

The WATCHTOWER

NOVEMBER 1, 1961

Semimonthly

Announcing
**JEHOVAH'S
KINGDOM**

BEARERS OF THE
FEAR-INSPIRING NAME

NATIONS IN FEAR AT THE NAME
CALLED UPON US

RELIEF FROM WORLD TENSION

MARK'S VIVID PORTRAYAL
OF JESUS' MINISTRY

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

CONTENTS

Man Learns from God's Creations	643
Relief from World Tension	645
The Best	648
Bearers of the Fear-inspiring Name	649
Nations in Fear at the Name Called upon Us	656
Thanking the Management	663
Mark's Vivid Portrayal of Jesus' Ministry	664
The Bible Spread by Jehovah's Witnesses	668
Questions from Readers	669

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

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MAN LEARNS from God's Creations



WHEN the atomic submarine Nautilus slid smoothly through Arctic waters on its historic trip under the polar icecap, it was guided by sound, not by sight. Sonar kept its crew informed of obstacles in the way, permitting the submarine to move about "blind" without danger of collision. By measuring the time required for echoes from sounds sent out to return to the boat, the sonar was able to keep the submarine informed on the distance of obstacles. Echo-ranging is an amazing discovery, but the idea did not originate in man's electronic laboratories.

Long before man thought of using sound to locate underwater objects some of God's creations were effectively using it for that purpose. The porpoise, for example, is an expert at detecting objects by echo-ranging. Scientific experiments have revealed that a blindfolded porpoise can swim unerringly around pipes and bars that are being moved through the water. When a glass partition is placed in the

water, separating a porpoise from its food, it is able to detect the presence of the glass by sonar. Slap the water with your hand and a porpoise that is sixty to eighty feet away can swim to the spot without missing it by more than a few inches. Its sound-sensing ability is so sensitive and accurate that it outdoes any sonar device man has made. Scientists are trying to learn how the porpoise does it.

Bats also are under study as they have an echo-ranging ability that makes man's best machines seem crude. Regarding this the magazine *Scientific American* said: "In these days of technological triumphs it is well to remind ourselves from time to time that living mechanisms are often incomparably more efficient than their artificial imitations. There is no better illustration of this rule than the sonar system of bats. Ounce for ounce and watt for watt, it is billions of times more efficient and more sensitive than the radars and sonars contrived by man." One species baffles man by doing what man cannot do—detect from the air by sonar fish swimming in the water.

A bat can fly in a dark room that is strung with wires or rods without striking them. By echo-ranging it can locate and

catch with uncanny accuracy a tiny insect that is flying around in the dark. Despite the presence of loud background noise it can pick out its echo signals, although those signals may be 2,000 times fainter than the background noise. This ability astounds scientists. They have no idea how the bat does it and would like very much to learn its secret. The *Scientific American* said: Bats "have achieved their signal-to-noise discrimination with an auditory system that weighs only a fraction of a gram, while we rely on computing machines which seem grossly cumbersome by comparison." Note too what was observed by *National Geographic* magazine: "Big ears detect the returning echoes, and a brain weighing a few hundredths of an ounce computes the data and controls the hunter's speed and direction. . . . He can hear an echo from a target as tiny as a mosquito, recognize it in a split second, and swoop to the attack—a feat of nature that man, with all his electronic skill, must still hold in awe."

In an effort to design efficient hulls for submarines, man has turned to the porpoise and the whale. He wants to learn how a porpoise can swim through the water at great speed with almost no energy-sapping turbulence. Scientists are inclined to think that the secret lies in the two-layered construction of the porpoise's skin. They are testing out their theory by experimenting with a rubber covering for the hulls of submarines. By applying what they learn from studying the porpoise, they hope to have the same success they have had in changing submarine-hull design to be like that of a whale. The first nuclear submarine to have this new design is the American submarine Skipjack. The result has been greater maneuverability and speed.

In the field of aeronautics, birds have aided men in solving many problems concerning heavier-than-air flight. "Aeronauts naturally look to birds," says *The Encyclopedia Americana*, "for suggestions in artificial flight. They have paid particular attention to the poise and flight of the herring-gull in arriving at the principles of aerial navigation." It took man a long time to learn from birds the secret of flight; yet birds do not know the laws of aerodynamics or of aeronautics. The One who gave their wings a highly perfected mechanical design for flight gave them instinctive knowledge of flying and of aerial navigation.

These are only a few of many examples that could be mentioned of how man learns from studying God's creations. In the bodies of living creatures man finds wise designing that permits various life forms to make efficient use of physical laws. Because man learns from studying these creatures, they are, in a sense, telling him that they are the creations of an infinitely wise Creator. "Ask, please, the domestic animals, and they will instruct you; also the winged creatures of the heavens, and they will tell you. Or show your concern to the earth, and it will instruct you; and the fishes of the sea will declare it to you. Who among all these does not well know that the hand of Jehovah itself has done this?"—Job 12:7-9.

Creatures of high intelligence are not instructed by those of low intelligence, but rather the lesser is instructed by the greater. The fact that man can apply to his inventions the knowledge he gains from studying dumb creatures indicates that he is learning from the handiwork of a superior Intelligence. His inventive works can carry the label "Made by man," but the things in nature that instruct him can rightly bear the label "Made by God."

RELIEF

TOO MUCH tension is a world-wide problem. How seldom newspapers report, 'Tension has been reduced in this or that country!' More often it is: 'Tension is rising.' Racial problems, political problems, riots and unrest stir up national tensions, and the international cold war stirs up world tensions. Crime and disease add to the toll of tension. Family relationships in many homes are tension-ridden. Faced with a world riddled with tension, what is the person to do who seeks relief from too much tension?

From the number of cigarettes smoked, the excessive use of alcoholic beverages and the increasing use of tranquilizing drugs, it is evident that tension is one of the most pressing problems today. Physicians often can do little more than prescribe tension-reducing drugs, relieving symptoms but not basic causes of tension. The root causes of tension must be found.

To find relief from world tension we must look at the causes of tension in the light of God's Word, the Holy Bible. Much tension arises from failure to apply the Bible's principles relating to human conduct. So the one who would find relief



Only those who love and serve the true God have the remedy. What is it?

FROM WORLD TENSION

from too much tension must go to the Bible and take in an accurate knowledge of those principles that promote peacefulness, unity and a sound condition of body and mind.

Many tensions in this modern world have come from the habit of trying to keep up with one's neighbors in material things, in seeking status symbols and in trying

to become rich. "The way men live in our society," says John Tebbel in *The Magic of Balanced Living*, "where success is the goal and failure the unforgivable sin, is producing a male population so ridden with tensions, fears and anxieties that men are quite literally killing themselves." More and more, medical science is pointing to the close relationship between emotional stress and bodily illness. According to some authorities, too much tension is a big factor in heart disease. Seeing the tensions that a person is under in a materialistic world, what is he to do?

RELIEF BY APPLYING BIBLE PRINCIPLES

Apply the Bible principles: "Let your manner of life be free of the love of money, while you are content with the present things." "Having sustenance and covering, we shall be content with these things." (Heb. 13:5; 1 Tim. 6:8) Those who ignore these principles will have a tension-filled life. For there will be constant anxiety, and contentment will flee away. "Those who are determined to be rich" are going to be snared and suffer from crippling tension. Why? Because "the love of money is a root of all sorts of injurious things, and by reaching out for this love some have been led astray from the faith and have stabbed themselves all over with many pains."—1 Tim. 6:9, 10.

Many persons have tension-filled lives because they do not apply the Bible principle: "Keep your senses in all things." (2 Tim. 4:5) This covers a wide sphere of activity. So many tension-ridden persons are unbalanced. They may pursue odd or faddish diets, neglecting proper nutrition. Unbalanced eating over many years can result in a tension-crippled body. There needs to be proper balance between work, rest and sleep. Lack of adequate sleep over prolonged periods can result in too much tension. Discussing the failure to show good sense and the resultant tension, Dr. Walter C. Alvarez wrote:

"Many women keep going on their nerves for years until they finally are living always just one jump ahead of a nervous breakdown. If only for a few months they would cut down on some of their activities—if only they would . . . get a nap in the afternoon, and go to bed early—they could avoid many medical treatments and many operations, much shrieking at the children, perhaps much fighting with the husband, and in the end broken homes. Many persons who suffer from nervousness either did not inherit enough energy to begin with, or else they are nearly bankrupt because for years they have kept 'blowing in' what energy they have. Often they wear themselves out on nonessential activities. . . . Some of these persons have barely enough strength for their essential activities. Many people spread their energies too thin and that brings them close to a nervous breakdown."

So each person must determine, then, what things in his life really matter. What is really important? Spend your energy on these vital things. The Christian does not want to be so worn out from excessive socializing or too much attention to hobbies that he does not have energy enough for serving God, for meeting together with God's people. Make time for recreation and

rest, but keep a balanced program so that vital things may be cared for.

If important things and responsibilities are not cared for, tension is likely to arise. Whether one has a secular job or responsibilities in connection with a Christian congregation, he should discharge his duties. A person who evades his responsibilities, who fails to do part of his job, usually knows in his heart that he is doing so, even though he may cover it up so cleverly that his overseers and even his co-workers are completely fooled. The knowledge that one is running away from responsibilities that one ought to face breeds tensions that are far more dangerous to one's health than the stresses that might be encountered by tackling the job head on. Yes, relief from much tension comes from being balanced in all things, from channeling one's energies to take care of the really important things.

RELIEVING TENSION

IN PERSONAL RELATIONSHIPS

A recent study of business executives revealed the fact that often it is not so much the daily work that results in too much tension. Telling of this study made by Dr. Gerald Gordon, chief psychiatrist of E. I. du Pont de Nemours & Company, the magazine *Nation's Business* of January, 1961, said: "Long clinical experience has convinced him that many of the nervous disorders and stress diseases which are blamed on work can be traced to a man's private life, and particularly to his home."

If a man does not apply Bible principles to all aspects of his family relationships, tension inevitably arises. The husband who does not carry out his God-given role as head of the house will not find tranquillity but tension. Tension results whenever any divine principles are flouted. If, on the other hand, a husband deals cruelly with his wife and children, he cannot escape

tension. Says God's Word: "The cruel person is bringing ostracism upon his own organism." (Prov. 11:17) The person that gives in to unkindness, anger, loose conduct and pride will suffer from tension.

The truth is that what the Bible calls "works of the flesh" are monstrous breeders of tension. Consider the following list given at Galatians 5:19-21: "Now the works of the flesh are manifest, and they are fornication, uncleanness, loose conduct, idolatry, practice of spiritism, hatreds, strife, jealousy, fits of anger, contentions, divisions, sects, envies, drunken bouts, revelries, and things like these."

To gain relief from undue tension one must root out all such tension-arousing qualities and practices. One must replace them with the fruitage of God's spirit. Patience or long-suffering is part of the fruitage of God's spirit, and what a power it has for relieving tension at home, at work and in all personal relationships! How many persons would free themselves of too much tension if they cultivated this divine fruitage! "The fruitage of the spirit is love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control." (Gal. 5:22, 23) When one displays these qualities at all times, under all circumstances, then even the stresses of a wicked materialistic world are greatly minimized.

TRUST IN GOD AND HIS KINGDOM

For relief from too much tension, one must also give heed to Jesus' remedy: "Never be anxious about the next day, for the next day will have its own anxieties. Sufficient for each day is its own evil." (Matt. 6:34) Especially in regard to material things does this counsel apply. To be anxious and in suspense about material needs for tomorrow can add up to a crushing burden of tension that may wreck body and mind. Though one should plan wisely for the future, it does no good to worry and

be in anxiety. The thing is: If one has placed his trust in God and his kingdom instead of in material things, then he can be free of much anxiety and tension. Note Jesus' words to his disciples:

"Quit being anxious about your souls as to what you will eat or about your bodies as to what you will wear. . . . So quit seeking what you might eat and what you might drink, and quit being in anxious suspense; for all these are the things the nations of the world are eagerly pursuing, but your Father knows you need these things. Nevertheless, seek continually his kingdom, and these things will be added to you."—Luke 12:22-31.

So the remedy for too much tension is trust in God and his kingdom, putting that kingdom first in one's life. Then the Christian can concentrate on taking care of each day's needs and he does not have to be in "anxious suspense" about tomorrow, as are the people of the nations. Yes, the Lord Jesus reminds Christians that the pursuit of food, clothing and housing is the main activity of the people of the nations. Jesus shows that Christians should remember who they are and not imitate the nations. The people of the nations have no loving heavenly Father, but true Christians have a heavenly Father who cares for them. The dedicated Christian, then, has certain obligations fall upon him, but God also has certain obligations on himself. God will live up to those obligations. So a Christian is to remember that he is not like the people of the nations, that he has a heavenly Provider and that God's kingdom and its interests should be the first thing in his life. Then his life will not be filled with "anxious suspense" and resultant tension.

But what about the international cold war? What of the fears of push-button nuclear war? Yes, international tension affects the individual. How is the Christian

to relieve tension in such an atmosphere, one in which the whole human race hangs in the balance?

AGE OF TENSION MEANINGFUL

Only in the light of accurate knowledge from the Bible can one deal with this tension unprecedented in history. In his book *Must You Conform?*, Dr. Robert Lindner wrote: "If anything can be said to characterize the time we are living in, it is the extreme tension that exists between the individual and his society. The pitch to which this tension has risen is something new in history." This tension, reflected not only by the cold war but by riots, revolutions, terrorism and general unrest, was foretold by the Bible. Yes, the Bible foretold an age of tension.

Jesus Christ, the great Prophet, pointed forward to our day in these words: "There will be fearful sights and from heaven great signs. Also, there will be signs in sun and moon and stars, and on the earth anguish of nations, not knowing the way out because of the roaring of the sea and its agitation, while men become faint out of fear and expectation of the things coming upon the inhabited earth."—Luke 21: 11, 25, 26.

Not knowing a way to solve the world's problems and not putting their trust in God's kingdom, people of the nations experience tension, even becoming "faint out of fear and expectation." The world's wise men who shape national and foreign policies often have their supposedly clever plans boomerang, and the resultant fiasco only adds to the world's tension. Among

the "fearful sights" and "great signs" from heaven are things that modern science has only recently discovered, such as cosmic rays and sudden, sporadic bursts of radiation, apparently caused by great disturbances on the sun. Many other tension-arousing events were foretold by Jesus for this generation, such as "great earthquakes, and in one place after another pestilences and food shortages."—Luke 21:11.

By going to the Bible, then, the Christian learns that these tension-producing events are all part of the great sign Jesus gave to mark the world's "last days." We are at the portal of a new world. God's kingdom by Jesus Christ will soon destroy the kingdoms of this world as foretold by Daniel the prophet. (Dan. 2:44) Hence the sign of the "last days" does not produce morbid tension upon true Christians as it does for those people of the nations. Telling Christians what to do when they see this age of tension and its concomitant woes, Jesus said: "But as these things start to occur, raise yourselves erect and lift your heads up, because your deliverance is getting near. . . . when you see these things occurring, know that the kingdom of God is near."—Luke 21:28, 31.

Knowledge of the meaning of world tension thus frees you from suffering the stress and strain experienced by those who have not put faith in the true God, whose name alone is Jehovah. But act upon this knowledge. Only to the extent that you apply Bible principles to your life, trust in God and put God's kingdom first will you have relief from world tension.

THE BEST

"To say nothing of its holiness or authority, the Bible contains more specimens of genius and taste than any other volume in existence."

—Walter Savage Landor, English author (1775-1864).

BEARERS *of the* Fear-Inspiring Name

FEAR of a name because it is called upon a people or is associated with a people! Is it a justified fear? This depends upon what the name is famed or noted for. Also, do the bearers of the name make it famous or give a favorable impression of it, making the name capture respectful attention? Do the bearers give value or take away value from the name? What weight does the name carry in itself?

² There may be great prejudice against the name, but does the people called by the name both honor and impart honor to it? Does the owner of the name deal with this people in a way that heightens respect and creates a feeling of awe toward the name? If the people upon whom it is called uphold the dignity of the name, and if the owner of it uses this people to magnify his name and keep it above reproach, then, indeed, the fear of the name by the nations that observe this name people is justified. Such a fear by the nations leads to certain results.

³ Who is this people called by a name that the nations of the world are induced to fear? It is a people upon whom is called

"All the peoples of the earth will have to see that Jehovah's name has been called upon you, and they will indeed be afraid of you." —Deut. 28:10.

the name of the Creator of heaven and earth, that is to say, the name of God. Is there such a people today? We know that from

very ancient times up until nineteen centuries ago there was such a people on earth. Forty years after becoming a nation they were found camped on the plains of Moab, in what is now called the country of Jordan. At that time a lawgiver who is still highly respected all around the world was their visible leader. This was the prophet Moses, through whom the famous Ten Commandments were given by God to Moses' people. These people were soon to move westward across the Jordan River into their Promised Land and occupy it with the help of their God. For their prosperity they would have to keep obeying the Ten Commandments and all the other laws of God based upon the Ten Commandments. Moses, who was about to die, delivered a number of farewell speeches in which he reminded them of their obligation to do this. So Moses brought them into a covenant in which this people bearing God's name promised to be faithful to him in their new land.

⁴ In the course of the speech introducing this covenant or solemn contract with God, the prophet Moses said:

"Keep silent and listen, O Israel. This day you have become the people of Jeho-

1, 2. (a) What questions arise as to whether fear of a name is justified? (b) When is fear of a name called upon a certain people justified, and to what does this fear lead?

3, 4. (a) Up till nineteen centuries ago who was the people bearing the fear-inspiring name? (b) Into what covenant did Moses there bring this people, and what did he say would follow if they walked in God's way?

vah your God. And it must occur that if you will without fail listen to the voice of Jehovah your God by being careful to do all his commandments that I am commanding you today, Jehovah your God also will certainly put you high above all other nations of the earth. . . . Jehovah will establish you as a holy people to himself, just as he swore to you, because you continue to keep the commandments of Jehovah your God, and you have walked in his ways. And all the peoples of the earth will have to see that Jehovah's name has been called upon you, and they will indeed be afraid of you."—Deut. 27:9; 28:1-10.

⁵ That was a great opportunity and privilege set before the people of Israel thirty-four centuries ago; but there is no denying that they did not live up to it. In the same farewell speech Moses told them of the divine curses that would come upon them if they did not listen to Jehovah's voice and obey his commandments. (Deut. 28: 16-68) The history of the people of Israel for the past nineteen centuries of our Common Era makes it plain that they have been undergoing the curses of Jehovah God for their disobedience. They have not been a credit to him. They have not exalted his name, and they are no longer his name people. At the beginning of our Common Era they had their greatest opportunity as a nation, but only a small remnant of the Israelites availed themselves of it. This was when a great Teacher, Prophet and Miracle Worker greater than Moses came to them in the name of Jehovah. He came with the anointing of God's holy spirit upon him. Hence he was called Christ, but his personal name was Jesus, which means "Jehovah Is Salvation."

⁶ Several days before the Jewish pass-

over of A.D. 33, as he rode an ass into Jerusalem, a multitude of Jews hailed him as king, as the royal heir of the famous King David of Jerusalem. But on the pass-over day itself the Jewish religious leaders turned Jesus over to the Roman governor of Judea, refused to own him as God's promised King and shouted to the Roman governor: "His blood come upon us and upon our children." (Matt. 27:24, 25) "We have no king but Caesar." (John 19:15) That same passover day Jesus Christ was impaled outside of Jerusalem by Roman soldiers. There he died in disgrace and was buried in a nearby tomb. Thirty-three years later the Jews rebelled against their chosen king, Caesar. So in the year 70 their capital city Jerusalem and its temple of worship were destroyed, and the Jews were scattered to the ends of the earth. It is evident that they have since been suffering curses foretold by the prophet Moses.

⁷ The disciples of Jesus Christ had been scattered when he was betrayed and arrested. However, on the third day from his death and burial they were brought together and united again around their Master Jesus Christ. For on that day Almighty God, Jehovah, resurrected his heavenly Son from the dead. Jesus Christ, now alive from the dead, made a number of appearances to his disciples out of the invisible realm, as he had been raised to life as a spirit. So now and again during the next forty days the resurrected Jesus Christ had private meetings with these witnesses of his resurrection. Finally they saw him depart for heaven and disappear from them, but that he might appear in the presence of his heavenly Father.

⁸ For ten days they kept together in Jerusalem, waiting for the promise of God's holy spirit to be fulfilled toward

5. (a) Of what did Moses warn Israel, and what do the past nineteen centuries of history make plain concerning Israel? (b) When did they have their greatest opportunity as a nation, and why?
6. At passover time what action did the religious leaders and the people take toward Jesus, and what befell the nation from and after A.D. 66?

7. What experiences did Jesus' disciples have at the time of his arrest and for the next forty-two days?
8, 9. (a) For the next ten days what did the disciples do, and then what happened? (b) What did Peter say had been fulfilled?

them according to the words of Jesus before he ascended to heaven. Then what the Jews call *Shabuoth* or the Feast of Weeks, or Pentecost, came. The holy spirit did descend upon the little congregation of 120 disciples of Jesus. Miraculously they began talking with unlearned foreign languages and prophesying or openly telling about the magnificent things of God. None of the rest of the Jews at the temple in Jerusalem or throughout the country got this outpouring of holy spirit from Jehovah God at the hand of the Lord Jesus Christ. Thousands of those Jews gathered to witness this miraculous spectacle and to listen to what these disciples of Jesus Christ had to say in all these foreign languages. What had happened? Simon Peter, one of the disciples, got up first to tell them. The prophecy of Joel 2:28-32 had begun to be fulfilled. Hence Peter said:

⁹ "This is what was said through the prophet Joel, 'And in the last days,' God says, 'I shall pour out some of my spirit upon every sort of flesh, and your sons and your daughters will prophesy and your young men will see visions and your old men will dream dreams; and even upon my men slaves and upon my women slaves I will pour out some of my spirit in those days, and they will prophesy. . . . And everyone who calls on the name of Jehovah will be saved.'"

¹⁰ Then Peter explained to them that Jesus Christ, who had been impaled and buried on passover day, just fifty-two days previous, had also been resurrected from the dead and exalted to God's right hand in heaven in fulfillment of the prophecies of King David. This Lord Jesus Christ, as God's channel, had poured out this holy spirit upon his faithful followers on earth. Thousands of conscience-stricken listeners asked what they should do. So Peter said:

10. (a) What explanation did Peter make concerning the outpouring of the spirit on Jesus' disciples? (b) What did he exhort them to do?

"Repent, and let each one of you be baptized in the name of Jesus Christ for forgiveness of your sins, and you will receive the free gift of the holy spirit. For the promise is to you and to your children and to all those afar off, just as many as Jehovah our God may call to him." In further exhorting them what to do Peter said: "Get saved from this crooked generation."—Acts 2:16-40.

¹¹ Under inspiration of God's spirit through Christ the apostle Peter called that generation of Jews who had rejected Jesus Christ a "crooked generation." To escape destruction the guilty Jews had to be "saved from" that crooked generation, to get out of it. It was no longer God's chosen people, the people for his name, the people upon whom his name was called. The persons who were now his approved people, his men slaves and his women slaves, were those whom he had marked by the outpouring of his spirit, the dedicated, baptized followers of God's Son, Jesus Christ the Lord. These had become God's new nation, a spiritual nation. How? By all of them partaking of God's one holy spirit. These believing Jews had been members of God's former people for his name. By faith in Jesus as Christ they continued to be people for His name, but now as members of his new spiritual nation, "the Israel of God." (Gal. 6:16) In proof of that Peter wrote them some time later and said:

¹² "You are 'a chosen race, a royal priesthood, a holy nation, a people for special possession, that you should declare abroad the excellencies' of the one that called you out of darkness into his wonderful light. For you were once not a people, but are now God's people."—1 Pet. 2:9, 10; 1:1, 2.

11, 12. (a) What did Peter's expression "this crooked generation" indicate as to salvation and as to nationhood? (b) In proof of the new nation what did Peter later write to believers?

¹³ Fulfillment of Jehovah's prophecy through Joel about pouring out his holy spirit did not stop there on that day of Pentecost. It continued on. About three and a half years later, under direction of God's angel, Peter entered his first Gentile (non-Jewish) home, in Caesarea, about fifty miles northwest of Jerusalem, and preached to the uncircumcised Italian centurion, Cornelius, and his family and friends. These accepted the message about the Son of God, Jesus Christ. Then the holy spirit was poured out upon them and they also prophesied in foreign tongues. So they got baptized in the name of Jesus Christ. (Acts 10:1-48) From then on many uncircumcised non-Jews or Gentiles were given the message of salvation.

¹⁴ Upon believing and getting baptized in symbol of their belief, these also received the holy spirit, even though they did not get circumcised like natural Jews. They became *spiritual* Jews and did not need it, for their circumcision was of their hearts by the purifying power of faith. These, too, became part of God's chosen race, his holy nation, his people for special possession, his "people for his name." There is no disputing this point; it is the truth. About A.D. 49 a special conference of Peter and other apostles and other older Christian men at Jerusalem recognized these uncircumcised non-Jewish baptized believers as members of God's people for his name. Listen to what James said there:

¹⁵ "Brothers, hear me. Symeon [Peter] has related thoroughly how God for the first time turned his attention to the [uncircumcised] nations to take out of them [what?] a people for his name. And with this the words of the Prophets agree, just

as it is written, 'After these things I shall return and rebuild the booth of David that is fallen down; and I shall rebuild its ruins and erect it again, [why?] in order that those who remain of the men [the believing Jewish remnant] may earnestly seek Jehovah, together with [whom?] people of all the nations, people who are called by my name, says Jehovah, who is doing these things.' "—Acts 15:13-17.

¹⁶ Those believing "people of all the nations" as well as the believing Jews became a people for whose name? Not for Jesus' name, but for God's name, the name of Jehovah. The prophecy of Amos 9:11, 12, as quoted by the disciple James, says: "All the nations upon whom my name has been called,' is the utterance of Jehovah, who is doing this." Hence this spiritual nation of Jewish and non-Jewish believers, baptized in the name of Jesus Christ, is the people upon whom the name of Jehovah is called. The unbelieving natural Jews or Israelites are not the people for Jehovah's name and have not been such for the past nineteen centuries. Jehovah does not have two peoples, two nations. He has only one people, one spiritual nation, namely, the believing, baptized, spirit-anointed followers of the Lord Jesus Christ. (Eph. 2: 11-22) They are Jehovah's people, his anointed witnesses, the same as Jesus Christ was on earth.

THE NAME WRITTEN ON FOREHEADS

¹⁷ However, the fulfillment of Joel's prophecy concerning the pouring out of the holy spirit and Amos' prophecy concerning the seeking of Jehovah by people of all the nations has continued down into this twentieth century, to our own generation. All the true Christian congrega-

13. What evidence in Scripture do we have that the outpouring of the spirit continued on and came upon non-Jews?

14, 15. (a) What did these believing, baptized non-Jews become, and as what were they recognized by the apostles and older men at Jerusalem? (b) In prophetic proof of the correctness of this, what did James say?

16. (a) By whose name did those believing non-Jews become called? (b) Hence what do they and the believing Jews constitute?

17. (a) How long has Joel 2:28, 29 undergone fulfillment? (b) If Jehovah has on earth today a "people for his name," who are they?

tion of dedicated, baptized followers of Jesus Christ, from the first of them in the apostles' days to the last of them in these days of ours, all of them have received the outpouring or anointing of the spirit. As long as there are any members being brought into the spiritual "Israel of God," Joel's prophecy about the outpouring of the spirit will go on being fulfilled. The effects of this will also be seen and heard. Therefore Jehovah God has on earth today a people upon whom his name is called, a "people for his name," anointed with his spirit. They are a mere remnant of his anointed "holy nation," which has been in formation for the past nineteen centuries.

¹⁸ That the Christian congregation was to have God's name called upon it, even Jesus Christ himself indicated. In the last book of the Bible Jesus repeatedly called attention to that fact. In Revelation 14:1 he pictured himself and his congregation of 144,000 anointed followers standing upon the heavenly Mount Zion. The apostle John describes the vision for us, saying: "And I saw, and, look! the Lamb standing upon the Mount Zion, and with him a hundred and forty-four thousand having his name and the name of his Father written on their foreheads." The name of Jesus' Father is Jehovah. This name appears written, as it were, upon the foreheads of his redeemed followers to show to whom they belong, whose people they are, whose servants they are, the people for whose special possession they are, namely, Jehovah's. Jesus Christ said that his Father had given him these 144,000, and so they have, in addition, Christ's name written on their foreheads, the symbolic place for identification marks.—John 17:9-12.

¹⁹ In Revelation 3:12 the glorified Jesus

18. How did Jesus indicate, in Revelation 14:1, whether the Christian congregation was to have God's name called upon it?

19. According to Revelation 3:12, whose name were they to have written upon them?

Christ says: "The one that conquers—I will make him a pillar in the temple of my God, and he will by no means go out from it any more, and I will write upon him the name of my God and the name of the city of my God, the new Jerusalem which descends out of heaven from my God, and that new name of mine." Accordingly, the faithful overcoming followers become part of the spiritual temple of God of which Jesus Christ is the foundation cornerstone. They have the name of Jesus' God written upon them, which is Jehovah. By name they are also shown to belong to the New Jerusalem, which is in heaven, and also to Jesus Christ in his new relationship with his God and Father.—Eph. 2:20-22.

²⁰ In the very last chapter of the Bible, in Revelation 22:1-5, the apostle John first describes the river of the water of life and the fruit trees lining the river banks, and then says: "And no more will there be any curse. But the throne of God and of the Lamb will be in the city, and his slaves will render him sacred service; and they will see his face, and his name will be on their foreheads. Also, night will be no more, and they have no need of lamplight nor do they have sunlight, because Jehovah God will shed light upon them, and they will rule as kings forever and ever." Upon these faithful heirs of the kingdom of God there rests no curse from God such as rests upon the unfaithful or imitation Christians. As dedicated slaves of Jehovah God they unwaveringly render sacred service to him and remain a "people for his name." For this reason they see his face of approval, and his holy name appears on their foreheads to identify them as forever His.

²¹ If we are honest we will admit this fact: It is a right and proper thing for the

20. What is said regarding them in Revelation 22:3-5, and thus how are they identified as forever God's?

21. What fact, then, do we have to admit as to the true Christians, regarding how they are called?

true Christians, the true followers of Jesus Christ, to be called by Jehovah's name. They are a people taken out, not for Christ's name, but for the name of his God and Father, Jehovah. Any so-called Christians throughout the realms of Christendom who refuse to have the name of Jehovah called upon them and who refuse to be a "people for his name" are really not Christians.

²³ Even Jesus Christ the Leader of true Christianity was one of the "people for his name" by being born as a natural Jew and being circumcised. He had God's name combined in his own personal name, as "Jesus" is an abbreviated name meaning "Jehovah Is Salvation." Hence the hundreds of millions of so-called Christians in Christendom who refuse to have Jehovah's name written, as it were, upon their foreheads prove by this that they are counterfeits, sham Christians. They have never been taken out from the nations of this world and were never separated from this world to be what the disciple James said, "a people for his name."

CONFESSING THE NAME

²⁴ It was back in 1931 that a faithful remnant of dedicated, baptized Christians who did not belong to the sects of Christendom embraced the name "Jehovah's witnesses" to identify themselves. In doing this they were not out of line with the Scriptures nor with Christian truth. But before being worthy to take to themselves such an honorable designation they had to prove that they were really public witnesses of Jehovah in imitation of Jesus Christ. Did they do this? Yes, in co-operation with the Watch Tower Bible & Tract Society,

22. (a) How was Jesus himself part of God's "people for his name"? (b) In this regard how do so-called Christians show themselves to be counterfeits?

23. (a) Before embracing the name "Jehovah's witnesses," what did the remnant have to do? (b) What did they see that it was time for God to do, and so what confession did they make?

particularly since 1926. That year the official magazine of this Society, namely, *The Watch Tower and Herald of Christ's Presence*, published in its issue of January 1, 1926, the challenging chief article entitled "Who Will Honor Jehovah?" They then appreciated that it was the time for Jehovah to make a name for himself as he had done in the days of the ancient prophets. So they determined to honor the name of Jehovah as never before and to make it known. They openly confessed, as if they had his name written on their foreheads, that they belonged to Jehovah in full dedication through Christ and that they were therefore His witnesses.

²⁵ Under these circumstances and by his holy spirit upon them God called their attention to his own prophecy in Isaiah 43: 10-12, which reads: " 'You are my witnesses,' is the utterance of Jehovah, 'even my servant whom I have chosen, in order that you may know and have faith in me, and that you may understand that I am the same One. Before me there was no God formed, and after me there continued to be none. I—I am Jehovah, and besides me there is no savior.' 'I myself have told forth and have saved and have caused it to be heard, when there was among you no strange god. So you are my witnesses,' is the utterance of Jehovah, 'and I am God.' "

²⁶ Accordingly, in 1931, after years of service in that capacity, this remnant of dedicated, baptized, anointed Christians declared their responsibility before the whole world by embracing the name provided in the Scriptures, that is, Jehovah's witnesses. They acknowledged to God that he was saying to *them* by the afore-quoted prophecy: "You are my witnesses," "my servant."

24. What particular scripture did God call to their attention?

25. When did they embrace the name, and what did they thus acknowledge to God?

²⁶ In this way they distinguished themselves from all the religious sectarians in Christendom who call themselves Christians. Let us take note that the name "Christian" is not a distinctive name today as it was nineteen centuries ago. Back there, according to Acts 11:26, "it was first in Antioch [in Syria] that the disciples were by divine providence called Christians." That occurred about the year 50. So that from A.D. 33 to 50, or for seventeen years, the disciples of Jesus Christ had *not* been called Christians or Messianists. Besides this fact, the word "Christian" occurs only three times in the entire Bible.—Acts 11:26; 26:28; 1 Pet. 4:16.

²⁷ Why were they called Christians (*Greek*) or Messianists (*Hebrew*)? In order to distinguish them from the natural Jews or Israelites who had rejected the Lord Jesus as the Messiah or Christ. And yet Rome confused Christians with Jews, because the Christians also used the Jewish Bible and their Leader Jesus Christ was a native-born Jew, Israelite or Hebrew. So away back there the name Christian did serve somewhat to distinguish the true followers of Christ. But today, nineteen centuries later, there are hundreds of millions of religious people who have taken the name Christian. But they have made the name Christian stink among the heathen or pagans, including the atheists found inside the realm of Christendom.

²⁸ Nineteen centuries ago, when Christianity was in its innocent state, the apostle Peter could write to Christ's followers: "Let none of you suffer as a murderer or a thief or an evildoer or as a busybody in other people's matters. But if he suffers as a Christian, let him not feel shame, but

26, 27. (a) Were the believers always called Christians, and how often does this designation appear in the Bible? (b) How did the designation once distinguish them, but what has happened to the name since?

28. How did Peter say Christians were not to suffer, but what about the people of Christendom today?

let him keep on glorifying God in this name." (1 Pet. 4:15, 16) But today the jails and prisons of Christendom are loaded with professed Christians who are guilty of the very things Peter said not to be guilty of, as murderers, as thieves, as evildoers and as busybodies in other people's matters.

²⁹ The record that Christendom has made in history since the days of the Roman Emperor Constantine the Great is disgraceful for both Protestants and Catholics. Hence the mere name Christian has bad associations today among the informed pagans. Christians are known as those who dropped two atomic bombs on the unchristian cities of Hiroshima and Nagasaki, Japan, for diplomatic, political reasons, thus killing 156,000 Japanese civilians in a matter of seconds.

³⁰ Christendom is made up of nations that are supposed to be Christian. But according to the Holy Bible, has any political nation of this world the Scriptural right to call itself Christian? In the *Victoria Times* of Canada under date of January 11, 1960, newspaper columnist B. A. Tobin said under "What's in a Name?" this:

... our religions, our reason for being on the earth at all—the labels which we have always conveniently pasted on these things are being looked at pretty critically to see if they describe the contents accurately. Some uncomfortable thoughts are being produced as a result.

People are asking, for instance, if we should call a country a "Christian country" if only a small fraction of its inhabitants really believe the doctrines of that religion.

H. L. Mencken [an American author, critic and editor of the magazine *American Mercury*] once wrote that "Christendom is that part of the world in which, if a

29. What kind of record has Christendom made in history, and with what effect upon the name Christian?

30. What question arises as to nations calling themselves Christian, and what did a newspaper columnist say recently under "What's in a Name"?

man stand up and say he is a Christian, all his auditors will laugh."

That was thirty years ago. Today, they aren't even interested enough to laugh.

³¹ Standing before the judgment seat of Jehovah God, Christendom can be condemned for having brought the greatest reproach upon the name of his Son Jesus Christ. This fact in itself is enough to make true, dedicated Christians want to differentiate themselves from the nominal Christians. How? By the name of Christ's

31. What factors joined in inducing the remnant to embrace the name, and even where is the name now found in print?



IT WAS high time for action, because the name of God and of his Christ was involved. Long ago in ancient Egypt, Jehovah said through his prophet Moses to Pharaoh the king: "In fact, for this cause I have kept you in existence, for the sake of showing you my power and in order to have my name declared in all the earth." (Ex. 9:16) By first bringing ten destructive plagues upon old Egypt, then by delivering the enslaved Israelites and by destroying the military forces of Egypt in the Red Sea after he miraculously brought his people through, Jehovah God did some-

1. What did Jehovah do in behalf of himself as regards ancient Egypt, and what is it time now for him to do again?

Father. So they confess before Christendom and all the world that His name Jehovah is called upon them and that they, as Jesus Christ himself was, are Jehovah's witnesses. Prior to embracing that Scriptural name in 1931 Jehovah's modern witnesses were called all sorts of reproachful, contemptuous names by their religious enemies in Christendom, Protestant and Catholic. This was a strong factor in inducing them to take a Bible designation of which they did not need to be ashamed and by which they could be distinguished from sham Christians. So the name is now in dictionaries and encyclopedias!

thing for which he is known even today. Jeremiah 32:20 addresses Jehovah God as "you who set signs and miracles in the land of Egypt down to this day and in Israel and among men, that you might make a name for your own self, just as at this day." Truly he made a name for himself then, and it was declared throughout the inhabited earth. But the later generations forgot, and ours, the latest generation, has forgot. Bible prophecy and its fulfillment since A.D. 1914 fix this as the time for Jehovah God again to make a name for himself.

² It was not in vain that he inspired the writing of the entire Bible of sixty-six component books. It was not without purpose that he preserved the Holy Bible to this day despite the efforts of the larger section of Christendom to destroy it. He preserved it to this day for it to be used in making his name known. His name Je-

2. (a) For what outstanding purpose has God preserved the Bible till now? (b) How does a recent article by a Jewish archaeologist agree with this purpose of the Bible?

hovah is the most used and most famous name in the entire Bible, from Genesis to Revelation. The name that ranks next is that of Jesus Christ; which fact is as it should be, since Jesus himself said to his disciples: "I am going my way to the Father, because the Father is greater than I am." (John 14:28) For one thing, Jehovah had the Bible written in order to preserve his name. Even the noted archaeologist, Dr. Nelson Glueck, although a modernistic Jew in his views, admits this fact. In a recent article entitled "Book of Faith and of History," Dr. Glueck says, in paragraph three:

The Bible is basically a religious, not a historical work. It was compiled above all else in order to explain the nature and to exalt the name of God. Its unity and authenticity stem from the fact that its undeviating and single purpose is to expound the singleness, uniqueness, universality and significance of God for Israel and for all mortal beings. The hero of the Bible is God, as the source of all creation and the Father of all mankind.—The New York Times Magazine, page 29, September 25, 1960.

³ The "war of the great day of God the Almighty" is getting nearer. In it Jehovah will again make for himself a name that will ring throughout eternity. (Rev. 16: 14, 16) But already before that universal war of heaven and earth he is causing his name to be declared with honor in all the earth. By means of whom? Not by means of Christendom, but by means of those Christians distinguished by the Scriptural name "Jehovah's witnesses." Direct reports of this we have from 181 lands and island groups, these encircling the whole earth. It is by Jehovah's spirit that they are accomplishing this in the face of religious persecution and opposition. To all the nations it has become very apparent that Je-

3. (a) At the "war of the great day," what will God do in his own behalf, but what is he also having done before then in this behalf? (b) By means of whom?

hovah's name is called upon them. Are nations for that reason in fear?

HOW AFFECTED BY FEAR

⁴ Until recently Christendom had made for herself a name that for centuries put the pagan nations in fear. Christendom did this, not because of the fact that the name of Jehovah was called upon her, but because of her religious persecution and oppression, her blood-spilling wars and crusades, her colonialism backed up by heavily equipped armies and navies. By this unchristian course Christendom has brought the greatest reproach upon Christ's name as well as God's name. Today matters have changed considerably.

⁵ What has now become a world bugaboo is the name Communism, particularly to Christendom or the political, religious, social and industrial rulers of Christendom. Away back in 1879, in its September issue, which was its third issue after beginning publication, the *Watch Tower* magazine warned Christendom of this Communist menace in a leading article entitled "The Day of the Lord." Since then a block of Communist nations occupying one third of the earth has been built up, and Christendom keeps herself powerfully armed against it. Because of fear at what a nuclear war may mean, merely a "cold war" rages between Christendom and the aggressive Communist bloc. Christendom puts no trust in Almighty God, whose name is Jehovah. Hence, not to Christendom, but to the small band of peace-minded, unarmed witnesses of Jehovah has gone the honor of making the fear-inspiring name of Jehovah known world-wide.

⁶ Really, though, is the Russian Soviet

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4. How did Christendom make for herself a fear-inspiring name, but with what religious effects?
 5. (a) What name has become a bugaboo to Christendom, and how has she reacted to this? (b) In whose name does Christendom not put trust, and hence what honor has gone to a certain small band?
 6. What shows whether the Russian Soviet Union is in fear of Jehovah's witnesses?

Union in fear of Jehovah's witnesses? Definitely yes! Otherwise, why would Communist Russia try to destroy them? And why, with all the Catholic and Protestant religions openly operating in Russia, are Jehovah's witnesses the religious group that is under ban and that is driven underground?

¹ Says one staff writer, Mark Gayn, in the Toronto *Daily Star* of July 2, 1960, page 7, under the headlines: *In The Red World Jehovah's Witnesses 'Spiders' to Soviet:*

All religion is anathema to the Soviets. Unaccountably, however, nothing infuriates them quite as much as do Jehovah's Witnesses.

Moscow hunts out the Witnesses. It aims bolts of lightning at their faith. And it presents their active proselytizing as a mixture of the devil's own shenanigans and Allen Dulles' subversion. The attacks on the Witnesses are featured in the Moscow press under such titillating headlines as "Apostles of The Powder Keg" or "Spiders." The stories, of course, are made to fit the headlines. ("They are spiders, and spiders dislike light. They weave their snares in dark corners, then crawl away to the side to wait until a victim begins to quiver in the web. And they do find victims.")

Who are Jehovah's Witnesses? This is the *Pravda* answer.

"From the first day of its existence, the sect, Jehovah's Witnesses, entered the service of the most reactionary circles of American capital. Wealthy patrons gave the new sect an entry into the colonial countries to implant a spirit of mute submissiveness, and set the Witnesses against the young Socialist movement in Europe . . ."

. . . *Pravda* reports that the Witnesses are becoming increasingly active. By word of mouth and through illicit leaflets, the Witnesses are arguing that no man should bear arms, setting up illegal churches, and holding illicit prayer meetings. The conspiracy of faith is spreading, and all the

7. How did a staff writer in the Toronto *Daily Star* comment on Russia's fear at Jehovah's witnesses?

mighty resources of the state seem unable to destroy it.

And no one bothers to explain how anything like this could happen in the 43rd blissful year of the greatest revolution known to man.

⁸ Under date of July 7, 1960, the New York *Times* carried an RNS dispatch from Moscow under the heading "Moscow Accuses Sect - Says Jehovah's Witnesses Maintain Soviet Activity." Under date of February 12, 1961, the *Times* published a nearly column-long article under the headline "Rise of Religion Worrying Soviet," in which it twice mentioned Jehovah's witnesses. According to this these witnesses of Jehovah do not share the world's fear of communism, but follow the words of Jesus Christ, in Matthew 10:28, when he sent his apostles out to preach God's kingdom: "Do not become fearful of those who kill the body but cannot kill the soul; but rather be in fear of him that can destroy both soul and body in Gehenna." As a result God's name and kingdom are being declared even behind the Iron Curtain. The fear excited by this activity in Communist lands and in other lands under totalitarian government is not a wholesome kind of fear, because of the selfishness of such political rulerships. It is a fear that is marked by a hatred of God's name. Such a fear leads to destruction in the war of God Almighty's great day!

THE WHOLESOME KIND OF FEAR

⁹ This, however, is not the only kind of fear that is excited among the nations at the name that is called upon this remnant of dedicated, spirit-anointed followers of Christ. For these his visible organization on earth, his anointed "people for his

8. (a) According to news dispatches from Moscow, whom do Jehovah's witnesses not fear, but what counsel of Jesus do they follow? (b) What kind of fear is excited in Communist lands, and to what does it lead? 9, 10. (a) What did Jehovah promise to make for the "people for his name," and since what events has this been true? (b) How did Jehovah foretell this in Jeremiah 33:7-9?

name," Jehovah promised to make a name as well as a name for himself. This has particularly been true since 1919, when this anointed remnant came out from the bondage that they suffered during World War I and fearlessly set themselves to declaring God's name and his Messianic kingdom. Their deliverance from the oppressive powers of Christendom was by the power of their God, to whom they were fully dedicated. Before the Christian Era Jehovah's people for his name, his witnesses, were represented by Judah and Israel. Addressing his name people of today under those same titles, God said:

¹⁰ "I will bring back the captives of Judah and the captives of Israel, and I will build them just as at the start. And I will purify them from all their error with which they have sinned against me, and I will forgive all their errors with which they have sinned against me and with which they have transgressed against me. And she will certainly become to me a name of exultation, a praise and a beauty toward all the nations of the earth who will hear of all the goodness that I am rendering to them. And they will certainly be in dread and be agitated on account of all the goodness and on account of all the peace that I am rendering to her."—Jer. 33:7-9.

¹¹ This is what accounts for all the spiritual well-being and prosperity of Jehovah's witnesses and the impressive increase that they have enjoyed since 1919. Nazism, Fascism and Catholic Action and many nationalistic forces in Christendom have tried to destroy them and their prosperity, peace and unity since that year, but in vain. The persistent spiritual well-being, prosperity and growth of the Witnesses around the earth have reflected favorably

11. (a) What forces have tried to destroy their spiritual progress since 1919, and with what success? (b) Upon whom has their spiritual progress reflected, and what does Zephaniah 3:19, 20 show would result?

upon their God. They have been a credit to his name. For this cause he has favored them, as he also promised in Zephaniah 3:19, 20, saying:

"Here I am acting against all those afflicting you, at that time; and I will save her that is limping, and her that is dispersed I shall collect together. And I will set them as a praise and as a name in all the land of their shame. At that time I shall bring you people in, even in the time of my collecting you together. For I shall make you people to be a name and a praise among all the peoples of the earth, when I gather back your captive ones before your eyes," Jehovah has said."

¹² In fulfillment of this, the active, progressive witnesses of Jehovah have imparted honor to his name. Their courageous freeness in preaching, their spiritual intelligence and their high moral standards speak well for the God of their deliverance.

¹³ As a result of this, hundreds of thousands of honest people in all nations have observed that the remnant of anointed witnesses are in themselves a name for advertising the Lord God and are a praise to His worthy name. They are something of beauty for him in the earth, displaying God's goodness toward those who love and obey him and who keep his commandments and who follow his Son Jesus.

¹⁴ Impressed by these observations, this "great crowd" of people who are seeking the one pure religion as set forth in the Bible are filled with a fear of the name that is called upon his anointed remnant of witnesses. Their fear is accompanied by a love of the name of the adorable God, the only one whose name is Jehovah. (Ps. 83:18) Hence they also imitate Jesus by

12. How have Jehovah's witnesses fulfilled this scripture?

13. As a result of this, what observations have many honest people in all nations made concerning the remnant?

14. What is the effect of their observations upon this "great crowd" of people, and what is the result of the action that they take?

dedicating themselves completely to his God and Father and being baptized in water to testify to this dedication of themselves to God. Thus they join the anointed remnant in following in the footsteps of the "fine shepherd," Jesus Christ. They become part of his flock of symbolic sheep. The result of this faithful action on the part of these "other sheep" is, as Jesus foretold, "one flock, one shepherd." (John 10:11, 14-16) They all become united worshipers of Jehovah God.

PROPHESYING UNITEDLY

¹⁵ As a follow-up of such dedication and water baptism, what work must these "other sheep" of Christ's flock do? They must do what the prophetic Scriptures foretold and what the remnant of the anointed "little flock" are doing—prophesy or preach. Upon this remnant of spiritual Israel, his "people for his name," Jehovah has poured out his spirit in final fulfillment of Joel 2:28, 29 regarding the "last days." The predicted effect of this was to be prophesying by all, whether men or women, young or old. True to Joel 2:28, 29, the anointed remnant have been prophesying, especially since 1919, after they were delivered from religious captivity. Under the enlightenment of God's spirit upon them they have recognized that the kingdom of God is the thing to prophesy about now, in order to fulfill Jesus' prophecy: "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come."—Matt. 24:3, 14.

¹⁶ So as the remnant preach they make known and discuss all the Bible prophecies about God's kingdom and its everlasting blessings for faithful, obedient mankind. This prophetic preaching is there-

fore the work, God's work, in which the "other sheep" join. They too become witnesses of Jehovah, like the anointed remnant.

¹⁷ Under the irresistible force of God's outpoured spirit, the anointed remnant have made every provision for carrying on the prophesying that must be done before the "coming of the great and fear-inspiring day of Jehovah," in order that everyone who wants to get away safe may fear his name and call upon it for salvation. The "great crowd" of these "other sheep" are among those who want to get away safe and gain life in Jehovah's new world under his kingdom. (Joel 2:30-32) As tens, yes, hundreds of thousands of these have been gathered into the "one flock" under the "one shepherd," they, in turn, have assisted the anointed remnant in gathering still other thousands, particularly since 1935. In that year this "great crowd" of the "other sheep" were identified as being those pictured in Revelation 7:9-17. So the arrangements and facilities were made to get the life-giving prophesying done on a more productive basis and on an increasing scale, and were regularly improved and enlarged under the Watch Tower Society. For example:

¹⁸ On February 9, 1942, while World War II was still raging, the president of the Watch Tower Bible & Tract Society announced that an "advanced course of theocratic ministry" would be started right there in the Society's Brooklyn headquarters for the benefit of the members of the staff of workers, there being an average of about 192 that year. The president read a letter about this ministry course to this large Bethel family of workers after their

15. (a) Hence, what work must such "other sheep" do? (b) In agreement with Joel 2:28, 29, what prophesying have the anointed remnant been doing?

16. How do the prophecies figure in with the remnant's preaching, and who join them in this preaching?

17. (a) Why have the anointed remnant made every provision for this prophesying? (b) Since when particularly has assistance been given them by others, and under what Society have arrangements for prophesying been made?

18. In behalf of the theocratic ministry, what arrangement was announced and instituted by the Society's president at headquarters?

family study of *The Watchtower* that Monday night. This family school, held each week, provided much practical material to be put in a contemplated schoolbook entitled "Course in Theocratic Ministry," setting forth fifty-two lessons on its ninety-six pages.

¹⁹ Even during those dark World War II days, postwar missionary work on a global scale not attempted heretofore was foreseen. Toward the realizing of this, the Society set up on its Kingdom Farm near South Lansing, New York, the Watchtower Bible School of Gilead. On Wednesday, February 1, 1943, the Society's president inaugurated this school for missionaries from among Jehovah's witnesses. Eighteen years ago, that was seemingly an audacious step. But today the Watchtower Bible School of Gilead still functions, on a new location opposite the Society's Brooklyn headquarters. It has far better facilities and a longer, more thorough course of study and training for students brought in from all parts of the earth.

²⁰ But the home field of witnessing was not neglected. In due time the book *Course in Theocratic Ministry* was completed and printed on the So-

19. During those World War II days what work was contemplated, what was inaugurated in 1943, and what is the situation with it today?

20. What release and demonstration were featured at the Call to Action Assemblies of 1943, and so what sprang up as time went on?



cietry's Brooklyn printing presses. Call to Action Assemblies, two days long, were held April 17 and 18, 1943, in hundreds of cities in the United States and Canada. Here the plan for starting weekly Theocratic Ministry Schools in all the congregations of Jehovah's witnesses was announced. The schoolbook was released, and the way the book would be used and the school be conducted was demonstrated. At that time Jehovah's witnesses were under wartime ban in a number of lands, or importation of their literature was forbidden. Yet wherever the congregations could get copies of the book, schools were begun. In short order hundreds of such Theocratic Ministry Schools sprang up. After World War II ended, thousands of them were formed among congregations the whole world around.

²¹ Something larger than the 96-page schoolbook *Course in Theocratic Ministry* became necessary. So on April 27-29, 1945, special assemblies of Jehovah's witnesses were held. Then on Saturday night, April 28, just three days before Adolf Hitler, the vicious foe of Jehovah's witnesses, committed suicide, there was released to these assembled witnesses the new 384-page

21. What schoolbooks were released in 1945 and 1946, and on what special occasions?

book of 90 lessons, *Theocratic Aid to Kingdom Publishers*. In 1946, the first postwar year, at the Glad Nations Theocratic Assembly of six days in Cleveland, Ohio, a new schoolbook, "Equipped for Every Good Work," was released on August 8. These two school manuals served for years.

²² In 1950 international assemblies of Jehovah's witnesses began to be held at Yankee Stadium, New York city. At the second of these, in 1953, from July 19 to 26, entitled New World Society Assembly, the Society's president laid stress on the preaching of Jehovah's witnesses from house to house. Among the points emphasized was that every appointed servant in the congregations should be a trainer of house-to-house publishers of God's kingdom. Particularly should the circuit servants, each of whom visited a specified number of congregations, specialize in such training work. Just about four months after this, the Kingdom publishers' monthly paper, *Informant*, as it was then called, carried a special article on presenting the "good news of the kingdom" from house to house in a more forceful way. How? "By using the Bible at the doors." On this point the November (1953) *Informant* said:

After introducing yourself, making known your mission and what you have for the people, a very effective witness can be given by reading a few select texts from the Bible and weaving them into your witness. . . . By thus reading pointed scriptures from the Bible to substantiate your witness, you can achieve greater variety in your three- to eight-minute sermons at the doors.

²³ Direct Bible sermonettes had already

22. (a) At the New World Society Assembly in Yankee Stadium in 1953, what work was stressed, especially with reference to congregation servants and circuit servants? (b) In this behalf, what special instructions did the November (1953) *Informant* give?
23. Where had direct Bible sermonettes already been used, and why?

been extensively used in lands and provinces where Jehovah's witnesses were either banned or forbidden by law to carry their Bible literature with them from house to house, as in Quebec Province, Canada.

²⁴ In 1955, in the international series of Triumphant Kingdom Assemblies beginning in June, the new Theocratic Ministry School book entitled "Qualified to Be Ministers" was released. In the following year the monthly service paper now known as *Kingdom Ministry* began publishing detailed outlines for the weekly service meeting. Thus all congregations everywhere could have uniform service meetings for the instruction of Kingdom publishers. Three years later the opportunity for the special training and equipping of the congregation overseers or servants opened up. At the Watchtower Bible School of Gilead, at Kingdom Farm, on March 9, 1959, the Kingdom Ministry School was inaugurated. It provided four weeks of free instruction and training for successive class groups of congregation servants who could accept the invitation to attend.

²⁵ Since the Watchtower Bible School of Gilead was transferred to Brooklyn in February, 1961, the Kingdom Ministry School at Kingdom Farm has been enlarged to take care of four class groups of congregation overseers at a time. Also, the Kingdom Ministry School has been established in conjunction with Watch Tower Society branch offices around the world, as, for example, in Canada, Great Britain, France, Germany, Australia, the Far East, and so forth. This has been greatly blessed by the Most High God. It has resulted in more and

24. (a) What schoolbook was released in 1955, and next year what arrangement did the *Kingdom Ministry* make for all congregations? (b) What was inaugurated on March 9, 1959, and in behalf of whom?

25. Since the transfer of the Watchtower Bible School of Gilead, what has been done with the Kingdom Ministry School at Kingdom Farm, and how have foreign branches of the Society been favored in this regard?

more, better-qualified congregation servants, to watch over God's flock and to supervise their work of prophesying, witnessing.

²⁶ Thus today the anointed remnant of Kingdom heirs are not the only ones prophesying. They are being joined by more and more of the sheeplike persons in all the nations who are learning to fear the name of Jehovah, which is called upon the remnant anointed with God's spirit. Whereas the reported number of the remnant of spiritual Israel today is only 13,255, the number of their "other sheep" companions who are *regularly* reporting preaching service in the field each month is 900,000. And as in the case of the anointed remnant, so in the case of these "other sheep" who fear Jehovah's name, "all sorts of flesh" are prophesying, the old, the young, the men, the women, the employers, the employees, in 144 languages as of this date, all these proving themselves to be Jehovah's witnesses.

²⁷ What a significant sign this is to all the nations of the world! It is a sign that the great, illustrious, fear-inspiring day of Jehovah is nearing and that *now*, in the remaining brief interval, is the time to call upon the name of Jehovah in faith, in order to be saved for everlasting life in His new world.

26. Thus today who are the ones prophesying, in what proportions, and in what languages?

27. Of what is this a very timely sign to all the nations?

²⁸ What a tremendous responsibility rests upon us for being called witnesses of Jehovah! Let the opposers challenge our right to identify ourselves by this name! Jehovah God himself has not condemned us for doing so. Rather, he has blessed us for striving to live up to the obligations of that name, to walk worthy of bearing that distinguished name. The persecution that he has let come upon us for prophesying or preaching about his kingdom is not a mark of his curse or disapproval. It is a proof that we are not of this condemned old world but are of His righteous new world.

²⁹ Gratefully we acknowledge and bear our responsibility with regard to His name. If we do not respect and fear the name of Jehovah and bring honor upon it, then the God-seeking people of all the nations will not fear it either nor call upon it for eternal salvation. However, our determination is to honor and exalt the name of Jehovah, doing nothing to bring reproach upon it. We will treat his name as most holy. We will help all other sheeplike persons also to sanctify it, as we keep praying the prayer that Jesus Christ taught us to pray to Jehovah God: "Our Father in the heavens, let your name be sanctified."—Matt. 6:9.

28. What has been Jehovah's manifest expression toward us for identifying ourselves as His witnesses, and what does the persecution that he has let come upon us indicate?

29. What is our determination with respect to Jehovah's name, and what prayer taught by Jesus will we keep praying?

Thanking the Management

Toward the end of the Vancouver United Worshipers District Assembly the public relations department sent a special letter of thanks to each hotel and motel. These letters were followed up by a personal visit. One manager said it was the first time that a convention group had ever sent such a letter. The manager of the Vogue Hotel telephoned as soon as he received the letter, expressing thanks for sending such fine people to his hotel. About forty books were placed with these managers after the assembly, and many of them said that they had already received literature from the delegates before they checked out.

MARK'S *Vivid Portrayal* **of Jesus' Ministry**

WHOMARK

that wrote a Gospel named after him? How was he able to write such a vivid account? What are the characteristics of his Gospel, and in what ways is it unique?

Mark was not one of the twelve apostles, nor does he even appear to have been one of the seventy evangelists. Then who was he? It is quite likely that he is the "certain young man" who the account says began to follow Jesus nearby, and whom those arresting Jesus tried to seize, but who "left his linen garment behind and got away naked." (Mark 14:51, 52) Without doubt he is the John Mark repeatedly mentioned in the book of Acts. At Acts 12:12 we learn that his mother lived in Jerusalem and that the early Christian congregation used her home as a congregational meeting place. Later, at verse 25 of the same chapter, we read that Barnabas and Saul (the apostle Paul), after fully carrying out the relief ministration in Jerusalem, "returned and took along with them John, the one surnamed Mark."

As Paul and Barnabas traveled and preached, John Mark served as an attendant, waiting on them for their physical needs, no doubt. However, after Paul and Barnabas arrived in Pamphylia "John withdrew from them and returned to Jerusalem," going back home to mother. Because of this evidence of a lack of maturity the apostle Paul did not want to take him

along on his second missionary tour. This caused a break between Paul and Barnabas, as a result of which Paul took along Silas as his attendant and Barnabas, John Mark.—Acts 13:13.

But John Mark did not remain immature. He progressed so that we next read of Paul's speaking favorably of him at Colossians 4:10: "Mark the cousin of Barnabas, (concerning whom you received commands to welcome him if ever he comes to you)." Still later we learn of Paul's requesting Timothy to "take Mark and bring him with you, for he is useful to me for ministering." Yes, by then Mark had proved himself and Paul had forgiven him.—2 Tim. 4:11.

Of particular interest, as far as his Gospel is concerned, however, is the apostle Peter's reference to him: "She who is in Babylon, a chosen one like you, sends you her greetings, and so does Mark my son." (1 Pet. 5:13) Why is this mention of Mark by Peter particularly pertinent to Mark's Gospel? Because it undoubtedly was from the apostle Peter that John Mark obtained his information. This is the unequivocal testimony of the early church historians:

"Mark having become Peter's interpreter, wrote accurately all that Peter mentioned." (Papias) "After the decease of Peter and Paul, Mark, the disciple and interpreter of Peter, himself also handed down to us in writing the things which were preached by Peter." (Irenaeus) "Mark made his Gospel as Peter guided him." (Origen) "The Gospel of Mark is maintained to be Peter's, whose interpre-

ter he was, . . . for it is possible that that which scholars publish should be regarded as their master's work."—Tertullian.

CHARACTERISTICS

Supporting the position that the apostle Peter supplied John Mark with the information for his Gospel are its characteristics. Its style is so vivid that it must have been obtained firsthand from an eyewitness. Peter was such an eyewitness. More than that, we find that this Gospel moves rapidly, impulsively, as it were. Peter was impulsive in both speech and action. Further, in this Gospel we find many fine points that indicate an observant personality. Peter, as a fisherman, had occasion to cultivate the powers of keen observation, watching the sky, the sea, the fish and his nets. Nor to be overlooked is the fact that Peter was an eyewitness of practically all that Mark recorded.

Matthew, by the time Mark wrote his Gospel, had portrayed Jesus as the promised Messiah and the king of the Jews; Luke had showed Jesus to be the compassionate Savior of all mankind; John was yet to write of him: "In the beginning the Word was, and the Word was with God, and the Word was a god," stressing throughout his Gospel Jesus' prehuman existence. And Mark? Mark presents Jesus as the miracle-working Son of God. So while his Gospel is evenly divided between conversation and action, the whole effect is to stress the activities of Jesus. Thus we find that he recorded ever so many of Jesus' miracles but comparatively few of Jesus' sermons and illustrations.—John 1:1.

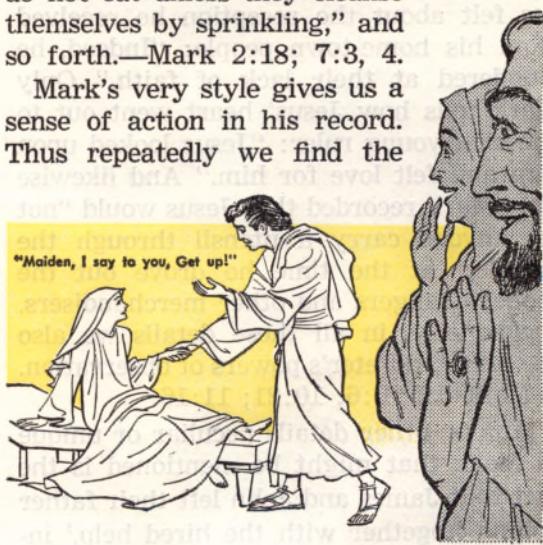
Even as Matthew wrote primarily for the Jews, and Luke for all nations, so it is obvious that Mark wrote primarily for the Romans; Rome, in fact, being the most likely scene of his labors. This is apparent in various ways, such as his singular use of certain Latin expressions transliterated

into the Greek. Among such are *speculator*, rendered "body guardsman"; *praetorium*, rendered "governor's palace"; and *kenturion*, rendered "army officer" or "centurion."—Mark 6:27; 15:16, 39.

He does not take for granted that his readers are familiar with the geography or plant life of Palestine, and so we find that he alone thought it necessary to mention that there were wild beasts in the wilderness where Jesus spent forty days and that the Jordan is a river. Also, he observes, in connection with the cursing of the fig tree, that Jesus "found nothing but leaves, for it was not the season of figs." Thus also he alone notes that Jesus and his disciples sat upon the Mount of Olives "with the temple in view."—Mark 1:5, 13; 11:13; 13:3.

In the same way Mark feels called upon to give explanatory notes before recording discussions between Jesus and his opposers: "Now John's disciples and the Pharisees practiced fasting." "For the Pharisees and all the Jews do not eat unless they wash their hands up to the elbow, holding fast the tradition of the men of former times, and, when back from market, they do not eat unless they cleanse themselves by sprinkling," and so forth.—Mark 2:18; 7:3, 4.

Mark's very style gives us a sense of action in his record. Thus repeatedly we find the



expression "immediately," he using it twice as often as the other Gospel writers combined: "And immediately on coming up out of the water"; "And immediately the spirit impelled him to go into the wilderness"; "And immediately they went out of the synagogue"; to which must be added such expressions as, "At once they abandoned their nets," and, "No sooner was it the sabbath."—Mark 1:10, 12, 29, 18, 21.

To mention just one more characteristic of Mark, he is the only Gospel writer to use Aramaic terms and then to translate them: *Boanerges*, "Sons of Thunder"; *Talitha cumi*, "Maiden, I say to you, Get up!"; *corban*, "a gift dedicated to God"; *Ephphatha*, "Be opened," and *Abba*, "Father."—Mark 3:17; 5:41; 7:11, 34; 14:36.

DETAILS VIVID AND UNIQUE

Among the things that make Mark's portrayal of Jesus' ministry so vivid are the details regarding how Jesus felt and reacted to certain situations. Thus only Mark tells us that, in regard to the issue of healing on the sabbath, Jesus looked "around upon them with indignation, being thoroughly grieved at the insensibility of their hearts." Mark alone tells us how Jesus felt about the reception he received from his home-town people: "Indeed, he wondered at their lack of faith." Only Mark tells how Jesus' heart went out to the rich young ruler: "Jesus looked upon him and felt love for him." And likewise only Mark recorded that Jesus would "not let anyone carry a utensil through the temple," at the time he drove out the money-changers and other merchandisers. Incidentally, in all these details we also see reflected Peter's powers of observation.—Mark 3:5; 6:6; 10:21; 11:16.

Among other details peculiar or unique to Mark that might be mentioned is the fact that James and John left their father behind 'together with the hired help,' in-

dicating that while they were fishermen they were also people of means. Only Mark records that Jesus said that 'man was not made for the sabbath.' He puts the onus for the imprisonment of John the Baptist squarely on the shoulders of Herodias, for he tells that her husband, King Herod Antipas, enjoyed listening to John. In the first and great commandment Mark lists four "wholes"—heart, soul, mind and strength—whereas both Moses and Matthew list only three.—Mark 1:20; 2:27; 6:19, 20; 12:30.

Unique also with Mark are these incidents at the end of Jesus' ministry: that the false witnesses at Jesus' trial 'were not in agreement'; that Simon, who was impressed to carry Jesus' torture stake, was the father of Rufus and Alexander; and that Pilate first made certain that Jesus was actually dead before granting the request of Joseph of Arimathea for the body of Jesus.—Mark 14:59; 15:21, 44.

Brief and condensed as Mark's account is, we find that even as regards Jesus' parables and miracles he has his unique features. Although he recorded only four of Jesus' many illustrations, one of these—how "of its own self the ground bears fruit gradually, first the grass blade, then the stalk head, finally the full grain in the head"—is unique with Mark. And among the many miracles that Jesus performed Mark mentions two that are not mentioned by others: Jesus' cure of a man who was deaf and had a speech impediment and the gradual cure of a blind man who at first saw men only indistinctly—"what seem to be trees, but they are walking about."—Mark 4:26-29; 7:31-37; 8:22-26.

A WITNESS IN HIS OWN RIGHT

Thus we find that, although superficially Mark seems to have repeated to a large extent what Matthew wrote, as though he merely made a condensed version of Mat-

thew's Gospel—a theory held for many years—all these distinct characteristics and unique features of his Gospel stamp it as a separate witness and not merely an epitome. As Westcott so well expresses it in his *Introduction to the Study of the Gospels*:

"In substance and style and treatment the Gospel of St. Mark is essentially a transcript from life. The course and the issue of facts are imaged in it with the clearest outline. If all other arguments against the mythic origin of the Evangelic narratives were wanting, this vivid and simple record, stamped with the most distinct impress of independence and originality. . . . would be sufficient to refute [such] a theory. . . . The historic worth of the Gospels was then most recklessly assailed when St. Mark was regarded as a mere epitomizer of the other Synoptists," that is, of Matthew and Luke.

Further, if Mark's Gospel, which is but 7 percent unique in its contents, is thus shown to be an independent witness, a witness in its own right, then certainly the same must be true of Matthew's Gospel, which has 42 percent peculiar to it; Luke's Gospel, which has 59 percent unique with it, and John's Gospel, which has 92 percent unique with it.

Then how can we account for the similarity of so much that appears in Matthew and Luke with what appears in the Gospel of Mark? Luke admits having access to many sources, and since Mark was a traveling companion of Paul, who later also had Luke as a missionary companion, it was quite possible for Paul to pass on to Luke any notes he obtained from Mark. In this way Luke may have obtained as much as one third of his information from Mark even before Mark wrote his

Gospel. This would easily account for whatever parts of Luke's Gospel were the same as that of Mark.

As for Matthew, who is said to have used 600 out of Mark's 661 verses, there is also a reasonable explanation for this. Matthew having written his Gospel about A.D. 41 or at least before A.D. 50, it certainly would have been in the possession of the other apostles, such as Peter, long before Mark wrote his Gospel. Thus, according to the book *Matthew, Mark and Luke*, by one Dom Chapman: "Mark is Matthew conversationally retold by an

eye-witness and ear-witness of what Matthew had set down, omitting all parts of Matthew where Peter was not present, and the long discourse which he would not remember with exactitude. . . . Mark appears to be Peter's reading aloud of Matthew, taken down in shorthand by Mark." This would explain both why Mark so resembles Matthew as well as account for the many fine points in Mark's Gospel that are found in none of the others, they being things that Peter remembered and added. It would certainly account for Mark's vividness, for Peter, being a very emotional man, would have such events vividly impressed upon his mind and retell them with the same vividness. This explanation satisfies the Bible lover, for it allows for inspiration, for the correctness of all early post-apostolic testimony to the effect that Matthew wrote his Gospel first, as well as for the similarities and the differences between Matthew's Gospel and Mark's.

It has been said that to understand our neighbor better is to love him more, and while that may not be always true, it certainly is true regarding Mark and his Gospel.

IN THE NEXT ISSUE

- United Publishers of the "Word of Life."
- Publishing the "Word of Life" in a Dying World.
- Is Sabbath Observance for Christians?
- A Warmhearted Physician Records the Gospel.

THE BIBLE SPREAD BY JEHOVAH'S WITNESSES

IT WAS toward the end of the Yankee Stadium United Worshipers District Assembly that a young woman, obviously a stranger, sat down beside one of Jehovah's witnesses. The Witness made it a point to engage the stranger in conversation, who, among other things, said: "I'm a Catholic. I know I'm not supposed to be here, but after what I read in the papers I just had to come and see for myself. . . . For the first time in my life I have a Bible of my own"—the 1961 edition of the *New World Translation*. She had obtained it at the stadium, a complete Bible, of 1,472 pages, beautifully bound, on a contribution of only one dollar.

The incident is not exceptional. There are ever so many people today who will testify to the same: that the first time they ever had a Bible of their own was after Jehovah's witnesses interested them in the Bible. No question about it, the Witnesses are zealous in spreading the Bible, and in the minds of the people they are associated with the Bible.

But is not that just the way it should be? After all, the Bible is the Book of Jehovah's witnesses.* The Bible, in the first place, was written by more than thirty witnesses of Jehovah, pre-Christian and Christian. More than that, the Bible contains the history of Jehovah's witnesses, from Abel on down, including our day, by means of inspired prophecy. And particularly since the days of Ezra have Jehovah's witnesses been busy spreading the Bible.

In the time of Jesus and the apostles Bible knowledge was widespread among the people of Israel and so were copies of the Bible. Otherwise the Bereans would not have been able to verify by God's Word what Paul told them. (Acts 17:11) So much were the early Christians a Bible-copying and a Bible-spreading community that they are given credit for the convenient codex-type of manuscript replacing the scroll manuscript.

The modern witnesses of Jehovah from their beginning have been spreaders of the Bible and of Bible aids. And for some thirty years they have been printers as well as publishers of the Bible, this activity reaching a climax with the release of the *New World Translation of the Holy Scriptures* in one volume.

Do you appreciate this Bible? Have you noticed its many fine improvements over the first edition? That is what we should expect, in view of Proverbs 4:18. No other Bible translation can compare with it. Not only is its text in very readable modern English, not only is it based on the latest scholarship regarding the original tongues and on the latest archaeological discoveries, but it is the only Bible translation made by men who have dedicated their lives to Jehovah God and have a knowledge of him and his purposes, without which accurate Bible translation is impossible.

How does one show appreciation of this choice treasure? Merely by using it himself? Of course not! He shows appreciation of it by spreading copies of it among the people. But that is not all. For most persons it is a sealed book, as noted by Isaiah 29:11 and Revelation 22:10, which is our text for the month. It reads: "Do not seal up the words of the prophecy of this scroll, for the appointed time is near." Not that one literally seals the Bible but that he could become responsible for its continuing as a sealed book if he did not offer people Bible-study aids and call back and help them to gain understanding.

Why is this so? Because the Bible is an organization book. It was produced by God's spirit bearing along men of faith who were, every last one of them, associated with God's organization—either the typical or the Christian organization. Jehovah is a God of unity and harmony. He wants his earthly servants united, and so he has made understanding the Bible today dependent upon associating with his organization, even as in the days of Jesus and his apostles only those who came in touch with God's organization received an understanding of the Scriptures.

So let all of Jehovah's witnesses accept the responsibility that goes with bearing the name of the people whom Jehovah used to write the Bible, the people whose history is found in the Bible, the people who have and are spreading the Bible. And especially let each one accept the responsibility to help those who show interest to understand the Bible so that they also can get on the road that leads to life.

* For details see *The Watchtower*, October 1, 1960.



- How can one tell if meat purchased from a butcher or in some other market has been properly bled? Also, how can one tell if cold-meat loaves, pastry or preparations sold by druggists contain any blood or blood fractions?

—A. R., U.S.A.

This is of concern to God-fearing persons, because Jehovah God, in his law stated to Noah, which applies to all mankind, said: "Every moving animal that is alive may serve as food for you. As in the case of green vegetation, I do give it all to you. Only flesh with its soul—its blood—you must not eat." (Gen. 9:3, 4) The first-century Christian governing body, too, being directed by God's holy spirit, pointed out that it is necessary for Christians to 'keep themselves free from blood.'—Acts 15:28, 29.

If the bleeding of butchered animals is not the regular practice in your locality, or you are not sure what is the customary handling of the matter where you live, the best way to find out if meat has been properly bled is to make personal inquiry. In most cases, even if the one who sells the meat does not personally do the slaughtering, he is acquainted with the men with whom he does business and he knows their practices or at least the laws that govern them. If he is confident that the meat is properly prepared, the Christian may feel free to use it. However, if the one selling the meat does not know, simply ask: "Who can give me the information? It is important to me for religious reasons." Then write a letter, if that is the only way to get in touch with the one who can answer your question. If for some reason one does not feel that he is being told the truth, he can always do business elsewhere, or he can buy live animals and arrange for the slaughtering himself, if he feels that is necessary.

Simply the fact that meat appears to be very red or even has red fluid on the surface does not mean that it has not been bled. There may remain in the meat some very small amounts of blood even after proper bleeding has been done. Then, too, the fluid that runs out of the meat may simply be interstitial fluid. The important thing is that respect has been shown

for the sanctity of blood, regard has been shown for the principle of the sacredness of life. What God's law requires is that the blood be drained from the animal when it is killed, not that the meat be soaked in some special preparation to draw out every trace of it.

In the case of other products, a similar procedure may be followed. If you have reason to believe that a certain product contains blood or a blood fraction, ask the one who sells it. If he does not know, write to the manufacturer. Sometimes labels show whether a blood fraction is used, but not always. For example, a label may say that a certain product contains albumin. Does that mean that it contains a blood fraction? Look up the word albumin in a good reference book, perhaps an encyclopedia in your local library or even a good dictionary. You will learn that albumin is found, not only in blood serum, but also in milk and eggs. The only way to find out the source of the albumin in the particular product in question is to make inquiry of those who prepare it. However, if the label says that certain tablets contain hemoglobin, similar checking will reveal that this is from blood; so a Christian knows, without asking, that he should avoid such a preparation. Clearly, these are matters that each individual can best check on locally.

- How can we harmonize the Scriptural counsel, "Everything that is sold in a meat market keep eating, making no inquiry on account of your conscience" (1 Cor. 10:25), with the advice recently contained in *The Watchtower*, to make reasonable inquiry at places where one buys meat to be sure that it has been properly bled? (*The Watchtower*, September 15, 1961, page 557)

—N. Q., U.S.A.

Both of these statements of counsel must be viewed in their context. First Corinthians, chapter 10, contains a discussion concerning foods that have been offered to idols. It points out that Christians cannot "become sharers with the demons" by participating in religious ceremonies in which the worshiper shares a meal in common with some demon god. (1 Cor. 10:18-21) In fact, it would be wrong for the Christian to eat the meat anywhere if he ate it "as something sacrificed to an idol," that is, with any feeling of reverence for the idol. (1 Cor. 8:7) So it was to protect Christians from idolatry that the command was given to "keep yourselves free from things sacrificed to idols." (Acts 15:29) However, the offering of

food to an idol does not bring about any change in the meat itself that would make it unfit for use. So if part of an animal that was offered in sacrifice were sold in a meat market it would be just as good as any other meat. Certainly a Christian would never ask for this meat in preference to other meat, feeling that it was "holy meat," but, on the other hand, he was not under obligation to make inquiry to find out if the source of supply was a religious temple or a regular slaughterhouse. So the point under discussion in 1 Corinthians 10:25 was the purchasing of meat in a market that obtained some of its supplies from a religious temple.

Christians are also commanded to abstain "from blood and what is strangled." (Acts 21:25) The Scriptures do indicate that one may eat meat but that he must not do it as an act of idolatry; however, nowhere does the Bible say that believers may eat blood under any circumstances. Furthermore, the prohibition on the consumption of blood is directed, not only to those who do their own slaughtering, but to all "the believers." Therefore those believers who do not do their own slaughtering may have to make inquiry to find an acceptable source of supply if they want to eat meat. If you know from your own experience or from inquiry that it is customary in your locality to drain the blood from butchered animals and from fowl killed for food, and you are doing business with a reliable person, then it may not be necessary to ask further specific questions on the matter when meat is purchased. However, one who purchases meat from worldly persons in those communities where Caesar's laws do not specify that blood must be drained from slaughtered animals would not be able to avoid eating "blood and what is strangled" without making inquiry.

So the points of counsel are harmonious and are in agreement with the rest of the Word of God.

● In view of the Bible command on abstinence from blood, how are fish and insects to be prepared in order to be acceptable for food? —B. F., U.S.A.

Fish was a common food among the Jews. Jesus himself ate it, and on different occasions he directed successful fishing operations, both with a net and with a hook. (Num. 11:5; Matt. 14:17; 17:27; Luke 5:1-11; 24:42, 43) Some insects, too, were used for food. (Lev. 11:21; Mark 1:6) Of course, the amount of blood

contained in these creatures may be very small, so that it is impossible to *pour out* their blood; yet that is what was required to make the meat of a creature acceptable for food. (Lev. 17:13) It was not required that the meat be squeezed or that it be soaked; simply that the blood be poured out. If there is not enough blood to pour it out, Christians are not under obligation to take extreme measures to be sure that some blood is extracted. Of course, if, on cutting the creature open, an accumulation of blood is clearly in evidence, this can easily be removed, and it would be proper to do so.

● Since the Bible forbids the eating of blood, how are Christians to view the use of serums and vaccines? Has the Society changed its viewpoint on this?—J. D., U.S.A.

The Bible is very clear that blood could properly be used only on the altar; otherwise it was to be poured out on the ground. (Lev. 17:11-13) The entire modern medical practice involving the use of blood is objectionable from the Christian standpoint. Therefore the taking of a blood transfusion, or, in lieu of that, the infusing of some blood fraction to sustain one's life is wrong.

As to the use of vaccines and other substances that may in some way involve the use of blood in their preparation, it should not be concluded that the Watch Tower Society endorses these and says that the practice is right and proper. However, vaccination is a virtually unavoidable practice in many segments of modern society, and the Christian may find some comfort under the circumstances in the fact that this use is not in actuality a feeding or nourishing process, which was specifically forbidden when God said that man was not to eat blood, but it is a contamination of the human system.

So, as was stated in *The Watchtower* of September 15, 1958, page 575, "It would therefore be a matter of individual judgment whether one accepted such types of medication or not." That is still the Society's viewpoint on the matter.—Gal. 6:5.

However, the mature Christian is not going to try to find in this a justification for as many other medical uses of blood substances as possible. To the contrary, recognizing the objectionableness of the entire practice, he is going to stay as far away from it as he can, requesting other treatment where such is available.

● *The Watchtower* of April 15, 1961, on page 237, quotes Mark 13:19, 20, concerning the cutting short of the days of tribulation, and apparently applies it to a cutting short of Armageddon itself. Does Jesus' statement here apply to the cutting short of the war in heaven in 1918, or to the cutting short of Armageddon, or to both?

Mark 13:19, 20 reads: "Those days will be days of a tribulation such as has not occurred from the beginning of the creation which God created until that time, and will not occur again. In fact, unless Jehovah [God] had cut short the days, no flesh would be saved. But on account of the chosen ones whom he has chosen he has cut short the days." Five paragraphs after quoting this scripture *The Watchtower* says (in paragraph 8): "... God executes judgment on the nations in this their judgment day, because this world or system of things must be destroyed; but God will not wipe out the whole human race altogether. God will save flesh that is not of this world, by shortening the days of the great tribulation."

Regarding this same trouble Matthew 24:21 says: "Then there will be great tribulation such as has not occurred since the world's beginning until now, no, nor will occur again." This is the great tribulation that comes upon Satan's organization, which was centered in heaven, where Satan had his headquarters. It is this tribulation upon Satan's organization that is cut short. By Jesus' way of stating it he indicated that God had assigned a definite length of time for this great tribulation as a whole by dating beforehand its beginning and its end. A tribulation that is due to occur within certain fixed time limits can be shortened in three ways: (1) by not beginning the tribulation at the fixed date for the time period to start; or (2) by bringing the great tribulation to an end before the fixed date for the time period to terminate; or (3) by beginning and ending the great tribulation at the opening and closing dates of the time period, but lifting out or taking away some, much or most of the tribulation in between those two terminal dates. Thus the time period as a whole, "the time of the end," "the conclusion of the system of things," remains of the same duration but the continuance of the tribulation is cut short by a temporary interruption of it.

The fulfillment of divine prophecy indicates that the last way is the one by which the "great

tribulation" is cut short. According to the Bible, A.D. 1914 is a fixed date. It was fixed for the ending of the "appointed times of the nations" and for the birth of God's Messianic kingdom in the heavens. (Luke 21:24; Rev. 12:15) The birth of the Kingdom in the heavens meant the start of the war in heaven against the Devil and his unholy angels up there. By this war in heaven against the Devil's invisible organization the "great tribulation" began. Of course, it had its effects upon the visible part of Satan's organization here on earth. The war resulted in ousting the Devil and his demons from heaven and confining their area of activity to this earth. Their keeping active about the earth was not prevented, for the Devil and his demons were not abyssed on being confined to this earth. (Rev. 12:6-17) Thus for the time being the great tribulation upon Satan's organization was interrupted or discontinued. Evidently that occurred by A.D. 1918.

Since then the Devil and his demons have been gathering the nations to the battlefield of Armageddon. At the same time he has been persecuting Jehovah's faithful witnesses.—Rev. 16:13-16; 12:17.

Now since God has a definite time for ending this "great tribulation" on Satan's organization, the longer that he continues this interval in which his witnesses preach this good news of the Kingdom in all the earth for a witness to all nations, the farther back the time for the final part of the "great tribulation" is pushed closer to the terminal date of the time period, "the conclusion of the system of things." This abbreviates the time allowed for this final part of the "great tribulation" to run. This final part is commonly called by the name of the battlefield mentioned in Revelation 16:16, namely, Armageddon.

Jesus likened this battle of Armageddon to the flood of Noah's day and said concerning the battle's outbreak: "Concerning that day and hour nobody knows, neither the angels of the heavens nor the Son, but only the Father." (Matt. 24:36) So, whereas we know that we are rapidly approaching the battle of Armageddon, we do not know when it will begin, neither when it will end, and hence how long it will be. Till then we are under command to preach everywhere the Kingdom news, because then "the end will come." Because of what we do now, some "flesh" will be saved and thus this earth will not be totally depopulated. This is

therefore an interval vital to the salvation of those who will be saved and survive Armageddon. By this interval between the opening feature of the "great tribulation" and the closing feature, Armageddon, the "great tribulation" as a whole is shortened. This shortening operates for our salvation. The *Watchtower* magazine did not say that God will shorten Armageddon. It said: "God will save flesh that is not of this world, by shortening the days of the great tribulation."—Matt. 24:14, 22.

- What is the meaning of John 14:30, which reads: "I shall not speak much with you any more, for the ruler of the world is coming. And yet he has no hold on me."—B.R., United States.

In saying, "I shall not speak much with you any more," Jesus was calling attention to the fact that this was his last night with them as a human, and it is true that after his resurrection he did not speak much with them. His appearances to them were few and comparatively brief.

As for the expression "the ruler of the world is coming," the context of these words helps us to determine their meaning. Jesus had spoken of going away and sending the holy spirit in his place as a guide. So the coming of this world's ruler was connected with Jesus' going away or his death. The ruler of the world, Satan, was "coming" to Jesus in a special "hostile way" and to find him and admit him to establish himself out of God's kingdom. "Sought to message to him, and he did not hear him; for he did not know him, nor did he understand him."—John 10:38.

ANNOUNCEMENTS

FIELD MINISTRY

Recognizing the vital importance of Bible knowledge and understanding, Jehovah's witnesses are very active in distributing Bible literature at every opportunity. During November they will offer to all persons the newly released Bible-study aid "*Let Your Name Be Sanctified*," with a booklet, for 50c.

"LET YOUR NAME BE SANCTIFIED"

"Hallowed be thy name" are words of Jesus' model prayer as translated in the *King James* and *Douay* versions of the Bible. But whether in this more familiar form or in the more expressive form of the modern English, "Let your name be sanctified," they were given to

cial way: to apply the final test of integrity to him, even as he had "come" to him at the beginning of his ministry to apply a series of tests to him.—Matt. 4:1-10.

Regarding the words "yet he has no hold on me," by this we are to understand that Jesus had not permitted Satan to gain any control over him whatever. In no way had Jesus compromised with Satan or allowed himself to become beholden to Satan.

- Would it violate any Christian principles to contribute to a United Givers Fund campaign conducted annually at one's place of employment?—M. P., United States.

Whether a dedicated Christian will contribute to such charitable drives or not is something for each one to decide for himself. He may justly feel that he is already using all his available resources in a charitable work, that of preaching the good news of God's kingdom, and that therefore he is not under obligation to contribute to other forms of charity. He also might well reason that his money will do more good if spent in some other way, in view of the large overhead that certain charitable organizations have, the officers of some receiving extremely high salaries. So it would be a burden of responsibility that each Christian would have to bear himself as to what would be the best thing for him to do under the circumstances.—Gal. 6:5.

us to repeat with meaning. Do you know what Jesus was teaching *you* to pray for in this regard? How is God's name going to be magnified above all others? Read the 384-page book "*Let Your Name Be Sanctified*." Send only 50c. You will receive free the booklet *God's Way Is Love*.

"WATCHTOWER" STUDIES FOR THE WEEKS

- December 3: Bearers of the Fear-inspiring Name, ¶1-20. Page 649.
- December 10: Bearers of the Fear-inspiring Name, ¶21-31, and Nations in Fear at the Name Called upon Us, ¶1-8. Page 653.
- December 17: Nations in Fear at the Name Called upon Us, ¶9-29. Page 658.