

The WATCHTOWER

MAY 1, 1954

Semimonthly

THE MIRACLE OF RESURRECTION

RESURRECTION

OUR STRENGTH-GIVING HOPE

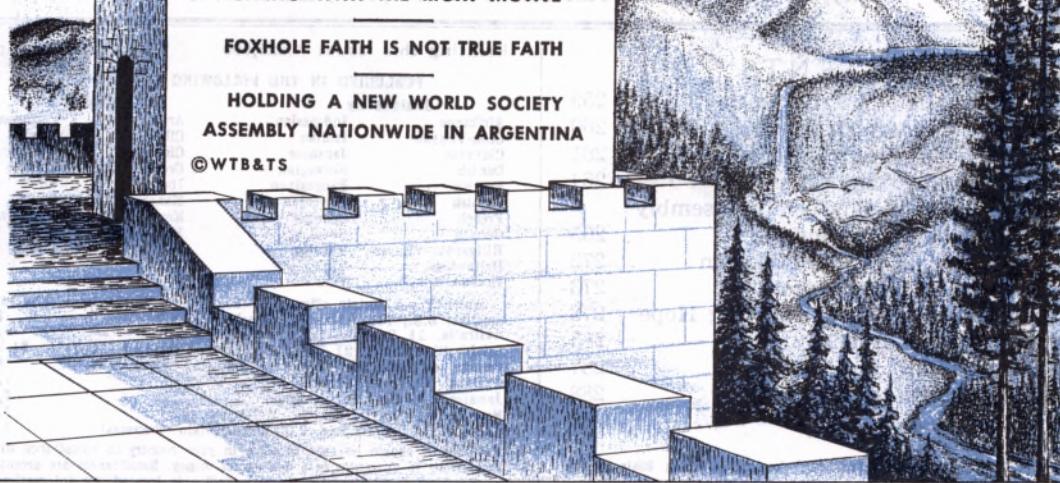
GIVING WITH THE RIGHT MOTIVE

FOXHOLE FAITH IS NOT TRUE FAITH

HOLDING A NEW WORLD SOCIETY
ASSEMBLY NATIONWIDE IN ARGENTINA

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Announcing
**JEHOVAH'S
KINGDOM**



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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY

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Brooklyn 1, N. Y., U. S. A.

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

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

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

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

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Announcing JEHOVAH'S KINGDOM

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FOXHOLE FAITH IS NOT TRUE FAITH

THE Supreme Being and Creator of the universe has given us ample basis for faith in him. All about us we see in nature, animate and inanimate, stellar and mundane, and as revealed by the telescope and microscope, eloquent, irrefutable evidence that God does indeed exist. And in his Word, the Bible, he reveals still more clearly not only his attributes of love, justice, wisdom and power, but also his name, Jehovah, his purpose to vindicate his supremacy by means of his kingdom, and what he requires of us.

Jehovah's primary requirement regarding us is that we exercise faith in him, for "without faith it is impossible to win his good pleasure, for he that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him." (Heb. 11:6, NW) What does it mean to have faith? On February 7, 1954, the president of the United States appeared on a "Back to God" radio and TV program sponsored by war veterans. In his remarks President Eisenhower stressed the importance of faith, and among other things said: "Now to me it is not strange that ex-soldiers should sponsor such an idea. In battle they learned a great truth—that there are no atheists in the foxholes. They know that in time of test or trial we instinctively turn to God for new courage and peace of mind."

Whether Communist troops of Russia, Communist China and other godless lands

cease being atheists when they enter the foxholes or not could hardly be dogmatically stated. But even more open to question is whether one's "instinctively" turning to God when in a foxhole can be termed an act of faith. What happens to this faith when he gets out of the foxhole and returns home? Has the world more and better Christians after wars? Is it not merely a case of a drowning man grasping at a straw? He does not have faith in the straw but in desperation grasps at it because no other help is available.

Soldiers who all their lives, whether as civilians or in uniform, give God little thought cannot be said to be exercising faith when they appeal to God for help because of being under enemy fire. That is why there is no proof that God answers prayers made under such conditions. To use another illustration, Jehovah God did not purpose that faith should merely be a convenient fire escape, to be used in times of emergencies when no other avenue of escape is available.

In fact, time and again God makes clear that he has no use for such kind of faith. When the Israelites apostatized and as a result were allowed to be taken captive, they called to God to free them. They were in foxholes, as it were. But did he appreciate their calling upon him then? Not at all! Note what he told them through his prophet: "Go and call for aid to the gods whom you have chosen. Let them be the

ones to save you in the time of your distress." (Judg. 10:14, NW) The same point is made by the wise man at Proverbs 1:28-30.

No question about it, the faith that wins God's good pleasure is not the kind that merely manifests itself in times of stress. It is not a matter of being a Christian only when in trouble or when wanting something from God. We prove our faith by our works, not merely by our words, and prayers are at best only words. We

must have works that are in harmony with God's righteous requirements; such as making over our personalities by means of the truth and keeping separate from the world. (Eph. 4:22; Jas. 4:4, NW) And especially as Christians we must do the works for which Jesus Christ primarily came to earth, bring honor to Jehovah's name and bear witness to the truth, which at the present time means preaching the good news of God's established kingdom. —John 17:4; 18:37; Matt. 24:14.

Finding the Greater

HAPPINESS is a state of well-being and pleasurable satisfaction. The One that enjoys that state above all others is Jehovah, "the happy God." (1 Tim. 1:11, NW) And why is he so happy? Because he so freely gives. To see his obedient creatures enjoy life and all its blessings truly makes him happy.*

By giving us of his vast and unfathomable storehouse of wisdom, knowledge and understanding, he has made us happy with the knowledge of him and his attributes, the realization that Christ died for our sins, and the hope of Kingdom blessings in a new world of righteousness. Also to be able to associate with other happy persons at Kingdom Halls, at assemblies and international conventions makes us very happy, for the greater the number of happy people that come together, the more happiness there is bound to be.

But should we content ourselves with merely the happiness of receiving, we would show that we were very immature, like an infant or young child whose happiness consists solely in receiving things from its parents. In Paul's day there were some Christians like that; while they should have been teachers in view of the

Happiness in Giving

time, they were again needing someone to teach them.—Heb. 5:12.

To realize the greater happiness we must imitate Jehovah's pattern, we must follow the examples set by Christ Jesus and his apostles, that of giving. (Jas. 1:17; Acts 20:35; Luke 10:17-21, NW) Not to give to others of what we have received is to miss the very purpose of our receiving it. We can learn from others how to go about giving out this truth on the streets and in the homes of the people and we can arrange our affairs so as to find time for it.

Having received the truth we should want to be like a bubbling spring, overflowing with it so that it refreshes others, not like a sponge that needs to be squeezed. Of course, when we go to some and find that they do not want the truth we do not let that rob us of our happiness; we merely shake the dust off our feet and look for those who do want the truth.

To the extent we give, and give wholly unselfishly, to that extent we shall have the greater happiness; if we sow bountifully we shall reap bountifully. There are no people that are as happy as Jehovah's people, and the reason they are so happy is that they know that the greater happiness lies in giving.

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

Giving WITH THE RIGHT MOTIVE

"Good Hopes" furnishes opportunity to express love

NO ONE can properly find fault with Jehovah God's way of doing things. Those who do find fault do so only because of ignorance or pride. God, in dealing with his creatures, at all times combines in perfect balance his four cardinal attributes of wisdom, justice, power and love. The more we become acquainted with him and his Word the more we come to appreciate that fact.

When God began to create, after having spent a past eternity alone, he did not do so because he lacked companionship, for he is ever self-contained; and in giving certain duties to certain of his creatures to perform it was not to save himself some work as though he became tired in his work, for he never grows weary. (Ps. 90:2; Isa. 40:28) Rather, it was because in his wisdom and love he knew that others would enjoy existence even as he does; and that they would enjoy doing things, even as he does, though, of course, on an infinitesimally smaller scale. So God not only created intelligent creatures able to enjoy existence, but also endowed them with various faculties, together with the urge to make use of them, and then gave them opportunities to employ these faculties in various ways.—Gen. 1:26-28; 2:17, NW.

Today, however, God's immediate purpose for his earthly creatures does not involve the mandate given in Eden to become fruitful, fill and subdue the earth, but rather concerns itself with the prophetic commands long ago given by him

and his Son, such as "Ye are my witnesses, saith Jehovah," and, "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations." (Isa. 43:10-12, AS; Matt. 24:14, NW) Each fully dedicated servant of Jehovah God delights to devote as much time and energy as possible to the obeying of these commands, appreciating that both his own salvation and that of others are involved. (1 Tim. 4:16) During the past service year this work, as directed by the Watch Tower Society, was carried on in 143 countries, islands and colonies, and that by some half million Christian ministers who devoted more than 72 million hours to this work. One of the results of all this activity was that during the year more than fifty thousand persons dedicated themselves to serve Jehovah God likewise.

Of course, every one of these would like to devote his entire time to this vital work, but by far the greater number, approximately ninety-five per cent, are unable to do so because of family obligations or other restraining factors. However, many of these are able to help provide the financial sinews needed to build up, organize and direct this tremendous preaching activity, and particularly to make possible the training of missionaries and then caring for them in foreign lands. Not that God needs our money, for, as he plainly tells us through the psalmist: "Every beast of the forest is mine, the cattle on a thou-



sand hills. If I were hungry, I would not tell you." (Ps. 50:10, 12, RS) Rather, here again it is his love and wisdom that indicate giving his earthly children the privilege of co-operating. How should this privilege be called to their attention, and in what manner and in what way can they best co-operate?

POPULAR METHODS UNSCRIPTURAL

Recently the foremost United States Roman Catholic weekly, *Our Sunday Visitor*, January 31, 1954, devoted practically an entire issue to stressing the giving of money on the part of Catholics, shaming them by implying unfavorable comparisons with Protestants, such as: "We Can Learn from Others"; and, "Here's the Zeal We Ought to Have." Curiously, however, Catholics themselves were left in the dark as to how much they actually gave. Shall we encourage giving by making unfavorable comparisons? No, for we are not to give because of contentiousness; each man stands or falls to his own master.—Phil. 2:3; Rom. 14:4.

In another issue of the same publication one of the widely advertised Roman Catholic prelates encouraged giving as a means of atonement for sins: "If there is anything in your past life you would like to atone for, the best way to do it is to make a sacrifice . . . pin your sacrifice to this column and send it to the Most Reverend Fulton J. Sheen, . . . or to your Diocesan Director." Is that a valid inducement to make contributions? No, for not with silver and gold, but with Christ's precious blood are our sins wiped out. Not with works of self-righteousness, but through faith do we gain forgiveness.—1 Pet. 1:18; Rom. 11:6; 1 John 2:1.

More and more are religious organizations, both Catholic and Protestant, stressing the giving of the tithe. Thus a head-

line of a United Press dispatch, December 1, 1953, read: "31,000,000 Asked to Give Church Tenth of Wages." Surely, some will say, this is the best method of getting support for a religious work, for is it not taught in the Bible?

From the time of Moses to the time of Christ the Israelites gave a tenth, but such is not obligatory for Christians, who have been made free from the law. (Rom. 10:4) Further, let us not forget that by reason of our dedication to Jehovah we owe him not only our tithe but our all, even as by faith we enjoy Jehovah's rest not only one day in seven but every day. (Heb. 4:1-11) Then also let us note that because of economic inequalities some may be unable to give a tenth while others could give much more. Incidentally, in this connection it might not be amiss to observe that the law in the United States allows persons and corporations to deduct amounts contributed to religious and other charitable causes up to twenty per cent of their total taxable income.

Protestant clergymen are urged to purchase a book containing more than thirty fund-raising sermons that have "raised sums ranging from twenty thousand to three hundred thousand dollars." According to one Wilmington, North Carolina, clergyman, as quoted in *Time* magazine, September 21, 1953, there are "so many special financial drives in the church today, that 'I find there are only three Sundays in the year that I can preach the Gospel of Christ.'" While this clergyman may have been exaggerating for the purpose of emphasis, still what about this method? Look where we may in the Scriptures, not once do we read of Moses or any of the prophets, nor of Christ nor of any of his disciples, preaching fund-raising sermons.

Some religious bodies send out letters importuning their members to pledge so

much; others appoint a committee that makes personal calls upon each parishioner; others feature movies stressing giving; others have bazaars, raffles, lotteries and bingo games; while some even go so far as to publish a booklet at the end of the year indicating in black and white just how much each member was apportioned to give and how much he actually gave, down to the last cent. And then there is the ever-present collection plate or basket that is passed often. However, not much time need be spent pondering over which of these methods to choose, for they all have one thing in common, namely, no support in the Scriptures.

THE SCRIPTURAL METHOD

What is the Scriptural method? Simply make known the fact that there is an opportunity or privilege of giving and then let the amount of voluntary contributions received determine the expansion of the work in both home and foreign missions. That is the way it was done in the days of Moses when the time came for building the beautiful tabernacle or tent of meeting and furnishing it, and there was such ready response that soon the Israelites had to be told to stop bringing contributions, for they had more than enough.—Ex. 35:4, 5, 21; 36:3-7.

Yes, truly dedicated Christians give voluntarily. They do not need to have every device known to psychology applied to them to get them to part company with some of their hard-earned money. They appreciate that “there is more happiness in giving than there is in receiving”; that “a liberal man will be enriched”; and that it is their privilege, to the extent of their resources, “to be rich in right works, to be liberal, ready to share.” (Acts 20:35, NW; Prov. 11:25, RS; 1 Tim. 6:18, NW) They also know that “he that sows boun-

tifully will also reap bountifully,” and that each one is to “do just as he has resolved in his heart, not grudgingly or under compulsion, for God loves a cheerful giver.” With them there is “a readiness to want to do,” which is “especially acceptable according to what a person has.” (2 Cor. 9:6, 7; 8:11, 12, NW) And finally, they appreciate the point David so well made at the time of gathering the materials to build the temple, namely, that such giving is merely returning a portion of what God gave them in the first place.—1 Chron. 29:14.

For all such, all that is necessary is an annual reminder to advise the Society what they hope to be able to give during the coming year. This will help the Society to plan its work as well as aid each one contributing to give the matter mature consideration.

Those living in the United States may address their card or letter to Watch Tower Bible and Tract Society, Treasurer's Office, 124 Columbia Heights, Brooklyn 1, New York. In writing about these “Good Hopes,” something like the following may be stated: “It is my hope that during the next twelve months I shall be able to donate to the work of praising Jehovah the amount of \$....., which contributions I shall make in such amounts and at such times as prove convenient to me and as I am prospered by the undeserved kindness of Jehovah God through Christ Jesus. [signed]” It may be well to keep a copy of your card or letter as a reminder to yourself. On page 258 is a list of other branch office addresses, and a complete list is found on the last page of the *Yearbook*.

Appreciating that everything depends upon Jehovah God, all his servants will unite in prayer that their work will have his blessing so that it may yield increase to his praise.—1 Cor. 3:6.

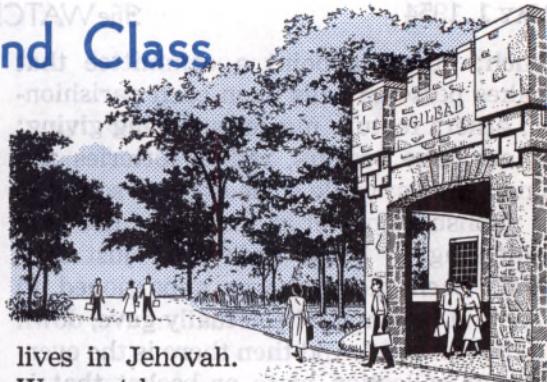
Gilead Graduates 22nd Class

A GRADUATION at the Watchtower Bible School of Gilead is always a heart-warming and faith-stimulating experience. And this seemed to be especially true of the graduation of the twenty-second class, whose 120 students had come from thirty-seven different lands.

Saturday's snow and wind had painted the landscape of the Finger Lakes region of upper New York state, where Gilead is situated, a beautiful white, which glistened in the sun on graduation day, Sunday, February 7, 1954. At 9 a.m. the program began with song and prayer. Heard during the first hour were brief remarks of appreciation and parting counsel by the servant of Kingdom Farm, on which the school is situated, and the school's four instructors; also many of the telegrams received from the four corners of the earth.

Then N. H. Knorr, president of the Watch Tower Society as well as of the Watchtower Bible School, addressed the class on the subject, "Do Not Accept the Undeserved Kindness of Jehovah and Miss Its Purpose," based on 2 Corinthians 6:1 (NW). It was a frank, earnest and stirring talk full of practical admonition that each one in attendance could apply to himself with profit.

Among other things, Brother Knorr stressed that all our privileges are expressions of Jehovah's undeserved kindness. If we slack our hands or turn back we shall miss its purpose. Though we may have been in God's service many years, yet until Armageddon is past there is danger of our missing its purpose. We must be careful not to let others implant in us a root of bitterness and we must also watch our daily conduct. To get complete satisfaction and joy from living we must center our



lives in Jehovah. We must keep on studying, for we can never exhaust the storehouse of Jehovah's knowledge.

Regardless of what we have done in the way of service, Brother Knorr reminded his listeners, Jehovah owes us nothing. We shall always be indebted to him. The liar, the Devil, wants to prove us to be liars like him, and so we shall prove to be if we let him turn us away from our dedication vows. Having started something, we want to finish it.

In conclusion he expressed the confidence of the school that the missionaries graduating will hold high before the people the fine principles of the Watchtower Bible School, which they had learned to appreciate more as a result of their training here. Then each student received an envelope from the president containing his report card, a class picture, a gift from the Society, and, all those graduating with merit, a diploma. Coming from thirty-seven different lands, they were being sent to forty-five different ones.

Then one of the students read a Resolution which was unanimously adopted by the class and in which they resolved 'that by Jehovah's undeserved kindness they will spread the knowledge they have received wherever sent; that they will continue to walk humbly in the name of Jehovah and in unity with the New World society, letting others learn how good God

is to those who dedicate themselves to him, maintaining an immovable stand and a vigilant guard until the final victory, and ever increasing in love for God by continual study and meditation of the unfolding light of his Word, taking the course expressed by the words: "Every day will I bless you, and I will praise your name forever and ever."—Ps. 145:2, CB.

At about 11:30 the program closed with the very appropriate song, "Lord, Here Am I, Send Me," and prayer by Brother Knorr. A count showed that 2,137 had attended this winter graduation.

Sunday afternoon at 1:30, thirty-eight students, one speaking for each country represented by the class (counting Scotland), were heard in expressions that

evinced mature understanding and heartfelt appreciation of Jehovah's undeserved kindness. This program, which lasted two hours, served as a delicious dessert to the spiritual feast that had begun Saturday evening with the study of the weekly *Watchtower* lesson and an absorbing two-hour report by the president on the trip he and Brother Henschel had taken during the winter through South America, which highlighted the zeal, faithfulness and love of our brothers on that continent and Jehovah's blessing upon them.

Yes, from beginning to end the graduation of a class at the Watchtower Bible School of Gilead is indeed a heart-warming and faith-stimulating experience.

Holding a New World Society Assembly NATIONWIDE in Argentina

AT THE moment we find N. H. Knorr, the president of the Watch Tower Bible and Tract Society, on the concluding day of his visit to Chile in his South American service tour that began with his departure with his secretary, M. G. Henschel, from Idlewild airport, New York, Saturday, November 14, 1953. In Peru he had parted company with his secretary and for the time was now traveling solo, expecting to join company again in Buenos Aires, Argentina.

On Saturday morning, December 19, when checking with the airline it was learned that the plane traveling to Mendoza, Argentina, was moved ahead and so it meant rushing to finish up all things in the morning and get away by 2 p.m. All

the missionaries in Santiago, Chile, and a number of the brothers who remained in town came out to the airport. The thirteen days spent in Chile will long be remembered, and it certainly was good to observe the excellent increase that is being made in gathering together the "other sheep," and everyone feels sure that many more will come in during the next few years.

As Brother Knorr traveled alone across the fertile valley in which Santiago is situated he could not help but think of the tremendous amount of work that must yet be done in all parts of the world. It is a joy to know that about 520,000 are anxiously putting forth every effort to accomplish this preaching activity.

The route across the Andes Mountains was different this time from that before. Previously the president of the Society had flown through what is called "The Pass" to Argentina, but this was closed by heavy

clouds, so a more southerly route was taken and it proved to be an exceedingly beautiful one. The plane, on getting near the Andes, kept circling twice in order to gain altitude to get over these peaks that pierce the heavens, and then headed past the snowcapped pinnacles on both sides. The plane was low enough along the sides of the mountains to permit a clear view of the great snowslides and waterfalls. It is all over in about twenty minutes: the Andes are very narrow but high and beautiful, rocky and full of crevices. But one never takes his eyes off them as long as he is in their midst. Certainly the towering peaks covered with snow picture well the everlasting kingdom of Jehovah, the Sovereign Ruler. It seems as though nothing could ever move them, but Jehovah's Word says that he will even shake the mountains and bring them low in the fierce battle of Armageddon and then all will know that Jehovah is God.

ARGENTINA

Suddenly the plane started downward, for it was not too great a distance from Mendoza and altitude had to be lost. The pampas of Argentina spread out like a great sea and, it being very warm that day, the heat waves that rose from the ground made the land appear to be like a great lake off in the distance. Below were the vineyards and fruit orchards and garden lands near Mendoza. The poplar trees and other trees along the roads stand up as a windbreak to protect the fruit. Then all of a sudden the plane rolled to a stop at the airport. Three brothers were there to meet Brother Knorr. His name appeared to be the last one on the passenger list, so it took a long time to get through the immigration and customs formalities.

The brothers had been busy in Mendoza preparing for the special get-together. One sister expressed herself, "This is such a

great occasion for us it seems like a holiday. When I go out in the streets it seems like all the stores should be closed."

From 4 p.m. (3 p.m. in Chile because of the time change) many of the brothers were already at the assembly point in the country waiting and from there they saw the plane from Chile as it descended from the tops of the Andes and went out of sight toward the airport. It brought great joy to their hearts to know Brother Knorr would soon be there to give them counsel and instruction.

Within 72 hours after arrival in Argentina one must register at the Federal Police, so this was first taken care of and also checking on final arrangements for departure Monday for Córdoba, another speaking assignment. Brother Knorr stopped long enough at a brother's home in the city to leave his luggage and arrived at the group at 6:30 p.m. Before the talk, scheduled in a half hour, the brother and owner of the little farm invited Brother and Sister Eisenhower and Brother Knorr and a few others to the orchard to eat cherries that they had kept for a whole month beyond the ordinary picking time. They had saved one hanging branch just chock-full of big ripe red and yellow cherries. The whole branch had been wrapped up in a burlap sack, thus protecting it from the birds. The cherries were delicious, greatly appreciated too. The farmer's home was surrounded by grape arbors and fruit trees, a beautiful spot.

Brother Knorr spoke for two and a half hours from the porch to 64 in attendance, using Brother Eisenhower as interpreter. After the talk they had a lunch, including ripe and green olives raised on the farm, along with plenty of fruit. All joined in this repast under the grape arbors. Then came the ride back to the house in the city to the home of the parents of two Gilead students of the twenty-second class of the

Watchtower Bible School of Gilead. The trip was made in a small truck. This was the only car there, so the rest of the brothers traveled the little winding road by foot in the dark, taking about forty-five minutes. It was a lovely place to walk or ride that night because the moon was full. There were no clouds over the Andes and one would just pause and look at them in awe.

After a night's rest and awaking at 5 a.m. a party of five was ready to go by taxi to another assembly 178 kilometers north of Mendoza along the foothills of the cordillera. This city is called San Juan. The group arrived there safely after going through a flood caused by a storm the night before. Some roads were four inches deep with water. As they drove there someone remembered and told an experience that had taken place in this town. One brother, rather tactless in presenting the Kingdom message, had told one opposing lady that at Armageddon when the stones began to fall on her she would remember the message he had given her. Then when that terrible earthquake came a few years later she thought it was Armageddon, because hundreds of persons were killed. At that time a rock did fall on her head and that made her think seriously. Soon she was in the organization. It took a "little Armageddon" to wake her up. Another report was of a brother's opposing wife who had been warned about what Armageddon would be like and who really believed the quake was it; so she was surprised that she had survived the terrible shaking.

In this city, where the effects of this catastrophe can still be seen, the congregation servant was picked up and he showed the driver the way to go. The group went through the city and headed for the mountains, driving into a narrow valley with towering jagged rocky hills on both sides

of the road. There, just behind this first row of mountains, the ascending and curling smoke at the foot of the mountains denoted the chosen picnic place of the brothers. The fast-rushing creek nearby made a cheerful noise of welcome to all. Arrival of the taxi broke up the friendly conversation and the oncoming crowd began to salute everyone with a hearty handshake. In no time the group was assembled near a clearing along the stream and the talk was on, with the trees providing a roof over a crowd of 135 brothers. This group was made up of two congregations. Children played and listened quietly and the brothers shifted from one position to another to get a shady spot, as the two speakers kept talking for two and a half hours. It was well after high noon when the meeting was closed with prayer. Everyone was overjoyed with the spiritual feast and then someone called out in Spanish: "Bring your meat to the fire." It was time to eat and the *asado* was soon under way.

Hot coals and sizzling beef—what an aroma! Then about twelve brothers carried and laid two long logs horizontally about three feet apart, not far from the fire. These made the table, being topped with long sheets of galvanized iron. This stood about two feet from the ground. The smoke that had been seen on arrival was the burning of branches and charcoal, preparing for the *asado*, for the coals from this had to be spread over the ground under and very near an iron grate. This is typical of Argentina and the *gaucho* thrives on this food. Anyone could!

Near the grates a burning fire was kept for supplying more coals as the original ones burned out. The meat is roasted slowly in this way and produces continual drippings, which gives the *asador* and those looking on a terrific appetite. That was the signal everyone was waiting for: the *asador* calls out, "*Está lista.*" ("It is

ready." It means few minutes can be lost, for the meat is at the right point to eat. If it remains even a bit too long it becomes dry and tough.

With forks the huge pieces of meat were carried from the grates a few feet away to the clean-topped metal "table." Never mind the plates! Too many hungry people! And besides, it is most delicious and more fun to eat the *asado* with the fingers, as the people of Argentina do it. So everyone ate as they do. There is one fork for all in the big tin platter that contains a mixed salad of sliced tomatoes, onions, green peppers, seasoned with oil, salt and lemon. It is a wonderful combination with the meat. The meat was delicious. It was something like a big watermelon feast, but, instead of water on your nose, chin and mouth, it was the natural juices of the meat that dribbled down your chin and fingers. As everyone stood there around the table they had a drink of wine from the family glass, for without wine the *asado* is not complete in Argentina.

After the eating Brother Knorr gave a little farewell talk and then said good-by personally to everyone. Then to the taxi and the road back to Mendoza. Arrival was at 6:15 p.m. That meant the whole trip had taken twelve hours that day, seven of which were used in actual traveling.

Monday, December 20, at 5 a.m. the branch servant and his wife and Brother Knorr were up packing to travel. They left by plane at 7 a.m., heading for Córdoba, 700 kilometers away. A brother from Buenos Aires met them there in his car and, as planned, was to drive them from place to place for the rest of the trip. The luggage was put in the car and off they drove to a little farm out of town where 241 brothers from four congregations of the same city were waiting for Brother Knorr's message based on God's Word, which he had come to deliver. Since the

Argentines are accustomed to saluting one another by the shaking of hands, it took quite a few minutes finally to start the talk and it was then about 11 a.m. Two and a half hours were spent in counseling. There were no seating accommodations; so all stood.

As they drank in the words of life, what a joy it was for all of them to be assembled together for the first time in many months! In Argentina they have their regular group studies of eight to fifteen persons and they preach the Word regularly, but at the moment there are no Kingdom Halls for large group assembly; however, out in the country they could all be together in one big picnic and hear Jehovah's Word discussed, as well as hear of their brothers throughout the world. Their joy was beyond measure. They had lots of questions and through one or two persons who spoke English Brother Knorr could carry on conversation. They intended to make a day of it and all around the house little groups formed to eat their lunch. They too arranged for a delicious *asado* of which the visitors partook and then said good-by.

But the brothers did not want the four visitors to go away in the car and a brother, through the interpreter, told Brother Knorr he was going to puncture the tires so he could not go. But Brother Knorr told him, "You wouldn't want to prevent the many others of Jehovah's sheep along the way from hearing these things." "Oh no, you are right. Go ahead!" he said with a smile. It was easy to see that the brothers disliked having the visitors leave, but it was quite astonishing after all had said good-by and the car had begun to pass out to the main road to see there a large crowd of the sisters who had run ahead and locked hands, blocking off the road. As the car advanced slowly the line that showed this expression of love and of wanting the visitors to stay longer was broken.

and then there was a final wave of good-by amid the joyful laughter and away the travelers sped for San Francisco, Argentina.

This was a three-hour drive, with arrival a little after 7 p.m. The home where the brothers were to meet was very quiet as the visitors approached. Only one brother sat on the sidewalk anxiously waiting, and when the car arrived he directed the passengers inside where 35 were waiting.

Then on to Santa Fe that night, arriving at 11:30 to get some rest in a hotel. At 7 a.m. that Tuesday the travelers were down at the river bank waiting for the launch to Paraná. This was a ride of an hour and a half, and then direct to the meeting place, where 55 persons were seated ready to listen.

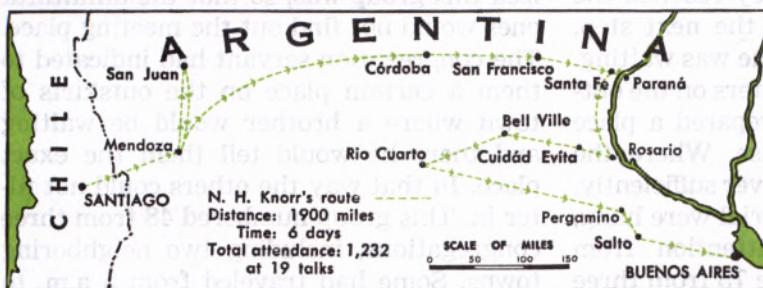
At 10:15 the group was again crossing the river back to Santa Fe. On the way the engine of the launch caught on fire and even the pilot became frightened. One fat man with his coat in hand was really scared and started for the roof of the boat so he would be the last to go under, and he was heard saying, "And it had to happen today!" The pilot steered the boat head on for the shore, about 200 yards away, but when he saw the fire was being overcome he changed his course not far from being grounded and headed for deep water again. It was exciting while it lasted, especially for those who could not swim. Soon the fire was out and everyone arrived safely on the shore at Santa Fe. Four groups in this city had to be visited, too,

one hour at each place. All were waiting and the time schedule was being kept well. There was no time to say good-by personally, for it was a quick run from one place to the other and there was no time to lose.

A little after 5 p.m. they drove and made one more assignment on the outskirts of the next city to be visited, Rosario. The other four groups here would wait for the following day as planned. At 8:30 Tuesday night supper was enjoyed at a missionary home where two, man and wife, are living. There also the circuit servant and wife, who are Gilead graduates, met the visitors. It was a pleasant evening and a most enjoyable day.

The next morning at 8:30 the first talk started and by 1:30 four groups had been served and 189 had heard Brother Knorr speak. Lunch again at the missionary home and at 3:30 the travelers arrived at the next town, Ciudad Evita. The congregation servant was met, as was done all along the way, so he could direct the visitors to the place of the meeting. This time they had chosen a place about six kilometers from town on a brother's farm. As they drove in on dusty roads they could see the brothers walking around the farm. They had made a day's picnic out of it and it had really been an assembly for them. Here were present three congregations from two other neighboring towns. A couple spied the car and ran with the news and by the time the car reached the farm and the travelers walked to the back of the house

everyone was in his place and not a sound were they making. The four visitors could see the big backyard had received special attention during the day. A platform had been set up. The year's text (Psalm 29:2) had been hung on the outside



of the house, making a very appropriate background for the speakers. Flowers were arranged in different ways around the text. Bouquets were on the speaker's table, and still others were tied to trees. It was a thrilling sight to see them sitting there really taking in Brother Knorr's talk. All 115 are devoted publishers.

This was really an occasion for them, but even more so for Brother Knorr. All these brothers all along the way in all parts of the country had come great distances and taken off from work in the middle of the week just to be assembled with their brothers of like precious faith and to receive good words from one of Jehovah's servants. To tell just how they felt and how Brother Knorr felt would be hard to put in writing. But love is expressed. Here love was in action. Jehovah's witnesses in Argentina are full of zeal and have the joy of the Most High and want to praise Jehovah with their brothers everywhere. And they are doing so!

After the talk Brother Knorr and the others were invited to eat, and the table was all prepared, but the schedule would not allow time to eat there, so they had a cold drink and as they walked out of the house they were loaded with a huge cake and a roasted chicken. When they went to get into the car they heard theocratic songs being sung by the brothers who had gathered up near the car. One was playing the accordion. It sounded good in Spanish, just as good as in English.

Taking the dirt road, they reached the highway that led them to the next stop, Bell Ville. There too everyone was waiting. In the home of one of the sisters on the outskirts of town they had prepared a place along the side of the house. Where the trees and bushes failed to cover sufficiently, blankets and pieces of material were hung, to keep from drawing attention from passers-by. Here there were 75 from three

congregations. To get to the last two places they had very dusty roads. On occasions the dust made it necessary to put up all windows in the car, in spite of the heat, as clouds of dirt were raised by passing cars.

Leaving there at 8:30 p.m., they traveled until 1:40 the next morning to the city called Rio Cuarto. They slept about five hours in the hotel and Brother Knorr was up and gone, giving his next discourse at nine that morning. He gave a very stern and emphatic discourse on service here. About 30 publishers in this congregation had caused division among the brothers and were failing to recognize the present congregation and yet would come and request literature and territory. This included four pioneers. After the lecture, questions by the congregation servant were answered by Brother Knorr in the presence of all the brothers as to the proper procedure in disfellowshipping those causing division. This was very interesting to all. Despite the problems here being considered, all enjoyed the Creator's creation as everyone stood throughout the discourse surrounded by trees and grass. It was a beautiful place, though the wind was terrifically strong. This is a common thing in this part of the country, but it was specially noticeable when the interpreter had to reach up several times and break off the molesting small limbs as they switched above his head.

It was amazing here to see how organized this group was, so that the unfaithful ones would not find out the meeting place. The congregation servant had indicated to them a certain place on the outskirts of town where a brother would be waiting and there he would tell them the exact place. In that way the others could not filter in. This group numbered 48 from three congregations, including two neighboring towns. Some had traveled from 5 a.m. to

8:30 by bus and then had walked from the town out to the little farm.

Saying good-by until next time, the travelers headed for Pergamino, leaving after 10 a.m. and arriving at 4 p.m. They bought fruit along the way and so did not lose time for lunch, just traveling straight through. A congregation from Junin had come to join this one, making a group of 28. After he closed this talk, the brothers expressed their desire, as all the others along the way did, to have Brother Knorr take their love and greetings along to all the others he would meet.

There was one more stop, the last before arriving in Buenos Aires. This was flat country and rather green along the way. A little way out the travelers came to a dirt road and traveled 30 kilometers on to Salto. The mud bird-nests stuck on the top of fence and telephone posts, as well as dozens of owls, made it quite interesting along this road. Along the way the travelers had received a letter from the brothers of this little town saying they must stay for supper. They did not mind after being on a fruit diet all day. Upon arriving and as they entered the passageway alongside the house, the travelers caught sight of two roasting lambs stretched out on an iron rod *asando*. The rod, one end buried in the ground, held the meat in the air in a reclining position over the coals. The visitors learned that it takes three hours of slow cooking in this way. It was seasoned with salt before cooking and then each one would be served his portion seasoned with a sauce.

It happened to be the night before Christmas, when the people of the world were celebrating a big feast, but Jehovah's witnesses used this feasting occasion for a big get-together for truly Christian purposes. First they were served with spiritual food. The meeting was to begin at 7 p.m. and the four travelers arrived five

minutes late after all these days of travel and keeping a tight schedule. The brother who furnished and drove the car had done a wonderful service to his brothers and it was appreciated by Brother Knorr. He was not finished yet, but all were grateful that such a vast territory could be covered. So on went the last meeting outside Buenos Aires in this home. It was pleasant and up-building to all. Brother Knorr talked for more than an hour to 38 and then the tables were set.

At the table about 26 were present and enjoying Brother Knorr's experiences in the United States and other places as he related them. Before leaving they expressed their joy that it had not rained, for it would have been impossible to travel that muddy road. The weather had threatened all afternoon and the four visitors too had wondered if it would be possible to travel if the roads had been muddy. After they were on the way the cloudburst came and it really rained. A brother of Salto rode with the travelers to the next town to make sure the travelers kept on the right road. He made it by 11 p.m., just in time to take the train back.

Brother Knorr and Brother and Sister Eisenhower and the car driver continued on and finally arrived in Buenos Aires at 2 a.m. It was Christmas eve and the traffic was heavy. Driving was bad. All were thankful to Jehovah for this great privilege of service they had had all along the way and they appreciated the way the brothers had carried out instructions faithfully. All this contributed to a successful way of talking to as many as possible.

From the time they met in Mendoza until they arrived in Buenos Aires they had traveled over 1,500 miles by car and 400 by plane. All this was done from Saturday, December 19, to the following Thursday. A total of 19 talks with 1,232 in attendance was the report.

Preaching Behind the Iron Curtain

THOUGH Divided—Still United: Germany." Thus read one of the ninety beautifully illustrated greeting signs from as many different lands that decorated Yankee Stadium at the time the New World Society Assembly of Jehovah's Witnesses was held there in July, 1953. Emphasizing that unity were the reports of the activity of Jehovah's witnesses behind the Iron Curtain, a few of which are given herewith.

At present there are more than eleven hundred brothers in prisons of the Eastern Zone of Germany because of their witness for the truth. But even in prison God's Word is not bound. At one of the permanent controls in trains, that is, customs inspection, a woman who had become interested in Jehovah's witnesses was arrested because they found she had with her the book *The New World*, a witness Bible-study aid. In court she was asked if she would continue to believe in Jehovah. Then and there she dedicated herself to Jehovah and answered "Yes!" She was given a two-year sentence and while in prison was able to learn more about the truth and was secretly baptized. After her release she wrote the Watch Tower Society in West Berlin: "I am grateful with all my heart that I was able to bear witness to Jehovah's name even under oppression. It was a good lesson for me."

Calling at a home to give the family further Bible instruction one of Jehovah's witnesses found a policeman present. He detected an air of tenseness and the family's uneasiness. How should he conduct himself and what would the outcome be? After silent prayer, the witness fearlessly gave the witness he had prepared. His courageous action set the family's interest aglow. They now explain: "We were so uncertain about our existence. Through this message our life has become enriched. You cannot imagine how happy we are to have found the truth."

Among the best opportunities for giving the witness in East Germany are the funeral services. Very often hundreds of persons are present at the cemetery. Although it is strictly

forbidden for Jehovah's witnesses to speak on such occasions, they do it anyway, and this usually very unexpectedly so that their enemies are caught off guard.

A Communist official was arrested before he had opportunity to carry out his plans to flee to West Germany. While in prison he came in contact with Jehovah's witnesses. After some time he began to witness to Jehovah, and as a result of having been "contaminated by Jehovah's witnesses" he was put in solitary confinement and had to suffer much, especially because of his refusal to eat blood sausage. A clergyman of Communist leanings was placed in the cell with him to win him away from Jehovah, but in vain. Soon thereafter he was baptized in prison. Upon his release he told his fellow witnesses: "Instead of its being prison time, that was really school time for me."

A husband, bitterly opposed to his wife's being one of Jehovah's witnesses, wrote a letter to the police giving names and addresses of the witnesses directing the work in his town as well as of others who were interested in their work; also the time and place of meetings. On his way to mail the letter he had a heart attack and dropped dead. His wife found the letter in his pocket, stamped and addressed to the police, together with a personal copy.

Witnesses arrested while engaged in the preaching work often manifest a wonderful spirit in the presence of their enemies. Despite cruel beatings they remain silent, not revealing the names of their fellow servants. The prosecuting attorney asked a witness in the course of his trial how many copies of *The Watchtower* he had taken into a certain town. He replied: "Mr. Judge, you wouldn't be able to stand the strain of hearing the number!" Another witness, at the conclusion of giving his defense, stated: "Whether I have to go to prison for five, ten, fifteen or twenty years—there is no gallows too high and no ax [guillotine] too sharp—I am and remain a witness of Jehovah." Truly the Iron Curtain has not divided Jehovah's witnesses in Germany.

The name of Jehovah is a strong tower; the righteous runneth into it, and is safe.

—Proverbs 18:10, AS.

The Miracle of Resurrection

ONLY Jehovah God could conceive the idea of a resurrection. His power alone could perform such a miraculous act. It was not invented by men. The very first prophecy, uttered by Jehovah himself, gave

hope of a resurrection. In speaking to the serpent God said: "I shall put enmity between you and the woman and between your seed and her seed. He will bruise you in the head and you will bruise him in the heel." (Gen. 3:15, NW) Here he was setting forth the marvelous promise, later proved true, that the "seed," after being bruised in death by the Serpent, would live again to destroy him. This would require a resurrection of the "seed."

² The Serpent, the Devil, had put the false hope of human immortality into the mind of Eve. The Devil's lie has since been used as ground for either denying the resurrection outright or nullifying it by confusing the doctrine so as to take away the comfort and hope it offers. For who gets any real comfort out of the false religious statement of a clergyman at the funeral of a loved one that this one is not really dead, but is living on in some shady world, either in bliss or in a burning hell? Our own better sense tells us he is dead.

"However, now Christ has been raised up from the dead, the firstfruits of those who have fallen asleep in death. For since death is through a man, resurrection of the dead is also through a man. For just as in Adam all are dying, so also in the Christ all will be made alive. But each one in his own rank: Christ the firstfruits, afterward those who belong to the Christ during his presence. Next, the accomplished end, when he hands over the kingdom to his God and Father, when he has destroyed all government and all authority and power."

—1 Cor. 15:20-24, NW.

But if we believe he is alive we may think: "He may be suffering." Or, "If he is in heaven, why did God have him first here on earth? What is the purpose of it all?" We are confused, and the vagueness and contradictoriness

cause mental anguish. At the same time this false idea deprives us of the sure knowledge and solid comfort of the true resurrection hope the Scriptures give. If we would just look into the Bible we would see that our loved one is not suffering, but is awaiting a resurrection into far better conditions in the new world. We would thank God that his destiny is not dependent on where a clergyman places him, but on God's own mercy and judgment.

³ We cannot have complete happiness without the hope of a resurrection. Life is very dear to each of us. How can we be happy if we believe that only in this life we have hope? The apostle Paul expressed the feeling in these words: "If in this life only we have hoped in Christ, we are of all men most to be pitied." (1 Cor. 15:19, NW) This world may offer riches and pleasure, medical and scientific advancement, perhaps lengthening our life span a few years, but it does not even presume to make man live forever, much less offer

1. To whom does credit go for the resurrection hope? When was it first indicated?

2. How do the Devil and his false religions try to nullify the resurrection hope, and with what effect?

3. Where do men's schemes fall short of Jehovah's promises?

hope for life for those who have died. For this reason we should put our trust in God's kingdom rather than a United Nations scheme of men. What if they could bring peace, better living standards and prosperity? They could bring at best only a few years of it to each of us. The Kingdom will give its subjects permanent life under conditions undreamed of by man, together with the wonderful reality of bringing back the dead to enjoy such things everlasting.

HOW NEED FOR RESURRECTION AROSE

⁴ How did the need for a resurrection come about? In the beginning it was not necessary. It was not a part of God's original purpose toward mankind, because death was not intended for man. Death is an unnatural thing for humans, brought in by sin, and the resurrection was added to overcome this disability for righteous men. Adam and Eve were perfect and had everlasting life before them if obedient. Their children would naturally inherit their perfection, filling the earth with lovely, obedient humankind, who would have no fear of death and would not know sickness and pain. But Satan the Devil induced the first human couple to go beyond the bounds of safe freedom set for them by their Creator. Adam and Eve followed the course of willful disobedience and open rebellion, forfeited the opportunity of being parents to a living society of humans and instead fostered a race in whom death reigned. Thus the need of a resurrection to overcome king death for those who would desire to take a life course opposite to that of their rebellious parents.—Gen. 3:4-6; Rom. 5:12, 14, 19.

⁵ To be sure, resurrection is a miracle, a thing beyond man's power to accomplish

or even to understand. But why should that keep one from accepting it? Life itself is a miracle, not understood by men, but we accept it as a reality. Then there is the miracle of birth, the miracle of creation, the miraculous fact that life exists here on the earth and apparently on none of its sister planets. All these miraculous things beyond our power to control or even fathom, we accept. All are provisions by a loving Creator for our good. The resurrection is necessary to complete that good purpose toward us.

A PROVED, RELIABLE DOCTRINE

⁶ Why can we be so sure of the resurrection? Faith must be based on evidence attested by reliable authority. We do have such evidence for the resurrection. Chief of this is the testimony borne by the apostles and disciples of Jesus Christ. Paul, who was at first a violent opposer of Christ and a disbeliever in his resurrection, witnessed that he received a glimpse of the resurrected, glorified Son of God and said: "Now if Christ is being preached that he has been raised up from the dead, how is it some among you say there is no resurrection of the dead? If, indeed, there is no resurrection of the dead, neither has Christ been raised up.... Moreover, we are also found false witnesses of God, because we have borne witness against God that he raised up the Christ, but whom he did not raise up if the dead are really not to be raised up.... Further, if Christ has not been raised up, your faith is useless, you are yet in your sins.... However, now Christ has been raised up from the dead." (1 Cor. 15:12-20, NW) For the record of his testimony to the miraculous event of Christ's postresurrection appearance to him, see Acts 9:1-9; 22:6-11; 26:12-18.

4. How did the need for a resurrection arise?

5. Why is it entirely reasonable to accept the miracle of resurrection as true?

6. Where do we find the strongest proof of Jesus' resurrection?

⁷ By the mouth of many more than two or three witnesses Jesus' resurrection is established—by more witnesses than many other fully accepted events of history. Thoroughly refuting the charge that it was an imposture, that his body was stolen, as the enemies who put him to death claimed, or that it was a visionary hallucination, or a collusion, we have these facts: The witnesses were not men of power or influence, to overcome or bribe the Roman guards stationed at Jesus' tomb. There was little likelihood of a collusion among so many, especially as to something that would be of no personal gain to them. Their witnessing to the resurrection could have no selfish motive; it exposed them to suffering and death. They gave their testimony in the very place where the bitterest enemies were, where certainly a fraud could be uncovered. And they did not wait, but witnessed then, while the rage of the Jews was at its height. Furthermore, if it had been a mere vision or imagination, it would have been of the expected thing; but this was to them a great surprise in their despair and downcast condition—the unexpected. Really it was the very thing that gave them the courage to bear testimony that could not be broken down under the most violent persecution.

⁸ If one will read the accounts of Jesus' resurrection recorded in the four gospels he will readily see the harmony and yet the lack of collusion in these accounts. That it was witnessed to by a great number and that it was accepted by many more right in that vicinity very soon afterward is attested to by the Bible and acknowledged by writers of profane history, such as Josephus.—Acts 2:41; 4:4.

⁹ And what about the resurrections of

7, 8. Give some proofs that the eyewitnesses of Jesus' resurrection were not perpetrators of a collusion or victims of hallucination.

9. What other proofs do we have that the teaching of the resurrection is true?

Lazarus, Jairus' daughter and the son of the widow of Nain? (John 11:43, 44; Mark 5:41, 42; Luke 7:14, 15) These were seen by many, testifying to Jehovah's power in this respect. Yes, God's power had been shown in this way in the days of the prophets Elijah and Elisha. (1 Ki. 17:21, 22; 2 Ki. 4:32-35) Abraham believed in a resurrection. (Heb. 11:19) It was repeatedly promised in the Hebrew Scriptures. We have a host of witnesses to the truth of Jehovah's miraculous resurrection power.—Isa. 25:8; 53:10-12; Job 14:13, 14; Dan. 12:13; compare Exodus 3:15 with Luke 20:37, 38.

PURPOSE OF THE RESURRECTION

¹⁰ Since Jehovah is the great Purposer, he has a purpose in the resurrection. When Adam sinned, Jehovah had the power to bring forth a new race to people the earth. But the resurrection shows forth not only his unlimited power but also his love and mercy and vindicates him as the Preserver of those who serve him. Having resurrection power, he is able to show that his servants will be faithful to him to the very death. He can answer Satan by letting him go the full limit of killing some in a vain effort to support his false accusations. The fact that Jehovah's servants are willing to give up even life itself in his service proves their service is, not for selfish considerations, but for love. It also proves they acknowledge him as the Almighty, able to resurrect them, the Supreme Sovereign and the God of love. It proves they are dedicated to Jehovah for his wonderful qualities. Thus Satan is most thoroughly convicted as a liar in his challenge of Jehovah's supremacy and of the integrity of his creatures' devotion to him through love.—Job 1:9-11; 2:4, 5.

¹¹ At the time of the judgment in Eden Jehovah purposed a new thing. The resur-

10, 11. What purposes are served by the resurrection?

rection would be necessary to accomplish it. This was a new creation, a royal theocratic organization of 144,001 kings as the capital part of his universal organization. These would be selected from among men who would prove unbreakable integrity to death—a government the members of which the universe could ever depend on for justice, righteousness, adherence to Jehovah's direction and principles of truth. By the resurrection Jehovah could also let his only-begotten Son, the closest one to him in the universe and his Chief Executive Officer, be tried to the limit and raised again to heaven, this time to immortal life to be the Forerunner and Head of all his 144,000 royal brothers. (Rom. 8:29; Col. 1:18; Rev. 14:1) In fact, it is through this One that the way is opened for a resurrection for others. His death and resurrection are a foundation for hope of all who desire life. This is the point of Paul's argument: "However, now Christ has been raised up from the dead, the firstfruits of those who have fallen asleep in death. For since death is through a man, resurrection of the dead is also through a man. For just as in Adam all are dying, so also in the Christ all will be made alive."—1 Cor. 15:20-22, NW.

THE FIRST RESURRECTION

¹² The Bible clearly outlines two kinds of resurrection: first and foremost, the heavenly; second, the earthly. In the fifteenth chapter of First Corinthians Paul discusses mainly the heavenly resurrection, of which Christ was the first. What a miracle, this resurrection! It is the first resurrection, first in time and first in importance. (Rev. 20:6) Jehovah had performed many miracles in creating angels of might and power greater than man's. His very first creation, his only-begotten Son, whom he used as Associate Creator thereafter, was his greatest creative work

to that time. But this was not equal to his miraculous work of power on Nisan 16, A.D. 33, when he resurrected Jesus Christ the "firstborn from the dead"—the first to be raised from the dead to everlasting life.

¹³ Imagine the interplay of Jehovah's supreme wisdom and limitless power in raising Jesus to immortality, giving him a divine organism, making him the exact representation of Jehovah's very being, higher than any other creature, far above his previous station. (Phil. 2:9; Heb. 1:3) Furthermore, the resurrected Jesus was the same personality he had been at death. Jehovah's power is more deeply appreciated when we consider the fact that here he reconstructed the second-greatest personality in the universe. What wonderful fruits of the spirit the Son had developed during his millenniums of prehuman heavenly service to Jehovah! How he had added to this by his earthly service under Satan's test, where "he learned obedience from the things he suffered"! (Heb. 5:8) Now not one whit of his qualities of proved, unbreakable integrity had been lost by Jehovah in resurrecting him, re-creating his personality. What a marvelous accomplishment!

¹⁴ Now, this great miracle is to be repeated 144,000 times in raising the associate body members of the Christ to immortality. (1 Pet. 1:4; 1 John 3:2) Yes, these can say: "The Lord Jesus Christ, who will refashion our humiliated body to be conformed to his glorious body according to the operation of the power which he has, even to subject all things to himself."—Phil. 3:20, 21, NW.

¹⁵ The time of their resurrection is shown in the words: "In the Christ all will

13. How was Jehovah's power magnificently demonstrated in Jesus' resurrection?

14. Is this astounding miracle to be repeated? Explain.

15. (a) When did the resurrection of Christ's body members occur? (b) What about such ones still on earth today?

be made alive. But each one in his own rank: Christ [Jesus] the firstfruits, afterward those who belong to the Christ during his presence." (1 Cor. 15:22, 23, NW) His presence as immortal, reigning King is now here. Since 1918 he has turned his attention to these body members, and the dead ones he has raised up. Paul foretold it in these words: "Because the Lord himself will descend from heaven with a commanding call, with an archangel's voice and with God's trumpet, and those who are dead in union with Christ will rise first." Christ Jesus, who also bears the title "Michael the archangel," after casting Satan and his angels out of heaven, turns his attention to these dead ones and, during the time of the great trumpetlike announcement of the established Kingdom, raises them up. (Jude 9; Rev. 12:7, 10) From that time forward the remnant of these who are on earth, dying faithful, do not have to wait in death's sleep, but are raised up at the very moment of death to join their fellow joint heirs with Christ in immortality. Paul explains this sequence of events, saying: "Afterward we the living who are surviving will together with them be caught away in clouds to meet the Lord in the air; and thus we shall always be with the Lord." "Look! I tell you a sacred secret: We shall not all fall asleep in death, but we shall all be changed, in a moment, in the twinkling of an eye, during the last trumpet. For the trumpet will sound, and the dead will be raised up incorruptible, and we shall be changed." —1 Thess. 4:16, 17; 1 Cor. 15:51, 52, NW.

THE EARTHLY RESURRECTION

¹⁶ There are others, too, for whom the resurrection holds hope, persons whom God also retains in his memory as merit-ing the benefits of resurrection. Jesus showed there were others when he said:

16. For what others did Jesus show there is hope?

"Do not marvel at this, because the hour is coming in which all those in the memo-rial tombs will hear his voice and come out, those who did good things to a resur-rection of life, those who practiced vile things to a resurrection of judgment." —John 5:28, 29, NW.

¹⁷ Those receiving heavenly resurrection to immortality are surely among those resurrected to life. But there are many who proved faithful in times of old and who refused to compromise with Satan's world, so that they would obtain a resur-rection under the Kingdom. This would be better than the resurrections that took place in their days, before the ransom had been paid by the Messiah, and before his kingdom began. (Heb. 11:10, 35) Then there are, since Christ's kingdom has been established, A.D. 1914, some of his "great crowd" of sheeplike ones who have died faithful to him and may yet so die before Armageddon's war wipes out Satan's sys-tem of things. (Matt. 25:34-40; Rev. 7:9) Some of the "great crowd" are now serv-ing in position of "princes," responsible servants in God's New World society. (Isa. 32:1) Likewise, men of old were given that promise. (Ps. 45:16) It would reasonably follow that the faithful men of old and any of the present-day other sheep who die will receive a resurrection early in the new world, to join the Armageddon survivors in their work of making a paradise of the earth. Theirs would be a resurrection to life also, in that they would come forth with a good start, having already pat-terned their lives to a great degree in obe-dience to God. The stand they will take on coming forth is not one of doubt, but they will immediately take up again the way of obedience and conformity to new-world ways. These also would be "righteous" ones, as mentioned by Paul at Acts 24:15 (NW).

17. Who receive a resurrection to life?

¹⁸ But what about the "unrighteous," or "those who practiced vile things," coming out to a "resurrection of judgment"? This will be part of the earthly resurrection and will include those who did not know the way of service to Jehovah, but whose hearts could desire the principles of right. The malefactor to whom Christ spoke is one example of such. (Luke 23:39-43) They did not practice the things pleasing to God and leading to life, but they had right heart desires, a love of righteousness that God remembers. Some may have even shown good will toward God's servants in times past. Such ones must come forth to judgment, the outcome of which depends on their obedience to the divine regulations governing God's new world. This will occur after paradisaic conditions are well along, as Christ promised the malefactor.

"THE ACCOMPLISHED END"

¹⁹ In harmony with Revelation 20:5, however, none on earth will have the grant of everlasting life until the end of the thousand-year reign of Christ. When he

comes to this point of time, having lifted obedient humankind up to actual perfection, his priestly work toward them is done. Death due to Adam has then been destroyed by removal of all imperfection. The earth is filled and beautified according to Jehovah's original purpose. Christ then steps aside to let them stand in their perfection before Jehovah himself, as Adam did in Eden. This is "the accomplished end, . . . when he has destroyed all government and all authority and power." (1 Cor. 15:24, NW) Next, the test of Satan's loosing for a little season is applied and those standing firm for Jehovah's theocratic government are declared righteous, being granted a permanent place in that world without end. It is then that "the rest of the dead . . . come to life" in the fullest sense of the word. (Rev. 20:5, NW) Then Jehovah God is truly "all things to everyone," because wholly in him resides the decision as to permanent life or extinction for each one of earth's inhabitants. By the resurrection Jehovah's name and purposes are vindicated. Happy are those who receive its benefits!

18. Who receive a resurrection of judgment?

19. How does the resurrection have a part in finally vindicating Jehovah's word and name?

Resurrection Our Strength-giving Hope

IN THIS fight to maintain integrity it is not easy for one to go contrary to the ways and thinking of this old world. It is far from the coward's course, though the world may use this false accusation toward the Christian to intimidate and force him

into parallel with its mad rush toward destruction. For, instead of love and reasoning, this world plays upon fallen man's weakened emotions. It uses the whip of fear, or pride, or selfishness. Few people of earth can stand against these. By reason of this dictators can hold entire nations in subjection, people being afraid to maintain

1. (a) By what means does the world keep people in the way of destruction? (b) How could people avoid fear of death?

cherished principles of righteousness by speaking out or taking an open stand. By their silence they tacitly approve, for their own personal safety, the ungodly, totalitarian measures of their governments and bring themselves under community condemnation with the wicked nation. Fear of death for themselves or members of their family is their terror. The Bible describes the Devil, the great prison keeper, as controlling "all those who for fear of death were subject to slavery all through their lives." (Heb. 2:15, NW) If people had a true knowledge of the resurrection they could be free from such fear. Hence the life-or-death need of this knowledge. Without such understanding and faith the Christian cannot maintain integrity.

² To Jesus, while maintaining his integrity on earth under great pressure from the Devil and his world, the resurrection hope was a sustaining force. While suffering even the death of the torture stake he was greatly strengthened to keep unbroken integrity to his Father because of this faith and hope. It is written of him: "Moreover, even my flesh will dwell in hope: because you will not forsake my soul in Hades." (Acts 2:26, 27, NW) Jesus knew that God would not forget him, to leave his existence, his "soul," blotted out in gravedom.

³ Likewise, Abraham was made strong to pass the test of offering his son Isaac, Job to endure intense suffering and loss of everything but life itself, and the great cloud of faithful witnesses of old to withstand being "tortured because they would not accept release by some ransom, in order that they might attain a better resurrection." (Heb. 11:35, NW) The apostles were filled with a "living hope" by the fact of Jesus' resurrection and the guaran-

tee it gave them, lending a force and enthusiasm to their preaching that no amount of persecution could dampen. It enabled them to endure to death to ensure themselves of resurrection.—Phil. 3:10, 11; 1 Pet. 1:3; 3:21.

SOUL, SPIRIT AND MEMORIAL TOMBS

⁴ We want to be certain that we shall be worthy of a resurrection, that God will remember us to perform this mighty miracle in our behalf. Understanding of the principles on which it rests will help us. "Resurrection" is translated from the Greek word *anástasis*, which literally means "a standing up again." What is it that stands up again to life in the resurrection? It is the man, the personality, the same person that went into death. It is not the body brought back, inserted with an "immortal soul" that was pigeonholed in heaven or elsewhere. For it is not merely the body that dies, but the person, the soul, which is the living, breathing, sense-possessing human. When a person dies, the soul dies. The Bible, at Numbers 6:6, 7 (NW) says: "[A Nazirite] may not come toward any dead soul. Not even for his father or his mother . . . may he defile himself when they die." The soul is not something that separates from the body and goes to heaven. Even of Jesus it was said: "You will not forsake my soul in Hades." (Acts 2:27, NW) Jesus' soul was not in heaven or "paradise." It was in Hades, gravedom, and it was from there that God raised it up.

⁵ It is true that the Bible says: "The spirit shall return unto God who gave it." (Eccl. 12:7) But note that this is the *spirit*, not the soul. The apostle shows there is a distinction between the two when he speaks of God's Word as being able to

2. How did knowledge of the resurrection strengthen Jesus' integrity?

3. What other examples show the necessity of knowledge of and faith in the resurrection?

4. Show that resurrection does not consist of a rejoining of the body with an "immortal soul."

5. What is meant by Ecclesiastes 12:7: "The spirit returneth unto God who gave it"?

pierce "even to the dividing asunder of soul and spirit." (Heb. 4:12) "Spirit" here means the life principle, life force. Its returning to God means that the know-how and the power to make that person live again resides wholly and exclusively in God's hands. Just as a complicated machine might break down and require the services of its inventor and designer to repair or rebuild, no one else would have the know-how and ability to repair or rebuild that machine and start it working again.

⁶ Jesus showed what the basis is upon which God makes his determination as to who receives resurrection. He said: "All those in the memorial tombs will hear his voice and come out." (John 5:28, 29, NW) Those who are in God's memory, who before death had a tendency toward and a love for righteousness and justice, or a legal right under God's provisions of family merit, are the ones God brings back by a resurrection. We could put it another way: God has a record or transcription of the life pattern, which transcription falls under his judgment as giving that person or personality a right to a resurrection. Not that anyone in himself deserves a resurrection. No, but in God's mercy and through the provision of the ransom sacrifice of his Son he judges these ones as deserving.

OUR LIFE PATTERN

⁷ Now, what is it that will bring any one of us into that happy position? Having had faith in Jehovah God and the blood of his Son Jesus Christ, and having dedicated ourselves

6. On what basis does God judge whether one who is dead deserves a resurrection or not?

7. What factors mold our life pattern as dedicated Christians?

to him, we must form a proper life pattern, building on this foundation. Let us consider what factors make us the personality or individual that we are, the life pattern we display. Our life pattern is molded by four things: (1) Our inherited traits. Through the almost unlimited combinations possible in the gene mechanism at time of conception, the child inherits certain mental qualities, traits, propensities and talents, usually reflecting to a noticeable degree some of his parents' qualities. For this reason the child when born possesses to some degree a life pattern. His brain has certain "circuits" already dimly formed, aside from the natural instinctive survival traits such as the instinct to suck its mother's milk. God, knowing these combinations in the child, could tell at this point what its tendencies will be, and how strong they are to withstand or comply with later environment. (2) Environment, which includes experiences undergone during lifetime. (3) Our own will or choice as a free moral agent. (4) The influence of God's holy spirit and his Word and organization.

⁸ From this we can see that one may have certain leanings from his birth. His early environment and parental training may accentuate or inhibit these. Hence the vital importance of proper environment, training and discipline for the child. Then the time comes when he exercises his own will in choice of a course of good or of evil practices. Can he take a course of good in his own strength altogether? No, for, he being an imperfect offspring of sinner Adam,



8, 9. (a) Outline the course that assures the Christian of a resurrection. (b) What is the result of such course?

the rule applies to him: "The inclination of the heart of man is bad from his youth up." (Gen. 8:21, NW) And the environment of this old world with its propaganda and wickedness is pressing in on him from all sides. So he must turn to God's Word, the Bible, for guidance. He must have God's holy spirit or active force directing him. It inspired the Bible. He also needs the help of God's organization and must walk in harmony and in step with it to continue as the Bible directs. Doing these things, he will react properly toward his environment and take the right course as issues present themselves to him. He will be able to develop any good qualities and talents he has, to use them in God's service. He will be able to overcome wrong tendencies. His mind will be made over from conformation to the world to conformation to new-world ways.—Rom. 12:2.

⁹ What will be the result? He will be a new personality, created according to God's will. (Eph. 4:24) He will display a life pattern in harmony with God's will and Word. The things he does will fit, coincide with the things written in the Bible. As an inspector in a factory checks the finished products with the original pattern and rejects those not conforming, so God, in observing the life pattern we display, checks to see whether we have followed his righteous pattern. On this rests our individual hope, as dedicated Christians, of a resurrection. God's Word uses as illustration a potter who selects or rejects vessels of clay according to whether they conform to his desired pattern or not.—Rom. 9:19-24.

"CHARACTER DEVELOPMENT" FALSE

¹⁰ This is not "character development." In so-called "character development" one relies on self-righteousness, building up a "sweet" personality that will make him worthy of life. No, Christians look to God's

10. Is this "character development"? Explain.

righteousness and rely on his spirit as they try to copy Christ's pattern, maintaining integrity. Even then, in themselves is no merit. They are still imperfect, but by faith and obedience they hope to receive God's mercy. They try to magnify God's undeserved kindness and righteousness, not their own. It was over this question that the Jews failed: "For, because of not knowing the righteousness of God but seeking to establish their own, they did not subject themselves to the righteousness of God."—Rom. 10:3, NW.

¹¹ According to the illustration of the potter, the willfully wicked and those dying under family or community condemnation will be rejected. They are "forgotten" by God, blotted out from his memory. (Prov. 10:7; 11:7; Obad. 16) Those whom God remembers he considers alive; those who are wicked he forgets as permanently dead. (Luke 20:38; Rom. 4:17; Isa. 26:14) All this shows, incidentally, that there is no separated "immortal soul" nor is there an intermediate conscious state of the dead. No, only the record God has, which if unworthy is blotted out, forgotten, as though it had not been.

NO RESURRECTION OF THE BODY

¹² Since there is no "immortal soul" existing apart from the body, resurrection is not the 'joining again of soul and body.' However, spiritual or earthly, the individual must have a body or organism, for all persons, heavenly or earthly, possess bodies. The Bible says: "If there is a physical body, there is also a spiritual one." But is the body reassembled? or is it a replica of the former body, made exactly as it was when the person died? No. The Scriptures answer: "Nevertheless, some one will say:

11. (a) What becomes of the willfully wicked? (b) What does this show as to whether there is an "immortal soul" or an intermediate state of the dead?

12. What does Paul show as to bodies of resurrected ones?

'How are the dead to be raised up? Yes, with what kind of body are they coming?' You unreasonable person! What you sow is not made alive unless first it dies; and as for what you sow, you sow, not the body that will develop, but a bare grain, it may be, of wheat or any one of the rest; but God gives it a body just as it has pleased him, and to each of the seeds its own body.'—1 Cor. 15:44, 35-38, NW.

¹³ As Paul says, not all those resurrected are given the same kind of bodies. He illustrates that there are now different bodies—spirit bodies belonging to angels in heaven, and fleshly bodies of those on earth: "And there are heavenly bodies, and earthly bodies; but the glory of the heavenly bodies is one kind, and that of the earthly bodies is a different kind." (1 Cor. 15:40, NW) Then he shows that the joint heirs with Christ, receiving a heavenly resurrection, are given bodies of quality far superior to those of flesh. He explains: "So also is the resurrection of the dead. It is sown in corruption, it is raised up in incorruption. It is sown in dishonor, it is raised up in glory. . . . It is sown a physical body, it is raised up a spiritual body. If there is a physical body, there is also a spiritual one. It is even so written: 'The first man Adam became a living soul.' The last Adam became a life-giving spirit. . . . As the one made of dust is, so those made of dust are also; and as the heavenly one is, so those who are heavenly are also. And just as we have borne the image of the one made of dust, we shall bear also the image of the heavenly one. However, this I say, brothers, that flesh and blood cannot inherit God's kingdom, neither does corruption inherit incorruption."—1 Cor. 15:42-50, NW.

¹⁴ The 144,000 members of the "bride" give up earthly life in death and are resurrected.

13, 14. What kind of bodies are Christ's joint heirs given in the resurrection?

rected perfect, divine, immortal, incorruptible. (1 Pet. 1:4; 2 Pet. 1:4) Their bodies are glorious, bright, resplendent, in fact, so bright that no human could look upon them and live. Being higher than the angels, they are above and beyond any power or influence that even the angels could bring to bear to harm or hinder them. Only upon the Almighty Jehovah himself are they dependent. He is always far above them, as their God.

¹⁵ Those whom Jehovah pleases to raise to an earthly resurrection, what body does he give them? It could not be the same body, of exactly the same atoms. If a man dies and is buried, by process of decay his body is reconverted into organic chemicals that are absorbed by, say, an apple tree. Persons eat the apples of that tree. The elements, the atoms of that original person, now are in many persons. In the resurrection it is obvious that the same atoms cannot be in the original person and all the others at the same time. Neither could it be a body constructed to be the exact duplicate of the body at the moment of death. If a person has had his body mutilated before death, will he return the same way? No. Say a person dies from having the blood drained from his body. Will he return without blood? You will answer, No, for he could not live without blood, which the Bible says is the life (or soul) of the person. (Gen. 9:4) By the same reasoning, if he died with a pierced heart, he will not be resurrected in that condition.

¹⁶ While alive, the greater part of a human body changes over a period of years, worn tissues being replaced, though the general appearance and characteristics of the person remain. So why should one return in the resurrection with identically the same

15. (a) Show that it is not the identical body that is resurrected. (b) In earthly resurrection is the body an exact duplicate of the one possessed at death?

16. What kind of bodies will those receiving an earthly resurrection be given?

body or one marked with disfiguring mutilations? Through the miraculous power granted him by Jehovah, Christ can construct for the resurrected ones bodies that are reasonably sound. Lazarus' body was in a state of decomposition. When Jesus raised him, the miracle replaced and rebuilt broken-down, decayed tissues. He came forth a healthy man. So in the resurrection.—John 11:38-44.

¹⁷ Jehovah will therefore give them suitable bodies. Are they perfect fleshly bodies? No. They are reasonably sound and healthy bodies, but until they receive the training and instruction from Christ during his thousand-year reign and learn proper living and their bodies and minds are fully in tune with God, not only in will, but in every thought and movement, they are not yet perfect. So, continuing in the path of obedience, they will have the curative powers of Christ's ransom applied to them, removing the death process until every trace of imperfection is gone and they stand with sparkling, invigorating life force filling every cell and tissue of their bodies.

¹⁸ Meditate for a moment on what a wondrous, miraculous display of power and wisdom Jehovah shows in the resurrection. He does not merely compound certain qualities to bring to birth a personality, but reproduces exactly every one of the million traits and characteristics of the individual, not only those inherited, but all those the result of countless influences playing on the individual during lifetime—the things he has read, studied, seen, done, experienced—the composite personality resulting from a lifetime. Jehovah reconstructs all this with unerring accuracy in smallest detail, in a body suitable for the place where God purposed him to live. An illustration is the case of Jesus, as pre-

viously noted in the foregoing article, "The Miracle of Resurrection" (¶ 13).

A PSEUDOSCIENTIFIC COUNTERFEIT

¹⁹ A foolish argument was recently presented in a popular magazine, that science has discovered the secret of resurrection. Here is the hope held out:

"To duplicate the individual in his original image, all one would need would be just one cell of scar tissue, a microscopic bit taken from a slight wound that had just begun to heal. This phoenix seed would be planted in a phoenix bed, or phoenix garden, in which the 'soil' would be impregnated with the proper chemicals and otherwise provided with the tools needed by the master sculptor [the rebuilding power of the scar tissue] to fashion living beings out of the elemental clay of regenerative scar tissue."

"The first essential step to physical immortality turns out to be a very simple thing. All that is required is a small superficial cut no more than skin-deep, to stimulate the process of healing. As soon as scar tissue begins to form, a small bit of it is removed for preservation, either by tissue culture or by deep-freezing. It is this small bit that constitutes the phoenix seed, out of which an exact replica of the individual from which it came can be created in the future."

"These seeds could be kept indefinitely in a state of perfect preservation, the spark of life in a state of suspended animation, yet ever ready to spring into life."

"In fact, instead of re-creating only one Einstein or Churchill, we could bring into being several of them, in the manner of identical twins." (*Look*, March 24, 1953) Modestly, the writer adds: "What are the proper conditions [for growing such a body]? We do not know and we are still

17. Will those resurrected to earth be given perfect bodies at their resurrection?

18. Why is resurrection such a stupendous miracle?

19. What counterfeit is proposed by a so-called "scientific" theory?

far from knowing." Yes, though held out as science, it is only theory without any real supporting evidence.

²⁰ True biological research has shown that in the very earliest embryonic stages all cells of the embryo are alike. But a little later, genetic forces which men do not understand cause these cells to become highly specialized so some will build only muscle fibers, some only light-sensitive eye parts, some only skin, etc. One scientist explains: "In embryology we see foot-loose young cells with tremendously wide potentialities becoming bound into a pattern through which they are strait-jacketed into the highly specialized forms and functions of elongated muscle fibers or light-sensitive cells or hydrochloric acid factories in the stomach." Any one of these, if grown separately, would not bring forth a whole new body. The same scientist says: "The young human being, for example, is in possession of a detailed directory of its future development by the end of the first month." (*Scientific American*, February, 1950) And while it is true that the blood, together with body tissues, heals wounds, whoever saw the human body grow a new arm or leg after amputation? or a new kidney, liver, or an eye?

²¹ If the readers of the above article in *Look* are seeking the truth they will want to compare its "hope" with the Bible hope of resurrection. According to the article the "regrown" one would possess only those characteristics that his genes originally gave him. All his life experience and memory would be lost. He would not identify himself as having lived before, but would be as a newborn baby. He would have to grow old and die numberless times, only to start all over again from "nothing." Some slip or carelessness on the part of

others taking care of his "phoenix garden" could prevent his being "reborn." Also there is no hope held forth at all for those already dead. Indeed a false, shabby, undesirable and utterly inadequate counterfeit to replace God's true promises!

²² The stupendous miracle of resurrection is Jehovah's exclusively. He alone has this power originally, and has entrusted his Son with it: "For just as the Father has in himself the gift of life, so he has granted to the Son to have also in himself the gift of life." (John 5:26, NW) Men may resuscitate persons by artificial respiration or by drugs or electricity after heart and breathing stop. But it is admitted that after cells deteriorate, especially brain cells, which in only a few minutes of oxygen starvation degenerate beyond repair, the person is dead. He is beyond human help. Only by God's power of resurrection can he come to life. Nor will God have to do it by a slow growing-process, but instantaneously, by his limitless power. Jesus when on earth did not cause withered hands or blind eyes to grow whole slowly, but restored them instantly, miraculously. —Mark 3:1-5; 10:51, 52.

RESURRECTION HOPE AN INCENTIVE

TO SERVICE OF GOD

²³ Thus the Christian has a surpassing hope, so far above anything dreamed of by men. That is why Paul says: 'Let us have on as a helmet the hope of salvation.' (1 Thess. 5:8, NW) One of the strong features of that hope is the resurrection. It keeps us from getting our "head" broken by enemy assaults that would otherwise crack our integrity to God. Even the blow of death cannot do that, for we know that if we belong to the heavenly 144,000 we shall be resurrected to immortal glory "in the

20. Describe a law of God governing natural things that makes such impossible.

21. How does the "hope" held out by such theory fall short of the resurrection hope?

22. Can men in any instance perform a resurrection?

23. How does the resurrection hope provide a helmet for our integrity whether we are members of the anointed or of the other sheep?

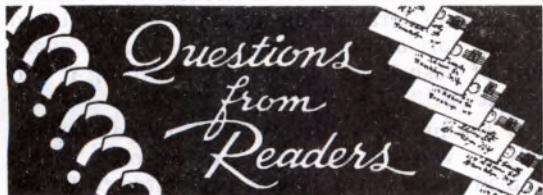
twinkling of an eye." (1 Cor. 15:52) If we are of the other sheep it will be just like going to sleep one second and awaking the next. It will not be to us a long, miserable wait. For death is complete absence of life and consciousness—nothingness. On awaking in the new world one's first thought would probably be a completion of the thought with which he died. Enoch, who will awake with his vision of the new world still in mind, is an example. (Heb. 11:5) While all of Jehovah's witnesses desire to live and preach as long as Jehovah wills, they do not fear death.

²⁴ At the death of their loved ones Christians are not like others. They do not sorrow overmuch. While recognizing death as an enemy, they do not go beyond natural love and affection and permit sadness to affect their integrity-keeping course in Jehovah's service. Rather, they continue more firmly, knowing that faithful service will assure them of a place in the new world, so they will be able to see their loved ones again in the resurrection.

²⁵ What a loving, thoughtful God we serve! His resurrection promise should stir us to greater activity now. The time is

24. How should Christians look upon death in view of this hope?

25. Why should the resurrection hope stir us to greater activity now?



- Will persons who committed suicide to preserve the honor of the family name, or for some other reason according to the custom of Japan, come up in the resurrection? Also, will murderers be resurrected?—K. H., Japan.

The Jewish nation was in covenant with Jehovah God, and their law said: "You must take no ransom for the soul of a murderer who is

steadily drawing closer when it will be a reality, not only to members of the 144,000, resurrected since 1918, but to those who will live on earth. Think of the joy Christ and his heavenly joint heirs will have as their hands lovingly administer the merit of Christ's ransom sacrifice during Christ's great kingdom sabbath to lift billions of earth's dead out of the pit of death. (Luke 14:5; John 5:26; 6:53) Think of the joy of Jehovah's other sheep in the paradise earth when the notification comes from Jehovah, telling his organization to prepare to receive the resurrected dead. Then they will have superabounding joy arranging for feeding, housing, educating and training the resurrected multitudes to fill their places in the New World society. What a grand convention that will be! Wonderful, heart-cheering to look to the time when Sheol-Hades, "gravedom," is destroyed by the resurrection and when, finally, perfected human society stands before God at the thousand years' end and, passing the test, hears God's expressed approval, justifying them as worthy of permanent life on this beautified globe. The resurrection miracle, multiplied a billionfold, will have brilliantly accomplished God's purposes in victory over death, never needing repetition in the endless ages to come.

deserving to die, for without fail he should be put to death." Nor could a Christian commit murder and live: "Everyone who hates his brother is a manslayer, and you know that no manslayer has everlasting life remaining in him." Inasmuch as suicide is self-murder, the same view may be taken of it as of murder. So if anyone who has dedicated his life to Jehovah God sanely takes his life in suicide, or deliberately murders another person, it is doubtful that Jehovah would remember such a person in the resurrection.—Num. 35:31; 1 John 3:15, NW.

However, in the case of a person that did not know Jehovah's law and was not a dedicated servant of God it would be different. If he died a suicide or as a murderer he would certainly

die guilty of grievous sin; but there are many other grievous sins, and for them repentance is possible. At one time Paul wrote some Christians that they had once been extremely immoral and depraved, but had been washed clean because of their repentance of and abandonment of such sinning and their acceptance of Jehovah's arrangement through Christ. Elsewhere the Bible speaks of murderers failing to repent, which implies repentance was possible for them under certain conditions. (1 Cor. 6:9-11; Rev. 9:21, NW) The sins of suicide and murder need not be sins against the holy spirit, and, if not, would be forgivable. Sin is sin, regardless of what kind, and a resurrection for a suicide or a murderer not in the truth would depend more on how deeply he was steeped in paganism or demonism, on his ability to repent and be recovered from the depths of heathenism, than on the specific sin or sins committed previously. It is Jehovah God and Christ Jesus who will judge this capacity to repent and this ability to recover and who will decide whether to resurrect certain individuals or not. We are content to let the matter rest in their capable, just, merciful hands.

- Some think it is wrong to hunt and fish, while others see no wrong in such pursuits. Some who think hunting permissible do contend, however, that the game should be thoroughly bled immediately after it is shot to avoid violating the prohibition of eating blood. This bleeding is not generally done. What is the Scriptural view concerning these matters?—A. A., United States.

We must neither condemn what Jehovah approves nor approve what Jehovah condemns. The Bible speaks of "unreasoning animals born naturally to be caught and destroyed." Some argue this applies only after the Noachian flood. But it was true in Eden, when "Jehovah God proceeded to make long garments of skin for Adam and for his wife and to clothe them." Also, long before the flood Abel was approved for offering an animal sacrifice, whereas disapproved Cain did not engage in killing animals for sacrifice but offered bloodless field products. —2 Pet. 2:12; Gen. 3:21; 4:3-5, NW.

After the Flood man was permitted to kill animals for various reasons. The Mosaic law required the slaughter of different kinds for sacrifice, and animal skins or leather were properly used for not only garments but also such things as shoes, belts, containers, writing

material and tabernacle parts and accessories. (Lev. 1:5, 10, 14; 13:59; Ezek. 16:10; Mark 6:9; 2 Ki. 1:8; Matt. 3:4; 9:17, NW; 2 Tim. 4:13; Ex. 26:14; Num. 4:6-14) If an animal killed a person it was to die: "In case an ox should gore a man or a woman and that one actually dies, the ox is to be stoned without fail." If animals were destructive of man's property or crops they could be caught and destroyed: "Catch for us the foxes, the little foxes, that are despoiling the vineyards, since our vineyards are in bloom."—Ex. 21:28, NW; Cant. 2:15, AT.

Animals may also be used for food, with the exception of the blood: "Every creeping animal that is alive may serve as food for you. As in the case of green vegetation, I do give it all to you. Only flesh with its soul—its blood—you must not eat." During the wilderness sojourn Israelites wanting to eat animals suitable for sacrifice had to slay them at the tabernacle so the priest could sprinkle the blood upon Jehovah's altar. When they had settled in the Promised Land and it would have been too great a hardship to bring animals suitable for sacrifice to the temple at Jerusalem, they could slaughter the animals at home and pour the blood out on the ground and cover it with dust. This was the same way the blood of wild game, such as the gazelle and the stag, was to be disposed of. (Gen. 9:3, 4; Lev. 17:3-6; Deut. 12:15, 16, 20-24, NW) Hunting for food was permitted, but the hunter was warned to bleed his game: "As for any man of the sons of Israel or some temporary resident who is residing for a while in your midst who in hunting catches a wild beast or a fowl that may be eaten, he must in that case pour its blood out and cover it with dust. For the soul of every sort of flesh is its blood by the soul in it. Consequently I said to the sons of Israel, 'You must not eat the blood of any sort of flesh, because the soul of every sort of flesh is its blood. Anyone eating it will be cut off.'"—Lev. 17:13, 14, NW.

If the hunter failed to bleed his game properly he was put to death, or "cut off." To eat unbled game not only was prohibited to Israelites under the Law, but also is forbidden for Christians: "Keep yourselves free from things sacrificed to idols and from blood and from things killed without draining their blood and from fornication." (Acts 15:29; 21:25, NW) Immediately following the instruction to hunters to bleed their game and that to eat blood will mean their death, we read: "As for any soul that eats a dead body or something torn

by a wild beast, whether a native or a temporary resident, he must in that case wash his garments and bathe in water and be unclean until the evening. Then he must be clean. But if he will not wash them and will not bathe his flesh, then he must answer for his iniquity." (Lev. 17:15, 16, NW) A body that dies of itself or of wounds inflicted by another animal would not be properly drained of blood, and hence was not to be eaten. Penalty for deliberate violation of the commandment to eat no blood is death, but in the last-mentioned case guilt could be erased by a ceremony of purification, which indicates it was a case where the commandment was violated innocently, unknowingly, as might happen when someone purchased or bartered for meat, or when eating as a guest of someone else. Now, as in Israel's day, one who violates the command concerning blood accidentally, without knowing it, not doing so deliberately, can gain forgiveness by repentance and avoiding a recurrence of the trespass.

Basing our position on the Bible, we shall have a balanced view, neither fanatically opposing all killing of animals, nor wantonly hunting them for sport. Jesus ate meat, both fish and lamb. He directed a successful fishing operation using a net, and also instructed that a fish be caught with a hook. (Luke 24:42, 43; Ex. 12:3, 8; Matt. 26:17-21; Luke 5:4-6; Matt. 17:27) Apparently fish required no special attention in bleeding, since there is no instruction concerning them; but the requirements relative to game birds and animals are specific and must be followed by theocratic hunters seeking to vary their meat diet with some wild game. Bullet wounds of today, like arrow wounds or fang-and-claw wounds from beasts of prey during the time of application of the Mosaic law, seldom effect adequate drainage of blood. Hence the hunter must make it complete by using his knife, whether it spoils a trophy or not.



WHO THE WATCHTOWER?

another year to show the next 100 years to a new
epoch giving dispensation and holiness to them.
But
with such a record of want to please
God, could anyone

possibly consider it?

—remembering always of "Newwatchtower" to avoid any mistake in this!

It is interesting to note that in the
1953-54 Broadcast there
was zero statistic not of small aged birds,
but following the record galaxies multitude last

year, a 9% increase in small
mammals. And in proportion to the
decrease in mammals is a good measure
as pure a form of collecting as we have.

But, if the figures are right, in
1953-54 there were 100% more
small birds and mammals than in
1952-53. So the public is well advised to
keep an eye on the statistics.

—John R. S. —— and the author

—and the first student now shows at least 70%
improvement to date over a period of
not far off fifteen to twenty-five years.
And a similar rate and similar results
are seen in the field of agriculture.
In addition to the field work, the
author has a long history of
choosing the climate for his crops.
In this same period he has
also developed a new method of
irrigation which has been
extremely successful in the
development of new areas of
agriculture.

"WATCHTOWER" STUDIES

**Week of May 30: The Miracle of Resurrection,
and Resurrection Our Strength-giving Hope,
¶ 1-3.**

Week of June 6: Resurrection Our Strength-giving Hope, ¶ 4-25.

✓✓ CHECK YOUR MEMORY ✓✓

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

- ✓ What is wrong with foxhole faith? P. 260, ¶1.
 - ✓ Whether it was lack of companionship that prompted Jehovah to create? P. 261, ¶2.
 - ✓ Whether Christians are under a tithing command? P. 262, ¶4.
 - ✓ How Christians can assemble in Argentina? P. 268, ¶4.
 - ✓ Where blankets in a tree protected a Christian assembly from outside attention? P. 270, ¶3.
 - ✓ How funerals prove a good opportunity to preach in Communist lands? P. 272, ¶4.
 - ✓ Why resurrection is not unreasonable? P. 274, ¶5.
 - ✓ How the fact of Jesus' resurrection is firmly established? P. 275, ¶7.
 - ✓ What hope there is for sincere ones who died without knowing Jehovah's purposes? P. 278, ¶18.
 - ✓ Whether a soul dies? P. 279, ¶4.
 - ✓ How conforming to God's instructions affects our hope of a resurrection? P. 281, ¶9.
 - ✓ Why the resurrection is such a stupendous miracle? P. 283, ¶18.
 - ✓ The Scriptural view of suicide? P. 285, ¶4.
 - ✓ Whether animals can be killed for reasons other than for food? P. 286, ¶3.