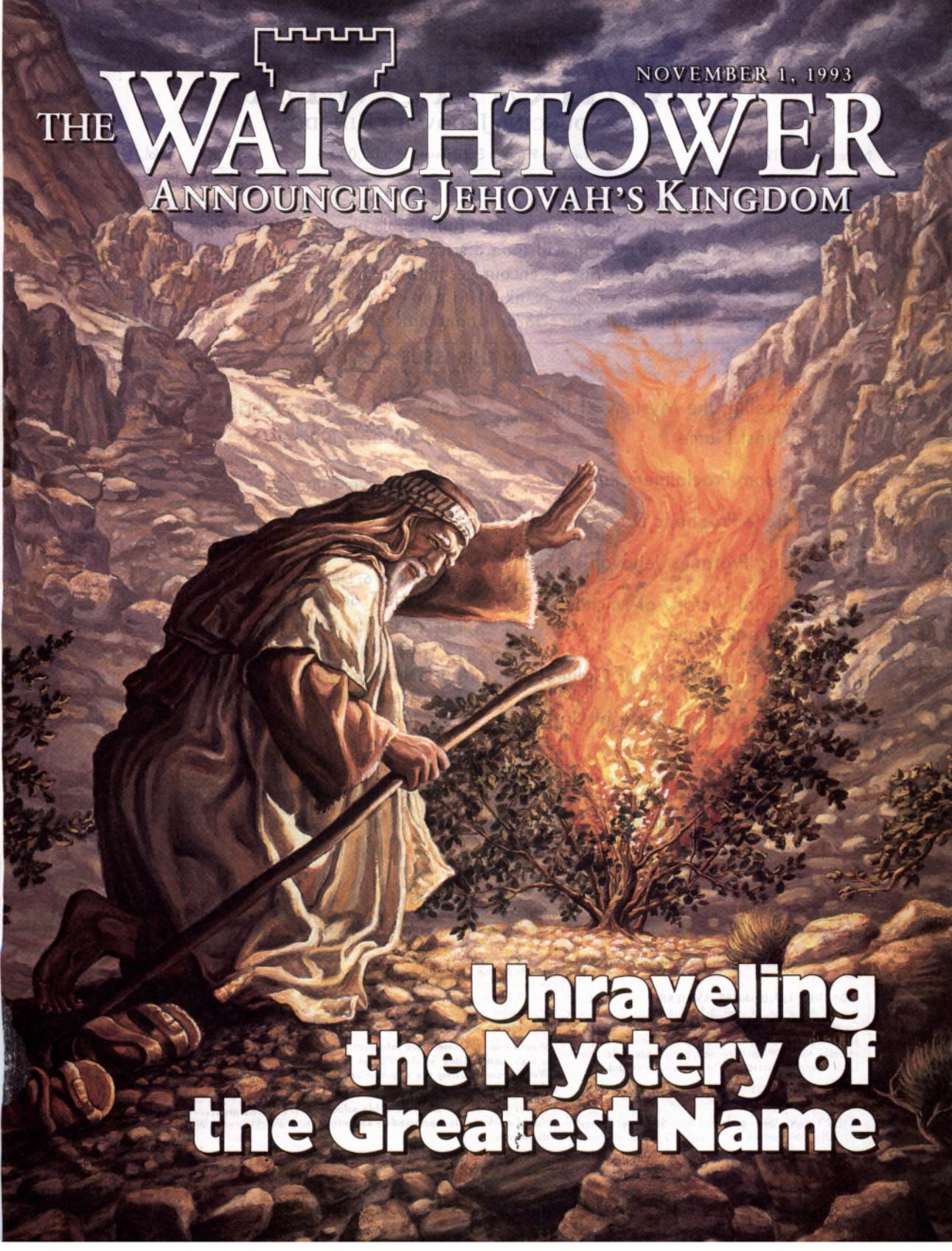


NOVEMBER 1, 1993

THE WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM



A detailed illustration of Moses standing in a rocky, desert-like landscape. He is wearing a long brown robe and a turban, and is holding a staff. He is looking up towards a small, green bush that is engulfed in bright orange and yellow flames. The background features large, rugged mountains under a cloudy sky.

**Unraveling
the Mystery of
the Greatest Name**

THE WATCHTOWER®

ANNOUNCING JEHOVAH'S KINGDOM

November 1, 1993

Average Printing Each Issue: 16,400,000

Vol. 114, No. 21

THE PURPOSE OF *THE WATCHTOWER* is to exalt Jehovah God as Sovereign Lord of the universe. It keeps watch on world events as these fulfill Bible prophecy. It comforts all peoples with the good news that God's Kingdom will soon destroy those who oppress their fellowmen and that it will turn the earth into a paradise. It encourages faith in God's now-reigning King, Jesus Christ, whose shed blood opens the way for mankind to gain eternal life. *The Watchtower*, published by Jehovah's Witnesses continuously since 1879, is nonpolitical. It adheres to the Bible as its authority.

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The Watchtower (ISSN 0043-1087) is published semimonthly by Watchtower Bible and Tract Society of New York, Inc., 25 Columbia Heights, Brooklyn, N.Y. 11201. Second-class postage paid at Brooklyn, N.Y., and at additional mailing offices. **Postmaster:** Send address changes to Watchtower, Wallkill, N.Y. 12589. Printed in U.S.A.

Unraveling the Mystery of the Greatest Name

It is of interest that both the Muslim Koran and the Christian Bible refer to the greatest name. This discussion explains the meaning and importance of the greatest name. It also shows how that name affects all mankind and our future here on earth.

MILLIONS of men and women have lived and died on this earth. In most cases their names have died with them, and their remembrance has been forgotten. But some great names—such as Avicenna, Edison, Pasteur, Beethoven, Gandhi, and Newton—live on. These names are connected with the achievements, discoveries, and inventions of the ones who bore them.

However, there is a name greater than all others. All past and present wonders in the entire universe are related to it. Why, mankind's hope for a long and happy life is associated with this name!

Many have wanted to come to know this name. They have searched for it and asked about it, but they have not found it. For them it has remained a mystery. In fact, no man can discover this name unless the Owner of it reveals it to him. Happily, the mystery of this peerless name has been unraveled. God himself has done this so that those who believe in him would know about him. He revealed his name to Adam, then to Abraham, to Moses, and to His other faithful servants of old.

In Search of the Greatest Name

The Koran tells of someone "who was deeply versed in the Scriptures." (27:40) In

explaining this verse, a commentary known as *Tafsīr Jalālayn* says: "Asaf the son of Barkhiyā was a righteous man. He knew God's greatest name, and whenever he called on it, he was answered." This reminds us of the Bible writer Asaph, who said at Psalm 83:18: "That people may know that you, whose name is Jehovah, you alone are the Most High over all the earth."

At Koran 17:2, we read: "We gave Moses the Scriptures and made them a guide for the Israelites." In those Scriptures, Moses addresses God, saying: "Suppose I am now come to the sons of Israel and I do say to them, 'The God of your forefathers has sent me to you,' and they do say to me, 'What is his name?' What shall I say to them?" God answered Moses by saying: "This is what you are to say to the sons of Israel, 'Jehovah the God of your forefathers, the God of Abraham, the God of Isaac and the God of Jacob, has sent me to you.' This is my name to time indefinite."—Exodus 3:13, 15.

In ancient times, the Israelites knew this great name of God. It was even used as a component of their own names. Just as one now finds the name Abdullah, which means "Servant of God," the people of ancient Israel had the name Obadiah, meaning "Servant of Jehovah." The mother of the prophet Moses was named Jochebed, which possibly

means "Jehovah Is Glory." The name John means "Jehovah Has Been Gracious." And the name of the prophet Elijah means "My God Is Jehovah."

The prophets knew this great name and used it with deep respect. It is found more than 7,000 times in the Holy Scriptures. Jesus Christ, the son of Mary, highlighted it when he said in his prayer to God: "I have made your name manifest to the men you gave me . . . I have made your name known to them and will make it known, in order that the love with which you loved me may be in them." (John 17:6, 26) In his famous commentary on the Koran, Baydāwī comments on Koran 2:87, saying that Jesus used to "revive dead persons by God's greatest name."

What, then, happened to make that name a mystery? What does that name have to do with the future of each one of us?

How Did the Name Become a Mystery?

Some think that "Jehovah" in Hebrew means "Allah" (God). But "Allah" corresponds to the Hebrew '*Elohim*', the plural of majesty of the word '*eloh'ah*' (god). A superstition arose among the Jews that prevented them from pronouncing the divine name, Jehovah. Therefore, when they were reading the Holy Scriptures and saw the name Jehovah, it became their custom to say '*Adho-nai'*, which means "Lord." In some places, they even altered the original Hebrew text from "Jehovah" to '*Adho-nai*'.

Religious leaders of Christendom followed the same course. They replaced the name Jehovah with "God" ("Allah" in Arabic) and "Lord." That contributed to the development of the false doctrine of the Trinity, which has no basis in the Holy Scriptures. Because of this, millions mis-

takenly worship Jesus and the holy spirit and consider them equal to God.*

Hence, leaders of Judaism and of Christendom share the blame for the widespread ignorance concerning the greatest name. But God prophesied: "I shall certainly sanctify my great name, . . . and the nations will have to know that I am Jehovah." Yes, Jehovah will make his name known among all the nations. Why? Because he is not merely the God of the Jews or of any other individual nation or people. Jehovah is the God of all mankind.—Ezekiel 36:23; Genesis 22:18; Psalm 145:21; Malachi 1:11.

The Greatest Name and Our Future

The Holy Scriptures say: "Everyone who calls on the name of Jehovah will be saved." (Romans 10:13) Our salvation on the day of judgment will be related to our knowing the name of God. To know his name includes knowing his attributes, works, and purposes and living in harmony with his high principles. For example, Abraham knew God's name and called on that name. As a result, he enjoyed a good relationship with God, showed faith in him, relied on him, and obeyed him. Abraham thus became God's friend. Likewise, knowing God's name draws us close to him and helps us to develop a personal relationship with him, holding fast to his love.—Genesis 12:8; Psalm 9:10; Proverbs 18:10; James 2:23.

In the Bible we read: "Jehovah kept paying attention and listening. And a book of remembrance began to be written up before him for those in fear of Jehovah and for those thinking upon his name." (Malachi 3:16) Why do we have to 'think upon' the

* For proof that the Trinity is not a Bible teaching, see the brochure *Should You Believe in the Trinity?* published in 1989 by the Watchtower Bible and Tract Society of New York, Inc.



Moses and the Burning Bush, by W. Thomas, Sr.

greatest name? The name Jehovah literally means "He Causes to Become." This reveals Jehovah as the One who causes himself to become the Fulfiller of promises. He always brings his purposes to realization. He is the almighty God, the only Creator, who has every fine attribute. There is no single word that can fully describe God's divine nature. But God chose for himself the greatest name—Jehovah—and it calls to mind all his attributes, qualities, and purposes.

In the Holy Scriptures, God tells us of his purposes toward humankind. Jehovah God created man to enjoy an everlasting, happy life in Paradise. His will for mankind is that all people should make up one family, united in love and peace. The God of love will fulfill this purpose in the near future.—Matthew 24:3-14, 32-42; 1 John 4:14-21.

God explains the reasons for mankind's suffering and shows that salvation is possible. (Revelation 21:4) At Psalm 37:10, 11, we

At the burning bush, God identified himself to Moses as 'Jehovah, the God of Abraham'

read: "Just a little while longer, and the wicked one will be no more; and you will certainly give attention to his place, and he will not be. But the meek ones themselves will possess the earth, and they will indeed find their exquisite delight in the abundance of peace."—See also Koran 21:105.

Yes, God will be known by his great name. The nations will have to know that he is Jehovah. What a wonderful privilege to know the greatest name, to testify to it, and to cleave to it! In that way, God's joyful purpose will be fulfilled in each one of us: "Because on me he has set his affection, I shall also provide him with escape. I shall protect him because he has come to know my name. He will call upon me, and I shall answer him. . . . With length of days I shall satisfy him, and I shall cause him to see salvation by me."—Psalm 91:14-16.

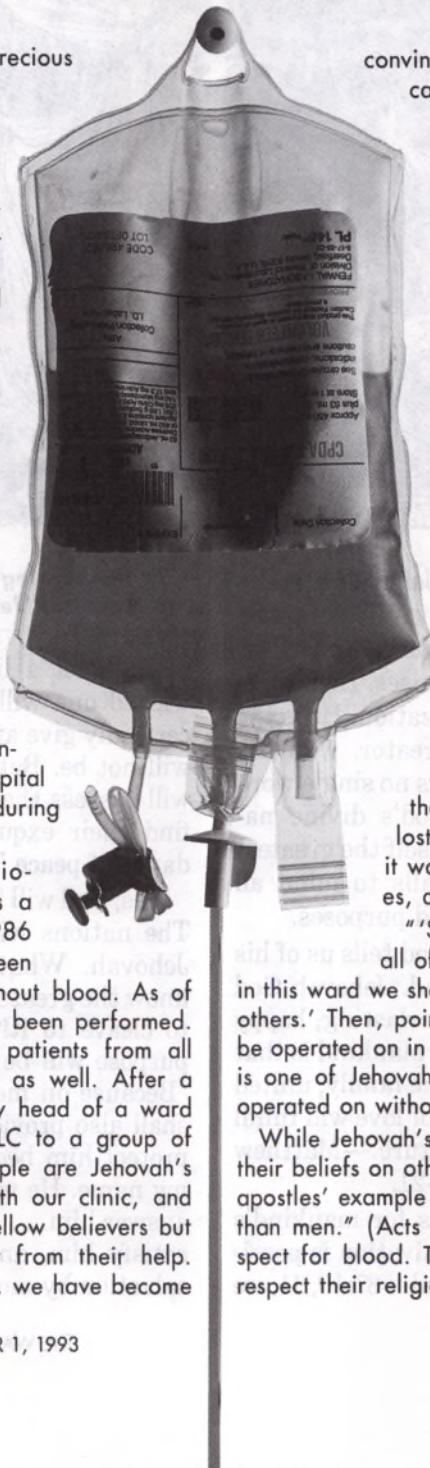
KINGDOM PROCLAIMERS REPORT

Respect for the Sanctity of Life

THE Bible shows that blood is precious in God's eyes and that he condemns the misuse of it. (Leviticus 17:14; Acts 15:19, 20, 28, 29) Because of these Bible directives, Jehovah's Witnesses do not accept blood transfusions.

To help doctors and hospital staffs to understand the religious position of Jehovah's Witnesses on this matter and to appreciate that the Witnesses will accept alternative treatments, the Watch Tower Society has organized Hospital Liaison Committees (HLC) in different lands. Members of these committees visit hospitals to speak with medical personnel. Recently, in 12 cities in Poland, over 200 meetings were held, involving more than 500 medical doctors, mainly heads of clinics or of hospital wards. The following occurred during one such visit:

"A meeting at the Cardio-Surgical Clinic in Zabrze was a major achievement. Since 1986 the team at the clinic has been operating on our brothers without blood. As of now, 40 such operations have been performed. The clinic is ready to admit patients from all over Poland and from abroad as well. After a 50-minute discussion, a deputy head of a ward introduced members of the HLC to a group of patients and said: 'These people are Jehovah's Witnesses. They cooperate with our clinic, and they help us. Not only their fellow believers but also all other patients benefit from their help. Thanks to Jehovah's Witnesses, we have become



convinced that major heart surgery can be performed without blood.

"For example, we operated on this lady [pointing to one of his patients] without blood, and on Monday she is going home. I would like to note that we use blood much less frequently than before because it is dangerous. It is associated with HIV, hepatitis, and a prolonged recovery.

"I am a Catholic, but in our house we have always been tolerant of the views of others. Once I walked about the Slaski Stadium with my children. Previously, this stadium had been neglected, but we noticed that now it had changed beyond recognition. I asked one of the workers how this change came about. He said that the management had almost lost hope of fixing the stadium, but it was rented to Jehovah's Witnesses, and they renovated it.

"So these are people from whom all of us can learn a lot. I think that in this ward we should be tolerant of the views of others.' Then, pointing to a Witness who was to be operated on in a few days, he said: 'This lady is one of Jehovah's Witnesses, and she will be operated on without blood!'

While Jehovah's Witnesses do not try to force their beliefs on others, they themselves follow the apostles' example and "obey God as ruler rather than men." (Acts 5:29) This includes having respect for blood. They appreciate it when others respect their religious convictions on this issue.

DANIEL'S PROPHETIC DAYS AND OUR FAITH

"Happy is the one who is keeping in expectation and who arrives at the one thousand three hundred and thirty-five days!"—DANIEL 12:12.

EVERYONE wants to be happy. Today, though, very few are. Why? In part because most look for happiness in the wrong places. Happiness is sought in such things as education, wealth, a career, or the pursuit of power. Jesus, though, in the opening of his Sermon on the Mount, linked happiness with having a consciousness of one's spiritual need, mercy, purity in heart, and similar qualities. (Matthew 5: 3-10) The kind of happiness Jesus spoke of is real and lasting.

² For the anointed remnant in the time of the end, happiness is linked with something additional. In the book of Daniel, we read: "Go, Daniel, because the words are made secret and sealed up until the time of the end. Happy is the one who is keeping in expectation and who arrives at the one thousand three hundred and thirty-five days!" (Daniel 12:9, 12) What time period did these 1,335 days cover? Why were those living through them happy? Does this have anything to do with our faith today? We are helped to answer these questions if we look back to the time when Daniel wrote these words, soon after Israel's release from captivity in Babylon and in the third year of Cyrus the king of Persia.—Daniel 10:1.

1. Why do many fail to find real happiness, and to what is true happiness linked?
2. According to prophecy, what would lead to happiness in the time of the end, and what questions arise regarding this?

A Restoration Brings Happiness

³ For the Jews, release from Babylon was an occasion for real jubilation. After the Jews had endured almost 70 years of exile, Cyrus the Great invited them to return to Jerusalem to rebuild Jehovah's temple. (Ezra 1:1, 2) Those who responded set out with high hopes, arriving in their homeland in 537 B.C.E. However, Cyrus did not invite them to restore a kingdom under a descendant of King David.

⁴ That was significant. Some five centuries earlier, Jehovah had promised David: "Your house and your kingdom will certainly be steadfast to time indefinite before you; your very throne will become one firmly established to time indefinite." (2 Samuel 7:16) Unhappily, most of David's royal descendants proved rebellious, and the nation's bloodguilt became so great that in 607 B.C.E., Jehovah allowed the Davidic kingship to be overthrown. Apart from a short period under the Maccabees, Jerusalem was under foreign domination from then until its second destruction in 70 C.E. Thus, in 537 B.C.E., "the appointed times of the nations," during which no son of David

3. What act by King Cyrus brought great happiness to faithful Jews in 537 B.C.E., but what privilege did Cyrus not give to the Jews?

4, 5. (a) When was the Davidic kingship overthrown? Why? (b) What assurance did Jehovah give that the Davidic kingship would be restored?

would rule as king, were under way.—Luke 21:24.

⁵ Nevertheless, Jehovah did not forget his promise to David. By a series of visions and dreams, he revealed through his prophet Daniel details of future world events that would span the centuries from the time of world domination by Babylon to the time when a king in the line of David would once again rule in a kingdom of Jehovah's people. These prophecies, recorded in Daniel chapters 2, 7, 8, and 10-12, assured faithful Jews that, eventually, David's throne truly would "become one firmly established to time indefinite." Surely, such revealed truth brought happiness to those Jews who returned to their homeland in 537 B.C.E.!

⁶ Most Bible commentators claim that Daniel's prophecies were fulfilled almost in their entirety before the birth of Jesus Christ. But this is clearly not the case. At Daniel 12:4, an angel tells Daniel: "Make secret the words and seal up the book, until the time of the end. Many will rove about, and the true knowledge will become abundant." If the book of Daniel was to be unsealed—its meaning fully re-

6. How do we know that some of Daniel's prophecies were to be fulfilled in our time?



Since 1919 it has been clear that "the faithful and discreet slave" is the anointed remnant

vealed—only in the time of the end, surely at least some of its prophecies must apply to that period.—See Daniel 2:28; 8:17; 10:14.

⁷ In 1914 the appointed times of the nations ended, and the time of the end for this world began. The Davidic Kingdom was restored, not in earthly Jerusalem, but invisibly in "the clouds of the heavens." (Daniel 7:13, 14) At that time, because "the weeds" of counterfeit Christianity were flourishing, the situation of true Christianity was not clear—at least to human eyes. Nevertheless, an important question had to be answered: "Who really is the faithful and discreet slave?" (Matthew 13:24-30; 24:45) Who would represent on earth the restored Davidic Kingdom? Not Daniel's fleshly brothers, the Jews. They had been rejected because they lacked faith and stumbled over the Messiah. (Romans 9:31-33) In no way was the faithful slave found among the organizations of

7. (a) When did the appointed times of the nations end, and what urgent question had to be answered then? (b) Who were not "the faithful and discreet slave"?

Christendom! Their wicked works proved that Jesus did not know them. (Matthew 7: 21-23) Who, then, was it?

⁸ Without any doubt at all, it was the small body of anointed brothers of Jesus who in 1914 were known as the Bible Students but since 1931 have been identified as Jehovah's Witnesses. (Isaiah 43:10) Only they have publicized the restored Kingdom in the line of David. (Matthew 24:14) Only they have remained separate from the world and magnified Jehovah's name. (John 17: 6, 14) And only on them have Bible prophecies relating to God's people in the last days been fulfilled. Among these prophecies is the series of prophetic periods listed in Daniel chapter 12 that includes the 1,335 days that would bring happiness.

The 1,260 Days

⁹ At Daniel 12:7, we read of the first prophetic period: "It will be for an appointed time, appointed times and a half. And as soon as there will have been a finishing of the dashing of the power of the holy people to pieces, all these things will come to their finish."* This same period is mentioned at Revelation 11:3-6, which says that God's witnesses would preach in sackcloth for three and a half years and then be killed. Again, at Daniel 7:25, we read: "He will speak even words against the Most High, and he will harass continually the holy ones themselves of the Supreme One. And he will

* For a discussion of how to calculate these prophetic periods, see *Our Incoming World Government—God's Kingdom*, chapter 8, published by the Watchtower Bible and Tract Society of New York, Inc.

8. Who have proved to be "the faithful and discreet slave" during the time of the end? How do we know?

9, 10. What events characterized the "time, and times and half a time" of Daniel 7:25, and in which other scriptures is a parallel time period mentioned?

intend to change times and law, and they will be given into his hand for *a time, and times and half a time.*"

¹⁰ In this latter prophecy, "he" is the fifth world power counting from Babylon. It is the "horn, a small one," during whose time of power the Son of man receives "rulership and dignity and kingdom." (Daniel 7:8, 14) This symbolic horn, originally imperial Britain, developed during the first world war into the Anglo-American dual world power, now dominated by the United States. For three and a half times, or years, this power would harass the holy ones and try to change times and law. Finally, the holy ones would be given into its hand.—See also Revelation 13:5, 7.

¹¹ How were all these parallel prophecies fulfilled? For years before World War I, Jesus' anointed brothers publicly warned that 1914 would see the conclusion of the appointed times of the nations. When war broke out, it was evident that the warning had been ignored. Satan used his "wild beast," the world political organization then dominated by the British Empire, in an effort to "change times and law," to put off the time when God's Kingdom would rule. (Revelation 13:1, 2) He failed. God's Kingdom was established in heaven, far out of human reach.—Revelation 12:1-3.

¹² For the Bible Students, the war meant a time of testing. Since January 1914 they had been showing the *Photo-Drama of Creation*, a Biblical presentation that drew attention to Daniel's prophecies. In the summer of that year in the Northern Hemisphere, war broke out. In October, the appointed times ended. By the end of the year, the anointed remnant were expecting persecution, as seen from the fact that the year-text chosen for 1915 was Jesus' question to

11, 12. What events led up to the start of the 1,260 prophetic days?



Headquarters of the League of Nations in Geneva, Switzerland

¹⁴ The book of Revelation prophesies what happened next. After a short period of inactivity—foretold as three and a half days of lying dead in the street—the anointed remnant became alive and active again. (Revelation 11: 11-13) On March 26, 1919, the president and the directors of the Watch Tower Bible and Tract Society were released, and they were later totally exonerated of the false charges against them. Immediately af-

ter their release, the anointed remnant began to reorganize for further activity. Thus, in fulfillment of the first woe of Revelation, they came out of the abyss of inactivity like spiritual locusts accompanied by thick smoke, portending a dark future for false religion. (Revelation 9:1-11) During the next few years, they were spiritually nourished and prepared for what lay ahead. In 1921 they published a new book, *The Harp of God*, designed to help new ones and children learn basic Bible truths. (Revelation 12:6, 14) All these things happened during another landmark time period.

The 1,290 Days

¹⁵ The angel said to Daniel: “From the time that the constant feature [“the continual sacrifice,” footnote] has been removed and there has been a placing of the disgusting thing that is causing desolation, there will be one thousand two hundred and nine-

his disciples, “Are ye able to drink of my cup?” based on Matthew 20:22, *King James Version*.

¹³ Hence, from December 1914, this small band of witnesses ‘preached in sackcloth,’ humbly enduring as they announced Jehovah’s judgments. A shock to many was, in 1916, the death of C. T. Russell, the first president of the Watch Tower Bible and Tract Society. As war fever took hold, they encountered mounting opposition. Some were imprisoned. Individuals, such as Frank Platt in England and Robert Clegg in Canada, were tortured by sadistic authorities. Finally, on June 21, 1918, J. F. Rutherford, the new president, together with the directors of the Watch Tower Bible and Tract Society, was sentenced on false charges to a long term in prison. Thus, at the end of the prophetic period, the “little horn” killed the organized public preaching work.—Daniel 7:8, *King James Version*.

13. How did the Bible Students preach in sackcloth during the 1,260 days, and what happened at the end of that period?

14. How did things change for the anointed remnant in 1919 and thereafter?

15. In what way can we calculate the beginning of the 1,290 days? When did this period end?

DANIEL'S PROPHETIC TIME PERIODS

1,260 days:

December 1914 to June 1918

1,290 days:

January 1919 to September 1922

1,335 days:

September 1922 to May 1926

ty days." (Daniel 12:11) Under the Mosaic Law, "the continual sacrifice" was burned on the altar at the temple in Jerusalem. Christians do not offer burnt sacrifices, but they do offer a spiritual continual sacrifice. Paul referred to this when he said: "Let us always offer to God a sacrifice of praise, that is, the fruit of lips which make public declaration to his name." (Hebrews 13:15; compare Hosea 14:2.) This continual sacrifice was taken away in June 1918. What, then, was "the disgusting thing"—the second feature to look for? It was the League of Nations, promoted by the victorious powers at the end of World War I.* It was disgusting because the leaders of Christendom put it in the place of God's Kingdom, representing the League as man's only hope for peace. The League was proposed in January 1919. If we count 1,290 days (three years, seven months) from that time, we arrive at September 1922.

¹⁶ What happened then? Well, the Bible Students were now refreshed, free from

* See the October 1, 1985, issue of *The Watchtower*, pages 8-18.

16. At the end of the 1,290 days, how was it evident that the anointed remnant was ready for action?

Babylon the Great, and ready to go on the offensive. (Revelation 18:4) At a convention held in September 1922 at Cedar Point, Ohio, U.S.A., they began fearlessly to declare God's judgments on Christendom. (Revelation 8:7-12) The stings of the locusts really began to hurt! What was more, the second woe of Revelation began. A mass of Christian cavalry—composed initially of the anointed remnant and later swelled by the great crowd—surged through the earth. (Revelation 7:9; 9:13-19) Yes, the end of the 1,290 days brought joy to God's people.* But more was in store.

The 1,335 Days

¹⁷ Daniel 12:12 says: "Happy is the one who is keeping in expectation and who arrives at the one thousand three hundred and thirty-five days!" These 1,335 days, or three years, eight and a half months, evidently began at the end of the previous period. Counting from September 1922, this brings us to the late spring (Northern Hemisphere) of 1926. What happened during those 1,335 days?

¹⁸ Despite the landmark nature of events in 1922, evidently some still looked longingly to the past. The *Studies in the Scriptures*, authored by C. T. Russell, were still basic study material. Further, the widely circulated booklet *Millions Now Living Will Never Die* presented the view that in 1925, God's purposes regarding the restoring of the earth to Paradise and the resurrecting of the faithful ones of old would begin to be fulfilled. The endurance of the anointed seemed to be nearly completed. Nevertheless, some

* See the January 1, 1991, issue of *The Watchtower*, page 12, and the 1975 *Yearbook of Jehovah's Witnesses*, page 132.

17. When did the 1,335 days begin and end?

18. What facts indicate that back in 1922 there was still progress to be made?

associated with the Bible Students did not feel impelled to share the good news with others.

¹⁹ As the 1,335 days progressed, all of this changed. To strengthen the brothers, regular group studies of *The Watch Tower* were organized. Field service was stressed. Beginning in May 1923, everyone was invited to share in field service on the first Tuesday of every month, and time was set aside during the midweek congregation meeting to encourage them in this work. In August 1923, at an assembly in Los Angeles, California, U.S.A., it was shown that Jesus' parable of the sheep and the goats would be fulfilled before the Millennial Reign. (Matthew 25:31-40) The year 1924 saw the inauguration of radio station WBBR, which was used to broadcast the good news over the airwaves. The article "Birth of the Nation" in the March 1, 1925, issue of *The Watch Tower* gave an adjusted understanding of Revelation chapter 12. Finally, faithful Christians could properly understand the tumultuous events of 1914-19.

²⁰ The year 1925 came to its conclusion, but the end was not yet! Ever since the 1870's, Bible Students had been serving with a date in mind—first 1914, then 1925. Now, they realized that they must serve for as long as Jehovah wishes. The January 1, 1926, issue of *The Watch Tower* carried the landmark article "Who Will Honor Jehovah?" highlighting as never before the importance of God's name. And finally, in May 1926 at the London, England, convention, a resolution was adopted entitled "A Testimony to the Rulers of the World." This forthrightly proclaimed the truth about God's Kingdom and the coming destruction

19, 20. (a) How did many things change for God's people during the 1,335 days? (b) What events marked the end of the 1,335-day period, and what did they indicate regarding Jehovah's people?

of Satan's world. At the same convention, the hard-hitting book *Deliverance* was released, becoming the first of a series to replace *Studies in the Scriptures*. God's people were now looking forward, not backward. The 1,335 days were concluded.

²¹ Some were unwilling to adjust to these developments, but those who endured were truly happy. Moreover, as we look back on the fulfillment of these prophetic time periods, we too are happy because our confidence is strengthened that the small body of anointed Christians who lived through those times really is the faithful and discreet slave. In the years since then, Jehovah's organization has expanded enormously, but the faithful and discreet slave is still at its center, guiding it. How thrilling, then, to know that for the anointed and the other sheep, still more happiness is in store! This will be seen as we consider another of Daniel's prophecies.

21. What did endurance through the 1,335-day period mean for God's people back then, and what does the fulfillment of prophecy regarding this time period mean for us?

Can You Explain?

- How do we know that some prophecies in Daniel were to be fulfilled in our time?
- Why can we be confident that the anointed remnant is "the faithful and discreet slave"?
- When did the 1,260 days begin and end?
- What refreshment and restoration did the 1,290 days bring to the anointed remnant?
- Why were those who endured to the end of the 1,335 days happy?

A KING PROFANES JEHOVAH'S SANCTUARY

*"As regards the people who are knowing their God,
they will prevail." —DANIEL 11:32.*

TWO rival kings are locked in a no-holds-barred struggle for supremacy. First one, then the other, gains ascendancy, as for more than two thousand years the battle goes on. In our day the struggle has affected most people on earth and has challenged the integrity of God's people. It ends with an event unforeseen by either power. This dramatic history in advance was revealed to the ancient prophet Daniel.—Daniel, chapters 10 to 12.

² The prophecy has to do with the ongoing enmity between the king of the north and the king of the south and was discussed in detail in the book "*Your Will Be Done on Earth*."^{*} In that book it was shown that the king of the north was originally Syria, to the north of Israel. Afterward, the role was taken over by Rome. To begin with, the king of the south was Egypt.

Conflict in the Time of the End

³ The angel revealing these things to Daniel said: "As for you, O Daniel, make secret the words and seal up the book, until the

* Published by the Watchtower Bible and Tract Society of New York, Inc., and released in English in 1958 at the "Divine Will" International Assembly of Jehovah's Witnesses.

- 1, 2. What dramatic conflict has marked human history for more than 2,000 years?
3. According to the angel, when would the prophecy about the king of the north and the king of the south be understood, and how?

time of the end. Many will rove about, and the true knowledge will become abundant." (Daniel 12:4) Yes, the prophecy has to do with the time of the end—a period that started in 1914. During that marked time, many would "rove about" in the Holy Scriptures, and with the help of holy spirit, true knowledge, including an understanding of Bible prophecy, would become abundant. (Proverbs 4:18) As we get deeper into that time, more and more details of the prophecies of Daniel have been clarified. How, then, should we understand the prophecy of the king of the north and the king of the south in 1993, now 35 years after the publication of "*Your Will Be Done on Earth*"?

⁴ The beginning of the time of the end in 1914 was marked by the first world war and the other world distresses that Jesus foretold. (Matthew 24:3, 7, 8) Can we locate that year in Daniel's prophecy? Yes. The beginning of the time of the end is "the time appointed" referred to at Daniel 11:29. (See "*Your Will Be Done on Earth*," pages 269-70.) It was a time already appointed by Jehovah in Daniel's day, since it came at the end of the 2,520 years indicated in the prophetically significant events of Daniel chapter 4.

⁵ Those 2,520 years, from the destruction

- 4, 5. (a) Where is the year 1914 located in Daniel's prophecy about the king of the north and the king of the south? (b) According to the angel, what would happen in 1914?

of Jerusalem in 607 B.C.E. during Daniel's youth until 1914 C.E., were called "the appointed times of the nations." (Luke 21:24) What political events would mark their end? An angel revealed this to Daniel. The angel said: "At the time appointed he [the king of the north] will go back, and he will actually come against the south; but it will not prove to be at the last the same as at the first." —Daniel 11:29.

The King Loses a War

⁶ By 1914 the role of king of the north had been taken over by Germany, whose leader was Kaiser Wilhelm. ("Kaiser," from the Roman title "Caesar.") The outbreak of hostilities in Europe was yet another in the series of showdowns between the king of the north and the king of the south. The role of this latter, the king of the south, was now occupied by Britain, which quickly took over Egypt, the domain of the original king of the south. As the war proceeded, Britain was joined by its former colony, the United States of America. The king of the south became the Anglo-American World Power, the most powerful empire in history.

⁷ In previous conflicts between the two kings, the Roman Empire, as king of the north, had consistently been victorious. This time, 'things were not the same as at the first.' Why not? Because the king of the north lost the war. One reason was that "the ships of Kittim" came against the king of the north. (Daniel 11:30) What were these ships? In Daniel's time, Kittim was Cyprus, and early in the first world war, Cyprus was annexed by Britain. Moreover, according to

6. In 1914, who was the king of the north, and who was the king of the south?

7, 8. (a) In the first world war, in what way did things not turn out "as at the first"? (b) What was the outcome of the first world war, but according to the prophecy, how did the king of the north react?

The Zondervan Pictorial Encyclopedia of the Bible, the name Kittim "is extended to include the W[est] in general, but esp[ecially] the seafaring W[est]." The *New International Version* renders the expression "ships of Kittim" as "ships of the western coastlands." In the first world war, the ships of Kittim proved to be the ships of Britain, lying off the western coast of Europe. Later the British Navy was strengthened by ships from the western continent of North America.

⁸ Under this assault, the king of the north became "dejected" and conceded defeat in 1918. But he was not finished. "He will actually go back and hurl denunciations against the holy covenant and act effectively; and he will have to go back and will give consideration to those leaving the holy covenant." (Daniel 11:30) So prophesied the angel, and so it proved to be.

The King Acts Effectively

⁹ After the war, in 1918, the victorious Allies imposed a punitive peace treaty on Germany, apparently designed to keep the German people in near starvation for the indefinite future. As a result, after staggering for some years in extreme distress, Germany was ripe for the rise of Adolf Hitler. He attained supreme power in 1933 and immediately launched a vicious attack against "the holy covenant," represented by the anointed brothers of Jesus Christ. In this he acted effectively against these loyal Christians, cruelly persecuting many of them.

¹⁰ Hitler enjoyed economic and diplomatic successes, acting effectively in that field also. In a few years, he made Germany a power to be reckoned with, being helped in

9. What led to the rise of Adolf Hitler, and how did he "act effectively"?

10. Seeking support, Hitler courted whom, and with what results?



Under Hitler, the king of the north fully recovered from his 1918 defeat at the hands of the king of the south

this endeavor by "those leaving the holy covenant." Who were these? Evidently, the leaders of Christendom, who claimed a covenant relationship with God but had long since ceased to be disciples of Jesus Christ. Hitler successfully called on "those leaving the holy covenant" for their support. The pope in Rome made a concordat with him, and the Roman Catholic Church, as well as the Protestant churches in Germany, supported Hitler throughout his 12-year reign of terror.

¹¹ So successful was Hitler that he went to war, as the angel correctly foretold. "And there will be arms that will stand up, proceeding from him; and they will actually profane the sanctuary, the fortress, and remove the constant feature." (Daniel 11:31a) In ancient Israel, the sanctuary was part of the temple in Jerusalem. However, when the Jews rejected Jesus, Jehovah rejected them and their temple. (Matthew 23:37-24:2) Since the first century, Jehovah's temple has actually been a spiritual one, with its holy of holies in the heavens and with a spir-

11. How did the king of the north "profane the sanctuary" and "remove the constant feature"?

itual courtyard on earth in which the anointed brothers of Jesus, the High Priest, serve. From the 1930's, the great crowd have worshiped in association with the anointed remnant; hence, they are said to serve 'in God's temple.' (Revelation 7:9, 15; 11:1, 2; Hebrews 9:11, 12, 24) The earthly courtyard of the temple was profaned by the relentless persecution of the anointed remnant and their companions in lands where the king of the north held sway. So severe was the persecution that the constant feature—the public sacrifice of praise to Jehovah's name—was removed. (Hebrews 13:15) Still, history shows that despite horrible suffering, faithful anointed Christians, together with the "other sheep," kept on preaching underground. —John 10:16.

"The Disgusting Thing"

¹² When the end of the second world war was in sight, there was another development. "They will certainly put in place the disgusting thing that is causing desolation." (Daniel 11:31b) This "disgusting thing," which Jesus also mentioned, had already been recognized as the League of Nations, the scarlet-colored wild beast that according to Revelation went into the abyss. (Matthew 24:15; Revelation 17:8; see *Light*, Book Two, page 94.) It did this when World War II

12, 13. What was "the disgusting thing," and—as foreseen by the faithful and discreet slave—when and how was it reestablished?

broke out. However, at the New World Theocratic Assembly of Jehovah's Witnesses in 1942, Nathan H. Knorr, third president of the Watch Tower Bible and Tract Society, discussed the prophecy of Revelation 17 and warned that the beast would rise again from the abyss.

¹³ History bore out the truth of his words. Between August and October 1944, at Dumbarton Oaks in the United States, work was begun on the charter of what would be called the United Nations. The charter was adopted by 51 nations, including the former Soviet Union, and when it came into force on October 24, 1945, the defunct League of Nations in effect came out of the abyss.

¹⁴ Germany had been a chief enemy of the king of the south during both world wars. After World War II, part of Germany re-aligned to become an ally of the king of the south. But the other part of Germany now became aligned with another potent empire. The Communist bloc, which now included part of Germany, stood up in strong opposition to the Anglo-American alliance, and the rivalry between the two kings became a Cold War.—See “Your Will Be Done on Earth,” pages 264-84.

The King and the Covenant

¹⁵ The angel now says: “Those who are acting wickedly against the covenant, he will lead into apostasy by means of smooth

14. When and how did the identity of the king of the north change?

15. Who are ‘those acting wickedly against the covenant,’ and what relationship have they had with the king of the north?



The leaders of Christendom tried to cultivate a relationship with the king of the north

words.” (Daniel 11:32a) Who are these ones acting wickedly against the covenant? Again, they can only be the leaders of Christendom, who claim to be Christian but by their actions profane the very name of Christianity. During the second world war, “the Soviet Government made an effort to enlist the material and moral assistance of the Churches for the defence of the motherland.” (*Religion in the Soviet Union*, by Walter Kolarz) After the war, church leaders tried to maintain that friendship despite the atheis-

tic policy of the power that was now king of the north.* Thus, Christendom became more than ever a part of this world—a disgusting apostasy in Jehovah's eyes.—John 17:14; James 4:4.

¹⁶ What, though, of genuine Christians? “As regards the people who are knowing their God, they will prevail and act effectively. And as regards those having insight among the people, they will impart understanding to the many. And they will certainly be made to stumble by sword and by flame, by captivity and by plundering, for some days.” (Daniel 11:32b, 33) Christians living under the king of the north, while properly “in subjection to the superior authorities,” have not been a part of this world.

* The November 1992 *World Press Review* featured an article from *The Toronto Star* that said: “Over the past several years, Russians have seen dozens of once-unassailable illusions about their country's history crumble before the facts. But the disclosures about church collaboration with the communist regime represent the most shattering blow.”

16, 17. Who are “those having insight,” and how have they fared under the king of the north?

(Romans 13:1; John 18:36) Careful to pay back Caesar's things to Caesar, they also gave "God's things to God." (Matthew 22:21) Because of this, their integrity was challenged.—2 Timothy 3:12.

¹⁷ The result? They both 'prevailed' and 'stumbled.' They stumbled in that they were persecuted and suffered intensely, some even being killed. But they prevailed in that, for the most part, they remained faithful. Yes, they conquered the world, just as Jesus conquered the world. (John 16:33) Moreover, they never stopped preaching, even if they found themselves in prison or in a concentration camp. In so doing, they 'imparted understanding to the many.' Despite persecution, in most lands ruled over by the king of the north, the numbers of Jehovah's Witnesses increased. Thanks to the faithfulness of "those having insight," an ever expanding part of the "great crowd" has appeared in those lands.—Revelation 7:9-14.

¹⁸ Speaking of the persecution of God's people, the angel foretold: "But when they are made to stumble they will be helped with a little help." (Daniel 11:34a) How did this happen? For one thing, the triumph of the king of the south in the second world war resulted in huge relief for Christians living under the rival king. (Compare Revelation 12:15, 16.) Then, those who were persecuted by the successor king experienced relief from time to time, and as the Cold War wound down, many leaders came to realize that faithful Christians are no threat and thus granted them legal recognition.* Great help has come, too, in the swelling numbers of the great crowd, who have responded to the faithful preaching of anointed ones and

have helped them, as described at Matthew 25:34-40.

A Cleansing for God's People

¹⁹ Not all who manifested an interest in serving God during this time had good motives. The angel warned: "Many will certainly join themselves to them by means of smoothness. And some of those having insight will be made to stumble, in order to do a refining work because of them and to do a cleansing and to do a whitening, until the time of the end; because it is yet for the time appointed."* (Daniel 11:34b, 35) Some showed an interest in the truth but were not

* "Until the time of the end" could mean "during the time of the end." The word here translated "until" appears in the Aramaic text of Daniel 7:25 and there means "during" or "for." The word has a similar meaning in the Hebrew text of 2 Kings 9:22, Job 20:5, and Judges 3:26. In most translations of Daniel 11:35, however, it is rendered "until," and if this is the correct understanding, then "the time of the end" here must be the time of the end of the endurance of God's people.—Compare "Your Will Be Done on Earth," page 286.

19. (a) How did some "join themselves to them by means of smoothness"? (b) What is meant by the expression "until the time of the end"? (See footnote.)

Do You Remember?

- Why should we today expect to have a clearer understanding of the prophecy of Daniel?
- How did the king of the north 'hurl denunciations and act effectively'?
- How was the reappearance of "the disgusting thing" foreseen by the slave class?
- How did the anointed remnant 'stumble, prevail, and receive a little help'?

* See *The Watchtower*, July 15, 1991, pages 8-11.

18. What "little help" has been received by the anointed remnant living under the king of the north?

willing to make a genuine dedication to serve God. Others who seemed to accept the good news were really spies for the authorities. A report from one land reads: "Some of these unscrupulous characters were avowed Communists who had crept into the Lord's organization, made a great display of zeal, and had even been appointed to high positions of service."

²⁰ The infiltrators caused some faithful

20. Why did Jehovah allow some faithful Christians to "stumble" because of hypocritical infiltrators?

ones to fall into the hands of the authorities. Why did Jehovah allow such things to happen? For a refining, a cleansing. Just as Jesus "learned obedience from the things he suffered," so these faithful souls learned endurance from the testing of their faith. (Hebrews 5:8; James 1:2, 3; compare Malachi 3:3.) They are thus 'refined, cleansed, and whitened.' Great rejoicing awaits such faithful ones when the appointed time arrives for their endurance to be rewarded. This will be seen when we discuss more of Daniel's prophecy.

THE FINAL VICTORY OF MICHAEL, THE GREAT PRINCE

"During that time Michael will stand up, the great prince who is standing in behalf of the sons of your people." —DANIEL 12:1.

WHO is Jehovah, so that I should obey his voice to send Israel away?" (Exodus 5:2)

These were Pharaoh's challenging words to Moses. Refusing to acknowledge the supreme Godship of Jehovah, Pharaoh was determined to keep Israel in slavery. Other rulers have shown a similar disdain for Jehovah, and the kings of Daniel's prophecy are no exception. (Isaiah 36:13-20) Indeed, the king of the north has gone further. The angel says: "He will exalt himself and magnify himself above every god; and against the God of gods he will speak marvelous things. . . . And to the God of his fathers he

will give no consideration; and to the desire of women and to every other god he will give no consideration, but over everyone he will magnify himself." —Daniel 11:36, 37.

² Fulfilling these prophetic words, the king of the north rejected "the God of his fathers" (or, "his ancestral gods," *The New English Bible*), be it the pagan gods of Rome or the Trinitarian divinity of Christendom. Hitler used Christendom for his own ends but evidently planned to replace her with a new, Germanic church. His successor promoted outright atheism. Thus the king of the north has made a god of himself, 'magnifying himself over everyone.'

1. What attitude toward Jehovah's sovereignty have many world rulers manifested, and how has the king of the north been no different?

2, 3. In what way did the king of the north reject "the God of his fathers" in favor of worshiping another "god"?



Top left and middle: UPI/Bettmann; bottom left: Reuters/Bettmann; bottom right: Jasmin/Gamma Liaison

³ The prophecy continues: “To the god of fortresses, in his position he will give glory; and to a god that his fathers did not know he will give glory by means of gold and by means of silver and by means of precious stone and by means of desirable things.” (Daniel 11:38) In fact, the king of the north placed his trust in modern scientific militarism, “the god of fortresses.” All through the time of the end, he has sought salvation through this “god,” sacrificing enormous wealth on its altar.

⁴ “He will act effectively against the most fortified strongholds, along with a foreign god. Whoever has given him recognition he

4. What success has the king of the north had?

The king of the north has worshiped a god different from the gods of his predecessors

will make abound with glory, and he will actually make them rule among many; and the ground he will apportion out for a price.” (Daniel 11:39) Trusting in his militaristic “foreign god,” the king of the north has acted most “effectively,” proving to be a formidable military power in “the last days.” (2 Timothy 3:1) Those who supported his ideology were rewarded with political, financial, and sometimes military support.

“In the Time of the End”

⁵ Daniel 11:40a reads: “In the time of the

5, 6. How has the king of the south ‘pushed,’ and how has the king of the north reacted?

end the king of the south will engage with him in a pushing." This and the following verses have been viewed as having a fulfillment in our future. However, if "the time of the end" here means the same as it does at Daniel 12:4, 9, we should look for the fulfillment of these words throughout the last days. Has the king of the south 'pushed' the king of the north during this time? Yes, indeed. After the first world war, the punitive peace treaty was surely a 'pushing,' an incitement to retaliation. After his victory in the second world war, the king of the south targeted fearsome nuclear weapons on his rival and organized against him a powerful military alliance, NATO. As the years went by, his "pushing" included high-tech espionage as well as diplomatic and military offensives.

⁶ How did the king of the north react? "Against him the king of the north will storm with chariots and with horsemen and with many ships; and he will certainly enter into the lands and flood over and pass through." (Daniel 11:40b) The history of the last days has featured the expansionism of the king of the north. During the second world war, the Nazi "king" flooded over his borders into the surrounding lands. At the end of that war, the successor "king" built a powerful empire outside his own boundaries. During the Cold War, the king of the north fought his rival in proxy wars and insurgencies in Africa, Asia, and Latin America. He persecuted genuine Christians, limiting (but by no means stopping) their activity. And his military and political offensives brought a number of lands under his control. This is exactly as the angel prophesied: "He will also actually enter into the land of the Decoration [the spiritual estate of God's people], and there will be many lands that will be made to stumble."—Daniel 11:41a.

⁷ Nevertheless, even though—from the viewpoint of his rival—the king of the north has loomed as a menacing presence, he has not achieved world conquest. "These are the ones that will escape out of his hand, Edom and Moab and the main part of the sons of Ammon." (Daniel 11:41b) In ancient times, Edom, Moab, and Ammon were situated roughly between Egypt and Syria. They can be taken to represent nations and organizations today that the king of the north targeted but was unable to bring under his influence.

'Egypt Will Not Escape'

⁸ The angel goes on to say: "He will keep thrusting out his hand against the lands; and as regards the land of Egypt, she will not prove to be an escapee. And he will actually rule over the hidden treasures of the gold and the silver and over all the desirable things of Egypt. And the Libyans and the Ethiopians will be at his steps." (Daniel 11: 42, 43) Even the king of the south, "Egypt," did not escape the effects of the expansionist policies of the king of the north. He suffered, for example, a notable defeat in Vietnam. And what of "the Libyans and the Ethiopians"? These neighbors of ancient Egypt might well foreshadow nations that are, geographically speaking, neighbors of modern "Egypt" and that at times have been followers of, 'at the steps of,' the king of the north.

⁹ Has the king of the north ruled over 'the hidden treasures of Egypt'? Well, he has certainly not conquered the king of the south, and up until 1993 the world situation made it seem unlikely that he will. But he has had a powerful influence on the way the king of the south used his financial resources. Because of fear of his rival, the king of the

7. What limits were there to the expansionism of the king of the north?

8, 9. How has the influence of the king of the north been felt, even by his main rival?

south has devoted huge sums each year to maintaining a formidable army, navy, and air force. To this extent the king of the north could be said to have 'ruled over,' controlled, the disposition of the wealth of the king of the south.

Final Campaign of the Northern King

¹⁰ Does the rivalry between the two kings continue indefinitely? No. The angel told Daniel: "There will be reports that will disturb him [the king of the north], out of the sunrising and out of the north, and he will certainly go forth in a great rage in order to annihilate and to devote many to destruction. And he will plant his palatial tents between the grand sea and the holy mountain of Decoration; and he will have to come all the way to his end, and there will be no helper for him."—Daniel 11:44, 45.

¹¹ These events are yet future, so we cannot say in detail how the prophecy will be fulfilled. Recently, the political situation regarding the two kings has changed. The bitter rivalry between the United States and Eastern European countries has cooled. Further, the Soviet Union was disbanded in 1991 and no longer exists.—See the March 1, 1992, issue of *The Watchtower*, pages 4, 5.

¹² So who is the king of the north now? Is he to be identified with one of the countries that were part of the old Soviet Union? Or is he changing identity completely, as he has a number of times before? We cannot say. Who will be the king of the north when Daniel 11:44, 45 is fulfilled? Will the rivalry between the two kings flare up again? And what of the huge nuclear stockpiles that still

10. In what way does the angel describe the end of the rivalry between the two kings?

11, 12. What recent political events have to do with the rivalry between the king of the north and the king of the south, and what have we yet to learn?

exist in a number of lands? Only time will provide the answers to these questions.

¹³ One thing we do know. Soon, the king of the north will conduct an offensive campaign that will be triggered by "reports that will disturb him, out of the sunrising and out of the north." This campaign will immediately precede his "end." We can learn more about these "reports" if we consider other Bible prophecies.

¹⁴ First, though, notice that these acts of the king of the north are not said to be against the king of the south. He does not come to his end at the hands of his great rival. Similarly, the king of the south is not destroyed by the king of the north. The southern king (represented in other prophecies as the final horn to appear on a wild beast) is destroyed "without [human] hand" by God's Kingdom. (Daniel 7:26; 8:25) In fact, all earthly kings are finally destroyed by God's Kingdom at the battle of Armageddon, and this evidently is what happens to the king of the north. (Daniel 2:44; 12:1; Revelation 16:14, 16) Daniel 11:44, 45 describes events leading up to that final battle. No wonder "there will be no helper" when the king of the north meets his end!

¹⁵ What, then, are the other prophecies that shed light on the "reports" that move the king of the north to set out to "devote many to destruction." And who are the "many" that he will want to destroy?

A Report Out Of the Sunrising

¹⁶ Before the final battle, Armageddon, a great enemy of true worship must be destroyed—harlotlike Babylon the Great, the worldwide empire of false religion.

13, 14. What do we know about the future of the two kings?

15. What important questions remain to be discussed?

16. (a) What outstanding event must happen before Armageddon? (b) Who are "the kings from the rising of the sun"?

(Revelation 18:3-8) Her destruction is foreshadowed by the pouring out of the sixth bowl of God's wrath on the symbolic river Euphrates. The river dries up "that the way might be prepared for the kings from the rising of the sun." (Revelation 16:12) Who are these kings? None other than Jehovah God and Jesus Christ!*

¹⁷ The destruction of Babylon the Great is graphically described in the book of Revelation: "The ten horns that you saw [the 'kings' ruling in the time of the end], and the wild beast [the scarlet-colored wild beast, representing the United Nations organization], these will hate the harlot and will make her devastated and naked, and will eat up her fleshy parts and will completely burn her with fire." (Revelation 17:16) Truly, the nations 'destroy much flesh!' (Daniel 7:5) But why will the rulers, including the king of the north, destroy Babylon the Great? Because 'God puts it into their hearts to carry out his thought.' (Revelation 17:17) The report "out of the sunrising" may well refer to this act of Jehovah, when, in a way that he chooses, he puts it into the hearts of human leaders to annihilate the great religious harlot.—Daniel 11:44.

A Report Out Of the North

¹⁸ But there is another target for the wrath of the king of the north. The angel says that he will "plant his palatial tents between the grand sea and the holy mountain of Decoration." (Daniel 11:45) In Daniel's time, the grand sea was the Mediterranean, and the holy mountain was Zion,

* See *Revelation—Its Grand Climax At Hand!* published by the Watchtower Bible and Tract Society of New York, Inc., pages 229-30.

17. (a) What does the Bible tell us about the destruction of Babylon the Great? (b) What may the report "out of the sunrising" prove to be?

18. What other target does the king of the north have, and where does this locate him when he comes to his end?

once the site of God's temple. Hence, in the prophecy's fulfillment, the enraged king of the north conducts a military campaign against God's people! In a spiritual sense today, "between the grand sea and the holy mountain" locates him in the spiritual estate of God's anointed servants, who have come out of "the sea" of alienated mankind and have the hope of ruling on heavenly Mount Zion with Jesus Christ.—Isaiah 57:20; Hebrews 12:22; Revelation 14:1.

¹⁹ Ezekiel, a contemporary of Daniel, also prophesied an attack on God's people "in the final part of the days." He said the hostilities would be initiated by Gog of Magog, representing Satan the Devil. (Ezekiel 38:16) From which direction, symbolically, does Gog come? Jehovah, through Ezekiel, says: "You will certainly come from your place, *from the remotest parts of the north.*" (Ezekiel 38:15) Hence, the report "out of the north" may well be Satan's propaganda inciting the king of the north and all the other kings to attack Jehovah's people.*—Compare Revelation 16:13, 14; 17:14.

²⁰ Gog organizes this all-out assault because of the prosperity of "the Israel of God," who, with the great crowd of other sheep, are no longer part of his world. (Galatians 6:16; John 10:16; 17:15, 16; 1 John 5:19) Gog looks askance upon "a people gathered together out of the nations, one that is accumulating [spiritual] wealth and

* Alternatively, the report "out of the north" could prove to originate with Jehovah, in view of his words to Gog: "I shall certainly . . . put hooks in your jaws and bring you forth." "I will . . . cause you to come up from the remotest parts of the north and bring you in upon the mountains of Israel."—Ezekiel 38:4; 39:2; compare Psalm 48:2.

19. As indicated by Ezekiel's prophecy, how may we identify the report that incites Gog's attack? (See footnote.)

20, 21. (a) Why will Gog incite the nations, including the king of the north, to attack God's people? (b) Will his attack succeed?

property." (Ezekiel 38:12; Revelation 5:9; 7:9) In fulfillment of these words, Jehovah's people are prospering today as never before. In many lands in Europe, Africa, and Asia where they were once banned, they now worship freely. Between 1987 and 1992, well over one million "desirable things" came out of the nations to Jehovah's house of true worship. Spiritually, they are wealthy and peaceful.—Haggai 2:7; Isaiah 2:2-4; 2 Corinthians 8:9.

²¹ Viewing the Christian spiritual estate as "open rural country" ripe for the taking, Gog makes a supreme effort to wipe out this obstacle to his total control of mankind. (Ezekiel 38:11) But he fails. When the kings of the earth attack Jehovah's people, they will 'come all the way to their end.' How?

A Third King

²² Ezekiel says that Gog's attack is the signal for Jehovah God to rise up in behalf of his people and destroy Gog's forces "on the mountains of Israel." (Ezekiel 38:18; 39:4) This reminds us of what the angel tells Daniel: "During that time Michael will stand up, the great prince who is standing in behalf of the sons of your people. And there will certainly occur a time of distress such as has not been made to occur since there came to be a nation until that time. And during that time your people will escape, every one who is found written down in the book."—Daniel 12:1.

²³ In 1914, Jesus—the heavenly warrior Michael—became King of God's heavenly Kingdom. (Revelation 11:15; 12:7-9) Since then, he has been standing 'in behalf of the sons of Daniel's people.' Soon, though, he will "stand up" in Jehovah's name as an invincible Warrior-King, bringing "vengeance upon those who do not know God and those who do not obey the good news about our

22, 23. When Gog attacks, who stands up for God's people, and with what results?

Lord Jesus." (2 Thessalonians 1:8) All nations of the earth, including the kings of Daniel's prophecy, will "beat themselves in lamentation." (Matthew 24:30) With evil thoughts still in their hearts toward 'Daniel's people,' they will perish forever at the hands of 'Michael, the great prince.'—Revelation 19:11-21.

²⁴ Do we not long to see that grand triumph of Michael and of his God, Jehovah? For that victory will mean "escape," survival, for true Christians. (Compare Malachi 4: 1-3.) Hence, looking to the future with eager anticipation, we bear in mind the words of the apostle Paul: "Preach the word, be at it urgently in favorable season, in troublesome season." (2 Timothy 4:2) Let us keep a firm hold on the Word of life and diligently seek Jehovah's sheep while the favorable season continues. We are on the homestretch in the race for life. The reward is in sight. May all be determined to endure to the end and thus be among those who will be saved.—Matthew 24:13; Hebrews 12:1.

24. What effect should this study of Daniel's prophecy have on us?

Do You Understand?

- How has the king of the south pushed the king of the north throughout the time of the end?
- What have we yet to learn about the outcome of the rivalry between the two kings?
- What two events before Armageddon will certainly involve the king of the north?
- How will 'Michael, the great prince,' protect God's people?
- How should we react to our study of Daniel's prophecy?

Scenes From the Promised Land

Come Tour the Sea of Galilee!



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FEW sites come more readily to the minds of Bible readers than the Sea of Galilee. But could you close your eyes and envision this freshwater sea, locating key places, such as where the Jordan River enters and exits or the locations of Capernaum and Tiberias?

Take time to study the aerial view below, comparing the inset key. How many of the numbered locations can you identify? The more of them you know, the more your Bible will live and be meaningful. To that end, come along for a brief, instructive tour.

This aerial view looks to the northeast. Let us start with #1. What part of the sea is that? Yes, the southern end, where the Jordan exits, heading down between Samaria and Gilead. Above you have a closer view of this end of the

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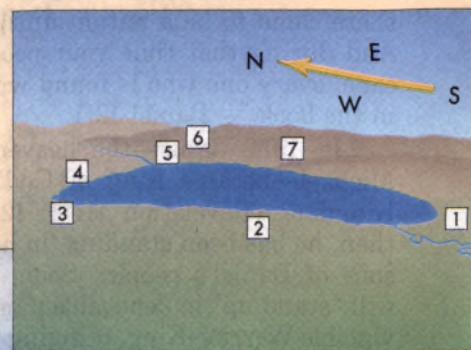
sea, also shown in the 1993 *Calendar of Jehovah's Witnesses*.

The Sea of Galilee lies deep in the Rift Valley, about 700 feet below the Mediterranean Sea. As you examine the aerial view, note the mountains rising from its eastern shore (around #7). Hills and mountains rise also on the nearer, or western, shore, emphasizing that this sea lies in a basin, the sea being about 13 miles in length and a maximum of 7 1/2 miles wide. There was space on the shores for villages and even cities, such as Tiberias (#2). Recall that a crowd in boats from Tiberias crossed the sea to where Jesus had miraculously fed the 5,000.—John 6:1, 10, 17, 23.

As you move along the shoreline north from Tiberias, you pass the fertile region of Gennesaret (#3).*

* See the article "Gennesaret—'Wonderful and Beautiful'" in *The Watchtower* of January 1, 1992.

Garo Nalbandian



In this area Jesus delivered the Sermon on the Mount, and possibly on the shore nearby, he called Peter and three others to become "fishers of men," as depicted here. (Matthew 4:18-22) Traveling on, you come to Capernaum (#4), which was a center of activities for Jesus, even being referred to as "his own city." (Matthew 4:13-17; 9:1, 9-11; Luke 4:16, 23, 31, 38-41) Continuing eastward around the sea, you traverse (#5) where the upper Jordan empties into the sea (below). Then you come to the area of Bethsaida (#6).

We can use even these few locations to illustrate how your knowl-



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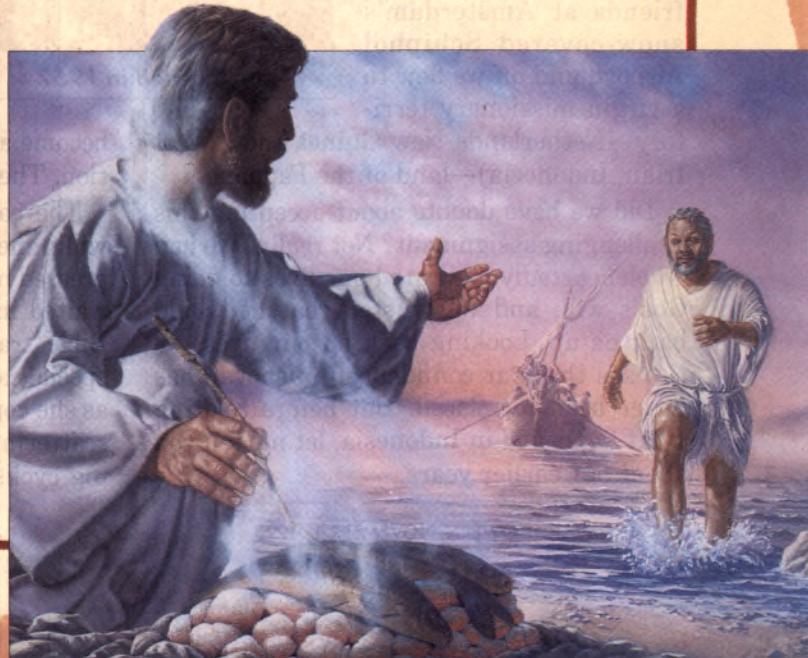
edge of the Sea of Galilee can help you to follow, and to visualize, Bible accounts. After Jesus fed the 5,000 in the area of Bethsaida and a crowd attempted to make him king, he sent the apostles by boat toward Capernaum. During their voyage, storm winds suddenly swept down from the mountains and whipped up waves, striking fear in the apostles. But Jesus came to them walking on the sea, calmed the storm, and enabled them to land safely near Gennesaret. (Matthew 14:13-34) Those who came from Tiberias crossed over again to Capernaum.—John 6: 15, 23, 24.



Continuing around the eastern side of the sea, you pass what was likely referred to as "the country of the Gadarenes [or, Gerasenes]." Recall that here Jesus expelled demons from two men. Those spirits sadistically entered into a large herd of swine, which charged over a cliff into the sea. One of the men thereafter gave a witness in the nearby Greek-speaking cities of the Decapolis. Jesus both arrived at and departed from this area by boat across the Sea of Galilee.—Matthew 8:28-9:1; Mark 5:1-21.

As you complete your tour toward the lower end of the sea, you pass near where a major river (called the Yarmuk) brings considerable water to the lower Jordan River.

The Bible does not specify a location for some events around the Sea of Galilee, such as Jesus' postresurrection appearance when Peter and other apostles were fishing (below). Do you think it was near Capernaum? In any case, your knowledge of this important sea helps you to visualize that possibility.



SERVING WITH A SENSE OF URGENCY

AS TOLD BY HANS VAN VUURE

One morning in 1962, Paul Kushnir, the Watch Tower Society's branch overseer in the Netherlands, met me in Rotterdam's harbor district. Looking at me across a table in a dimly lit café, he said: "You realize, Hans, that if you accept this assignment, you and your wife will get only a one-way ticket?"

"YES, and I'm quite sure that Susie also will agree to that."

"Well, talk it over with Susie. The sooner you let me know your decision the better."

Next morning he got our answer: "We will go." So on December 26, 1962, we hugged relatives and friends at Amsterdam's snow-covered Schiphol Airport, and off we flew to a virgin missionary territory—Netherlands New Guinea (now West Irian, Indonesia)—land of the Papuans.

Did we have doubts about accepting this challenging assignment? Not really. We had wholeheartedly dedicated our lives to doing God's will, and we trusted that he would back us up. Looking back on our lives, we can see that our confidence in Jehovah has never been misplaced. But before relating what happened in Indonesia, let me tell you about our earlier years.



Married in 1957

Wartime Training

When my family was first visited in 1940 by that courageous Witness Arthur Winkler, I was only ten. My parents were jolted when they discovered what the Bible had to say about the false teachings of Christendom. Since the Netherlands was then occupied by Nazi Germany and Jehovah's Witnesses were being hunted down, my parents had to decide whether to

become associated with a banned organization. They decided to do so.

Thereafter, my mother's courage and her willingness to risk liberty and even life impressed me. Once she cycled seven miles and waited in the dark with a bag stuffed with Bible tracts. At the appointed time for a special campaign to begin, she cycled as fast as she could, digging regularly into her bag, scattering tracts in the streets. A pursuing cyclist finally overtook her and, out of

breath, shouted: "Lady, lady, you're losing something!" We could not stop laughing when Mother related this story.

I was very young, but I knew what I wanted to do with my life. During one of our meetings in mid-1942, when the conductor asked, "Who wants to be baptized at the next occasion?" I thrust up my hand. My parents exchanged worried glances, doubting whether I understood the significance of such a decision. But even though I was only 12, I understood what dedication to God meant.

Preaching from house to house with the Nazis at our heels called for caution. To avoid calling at the homes of those who might turn us in, on days when Nazi sympathizers glued posters on their windows, I cycled around and jotted down their addresses. Once a man noticed me and yelled: "Well done, my boy. Write them down—all of them!" I was eager but clearly not prudent enough! At the conclusion of the war in 1945, we rejoiced at the prospect of greater freedom to preach.

Beginning of a Career

On November 1, 1948, after finishing my schooling, I received my first full-time preaching assignment as a pioneer. A month later Brother Winkler visited the family I was staying with. He must have come to size me up because soon afterward I was invited to work at the Society's branch office in Amsterdam.

Later I was asked to visit the congregations of Jehovah's Witnesses as a circuit overseer. Then, in the fall of 1952, I received an invitation to attend the 21st class of the Watchtower Bible School of Gilead in New York to receive missionary training. So, late in 1952, eight of us from the Netherlands boarded the ocean liner *Nieuw Amsterdam* and sailed for America.

Toward the end of the school course, Maxwell Friend, one of the instructors, said: "You will forget most of the things you have learned here, but we hope three things will remain with you: faith, hope, and love." Also stored in my mind and heart are precious memories of Jehovah's organization working with a sense of urgency.

Afterward I was in for a big disappointment. Half of our Dutch group—including me—were assigned to go back to the Netherlands. Though disappointed, I was not upset. I only hoped that I would not have to wait, like Moses of old, for 40 years before receiving a foreign assignment.—Acts 7: 23-30.

A Treasured Helpmate

When Fritz Hartstang, my fatherly friend, learned of my marriage plans, he confided: "I can hardly think of a better choice." Susie's father, Casey Stoové, had been a leading fighter in the Resistance against the Nazis during World War II. But when contacted by the Witnesses in 1946, he readily accepted Bible truths. Soon he and three of his six children—Susie, Marian, and Kenneth—were baptized. On May 1, 1947, these children all began the full-time ministry as pioneers. In 1948, Casey sold his business, and he too began pioneering. Later he remarked: "Those years were the happiest of my life!"

I became acquainted with Susie in 1949, when she was invited to work at the Amsterdam branch office. The following year, though, she and her sister Marian left to attend Gilead's 16th class and sailed away to their missionary assignment—Indonesia. In February 1957, after five years of missionary service there, Susie returned to the Netherlands to marry me. At the time, I was serving as a circuit overseer, and throughout the years of our marriage, she has time

and again shown willingness to make personal sacrifices for the sake of Kingdom service.

After our wedding, we continued visiting congregations in different parts of the Netherlands. Susie's years of missionary work in tough assignments had prepared her well for our trips by bicycle from one congregation to the next. It was while we were in the circuit work in 1962 that Brother Kushnir looked me up in Rotterdam and invited us to move to West Irian, Indonesia.

Missionary Service in Indonesia

We arrived in the town of Manokwari—a totally different world! There were the eerie sounds of tropical nights and the heat and the dust. And then there were the Papuans from inland who wore only loincloths, carried machetes, and loved to walk right behind us and try to touch our white skin—all of which took some getting used to.

Within weeks of our arrival, clergymen read a letter from church pulpits warning against Jehovah's Witnesses, and they handed out a copy of it to all in attendance. The local radio station even broadcast the letter. Then three clergymen visited us and demanded that we move inland to work among what they termed "the pagans." A high-ranking Papuan police officer also urged us to leave, and a member of the secret police told us our murder was being planned.

Yet, not everyone opposed us. A political adviser of the Papuans, a Dutch national who was about to leave for the Netherlands, introduced us to several Papuan chieftains. "Jehovah's Witnesses will bring a better kind of Christian religion than you have known," he told them. "Therefore, you should welcome them."

Later, a government official approached Susie on the street and whispered: "It has

been reported to us that you've started a new work here, and, therefore, we cannot let you stay. But, uh, . . . if you only had a church." A hint! Quickly we took down walls in our house, lined up benches, installed a speaker's stand, and put a sign out front reading "Kingdom Hall." Then we invited the official for a visit. He nodded, smiled, and tapped the side of his head with his forefinger, as if to say, 'Clever, clever.'

On June 26, 1964, a year and a half after our arrival, the first 12 Papuans of our Bible students were baptized. Shortly, 10 more followed, and our meeting attendance averaged 40. Two Indonesian pioneers were sent to assist us. When the congregation was well established in Manokwari, the Society's Indonesian branch provided us with another preaching assignment, in December 1964.

Before we left, the head of the government's Public Relations Department took us aside and said: "I regret your leaving. Each week the clergy pleaded with me to send you away because they said you were picking their fruits. But I told them: 'No, rather, they're fertilizing your trees.'" He added: "Wherever you go, keep on fighting. You will win!"

Amid a Coup d'État

One night in September 1965, while we were serving in the capital, Djakarta, Communist rebels killed many military leaders, set Djakarta afire, and began a nationwide struggle that eventually toppled the nation's president, Sukarno. Some 400,000 lost their lives!

Once we were preaching while in the next street shooting and burning were going on. The following day we heard that the military was about to destroy a nearby Communist facility. Householders looked frightened as we approached them, but when they heard our Bible message, they relaxed and invited

What a thrill—six young ones as pioneers!

us in. They felt safe to have us with them. That period taught all of us to rely on Jehovah and to keep balanced under adverse conditions.

Further Opposition Defeated

Late in 1966 we moved to the city of Ambon on the scenic south Molucca islands. There, among the friendly, outgoing population, we found much spiritual interest. Our small congregation quickly grew, and meeting attendance approached a hundred. So Christendom's church officials visited the Office for Religious Affairs to pressure its chief to kick us out of Ambon. But there on the chief's desk, they saw the Watch Tower Society's books conspicuously displayed! Failing to budge the chief, they contacted officials of the Ministry of Religion in Djakarta, seeking our expulsion not only from Ambon but from all Indonesia as well.

This time they seemed to succeed, for February 1, 1968, was set as our expulsion date. However, our Christian brothers in Djakarta contacted a high Muslim official in the Ministry of Religion, and he helped to reverse the decision. In addition, a former policy was changed, and entry was granted to yet other missionaries.

Thus, during the next ten years, in a setting of magnificent mountains, forests, and lakes in northern Sumatra, we worked with missionaries from Australia, Austria, Germany, the Philippines, Sweden, and the United States. The preaching work pros-



pered, especially among the region's main ethnic group, the Batak.

However, religious schemers finally succeeded in having our preaching work banned in December 1976, and the following year most of the missionaries left for assignments in other countries. Finally, in 1979, we also had to go.

To South America

By now we were about 50 years old, and we wondered if we could make the adjustment to yet another country. "Shall we accept a new assignment or instead settle down somewhere?" Susie asked.

"Well, Susie," I replied, "wherever Jehovah invited us to go, he took care of us. Who knows what further blessings the future holds?" Thus, we arrived in our new assignment, the South American country of Suriname. Within two months we were in the traveling work again and soon felt at home.

Reviewing our more than 45 years in the full-time ministry, Susie and I realize how important the support of our parents was to help us press on in the missionary work. In 1969, when I saw my parents again after six years, my father took me aside and said: "In

case Mother happens to die first, you don't need to come home. Stay in your assignment. I'll manage. But in case it is the other way around, you'll have to ask Mother about it." Mother said the same.

Susie's parents had the same unselfish attitude. At one point Susie had been away from them for 17 years, yet they never wrote her one disheartening word. Of course, if no other help had been available to our parents, we would have returned home. The point is, our parents had the same appraisal of the missionary work and, up till their death, had served Jehovah with the same sense of ur-

gency that they had implanted in our hearts.
—Compare 1 Samuel 1:26-28.

We have also been encouraged by faithful letter writers. There are a few who have never missed a month in writing us in our more than 30 years of missionary service! But above all, we keep in mind our dear heavenly Father, Jehovah, who knows how to sustain his servants on earth. Therefore, as we now approach the climax of events we have been looking forward to, Susie and I wish to keep "close in mind the presence of the day of Jehovah" by continuing to serve Jehovah with a sense of urgency.—2 Peter 3:12.

Did the early Christians use God's name?

THE name of God appears thousands of times in the Hebrew Scriptures, where it is represented by the four consonants יְהֹוָה (YHWH, the Tetragrammaton). Archaeological finds suggest that in preexilic Israel, before 607 B.C.E., the name was in common use, and in the postexilic Bible books of Ezra, Nehemiah, Daniel, and Malachi, it appears frequently. Gradually, though, as the time for the appearance of the Messiah drew closer, Jews became superstitiously reluctant to use the name.

Did Jesus' disciples use God's name (normally rendered "Jehovah," or "Yahweh" in English)? The evidence says yes. Jesus taught his followers to pray to God: "Let your name be sanctified." (Matthew 6:9) And at the end of his earthly ministry, he himself prayed to his heavenly Father: "I have made your name manifest to the men you gave me out of the world." (John 17:6) Besides, early copies of the

Septuagint, the Greek translation of the Hebrew Scriptures used by Jesus' disciples, contained God's name in the form of the Hebrew Tetragrammaton.

What about the Gospels and the rest of the Christian Greek Scriptures (the "New Testament")? It has been reasoned that since God's name appeared in the *Septuagint*, it would also have appeared in the earliest copies of these Scriptures—at least where the *Septuagint* was quoted. Thus, the name Jehovah appears more than 200 times in the *New World Translation of the Christian Greek Scriptures*. Some have criticized this as unwarranted. However, there seems to be support for the *New World Translation* in an unlikely source: the Babylonian Talmud.

The first part of this Jewish religious work is entitled *Shabbath* (Sabbath) and contains an immense body of rules governing conduct on the Sabbath. In one section, there is a dis-

cussion as to whether it is proper to save Bible manuscripts from a fire on the Sabbath, and then the following passage appears: "It was stated in the text: The blank spaces [*gil-yoh-nim'*] and the Books of the Minim, we may not save them from a fire. R. Jose said: On weekdays one must cut out the Divine Names which they contain, hide them, and burn the rest. R. Tarfon said: May I bury my son if I would not burn them together with their Divine Names if they came to my hand."—Translation by Dr. H. Freedman.

Who were the *minim'*? The word means "sectarians" and could refer to the Sadducees or the Samaritans. But

according to Dr. Freedman, in this passage it most likely refers to Jewish Christians. So, what were the *gil-yoh-nim'*, translated "blank spaces" according to Dr. Freedman? There are two possible meanings. They could be the blank margins of a scroll or even blank scrolls. Or—in an ironic application of the word—they could be the writings of the *minim'*, as if to say that these writings are as worthless as blank scrolls. In dictionaries this second meaning is given as "Gospels." In harmony with this, the sentence that appears in the Talmud before the above-quoted portion reads: "The Books of Minim are like blank spaces [*gil-yoh-nim'*]."

Accordingly, in the book *Who Was a Jew?* by Lawrence H. Schiffman, the above-quoted portion of the Talmud is translated as follows: "We do not save from a fire (on the Sabbath) the Gospels and the books of the *minim* ('heretics'). Rather, they are burned in their place, they and their Tetragrammata. Rabbi Yose Ha-Gelili says: During the week, one should cut out their Tetragrammata and hide them



In Jesus' day, God's name appeared in the "Septuagint"

Israel Antiquities Authority

away and burn the remainder. Said Rabbi Tarfon: May I bury my sons! If (these books) would come into my hand, I would burn them along with their Tetragrammata." Dr. Schiffman goes on to argue that the *minim'* here are Jewish Christians.

Is this portion of the Talmud really speaking about the early Jewish Christians? If so, then it is strong evidence that the Christians did include God's name, the Tetragrammaton, in their Gospels and writings. And it is extremely likely that the Talmud is discussing Jewish Christians here. There is scholastic support for such a view, and in the Talmud the context appears to add fur-

ther support. The section following the above quote from *Shabbath* relates a story involving Gamaliel and a Christian judge in which parts of the Sermon on the Mount are alluded to.

It was only later, when apostate Christianity deviated from the simple teachings of Jesus, that God's name ceased to be used by professing Christians and was even removed from copies of the *Septuagint* and from the Gospels and other Bible books.

In Our Next Issue

"The Last Enemy" Will Be Defeated!

Be of Good Courage!

Why Admit a Mistake?

Harvesttime!

WHY has the history of "Christianity" been so unchristian? Many thinking people ask this question, but Jesus answered it almost 2,000 years ago in a parable. He told of "a man that sowed fine seed in his field." Then, "his enemy came and oversowed weeds in among the wheat." When the seeds sprouted, the workers noticed the weeds and wanted to pull them up. But the man said: "Let both grow together until the harvest." At harvesttime, the wheat would be separated from the weeds.—Matthew 13:24-30.

Jesus, explaining the parable, said that he himself was the one who sowed "fine seed"—true Christians. The enemy was Satan, who oversowed "weeds"—infiltrating imitation Christians into the congregation. Jesus allowed the false and the true Christians to exist together—but only until the harvest. Then they would be separated.—Matthew 24:36-44.

Hence, we are not surprised when we learn that "Christian" organizations throughout the centuries have dishonored God by adopting pagan doctrines, condoning immorality, sup-

porting wars of conquest, and conducting cruel inquisitions. We recognize in this the bad seed planted by Satan. However, when we read of individuals who suffered imprisonment or death rather than compromise Bible principles, we see that the good seed was not obliterated.

Jesus said that the harvest was "a conclusion of a system of things." Since we are living in the conclusion of this present world system of things, this must be harvesttime! So a separating must have taken place between true and false Christians. Today, there has to exist a people, not just scattered individuals, who fit Jesus' description of true Christians—who are subject to God's Kingdom and preach the good news about it, who promote Bible-based morality and reject pagan doctrines in favor of Bible truth, who make God's name manifest and are no part of the world.—Matthew 6:33; 24:14; John 3:20; 8:32; 17:6, 16.

We assure you, such a people exists! Do you wish to serve God acceptably? Then seek out this people, and serve God with them.

