill at home or in the hospital. Only in a very exceptional situation where one of the anointed remnant is unable to partake of the emblems on Nisan 14 may he wish to celebrate the Memorial the fourteenth day of the next lunar month (the day of the next full moon), in harmony with the principle found at Numbers 9:10, 11, and 2 Chronicles 30:1-3, 15, with regard to belated Passover celebrations. In such event of a belated celebration, this should be reported immediately thereafter.

What if more than one congregation will require the use of the same Kingdom Hall? It would be well to schedule the programs to show consideration by giving sufficient time for one congregation to leave the hall and for the next congregation to begin their program. With this in mind, in some cases additional halls have been rented for the Memorial celebration. In these cases, several congregations may find it advisable to combine in one meeting. A combined report could then be sent in, listing the names of the congregations involved.

What was the order of events in Jesus' day? At the first celebration of the Lord's Evening Meal, Matthew was personally present. He presents the actual order of things that occurred. Jesus and his twelve disciples celebrated the Passover meal using roast lamb and unleavened bread, to remind the partakers of what happened when the Israelites were delivered from Egypt in 1513 B.C.E. There was no mysticism as to the use of these reminders of the roast lamb and the unleavened bread. (Matt. 26:17-19; Ps. 119:2, 14) After the Passover meal, Jesus exposed his betrayer, Judas, who was then sent away. (Matt. 26:20-25; John 13:29, 30) This left Jesus with the eleven faithful apostles with whom he instituted the new evening meal

involving the partaking of the unleavened bread and the cup of real red wine. In each case Jesus offered a prayer of thanks, first for the bread and then for the wine. (1 Cor. 11:24, 25) After Jesus made extended remarks and a prayer, they concluded by singing praises, thereafter departing for the Mount of Olives. This, then, sets the general procedure down to our day.—Matt. 26:26-30; John 13:31-18:1.

Of what do the emblems of bread and wine remind us? The unleavened bread reminds us of Jesus' body of flesh, how he "suffered in the flesh" (1 Pet. 4:1); how he gave his fleshy body "in behalf of the life of the world" (John 6:51); how he is "the Lamb that was slaughtered" (Rev. 5:12); and how the Law covenant was taken "out of the way by nailing it to the torture stake." (Col. 2:14) The emblem of red wine reminds us of how Jesus has served as our Ransomer in that we have been delivered by the "precious blood" of Jesus (1 Pet. 1:19); and how his lifeblood was used to validate the new covenant into which his joint heirs are brought (1 Cor. 11:25). While those of the "great crowd" do not partake of the emblems, they are reminded of the benefits of Jesus' action and of the new covenant through which many benefits result to them. (Rev. 7:9, 10, 14) Truly, Jehovah has arranged for our deliverance through the atoning power of Christ's sacrifice, not only for the anointed ones but also for all those given the opportunity to gain everlasting life here on earth.—Lev. 16:11; 1 John 2:2.

How is the meeting conducted? At the Memorial gathering a brother who serves as the chairman gives a brief welcome and opens the meeting with a song and a prayer. This is followed by the Memorial talk, given by a capable speaker (one of the anointed where available) selected by the appointed overseers. It would not be well for several brothers each to present a portion of the Memorial talk as in a sym-

posium. It is recommended that the speaker should offer the two brief prayers over the emblems. (Matt. 26:26, 27) Following the serving of the emblems and additional comments by the speaker, concluding comments may be given by the presiding overseer unless he is the one handling the Memorial program. The meeting concludes with a closing song and a prayer.

Only those of the anointed remnant partake of the emblems that are passed around to the audience. Following a brief prayer, the bread is passed first. Next, after another prayer, the wine is served. The bread and the wine are not served together. Those who partake 'worthily' should partake of both emblems.—1 Cor. 11:27, 28.

The Bible says that Jesus broke the bread, evidently to serve the apostles reclining on either side of the table. (Matt. 26:26) This is not necessary in our circumstance today, as Jesus was not establishing a ritualistic precedent. There is thus no symbolic significance in the breaking of the unleavened bread. Remember that none of the bones of Jesus' sinless physical body were broken in death. (Ex. 12:46; Ps. 34:20; John 19:33, 36) The number of cups and the number of plates used depends upon the number of servers required. A section of unleavened bread can be put on each plate used and the wine can be poured into the cups before the meeting begins.

What kinds of bread and wine are to be used? Since Jesus took unleavened bread that was used normally for the Passover, we today use unleavened bread. Some Jewish matzos are made with only wheat flour and water, and such may be used by Christians at the Memorial celebration. But we would not use matzos made with added ingredients, such as salt, sugar, malt, eggs, onions, and so forth.

Some Witnesses may prefer to make a small quantity of unleavened bread out of flour (wheat, rice or other grain) and wa-

ter. This can be done as follows: Mix one and a half cups of flour with one cup of water, making a moist dough. On a flat surface, well dusted with flour, roll the dough to a wafer thickness, or as thin as possible. Place this on a baking pan or cookie sheet, generously forking small holes in the dough, and form it into a flat loaf. Bake in hot oven until it is dry and crisp.

Wine provided for the Memorial should be real red wine as was used by the Jews in their Passover celebrations. We notice that at Matthew 26:29 Jesus refers to the "product of the vine," which, at that time of the year, could be only fermented wine. Unadulterated red grape wine is the only appropriate reminder of Jesus' shed blood. Christ's blood was sufficient without additives, so the wine used should be just unsweetened, unfortified, red wine. If difficulty is foreseen in obtaining the emblems, then preparations could be made well in advance to obtain them. Since the emblems in themselves are not sacred, after the celebration is over and the meeting dismissed, the bread and wine may be taken home and considered common, to be used at some other time as normal.
—1 Sam. 21:4.

Who should partake of the emblems? Only those of the "little flock" are the ones taken into the new covenant and therefore required to partake of the emblems. (Luke 12:32) It was the eleven faithful apostles who, as the small group of prospective anointed ones, comprised the nucleus of those later to be taken into the new covenant on Pentecost day of 33 C.E. (Luke 22:20) The "great crowd," not being 'new creatures' in the new covenant, are not partakers of the bread and wine on this anniversary occasion.—2 Cor. 5:17.

Each one of the anointed who attends the Memorial examines himself beforehand to see if he is worthy to partake and whether he truly has the witness of the

spirit. (Rom. 8:16, 24; 1 Cor. 11:27-29) Occasionally there are some former partakers who have come to realize that their relationship to God is not that of an anointed son. They should properly cease partaking, but this would not be an indication that they have become unfaithful. It is just that their personal relationship with Jehovah has become clarified as being one with an earthly hope.

Those counted as partakers are those known as faithful, baptized servants of God. We do not invite disfellowshiped persons to attend. But if such a one is present, there is no reason to be disturbed if he is seated in a row with others and proceeds to partake of the emblems. Such a one is not counted, in any case, as a partaker.

It is always a joy to see so many new ones attending the Memorial celebration. After the program, an occasion for happy fellowship is enjoyed with the new ones and with one another. This joyful fellowship is truly upbuilding and encouraging to everyone. The evening's program, if it is reflected upon, always gives much food

for thought with grateful appreciation to Jehovah, reminding us of all that He has done out of love for us through our Ransomer, Jesus Christ our Lord. (Matt. 20: 28; 1 Pet. 3:15) Upon arriving home after the program, a family of Jehovah's witnesses may spend time discussing the meaning of this significant occasion. All of this helps to bring the family closer together and spiritually enriches them.

The elders make careful plans for an adequate Lord's Evening Meal celebration for the local congregation. On this one night, in all parts of the globe, the hearts and minds of Jehovah's dedicated people, the anointed and those of the "great crowd," being unitedly assembled, give praise to our Sovereign God, Jehovah. They give thanks again to Jesus Christ our Ransomer who demonstrated his great love for us by surrendering his human life for our recovery. Annually the anointed remnant and the "great crowd" delight to commemorate him as the Messianic world conqueror.—John 16:33.

MATTHEW'S GOOD NEWS

WHO was this Matthew, the writer of the Gospel bearing his name? He was a humble, honest, well-educated Jew whom Jesus chose to be one of his twelve apostles.

Was he a humble man? Yes, for Matthew himself candidly reveals that he had been one of the tax collectors, so despised by the Jews of his time. Unlike many of those tax collectors, Matthew must have been honest. If he had been otherwise,

-The Messiah Has Come!

would Jesus have called him to be his follower while he was still sitting at his tax office? And he must have had a good education, for scholars say that the Greek of his Gospel is among the best found in the Greek Scriptures. He evidently used

fine discernment in what he recorded. His Gospel is quoted more often in the Watch Tower publications than any of the other three Gospels.

Where did Matthew write his Gospel? In view of his objective, it was written most likely in Palestine. And what was his purpose in writing it? To prove that Jesus Christ was indeed the Messiah. This is borne out by his making some hundred references to the Hebrew Scriptures. In particular does he make a point of showing how Jesus fulfilled those Scriptures, from his quoting of Isaiah 7:14 regarding Jesus' being born of a virgin down to his quoting of Zechariah 11:13 in connection with Jesus' being betrayed for thirty pieces of silver.—Matt. 1:23; 27:9.

In what language did Matthew write his Gospel? The external evidence is that he wrote it first in Hebrew. This was the natural thing for him to do, since it was evidently his purpose to help his fellow countrymen to identify Jesus as the Messiah. Also, it apparently was his purpose to have his Gospel serve as a connecting link with the Hebrew Scriptures.

Some persons object to the view that Matthew originally wrote in Hebrew, claiming that the Greek of Matthew's Gospel reads too smoothly to be a translation. Well, the answer to this objection could well be that Matthew himself made the translation when he saw there was a real need for it, doing this under the direction of God's holy spirit.

According to the earliest traditional testimony available, Matthew wrote his Gospel around 41 C.E. There is nothing in his Gospel to contradict this testimony. Apparently Matthew felt it urgent to get down all the facts supporting the truth that Jesus was the Messiah; he could appreciate what a great help this would be in carrying out Jesus' commission to make disciples in all the nations, baptizing them.

So we find that Matthew wrote his Gospel some fifteen or more years before Luke and Mark wrote theirs. The date 41 C.E. is found in manuscripts as early as the tenth century C.E.

True, not a few scholars object to such an early date for Matthew's Gospel because Matthew and Mark have so much in common, and they theorize that Mark's Gospel, being the shorter, came first. But Matthew's Gospel is by no means a mere enlargement of Mark's. As has well been observed, the similarity between the two could well be accounted for in that Peter had a copy of Matthew's Gospel and used it in his preaching. Mark, in incorporating parts of what Peter said, would thus be writing down much that Matthew wrote.

How much of Matthew's Gospel is unique? About 42 percent of its contents. Matthew mentions the Kingdom far more often than do the others, 50 times. The expression "the kingdom of the heavens," used often instead of "the kingdom of God," is unique with him. Further, he gives us ten parables that the others do not and he is more explicit as to figures. It is typical that he alone tells us that it was for thirty pieces of silver that Jesus was betrayed. His concern with accurate figures may well have been due to his having been a tax collector.

THEME OF MATTHEW DEVELOPS

Matthew's theme being that Jesus is the Messiah, his account at once comes to that point. The Messiah had to be a descendant of Abraham and David, as well as the Son of God, in view of God's promises to those faithful servants of his. (Gen. 22:15-18; 2 Sam. 7:8-16) These points Matthew establishes in his first two chapters. The circumstances associated with Jesus' birth, such as Joseph's wondering what to do and later the visit of the astrologers from the eastern parts, are unique with this Gospel. Certain modern

critics question that Matthew himself wrote these first two chapters, but why? Is it because they do not want to believe in Jesus' virgin birth? These two chapters appear in old manuscripts; moreover, they are often referred to by the early "Church fathers." Besides, nothing in these chapters contradicts what appears elsewhere in the Christian Greek Scriptures. On the contrary, they show why Jesus was without sin.—John 8:46; Heb. 7:26; 1 Pet. 2:22.

Continuing with chapters 3 and 4, we find further witness to Jesus' Messiahship. John the Baptist gives his testimony and then a voice from heaven acknowledges Jesus as God's Son. Next follow the temptations in the wilderness and Jesus' calling certain disciples to follow him as "fishers of men." These first four chapters might be said to be Matthew's introduction.

THE SERMON ON THE MOUNT

What does Matthew next give? Without doubt the most powerful, telling and distinctive example of all of Jesus' preaching and teaching. Rightly it has been termed the most famous sermon ever preached. It is just as if Matthew could not wait to record it. He presents it right after his introductory material, although Luke's Gospel indicates that Jesus gave it well along in his ministry. In Matthew's account, it covers chapters 5 through 7.

What a masterpiece it is! Starting with its nine felicities, or happinesses, it warmly commends those who are conscious of their spiritual need, the mild-tempered, the merciful, the peaceable, and so forth. In it we find the Lord's Model Prayer, the admonition to keep seeking first God's kingdom and his righteousness, the Golden Rule and so much more.

PREACHING INSTRUCTIONS

After telling more about Jesus' miracles and preaching, Matthew, in chapter 10,

gives us Jesus' extensive preaching instructions to his twelve apostles. It contains such gems as: "You received free, give free," "Prove yourselves cautious as serpents and yet innocent as doves," and, "Do not become fearful of those who kill the body but cannot kill the soul."—Matt. 10:8, 16, 28.

Next we learn of Jesus' praising John the Baptist and his reproaching, because of their unbelief, the Galilean cities where he preached. Chapter 11 concludes with those beautiful and comforting words: "Come to me, all you who are toiling and loaded down, and I will refresh you. Take my yoke upon you and become my disciples, for I am mild-tempered and lowly in heart, and you will find refreshment for your souls. For my yoke is kindly and my load is light."—Matt. 11:28-30.

In chapter 12 we read such pointed truths as, "Every . . . house divided against itself will not stand," "He that does not gather with me scatters," and, "Out of the abundance of the heart the mouth speaks."—Matt. 12:25, 30, 34.

JESUS' PARABLES

Then comes chapter 13, notable for its parables illustrating "the kingdom of the heavens." Here Matthew gives seven of Jesus' parables: the sower and the different soils, the wheat and the weeds, the mustard grain, the leaven, the treasure hidden in the field, the pearl of high value, and the dragnet. He includes explanations of two of them. The next two chapters tell more of Jesus' miracles and preaching. Then, in chapter 16, we have Peter's confession that Jesus is indeed the Messiah, the Son of God, further proof of which Matthew gives in the next chapter in his account of Jesus' transfiguration.

Chapter 18 also has a distinctive stamp, Matthew here describing the obligations that Christians have toward one another. After warning at length against stumbling

others and stating God's concern that not even one of Christ's little ones should perish, Jesus tells us how to deal with those who sin against us. He tells Peter to forgive, not just up to seven, but up to seventy-seven times, and by means of an extended parable warns against Christians not forgiving one another.

FINAL DAYS OF JESUS' MINISTRY

From chapter 19 Matthew follows a chronological order and here we sense an increasing tension between Jesus and his religious opposers. They try to trip him up on the matter of divorce, after which he gives the parable of the denarius. Then Jesus drives home to his disciples the lesson of humility, remarking that he himself came not to be served but to serve and to give his life as a ransom.—Matt. 20:28.

Matthew next tells us of Jesus' triumphal ride into Jerusalem, which, together with his cleansing of the temple, enrages his opposers no end. It is little wonder that they challenge him, saying: "By what authority do you do these things?" (21:23) But he silences them by asking them by what authority John the Baptist baptized. Jesus follows this with two parables aimed at these opposers, the second labeling them as murderers, and they do not miss the points made.

After hearing the further parable of the marriage feast, Jesus' religious opposers come at him with trick questions: about the paying of taxes, about the resurrection and about which is the greatest commandment. Each time Jesus bests them. No more dare they ask Jesus a question, but he turns the tables on them by asking them a question about David's son and Lord, which, again, they are unable to answer. Jesus scathingly denounces them to the crowds and his disciples, repeating six times the condemnation: "Woe to you, scribes and Pharisees, hypocrites!"—Matt. 23:13, 15, 23, 25, 27, 29.

Then there is a breathing spell, we might say, as Jesus gives to the disciples his great prophecy on 'the sign of his presence and of the conclusion of the system of things,' covering chapters 24 and 25. Herein we find the prophetic command: "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come." Jesus climaxes this prophecy with the "kingdom" parables of the ten virgins, the talents, and the sheep and the goats.

In chapters 26 and 27 we read of Jesus' being anointed with costly perfumed oil, of his instituting the memorial of his death, of his arrest and trial before the Sanhedrin, and of Peter's denying his Master. Jesus is tried before Pontius Pilate, who vainly endeavors to wash his hands of guilt, but then turns Jesus over to be impaled on a stake, and to be buried in a stone tomb.

RESURRECTION AND PARTING COMMISSION

Matthew's final chapter tells of Jesus' resurrection and gives his parting commission: "Go therefore and make disciples of people of all the nations, baptizing them, . . . teaching them." Matthew then concludes with those comforting words of Jesus: "Look! I am with you all the days until the conclusion of the system of things."

Truly Matthew's Good News shows that Jesus is the promised Messiah. His account is accurate, comprehensive and beneficial. Jesus, in concluding his Sermon on the Mount, likened those who heard him, and who obeyed his words, to a wise man who built his house on a rock-mass, which house was able to weather a severe storm. Let us be like that wise man in living by the principles that Jesus enunciated and in obeying his commands to preach and to teach, so faithfully preserved for us in Matthew's account.

Continue Steadfast As Seeing

NO ONE living now or who has lived on earth in the past has ever seen God with his literal eyes. Jehovah is too glorious for frail humans to endure the sight of him. However, his invisibility should not cause us to cast doubt on his existence, nor does it make it impossible for us to "see" him as a Person with the eyes of faith. His qualities and power can also be discerned. Certain facets of his personality are discernible by his creative works, as mentioned by the apostle Paul in his letter to the Romans: "His invisible qualities are clearly seen from the world's creation onward, because they are perceived by the things made, even his eternal power and Godship." (Rom. 1:20) His invisibility casts no doubt on his existence, nor does it make it impossible for us to respect him as a Person, or to appreciate his qualities, ways and dealings with others, and especially with his own people. His unchangeableness in qualities and standards is also in evidence. This is confirmed by his own expression: "I am Jehovah; I have not changed." (Mal. 3:6) Jehovah's invisibility should not weaken faith in his personal qualities, in his comportment, as

THE ONE WHO IS INVISIBLE

"By faith he left Egypt, and not because he feared the king's anger; for he was resolute, as one who saw the invisible God."
—Heb. 11:27, "New English Bible."

well as in the manner in which he deals with those who love him.

² Even without seeing God physically, Jehovah's people have exercised such strong faith in him that they have been moved to change their lives completely in order to do what pleases him. This is evident by the fact that many of Jehovah's witnesses had, before they became Witnesses, been immoral, dishonest, violent, lovers of worldly pleasures, seekers of material gain, as well as being busy in making a "name" for themselves.—1 Cor 6:9-11.

³ Having "seen" him, many sincere persons have been caused to change their course of life and way of living and they have now 'turned around' so as to live according to the standards that He has set, by being honest and by showing appreciation for spiritual things, as well as by

1. (a) What evidence assures us that Jehovah lives?
(b) Why does God's invisibility cast no doubt on his existence?

2, 3. What has faith accomplished in changing the lives of Jehovah's people?

having uppermost in their hearts the doing of Jehovah's will.—Acts 3:19; 1 Pet. 4:3, 4.

⁴ And why such a change? Because they have come to see with eyes of discernment the loving God that Jehovah is, and this is what has motivated them to walk in a way that pleases him. It is this deep and lasting faith that has moved them to preach the "good news" year after year without letup, even though it may be discouraging at times because of persecutions and because the vast majority of persons do not want to listen. Because we have "seen" him, we have the utmost confidence in him and are happy in his service.

—Eph. 1:18; Acts 5:42; Matt. 5:8, 10-12.

LOYAL IN THEIR FAITH

⁵ Many who have responded to Jehovah's command to preach the good news world wide have been doing so for twenty, thirty, forty or more years. The longer this service has been rendered, the deeper is their appreciation of His grand and glorious works. Their perspective of him is brighter. Those who are of long standing in Jehovah's service never think of quitting or slowing down in their God-given assignment. They are determined to carry on, even to the attaining of the promised reward.—Jas. 1:12.

⁶ Though they may have undergone severe persecutions, their faith remains

strong. They have endured and will continue to endure opposition and are determined to maintain integrity to Almighty God. Persecutions have raged against Jehovah's loyal ones in many parts of the world, particularly in Germany during the diabolical Nazi regime, and, more recently, under Malawi's cruel and heartless dictator. Through most difficult trials Christian men, women and children have remained loyal to their heavenly Father, and like the first-century Christians, they have rejoiced in doing so. They have considered it a privilege to prove their loyalty to the Sovereign Ruler of the universe.—1 Pet. 4:12, 13; Ps. 145:10.

⁷ Under Hitler's wicked regime thousands of Jehovah's witnesses lost their jobs, their businesses and their homes. Many were not allowed to carry on their

7-9. (a) In Germany and in Malawi, how have Jehovah's witnesses demonstrated their faith? (b) What enabled them to endure?



4. What has motivated God's people to walk in his way?

5. What is the attitude of those who have been long in Jehovah's service?

6. What have God's loyal ones endured, and how have they regarded these trials?

accustomed trades. Their property was confiscated, pensions were refused, and they suffered other personal losses. There were 860 children taken away from their parents; a total of 6,019 had been arrested, several of them two, three, or even more times, so that, all together, 8,917 arrests were registered; and these persons served sentences amounting to 13,924 years in prison. Many of these faithful men and women were put into concentration camps and thus collectively spent 8,078 years undergoing vicious treatment there. A total of 635 died in prison, 253 were sentenced to death, with 203 of these actually being executed.

⁸ In more recent years the so-called "Christian" dictator of the African country of Malawi has followed in the footsteps of Hitler by bringing wave upon wave of persecution on Jehovah's witnesses in that country. In 1972, more than 30,000 of these Christians and those studying the Bible with them were compelled to flee for their lives to neighboring Mozambique. But in August and September of 1975 a resurgence of nationalism in Mozambique resulted in their "repatriation" to Malawi. Here again, they have faced up to inhuman tortures, beatings and thefts of money, property and clothing. They have been stripped naked, and many of their women-folk raped. In October 1975, entire congregations of adult Witnesses were rounded up and placed in Hitler-style concentration camps. And parents have been compelled to leave their children, even sucking babies, outside the camps! When the police were asked why the president of Malawi had ordered this, they replied: "You are responsible for teaching your children wrong things. So they will be kept by Malawi, and we will make them become citizens of Malawi." Can you imagine anything more demonic? Jehovah's witnesses in Malawi are left without country, home or children. Is Malawi rewriting

the sadistic history of Nazism by persecuting those whose only "crime" is that they obey God's Word, the Bible, in staying neutral as to "the world" and its politics?—John 17:16.

⁹ What a diabolic record this is! But what has enabled all these Christians to endure such vile treatment? They looked to the Holy Bible, God's Word. They have found the record there of such examples in faithfulness and endurance as Moses, Joshua, the prophets and the first-century Christians. Particularly, they have kept in mind the example of faithfulness set by our Lord and Savior, Jesus Christ.—Heb. 12:1-3.

"SEEING" WITH THE EYE OF FAITH

¹⁰ From a worldly viewpoint Moses was in an exceedingly advantageous position materially. He was the adopted son of Pharaoh's daughter, and having this status he was in line to enjoy the finest of foods and the best of clothing, as well as living in royal style in the most luxurious surroundings. (Ex. 2:1-10) He would have a great deal of prestige and honor, and ultimately he would have inherited an extensive estate. He received the highest of educations, being "instructed in all the wisdom of the Egyptians" and becoming "powerful in his words and deeds." Unquestionably, then, his position in the Egyptian world was a highly favored one. (Acts 7:20-22) Nevertheless, Moses was more concerned about his relationship with Jehovah. Therein he provided a proper example for all Christians, 1,900 years ago and down to today. Loyalty to God and his people caused him to make the decision to refuse "to be called the son of the daughter of Pharaoh." The Bible record by the apostle Paul shows Moses' vision and understanding when it states: "By faith he left Egypt, but not fearing

10. (a) What advantages did Moses enjoy in his early life? (b) What loyalty did he show toward Jehovah?

the anger of the king, for he continued steadfast as seeing the One who is invisible. By faith he had celebrated the passover and the splashing of the blood, that the destroyer might not touch their firstborn ones. By faith they passed through the Red Sea as on dry land, but on venturing out upon it the Egyptians were swallowed up.”—Heb. 11:23-29.

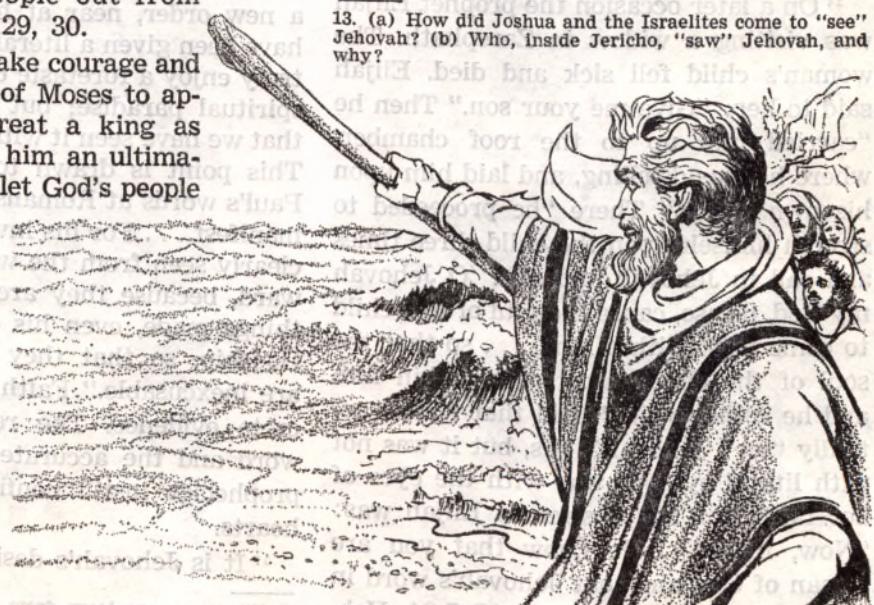
¹¹ Moses' great desire was to be used by Jehovah in bringing deliverance to His people. For forty years he was away in Midian undergoing training in a godly way. The qualities of patience, meekness, humility, long-suffering, mildness of temper, self-control, and learning to wait upon Jehovah needed to be developed. As a shepherd in that wilderness land he was groomed and prepared to endure disappointments and hardships that would be encountered. At the same time he learned that it was necessary to be calm and show strength, because these qualities would be necessary in his future assignment, in leading Jehovah's people out from bondage.—Acts 7:29, 30.

¹² Would it not take courage and valor on the part of Moses to appear before so great a king as Pharaoh and give him an ultimatum that he must let God's people go? He and Aaron, his fleshly brother, did this, not only once, but on many occasions. At last Pharaoh thrust the Israelites out, but soon he

relented and set out in pursuit of them. The chances of escape from Pharaoh's power seemed nil. The Egyptian army was closing in behind them, and before them lay the great Red Sea. But Jehovah said to Moses: “Stretch your hand out over the sea.” Then He made the sea go back by a strong east wind all night long, converting the sea basin into a wide area of dry land. The Israelites began to go through on dry ground. As they went out of the bed of the sea, the Egyptians took up the pursuit. Jehovah then told Moses: “Stretch your hand out over the sea, that the waters may come back over the Egyptians, their war chariots and their cavalrymen.” Thus Jehovah saved Israel from the hands of the Egyptians! “Israel also got to see the great hand that Jehovah put in action against the Egyptians; and the people began to fear Jehovah and to put faith in Jehovah and in Moses his servant.”—Ex. 14:15-31.

¹³ Moses' successor Joshua also mani-

13. (a) How did Joshua and the Israelites come to “see” Jehovah? (b) Who, inside Jericho, “saw” Jehovah, and why?



Moses stretched out his hand over the Red Sea and the waters parted, and the Israelites went through on dry ground

11. How was Moses groomed for his future assignment?
12. (a) Why did Moses and Aaron have to exercise courage in relying on Jehovah? (b) How did Jehovah come to the aid of the Israelites?

fested faith. He too "saw" Jehovah. When the priests carrying the ark of the covenant stepped into the Jordan River, the waters upstream were miraculously dammed up. While the priests stood on dry ground in the middle of the Jordan, the Israelites walked across a dried-up riverbed. Jehovah's presence was real to those Israelites. On to Jericho! There, on each of six consecutive days, they marched once around the city and then seven times on the seventh day. When the priests blew horns and the people shouted, the seemingly impregnable walls around Jericho crumbled. Truly the Israelites could "see" Jehovah in all of this. (Josh. 3:15-17; 6:10-16) But someone *inside* Jericho also "saw" Jehovah on that occasion. It was Rahab. By reason of her faith in Jehovah's great power, she was spared, as also was her family. She had demonstrated her faith by her works in hiding Joshua's messengers.—Josh. 2:1-21; 6:25; Jas. 2:25; Heb. 11:30, 31.

¹⁴ On a later occasion the prophet Elijah was visiting a widow in Zarephath. The woman's child fell sick and died. Elijah said to her: "Give me your son." Then he "carried him up to the roof chamber, where he was dwelling, and laid him upon his own couch." There "he proceeded to stretch himself upon the child three times and call to Jehovah and say: 'O Jehovah my God, please, cause the soul of this child to come back within him' . . . so that the soul of the child came back within him and he came to life." Did that widow actually "see" Jehovah? Yes, but it was not with literal eyes. It was with the eyes of her faith, for her answer to Elijah was: "Now, indeed, I do know that you are a man of God and that Jehovah's word in your mouth is true."—1 Ki. 17:7-24; Heb. 11:35.

14. How did a widow in Zarephath "see" Jehovah?

¹⁵ Faithful men of old—Abel, Enoch, Noah, Abraham and others down to Moses' time, all of those mentioned in the eleventh chapter of Hebrews and countless others—testify to their having "seen" God. Of these, Hebrews 12:1 says: "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." In manifesting faith, these men gave irrefutable witness concerning God and his unchangeable purposes. They *actually* "saw" God, not with literal eyes, but with their eyes of faith. Do you, too, have strong faith like theirs?

FAITH MOVES TO ACTION

¹⁶ When we have not seen something in actuality with our literal eyes, but have discerned it through the experiences or accomplishments of others, we are exercising this quality of faith. We may make the statement that we recognize or "see" a new order, near at hand. Not that we have been given a literal vision, though we truly enjoy a foretaste of it in our present spiritual paradise; but this really means that we have seen it with our eyes of faith. This point is drawn to our attention in Paul's words at Romans 1:19, 20: "God is manifest . . . For his invisible qualities are clearly seen from the world's creation onward, because they are perceived by the things made, even his eternal power and Godship, so that they [the unbelievers] are inexcusable." Faith is built upon concrete evidence. The reliability of God's word and the accurate fulfillment of his prophecies instill confident faith in our hearts.

¹⁷ It is Jehovah's desire that all "attain

15. What may we learn from the example of the "so great a cloud of witnesses"?

16. How do we "see" with the eye of faith?

17. How may we show 'steadfastness in seeing the One who is invisible'?

to repentance." (2 Pet. 3:9) Therefore we must be steadfast in preaching to others. We may feel limited in our preaching abilities, but that does not give us reason to hold back from such faith-building work. Jehovah wants all who accept "life's water" to extend the same to others as well. Like Moses, let us continue "steadfast as seeing the One who is invisible," and help others also to "see" Him. At Revelation 22:17 we are told: "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." Holding strong faith, we should share wholeheartedly in extending that invitation.

¹⁸ In himself, Moses did not feel adequate to carry out his commission. He excused himself, saying that he was not fluent as a speaker. (Ex. 4:10) Nevertheless, with Jehovah's backing, he proved successful. We can be confident that Jehovah will strengthen us, too, in carrying out our commission regardless of personal limitations that we may have. Have not many already experienced this feeling, and perhaps on more than one occasion? When you started attending congregational meetings of Jehovah's witnesses, did you say: "Why, I could never speak up like all the others"? Did you also perhaps think: "I could never speak before an audience, large or small"? But actually, are you not now doing all these things that you once thought impossible? This is because you have studied God's Word and know that his spirit is with you and that it gives you strength.—2 Cor. 12:10.

¹⁹ We must remember that the work that Jehovah has given his people to do is not theirs. It is his, and it is he that opens the hearts of people in response. This is well illustrated by the apostle Paul's ex-

perience when he preached in Philippi: "A certain woman named Lydia, a seller of purple, of the city of Thyatira and a worshiper of God, was listening, and Jehovah opened her heart wide to pay attention to the things being spoken by Paul." Yes, it was Jehovah who opened Lydia's heart, and, as a result, "she and her household got baptized."—Acts 16:14, 15.

²⁰ Whatever abilities and qualities we have should be made use of in appealing to honest-hearted persons, regardless of their station in life. To what source should we look for strength? It is Jehovah who will strengthen us, just as he strengthened Moses and Aaron, to the point where we can act with boldness and fearlessness regardless of the occasion or the confrontation. By our constantly keeping Jehovah in "sight," we will be able to continue exerting ourselves and declaring the "good news," even if the majority of persons do not respond. (1 Tim. 4:10) Regardless of how unresponsive people may be, we cannot foresee what they may do in the future. They may change. Jehovah, in showing patience, gives them ample opportunity to change. (2 Pet. 3:9) Just as Moses presented himself before Pharaoh again and again, should we not visit and re-visit unresponsive people? We will do so if we keep Jehovah ever before us, remembering that his name is involved. —Ps. 16:8.

²¹ Even if people refuse to change, God's name is being made known. Ample warning is given before his judgment is expressed. Then, at the latest, all nations "will have to know" that God is Jehovah. —Ezek. 39:7.

²² In many parts of the earth today people are responding to God's Word more than ever before. (Isa. 60:8, 22) In some places people come to Jehovah's witnesses,

18. In what way may we overcome our limitations?

19. (a) In whose work are we sharing? (b) What fine illustration confirms this?

20, 21. (a) How may we meet the challenge of unresponsive territory? (b) How is Jehovah's name involved?

22. What is happening in many parts of the earth, and how should this encourage us?

pleading for home Bible studies. If this is happening in your territory, does it not move you to arrange your affairs so that you can help more people? Does it not encourage you to spend more time in calling on the people at their homes and also in assisting them to a greater extent by studying with them? In this way you can expand your preaching and disciple-making. Perhaps the next move that you can make is to take up temporary or regular pioneering (full-time service), thus assisting many more persons to "see" God with eyes of faith. The need for more workers and zeal for the harvest work was never greater!—Luke 10:2, 3.

²³ Regardless of the situation in your neighborhood at this time, the more often people hear the truth the greater is their opportunity to take in the knowledge that means everlasting life. (John 17:3) We would not want laxity on our part to be responsible for some not having opportunity to study and learn more about the great Giver of life, would we?—Ezek. 33:8, 9.

²⁴ Appreciating the seriousness of the people's condition, should we not express pity and compassion for them? (Matt. 9:35-38) Should it not instill in us a willingness to sacrifice our time and effort to help them to learn the truth about Jehovah even at inconvenience to ourselves?—Eph. 5:15-17.

FIRM IN FACE OF OPPOSITION

²⁵ Jehovah's witnesses in various parts of the world have undergone severe trials; in many instances it has been to the point of losing their life. We have recounted how, in just the last few decades, many German Witnesses lost their lives. Even now, persecution is extremely severe in

23, 24. (a) What does repeated coverage of territory accomplish? (b) What attitude is here recommended to us? 25. (a) What has been the experience of many of Jehovah's Christian witnesses in different parts of the earth? (b) How should we be affected by this?

Malawi and other African countries, as well as in a number of Communist countries. When a person is faced with opposition he can draw a great deal of encouragement from the examples of these loyal ones. How adamant they have been on behalf of the truth and its righteous principles! They have the evidence that God is with them.—Jer. 1:19; 15:20, 21.

²⁶ Unjustified ridicule has been endured in times past by many faithful servants of Jehovah. Remember how Job was derided and mocked and made a laughingstock because of maintaining his integrity. (Job 12:4; 17:2) Also, David was derided and mocked.—Ps. 22:7; 35:16.

²⁷ Jeremiah was ridiculed and made an object of laughter and derision, and he even expressed a resolve to stop speaking about Jehovah. (Jer. 20:8, 9) But he did not quit. And why not? Because he appreciated Jehovah's greatness and goodness and realized that Jehovah had been ever with him, even delivering him from death at the hands of those seeking his life. May we not, then, expect similar blessings in keeping steadfast, as did Jeremiah? As Jehovah's modern-day witnesses, are we not hated by the world just as he was during his life? Truly, we can take comfort in that we have survived persecution and reproaches as a people. We can fully appreciate that Jehovah has sustained his people through these trials. (Jer. 20:11, 13) Hence, how foolish and faithless it would be for us to deny Jehovah's supremacy or even to slow down in advancing the interests of the truth!

²⁸ Even under severe trial, our plight is not as difficult as that of Shadrach, Meshach and Abednego. Even when they were confronted with being tossed into the hot burning furnace, they stated: "If it is to

26, 27. (a) What has happened to faithful servants of Jehovah in the past? (b) What may we expect, and how should we react?

28. (a) Describe the trial of the three faithful Hebrews. (b) What instruction may we derive from their experience and from the words of Paul?

be, our God whom we are serving is able to rescue us. Out of the burning fiery furnace and out of your hand, O king, he will rescue us." (Dan. 3:17) And they did not stop at that. They went on to say: "But if not, let it become known to you, O king, that your gods are not the ones we are serving, and the image of gold that you have set up we will not worship." (Dan. 3:18) A great deal of comfort is to be gained in recognizing that Jehovah can completely undo any damage that Satan may inflict upon us. So what is momentary suffering in comparison with eternal life under perfect conditions? Paul's words to the Corinthians are most comforting and illustrate how we should look upon the matter: "For though the tribulation is momentary and light, it works out for us a glory that is of more and more surpassing weight and is everlasting; while we keep our eyes, not on the things seen, but on the things unseen. For the things seen are temporary, but the things unseen are everlasting."—2 Cor. 4:17, 18.

²⁹ Oppression and persecution of our fellow witnesses of Jehovah may be saddening to us. It was to Moses when he saw the harsh treatment of the Israelites at the hands of Pharaoh. (Ex. 5:22, 23) The suffering that befalls our brothers should not frighten us, though we do, indeed, feel for them in their suffering. (1 Cor. 12:26) If like suffering should come our way, we will follow their pattern of endurance, confident that our faith will win out. As stated at 1 Peter 1:6, 7: "In this fact you are greatly rejoicing, though for a little while at present, if it must be, you have been grieved by various trials, in order that the tested quality of your faith, of much greater value than gold that perishes despite its being proved by fire, may be found a cause for praise and glory and honor at the revelation of Jesus Christ."

29, 30. (a) What pattern of endurance should we follow? (b) What example do we have in Job's faithfulness?

³⁰ It is important for us to have in mind that our keeping faith under test helps in proving that the Devil is a liar. Job was a fine example of this. Satan had made the challenge that he could cause Job to 'curse God to his very face,' but through all his trials, Job 'held fast his integrity.' He continued to honor the true God.—Job 2: 4, 5, 9, 10; see also Proverbs 27:11.

³¹ With our eyes of faith we can look forward with anticipation. We can visualize Jehovah triumphing over his enemies and delivering his people from tribulation. Paul, in writing to the Thessalonians, mentioned what would happen to evildoers and persecutors: "These very ones will undergo the judicial punishment of everlasting destruction from before the Lord and from the glory of his strength."—2 Thess. 1:9.

³² Great comfort can be drawn from the examples of faith that have been set before us in God's Word—the Bible. So, regardless of what might develop against us because of the hatred of peoples or governments, we can appreciate the importance of maintaining absolute confidence in Jehovah's ability to sustain us. This includes his protecting us as we render loyal service to him. Let us move forward, then, continuing to be resolute, 'as seeing the invisible God,' the One who can make us sharers in the blessings of his grand victory.

31. To what can we look forward in faith?
32. Why should we not be deterred regardless of what the enemy may bring against us?

IN THE NEXT ISSUE

■ Do You Want Good Health?

■ We Thought the System Could Be Changed.

■ Jehovah's Friend or the World's Friend—Which?

"ALL YOU

Are Brothers"

LOVE is not just a broad organizational quality. Rather, it has to do with the nurturing of the spirit of brotherhood within each one of us, and not simply taking things for granted. It is a quality that, when expressed, enables us to feel close to one another in the brotherhood of the faith. This principled *agápe* love is something for us, as brothers, to cultivate "in deed and truth."—1 John 3:18; John 21:15-17.

² Among the early Christians, "brothers" was the accepted term of greeting for mixed groups and was not restricted to males. (Acts 1:14-16; Rom. 1:13) This term is used to embrace all Christians, male and female, in all but four of the inspired Christian letters—Titus, Philemon, 2 John and Jude. The apostle Paul writes also: "In brotherly love have tender affection for one another. In showing honor to one another take the lead." (Rom. 12:10) The term "brothers" is again shown to be all-inclusive at 1 Corinthians 15:6, where Paul refers to the resurrection of Jesus, and says: "After that he appeared to upward of five hundred brothers at one time." When Peter admonished Christians to take a stand against the adversary, he added: "The same things in the way of sufferings are being accomplished in the entire association of your brothers in the world." (1 Pet. 5:9) This obviously includes male and female Christians.

³ We should indeed have a feeling of closeness toward those who are our brothers in Christ. This feeling must include

1. What does love include, and what can be gained by it?
2. (a) Who are embraced in the term "brothers"?
- (b) What feeling should exist among brothers?

"For one is your teacher, whereas all you are brothers."—Matt. 23:8.

dependency on Christ Jesus, as well as appreciation of our relationship to him.—John 15:5.

⁴ Jesus stressed very much his Messianic headship under the fatherhood of Jehovah as the basis for the brotherhood. For example, in speaking to the crowds and to his disciples, he called attention to the hypocrisy of the scribes and Pharisees, saying 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 market-places and to be called Rabbi by men." Adoration and exaltation was what they wanted for themselves. But Jesus went on to show that such a condition should never exist among the brotherhood of Christians. He declared: "Do not you be called Rabbi, for one is your teacher, whereas all you are brothers. Moreover, do not call anyone your father on earth, for one is your Father, the heavenly One. Neither be called 'leaders,' for your Leader is one, the Christ." He further counseled that "the greatest one among you must be your minister. Whoever exalts himself will be humbled, and whoever humbles himself will be exalted."—Matt. 23:5-12.

⁵ Jesus then denounced the Pharisees as "hypocrites." He especially showed how their selfish, exalted thinking was detestable to God—something that should never

4. What do we learn from Jesus' words at Matthew 23:5-12?

5. What should Christians guard against?

be permitted among Christian brothers and sisters. But wrong attitudes will infiltrate the congregation if its members do not have love among themselves. Also, in giving full recognition to Jehovah, the Christian brothers must always be careful not to underemphasize the active role that Christ now has in the congregation.

RECOGNIZING CHRIST AS HEAD OF THE CONGREGATION

* Recognizing Christ as the head, each one should be Christlike in having tenderness and compassion for all, and especially in displaying a close and warm feeling toward everyone in the congregation. (Phil. 2:1, 2) In growing to the full stature of the Christ it is vital that this closeness be cultivated, for it serves as a protection. This is drawn to our attention by the apostle Paul, who says that it is "in order that we should no longer be babes, tossed about as by waves and carried hither and thither by every wind of teaching by means of the trickery of men, by means of cunning in contriving error." And then notice his words of contrast: "But 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 that 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." —Eph. 4:11-16.

⁷ It must therefore be acknowledged that Christ Jesus directs and cares for his congregation and this in the present twentieth century just as he did during the early days of the congregation. All must come to appreciate that Christ Jesus is the ransoming Agent and also the future millennial King.—Heb. 2:10; Rev. 20:6.

6. (a) How may we show recognition of Christ as head?
(b) What protective admonition does Paul provide?

7. What must we recognize concerning Christ?

⁸ Holding close to Christ as the head prevents individuals from having an erroneous or exalted view of themselves and of their Christian companions, as indicated by the apostle Paul's words: "Be in subjection to one another in fear of Christ." Paul then goes on to describe God's arrangement for Christian families and for the congregation: "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 these relationships love and oneness are to predominate, as Paul indicates: "Husbands, continue loving your wives, just as the Christ also loved the congregation and delivered up himself for it . . . Husbands ought to be loving their wives as their own bodies." (Eph. 5:21-28) Both brothers and sisters in the congregation therefore are placed in their respective positions under the headship of Christ. Elders in the congregation, along with ministerial servants, should not regard themselves as superiors, but should humbly serve those in the congregation, as such trust is committed to them by Christ. This contributes toward the building up of the congregation in love.—Rom. 14:19; 15:1, 2.

⁹ Since Jesus has universal authority, there remains no basis for our claiming individual preeminence and importance due to personal abilities. Christians recognize this One as their Teacher. Therefore, whatever we may be able to teach as good news is from Christ through the "faithful and discreet slave," and not out of some person's private ability or originality. (Matt. 24:45-47) This further shows that 'one is our Leader' and that the congregation and its direction are not dependent upon any man, no matter how capable that individual may be. Therefore,

8. How should all show proper subjection?
9. (a) How should all Christians view themselves?
(b) In what ways may those long in the truth encourage others?

much depends on how Christians view themselves. In other words, do they, perhaps, because of years in the truth, with past prominence or present position, feel their voice or expression should prevail? Or, on the other hand, do they genuinely rejoice when others show ability to explain or apply the Scriptures and show initiative in planning and getting things accomplished? Do they encourage them therein? This is a true measure as to whether they have love for the brotherhood and recognize Christ as the authoritative one, set on high by Jehovah God.—Matt. 28:18.

¹⁰ Humility is necessary for a Christian. It prevents him from harboring a feeling of superiority over his brothers. Paul, in writing to the Philippians, advised that we should be "doing nothing out of contentiousness or out of egotism, but with lowliness of mind considering that the others are superior to you, keeping an eye, not in personal interest upon just your own matters, but also in personal interest upon those of the others." At the same time, we should "keep doing all things free from murmurings and arguments." (Phil. 2:3, 4, 14) These words again show the importance of humbly manifesting love for our brothers. Following this counsel we will not be inclined to make issues just because of personal preferences. Further, elders who display lowliness of mind will be able to work and meet together free from contention and angry debates.

¹¹ How should Christians exhibit such humility along with devotion in serving others? Is it not evidenced by being considerate and interested in all, including lowly ones? And in granting to all a due measure of dignity and worth? Paul answers: "In brotherly love have tender

affection for one another. In showing honor to one another take the lead. Rejoice with people who rejoice; weep with people who weep. Be minded the same way toward others as to yourselves; do not be minding lofty things, but be led along with the lowly things. Do not become discreet in your own eyes." (Rom. 12:10, 15, 16) From this we can appreciate how actively helpful we should be, and how we should manifest willingness to work for and with our Christian brothers. It is always very fine to show this interest without waiting to be asked.—1 Cor. 10:24, 33; 13:4, 5.

¹² Sisters, too, can set a fine pattern for others. An excellent example of this was Tabitha (or, Dorcas), who lived in Joppa shortly after the establishing of the Christian congregation. "She abounded in good deeds and gifts of mercy that she was rendering. But in those days she happened to fall sick and die." When the disciples there heard that Peter was in nearby Lydda, they sent for him to come to Joppa. What happened when he arrived there? "Peter put everybody outside and, bending his knees, he prayed, and, turning to the body, he said: 'Tabitha, rise!' 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) The good deeds of Tabitha had been wonderfully rewarded! What an encouragement for sisters to follow her way of life, also in our day! Incidentally, this is the first resurrection on record as performed by an apostle.

ACCEPT RESPONSIBILITY

¹³ In the congregation, the brothers particularly should willingly accept responsibility. They should offer themselves

10. (a) How may lowliness of mind be expressed?

(b) How can irritations in a congregation be avoided?

11. What should be the attitude and relationship among all in the congregation?

12. What encouragement may sisters find in the record concerning Tabitha?

13. What attitude should brothers manifest in accepting responsibility?

voluntarily with the heart's desire to serve well in the congregation where they are assigned. There are so many opportunities open for us in which to share. The appraisal of ourselves should be an honest one, having in mind particularly the desire to develop a strong attachment with our Christian companions and to assist them in every way possible. It is a splendid thing for brothers to try to qualify in the congregation to be elders or ministerial servants.—1 Tim. 3:1.

¹⁴ Either of these positions mentioned should not be sought with the objective of having title or office. Deeply embedded in the heart of each one should be the desire to help and to assist others, to work with real interest on behalf of those in the congregation, and to continue cultivating spiritual qualities. Obviously it should be your keen heart desire to assist others in the congregation. Particularly should you endeavor to accommodate the newer or weaker ones. This is true whether it is to assist them in group Bible study or in the preaching service from house to house, which is of prime importance. Your helping them with their Theocratic School assignments can be an encouragement. Your having an interest in them is upbuilding and, of course, this too is a manifestation of your love for your Christian brothers.—1 Thess. 2:7, 8; 1 Cor. 12:12, 25.

CULTIVATING THE SPIRIT OF BROTHERHOOD

¹⁵ All of us should make an honest appraisal of ourselves with a view to developing a stronger attachment for others within the congregation. The starting point is for each one to examine himself, rather than to evaluate and compare himself

14. How can these brothers assist others in the congregation?

15. (a) How can we make an honest appraisal of ourselves? (b) Why should we not selfishly compare ourselves with others?

with others. When we make unfavorable comparisons of ourselves with our brothers, we stir up the spirit of competition, which can lead to "enmities." (Gal. 5:20) This in itself brings home to us the importance of showing humility by being unassuming—an admirable attribute in cultivating the spirit of brotherhood. (1 Pet. 5:5, 6) It calls for honest self-examination to see where we can develop stronger feelings of attachment to our Christian brothers.—2 Cor. 13:5.

¹⁶ Surely, all of us will want to be fostering the spirit of brotherhood! This can bring to each one of us real happiness, as well as the love of our spiritual brothers, which is most gratifying. (Eph. 6:23) Having the proper spirit, we can be of the frame of mind to see how much we can contribute to the brotherhood in the congregation. (Luke 22:26) Individually, we will want to work urgently to bring ourselves closer to all others in the congregation, witnessing with them in the field service, and thereby strengthening the bond of love and the feeling of real brotherhood. (Acts 20:18-21) The apostle Paul's mindfulness of this is well expressed at Colossians 3:15-17: "Let the peace of the Christ control in your hearts, for you were, in fact, called to it in one body. And show yourselves thankful. . . . 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." May we also strengthen our hearts in the perfect bond of love to the point that after everything is said and done, others, too, will recognize that we are all genuine Christian brothers.

—John 13:35; Col. 3:14.

16. (a) Why should we foster the spirit of brotherhood in the congregation? (b) What will result from our heeding Paul's expression at Colossians 3:15-17?

AN AGE-OLD CONFLICT ABOUT TO END



NOT long after the death of Alexander the Great in 323 B.C.E. a conflict began that has continued down to our day. Its effects have been felt to some extent in every part of the globe. So would not news that this struggle is about to end be most welcome?

The amazing thing about the age-old conflict is that it was foretold long before it began. In the sixth century B.C.E. Jehovah God, through an angel, revealed to the Hebrew prophet Daniel the start of the struggle, particulars about its continuation, and its end. Considering that so many centuries are involved, one can readily see that Daniel would not be able to grasp the full meaning of what was made known to him. In fact, the angel chosen to convey the prophetic message told him: "O Daniel, make secret the words and seal up the book, until the time of the end. Many will rove about, and the true knowledge will become abundant."

—Dan. 12:4.

As late as the nineteenth century C.E., sincere students of the Holy Scriptures acknowledged that much of what Daniel wrote remained a sealed book. Said Bible commentator Thomas Scott:

"The angel, by way of conclusion, intimated to Daniel, that this prophecy would remain obscure, and as 'a sealed book,' of

which little would be understood, 'till the time of the end'; . . . The fact has evidenced this to be the case: immense difficulties have always been acknowledged in many of Daniel's prophecies, and they have been 'as words shut up' even from believers in general. . . . In these latter ages many have bestowed great pains, in searching into history, to illustrate those parts of these prophecies which are already accomplished; and by comparing them with other scriptures, to form some judgment of what yet remains to be fulfilled: and thus much light has been thrown on them. As they shall gradually be more and more accomplished, they will be better understood; and future generations will be far more surprised and instructed by them, than we are."—*Scott's Bible Commentary*, 1844, Vol. IV, p. 700.

The lack of understanding about Daniel's prophecies in the nineteenth century proves that the world had not then entered its "time of the end." But what about today? Are we in that "time of the end"? If so, the conclusion of the conflict foretold in the book of Daniel should be at hand.

To understand how world events in this twentieth century have been fulfilling prophecies about the conflict described in the book of Daniel, we must examine the beginning of the conflict. Only then can we make a correct identification of the parties involved.

START OF THE CONFLICT

Daniel was told: "A mighty king [Alexander, the first son of Philip (king of Macedonia), according to the rendering of the *Syriac*] 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 and not according to his dominion with which he had ruled."—Dan. 11:3, 4, and marginal reading.

In fulfillment of these prophetic words, in course of time after Alexander the Great's death the empire that he had built up passed into the hands of four of his generals, who had established themselves in power by about 301 B.C.E. Seleucus Nicator took over Mesopotamia and Syria. Cassander began ruling over Macedonia and Greece. Ptolemy Lagus came to have Egypt and Palestine as his domain. Lysimachus gained control over Thrace and Asia Minor.

The revelation made to Daniel from this point onward focused the prime attention on two kings, the "king of the north" and the "king of the south." Since the founder of the Seleucid dynasty, Seleucus Nicator, controlled territory north of the homeland of Daniel's people, he now began filling the role of the "king of the north." In view of his dominion in relation to Daniel's homeland, Ptolemy Lagus occupied the position of "king of the south." As the years passed, the "king of the north" and the "king of the south" changed as to personnel. Nevertheless, these "kings" or ruling forces continued warring against each other.

A CHANGE IN IDENTITY

A major change in the identity of the "king of the north" took place in the first century B.C.E. This was because, in the year 65 B.C.E., Roman General Pompey

dethroned Antiochus XIII of the Seleucid dynasty. Then, in 64 B.C.E., Syria, the area that had been controlled by the Seleucid dynasty, became a Roman province. Thus Rome took over the role of the "king of the north."

Confirming this change in the identity of the "king of the north" is the way that incidents relating to the Messiah at this point form part of the prophetic narration regarding the struggle between the "king of the north" and the "king of the south." Daniel 11:20-22 states:

"There must stand up in his position [that of the king of the north] one who is causing an exactor to pass through the splendid kingdom, and in a few days he will be broken, but not in anger nor in warfare. And there must stand up in his position one who is to be despised, and they will certainly not set upon him the dignity of the kingdom; and he will actually come in during a freedom from care and take hold of the kingdom by means of smoothness. And as regards the arms of the flood, they will be flooded over on account of him, and they will be broken; as will also the Leader of the covenant."

It was the "king of the north's" sending out of the "exactor" through the Roman Empire that guided matters for Jesus, in fulfillment of prophecy, to be born in Bethlehem. Setting forth the historical record of what happened, the physician Luke wrote:

"Now in those days a decree went forth from Caesar Augustus for all the inhabited earth to be registered; (this first registration took place when Quirinius was governor of Syria;) and all people went traveling to be registered, each one to his own city. Of course, Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to David's city, which is called Bethlehem, because of his being a member of the house and family of David, to get registered with Mary, who had been given him in marriage as promised, at present heavy with child. While they were there, the days came to the full for her to give birth."—Luke 2:1-6.

Then, on August 19, 14 C.E., a com-

paratively short time after having ordered this registration, Augustus died, neither 'in anger nor in warfare.' The "despised" person who succeeded Augustus was Tiberius. It was during Tiberius' rule that the prophetic "Leader of the covenant," Jesus Christ, was "broken" in death.

OUR DAY

The prophecy about the "king of the north" and the "king of the south" did not terminate in the days of the Roman Empire. We know this because that prophecy points to events to take place in "the time of the end." (Dan. 11:40) As noted earlier, Bible scholars even as late as the nineteenth century recognized this period to be yet future. The composite evidence of Bible prophecy and Bible chronology places the start of the world's "time of the end" in the year that World War I broke out, 1914. This is the very year acknowledged by many historians as being a turning point in history. Hence, the question arises, Does what the book of Daniel says about developments in the "time of the end" fit what we have seen in the twentieth century, particularly since 1914?

Regarding what was to happen, we read: "In the time of the end the king of the south will engage with him in a pushing, and against him the king of the north will storm with chariots and with horsemen and with many ships; and he will certainly enter into the lands and flood over and pass through. . . . And he will actually rule over the hidden treasures of the gold and the silver."—Dan. 11:40-43.

When we examine modern history, what do we find? Are there any powers today corresponding to the "king of the north" and the "king of the south"? Well, the ancient "king of the north" dominated the area to the north of Daniel's homeland, a part of which is today the state of Israel. So, then, what great power is presently controlling a vast area to the north of

this territory? Is it not the Communist bloc of nations? Yes.

As far as the "king of the south" is concerned, what great power exercised authority in Egypt during the early twentieth century? An examination of any reference work on Egypt will tell you that it was Britain. For example, *The World Book Encyclopedia* states: "Strong Egyptian demands for freedom from British control developed during World War I. An unsuccessful revolt took place in 1919, the year after the war ended. The nationalist movement continued to grow, and Britain gave Egypt independence in 1922. Egypt became a kingdom, but Britain kept military forces there. In 1936, British troops withdrew from all Egypt except the Suez Canal Zone, where they stayed to guard the waterway."

In view of the close association of the United States of America with Britain, manifestly the Anglo-American World Power has occupied the position of the "king of the south." As foretold in the book of Daniel, has there not been a "pushing" between the "king of the south" and the "king of the north"? Has not this "pushing" resulted in considerable loss to the Anglo-American World Power? Consider:

When World War II ended, the Communist bloc of nations, the "king of the north," dominated 18 percent of earth's land area, which had 7 percent of the world's population. But what is the situation today? Thirty-five percent of the world's population, occupying over a quarter of earth's land area, has come under the control of the Communist "king of the north."

How will this conflict finally end? Will the "king of the north" gain more and more control, finally taking over the domain of the "king of the south"? No. The prophecy shows that both the "king of

the north" and the "king of the south" will come to their finish. Jehovah God, who foreknew the persistent struggle between these two kings, also decreed its end. This will come about, not through a disastrous world war to be fought by the nations, but through God's chosen king, Prince Michael, the Lord Jesus Christ. Daniel 12:1 tells us: "During that time Michael will stand up, the great prince who is standing in behalf of the sons of your people. And there will certainly occur a time of distress such as has not been made to occur since there came to be a nation until that time. And during that time your people will escape, every one who is found written down in the book."

The "time of distress" here referred to will be a "great tribulation" that will bring an end to all human rule, including that of the "king of the north" and the "king of the south." This "great tribulation" will

also pave the way for the righteous rule of the Lord Jesus Christ. God-fearing persons who have identified themselves as being on the side of Prince Michael will escape the destruction to come. (Matt. 24:21, 22; Rev. 7:9, 14) Before them will be the prospect of living on an earth free from oppression, injustice and wars, and even being free from sickness and death.

—Rev. 21:3, 4; Ps. 37:9-11, 29.

In view of what is ahead, does your life show that you are looking forward to the approaching end of the age-old conflict? Have you taken positive action to put yourself on the side of Jesus Christ, the King of kings? If not, we urge you to examine the Scriptures and to learn what is needed to gain an approved standing with God. Jehovah's witnesses in your area would be pleased to assist you by sharing with you what they have learned from the Bible.

District Assemblies in 1976

ARANGEMENTS are being made by the Governing Body of Jehovah's witnesses to hold four-day district assemblies in the cities listed below on the dates shown. We encourage you to plan now so that you will be present. Further details will be provided later.

UNITED STATES

- June 10-13: Irving, Tex.; Jacksonville, Fla.; Kansas City, Mo.; Laurel, Md. (tentative); Oklahoma City, Okla.; St. Petersburg, Fla.; San Antonio, Tex. (Spanish only); Tucson, Ariz.
June 17-20: Charlotte, N.C.; Greenville, S.C.; Kalamazoo, Mich. (tentative); Laurel, Md. (tentative); Pontiac, Mich. (tentative); St. Paul, Minn.; St. Petersburg, Fla.; Springfield, Ill.; Tuscaloosa, Ala.; West Palm Beach, Fla. (Spanish only).
June 24-27: Asheville, N.C.; Augusta, Me.; Billings, Mont.; Cicero, Ill. (tentative); Des Moines, Iowa; Greensboro, N.C.; Kalamazoo, Mich. (tentative); Laurel, Md. (tentative); Macon, Ga.; Mobile, Ala.; Pasco, Wash. (Spanish only); Phoenix, Ariz.; Richfield, Ohio; Tulsa, Okla.
June 27-30: Inglewood, Calif. (Spanish only) (Note: Sunday through Wednesday.)
July 1-4: Cicero, Ill. (tentative); Denver, Colo.; El Paso, Tex. (Spanish only); Inglewood, Calif. (Spanish only); Macon, Ga.; Madison, Wis.; New Orleans, La.; Reno, Nev.; Richfield, Ohio; Savannah, Ga.; South Bend, Ind. (tentative); Tulsa, Okla.; Anchorage, Alaska.
July 8-11: Allentown, Pa.; Baton Rouge, La.; Bismarck, N.D.; Cicero, Ill. (tentative); Denver, Colo.; Fresno, Calif. (Spanish only); Green Bay, Wis.; Lakeland, Fla.

Louisville, Ky.; Madison, Wis.; Memphis, Tenn.; Nashville, Tenn.; Reno, Nev.; Richfield, Ohio; Seattle, Wash.; Springfield, Mass.; Syracuse, N.Y.; Utica, N.Y.

July 15-18: Allentown, Pa.; Buffalo, N.Y.; Cicero, Ill. (Spanish only) (tentative); Denver, Colo.; Fresno, Calif. (Spanish only); Hampton, Va.; Lakeland, Fla. (Spanish also); Louisville, Ky.; Memphis, Tenn.; Oakland, Calif.; Philadelphia, Pa.; Reno, Nev.; Roanoke, Va.; Springfield, Mass.; Utica, N.Y.

July 22-25: El Paso, Tex. (Spanish only); Hampton, Va.; San Antonio, Tex. (Spanish only); Providence, R.I.; West Palm Beach, Fla.

July 29-August 1: Inglewood, Calif.; Long Island City, N.Y. (French only); Providence, R.I.; West Palm Beach, Fla. August 4-7: Elmont, N.Y. (Note: Wednesday through Saturday.)

August 5-8: Inglewood, Calif.
August 8-11: Elmont, N.Y. (Note: Sunday through Wednesday.)

August 12-15: Elmont, N.Y.; Inglewood, Calif.

August 19-22: Elmont, N.Y. (Spanish only).

CANADA

- July 1-4: Charlottetown, P.E.I.
July 8-11: Montreal, P.Q. (French only); Ottawa, Ont. (tentative); Prince George, B.C.; Saint John, N.B.; Vancouver, B.C.; Winnipeg, Man. (tentative).
July 15-18: Halifax, N.S.
July 22-25: Nanaimo, B.C.; St. John's, Nfld.; Toronto, Ont. (English, Spanish and Portuguese) (tentative).
July 29-August 1: Brampton, Ont. (Italian only); St. Catharines, Ont. (tentative); Saskatoon, Sask. (tentative); Sault Ste. Marie, Ont.
August 5-8: Brampton, Ont. (Italian only); Edmonton, Alta.; Windsor, Ont.
August 12-15: Brampton, Ont. (Greek only).

GOVERNING BODY ADJUSTMENTS

JEHOVAH has been blessing his people with noteworthy expansion of the Kingdom publisher ranks throughout the world. Especially has this been so following the adjustment of the organizational arrangement as outlined in the book *Organization for Kingdom-preaching and Disciple-making*, which became effective in 1972.—Isa. 60:17.

It is evident, too, that we are approaching a climactic point in the history of mankind. Jehovah's witnesses may therefore expect that opposition will continue to arise in many places. (Matt. 24:9) As we keep "close in mind the presence of the day of Jehovah," it is anticipated that many more persons will take their stand for God's kingdom under Christ, if that be Jehovah's will.—2 Pet. 3:12.

In view of this, the time seems appropriate to make further adjustments so that God's people will be in a better position to care for the many new ones now in their midst and the further increase they trust that Jehovah may yet give in the near future. (Isa. 60:8, 22) These are matters to which the Governing Body of Jehovah's witnesses has given prayerful attention.

To facilitate its work, six committees of the Governing Body have now been formed. Each will have its chairman, who will serve for a period of one year. These committees are supervisory in nature and it is not intended that they will handle all the details and routine work. The various corporations that have been serving the Kingdom interests so well until now will, of course, continue to fulfill their impor-

tant role as legal agencies of Jehovah's witnesses, their Governing Body and its committees.

These six committees, which began functioning on January 1, 1976, are as follows: Service Committee; Writing Committee; Publishing Committee; Teaching Committee; Personnel Committee; Chairman's Committee.

As regards our branches throughout the world, a Branch Committee of three or more members appointed by the Governing Body will administer the organizational arrangements for each branch. These committees will also have a chairman who will serve for one year.

It seems clear that Jehovah's direction is manifest in the formulation of these recent adjustments. Doubtless, too, his spirit will move all of us to give the fullest support and cooperation as these arrangements are implemented. Surely this is the time to keep moving ahead with the expansion of the Kingdom-preaching and disciple-making work. In this we look to Jehovah for his continued blessing on all that is yet to be done under the leadership of Christ Jesus.—Matt. 28:19, 20.

"WATCHTOWER" STUDIES FOR THE WEEKS

March 14: Continue Steadfast as Seeing the One Who Is Invisible, ¶1-24. Page 80. Songs to Be Used: 26, 78.

March 21: Continue Steadfast as Seeing the One Who Is Invisible, ¶25-32, and "All You Are Brothers." Page 86. Songs to Be Used: 84, 85.

UNITED STATES

March 28-31: Continue Steadfast as Seeing the One Who Is Invisible, ¶33-40. Page 80. Songs to Be Used: 26, 78.

THE WATCHTOWER — FEBRUARY 1, 1976